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PRECIOUS OINTMENT.

Do not keep your box of ointment,
Dear to you, for your friends to-day;
Do not keep it in the darkness,
Had forgotten, laid away,
The deeds of love and kindness,
Don't forget to give them now?
Don't forget to smooth the pillow
Don't forget to bathe the brow.

Send your flowers to the living;
Do not keep them for the grave—
They may comfort some poor mourner,
They may strengthen, help and save.
Send them in their fragrant beauty—
Show your friendship true and warm;
What would care a rosewood casket?
What would care a lifeless form?

Hearts there are with burdens laden,
Bearing bravely toil and care;
Ready to receive your kindness
Should you leave your ointment there.
Don't forget the kindly counsel—
Don't forget the loving tone;
They will make the cross seem lighter
To some sorrow-laden one.

Across life's rugged pathway
Stretch your hand and lift your voice,
Bringing all your love and kindness,
Making every heart rejoice,
Keep your ointment ever ready—
Use it freely—there is room,
It will bring you richest blessings,
Smooth your passage to the tomb!

—selected.

The Evangelical Alliance for the United States to the American People.

DANGER TO THE PUBLIC SCHOOLS, THE SCHOOL FUND, AND RELIGIOUS FREEDOM.

This Alliance, a chief object of which is the promotion of religious freedom, asks your earnest attention to the dangers which at this time threaten the public school system of the States, which, with its historic memories and marvelous results, its American training, Christian morals, and harmonizing influence, is rightfully cherished as a chief bulwark of our civil and religious liberty, and of the purity and integrity of republican institutions.

Common schools alone can guard the nation from the illiteracy which now to millions of Americans makes the Bible a sealed book; and when dismayed at the ignorance and superstition brought to us from foreign lands, we thank God as we remember how much of truth there is in the remark that, "Children of all nations of the earth go into our common schools, and come out Americans."

That bulwark is now assailed along the line of States by insidious methods and immoral political deals, in which American principles and rights are bartered for foreign votes. There is an organized and persistent attempt, under foreign leadership, and occasionally under the mask of devotion to liberty of conscience and freedom of worship, to subject the infant wards of the State to proselytizing influences and discipline; to prevent by spiritual threats and other undue influence the attendance of children at the public schools, and to pervert to sectarian purposes the school fund.

Bills to this end are being introduced into the State Legislatures with titles that give no warning of their intent, and which recall the surreptitious passage in the New York Legislature (Chapter 353, Laws of 1875) of an act to amend an act incorporating the Sisterhood of Gray Nuns, intended to destroy at a blow the broad, unsectarian character of the common schools, and to enable persons trained in seminaries of the Gray Nuns, and furnished with their diplomas, to be declared qualified teachers of the common schools of the State.

The lesson taught by the passage of that law—which at the demand of an indignant public opinion was promptly repealed by the next Legislature—of the aims and methods of our opponents, justifies the utmost watchfulness, and a distinct reminder to your State senators and assemblymen to guard with sleepless vigilance the common schools, the school funds, and the constitutional right of all children in America, whether native or of foreign birth, to enjoy the advantages and the American training which the schools are intended to secure.

The committee on legislative action of this Alliance have from year to year opposed a succession of bills in the New York Legislature which disregarded the cherished American doctrine of "no connection between Church and State," violated the constitutional guarantees of religious freedom, facilitated the subjection of wards of the State to the agents of a foreign potentate, and aimed at the control of the school fund.

Similar bills, as the committee report, have been introduced in the Legislatures of Maine, Rhode Island, Pennsylvania and other States; and at its last session two bills of this character were presented to the Legislature at Albany.

Your representatives should also be called upon to take instant steps toward the repeal of every provision which may have been introduced into acts for the commitment of children, or into those for the support of protectories, which directly or by implication authorize the commitment of children, as idle, truant, homeless, or juvenile delinquents, to institutions which are distinctly denominational or sectarian; and where the child, while a ward of the State, is withdrawn from the supervision and guardianship of the State, deprived of the American education to which he is entitled as an American citizen, and consigned to parties acting under ecclesiastical and foreign control, by whom he is subjected to dogmatic and un-American teaching and discipline, with no State official near to whom an appeal can be made in his behalf, or who can guard his religious freedom and secure his culture and training as an American citizen. An honest legislative investigation into the management of our institutions of charity and correction will show the extent to which foreign intermeddling with State legislation and State institutions has multiplied the number of pauper children, and increased heavily the burdens of tax payers; and a statistical comparison of the results of the American and Papal systems of education will show the danger threatened by the latter to our American civilization, by multiplying, in the future, political corruption and pauperism, vice, and crime.

It is hardly necessary to repeat the declaration so often made by this Alliance, and recently announced at the National Christian Conference at Washington, that while it must resist as American citizens and Christians all attacks upon our public schools or any of our institutions by a foreign power that has no sympathy with our advance as a republic, we have no feeling but that of kindly regard for the American Roman Catholics who, as American citizens, in good faith renounce all allegiance to a foreign potentate; who regard our common schools as essential to the common welfare, and especially to that of their own children; and some of whom have set the noblest example to the American people in their determined resistance to ecclesiastical encroachments upon religious freedom, whether in State institutions or in State legislation, even when their refusal to admit clerical dictation as to their official duty as American citizens, has exposed them to ecclesiastical displeasure, which, as in the case of the late Judge Henry Alker, when disregarded by the living man, subjected his remains to indignity.

Touching the management of our common schools, on the purity of whose teaching depends the character of the nation, this Alliance would respectfully and earnestly entreat all who would maintain in their purity and beneficence our American institutions, to have a constant eye to the schools in their own immediate neighborhood; to cherish them with affectionate and jealous care; to guard them from partisan and sectarian manipulation; to see that the teachers are fitted for their work morally as well as intellectually, and that they worthily appreciate the grandeur of their task in training children for their high duties as American citizens. They should clearly understand that while those duties are based upon the broad, tolerant Christianity which our country holds to be, in a modified sense, a part of American law—the Christianity revealed in the Bible, and whose divine origin and birth are judicially recognized—a Christianity not founded on any particular tenets, but Christianity with liberty of conscience to all men: the Christian ethics and influence thus authorized and demanded in our schools, must never be narrowed or perverted in our State institutions, and least of all in our public schools, by the admission of denominational dogmas or doctrines, or of decrees or maxims at variance with American rights, American principles, or American law; or inconsistent with the fundamental American principle of a complete separation of Church and State.

W. E. DODGE, Pres.
JOSIAH STRONG, Gen. Sec.

Vanderbilt for Young Preachers.

BY GEO. H. THOMPSON.

MR. EDITOR: Believing that many of the young preachers of the Mississippi and Louisiana Conferences regard Vanderbilt as I did before coming here, I write this to relieve their mistake.

First, I thought we must be sons of a Vanderbilt, or, at least, have a greater amount of *pocket furniture* than usually falls to the lot of our young preachers. But I am glad to announce to my young brethren that such is not the case. A number of young men now to school earn money enough during the vacation to meet their necessary expenses during the session. And, as might be expected, they "carry off" the university honors. The sustentation fund is loaned to young preachers of the Methodist Episcopal Church, South, to pay their board on the condition that they replace it "when able." Board, including meals, room rent, servant hire, gas, etc., averages not more than $9 per month.

Secondly, there are now about fifty young men in Vanderbilt preparing for the ministry. The estimate of each is placed, not on good looks, fine clothes, or on the happy fortune of being the son of a D. D., but on personal piety and manliness. No factor enters so largely into the estimate of him as a thorough consecration to God. Without any egotism as a small portion of this body, I say the consecration of some of our number would be a good example for many timid young men entering the ministry.

We meet every night around a common family altar, and pray earnestly for a deeper sense of our duty to God and man. The prayers we send up, evening after evening, for those "who have gone out from us," must be a benediction to all who have left our halls.

Our class meeting is held on Saturday night. Here we tell to each other of the battles and victories won during the past week, and mingle our prayers for each other in a manner to be noted by angels.

Twenty-seven Conferences are represented in the theological department. To be associated with and learn of representatives from such a broad territory the different features peculiar to each district, is no mean thing.

Nashville is called the "Hub of Methodism." Being at the hub, of course we see most of the wheel. We see and meet the leading characters of the church; hear them fire their largest guns. This, you know, is no small thing to us who feel honored to have the acquaintance of the D. D.'s. It is useless for me to state the merits of the university. This is too well known to need a word from me. But, in urging the merit of Vanderbilt to a corresponding editor of the ADVOCATE some time since, he stated, with some emphasis, that the teaching was done exclusively by lectures. The editor was simply mistaken. We have recitations similar to the recitations at Centenary.

The Louisiana and Mississippi Conferences have one representative each—William Schuhle, of the Louisiana, and the writer, of the Mississippi Conference. I acknowledge a duty to Centenary, but recognize a personal interest which places my choice on Vanderbilt. An advantage lost in our scholastic training will never be recovered.

VANDERBILT, Dec. 24, 1888.

A Mississippi Methodist College.

BY REV. T. L. MELLEN.

Within the early probabilities is a college for males in the State of Mississippi, and under the auspices and control of the Methodist Episcopal Church, South. In obedience to the pressing need of the hour, and a very general demand from the Methodists of Mississippi, ten resolutions, looking to the establishment of such an institution of learning, were introduced during the recent session of the Mississippi Conference, and, after a full and free discussion, participated in by a number of brethren, lay and clerical, was adopted by a vote of four to one. So large was the majority that the daily press reported the vote to be unanimous. These resolutions were presented a few days afterwards to the North Mississippi Conference, in session at Starkville, and, after having been referred to the Board of Education, and by the Board endorsed, were reported back, and by the Conference adopted without dissent, after three days of quiet thought and a free discussion.

The committees appointed by the two Conferences will meet in Jackson, Miss., Feb. 11, 1889, to organize the joint committee, and to formulate plans and to take such other preliminary steps as shall tend to hasten the crystallizing process and give shape and permanency to the effort. The first object of the funds of the enterprise will be to secure an endowment fund, such as will give the college stability and guarantee its perpetuity. Already $100,000 is promised, and a number of places are competing for its location. The question of location will be deferred until after a sufficient endowment fund shall have been secured. The committee will not act hastily, but, adhering to the line marked out in the resolutions adopted by the two Conferences, will make steady and earnest and persistent effort to accomplish the purposes for which they were created.

The committees are composed of the following persons:

From the Mississippi Conference: Rev. T. L. Mellen, chairman; Dr. W. C. Black, Rev. A. F. Watkins, Col. W. L. Nugent, L. Sexton, M. D.

From the North Mississippi Conference: Rev. Dr. J. J. Wheat, chairman; Rev. S. M. Thames, Rev. T. J. Newell, Hon. G. D. Shands, Hon. W. H. Sims, and Maj. D. L. Sweatman.

Laymen and Church Insurance.

Our ablest preachers and most efficient pastors have their minds and hearts so completely absorbed in the higher or spiritual interests of the church that they can give but little time to such temporalities or material interests as the insurance of buildings. Their daily duties disqualify them for very practical thinking in the line of material, business interests. Laymen are more directly concerned in raising money to rebuild churches destroyed by fire or tempest. Their daily duties and trend of thought eminently fit them for the formulation of some system or plan for *Methodist mutual insurance* that will, in the coming time, save millions of dollars to our church.

The suggestion published a few weeks ago, as a sort of working hypothesis, was given to me by a very earnest, thoughtful layman, H. W. Bushman, of Springfield, Mo. He is now gathering facts, figures and general data to present to our Annual and General Conferences, that will, doubtless, arouse them to the adoption of some plan for the more general insurance of our property and a more economical use of our Lord's money.

If our laymen will look abroad in the great cities of ours and other lands, they will see the most magnificent extravagance concreted in the great buildings of insurance companies, who are making so much money they scarcely know what to do with it. Our church is contributing every year to the plethora of these gigantic corporations. "The children of this world are wiser in their day and generation than the children of light." Men who own property in a dozen localities will not waste their money on insurance companies. They carry their own risks and build additional houses with the money thus saved. A marine company, with ten ships on the sea, puts its money into new ships, instead of magnificent buildings on land for insurance companies. Methodism has ten thousand ships in her fleet; can she not carry her own risks? Had she not better put her earnings into new churches than in the gorgeous grandeur of insurance offices?

The very churches least able to rebuild themselves are the ones not insured at all. Our church in Piedmont, Mo., was recently burned with half the homes of the members. The pastor and a layman are now going from place to place soliciting funds to rebuild. The church at large can not afford to continue this humiliating and uncertain method of restoring buildings deeded to and belonging to the church at large, and not to individual societies.

Let every thoughtful layman, who has a suggestion, criticising figures or facts that will conduce to the perfecting of a plan for *Methodist mutual insurance*, forward the same to Bro. H. W. Bushman, Springfield, Mo., W. B. Palmore.

INDEPENDENCE, Missouri.

Dr. Lipscomb on "The Problem."

The following letter from Rev. A. A. Lipscomb, D. D., LL.D., will explain itself:

DEAR DR. POLAND: I have carefully read your book—"The Problem of Methodism:" read it as a student reads, and enjoyed it as a clear, vigorous statement of Methodist theology as our standards interpret the New Testament. From my youth my father taught me these views, and I adhered to them in early life, and cherish them still; and I am confirmed more than ever in their metaphysical, psychological and biblical correctness. Your book is logical, and, in the highest sense, philosophical. I commend it most heartily. Ill health forbids my writing more fully; but I have said enough to assure you how fully my judgment and heart approve the book. If you wish to use this letter in behalf of your admirable volume, do so.

With my best wishes for this well-timed book, and my prayer for God's blessing on it, on you, and on all its readers, I remain, my dear brother,

Most truly yours,

A. A. LIPSCOMB.

Notice.

To the Preachers and Members of the Church in the Louisiana Conference:

The widow of Rev. J. D. Jackson made application to the Board of Finance to be placed on the roll of beneficiaries of the Conference; but, as Bro. Jackson was not admitted into full connection, we could not grant her request. It was decided, however, to raise money by subscription. Bro. A. C. Mitchell and the writer were appointed by the president of the Board of Finance to receive money and forward to Sister Jackson. We want to raise the sum of two hundred and fifty dollars between now and the first of April. We hope to have liberal and immediate responses. Bro. Jackson was one of our most useful and promising young ministers, and many will rise up in that great day and call him blessed. His widow and two orphan children are in distressed circumstances, and this should not be. They need help and they need it now. Any amount from twenty-five cents up will be gratefully received. Send money to Bro. A. C. Mitchell, at Shreveport, or the writer, at Plaquemine.

W. WHEELER.

Notice.

To the Preachers of the Meridian District, North Mississippi Conference:

DEAR BRETHREN: You remember that at the last session of our District Conference we organized a Ministerial Aid Association for the purpose of aiding young preachers in securing an education preparatory to entering the itinerancy; at which time there was some money subscribed for said object, the most of which has been paid. The officers of the association, after consultation, selected a young preacher—Bro. Threadgill who is at Hiwassee doing well, and who is depending largely upon us for means with which to pay his board, etc. His bills are falling due and must be met.

Now, brethren of the ministry and laity, let us meet this obligation fully and promptly. Let us keep some money in the treasury all the time, and thereby keep a young man at school all the time. Present the subject to all of your people, publicly and privately, and forward the money to me by mail. I will acknowledge receipt of same. Truly yours,

M. [illegible], Treasurer.

Pastor's Reception at Meridian.

With reluctant hearts we bade adieu to our old friends in Jackson, but, thanks to the workings of the itinerancy, we found new ones waiting to welcome us to Meridian. Though the train was delayed till late in the night, several of the official Board met us and conveyed us in their carriages to the parsonage, where lighted lamps and glowing grates greeted us, bespeaking welcomes were spread. [illegible] was well filled, and [illegible] hand and [illegible] the Christmas turke[illegible] viand, and [illegible] den the day. [illegible] seem determined [illegible] ing to occupy [illegible] and come [illegible] to regret [illegible] hope by a [illegible] and effort [illegible] eration [illegible]

Christian Advocate.

THURSDAY, JANUARY 3, 1889.

"THE BOOK OF PRAYER."

BY MRS. MARGARET J. SANGSTER.

Of all the beautiful treasures
That cluster about the year,
Unlocked over the threshold
When its early skies are clear,

The best is the simple legend
Of a book I may not see,
So like that our risen angels
Desire its lines to be.

It is full of the sweetest stories
Of dream and story and rhyme,
And the whole of it is a Love-Letter,
Forms only a part of me.

Some of the leaves are dazzling
With the feather-flakes of the snow;
Some of them thrill to the music
Of the merriest winds that blow;

Some of them keep the secrets
That make the roses sweet;
Some of them sway and rustle
With the golden heads of wheat.

I can not begin to tell you
Of the lovely things to be,
In the wonderful year-book waiting,
A gift for you and me.

And a thought most strange and solemn
Is borne upon my mind—
On every page a column
For ourselves we'll surely find.

What we may upon it,
The record there will stay,
Till the books of Time are opened
In the court of the Judgment Day.

And should we not be careful
Lest the words our fingers write
Shall rise to shame our faces
When we stand in the dear Lord's sight?

And should we not remember
To drop no thought of blame,
If we sign each page that we finish
With faith in the dear Lord's name?

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

Sunday-School Lesson.—January 13.

A Sabbath in the Life of Jesus.

Mark i. 21-31.

GOLDEN TEXT.—*As his custom was, he went into the synagogue on the Sabbath day.*—Luke iv. 16.

TIME.—A. D. 28.

PLACE.—Capernaum, on the Sea of Galilee. Probably the place which he and his friends made a home after the ill-fated visit at Nazareth, chapter vi.

PARALLEL PASSAGES.—Matt. iv. 13; Luke iv. 14, 31.

21. Straightway—The frequent recurrence of this adverb, often disguised in the English version by needless variations, as "immediately," "anon," "by and by," should be noticed as we proceed. It occurs forty-one times in the gospel; nine times in this first chapter. This also may be noted as characteristic of the writer, who, himself active and prompt as an attendant or minister, was emphatically the evangelist of action, writing what has been called the "Gospel of Service." *Into the synagogue*—The Jews erected synagogues not only in towns and villages, but also in the country, where there was a sufficient congregation, especially near rivers, for purposes of purification. Service was daily performed in them, consisting of prayers, reading the Scriptures, and preaching, or expounding them. A council or assembly of grave and wise persons, well versed in the law, was appointed to superintend and regulate all matters belonging to the synagogue and its service. *Taught*—It was the ordinary custom for the scribes to teach in the synagogues. It appears, however, that the Jews, though they did not allow this liberty to illiterate persons or mechanics, yet granted it to prophets and such as set up for heads or leaders of new sects, in order that they might inform themselves of their doctrines, and not condemn them unheard and unknown. Under these characters, probably, Christ and his apostles were admitted to the privilege.

22. Not as the scribes—He gave old truths an unwonted freshness of presentation, and added much that sounded entirely new, on his own authority, instead of confining himself, like the rabbis, to lifeless repetitions of traditional commonplaces, delivered with a dread of the least deviation or originality. They claimed no power to say a word of their own; he spoke with a startling independence. When the scribes delivered their doctrines to the people, they delivered them expressly as the doctrines of men, grounding them on the authority of their distinguished doctors: Christ, on the contrary, spake boldly from himself, delivering his commands as the commands of God.

23. A man with an unclean spirit—There was no particular reason for excluding them from synagogues more than from any other places; for the Jews did not transfer to the synagogues any of those ideas of sanctity which belonged to the temple at Jerusalem, nor accounted them as in any way sacred places. That there is here described not a case of physical and mental disease merely, but a real and actual possession of the soul by a fallen spirit, I think clear, both from the tenor of the narrative here, and from other parallel passages in the New Testament. How could a lunatic know Christ to be the Holy One of God when as yet he was unknown even to his own disciples? How should he fear that Christ would destroy him, who came to heal the sufferer but destroy the devil? How could lunacy be said to "come out of him" and to cry with a loud voice?" *Cried out*—The unclean spirit. He had such control of the man that he spoke through him, using his organs of speech. The personality of the demon is distinctly recognized. Neither disease nor a myth could thus cry out.

24. Let us alone—Even the poor demoniac, in the depths of his perturbed and degraded nature, could feel the haunting spell of that pure presence, of that holy voice, of that divine and illuminating message. But, distorted as his whole moral being was, he raved against it, as though by the voices of the evil demons who possessed him, and while he saluted "Jesus the Nazarene" as the Holy One of God, yet, with agonies of terror and hatred, demanded to be let alone, and not to be destroyed. *I know thee*—Evil knows good and hates it. Evil is not so powerful in reality as goodness, though apparently much mightier. Jesus is greater than all evil spirits. Earth has not recognized her king, has not yet perceived him under his disguise; but heaven and hell alike bear witness unto him. "The devils also believe and tremble."

25. Jesus rebuked him—Jesus was careful to guard himself and his own cause from every token of sympathy with the infernal beings, and so drew a most palpable line of hostility between them and himself. How the wonder-workers of that age—for there were many who pretended to cast out devils—would have gloried in any such testimony to their power as those which Jesus silenced and deprecated. But our Lord's promptitude and decision in silencing this testimony would seem rather to suggest that he saw it was intended for mischief, and could in the end accomplish nothing else. *Come out of him*—Two distinct personalities are here recognized. The demon is treated as a person as much as the man. Then followed a scene of thrilling excitement. Turning to the furious and raving sufferer, recognizing the duality of his consciousness, addressing the devil which seemed to be forcing from him these terrified ejaculations, Jesus said: "Hold thy peace, and come out of him." He never accepted or tolerated this ghastly testimony to his origin and office.

26. Had torn him—Rather, had convulsed him. Luke says he left the man without doing him any permanent injury. *Cried with a loud voice*—It might seem as though the evil spirit was not altogether and at once obedient to the word of Christ. But in truth he was obedient to the command of silence, he did not *speak* any more, and that was the thing which our Lord meant to forbid. This cry was nothing but an inarticulate cry of rage and pain.

27. Amazed—The entire assembly understood the case at once. They doubted neither the demon nor Christ. The possession nor the miracle. The authority of the teaching was all of a piece with the miraculous power which cast out evil spirits. The people were overwhelmed with astonishment, but of any deeper or more permanent effect we have no record. *What new doctrine is this*—What is the meaning of this new and strange occurrence, this mysterious dialogue and strife between a man and an evil spirit, and the still more wonderful submission of the latter? "What new doctrine"—that is, mode of teaching, with reference not so much to the truth taught, as to the evidence by which it was attested. Why they called it a new doctrine they explain themselves—to wit: because he claimed and exercised authority not only over human minds, but over fallen angels, though belonging to another race and sphere of being.

28. His fame spread—It went *abroad* that a beneficent being had appeared, at whose touch and voice disease and damage and leprosy and demons disappeared.

30. Simon's wife's mother—Very little has been preserved to us touching the home-life of the apostles. A tradition in the Armenian Church speaks of all being married except St. Thomas and the two sons of Zebedee; but whether true or not is unsupported by any general evidence. In this uncertainty such a passage as that before us at once excites our interest. At all events, the chief of the twelve was a married man.—Canon Lockock. *Lay sick*—In the very imperfect medical language of that day fevers were simply divided into little and great fevers. Luke, who was a physician, characterizes this as a "great fever." *Anon*—This is our evangelist's favorite "straightway," occurring ten or eleven times in this first chapter.

31. Took her by the hand, and lifted her up—As we should say, *assisted her up*. The perfect self-possession and calm confidence of our Lord are beautifully indicated. There was no hesitancy on the one hand, and no hustle on the other. Luke says that he rebuked the disorder, so that, perhaps, he also spoke. In these different points the evangelist, who adds something more, does not contradict him who says the less. *The fever left her*—A sudden ceasing of motions uncontrolled; a coolness gliding through the burning skin; a sense of waking into repose; a consciousness of all-pervading well-being, of strength conquering weakness, of light displacing darkness, of urging life at the heart; and behold! she is sitting up in her bed, a hand clasping hers, a face looking in hers. He has judged the evil thing, and it is gone. He has saved her out of her distresses. They fold away from off her like the cerements of death. She is new-born, new-made; all things are new-born with her, and he who makes all things new is there. From him, she knows, has the healing flowed. He has given of his life to her. Away, afar behind her, floats the cloud of her suffering. She almost forgets it in her grateful joy. *She ministered unto them*—Such a fever invariably leaves the patient weak. The period of convalescence is always long and trying, often full of danger. The fact that she ministered to them, that is, served in the ordinary duties of the household, shows that Christ in healing the disease, also imparted health and strength, and it demonstrates the miraculous character of the cure. The joy of health is labor. He who is restored must be fellow-worker with God. This woman, lifted out of the whelming sand of the lever and set upon her feet, hastens to her ministrations. She has been used to hard work. It is all right now; she must to it again.

32. At even, when the sun did set—There are two reasons why the time should be thus specified: 1. It was natural that the sick should be brought in the cool of the evening, rather than in the scorching heat of the afternoon. 2. It was the Sabbath, and the feeling which made the Pharisees question the lawfulness of a man's carrying the bed on which he had been lying (John v. 10) on the Sabbath would probably have deterred the friends of the sick from bringing them so long as it lasted. Never, perhaps, was the ending of the Sabbath day more anxiously waited for. The strict laws of the Jewish Sabbath gave a few hours of rest to all, but the blast of the trumpet which announced its close was the signal for a renewal of the popular excitement, now increased by the rumor of the second miracle. *They brought unto him all that were diseased*—What a strange scene! There lay the limpid lake, reflecting in pale rose color the last flush of sunset that gilded the western hills; and here, amid the peace of nature, was exposed in hideous variety the sickness and misery of man, while the stillness of the Sabbath twilight was broken by the shrieks of demoniacs who testified to the presence of the Son of God. What the sick of even a small town implied may be imagined. Fevers, convulsions, asthma, wasting consumption, swollen dropsy, shaking palsy, the deaf, the dumb, the brain affected, and, besides all, "many that were possessed with devils," that last worst symptom of the despairing misery and dark confusion of the times.

33. All the city—The effect was to rouse and gather the entire population of the city to obtain healing for themselves or friends.

34. Healed many—Matthew says he "healed all that were sick." The sun which had set upon an expectant crowd of miserable creatures arose the next morning upon a city from which disease had fled. *Suffered not the devils to speak*—The knowledge possessed by the devils is interpreted by Luke, "They knew that he was Christ," that is, the Messiah. The time for the full disclosure of that fact had not yet come. *Because they knew him*—They were ready to speak *because* they knew his nature and work. The mere belief of the facts and doctrines of Christianity will never save our souls. "The devils believe, and tremble." Let us take heed that ours is a faith of the heart as well as of the head. "The life of Christianity," says Luther, "consists in possessive pronouns." It is one thing to say, *Christ is a Savior*; it is quite another to say, *Christ is my Savior and my Lord*. The devil can say the first; the true Christian alone can say the second. Some good critics render this clause, "suffered not the devils to say that they knew him." The sense is, "He would not suffer them to speak, because they knew, and would address him as Messiah;" a title to which our Lord as yet made no public claim, lest he should excite tumult among the people.

Temperance.

WHAT ARE YOU DOING?

This was the question propounded to me in regard to the Woman's Christian Temperance Union of New Orleans.

Well, let me tell you: Our two hundred members represent about as many households, and signifies as many homes absolutely free from the use of alcoholic beverages, where the husband is encouraged to be a total abstainer, and the children are taught to "touch not, taste not, handle not." This work is not confined to the home, but its influence is felt in wide circles of friends and acquaintances. Who can estimate the quiet womanly power of our members? The banishment of the decanter from the Christian's sideboard is largely due to this same gentle unobtrusive authority. As most of our members are wives and mothers, and have home duties to occupy their time, many can not attend the weekly meetings; yet the work goes on. Our president met a lady not long since, who said: "Mrs. Lyons, I wish to pay my annual dues for five years in advance. I will be absent from the city, but I wish to continue my membership in the New Orleans Union, and will do all I can for our good cause." Would you call *her* a nominal member?

Let me give some account of the last monthly meeting, as there was no reporter present: First came the superintendents of Bands of Hope. Briefly and concisely they told how families heretofore strangers to the temperance cause were being reached through the children; how children were being taught the baneful effect of the first drink and the influence of alcohol on mind and body. These superintendents all work under the auspices of the Woman's Christian Temperance Union, and in the future their labors must bear fruit.

The "Flower Mission" followed. It is also an auxiliary. All know of their beautiful labor of love among the poor, the sick, the friendless. Then a dear little soul arose and told of her visits to the prisons and workhouse, taking her bit of white ribbon down into the very mire of humanity, endeavoring by word and deed to raise the sin-blinded up to the healing Sun of Righteousness. Presently reports of casual efforts were made, and member after member arose and related what she had been doing for the cause. One of the very youngest had procured sixty signatures to the pledge. This lady could not make speeches; she could only address a few at a time, she said, in the social circle.

Thus it will be seen our individual unpublished labor is kept up, even if we make no noise about it. Temperance work comes in with the rest, be it for church or home. Few have time to make a specialty of it, but all should do a part.

Having thus replied to my questioning friend, she hastened to say: "'Whereas, I was blind, now I see.' 'Ye are the salt; ye are the leaven;' and may God bless your salting and leavening until this whole wicked city is reformed!"

KATE L. RIGGS.

"Numbering Israel."

MR. EDITOR: In your issue of November 15 there appeared an article under the head of "Preachers' Experiences," and titled "Numbering Israel," which strikes me with somewhat of surprise, because of its sweeping statements and unqualified charges made against the ministry in their ability or indisposition to speak the truth, the whole truth, and nothing but the truth, in reckoning concerning their congregations. This article, perhaps, requires a more lengthy notice than I now have time to give: so I dismiss it, believing it is only a case similar to one which occurred in a community in Mississippi some years since. It was in the "good old days," when men met to try their skill with the rifle, and when the reward to the most expert was to "carry off the *beef*." Upon this special occasion of which I speak, some twenty or more neighbors had met to try their "luck." Among the number was one who had imbibed too much, and who was, consequently, unable to judge correctly. However, he held his peace till on his return home, when he said to one of his companions: "Did you ever see as many drunken men in one crowd in all your life?" when the truth of the matter was, all the rest were duly sober, and he alone was the one who saw crooked.

This, I trust, is a satisfactory explanation of the insinuations contained in the article in question. May we not so hope for the honor of the church and its ministry? Fraternally,

T. B. HOLLOMAN.

CRYSTAL SPRINGS, Mississippi.

From the Work

RUSTON, LA.

MR. EDITOR: Our Conference year is drawing to its close. My husband is busy making his final collections. I think he will have above average report. This has been one of the pleasantest years of my itinerant life. But somehow my lot has always fallen in pleasant places, and we have never been to a place to which I would not be willing to return. We have been busy all the year, and have, by the help of our heavenly Father, tried to do our duty, and we have had evidences all along that he has been on our side. He has wonderfully blessed our people during the year. We have shared the blessings. With the close of the year comes sad and anxious thoughts. "Where will we be sent?" is the absorbing theme. All itinerant preachers' wives feel the same way, I reckon. I am always willing to go where the Bishop thinks best for us to go, and accept our work from the Lord; but we can not help having our preferences, and my preference just now is to remain at Ruston. But no telling where our lot will be cast. We are so pleasantly situated in our parsonage-home. We have a new parsonage, built last year, painted this fall, comfortably and nicely furnished by the ladies, including a carpet recently purchased. The parsonage was built and furnished for the preacher's comfort and convenience, not as a "make-shift," as is often the case. We have everything we could ask in that line; what else could we desire? If our successors is not pleased, I have only to say they will be hard to please, that's all. Our society is of the best; our school, unsurpassed. President Sligh and his accomplished, thorough-going wife have built up a school which is the pride of every citizen of our flourishing town. In addition to the college buildings proper Bro. Sligh has built a large two-story "College Home," and it is finished and furnished throughout. A bevy of bright girls and boys are now inmates of that home. We could not desire or get a better school for our children—music and art included. The teachers are all *first*-class. Bro. Sligh will not employ any but the best—all good Christian men and women. Ours is a *dry* town, and *that* has not killed it either. Families are moving in every week. Many have gone to other places because they could not get houses to live in. Some are building, others intend to build. Our school is the center of attraction. All parents who desire to send their sons and daughters to a first-class school on easy terms would do well to confer with President T. S. Sligh.

I have told you before that this is a working church. Our ladies have been planning and working away all the year. They have raised $180 or $190 in the different societies. Beside this, our Juvenile Missionary Society has raised since last Conference $109 50. Our ladies' prayer meetings are kept up, as well as all other branches of woman's work. All this takes time and much thought, but with it all they never forget or neglect the preacher's family.

Now, do you blame me for wanting to remain here? But if another is sent, we will cheerfully step out; and they will walk into a cosy home, surrounded by every convenience; a good garden to begin on, and all these good people to love and care for them—even the good sister who "does not want any more preachers' wives," for she is just as good and sweet as she can be, and is always showing by *acts* that she loves the other half of the preacher.

ELIZA PENN PARKER.

DECEMBER 12, 1888.

PLAIN DEALING, LA.

MR. EDITOR: Our last quarterly meeting has closed, and our pastor reported all collections about full, and the missionary collections *running over*. Well, that makes us feel *good*, for such has not been reported from the North Bossier circuit in many years. Our pastor and presiding elder looked cheerful. Their salaries were nearer paid than usual, and, perhaps, will be reported about up at Conference. No such report has gone up for many years from this charge. We are on *rising* ground, and our motto is, "Onward and upward." We are building a nice new church edifice at the new railroad town of Plain Dealing. We are using it at present, but need funds badly to finish it. We are poor and few, but trust that the Lord will enable us to carry forward to completion the work.

Our dear pastor and noble wife have left us to visit relatives in a distant part of the State before going to Conference, where they will be sent to another field, having served out the limit of four years. It made our heart ache to part with them. Oh, how dear to us are the memories of the sweet intercourse enjoyed with that dear family! We feel that its influence will go along with us down the declivity of time, and make us better and more useful. We trust that their lines will fall in pleasant places, and that they may be spared to the church for many, many years to work in the Master's vineyard!

A STEWARD.

An Irrepressible Conflict.

Last week we published a letter from our Buffalo correspondent, giving a very interesting account of the meeting of the Episcopal Church Congress in that city, of which he spoke with the highest respect, saying that "decorum and reverence characterized all the proceedings, and the ability displayed by the speakers was of a high order. Both clergy and laymen took a part, and it is but simple justice to say that the learning, the vigorous thought, the literary finish, and the oratorical power of the gentlemen who were heard, reflected the highest credit upon the committee and upon the whole congress." But near the close of his report he alludes to an incident which ruffled somewhat the quiet dignity of the body—an incident to which another correspondent, Rev. Walter T. Clarke, who was an eye-witness of what took place, refers more fully. We print his letter, not that it gives us any pleasure to observe such differences in another religious communion, but that the incident, as here detailed, seems to show that there is in the Episcopal Church an "irrepressible conflict," which may at any time lead to an explosion. He writes:

"Music Hall in Buffalo, is a composite structure, containing a collection of apartments, large and small, designed for various purposes. Thus the same roof will cover at once and the same time exercises of the most opposite and incongruous character. Last week the spacious theatre and the smaller concert hall were respectively utilized by two outgrowths of English life, the Anglican imitation known as the Protestant Episcopal Church Congress, and the English whistling woman! Sad to relate, the female trilled before a couple of thousand, while the congress sat in solemn state before about two hundred. But some scenes in the latter were decidedly "rich;" at least, to the unregenerate spectator who did not wear the Lambeth countersign. The proceedings were, for the most part, earnest and dignified. But there was one episode which I had myself opportunity to observe, and which was of a quite different character. By the courtesy of a friend, who is the warden of an Episcopal college, I was invited to a seat on the platform, and thus a Presbyterian found himself wedged in between Phillips Brooks, Prof. Clarke, of Toronto; Bishop Miller, of Mississippi; President Potter, of Hobart College; and other well-known leaders in the Episcopal Church. All went smoothly till a young man, Rev. Percy Grant, lately called to a fine parish in Providence, R. I., rose as one of the appointed speakers. His theme was, "Limits of Discussion in the Church." His argument led him to speak upon the nature of the Episcopal office. He showed that it was retained in England as a political measure merely, and that no special divine grace was held to inhere in it. His citations were numerous and to the point.

"When he sat down the presiding Bishop, a son of that stalwart Presbyterian, the late Dr. Samuel Hanson Cox, rose and rebuked him unmercifully, saying 'he could hardly restrain himself during the address, so abominable were the utterances of the speaker.' The young man rose most respectfully to offer a word of explanation, when the Bishop turned on him and exclaimed, 'Sit down, sir; I will not hear a single word!' and instantly shut off all explanation by calling the next speaker.

"The great frame of Phillips Brooks could be almost felt to tremble with suppressed excitement. When the exercises at last closed, he went over to the young man where he stood alone like a leper, and, grasping him by the hand, exclaimed: 'That was the most outrageous thing I ever saw! What will these Bishops do next?' All Jerusalem was in an uproar. The Boston leader, gathering a band of followers, approached the Bishop, and said, 'There must be some settlement of this.' The response was, 'I'll not discuss the subject, sir.' Seizing his hat the prelate, in a tremble, showed signs of beating a retreat. It was a scene. And the hosts seemed about equally divided. Perhaps it was well that it stopped there. The Bishop was prudent in declining 'discussion.' It was much easier to silence Mr. Grant than to answer him. If he had once appealed to history, he would have had a task too strong, even for his Episcopal powers, and might have had to send to the other end of Music Hall to call in the whistling British maiden, to help him get through the graveyard of old English history, and to calm the modern 'Historic (or Hysteric) Episcopate' when it meets o' nights the ghosts of the worthy prelates of the times of the English Reformation."—*Exchange*.

PROGRESS OF MISSIONS.—For 3,000 years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the 5,000 tongues that are spoken. In 1804 there were in the world only 5,000,000 Bibles; in 1880 there were in the hands of humankind 160,000,000 copies of the Sacred Word. At the beginning of our century the Way of Life could be studied by but one-fifth of the world's population; now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominal adherents of the evangelical faith. Of the 1,433,000,000 that people the world, 135,000,000 are Protestant Christians. The area of the habitable globe is computed at 52,000,000 square miles; of these 18,000,000 square miles are under Greek and Romish Church dominion; 20,000,000 square miles under Mohammedan and Pagan governments, and 14,000,000 square miles under Protestant rule.—*Christian at Work*.

Why Do I Work?

In the office of the ministry there is much in common with ordinary departments of life. It gratifies literary tastes; it affords opportunities for study; it has associated with it a certain honor and esteem in the eyes of others; it furnishes occasion for the thrill that every real orator feels in the delivery of a message to his fellow-men. Now if a man is in the ministry simply for these kinds of enjoyment, there is no more spirituality in his work than there is in that of the litterateur or the political orator. Theirs may be spiritual indeed, if they are doing it out of love to God; but his must be merely secular if he does it only from such motives as have place in ordinary literature or eloquence.

You see, then, how it comes that in the estimation of men one may stand very high, may be, indeed, reputed among the first of vineyard laborers, and yet be placed among the lowest and the last by God. But I can not put this thought with anything like the force of Canon Mozley: "The truth is, wherever there is action, effort, aim at certain objects and ends; wherever the flame of human energy mounts up—all this may gather either round a center of pure and unselfish desire, or round a center of egotism, and no superiority in the subject of the work can prevent the lapse into the inferior motive. In the most different objects this may be the same; it is a quality of the individual. Whatever he does, if there is a degeneracy in the temper of his mind, it all collects and gathers by a false direction which it receives from the false center of attraction, *round himself*. The subject or cause which a man takes up makes no difference. The religious leader can feel alike with the political, and as strongly, this lower source of inspiration: can be accompanied by this idolized representation of self, this mirror in which he sees himself growing and expanding in life's area. Are the keen relish for success, the spirit which kindles at human praise and the gusts of triumph, the feeling which accompany action upon a theater, guaranteed no place in a man by his having a religious zeal? These are parts of human nature; and it is not zeal, but something else, which purifies human nature. So far as religion only supplies a man of keen earthly susceptibilities, and desire of a place in the world, with a subject or an arena, so far that man stands on the same ground, with a politician who is stimulated by this aim. They are the same identical type of men in different spheres. There is a conventional difference between them, but there is one moral heading. Both may be doing valuable work, important service, in a public sense; but if you do not think the politician a spiritual man because he is a useful man, no more must you think the active man in a religious sphere to be so. Spirituality belongs to the motive." Now, that will help us to understand how it may come, that one may have a high reputation among men for religious work, and yet be among the last when God pronounces the verdict: for he sees what men can not see, the motive from which the whole activity has sprung, and tests it all by that. It is a solemn thought, and may well send us to examine ourselves.

What are we in God's vineyard—hirelings, or trusting, humble laborers, working for the love of Christ? They that work for reward do not get as much as they want; they that work for love get far more than they expect. And the moment we ask of Christ, "What shall we have, therefore?" we vitiate the quality of our service. It is the same paradox which we have in the words, "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it." He that seeketh happiness for his own sake shall never get it; but unto him that serveth God for love, happiness shall be added, and shall be itself a rich reward.

Beautiful exceedingly in this connection is the story—mythical, no doubt, in form, but probably true in substance—that is told concerning Thomas Aquinas. Worshiping one day in the chapel in which he was accustomed to perform his devotions, it is said that the Savior thus addressed him: "Thomas, thou hast written much and well concerning me. What reward shall I give thee for thy work?" Whereupon he answered, "*Nihil nisi te, Domine*"—"Nothing but thyself, O Lord!" And in very deed he is the best of all gifts. Let the spirit of the doctor, as enshrined in this simple story, fill our hearts, and there will be no room within us for the hireling's selfishness.—*Rev. Wm. M. Taylor, D. D.*

Historic Events of Various New Year's Days.

On the 1st of January, 1651, the son of Charles I. was crowned as Charles II. by the Scots at Scone, the southern part of the country being occupied at the time by Cromwell with a hostile army. The extreme measure of cutting off the late king and extinguishing the monarchy was generally disapproved of in Scotland, but in taking up the young king the Scots were chiefly animated by a desire of preserving and advancing their favorite Presbyterian Church arrangements, according to the spirit of the famous Solemn League and Covenant. Charles, who was then only twenty, being anxious to get a footing in his father's lost dominions, consented, much against his will, to accept this covenant, which inferred an active persecution of both popery and prelacy; and the Scots accordingly received him among them, fought a battle for him against Cromwell at Dunbar, and now crowned him. A sermon was preached on the occasion by Mr. Robert Douglas, who had the reputation (but upon no just grounds) of being a descendant of Mary Queen of Scots. The crown was put upon the young king's head by the Marquis of Argyle, whom ten years after he sent to the scaffold for compliances with Cromwell. The defeat of the Scots and their young king at Worcester, on September 3, of this year, put an end to Charles' adventure, and he with difficulty escaped out of the country. How he subsequently treated the covenant and its adherents need not here be particularized.

On the 1st of January, 1660, General Monk commenced that march from Scotland to London which was so instrumental in effecting the Restoration. He started with his little army of six or seven thousand men from the town of Coldstream, in Berwickshire—a name which has been commemorated in the title of a regiment which he is believed to have embodied at that place, or soon after. Monk had spent about three weeks at Coldstream, which was a favorable spot for his purpose, as the Tweed was there fordable; but he seems to have found it a dismal place to quarter in. On his first arrival he could get no provisions for his own dinner, and was obliged to content himself with a quid of tobacco. His chaplains, less easily satisfied, roamed about till they obtained a meal at the house of the Earl of Hume, near by.

On the 1st of January, 1801—the initial day of the nineteenth century—Ireland passed into incorporated union with Great Britain, and the three kingdoms were thenceforth styled the United Kingdom of Great Britain and Ireland. The expression "initial day of the nineteenth century," requires something to be said in its defense, for many persons regard the year 1800 as the beginning of the present century. The year 1801 is in reality entitled to this honor, because then only had the previous century been completed. To make this plain, let the reader reflect that it required the year 100 to complete the first century, and the year 200 to complete the second century, and so on through all that followed. To say, then, that the year 1800 was the first of a new century, is to be led by sound instead of fact.—*Dion.*

Mastered by His Subject.

Mr. Spurgeon closed a recent sermon as follows: "Brethren, I am conscious that I have not preached as I ought to have preached this morning. I have been mastered by my subject. I could sit down alone and picture my divine Master on the cross. I delight to do so. It is my comfort to meditate on him. I see him hanging on the tree, and carefully survey him, from his head encircled with the thorns, down to his blessed feet, made by the nails to be fountains of crimson blood. I have wept behind the cross at the marks of the dread scourging which he bore: and then, coming to the front, I have gazed upon his pierced hands, and lingered long before that opened side. Then I feel as if I could die of a pleasing grief and mournful joy. Oh, how I then love and adore! But here before this crowd I am a mere lisper of words—words which fall far below the height of this great argument. Ah me! ah me! Who among the sons of men could fitly tell you of his unknown agonies, his piercing anguish, his distraction and heart-break? Who can fully interpret that awful cry of '*Eloi, Eloi, lama sabachthani?*'—My God, my God, why hast thou forsaken me?' Alone I can hide my face and bow my head: but here what can I—O Lord, what can thy servant do?

"'Words are but air, and tongues but clay,
And thy compassions are divine.'

"I can not tell of love's bleeding, love's agony, love's death! If the Holy Ghost will graciously come at this time and put me and my words altogether aside, and set my Lord before you, evidently crucified among you, then shall I be content, and you will go home thoughtful, tender, hating sin, and, therefore, more deeply happy, more serenely glad, than ever before. The Lord grant it for his name's sake! Amen!"

Resolutions for the New Conference Year.

Resolved, 1. That I enter upon it with a clean heart, a loving spirit and a Bible conscience.

2. That I enter upon it with "malice toward none and charity for all."

3. That I will attend every public service unless detained by a reason which I can ask God to accept.

4. That I will attend the Wednesday evening prayer meeting.

5. That I will erect a family altar.

6. That I will read the Bible more than last year.

7. That I will "contribute of my earthly substance, according to my ability, to the support of the gospel and the various benevolent enterprises of the church," as I solemnly promised before God and my brethren I would do, when I united with the church.

8. That I will not speak evil, "particularly of magistrates and ministers," because it is wrong, and because I also said that I would not thus speak when I said that I would be cheerfully governed by the rules of the Methodist Episcopal Church.

9. That I will have an eye single to the glory of God and the interests of his church on earth in all I say and do.

10. That I will do my best to make this the best year in my religious experience and in the history of the church to which I belong.

11. That I will be a manly man, a womanly woman—a true Israelite.

12. That I will daily and hourly live prepared to exchange worlds.

13. That I will by the blessing of God endeavor to make the world better by being in it.

14. That I will read these resolutions twice.—*Meyersdale Messenger.*

The Secret of the Lord.

The secret of mathematics is with the mathematician. A child of a few years of age sees columns of figures and a number of rules, and gets a small idea that there is such a thing as the science of mathematics; but it is a dark mystery to the child. It will remain a profound mystery to him, until he becomes a mathematician. And, even then, he may know but very little of the secret, as compared with what may be known. The secret of mathematics is with the mathematician, just in proportion to his knowledge of the science of mathematics, and his skill in working out the difficult problems of the science. He may possess the secret of ordinary arithmetic, and yet may not possess the secret of algebra. And he may understand the secret of algebra, after awhile, and yet not understand the secret of geometry during all of his life. And yet, it may be truly said, that he possesses the secret of mathematics. Now, "the secret of the Lord is," as the Psalmist says, "with those who fear him." Is there anything strange or unreasonable in this assertion? No; it is one of the most reasonable things in the world. It is the legitimate and logical outcome of a soul's living and loving relation to his Lord. He who has experienced a real change of heart knows something of Christ, which an unconverted person can not know so long as he remains unreconciled to God. No one can understand the love of Christ until he has felt the power of that love throbbing in his soul, and prompting him to respond to Christ's love by grateful adoration and a glad willingness to obey his bidding. But the Christian does not understand the whole secret of his Lord, and never will in this world. And yet what little he does know of it makes him anxious to learn more, and his efforts are rewarded, even in this life.—C. H. W., in *Watchman.*

Men of One Idea.

The world is always slow to recognize and to honor its real benefactors during their lives. It doesn't always do so after they are dead. We think some one—one of the unhonored, perhaps—has already made some such remark. It is repeated, because it is so sadly and so generally true. Prominent among its benefactors, of whom the world is not worthy, and doesn't promise to immediately become worthy, are those whom it contemptuously designates as "one-idea men," "hobby-riders," and whom it seeks to extinguish as mere "cranks," and seems surprised that they live. Undoubtedly among the men thus designated, there have been, are, and will continue to be, some bad men, whose influence is "only evil," and who deserve even more contempt from the world than they get. It is more generally true that every scriptural reformation of a corrupt religion; every important discovery in science; every successful movement for the uplifting of society; every advance in social order; every successful agitation for the civil and political freedom of man and woman; everything, in fact, that has aided in scattering the brooding darkness of a fallen world, has been almost, if not entirely, the work of men and women whom the world, in their day, derisively designated as "one-idea people," "hobbyists," and "cranks." What the world needs to-day, needs specially, and will always need, is men and women who know sound and healthy hobbies when they see them; and are willing to mount and ride them in spite of the clamor of the ignorant, and for the benefit of mankind.—*Evangelist.*

Nature's Kindly Breath.

Of all the metaphors, that which calls Oxygen "Nature's Kindly Breath," is the most apt. It is indeed the kindly part of nature's breath. Observe the result of this bountiful respiration:

Hon. P. H. Jacobs, the well-known chemist, says:—"I have examined carefully the Compound Oxygen manufactured by DRS. STARKEY & PALEN: that it will give to the exhausted sytem renewed and permanent vitality is beyond a doubt.

PROVIDENCE, R. I., Mar. 21, 1888.

"Compound Oxygen is a wonderful remedy." P. F. JENEGAN, Brown's University.

PENFIELD, PA., Feb. 2, 1888.

"Thanks to the Lord and Compound Oxygen, I believe I am well." A. H. ROSENKRANS.

SAVANNAH, MO., Feb. 18, 1888.

"I am highly pleased with the Compound Oxygen Treatment." MILTON L. VAN BUSKIRK.

LEAD CITY, DAK., April 24, 1888.

"I feel that the 'home treatment' is doing me great good." REV. J. B. WHALING.

We publish a brochure regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 331 Montgomery street, San Francisco, Cal.

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ; all is subordinate to it. When I saw this it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus.—*Von Muller.*

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Heart-burn

Sour Stomach

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

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PLATED WARE, all Kinds.
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CHINA MATTING, CARPETS, INGRAINS, LACE CURTAINS, WINDOW SHADES, UPHOLSTERY GOODS.

From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption;* was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. REV. F. FIELD,

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure. W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity. JAS. J. BUCKLEY, 471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it. HENRY V. MIELLY, With Rice, Born & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.

Microbes Cause All Diseases

WM. RADAMS'

Microbe Killer

Cures All Diseases.

This indisputable assertion is borne out by our many testimonials.

Call or write for testimonials of cures made

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149 Camp St., New Orleans, La.

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LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1..... 4:00 am	No. 2..... 5:00 pm
No. 3..... 9:27 pm	No. 4..... 9:00 am
No. 5..... 11:00 am	No. 6..... 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 1 Fast Ex.. 7:00 am
No. 1 Fast Ex.... 7:20 pm	No. 5 Local.... 3:10 pm
No. 5 Local.... 9:05 am	No. 2 Lim. Ex.... 5:40 pm

ILLINOIS CENTRAL.

No. 1 Passen'r 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim.... 7:30 am	No. 4 St. Louis and Chic. Ex. 5:20 pm

TEXAS AND PACIFIC.

No. 52 Californ'a Express. 7:00 pm	No. 51 California Express. 8:35 am
B. Rouge, local. 10:00 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local.... 7:20 pm
No. 17 Local.... 6:55 am	No. 20 Califor. 11:00 am

QUEEN AND CRESCENT ROUTE. (New Orleans and Northeastern Railroad.)

No. 1. Lim'd. 11:00 am	No. 2. Lim'd..... 4:35 pm
No. 5. Fast Line. 6:30 am	No. 6. Fast Line. 9:00 pm

MOBILE AND OHIO. (Via Meridian.)

No. 5. Fast Line. 6:30 am	No. 6. Fast Line. 9:00 pm

P. AND F. EAST LA. (Abita Springs.)

Daily Except Sundays.

Arrive..... 8:30 am | Leave..... 4:00 pm

Sunday Schedule.

Arrive..... 7:25 pm | Leave..... 7:30 am

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We herewith present you the valuable notice that we sell the celebrated Edgeworth and Diamond Machines extremely cheap at retail in unoccupied territory. Sent on trial if desired. Special inducements and protection to good dealers. Liberal discount to ministers. Singer Machines cheap. Circulars and information free. A. C. GEITZ, Gen. West. Agt., 1317 and 1319 North Market St., St. Louis, Mo.

Do the Above AT ONCE, a favor, and oblige when you write.

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The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. One hundred styles from $22 to $900 or more. Illustrated catalogues free.

ORGANS $22 TO $900.

Mason & Hamlin do not hesitate to make the extraordinary claim for their pianos, that they are superior to all others. They recognize the excellence achieved by other leading makers in the art of piano building, but still claim superiority. This they attribute mainly to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN PIANO STRINGER," by the use of which is secured the greatest possible purity and refinement of tone, together with greatly increased capacity for standing in tune, and other important advantages.

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Standard, Reliable Instruments at lowest possible prices. No competition with cheap, worthless instruments.

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STOOL, COVER, INSTRUCTOR ALL FREE. PAY Largest Stock south. 200 Styles and Prices. Pianos $10 Monthly. Organs $5 Monthly. Low Time Prices. Fair Cash Offers. No Red Tape. No Forfeiture of Cash Paid. SPECIAL OFFERS. Send for Free Paper "Sharps and Flats," giving full information.

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Diam.	Wt. with Yoke & Bell Trimmings	Cost of Bell
No. 6.	25 in.	200 lbs. $25
No. 7.	27 in.	300 lbs. 36
No. 7.	30 in.	450 lbs. 50
No. 8.	34 in.	550 lbs. 75
No. 9.	38 in.	925 lbs. 130

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

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McShane Bell Foundry

Finest Grade of Bells.

CHIMES AND PEALS FOR CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md.

Mention this paper.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1.00 at Druggists.

In all the world there is but one **OPIUM** Habit for Drugs, and we cure for the same. We have cured more than 10,000 cases in the last 10 years, and we warrant our cure. SO PAY THE CURED. Book of particulars and proofs sent FREE. Address in confidence, or call on the J. L. Stephens Co., Lebanon, Ohio.

CANCER and Tumor CURED without the knife. Book free. Dr. D. KINSLEY & BRO., No. 163 Elm St., Cincinnati, O.

10,000!

Ten Thousand Subscribers is what the Publisher and friends of the ADVOCATE ask for.

Ten Thousand Subscribers is the number that all say the paper should have in the bounds of the three Conferences. How can we secure the requisite number to make up the 10,000? If each subscriber will send in **one** new subscriber, we will have more than enough to make the 10,000. If each preacher will send in **ten** *new* subscribers, it will give the ADVOCATE over 10,000.

THE PUBLISHER'S PROPOSITION.

Brethren and friends, if you will give the ADVOCATE a subscription list of 10,000, I will give *$2,000* to the superannuated preachers, widows and orphans' fund, to be divided among the three Conferences, *pro rata*, in proportion to the number of new subscribers sent in from each Conference.

My object in asking for the ADVOCATE'S increased circulation is to enlarge its field of usefulness and increase its power for good in this part of our Zion.

New subscribers and letters of encouragement are coming in every mail, for all of which, together with the cordial reception at the recent Conferences, I am profoundly grateful.

J. G. GRANT, PUBLISHER.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:

REV. J. D. CAMERON, D. D.
REV. D. PARRADINE, D. D.
REV. W. L. C. RUNNICITT, D. D.

THURSDAY, JANUARY 3, 1889.

Rev. T. A. S. Adams, D. D.

When the telegraph announced the sudden death of this eminent minister of our denomination, the whole church was startled. That a man, ruddy and hearty with robust health, in the very prime of manhood and usefulness, should be cut down, almost in a moment, was enough to cast a deep gloom over the entire communion. Without a premonition, without even a warning sickness, the strong man was called away. How true is that saying: "In the midst of Life we are in death"! How wise is that injunction: "Be ye also ready, for the Son of man cometh in an hour when ye think not"!

Dr. Adams was a man of large and varied attainments. He was a fine linguist, reading fluently several modern languages, besides having a pretty thorough acquaintance with the Greek and Latin classics, and was also a good Hebrew scholar. He devoted several years of his life to teaching, and was a master in that profession. He had charge of schools for girls and schools for boys, and was for several years the popular president of Centenary College. When he left that institution, the friends of the college looked upon his departure with sincere regret. In those schools he left an impress for good upon all his pupils.

Dr. Adams was an author of no mean repute. He was also a poet of fine powers. Some of his poetic gems published in this paper are perfectly exquisite. Several books of poetry published by him adorn the libraries of many of his friends in Mississippi and Louisiana. Dr. Adams was always a good preacher, and sometimes he would rise far above his level in preaching "the glorious gospel of the blessed God." His sermon before the last North Mississippi Conference was a grand exposition of John i, 10. We never heard him preach better than on that occasion. We presume that was his last sermon. It would have been a fitting close for the life of any minister.

Dr. Adams possessed many fine qualities of mind and heart, and these, refined by the graces of the Spirit, made him a most genial companion. He was a man of splendid physical make, and from that we thought the promise of a long life was assured to him. But the messenger came suddenly, and he went into the presence of the Master: and there we leave him, being assured that "the Judge of all the earth will do right." May the Divine Spirit comfort the bereaved wife.

Louisiana Conference.

The forty-third session of this body convened in Carondelet Street Church, in this city, December 19, 1888. The Conference was opened by religious service conducted by Bishop R. K. Hargrove. The Bishop read the fourth chapter of 1. Timothy, and gave short comments. The brethren then sang with fervor the old pilgrim song:

"Children of the heavenly King,
As we journey, let us sing."

After which the Bishop led the congregation in prayer.

The roll being called, a large number of clerical and lay brethren answered to their names. John T. Sawyer was elected secretary. The first thing the Conference did was to pass a resolution that all business, except minute business, shall be transacted in the afternoon. This does away with the confussion consequent upon counting moneys, etc., during the session. Various communications were received and referred to appropriate committees.

Rev. W. C. Dunlap, Commissioner of Education for the colored people; G. G. Smith, of the North Georgia Conference; G. W. Bachman, of North Mississippi Conference, and J. W. Chambers, of the Mississippi Conference, were introduced.

The following were admitted on trial: John F. Foster, Thomas L. Lallanee, A. D. McVoy, Jr., George E. Greene, James J. Kelley, Charles F. Staples. These are all young unmarried men!

The following remain on trial: George T. Ashley, W. J. Porter, John B. Williams, James E. Riddle, Walter Dunstan, Charles B. Carter, William F. Henderson, Clayton M. Lyons, James E. Denson.

The following were elected to deacons' orders: R. P. Howell, William H. Hill, Harry W. May, James E. Riddle.

The following local preachers were elected deacons: Henry H. Ahrens, Henry M. Banks.

The following traveling preachers were elected to elders' orders: Daniel C. Barr, Albert T. Galloway, Henry J. Boltz.

The following local preacher was elected to elders' orders: James D. Parker.

The names of the elders being called one by one, they read their reports, and their characters passed.

These reports were more variable than we had reason to suppose they would be. Some pastors made very fine reports, both as to increase in membership and in finances. Others report a standstill, and some report decrease in both. One curious feature of the reports is, that most of those who reported *collections in full* reported *deficiencies* in the salaries of pastors and presiding elders. This seems to us to be a sharp criticism of the work of the stewards. If the pastors can bring up the collections in full, it seems to be a reasonable inference that the stewards can bring up the preachers' salaries. At any rate, this discrepancy calls for explanation on the part of the stewards. Another thing demonstrated in these reports is the fact that where collections were delayed till the latter part of the year they were generally deficient. The Bishop several times called the attention of the preachers to this fact, and urged upon them the necessity of beginning early in the year if they desired to bring up good collections. In a good cause there is nothing like beginning early, working industriously and continuing late.

The Bishop's address to the candidates for admission into full connection was full of practical points, emphasized by earnestness and tenderness. The Bishop dwelt specially upon the direction of the Discipline to "instruct the children in every place," and exhorted the candidates to be diligent in keeping this direction of the law.

The report of the special committee on the Payne and Lane Institutes for colored people was in every way favorable to those institutions, and was adopted by the Conference. The report pledged the Conference to raising $120 for the running expenses of those institutions during the year 1889; and $150 were raised on the spot. This money was paid, and then Bro. Dunlap sang the "Centenary Song," and the brethren responded with the chorus as only Methodist preachers can sing.

The greeting from the Woman's Missionary Society in Louisiana by the president, Mrs. Fullilove, of Keachie, was admirably read by Mrs. Auvray, of this city. The response by Bishop Hargrove was brief, and to the point. The work of the women in our Conference is gradually increasing in interest and power. Many new members have been this year added to the societies; and under the efficient management of the present Board the work has gone forward, and the promise for the future is brightening.

On Friday evening the anniversary of the Church Extension Board was held in Carondelet Street Church. The audience was not as large as it was hoped it would be. The secretary's report showed a gratifying progress on this line of work, though the collections did not reach the assessment on the Conference. The address of Dr. Morton was a thorough presentation of the whole subject of church and parsonage extension, and was one of the best the Doctor has yet delivered. The audience received the address with great approbation and favor. No collection was taken.

The report of the Board of Education, read by the chairman, Rev. J. A. Parker, was an able document, presenting the subject in all its various phases in a most interesting manner. It showed that our schools were in a better condition than formerly, and the promise of still better condition in the future. The Board recommended a Board of Commissioners to collect moneys for the aid of young men of the ministry seeking an education at Centenary College. The debate on this recommendation was sharp and spirited, and was finally passed by a large vote. President Hunnicutt made a splendid address on the subject of Christian education, which went to the hearts of the brethren; and many of them have resolved hereafter to take a deeper interest in this most important subject. Bishop Hargrove also gave the Conference the benefit of his long experience on this line of church work, and his practical remarks were wise and weighty, and will do good in the future. Also on the report of the Board of Church Extension the Bishop reinforced Dr. Morton's speech by a powerful appeal in behalf of the loan fund for church extension, which was responded to by the Conference with the handsome collection of $1,115 for the Linus Parker Loan Fund.

Bro. McLaurin, the superintendent of the American Bible Society, appeared before the Conference in the interest of Bible circulation, and gave a fresh impetus to that important cause by his earnest words. Bro. McVoy, of Mansfield Female College, gave a gratifying account of the present status of his school, and, while portraying the prospects of that institution, urged upon us the necessity of upholding this, our only female college.

The missionary anniversary on Saturday evening was not a success, except as to the address. The audience was small, and the collection was small, but the address by Dr. Morton was a very fine one. Dr. Morton was the only connectional officer present, and the brethren made him do duty on all occasions.

The closing evening was a very exciting one, owing to an anticipated change in many of the appointments of this city; but after all was over, nearly everybody got down to a quiet level. The weather during the Conference session was the best we ever saw, and everybody enjoyed it. Bishop Hargrove won on the affections of our people from the first tap of the gavel to the last, and went away followed by their benedictions.

The statistics are as follows: Local preachers, 86; members, 18,249; infants baptized, 906; adults baptized, 992; Sunday-schools, 201; teachers, 1,455; scholars, 9,682; collected for Conference claimants, $3,403 90; Bishops' Fund, $740; foreign missions, $4,617 58; domestic missions, $1,233 57; education, $579 45; Woman's Missionary Society, $1,253; church extension, $1,150 50; Bible cause, $807 26; number of churches, 218—value, $426,335; parsonages, 62—value, $51,200; value of other property, $193,327; paid presiding elders, $5,269; paid preachers in charge, $41,731.

The appointments are as follows:

APPOINTMENTS.

NEW ORLEANS DISTRICT.

C. F. Evans, P. E.
Carondelet Street, B. Carradine.
Felicity Street, John T. Sawyer.
Rayne Memorial, J. M. Beard.
Moreau Street, F. M. Grace.
Plaquemine and Donaldsonville, W. Wimberly.
Carrollton Avenue and Parker Chapel, F. N. Parker.
Louisiana Avenue, J. B. Walker.
Algiers, M. C. Manly.
Baton Rouge, J. A. Parker.
Grosse Tete and False River, Thomas P. Lallance.
Dryades Street, S. J. Davies.
Craps Street, J. B. A. Ahrens.
Soraparu and Gretna, to be supplied (by H. H. Ahrens).
Lower Coast mission, J. F. Scurlock.
Editor of NEW ORLEANS CHRISTIAN ADVOCATE, C. W. Carter.

SHREVEPORT DISTRICT.

J. B. Cassity, P. E.
Shreveport, J. H. Scruggs.
Mooringsport, J. S. Saunders.
Caddo, R. J. Harp.
Mansfield, T. B. White.
DeSoto, Fred White.
Many, E. B. Foust.
Sabine, S. S. Holliday.
Grand Cane, W. F. Henderson.
Anacoco, to be supplied.
Bellewood, H. J. Boltz.
Pleasant Hill, J. M. Johnston.
Natchitoches, A. D. McVoy, Jr.
Coushatta, N. S. Coruell.
Wesley, J. B. Williams.
Red River, George E. Greene.
Valley, A. T. Galloway.
South Bossier, L. A. Reed.
North Bossier, A. A. Cornett.
President of Mansfield College, A. D. McVoy.

ALEXANDRIA DISTRICT.

B. F. Alexander, P. E.
Alexandria, B. F. White.
Lecompte and Boyce, C. M. Lyons.
Evergreen and Bayou Bieuff, S. H. Whatley.
Simmsport, J. F. Foster.
Spring Creek, W. H. Hill.
Sugar Town, to be supplied (by H. M. Banks).
Montgomery, John F. Wynn.
Ada, J. L. Hoffpauir.
Centreville, J. J. Kelley.
Vidalia and Trinity, Walter Dunstan.
Columbia, William Hart.
Black River, George T. Ashley.
Big Cane and Melville, C. R. Godfrey.

OPELOUSAS DISTRICT.

M. S. Keener, P. E.
Opelousas, R. S. Isbell.
Washington, H. S. Johns.
Plaquemine and Rayne, R. M. Blocker.
Lafayette and Indian Bayou, Robert Harry.
Abbeville, J. E. Denson.
New Iberia, J. W. Medlock.
Franklin, A. E. Clay.
Lake Charles, J. T. Daves.
Pattersonville and Morgan City, C. B. Carter.
Sulphur Mine, to be supplied (by J. D. Blackwell).
Grand Cheniere, Wilson Moore.
Sabine mission, to be supplied (by W. V. Wall).

DELHI DISTRICT.

J. D. Harper, P. E.
Monroe, T. J. Upton.
West Monroe, C. T. Munholland.
Bastrop, J. M. Brown.
Lind Grove, J. O. Bennett.
Delhi, H. Armstrong.
Floyd, R. P. Howell.
Lake Providence, T. H. McClendon.
Oak Ridge, T. S. Randle.
Richland, J. F. Patterson.
Harrisonburg, W. P. Kimball.
Waterproof, J. E. Riddle.
Oakley, to be supplied (by R. C. Grace.)
Colporteur, F. D. Van Valkenburg.

HOMER DISTRICT.

Robert Randle, P. E.
Homer, James J. Billingsley.
Haynesville, F. G. Hocutt.
Minden, H. O. White.
Gibbsland, R. Parvin.
Ringgold, H. W. May.
Spartn, R. A. Davis.
Saline, to be supplied (by Philip Burckett).
Arcadia, John A. Miller.
Tulip, E. B. Galloway.
Summerfield, D. C. Barr.
Ruston, T. K. Faunt LeRoy.
Vienna, W. J. Porter.
Vernon, J. L. Wright.
Indian Village, C. F. Staples.
Downsville, R. S. Collier.
Farmersville, G. A. Mandeville.
Louisville, to be supplied (by D. T. Ponder); A. M. Wailes, supernumerary.

Transferred to Holston Conference, and stationed at Mills River, Christian Keener.

We have met with the thought that, perhaps, "all things have gone smoothly with us, because we did not care to make the world better or to be better ourselves." The purple and the fine linen and the sumptuous fare are enjoyable things, while an *unheeded* beggar starves at the gate. Duty leads along a rough road. Practical religion has to take up heavy burdens at every step of the way. Fighting evil fiercely and beating it back bravely is the only way to better the world or ourselves; and in "that war there is no discharge."

Did you tell your friend, who is not a subscriber to the ADVOCATE, how very cheap it is? It will cost him less than *four* cents for every *seven* days; *two dollars for three hundred and sixty-five days*. The religious paper is the cheapest article on the market.

F. D. Maurice says: "The last and culminating point in the divine education is that in which we learn the meaning and ground of self-sacrifice." That is precisely the teaching of the earthly life of our Lord.

Notice.

To the Members of Louisiana Conference:

DEAR BRETHREN: Please take up the collection for publishing the Minutes, and forward to me as soon as possible. The amount in each case is small, being only one-fourth of your assessment for Bishops. We need the money in hand, so that we may not be delayed in sending out the Minutes.

JOHN T. SAWYER, Secretary.

NEW ORLEANS, LA., Dec. 25, 1888.

Notes.

The *Watchman* publishes the names of four subscribers lately renewing their subscriptions, and their ages are: 85, 88, 91 and 95 years, respectively.

Let all our presiding elders and preachers in charge ponder long and thoroughly this sentence from Rev. Hugh Price Hughes, of the London *Methodist Times*: "In the present day nothing but self-sacrificing toil and perpetual adaptation and re-adaptation can save any church, however strong, from disaster and ultimate extinction."

The last Wednesday in January is the day set apart as a day of prayer for colleges. Let all our pastors take advantage of this, and in their prayer meetings that night give our people a plain talk on Christian education and call their people to pray for all the colleges in the land, and especially *our* colleges, *every one* of which needs praying for.

That the Sunday paper is *not* a good thing is shown by the New York *Mail* and *Express*, when it gives the contents of such papers in New York City for one Sunday during last month. There were 27 columns about murders, 27 items of shame, 17 of theft, 7 of swindling, 97 of other crimes—these items filling 74 columns. There were 318 columns devoted to sporting, theatres, fashion, sensation, fiction and personal mention. There were 467 columns of foreign, political and other news, editorials, specials, literature and art. There were 43¾ columns given to matter of a religious character! All good people should unite against such abominations.

Cardinal Gibbons, of Baltimore, has written a letter to Rev. W. F. Crafts, of New York, in which he heartily endorses the petition to Congress for the law forbidding Sunday work in the government's mail and military service and in inter-state commerce. He says he is most happy to add his name to those of the million of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by judicious legislation. We can not see why any reasonable man should be opposed to the abolition of Sunday slavery and the suppression of Sunday crime."

The *Richmond Advocate* has the following, which we "second" for the present. When the time comes we hope to see the weekly missionary paper issuing from our House at Nashville, and circulating in every nook and corner of Southern Methodism. In the meantime let us have this:

The people can be reached only through the *Advocates*. The Mission Board would do well to get an editor to prepare a column for these papers. The matter must be put in a taking shape. A lazy, clumsy, doughy person would smother the project. The work must be done by the pen, not scissors. If there can be found the right man, give him two thousand dollars a year and full swing. The church is hungry for crisp, vivid and pithy notes on missions. Drooling essays dampen enthusiasm, Rattling bulletins stir.

Speaking of the sort of men needed to do Christian work in these days, and especially in cities, the *Evangelist* gives this example of the right sort:

To reach men in this direct way does not require a professional education. Sometimes men of business discover in themselves an aptitude for it, which is better than all the learning of the schools. The late Theodore Roosevelt, even while engaged in large business, always reserved one day in the week to visit among the poor. Nor did he count it a hardship, but a privilege—a work which was "twice blessed," and from which he received far more than he gave. But he was a man among a thousand, who in his big breast carried a great, loving heart. He did not go among the poor to patronize them, or to touch them with the tips of his fingers. When he sat down by the bedside of a poor sewing woman, dying in a miserable tenement-house, he could not have been more gentle if it had been his own sister who was passing through the last agony; and as she looked up in his face, her closing eyes rested on a countenance which was to her like that of a brother.

Rev. B. Jones writes from Moss Point, Miss., December 27, 1888: "I arrived at Scranton, December 21; was kindly received by Bro. Everett, since which time we have been kindly entertained by our friends, the Daniels and Griffins. We have no parsonage, and have been looking around for a house in which to live. The members of our church in Scranton and vicinity are few in number, and most of them are impecunious. Our church building is in debt, $216. I shall have to look for aid both for my own support and for aid in paying this debt to friends not members of my charge. Still I am trustful and hopeful of final results."

If you would present your friend with a good New Year's gift, send him the NEW ORLEANS CHRISTIAN ADVOCATE for 1889. That will be a present which will do good all the year round.

Personals.

Bishop Galloway was in attendance upon our Conference the first day. Having been the editor of our paper for four years, the Bishop was at home among us, and the brethren were delighted with the compliment of his presence.

Several brethren of the Mississippi Conference gave our Conference a call as they were *en route* for their fields of labor for the coming year. Methodism is a connection, and wherever a preacher happens to stray into a Conference he feels that he is a part of it.

Rev. T. Y. Ramsey, at the late session of the North Mississippi Conference, after an uninterrupted work of *forty-five* years, was placed upon the superannuated list. Thus, after half a century of successful toil in the glorious cause of the Master, this old hero retires from the regular work with the love of all his brethren and the esteem of the whole church. May his declining years be peaceful and end in "the glorious morn!"

Rev. Q. A. Oats, of the North Mississippi Conference, has been transferred to the Los Angeles Conference, and stationed at Santa Ana. Our readers will remember Bro. Oats as an occasional correspondent of the ADVOCATE, and we hope to hear from him in his distant field of labor.

One brother reported a lady on his charge who dismissed her cook for one month, and applied the money thereby saved to help educate a young friend. Let all our readers take cognizance of this as an example of self-denial.

The number of booksellers was quite a feature of the Conference. Four or five men, urging the sale of their books—all of them the very books that preachers ought to read—are rather too many for the pocket-books of half-paid itinerants. And yet we believe all of them sold some books.

The Conference was disappointed in not hearing Dr. Barbee, our Book Agent. He arrived the day before the Conference convened, but was taken ill and returned home before we had an opportunity to hear him on our publishing interests.

Rev. T. J. Carver, formerly publisher of this paper, and for many years superintendent of the Carondelet Street Church Sunday-school, died very suddenly a few days before Christmas. The widow and orphan daughter have our sympathies in this sore bereavement.

One of the best things we ever knew to occur in a Conference was the reading of a part of the Discipline by the secretary for the special benefit of the presiding elders; and this done by the direction of the Bishop.

Dr. Morton stated that during last year one church a day for every working day in year had been added by the Church Extension Board. That is certainly a fine showing, considering that we have just commenced the work of church extension.

Rev. J. J. Ransom, our former missionary to Brazil, has gone as missionary to Cuba.

Rev. R. S. Trippett, who for forty-four years has gone out and come in with the brethren of the Louisiana Conference, and who has preached eloquently all over our State, found that his growing infirmities compelled him to seek repose, and at our late session asked of the Conference the superannuate relation, which was granted. Bro. Trippett has been preaching forty-six years, and retires from the active service with the esteem and respect of all his brethren.

We have received several batches of commendatory resolutions by churches concerning their departing pastors. We are sure they mean what they say; but we are of opinion that the preachers concerned will be better served by not publishing them. Long ago it was declared by the Spirit of God that the preachers are "the messengers of the churches and the glory of Christ," and that is enough.

The disappearance of Rev. J. V. Penn is still a mystery to his friends. Nothing whatever has been heard of him. We hear that his friends found his Conference money and papers in his trunk, and everything was in correct shape. We have been able to find no clue to his whereabouts, and can form no theory that will satisfactorily account for his disappearance.

Rev. L. A. Reed, now in his seventy-seventh year, received at our last Conference a large circuit for his appointment, and has gone out to it with all the enthusiasm of a young man.

Bishop Galloway is to hold the Florida Conference, which meets in Barton, January 9.

A pleasant call from Bro. Mellen and Bro. Murrah last week was a special gratification to us.

The death of Rev. Robert W. Macnell, presiding elder of the Durango district, Mexican Border Conference, is announced. He died at Dombre De Dios, December 21. There are no particulars.

Rev. George R. Loehr and family, from our China Mission, are on a visit home, having arrived in Georgia a few days since.

Rev. Jacob Iber, of this city, called in during the week and renewed his subscription to the ADVOCATE for the thirty-fifth time. How these old subscribers do love the paper! God bless them all, and the new ones, too.

Rev. Q. A. Oats, a transfer from North Mississippi to Los Angeles Conference, passed through our city last Monday *en route* to his new appointment, Santa Ana.

The latest news from Bishop McTyeire is that he is slowly recovering. The prayers of the church still ascend to the throne of grace in his behalf.

The postoffice address of Rev. John A. Ellis, presiding elder of the Vicksburg district, is Vicksburg, Miss.

A welcome visitor came into this office, December 31, carrying in his arms a big New Year's turkey. Such visitors are thrice welcome; and may they never forget the poor editor!

North Mississippi Conference Appointments.

CORRECTED BY BISHOP GALLOWAY.

SARDIS DISTRICT.

S. M. Thames, P. E.
Sardis and Davis Chapel, John Richie.
Como and Fredonia, E. H. Casey; D. M. Cogdell, supernumerary.
Senatobia, R. H. Porter.
Arkabutla, to be supplied (by W. H. Eckles); J. H. Hunter, supernumerary.
Hernando and Coldwater, K. A. Jones.
Horn Lake, R. P. Gaar.
Lewisburg, A. P. Sage.
Cockrum, W. J. O'Bryant.
Mount Vernon, A. P. Leech.
Batesville and Wesley, Thomas Cameron.
Pleasant Grove, T. B. Hargrove.
Panola, J. W. Bates.
Chulahoma, R. M. Davis.
Courtland, H. L. Vaughn.
Lakeview Mission, to be supplied (by T. P. Miller).

GRENADA DISTRICT.

J. F. Evans, P. E.
Grenada sta., J. E. Thomas.
Grenada cir., H. C. Morehead.
Water Valley, J. M. Wyatt.
Abbeville, J. M. Huggin.
Coffeeville, H. B. Scruggs—E. H. Kilgore.
Charleston, T. G. Freeman.
Oxford, T. W. Dye.
Tuccopola, James Porter.
Banner, C. C. Grisham.
Pittsboro, J. M. Massey; J. M. Hampton, supernumerary.
Atlanta, A. J. Foster.
Water Valley cir., J. H. Brown.
Minter City and Strathmore, J. W. Malone.
Sunnyside and McNutt, W. S. Shipman.
Carrollton cir., D. L. Cogdell.
Chapel Hill cir., B. P. Fulliove.
Tillatoba, R. C. Morehead.
Bethel and Longview, to be supplied (by J. L. Bowling).
Grenada Collegiate Institute, T. J. Newell, president.

WINONA DISTRICT.

J. J. Wheat, P. E.
Winona sta., T. W. Lewis.
Winona cir., D. C. Foust.
Vaiden, W. S. Lagrane.
Carrollton and Greenwood, G. W. Gordon.
West circuit, R. A. Ellis.
Black Hawk, R. A. Burroughs.
Lexington cir., J. C. Lowe.
Richland cir., John Barcroft.
Ebenezer, G. W. Brown.
Newport, J. H. Smith.
Kosciusko and Diran, H. R. Tucker.
Sallis, W. W. Williams.
Weir, W. A. Dollar.
Ethel, A. W. Langley.
Poplar Creek, R. C. Calloway.
Kosciusko cir., J. E. Buck.
Belzona, W. H. Sanders.
W. B. Murrah, vice-president of Whitworth College.
Colporteur and Sunday-school agent, G. W. Bachman.

COLUMBUS DISTRICT.

W. T. J. Sullivan, P. E.
Columbus, J. S. Oakley.
Columbus cir., B. F. Phillips.
Walthall, to be supplied (by John Pitman).
Crawford, T. B. Malone.
Brooksville, J. W. Luter.
Macon, S. D. Long.
Hebron, J. L. Futrell.
Mashulaville, E. H. Rook.
Louisville, F. P. Spencer.
Shuqualak, B. S. Rayner.
Plattsburg, to be supplied (by R. A. Whitmore).
Starkville sta., J. W. Price; W. S. Harrison, supernumerary.
Starkville cir., J. W. Treadwell.
West Point, J. D. Cameron.
Tibbee, W. C. Harris.
Tampico, C. R. A. Brantley.
La Grange, to be supplied (by J. C. Woodruff).
Chester, W. C. Lester.
Sturgis, J. R. D. King.

HOLLY SPRINGS DISTRICT.

J. W. Hunnell, P. E.
Holly Springs station, G. S. Inge.
Waterford, W. M. Adams.
Pine Mountain, J. W. Poston.
Byhalia cir., J. T. Moody.
Mount Pleasant, J. A. Leech.
Olive Branch, G. H. Hodge.
Early Grove, J. J. Brooks.
Ashland, W. W. Moss.
Red Banks, J. T. Howell.
Shawnee, J. K. Morris.
Connersville, to be supplied (by J. W. Anderson).
Hickory Flat, D. M. Geddie.
Myrtle, to be supplied (by W. A. Manley).

GREENVILLE DISTRICT.

R. M. Stambofer, P. E.
Greenville station, J. A. Bowen.
South Greenville and Lake Lee, J. A. Randolph.
Arcola and Hollendale, J. H. Shumaker.
Indianola, R. B. B. Gladney.
Falsonia and New Salem, O. L. Savage.
Cleveland, W. T. Barnett.
Duncan and Friendship, J. D. Newsom.
Clarksdale, J. B. Harris.
Dublin and Brooklyn, H. P. Gibbs.
Jonestown and Lula, N. G. Augustus.
Beleh, to be supplied (by D. M. Miller).
Austin and Tunica, C. N. Terry.
Friar's Point, C. H. Owen.
Australia and Rosedale, T. Y. Ramsey, Jr.
Concordia, J. W. Dorman.
Huntington and Beulah, to be supplied (by H. C. Edmunson).
Bolivar, W. W. Dorman.

ABERDEEN DISTRICT.

Amos Kendall, P. E.
Aberdeen, E. L. Spraggins; R. P. Mitchell, supernumerary.
Okalona, T. C. Wier.
Okalona circuit, F. A. Whitson.
Verona and Tupelo, Eugene Johnson.
Prairie, B. B. Sullivan.
Buena Vista, J. T. Cunningham.
Houston and Wesley, J. R. Roberson.
J. C. Park.
Sparta, W. D. Bass; T. J. Lowry, supernumerary.
Pontotoc, W. W. Wollard.
Shannon, J. M. Barnes.
Richmond, M. H. Honnoll.
Bigby Fork Mission, to be supplied (by L. P. Sargent).
Saltillo, W. T. Snell.
Tremont, B. R. East.
Fulton and Smithville, J. A. Whitehurst.
Athens, to be supplied (by T. M. Weaver).
Ebenezer, J. C. Park.

CORINTH DISTRICT.

J. B. Stone, P. E.
Corinth, J. H. Mitchell.
Corinth circuit, W. M. Young.
Iuka station, J. W. Bell.
Iuka circuit, H. P. Crow.
Harmony, to be supplied (by L. A. McKeown).
Kossuth, T. L. Foster.
Blackland, A. B. Dearing; John Meilhannon, supernumerary.
Jonesboro, H. M. Young.
Ripley and New Albany, D. W. Babb.
Ripley circuit, O. N. Koon.
Booneville and Rienzi, K. M. Harrison.
Guntown, Joseph Johnson.
New Albany circuit, G. H. Jacobs.
Marietta, to be supplied (by W. A. Clark).
Pleasant Ridge, M. E. Tumlin.

TRANSFERRED.—H. C. Parrott, to West Texas Conference, and stationed at Woodville; L. D. Worsham, to Little Rock Conference, and stationed at New Edinburg; Q. A. Oats, to the Los Angeles Conference, and stationed at Santa Ana; H. T. Cunningham, to West Texas Conference, and stationed at Del Rio.

Notice.

To the Pastors and District Stewards of Meridian District—

The time of meeting of district stewards of this district is hereby changed from January 30 to Wednesday, February 6. A full meeting is earnestly desired. The meeting will be held in the Methodist Church, in Meridian, at 9 A. M.

R. D. NORSWORTHY, P. E.

Daves' Training-School for Boys and Girls, Lake Charles, La.

The above growing institution closed a most successful fall term on the twenty-first instant. The spring term begins on the thirty-first instant, and closes May 17, 1889. The principals are prepared to give boarding pupils the best of care. The expenses of the spring term, if paid in advance, including everything, is only $72. In this we include tuition, writing material, board, washing, fuel, lights, etc. If paid monthly in advance, it will be at the rate of $8¹³⁄₁₆. For circulars and special information address Principals, Lake Charles, La.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

N. C. Y. L.

The Second Term of NASHVILLE (Tennessee) COLLEGE FOR YOUNG LADIES opens January 18, 1889. The new building is complete and occupied. Grand chapel, ample recitation-rooms, 25 music-rooms, spacious Art Studio. Enrollment larger than ever at this season. Now is the time to enter. Free literary tuition to January 18 for new entries now.

REV. GEO. W. F. PRICE, D. D., President.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*:

"I have tried J. C. Maguire's Cupuliranginon myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and serofulous generally, there is not a better medicine known, and for persons of Billious or Costive habits its action is most effective and salutary."

R. R. McANALLY.

Change in Appointments.

MR. EDITOR: Please announce the following appointments in the North Mississippi Conference: Oxford, T. W. Dye; Winona, T. W. Lewis; Carrollton and Greenwood, G. W. Gordon; Buena Vista, J. T. Cunningham; Ebenezer, J. C. Park.

CHAS. B. GALLOWAY.

BROOKHAVEN, MISS., Dec. 31, 1888.

If you would have a desirable head of hair, use Hall's Vegetable Sicilian Hair Renewer, the most wonderful discovery of modern times for the hair and scalp.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

J. G. GRANT, Publisher.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Many years ago, when grocers in Lynn were licensed to sell liquor, one of them was bragging to a customer of his skill in doing up packages. "I can wrap a pound of sugar," he remarked, "in a smaller piece of paper than any other man in town."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

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ROSES $1.00 will buy 14 varieties of Roses and Flowering Plants Send for catalogue and give us a trial order. E. BONNE & CO., Maple Grove Greenhouses, Ngila, O.

CHRISTMAS on WHEELS,
R. P. RANDALL,
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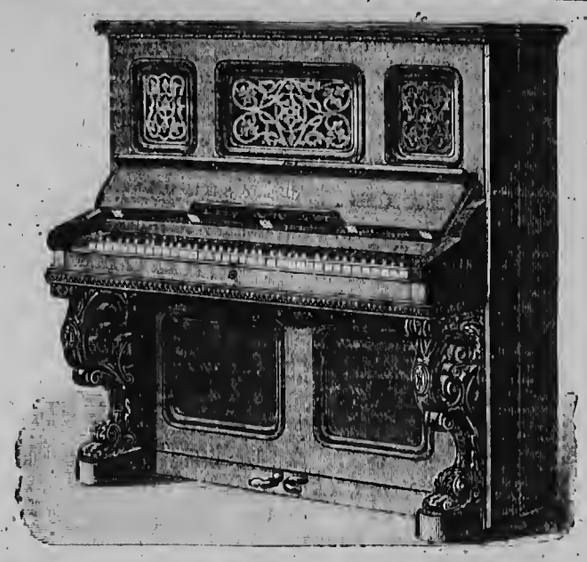

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Some of the *many testimonials* regarding the Celebrated Mathushek Pianos:

Mr. P. Werlein:
I certify that the Mathushek piano that I bought of you, and which I have been using for some time, is an instrument consisting all the desirable qualities for execution, and, above all, for the voice. It keeps perfectly in tune.
J. ROLDOLPHE.

Mr. Werlein:
The Mathushek upright piano obtained from you some one year gives perfect satisfaction. I shall take pleasure in recommending the Mathushek to all my friends needing a first class piano.
DANIEL J. LANE,
550 Burgundy street.
New Orleans.

Philip Werlein, Esq.:
Dear Sir—I have never heard any complaint about the Mathushek piano. It gives full satisfaction.
L. SO HRINK.
New Orleans, June 2, 1888.

Mr. Ph. Werlein:
This is to certify that I bought my Mathushek piano in February, 1879, and that my daughter has used it daily ever since, practicing not less than four hours daily. The piano has given us entire satisfaction.
NEMOURS BIENVENU,
337 Esplanade street.
New Orleans, June 2, 1888.

Mr. Ph. Werlein:
I hereby certify that I have given music lessons to Miss Bienvenu on her Mathushek piano for nine years.
H. ROLLING.

Mr. Philip Werlein:
Dear Sir—It affords me great pleasure to state that the Mathushek piano purchased of you has given unqualified satisfaction. I can say that for sweetness of tone and for keeping in tune the Mathushek piano takes the lead. My advice to all would be to secure a Mathushek piano.
T. R. McGGAH,
527 Chartres street.
New Orleans, July 14, 1888.

Mr. Philip Werlein,
Dear Sir:
The Mathushek piano which you sold me in 1873 is to-day, in my judgment, superior to many of the new pianos of recent manufacture which are offered for sale. I knew nothing of the instrument when I purchased it save its tone and general appearance pleased me.
After fifteen years' constant use I can bear testimony to its purity and volume of tone, quick and clear response to the touch, and excellence and durability of its make.
Fraternally Yours,
MORRIS C. COLE,
Pastor First Baptist Church.

These are only some of the testimonials, and from these can be seen how the great Mathushek pianos have become the pianos of the day.

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Mention this paper.

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CHATTANOOGA,

CINCINNATI,

AND ALL POINTS

EAST and NORTH.

NORTH-BOUND.

	No. 2, Lim'd.	No. 6, Ft. Line
Lvs. New Orleans	3:55 p. m.	9:00 p. m.
Arr. Meridian	8:50 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.

	No. 1, Lim'd.	No. 5, Ft. Line
Lvs. Cincinnati	7:55 a. m.	8:00 p. m.
Lvs. Lexington	10:25 a. m.	11:05 p. m.
Lvs. Junction City	11:45 a. m.	12:30 a. m.
Lvs. Chattanooga	7:00 p. m.	8:50 a. m.
Lvs. Attalla	9:49 p. m.	1:10 p. m.
Lvs. Birmingham	11:45 p. m.	3:45 p. m.
Lvs. Tuscaloosa	1:50 a. m.	5:30 p. m.
Lvs. St. Louis	.....	9:00 p. m.
Lvs. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:30 a. m.

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Arrives.	Leaves.
No. 1, Fast Mail, 8:00 a.m	No. 2, Fast Mail, 5:00 p.m
No. 3, Express, 1:25 p.m	No. 4, Express, 8:00 a.m
No. 5, Bat. Rouge accodation, 10:00 a.m	No. 6, Bat. Rouge accodation, 3:45 p.m

Double daily through trains, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 8 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

Close connection at Harriston for Natchez and N. J. and C. points; at Vicksburg with V., S. and P. and V. and M. R. R.; at Memphis with Gulf Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short line to Hot Springs.

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Texas and California Ex- press	Leaves.	Arrives.
	7:00 A. M.	7:00 P. M.
Baton Rouge Local	3:50 P. M.	11:00 A. M.

The 7:00 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Colo., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

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MISCELLANEOUS.

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From the Chaplain of Exeter College, and Houghton Syriac Prizeman, Oxford.

Coll. Exam. Oxon., Sept., 1888.

Dear Sir:—In April, 1885, I suddenly received notice that my ordination examination would be held in a fortnight. I had only *ten* (10) days in which to prepare for the Exam. I should recommend a *year's* preparation in the case of any one so utterly unprepared as I was; but your *System had so strengthened my natural memory* that I was able to remember and give the gist of any book *after reading it once*. I, therefore, *read* Lightfoot, Proctor, Harold, Browne, Mosheim, &c., &c., once and *was successful in every one of the nine papers*. The present Bishop of Edinburg knows the facts.

Faithfully yours,
[Rev.] JAMES MIDDLETON MACDONALD, [M. A.]

To Prof. A. LOISETTE, 237 Fifth Ave., N. Y.

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NEW ORLEANS.

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Our Young People.

THE BOOK OF THE NEW YEAR.

The book of the New Year is opened,
Its pages are spotless and new:
And so, as each leaflet is turning,
Dear children, beware what you do!

Let never a bad thought be cherished,
Keep the tongue from a whisper of guile,
And see that your faces are windows
Through which a sweet spirit shall smile.

And weave for your souls the fair garment
Of honor, and beauty, and truth;
Which will still with a glory enfold you,
When faded the spell of your youth.

And now, with the new book, endeavor
To write its white pages with care;
Each day is a leaflet, remember,
To be written with watching and prayer.

And if, on a page you discover,
At evening a blot or a scrawl,
Kneel quickly and ask the dear Savior
In mercy to cover it all.

So when the strange book shall be finished,
And clasped by the angel of light,
You may feel, though the work be imperfect,
You have tried to please God in the right.

And think how the years are a stairway
On which you must climb to the skies;
And strive that your standing be higher
As each one away from you flies.

MR. EDITOR: My grandma organized a society of children called the "Pecan Grove Home Builders," in September. At that time we had seven members; we have now eleven. Miss Lucinda B. Helm sent us all mite boxes, and we sent our money to aid in building parsonages for our ministers. Our brother told you about the death of our dear little sister, Helen. We are sad and lonely without her; but we keep her mite-box on the mantelpiece. She had one dollar in her mite-box while we were saving half a dollar in ours. I have been told that the toad's jewels are its eyes, so bright and so brilliant and so beautiful; but I never could have found it out by myself. Joseph Rowe, the answer to your question is, "Tabitha or Dorcas," found in Acts ix, 3. I could not find out where John the Baptist was ever baptized. My brother Gardner, sister Loruh, and myself have all joined the church. You must pray for us to be good. Our brother, Will, got a lead pencil and scribbled on some paper and folded it up, and said he was going to send it to the "Indian Tory," so the Indians could have something to read. He will be three years old December 3, and we think he is very smart. Your friend,

MARY L. CURRIE.

MR. EDITOR: I saw a letter in your paper last week from Frank Hill. Papa used to live at Patterson, too, and as we were near neighbors to Mr. Hill, I knew Frank very well. He used to ride after the cows on a little red pony. Papa has moved to Gainesville, Miss., on Pearl river. And I am staying with my uncle at Wesson, going to school. I am ten years old. I read in the fourth reader and study geography, arithmetic, spelling and grammar. We have got a very fine school. We have six teachers and about 300 scholars. Bro. T. L. Mellen was our pastor this year and last year. We all like him, and everybody says he has helped our church so much. I joined the church this year. We have a good Sunday-school and services at the church every Sunday in the month but one, as our pastor preaches at Beauregard one Sunday in the month. My uncle gets the CHRISTIAN ADVOCATE now, and will take it next year. I believe papa takes your paper and I hope he will see this letter from,

Your little friend,

BUFORD MOORE.

WESSON, Mississippi.

MR. EDITOR: I am a little girl eleven years old. I read the little children's letters in the ADVOCATE. We do not take it, but I read them in Mr. Bradford's paper. He is our pastor in Meadville. It is raining, and we won't have any Sunday-school. I go to Sunday-school every Sunday and learn a lesson. I have two sisters and one brother. I go to the public school. I study the fifth reader, arithmetic and writing. If you will publish my letter, it will surprise my little friends in Meadville.

Your little friend,

BERNIE BLEECKER.

MEADVILLE, Mississippi.

Playing Brownie.

It was a very dismal, rainy Saturday. And a very dismal little girl, with something that looked like a raindrop running over each cheek, stood at the sitting-room window, drumming drearily on the pane, through which there was nothing to be seen but a rubber-coated grocery boy with a basket on his arm.

"What a horrid, horrid day!" ponted Alice Kent.

"What a little Miss Grumblekin!" exclaimed busy Aunt Julia, as she hurried through the room, clad in her gossamer waterproof, *en route* for the market.

"But, auntie, I haven't anybody to play with."

Aunt Julia stopped a moment. "I know a niee game you can play all by yourself," she said.

"What is it?" asked Alice.

"Play you are a good brownie," replied her aunt. "Your mother has a great deal to attend to this morning."

"What do good brownies do, Aunt Julia?"

"Things to help people when nobody sees," was the reply—"surprises, you know." Then she was gone.

Alice stood and watched the umbrella turn the corner. Then her face brightened, and she ran upstairs as fast as her feet could carry her.

As the family sat at the cosy tea table that evening, mamma remarked: "I believe there has been a good fairy around to-day. Somebody dusted my room, and put my work basket to rights, and arranged my top drawer beautifully."

"Why, that is strange, Ellen," said grandma. "I had a similar experience. Somebody found my spectacles, and saved me the trouble of coming down after the morning paper."

"I wish you would notice the hall closet," interjected Aunt Julia. "You know it's a catch-all for the family."

"Yes," sighed mamma. "When everything else is in order that closet rises up before me like a nightmare. I must straighten it out this evening."

"But it looks very nice to-night," continued Aunt Julia, "shawls all folded on the shelves, hoods and gloves and hats and rubbers in their proper places. I could hardly believe my eyes."

"There is a certain little girl," said papa, "who often forgets to put my gown and slippers by the fire, but the fairy must have done it to-night. Have you had a dull day, puss?"

"The pleasantest Saturday I can remember," replied Alice.

No one would have thought her to be the child who pouted at the rain in the morning.—*Sunday-School Classmate.*

BOY CHARACTER:—It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble Christian boys; and wider and deeper than they are apt to think, is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.

Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sunday-school. Be true in every friendship. Help others to be and do good.—*Child's Paper.*

A certain means of happiness is to keep Dr. Bull's Cough Syrup in every family.

For headache, toothache, earache, and backache, Salvation Oil is a certain cure.

"Well, my little man, are'nt you barefooted rather early this season?" said a benevolent gentleman to a youngster, one cold morning. "Guess not. Wuz born barefooted."

MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE EFFECTS in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of humiliating, disfiguring, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

THE TAPESTRY-WEAVERS.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry-weavers on the other side of the sea.

Above their heads the pattern hangs, they study it with care,
The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver,
He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork—that his marvelous skill is learned.

Ah, the sight of its delicate beauty, how it pays him for all his cost!
No rarer, daintier work than his, was ever done by the frost.

Then the master bringeth him golden hire, and giveth him praise as well:
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving, alway, till the mystic web is done.

Weaving blindly, but weaving surely, each for himself his fate:
We may not see how the right side looks, we can only weave and wait;

But, looking above for the pattern, no weaver need have fear;
Only let him look clear into heaven—the Perfect Pattern is there.

If he keeps the face of our Savior, forever and always in sight,
His toil shall be sweeter than honey, his weaving is sure to be right.

And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master, it shall say to him: "Well done!"

And the white-winged angels of heaven, to bear him thence shall come down,
And God for his wage shall give him—not coin, but a golden crown.

—*Southern Churchman.*

Give Children Something to Do.

An important point in managing children is to always have ready something for the little hands to do at those times which come quite often on rainy and other days when, tired of play, they listlessly gaze through the window or wonder aimlessly about, not knowing what to do with themselves. Children at such times are a great trial to the busy and often nervous people of the house, and are quite likely to be scolded, though such a course is so unwise and unjust that it can lead only to the worst results in the child's future. Calm and reproving words, kindly spoken, are necessary with all bright children and are usually very effective, but words uttered in a sharp, scolding tone must in most cases work an injury to the child's disposition. It is all the more sad, because the matter could be so easily managed by a very little attention on the mother's part.

How often we hear mothers or older sisters say to some little child who is full of desire to do right if it only knew how, "Do get something to do; how lazy you are; I never saw such a good-for-nothing child. I am sure I don't know what is to become of you," and a great deal more of such talk which, alas, most people have heard too often. The child at such times is not in fault. It is the mother's duty to see that suitable work is always ready, and she should require the child to do a moderate task for which she should not be afraid to give a due measure of praise after it is done. Always be careful to see that the child is not kept too long at one task, as such a course would be worse than idleness.

It is worthy of note that the work given to a child has a great influence in molding the mind and taste. A child kept always at knitting stockings or cutting carpet rags will be very practical, perhaps too much so. A wise mother will have a variety of work, both useful and ornamental. Some parents think it useless to teach boys to sew or knit. It is not, however, for there are many times in a boy's life when such knowledge may be useful. I have often observed that many college boys could mend their own clothes while they were quite up in their classes. I think the subject should be thoughtfully considered by parents, seeing to it that time should never hang on their children's hands for want of something to do.—*American Agriculturist.*

Let not him who prays, suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace while that stays behind.—*South.*

Physicians are justified in denouncing proprietary medicines which claim to cure everything. A medicine, for instance, that will cure rheumatism in one person, will not necessarily cure it in another, for the condition causing it may be different; but *Malaria* is always Malaria, and Shallenberger's Antidote will destroy it in the system in every case. If you are suffering from Malaria *you will know it*, and this medicine will certainly cure you. Sold by Druggists.

MISCELLANEOUS.

Ask For Ayer's

Sarsaparilla, and be sure you get it, when you want the best blood-purifier.

With its forty years of unexampled success in the cure of Blood Diseases, you can make no mistake in preferring Ayer's

Sarsaparilla

to any other. The fore-runner of modern blood medicines, Ayer's Sarsaparilla is still the most popular, being in greater demand than all others combined.

"Ayer's Sarsaparilla is selling faster than ever before. I never hesitate to recommend it."—George W. Whitman, Druggist, Albany, Ind.

"I am safe in saying that my sales of Ayer's Sarsaparilla far exceed those of any other, and it gives thorough satisfaction."—L. H. Bush, Des Moines, Iowa.

"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."—C. Bicklaus, Pharmacist, Rosaland, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"I have sold your medicines for the last seventeen years, and always keep them in stock, as they are staples. 'There is nothing so good for the youthful blood' as Ayer's Sarsaparilla."—R. L. Parker, Fox Lake, Wis.

"Ayer's Sarsaparilla gives the best satisfaction of any medicine I have in stock. I recommend it, or, as the Doctors say, 'I prescribe it over the counter.' It never fails to meet the cases for which I recommend it, even where the doctors' prescriptions have been of no avail."—C. F. Calhoun, Monmouth, Kansas.

Ayer's Sarsaparilla,

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Dr. J. C. Ayer & Co., Lowell, Mass.

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MUSICAL CALENDAR Containing interesting information relative to music and musicians, and a condensed dictionary of musical terms. For 1889. Price, 15 cents by mail.

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ON 30 DAYS' TRIAL.

THIS NEW **ELASTIC TRUSS** Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Send by mail Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

DRUNKENNESS OR THE LIQUOR HABIT

Positively Cured with Dr. Haines' Golden Specific.

It can be given in a cup of coffee or tea without the knowledge of the person taking it; is absolutely harmless and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It Never Fails. We Guarantee a complete cure in every instance. 40 page book Free. Address GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, O.

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Mail your answer with 25c. silver, and you will receive *free* for six months the brightest and most interesting family newspaper in the U. S. First correct guess will also receive FREE $50 in cash; 2d, $25; 3d, $15; 4th, $10; 5th, $5; next 50 $1 each. Premiums will be distributed March 1, 1889, and names of winners published in THE FAMILY FRIEND, a splendid newspaper worth many times the price asked, which should be in every home. Address Publishers Family Friend, Chicago, Ill.

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Christian Advocate.

Marriages.

POYLE—HACKLER.—At the residence of the bride's mother, November 11, 1888, by Rev. T. A. B. Jones, Mr. Pulman W. Hoyle, M. D., of Columbus, Ga., and Miss Willie A. Hackler, of Jefferson county, Miss.

LAUGHMAN—HACKLER.—At the residence of the bride's mother, November 29, 1888, by Rev. J. A. B. Jones, Mr. Samuel P. Laughman and Miss Ella J. Hackler, all of Jefferson county, Miss.

DENT—GILBERT.—At the residence of the bride's parents, December 5, 1888, by Rev. J. A. B. Jones, Mr. Joseph H. Dent, of Russum, Miss., and Miss Annie E. Gilbert, of Jefferson county, Miss.

COFFEY—CAMPBELL.—In the Presbyterian Church, Fayette, Miss., December 5, 1888, by Rev. J. A. B. Jones, Mr. Edgar N. Coffey and Miss Carrie W. Campbell, all of Jefferson county, Miss.

REILY—FAURER.—At the residence of John Whittaker, Esq., Wilkinson county, Miss., December 5, 1888, by Rev. C. D. Cecil, Capt. J. C. Reily and Miss Leona Faurer, of East Feliciana parish, La.

FITCH—CULPEPPER.—At the residence of the bride's brother, three miles north of Lake, Miss., December 5, 1888, by Rev. D. Foust, Mr. J. F. Fitch, of Scott county, Miss., to Miss M. J. Culpepper, of Newton county, Miss.

PICKETT—DAY.—At the parsonage, in Coushatta, La., December 5, 1888, by Rev. R. A. Davis, the Rev. L. L. Pickett, evangelist from Texas, to Miss Eudie C. Day.

ARMSTEAD—BITTLER.—At the residence of Mr. W. H. Clark, December 5, 1888, by Rev. R. A. Davis, Mr. Thomas R. Armstead to Miss Jennie Bittler, all of Red River parish, La.

RIGGS—LEE.—At the residence of Mr. S. R. Wallis, in the vicinity of Lafayette, December 4, 1888, by Rev. M. C. Manly, Mr. David Riggs, to Miss Althea A. Lee.

ENOCHS—RAWLS.—At the Methodist Episcopal Church, Poplarville, Miss., by Rev. J. B. McLaurin, of New Orleans, Mr. I. V. Enochs, of Terry, Miss., to Miss Mary L. Rawls, of Poplarville.

BARNES—SIGREST.—In Scott county, Miss., December 5, 1888, by Rev. C. McDonald, Mr. S. F. Barnes and Miss M. R. Sigrest.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

RAY—The subject of this sketch, Rev. WILLIAM ANDERSON RAY, died November 26, at seven o'clock, at the residence of his son, in Canton, Miss., and was buried, November 27, at Pearl River Church, nine miles south of Canton, in the presence of a large audience of sorrowing friends and relatives. He was born in Alabama, August 30, 1828; joined the Methodist Church at the age of twelve years, and was converted at Bear Creek Camp Ground, in Alabama, under the ministry of Rev. T. B. McDonald, of the Alabama Conference. To use his own language in reference to this happy event (for he left a record of it in his own handwriting), he "obtained pardoning grace at five o'clock, on Monday evening, September 21, 1818." Thus to the day of his death he had a distinct recollection of the very hour of his conversion.

Bro. Ray was appointed class leader the next year, and continued in that office until 1857, when he was licensed to exhort. In September, 1858, he was licensed to preach and was ordained a deacon by Bishop Pierce in Jackson, Miss., November 24, 1862. He never entered the traveling connection, but he magnified the office of a local preacher, and in that capacity was a man of great usefulness to the church.

Bro. Ray was married to Miss Martha Glass, in Noxubee county, Miss., August 29, 1850. They were congenial and happy, united in the service of God and in their church relations, as well as in holy wedlock. Eight children were born to them. These are all living, the youngest being about twelve years of age, a member of the church, and walking in the footsteps of his father. God has greatly blessed them in their children. And these children, with their now widowed mother, have reason to thank God for such a husband and father as he was to them. He was loved, respected and trusted wherever he was known, and he has left them the heritage of a good name, an unsullied reputation.

Bro. Ray's health had been declining for nearly a year. For some time past his condition was regarded as critical. But he was prepared to go, and had no regrets except from parting with his loved ones at home. It was my privilege to visit him when he passed away. We sang a song of his own selection and prayed with him about an hour before he died. He was perfectly rational and expressed his comfort from the service, and then calmly fell asleep in Jesus without a struggle. A more peaceful death I never witnessed.

W. H. LEWIS.

BRIDGES—JAMES, son of Wilson and Sallie Bridges, of St. Helena parish, La., was born July 24, 1885, and died October 13, 1888. Another sweet little bud of promise has been plucked from earth's fair flowers to adorn and perfume heaven. The mournful parents should be consoled with the thought, that it was so early coveted by our Lord among his chosen ones, and that now it is happily associated with the angels with whom it reached out its little hands to play while dying. May the Lord comfort and save the bereaved loved ones!

J. W. ELLISON, Pastor.

BEIRNES—At her home, in Cottonville, East Baton Rouge parish, La., December 11, 1888, at twelve o'clock, Miss LIZZIE M. BEIRNES departed this life, aged twenty-seven years.

A FRIEND.

PAYNE—Died, November 24, 1888, at the Clarendon Hotch Memphis, Tenn., Mr. E. G. PAYNE, son of Rev. H. G. and Mary Payne. He was born in Vicksburg, Miss., October 8, 1834, while his father had charge of the Methodist Episcopal Church, at that place. In early boyhood he united with the church, remaining for some years; then withdrew, united again in October, 1876, with the Methodist Episcopal Church at Grenada, Miss., in which he lived a consistent member until his death. At the age of fifteen months he was left fatherless; but he inherited the blessings promised to the righteous. He was twice married. For sixteen years he was a great sufferer. All that loving hearts and gentle hands could do was done to alleviate his sufferings. His last hours passed peacefully away. His last words: "Lord Jesus, receive my spirit." God calls some of his people through the fiery furnace of bodily affliction, but they have this promise. "What I do thou knowest not now, but thou shalt know hereafter."

May the blessed comfort of our holy religion be given to the bereaved wife and sorrowing mother. I was his pastor for one year, and knew him well.

J. E. THOMAS.

HAYSE—Sister MARY E. HAYSE, the wife of Bro. Erasmus Hayse, of Plaquemine Brulee, was born in December, 1834, and died at the above place, September 22, 1888, aged fifty-four years and nine months.

Her sufferings were intense, and of several months' duration, during which time it was the privilege of the writer to visit and worship with her; he had always found her patient, trustful and hopeful, waiting God's time for her release. When the eventful moment came it found her ready, and she was not at all alarmed at the summons to exchange the mortal for the immortal, the material for the spiritual state, feeling that the "sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us;" that lies just beyond in the sinless clime of the happy and the good. Aunt Mary, as she was called, was a faithful member of the church; charitable almost to a fault in her dealings with the erring. She was a model wife, mother, friend and neighbor. Peace be to her ashes, until the "latest trump of the seven," when her soul and ashes shall join together to fly up to God!

T. H. M'CLENDON.

JONES—MARY LUCY JONES was born January 25, 1837, in Marengo county, Ala.; was married to Thomas J. Morgan (of the same county on September 16, 1857; moved to Vermilion parish, La., in the fall of 1867; joined the Methodist Episcopal Church, South, about the year 1870 at Prairie Gregg, and died October 26, 1888, aged fifty-one years, nine months and one day. Sister Morgan was a consistent member of the church, and during her suffering, which extended through several years, often remarked to her husband that she was ready to go when the Master called. Unfortunately she was unconscious two or three days before she died; but her past record speaks for her, and although she was unable to tell us how she felt and what her prospects were, we feel confident that she has entered into eternal rest. She leaves a large family, consisting of husband and nine children. May her death draw them nearer to Christ, and give them a fresh incentive to follow in the steps the Master trod!

HER PASTOR.

HUFFAKER—CORA FISHBURN HUFFAKER, daughter of Thomas J. Fishburn, and wife of E. C. Huffaker, late professor in Centenary College, was born and brought up near Jackson, La., and died at Princeton, W. Va., and was buried near Knoxville, Tenn., on the banks of the Frenchbroad river. Her married life was brief. On June 7, 1888, she was married; on November 28 she died. Dreadful to the young husband and the aging parents is her death; to a very large circle of friends it is a bitter and mournful bereavement, and a sad loss to the Methodist Church, of which she was an active and exemplary member. She had the qualities of a noble woman, and had she lived would have left her impress upon society. She died calmly and bravely, saying in her final moments, "The angels have come at last!" and as peacefully as a child ever fell asleep in its mother's arms, did she sink into the repose of death.

Farewell, bright, beautiful, devout, loving and beloved Cora, a beautiful life was thine, a glorious resurrection and a blissful immortality await thee. Rest in peace!

J. N. S. HUFFAKER.

HAWK—JOHN HAWK was born November 10, 1868, and died November 5, 1888. He was away from home when seized by fatal sickness and, notwithstanding a life spent sinfully, when death began to spread its mantle above him, his thoughts began to tend churchward. He spoke of church and of going to church. After he had offered prayer he said to those about his bed, "You all can call on the Lord, but you can't call like I can." After this he added, "If I could see mamma, I would be willing to go." The devoted mother was present several days; but the shade of death had settled so thickly about her dying boy that her presence was scarcely recognized. May the bereaved ones feed on God's grace!

R. L. SCARBOROUGH.

BAKER—Died at Athens, Claiborne parish, La., October 14, 1888, ABBIE LEE, daughter of J. T. and V. A. Baker, aged twenty months and two days. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Precious words, the Christian parents' consolation in the times of bereavement.

J. L. W.

A Wonderful Food and Medicine,
Known and used by Physicians all over the world. **Scott's Emulsion** not only gives flesh and strength by virtue of its own nutritious properties, but creates an appetite for food and thus builds up the wasted body. "I have been using Scott's Emulsion for several years, and am pleased with its action. My patients say it is pleasant and palatable, and all grow stronger and gain flesh from the use of it. I use it in all cases of Wasting Diseases, and it is specially useful for children when nutrient medication is needed as in Marasmus."—T. W. PIERCE, M. D., Knoxville, Ala.

Scientific.

The Niagara Bridge.

Prof. W. C. Richards, in the Boston *Watchman*, thus describes this wonderful structure:

The Cantilever Bridge, built by the side of the old "Suspension Bridge," for the trains of the Michigan Central R. R., is a novelty of mechanical construction which invites the inquiring eye and mind to its examination.

At the point of its location the river is five hundred feet wide at the water's edge, and in the great central flood no pier could be built for the support of a bridge. The great cost and other disadvantages of a true *suspension* bridge made a novel and cheaper construction desirable. The principle of the Cantilever is that of a trussed beam, supported at or near its centre, with the arms extending each way, and one end anchored, or counterweighted, to provide for unequal loading. This idea was entirely new and untried. Each end is a section of steel, extending from the shore nearly half across the stream. This is supported by a steel tower from which reach two great lever arms—in opposite directions. One grapples fast the rocky shore-cliffs, and the other stretches toward and over the centre of the river. Having no direct support it derives it from the other, and rock-anchored, lever arm. Between the two shore towers there is a double track truss span of almost five hundred feet in length. The two river levers approach each other to within one hundred and twenty feet—their extremities hanging unsupported. This gap is filled up with an ordinary truss structure suspended from the ends of the cantilevers.

The chief ingenuity of the construction is shown, perhaps, in the provision made for contraction and expansion in varying temperatures—allowing freedom of motion to these ends—but preserving perfect rigidity against side force from strong winds. This structure is complete without guys. The heaviest train that can be run on this novel bridge, headed by two immense engines, while a fierce wind is blowing at a speed of seventy-five miles an hour, will exercise upon its ultimate strength *a strain of only twenty per cent.* In a wild wind, the safety of this remarkable viaduct over a resistless torrent is increased by running upon its tracks the heaviest train of loaded cars that can be utilized. Its shore foundations of masonry, and its mighty steel towers which hold the cantilever arms, are even less surprising than the methods resorted to for projecting the arms and coupling them at the mighty gap midway. Altogether it surpasses immeasurably in engineering genius, tact and skill, the yet impressive Suspension Bridge of Roebling in 1855. Thirty years had made a wonderful advance in mechanical science when the Cantilever was designed and built.

TESTS WITH THE BIG MAGNET.—At Willett's Point, N. Y., there is a monster magnet made out of two fifteen-inch Dahlgren guns and eight miles of cable wire. A number of tests have been made to show the strength or power of this magnet, and they are truly astonishing. A crowbar which was applied to the magnet, required the combined force of four strong men to tear it away. A handful of pins thrown in the opposite direction immediately flew back and attached themselves to the magnet. A seemingly impossible experiment was made with some fifteen-inch cannon balls. The balls were solid, and as much as a strong man could lift, yet the magnet held several of them suspended in the air, one under the other. The most amusing experiment was made with a sledge-hammer. When one tried to wield it in a direction opposite the magnet, he felt as though he were trying to hit a blow with a long feather in a gale of wind. There is nothing in the world that could take the conceit out of a strong man so much as this simple experiment. Another amazing test was made with a number of carpenter's spikes. A spike was put lengthwise on the end of the magnet, then another spike was attached to the first, and so on, until a line of them stood straight out from the magnet at least four feet in length.—*Golden Days.*

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The New Singer Vibrator. More modern, lighter running and simpler than any other.

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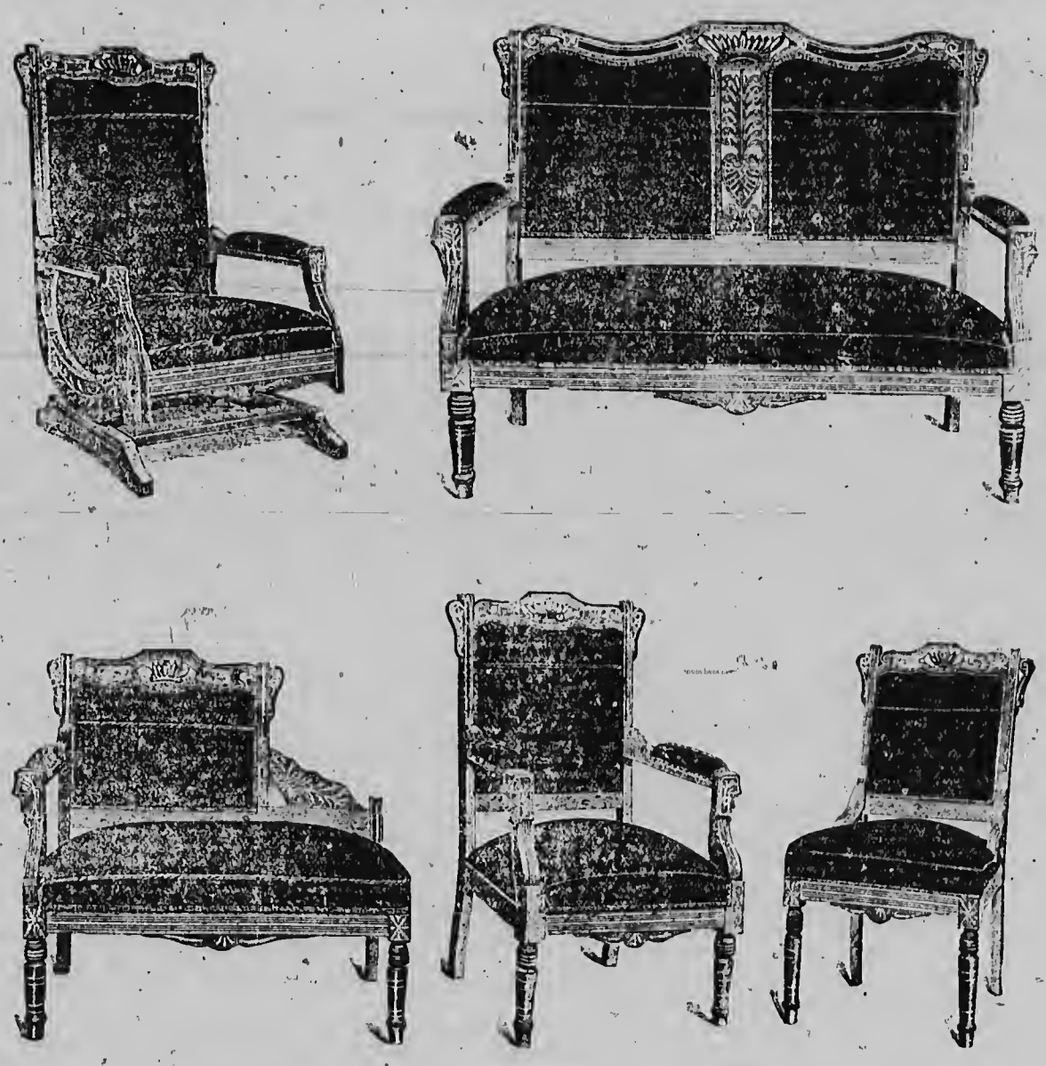

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NEWS OF THE WEEK.

DOMESTIC.

The office of the Tacoma *Ledger*, W. T., was burned on December 26. The paper had been making a vigorous fight against gamblers and disreputable persons, and it is said the fire was the work of an incendiary.

While a Christmas entertainment was being held, December 26, in a hall at East Prospect, Penn., the building collapsed, and 300 people were hurled with the broken timbers from the second to the first floor. A large number were badly bruised and cut, but fortunately there were no fatal casualties, and only a few were seriously injured.

The American Historical Association, recently incorporated by act of Congress, met in fifth annual meeting in the lecture-room of the Columbian University, Washington, December 26.

About 250 certificates of election to the next Congress have been received by the clerk of the House. Of course there is no doubt about the Republicans having a majority, unless deprived of it by death or other accident. The question is whether it will be one or seven. At present 163 Republicans and 153 Democrats have been certified by official count. In three districts both parties still claim the election.

There is considerable regret expressed among Democratic Senators from the South that Senator Gibson should have introduced a resolution to investigate the elections in several of the Northern States. The general feeling is that by so doing he gave away what the gentlemen on his side of the Chamber had been contending for ever since the war, namely: that the Federal government had no right to examine into the validity of State elections.

The Clyde Line steamer *Ozama* sailed from New York City, December 29, for West Indian ports. Included in her cargo, which was of a miscellaneous character, were several cases of Remington and Winchester rifles, and nearly a dozen Gatling guns. The arms were consigned to a mythical person at Cape Haytian, and are supposed to be for the use of the insurgents at that port.

The annual banquet of the Massachusetts Tariff Reform League took place, in Boston, at the Hotel Vendome, December 28. The principal guest of the evening was United States Secretary of the Treasury Fairchild.

The appropriation bills are all well advanced towards completion. The appropriation committee will probably finish this week consideration of the Indian and sundry civil bills. Work has already been done on the naval, army, deficiency, agricultural, fortifications and postoffice bills.

FOREIGN.

Experiments which have recently been made in France with a new powder show that it greatly enhances the value of the Gras rifle. A charge two-fifths less than the usual quantity has one-fifth more than the usual force. The powder causes no smoke and can be steeped in water without damage.

The work on the Panama Canal continues, although on some sections labor has been reduced. Altogether, some 2,000 men have been discharged during the past two months, owing to disputes between the Canal Company and the contractors. There are now about 9,000 laborers actually engaged in the work.

The English consul at Zanquebar has issued a proclamation warning all British subjects in that place that they will be liable to seven years' imprisonment if they enter contracts for slave labor. The British traders have made a united protest against the order. They say that slave labor is the only kind of labor obtainable in Zanquebar, and that if this is cut off all work must be stopped. In view of this protest the consul will suspend the enforcement of the proclamation pending instructions from Lord Salisbury.

Gen. Grenfell, at the head of the Welsh regiment of cavalry and Soudanese troops, made a reconnaisance from Suakim, four miles into the interior, on December 28. A force of rebels on camels were seen in the distance, but they retired at the approach of Gen. Grenfell's forces. After filling up the rebel wells, the force returned to Suakim.

The *Freeman's Journal*, of Dublin, accuses the London *Times* of attempting to bribe Sullivan, the Fenian. It says the *Times* dispatched an emissary to America, who discovered Sheridan at Pueblo, Col., and tried to induce him to go to London and testify before the commission, promising him that if his evidence proved satisfactory, he would be paid £10,000 within an hour after his examination was concluded. Sheridan positively declined to appear before the commission, and assured the agent that he was in nowise desirous of sharing the fate of James Carey.

The Pope has written a cordial letter to prelates in Ireland, informing them that he has sent a rich gift to each of the Irish cathedrals.

December 29 was the seventy-ninth anniversary of Mr. Gladstone's birthday, and, notwithstanding his absence on the Continent, scores of letters and telegrams of congratulation were sent to Hawarden. Most of the messages express a wish for the early triumph of home rule.

A mob collected on December 29, in Belgrade, Servia, and marched through the streets to the Austrian consulate, where they shouted "Down with Austria!" and smashed the windows. They then visited a number of residences occupied by Austrians, and made similar demonstrations.

Richter calculates from recent statistics that Germany has at her disposal, in the event of war, an army of 3,513,416 completely drilled men, not counting the reserves and the landsturm, who are not drilled in times of peace.

Ringing Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Corinth station, Jan.	5, 6
Rooneyville and Rienzi, at Rooneyville,	12, 13
Iuka station,	19, 20
Iuka circuit, at Spring Hill,	22
Harmony circuit, at Snowdown,	23
Corinth circuit, at Box's Chapel,	26, 27
Kossuth circuit, at Bethel, Feb.	2, 3
New Albany circuit, at Locust Grove,	9, 10
Marietta circuit, at New Prospect,	16, 17
Blackland circuit, at Pisgah,	23, 24
Pleasant Ridge circuit, at Mt. Nebo, Mar.	2, 3
Ripley and New Albany, at Ripley,	9, 10
Ripley circuit, at Marvin,	12
Johnsboro circuit, at Ebenezer,	16, 17
Gunntown circuit, at Gunntown,	23, 24

The district stewards will please meet me at the Methodist Church, in Corinth, January 25, two P. M.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Coffeeville circuit, at Coffeeville, Jan.	5, 6
Pine Mountain circuit, at P. Mount'n,	12, 13
Byhalia circuit, at Byhalia,	19, 20
Myrtle circuit, at Myrtle,	26, 27
Early Grove circuit, at Sylvesitria, Feb.	2, 3
Waterford circuit, at Waterford,	9, 10
Red Banks circuit, at Red Banks,	16, 17
Mt. Pleasant, at Mt. Pleasant,	23, 24
Shawnee circuit, at Snells, Mar.	2, 3
Olive Branch circuit, at Center Hill,	9, 10
Hickory Flat circuit, at Hickory Flat,	16, 17
Ashland circuit, at Ashland,	23 24

District stewards' meeting at Holly Springs, February 6, at one P. M. My address is, Holly Springs, Miss.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville station, Jan.	6
Arcola,	13
Lake Lee,	20
Cleveland,	27
Indianola, Feb.	3
Jonestown,	10
Austin,	17
Friar's Point,	24
Rosedale, Mar.	3
Beulah,	10
Faisonia,	17
Bollvar,	24
Clarksdale,	31
Belen, Apr.	7
Cherry Hill,	14
Friendship,	21

District stewards' meeting at Greenville, January 5, at twelve o'clock M. My address is, Greenville, Miss.

R. M. STANDECER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okalona station, Jan.	5, 6
Shannon, at Shannon,	12, 13
Verona and Tupelo, at Tupelo,	19, 20
Saltillo, at Center Star, (Wed.)	23
Richmond, at Andrew's Chapel,	26, 27
Bigly Fork, (Thurs.)	29
Pontotoc, at Pontotoc, Feb.	2, 3
Sparta, at Prospect,	9, 10
Houston & Wesley Ch., at H. (Wed.)	13
Buena Vista, at Buena Vista, (Fri.)	15
Ebenezer, at Ebenezer,	16, 17
Okalona circuit, at Black well's Chapel,	23, 24
Tremont, at Hopewell, (Fri.) Mar.	2, 3
Fulton and Smithville, at Smithville,	2, 3
Prairie, at Palme Chapel,	9, 10
Athens, at Camp Ground, (Wed.)	13
Aberdeen station,	16, 17

District stewards' meeting at Okalona, Monday, January 7, at eleven A. M.

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Winona, Jan.	5, 6
Carrollton and Greenwood,	12, 13
Black Hawk,	19, 20
Winona circuit,	26, 27
Vaiden, Feb.	2, 3
Lexington,	9, 10
Belzoni,	16, 17
Ebenezer,	23, 24
Kosciusko, Mar.	2, 3
Richland, at Pickens,	9, 10
Sallis, at Springdale,	16, 17
West,	23, 24
Wier,	30, 31
Ethel, Apr.	6, 7
Newport,	13, 14
Kosciusko circuit,	20, 21
Poplar Creek,	27, 28

A full attendance of the district stewards is much desired at Durant, Thursday, January 24.

J. G. WHEAT, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia station, Jan.	5, 6
Hernando and Coldwater,	12, 13
Sardis,	14
Como and Firedonia,	19, 20
Batesville and Wesley,	26, 27
Courtland, Feb.	2, 3
Pleasant Grove,	9, 10
Panola,	16, 17
Mt. Vernon,	23, 24
Lake View, Mar.	1
Arkabutla,	2, 3
Chulahoma,	9, 10
Cockrum,	14
Lewisburg,	16, 17
Horn Lake,	23, 24

The district stewards will please meet me at the Methodist church, in Senatobia, on January 22, at 11 A. M.

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Oxford, Jan.	6, 7
Sunnyside,	12, 13
Minter City,	19, 20
Water Valley circuit, at Palesthne,	26, 27
Abbeville circuit, at Abbeville, Feb.	2, 3
Carrollton circuit, at Smith's Chapel,	9, 10
Bethel and Langview, at L. (Tues.)	12
Chapel Hill, (Thurs.)	14
Grenada circuit, at Spring Hill,	16, 17
Tillatoba, at Pleasant Ridge, (Fri.)	22
Charleston, at Oakland,	20, 24
Coffeeville, at Coffeeville, Mar.	2, 3
Tocowpola, at Tocowpola,	8
Banner, at Sarepta,	9, 10
Pittsboro at Pittsboro,	16, 17
Atlanta, at Benelo,	23, 24

J. F. EVANS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Tibbee, at Mayhew, Jan.	5, 6
Tampico, at Cedar Bluff,	8
Columbus circuit, at Andrew Chapel,	12, 13
Columbus,	14
Hebron, at Hebron,	18
Macon,	20, 21
Shuqualak, at Mohican,	24
Mashulaville, at Mashulaville,	26, 27
Brooksville, at Brooksville, Feb.	2, 3
Crawford, at Crawford,	9, 10
Starkville circuit, at Pearson Chapel,	14
Louisville, at Louisville,	16, 17
Plattsburg, at Plattsburg,	23, 24
Walthall, at Walthall, Mar.	1
Chester, at Mt. Nebo,	2, 3
Lagrange, at Lewis Chapel,	8
Sturgis, at Sturgis,	9, 10

The district stewards will meet at Starkville, January 10, 1889.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Clarke, at Liberty, Jan.	5, 6
Shubuta, at DeSoto,	6, 7
Enterprise, at Enterprise,	9
Sandersville, at Sandersville,	12, 13
Vossburg, at Vossburg, (Mon.)	14
Paulding, at Rose Hill,	19, 20
Meridian circuit, at Sageville,	26, 27
Meridian—West End,	27, 28
Meridian station, (7 P. M.)	30
Marion, at Marion, (Fri.) Feb.	1
Lauderdale, at Lauderdale,	2, 3
Hillsville, at Old Escoba, (Sat.)	9
DeKalb, at DeKalb,	10, 11
Spring Hill, at Spring Hill,	16, 17
Leaksville,	23, 24
Union, at Hopewell, Mar.	2, 3

R. D. SORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Scranton, at Scranton, Jan.	4
Moss Point, at Moss Point,	5, 6
Americus, at Caswell Springs,	8
Vancleave, at Shiloh,	10
Whittington, at Colesville,	12, 13
Augusta, at Eaton,	15
Bethel, at Hebron,	19, 20
Mt. Carmel, at Saucier,	23
Columbia, at Columbia,	26, 27
Hattiesburg, at Escatucha, Feb.	2, 3

T. S. WEST, P. E.

BRANDON DIST.—FIRST ROUND.

Brandon, at Brandon, Jan.	5, 6
Newton, at Hickory,	12, 13
Lake, at Lake,	19, 20
Forest and Morton, at Zion Grove,	26, 27
Neshoba, at Hester's Chapel, Feb.	2, 3
Philadelphia, at Pine Grove,	4
Carthage, at Carthage,	9, 10
Walnut Grove, at Walnut Grove,	16, 17
Hillsboro, at Hillsboro,	17, 18
Trenton, at Trenton,	23, 24
Westville, at Gibson's Chapel, Mar.	2, 3
Strong River, at Goshen,	4
Marvin, at Marvin,	9, 10
Shiloh, at Clear Creek,	16, 17
Mt. Rose, at Raleigh,	23, 24

District stewards will meet in Forest, January 8, 1889.

P. A. JOHNSTON, P. E.

BROCKHAVEN DIST.—FIRST ROUND.

Summit, at Bogue Chitto, Jan.	5, 6
Hazlehurst,	12, 13
McComb City, at Magnolia,	19, 20
Gallman, at Bellsella,	26, 27
Bowerton, at Brandywine, Feb.	2, 3
Providence, at Lahala Chapel,	9, 10
Scotland, at Sweetwater,	16, 17
Franklinton, at Magee's Chapel,	23, 24
New Hope, at Adams, Mar.	2, 3
Holmesville, at Sartin,	9, 10
Adams, at Adams,	16, 17
Topisaw, at Tilton,	23, 24

The district stewards and the district trustees will meet in the Methodist Church in Brookhaven, Miss., January 11, at ten A. M.

W. B. LEWIS, P. E.

JACKSON DIST.—FIRST ROUND.

Madison, at Madison, Jan.	5, 6
Canton, at Canton,	12, 13
Sharon, at Mt. Pleasant,	19, 20
Camden, at Soule Chapel,	26, 27
Yazoo City, at Yazoo City, Feb.	2, 3
Benton, at Bowman's,	9, 10
Yazoo circuit,	16, 17
Silver Creek, at Silver City,	23, 24
Mt. Olivet, at Satartia, Mar.	2, 3
Flora, at Bentonia,	9, 10
Raymond, at Bolton,	16, 17
Edwards, at Edwards,	23, 24
Spring Ridge, at Oak Hill,	30, 31

The district stewards will meet in the Sunday-school room of the Methodist Church at Jackson on Wednesday, January 9, 1889, at ten o'clock A. M.

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Wilson, at Wilson, Jan.	5, 6
Centerville, at Centerville,	12, 13
Pipkin's,	19, 20
Amite, at Cedar Grove,	26, 27
North Wilkinson, at Galloway,	29
Woodville, Feb.	2, 3
Percy Creek,	4
East Baton Rouge, at Blackwater,	9, 10
Livingston, at Port Vincent,	12
New River,	12
Springfield, at Springfield,	14
Amite City, at Amite City,	16, 17
St. Helena, at Darlington,	23, 24
East Feliciana, at Independence, Mar.	2, 3
Clinton, at Clinton,	4
Heterville,	4
Bayou Sara, at Thompson's Creek,	9, 10

The district stewards will please meet at Clinton, January 15, 1889, at ten A. M.

C. M'DONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette, Jan.	5, 6
Mayersville,	12, 13
Rocky Springs, at Willow Springs,	19, 20

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

Grand Cane, at Longstreet, Jan.	5, 6
Mansfield,	9
Caddo, at Keachie,	12, 13
Shreveport,	19, 20
DeSoto, at Bethel,	26, 27
Natchitoches, at Robeline, Feb.	1
Bellwood, at Pine Grove,	2, 3
Pleasant Hill, at Marthaville,	9, 10
Soldier, at Bayou Scie,	15
Many, at Many,	16, 17
Anacoco, at Holly Grove,	23, 24
Valley circuit, at Bellevue, Mar.	1
South Bossier, at Haughton,	2, 3
Mooringsport, at Mooringsport,	8, 10
North Bossier, at Collinsburg,	16, 17
Coushatta, at Coushatta,	23, 24
Wesley circuit, at Wesley Chapel,	27
Red River, at Lindsley Chapel,	30, 31

The district stewards will meet in the Methodist Church at Shreveport, January 19.

J. G. CASSITY, P. E.

HOMER DIST.—FIRST ROUND.

Minden, at Minden, Jan.	5, 6
Ringgold, at Ringgold,	12, 13
Summerfield, at Shiloh,	19, 20
Farmerville, at Farmerville,	26, 27
Tulip, at Mt. Moriah, Feb.	2, 3
Vernon, at Vernon,	9, 10
Homer, at Homer,	16, 17
Haynesville, at Haynesville,	23, 24
Arcadia, at Arcadia, Mar.	2, 3
Vienna, at Vienna,	9, 10
Indian Village, at Bethel,	16, 17
Louisville, at Siloam,	23, 24
Ruston, at Ruston,	30, 31
Downsville, at Downsville, Apr.	6, 7
Smaria, at Bear Creek,	13, 14
Saline, at Mill Creek,	20, 21
Gibsland, at Gibsland,	27, 28

District stewards' meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

ROBERT HANDLE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington,	12, 13
Franklin,	19, 20
Morgan City,	26, 27
Lafayette, Feb.	2, 3
Leesburg,	9, 10
New Iberia,	16, 17
Abbeville,	23, 24
Edgerly, Mar.	2, 3
Opelousas,	9, 10
Lake Charles,	16, 17
Sabine Mission,	23, 24

The district stewards will meet on Saturday, February 2, at Lafayette, La.

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—FIRST ROUND.

Morgan Street, Jan.	6
Crapa Street,	13
Hyades Street,	20
Baton Rouge,	27
Carr Mon and Parker's Chapel, Feb.	3
Bayne Memorial,	10
Plaquemine and Donaldsonville, at Donaldsonville,	17
Louisiana Avenue,	24
Felicity, Mar.	3
Gross Tete, at Rosedale,	9, 10
Gretna and Scrapara,	17
Carondelet Street,	24

CHAS. L. EVANS, P. E.

DELHI DIST.—FIRST ROUND.

West Monroe, at West Monroe, Jan.	5, 6
Monroe,	12, 13
Floyd, at Floyd,	19, 20
Delhi, at Delhi,	26, 27
Harrisonburg, at Harrisonburg, Feb.	2, 3
Oakley, at Oakley,	9, 10
Richland, at Little Creek,	16, 17
Oak Ridge, at Oak Ridge,	23, 24
Lind Grove, at Bartholomew, Mar.	1, 2
Bastrop, at Bastrop,	9, 10
Waterproof, at Waterproof,	16, 17
Lake Providence, at Lake Providence,	23, 24

The district stewards' meeting will be held at Delhi, Wednesday, January 30, in the Methodist Church, at 12 o'clock.

J. D. HARPER, P. E.

Covington Circuit, M. E. Church, South.

APPOINTMENTS, 1889.

1st Sunday—
Bayou Lacombe, 11 A. M.
Pearl River, 7 P. M.
2nd Sunday—
Mandeville, 11 A. M.
Covington, 7 P. M.
3rd Sunday—
Oak Grove, 11 A. M.
Slidell, 7 P. M.
4th Sunday—
Covington, 11 A. M.
Madisonville, 7 P. M.
Saturday before 1st Sunday—
Todd's School-house, 7 P. M.

REV. E. W. WHITE, Pastor.

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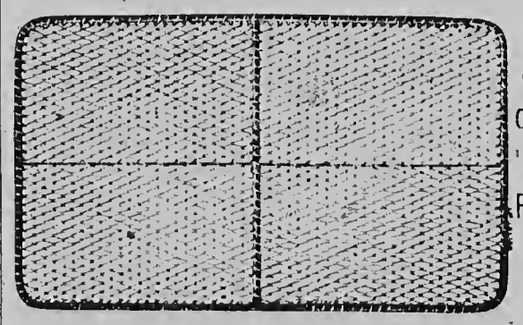

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Christian Advocate.

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I HAVE LAID MY HEART.

BY GEORGE MACDONALD.

Lord, I have laid my heart upon the altar,
But I can not get the wood to burn;
It hardly fanes even if it begins to falter,
And I—the dark return.

Old sag, or night-fallen dew, has dampened the fuel;
In vain my breath would flame provoke;
Yet, see! at every poor attempt's renewal,
To thee ascends the smoke.

'Tis all I have—smoke, failure, foiled endeavor,
Coldness and doubt and palsied lack;
Such as I have—oh! Thou, Perfect Giver—
Send down Thy lightning back!

A Scrap of Methodist History.

BY REV. JOHN PIPES.

The records of the past reveal to us of the present generation some very curious things. They show that all this Louisiana territory west of the Mississippi river, and especially that south of Red river, belonged to the Arkansas Conference from the year 1836 to the year 1840. The Conference of 1839, in answer to the question, "Where and when shall the next Conference be held?" it was stated, Bethesday Camp Ground, Claiborne parish, La., November 4, 1840. If there is anyone now living in Claiborne parish, who remembers where Bethesday Camp Ground was, and what Bishop presided, and who was the secretary of the Conference, and will make these facts known, it will be the means of saving a piece of history to the church which otherwise would be lost. To show some points of contrast in the church then and now, we will give the appointments of the two districts in our territory in 1839.

ALEXANDRIA DISTRICT.—*Richmond Bough, P. E.* Opelousas, Benjamin Jones; Claiborne circuit, Uriah Wheeley and S. Retford; Natchitoches, H. B. Pipes; Cheneyville, John Powell; Franklin and Newtown, James L. Newman; Caddo, B. C. Wier; Vermillion, to be supplied.

MONROE DISTRICT.—*John N. Hamel, P. E.* Monroe, C. McIlvain; Rapides, William Stephenson; Little River, E. W. Yancy; Harrisonburg, Thomas Bean; Trinity, Spencer Walters; Mason Hills mission, William Stanly.

These two districts and thirteen appointments included all the territory now included in the Opelousas, Alexandria, Shreveport, Homer, and the most of, if not all, the Delhi district. This year, 1839, total numbers reported in society were 808 whites and 141 colored. In answer to the question, "What amounts are necessary to meet the claims of the superannuated preachers and the widows and orphans?" it was stated, $1,592 31. Total amount collected was $623 31, which leaves a deficit of $969. But of the amount collected, the Publishing House and chartered fund paid $576, which leaves only $47 31 as collected from the people.

Now, when we look at the increased facilities which we have for work, in population and wealth, with the improvements which we have in the arts, sciences and literature of the day, with the facilities for travel and communication with all the world, the question for us to ponder is, "Are we progressing in church work in proportion to these advantages?"

GRAND CANE, LA., Jan. 1, 1889.

Our City Mission.

BY REV. J. J. BILLINGSLEY.

As the appointee to the New Orleans City Mission, and as the result of the year's work, I reported at the Annual Conference that a young man had been admitted on trial in the Conference as among the first fruits of City Mission work. Several mission Sabbath-schools had been established, two of which enrolled about seventy members each. Three mission stations had been established, with regular weekly services in each.

Arrangements had been perfected with a builder for the erection of three mission chapels (taking in two other points besides the three mentioned above), and would have been built by Conference if the lots could have been secured, which we were not able to purchase.

One hundred open-air services had been held on the public squares of the city, which brought the gospel to from fifty to seventy-five thousand people. Twenty-five thousand tracts had been distributed; about fifty souls had been brought to a knowledge of the truth; twenty-five had been added to the various churches (Methodist) in the city, with more, doubtless, still to come in. Many families had thrown their doors open to the preachers and pastors, ready to be saved when properly evangelized. The attention of Christian people and of other denominations had been arrested to the necessity and importance of the work done and being done through the movement; and, withal, the masses of the people had been deeply impressed that they were not forgotten, and that they were being sought after, etc.: yet the Board of the City Mission resolved unanimously, November 30, not to ask the Conference for the reappointment of a city missionary. But the following letter of appreciation and endorsement of me and of my services was reported by a special committee, composed of Bros. J. C. Grant, Dr. J. W. Adams and J. K. Westerfield; was unanimously adopted by the Board. I think it due me, under the circumstances, that it be given to the readers of the ADVOCATE, many of whom know me, and will entertain a suspicion of failure on my part, and the consequent abandonment of the City Mission, unless otherwise informed. Please do me the favor to publish the letter, which was read in open Conference at its last session by the secretary.

Rev. J. J. Billingsley—

DEAR BROTHER: The Board of Managers of the New Orleans City Mission, at a meeting held on the evening of November 30, 1888, at the Carondelet Street Church, resolved, by a unanimous vote, "That a committee be appointed to express to you, the city missionary, laboring under their direction and control, their appreciation of your services and sacrifices."

We rejoice with you in the successful prosecution of the out-door services, accomplished with less disturbance and outside friction than last year, and reaching a larger number of the class to whom the gospel must be carried, and with results in the conversion of souls, and the formation of mission Sabbath-schools, that prove the inestimable value of the mission work. These results demonstrate the necessity of a minister with heart and soul baptized into this work, and with head and hand thoroughly educated in its details, and who shall be untrammeled in its prosecution, and cheerfully employed, and the wisdom of the request which led Bishop Key to make the present appointment.

The committee appreciate the unflinching courage with which you have faced this arduous work, and the earnest, untiring zeal and patience with which it has been carried on. You have done your duty. We can not express more fully our deep sense of the worth of your labors. We sympathize with you in its fatigues, and fears, and sacrifices. You have worn yourself out in the service of God, and in the employ of the New Orleans City Mission. Encourage your heart that, though months lapse between sowing and harvest, you have already been permitted to see the ripening fields and to garner some of its sheaves. God bless you!

J. C. GRANT,
JOHN W. ADAMS,
J. K. WESTERFIELD.

A Statement and an Appeal.

OFFICE OF COMMISSIONER OF EDUCATION, Covington, Ga., Dec. 31, 1888.

To the Ministers and Members of the Mississippi, North Mississippi, and Louisiana Annual Conferences, Methodist Episcopal Church, South—

DEAR BRETHREN: You will recognize the impracticability, not to say the impossibility, of one man attending all the pastoral charges of our broad church; and yet it is of the utmost importance that my cause should have a hearing before them all. I, therefore, beg your attention to this paper.

The work I represent is connectional, or it is nothing. It is not bounded by Conference or State lines. It is coextensive in point of territory with the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church in America. It is a purely missionary work. It is an effort on the part of our church to carry forward the same work we did for the negro when he was a slave. It is the same gospel, but by new and adapted methods to his changed relations. We are succeeding slowly, it is true, but great movements, like great bodies, move slowly at first. We are building, not for a day or a year, but for all time, and, therefore, for eternity.

Paine Institute, our first plant in the forward movement of this great enterprise, stands as the sign-board pointing out the road that leads to the grand ultimatum of our labors. But to hold our ground, much less to push forward into other fields, we must have money. What is the interest on $25,000 toward the accomplishment of the grand end had in view by the church when she projected this mission? As strange as it may seem, our very success endangers our final triumph. To pause where we are is to doom the thing to a sickly, ephemeral existence. Recognizing this fact, as well as the imperative call of duty and interest, the Board has determined to broaden its work. In response, therefore, to the earnest request of the colored Bishops, as also by the local Board of Trustees, they have agreed to take the Lane Institute, located at Jackson, Tenn., under its care. It has, therefore, become necessary to appoint a minister of the Methodist Episcopal Church, South, in charge of that school. This involves the Board in an additional expense of $1,200 for his support. Rev. T. F. Sanders, of the Memphis Conference, is the president of Lane Institute.

Altogether, the estimate of expenses for the fiscal year will not fall short of $5,000; this, besides the moneys needed to equip these schools in the matter of additional buildings. Besides there is an imperative demand for a third school west of the Mississippi river.

Now, brethren, I appeal to you to help us. I can not come to you with the prestige of an assessment. This is one missionary enterprise that does not *restrain* or *inspire* the church by levying an assessment. We put it upon your conscience and appeal to your loyalty to Christ and your church. Will you not lift a collection here and now? We need and *must* have money or abandon this work. Shall it be published to the world that the great Methodist Church, South, had to abandon a great missionary enterprise, involving the salvation of seven millions of our fellow-beings right here at our doors, because it costs the pitiful sum of $5,000 to sustain it for one year? One million members asked for only $5,000! What is that to the member? Just one-half cent. But, alas! alas! nine hundred thousand will not give anything. But even five thousand giving us one dollar would raise the $5,000. Will not each pastor read this appeal to his congregation, and let them give what they will?

Whatever you may raise please remit direct to me through your president or secretary, and I will send receipt and acknowledge in your Conference paper. Above all, pray for me and my work.

Your brother in Christ,
W. C. DUNLAP.

A Good Proposition.

MR. EDITOR: I have just read Mrs. Wilson's letter to Mrs. McGavock, in January number of *Woman's Advocate*. She very pathetically tells of the urgent needs of Misses Roberts and Reagan in Nantziang, China. One of the great needs is a lady to teach music and singing; the other is an organ. We all know how very essential in worship is good singing, and what a damper is thrown upon the whole service by a failure in the music. The price of an organ there is $125. One made especially for that damp climate would be better than one made here.

The Memphis Conference gave Miss Rankin an organ, which she has taken to Kading. Why can not the ladies of the Mississippi Conference give $125 to purchase an organ for the church at Nantziang? I will be one of twenty-five to give $5 for this purpose, and I ask you, Mr. Editor, to act as treasurer in this matter. Let our ladies act promptly, and send their names and money immediately, and, by so doing, aid in that part of divine worship so very essential. Let none be restricted, however; send $5—more or less—and you, Mr. Editor, when a sufficient sum is contributed, will please send to Miss Kate Roberts at Nantziang, China.

MRS. V. LOU. EDGAR.
WAYNESBORO, MISS., Jan. 1, 1889.

The Wisdom of the Preacher.

One of our valued friends suggests that the beginning of the Conference year is a good time to republish Bishop Parker's editorial on the above subject. As in the main the article is applicable to the ministry of the present time, we comply with the request. It is taken from the ADVOCATE, of May 1, 1873.

Preaching is something more than mere teaching, and, it may be also, something higher. If it were only teaching, the Bible class, and not the pulpit, would be the field of the preacher's labors. Beyond piety and facility in imparting instruction, he would require no other qualification, and there would be no distinctive and special call of God. But, after all, the teaching is essential, and should have prominence in our ministrations. It is written: "And because the preacher was wise, he still taught the people knowledge." Paul was after the same style, "warning every man, and teaching every man in all wisdom." Thus testifies the Old Testament and the New—the author of Ecclesiastes, and the great apostle to the Gentiles. The advice to Timothy to "give attendance to reading, to exhortation, to doctrine," exhibits the teaching element to be developed in the labors of the evangelist. And Jesus himself, in addition to his own example and character as "the great Teacher," declares: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." The notion of teaching as a feeding is here probably in the old store and the new. The flock of God must be fed, "nourished up in the words of faith and of good doctrine." The food must not only be appetizing, but it must be nutritive and wholesome. Whatever the dressings and flavorings may be, there must be a substantial provision to build up and perfect every man in Jesus Christ.

It is a noticeable fact that doctrine and exhortation have declined together. Although the hortatory and the didactic are usually regarded as scarcely compatible in the same mind, and are considered as belonging to very different temperaments and orders of intellect, still they seem strangely enough to decay or to flourish together. If the exhorter is almost obsolete in some quarters, so also is the doctrinal and expository preacher. The common opinion on this subject is, doubtless, wrong. "Reading, exhortation, doctrine," are put together by Paul. The fathers, especially in Methodism, preached habitually what would be called doctrinal sermons, and their exhortations were like the march of a tornado. A revival of this kind of preaching would, doubtless, awaken the old-time hortatory gifts and power. We once asked a brother to exhort after another had preached. In a very perplexed way he replied that "he saw no point to splice on." It is not difficult to see that the exhortation must have a good foundation, and that a clear and forcible exhibition of Scripture truth is the very life and inspiration of an appeal to move men to repentance and holiness. We imagine that Wesley exhorted with terrific force after one of his clear and conclusive expositions. Whitefield, whom we usually think of as delivering those wonderful orations, and as existing in an atmosphere of emotion, habitually read and expounded the Scriptures, verse by verse and chapter by chapter, to the people. The pulpit power of Jonathan Edwards has probably never been excelled; but the weapons of his warfare were doctrinal discourses, which he wielded and hurled with the fire and force of thunderbolts. His own explicit testimony is that doctrinal preaching was most successful in promoting and carrying forward the remarkable revival which prevailed in his day.

Robert Hall somewhere says, in substance, that while expository is less exciting than topical preaching to the preacher, it is more instructive to the people. Punshon is a model preacher for the richness and fullness of scriptural matter, and for the inimitable manner in which he unfolds the meaning of his text. Let it be said to the credit of Spurgeon that he gives good gospel measure, and usually explains what he takes in hand. He may, indeed, be set down as a doctrinal and expository preacher, and, wonderful to tell! one of the most popular and useful. Dr. McClintock, all in all the best of American preachers, made his sermons out of his texts. He sought for no quaint and far-fetched topical titles, but gave the mind of the Spirit, as exhibited in what he took in hand. The sermon is rooted in the text even as the shrub, laden with foliage and blossoms, is rooted in the soil of the garden. We might mention examples of eminent preachers among us, as the Pierces, Bishop Doggett, Bishop Kavanaugh and others, not a few, we are glad to say, who preach "the Word." Our young men have the purest and best models in their chief pastors; but the sermon literature of the period, as it comes from the press, is full of pernicious examples. They are often exceedingly thin and vapory—mental speculations and sentimental twaddle. We fear this evil is spreading. The Brooklyn sensationalists are multiplying followers to the great damage of the church, and to the serious detriment of the pulpit. We are in danger of getting away from the inspired models, and from the wisdom of the preacher. "He still taught the people knowledge."

The people are ignorant exceedingly of religious truth. In general they are mere smatterers in science and philosophy; and worse smatterers still in the things of God. They may know more than they practice; but do they understand? General intelligence and high civilization do not necessarily imply religious knowledge. The people need to be taught; and without this kind of preaching, while the world is full of churches and Sunday orations are plentiful, there will be "a famine of the hearing of the words of the Lord." A good old fashioned sermon nowadays on repentance, justification, the new birth or the future punishment of the wicked would be a refreshing novelty in some sections. If the preacher is a fisher, he must also be a feeler of men; and, after all, it is the gospel net rather than the baited hook to which the Savior referred. A distaste for instruction there may be, and many may be repelled by the preacher's method, but results will justify the course adopted. It is not the drawing, but the saving of the people to which we must look. And yet why may not the attractive and the saving be united? "Because the preacher was wise, he still taught the people knowledge," but it is added most suggestively that he "sought to find out acceptable words"—words of delight, as the margin has it—"and that which was written was upright, even words of truth." Let all imitate, as they may, this wisest of the ancients, and put their "apples of gold in pictures of silver."

Current Coins.

The Interior—

To do something for the Lord and us is the approved method of coming to Christian graces and of finding joy in the Christian life. But many who feel the desire to do are troubled and uncertain concerning the what and the how. They repeat the question over and over again in their prayers, "What will thou have me to do?" But no voice, like that which responded to the inquiry of the persecuting Saul, directs them to go into this or that city, and they should be told them what they must do. Failing to hear a specific answer, and, feeling somewhat disappointed and perplexed, they simply do nothing. Really, an answer to the question is always to be gathered from the circumstances and surroundings of the questioner. There are needs to be visited and cheered; and if time does not permit this, a message kindly read and comfort may be sent. There are wealthy persons in distress by reason of poverty, in the church, easily within one's knowledge. A little timely aid, offered "in his name," will be doing something for the Master, will depend on not be given, because of lack of means and the pressure of other obligations, it is, at least, practicable to acquire way to interest some friend more abundantly blessed with this world's goods, or some benevolent organization in favor of the church. There are Sunday-school children to be instructed, mission enterprises near at hand, as well as far away, to be encouraged and sustained, acquaintances to be invited to church, a personal part to be taken in prayer meeting, are not these "whats" and "hows" worthy of consideration by one who professes a willingness to do? They are, indeed, but a few of many ways which the alert Christian may find to serve his Lord.

Christian Advocate, N. Y.—

But of supreme importance is the necessity of universal giving. This the Bible everywhere lays down as a duty. God's storehouse is not to be filled by the few rich, but by the many poor. The world's great business is to be borne by the numberless thousands. Its battles are fought by people whose names are on the muster-rolls of the companies, and nowhere else to fame. Its taxes are paid, its railroads built, its lands tilled, its mines worked, its fleets sailed, by the great unknown. The church consists of every class—the rich and the poor. Let everyone, then, lay down the principle: to give, to give with joy, and the high joy which intelligence of the object and a believing heart bring with them. The gift may not be large in the sight of men, but it is the accordingness to God's measurement of duty as God hath prospered—then it is as dear as any gift remembered by the agents of the world's charity. He who gives early, steadily, conscientiously, with his means, according to all the light he can get, and trusting in the divine care and utilization of his gifts, is the wise giver.

An unknown Hindu said, what Emerson was fond of quoting, "Justice is so dear to the heart of nature that, if in the last day one atom of injustice were found, the universe would shiver like a snake-skin to cast it off forever."

Christian Advocate.

THURSDAY, JANUARY 10, 1889.

Sunday-School Lesson.—Jan. 20.

HEALING OF THE LEPER.

Mark i. 35-45.

GOLDEN TEXT.—"I will; be thou clean."—Mark i. 41.

TIME.—A. D. 27.

PLACE.—Galilee.

PARALLEL PASSAGES.—Matt. viii. 1-4; Luke v. 12-15.

35. A great while before day.—Before daylight would be better. Literally, while the darkness of the night was still very great. *A solitary place.*—A remarkable feature of the lake must always have been the concentration of varied life and activity in a basin so closely surrounded with desert solitudes. In ancient times this near contrast of life and death, population and solitude, must have been brought to its highest pitch. It was those "desert places," thus close at hand, on the table-lands, or in the ravines of the eastern and western ranges, which seem to be classed under the common name of "the mountain," that gave the opportunities of retirement for rest and prayer. *Prayed.*—For prayer even sleep must be abridged. "Prayer," says Petter, "is a holy conference with God."

36. Simon and they that were with him.—Peter was the leader of the pursuing party, thus giving early indication of the impulsive ardor of his nature.

37. They found him.—The disciples, therefore, set forth to follow, having probably, from previous observation of his habits, some notion of the quarter where he was likely to be found. *All men seek for thee.*—As they went along the town, they failed not to observe that the popular excitement respecting Jesus was reviving with the awakening day; and they met clusters of people who were eagerly inquiring after him, or watching to see or hear him.

38. The next towns.—The Greek word here designates places larger than villages, but unwalled, and less than ordinary cities. Having awakened spiritual desires in the people of Capernaum, he went elsewhere that he might awaken them in others also. His example does not require, but it certainly justifies, an itinerant ministry. It was no retired mountain-lake by whose shore he took up his abode, such as might have attracted the Eastern sage or Western hermit. It was to the Roman Palestine almost what the manufacturing districts are to England. Nowhere, except in the capital itself, could he have found such a sphere for his work and words of mercy. Hence, to the center of Galilee, and to the cities of the Decapolis, he went throughout all Syria; how more could he have accurately fulfilled the vast multitudes which began to flock to him from Decapolis, from Jerusalem, Judea, and beyond Jordan?—*Stowe.* [illegible] *to preach.*—The whole purpose of Jesus's coming into the world is expressed in these words. [illegible] Hence, as it was the purpose of God that we should be saved through the preaching of the Gospel, so it was the purpose of Jesus to be able to suffer, and yet to preach, both from the Jewish synagogues and from the pulpit of the mountain, for the [illegible]

39. He preached in their synagogues.—From each of these points that town-synagogues were scattered through the villages of Galilee, is emphatically implied. *Throughout all Galilee.*—The circuit now begun was the first of a series in which Jesus visited every part of Galilee, preaching and teaching in the synagogue of each town that had one, and often, doubtless, in the open air. It was the bright and sunny time of the year, when the harvest was quickly ripening. The heat was already oppressive at noon, but the mornings and evenings permitted more easy traveling. It was a time of intense labor for the Savior, of which the day's work in Capernaum was only a sample. The bounds of Galilee embraced the many villages and towns of the plain of Esdraelon, and the whole of the hilly country north of it, almost to Lebanon.

40. There came.—This man had ventured, it may be, to linger on the outskirts of the listening crowd, and, undeterred by the severity of the closing sentences of Christ's discourse, came now to claim the blessings which at its opening were pronounced to be the portion of the suffering and the mourning. *A leper.*—It began with little specks on the eyelids and on the palms of the hand, and gradually spread over different parts of the body, bleaching the hair white wherever it showed itself, coating the affected parts with shining scales, and causing swellings and sores. From the skin it slowly ate its way through the tissues to the bones and joints, and even to the marrow, rotting the whole body piecemeal. The lungs, the organs of speech and hearing, and the eyes, were attacked in turn, till at last consumption or dropsy brought welcome death. The dread of infection kept men aloof from the sufferer; and, the law proscribed him as above all men unclean. The disease was hereditary to the fourth generation. All the notices in the Old Testament, as well as in other Jewish books, confirm this statement that we have something quite different from a mere sanitary regulation. Thus, when the law of Moses was not observed, no such seclusion necessarily found place: Naaman the leper commanded armies in Syria (II. Kings v. 1); Gehazi, with his leprosy that never should be cleansed, talked familiarly with the king of apostate Israel. (II. Kings, viii. 5.) How, moreover, should the Levitical priests, had the disease been this creeping infection, have ever themselves escaped it, obliged as they were by their very office to submit the leper to such actual handling and closest examination. But no: the ordinances concerning leprosy had quite another and a far deeper significance. Seeing then that leprosy was this outward and visible sign of the innermost spiritual corruption, this sacrament of death, there could be no fitter form of evil over which the Lord of life should display his power. He will thus prove himself the conqueror of death in life, as elsewhere, of death accomplished; and his victory over this most terrible form of physical evil is, therefore, fitly urged as a testimony of his Messiahship.—"The lepers are cleansed." The leper's prayer is not, therefore, Make me well, but, Make me *clean*; take away the shame and the moral pollution of this disease. Now there was one feature in which the leprosy had no parallel: no medicine could arrest or even mitigate the disease. It was regarded as a direct punishment inflicted by God, and, as such, incurable, save through the intervention of him who sent it. This conception of it was inherent in the Jewish mind. It explains the question of the king of Israel when he exclaimed, on the receipt of the letter asking him to cure Naaman of this disease: "Am I God, to kill or to make alive, that this man doth send unto me to recover a man of his leprosy?" It was the same conviction, too, that brought forth Naaman's confession, when he realized his cure: "Now I know that there is no God in all the earth, but in Israel." *Kneeling down to him.*—According to Herodotus, the ancient Oriental, and especially Persian, mode of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground. *If thou will.*—In the *will* of the Lord he acknowledges the divine *power*. We can hardly suppose that a full knowledge of the Godhead of Jesus was vouchsafed to that poor outcast; but that sign of homage, and such a confession of belief in his power to heal, evidence the presence of a faith far beyond that of his fellows. *Thou canst make me clean.*—As this is the first cure of leprosy recorded by all the three first evangelists, it was probably the first case of the kind; and if so, this leper's faith in the power of Christ must have been formed in him by what he had heard of his other cures. Here was (1) a thorough consciousness of his own misery and helplessness; (2) he knew it was not too bad for Christ's power. It has been well said that the language of faith always is, not *If thou canst*, but *If thou will*. He is willing to leave the whole matter in Christ's hands. (3) Let us pause on this little word *if*. "If" embodies in itself both fear and hope in varying proportions. "If" implies doubt; and faith in its earlier stages almost always involves doubt; but, when the soul can use "if," it has made great progress in faith.

41. Moved with compassion, put forth his hand.—The sacred act of stretching out the hand and touching him, had no magical intrinsic power, being frequently dispensed with; but it visibly connected the action with the subject of the miracle, and at the same time symbolized or typified the healing virtue which it did not of itself impart. *Touched him.*—The touch of the leper was the proclamation that Judaism was abrogated henceforth. *I will; be thou clean.*—The touch was followed by his word. "It is a sign of your faith," he seemed to say, "that you use the expression, 'If thou will,' not 'If thou canst.' I do will; and my hand is ever obedient to my will: be thou cleansed, therefore, by this touch." It was a glorious vindication of the *acts* of the law which attached ceremonial pollution to a leper's touch; but it was also the same time a glorious illustration of the *spirit* of the law, which was that mercy is better than sacrifice. The hand of Jesus was not polluted by touching the leper's body, but the leper's whole body was cleansed by the touch of that holy hand. It was even thus that he touched our sinful human natures, and yet remained without spot of sin.

42. Immediately the leprosy departed from him.—The crumbling limbs renew their shape, the blood flows quickly through the system, the eye recovers its brightness, and the voice its music. He stands up once more in his pure, vigorous manhood.

43. And he straightly charged him.—Two directions followed the cure: one of expediency, the other of obligation; and they were given with a sternness that marked their importance and the peril of neglecting them. Our translation fails to express by "He straightly charged him" the force of the original; but one of the old versions rendered it more aptly, "He threatened him." The Geneva version (1557) has it, "And after he had given him a straight commandment." *Forthwith sent him away.*—Wiclif says, "put him out." The Rhemish translation has it, "and forthwith cast him forth."

44. Say nothing to any man.—The best commentators are agreed that the order was only meant to extend to the period when he had presented himself to the priests for examination. Considering the great multitudes of bystanders, it was impossible to prevent the transaction from being made public, so that the object of the injunction must have been to keep the officiating priest ignorant of the transaction, that he might not maliciously deny the leper to be perfectly clean, which would disappoint the benevolent object of the miracle. Besides this purpose of restoring the man to his civil and religious rights, the examination by the priest and his attestation of his being no longer a leper served to make the priest himself a testifying witness to the reality of the miracle. *Offer for thy cleansing those things.*—See Leviticus, chapter 14. *For a testimony.*—The actual cleansing must be confirmed in a Levitically legal way.

45. Began to publish it much.—This shows the full wisdom of Jesus in forbidding him to tell any man. The rumor raised a tumult and a crowd, and an excitement wholly unlike the gentle and spiritual movement it was the purpose of Jesus to create. *Could no more openly enter into the city.*—It was a rare cure that had been, to heal a leper (II Kings v. 7), and Christ had not healed any till this present time; therefore, where this was published abroad, it would not only gather people, under other diseases, to Christ for their recovery (for they would conclude he could heal any when he could do this), but it would cause lepers to break into the city where he was, which was contrary to their law and custom, and so would breed trouble and confusion.

My Religious Experience.

From my early boyhood I was a Methodist in principle and doctrine. My mother was a Christian and a praying woman, and a widow. I was the youngest child of six, and the constant companion of my mother in going to church, or in her walks about her little farm and garden. I have seen that mother kneel and pray and agonize in spirit, doubtless, for the salvation of her children; yet I still continued in the broad road to ruin, and sinned against the God of heaven, and disregarded the holy Sabbath day, and indulged in dissipating at times for thirty years or more. All this time God's Holy Spirit followed me, wooing, admonishing and warning me of my danger. I have been made wretched and miserable in the grog-shop; oftentimes by that still small voice saying to me, "Prepare to meet thy God." This broke up all the fun and frolic with my drunken companions, and I would start of home in a hurry. I never was in an ill humor while drinking, but was all gab, and could out-talk any grog-bully I ever met. I often felt more devotional than when strictly sober, and if I met up with a Methodist preacher while in this mood, I would urge him to send an appointment to our neighborhood and preach in our school-house. I have met Bro. S. S. Scott (well-known to the old members of the Louisiana Conference), and also Bro. H. O. White. These meek and humble servants of the Most High God, who teach us the way of salvation, never failed to comply with my request. When the day arrived, I would go, and take all my family. On one occasion Bro. Scott said at his next appointment he would give us a little protracted meeting of two or three days, and make an effort to organize a church at that place.—I made sport of the very idea that any intelligent minister of the gospel should ever think he could start a church where there were no members at all, and none to assist him in prayer or song. The day for our protracted meeting arrived (it was Saturday). Myself and family were there (wife and nine children), and a number of the neighbors were out, anxious to find out what a Methodist protracted meeting was. Bro. Scott was there, and preached a pure and unadulterated gospel sermon, and that evening went home with me, and prayed in my house at night and morning. All went to church Sunday; and no visible signs of a revival that day. All of us there on Monday early; and, doubtless, Bro. Scott was in close communion in prayer with his God that day, for God made him the humble instrument to preach the gospel of Christ, which is the power of God to the saving of the soul of all that believe. The power was so great I trembled in my seat, and I was powerfully convicted and dreadfully distressed on account of my numerous sins. I was very fearful that God would cut the brittle thread of my life and send my soul to hell; and I would be bound to say, Amen! to my own damnation. At the close of the sermon he opened the door of the church for the reception of members. He sang one verse, and I arose to my feet and made a few remarks to my neighbors—that right now, by the grace of God, I was determined to change my course in life and live for God the remainder of my days. The song began, and I advanced and gave the preacher my hand and God my heart; and, to my great surprise, nineteen of my neighbors and our children joined the church that day. I was still in deep agony and distress on account of my sins. The house was too small a place for me, and I asked Bro. Scott to go with me to the woods. I still was afraid to go with him alone, so I asked old Bro. Dortch to go with us. We all started, and I got between them. I thought this might shield me from an angry God. In a short distance we all kneeled down by an old pine log—I still between them, and all praying. All I could say was: "God be merciful to me a sinner"!—and this is a good prayer to-day. And while on my knees at that log, the Holy Spirit prompted me to say these words:

"Poor tempest-tossed soul, be still,
My promised grace receive;
'Tis Jesus speaks! I must, I will,
I can, I do believe!"

As I said "I do believe," my faith was strong; I could lay hold of God's promises as my own, and could claim Jesus as my only Savior as much so as if no other sinner in the world had to be saved. I arose from my knees in a perfect ecstacy of joy; and the joy of the moment I never shall forget, for it thrills through my soul as I think of it yet. I went back to the house praising God aloud; and I hugged them all, and told them what a dear Savior I had found.

This all took place in broad daylight, and I was wide-awake, and cool, sober and strictly rational; and God has so wonderfully blessed me that I have never doubted my conversion. And I thank God I joined the church and was converted; and I would not be back again in the broad road to ruin for thousands of worlds like this. I greatly regret that I did not give my youth and manhood to the services of my God. Yet "he forgives my past follies, and gives me strength for days to come." I believe my conversion was in answer to the prayers and tears of mother. I have full, unwavering faith I shall meet her in heaven. Let me say to all Christian mothers to train your children. If you fully understood your responsibility and accountability to your God, the training of your children would be the greatest consideration of your life. Oh, the good you can do! The impressions made on tender young hearts is indelible.

Bro. Scott's protracted meeting at Gum Spring School-house, in October, 1870, was a complete success. He did organize a church there, and left me class leader; and I hold that commission to-day, and I would not exchange it for a seat in Congress. I never felt it my duty to preach, but the class meeting, prayer meeting, experience meeting, love-feast, in the family and secret prayer are my fields of labor; and I do religiously believe by these means of grace we can get blessings we can get nowhere else. I was in my fifty-ninth year when I joined the church. I am now in my seventy-seventh year. Eighteen years I have devoted to God's service—the happiest period of my life. I am now, as it were, on Bunyan's delectable mountains with the good shepherds who tend the great King's flocks, waiting and watching for my summons to appear at the gates of the celestial city; yet I have to pass the valley and shadow of death, yet I fear no evil, for with God on my side, I hope to die shouting, "The Lord will provide!"

JAMES LYON.

DOYLES, Louisiana.

Every man has a history worth knowing, if he could tell it, or if we could draw it from him.—*Emerson.*

Who Will Give? Who Will Go?

Mrs. Bishop Wilson writes from China to Mrs. McGavock:

"As you see from the heading, we are with Miss Roberts and Miss Reagan at Nantziang, and so you will not wonder that their work presses upon my heart. I am here and *see*. I *know* of what I shall speak. Miss Roberts and Miss Reagan went to the annual meeting quite discouraged, and that not because they are weak women, for, on the contrary, they are resolute and consecrated, but for the reason there was so much to do, both as to the schools and the difficult language, which must be learned if they hope to occupy the most useful position among the Chinese. Both felt that they had not met the requirements as to study (though both passed the stipulated examinations), nor given the attention to other work that the necessities of the case demanded. I saw the tears rolling down Miss Roberts' face after she had read her report, so full was her heart of her work and its needs. My love went out to her then and there; and in conversation with Mr. Wilson afterward, I said: 'Some one *must* be sent to Nantziang.' He said: 'What can I do? There is no one to be spared. Other work also demands new help.' When he read the appointments at the close of the meeting, Miss Roberts and Miss Reagan broke down completely—they sobbed aloud—so impossible did it seem to them to compass the work. They are superior women, knowing their responsibilities, and willing to give themselves, *their all*, to this work at Nantziang. And also they are of good courage, very cheerful, very energetic, but they knew they could not compass an impossibility. Now listen to me: give heed to me, my friend: You *must* send out from home (nobody in China can be spared) another lady to help Miss Roberts and Miss Reagan. I mention just one reason: neither of them can sing: they need some one to teach music, *vocal music, every day in all the schools*. I listened to the singing in Sunday-school this morning. As you know, the Sunday-school is made up of the day and boarding-schools, and it (the singing) was execrable! Chinese and Japanese have no ear for music, absolutely none; you never met a person having less ear, perhaps none with so little. They can not learn except by long-continued teaching. It is a laborious task to put music into their brains or on their tongues, but it could be done by a person *consecrated* to the work, who had music, even in a small degree, *in her soul*. Believe me, if you desire this part of *divine worship* to be the help it should be in holding the thoughts on God, you must make it devotional, and that can not be unless you send a lady specially to this work. Of course such an one would find much beside to do. Miss Roberts thinks (so does Mr. Locher) that work in the homes among the women could be done with another lady at Miss Roberts' disposal.

"All this brings me to an ORGAN (I put it in capital letters). Mr. Reid, who is with us, and the two ladies are so anxious for music, they are so sure it is a necessity, that they are about to rent an organ that Mrs. Hill can play in Sunday-school and the preaching service. Mr. Reid and the two ladies gave ten dollars apiece, saying to each other, 'Perhaps at the end of six months we can buy it.' They ought not to do this; they *give* and *give* and *give*; but this organ they ought *not* to give. Can you not collect among the friends of Nantziang the money (say, $125) for this purpose? The ladies of the Memphis Conference gave Miss Rankin an organ which she took to Kuling. Now, can you not collect the *money* and send it to Miss Roberts? For two reasons she could buy here to advantage (I mean in Shanghai): first, they make organs especially for this damp climate; and, second, the money could be transported as soon as in your hand, whereas the instrument would be several months on the way. Mr. Reid enters with enthusiasm into all that interests the two ladies, and from what he said to-day is ready to divide the expense; but not one of them should give a cent toward it. I must say they do not know I am speaking of what should not be done with their own money, but I do hope you can do something is why I thus intermeddle.

"Mr. Wilson asked if one of the Shanghai ladies could not come every Sunday to Nantziang. However, they can not, for Miss Atkinson, Miss Lipscomb, and Miss Hamilton have their Sunday duties as much as on all the other days. Before I leave this subject let me say the 'baby organ' in the school is almost worthless, so that it is not worth while to move it to the Sunday-school. My letter is taken up with this one thing because I am in earnest. You *must send a helper and an organ quickly*—not next year, but immediately. Call all the women together, and tell them that two ladies, almost alone in a foreign land—a heathen land—ask for very little, asking for these two things."—*Nashville Advocate.*

Right Occupation.

To provide a house for the Lord, and to offer it to him, is not enough to meet the actual demand, however costly and elegant the structure may be. His residence therein must be sought so as to be secured; for only as God is with those who assemble within formally consecrated walls, can the great end of all their avowedly sacred services as public worshipers be secured. Consecrated worshipers are no less needful, than consecrated places of worship. Upon every part of a house designed for the worship of God there should stand out in view as in living characters, the great truth announced when he who is to be worshiped, said, "Without me ye can do nothing." The glory of every such house will depend upon the divine presence therein. That which is most to be desired is, that God's "honor" may dwell there, and that he may have his "habitation" there. For this result, prayer should continually be made, while all hearts are devoutly prepared to welcome him who loves "the gates of Zion more than all the dwellings of Jacob."

True affection for the house of God implies an appreciation of its objects, and a delight in its duties. Those duties are holy, and those objects momentous. To perform the duties properly and profitably, there must be a right state of heart, and to accomplish the objects successfully, there must be a large measure of the divine blessing upon all endeavors in that direction. There is an imperative demand, therefore, for the cultivation of true holiness of heart, and most earnest and careful heed should be taken, that offered prayers be not hindered. The great teacher deemed it needful to say, "God is a spirit; and they that worship him must worship him in spirit and in truth." No more appropriate utterance of the heart can be breathed by a worshiper in God's earthly sanctuary, than may find expression in the words of Watts:

"Lord, search my thoughts, and try my ways
And make my soul sincere:
Then shall I stand before thy face,
And find acceptance there."

The responsibility of occupying a house of God, and sustaining his ordinances therein, is not to be lightly regarded. It has to do with results which belong not to time alone, but which may be traced in all the realities of eternity. The scenes which occur in such a house will tell upon the destiny of souls. Those who resort thither, will receive impressions which will last forever, and take directions which will lead either to the right hand or to the left hand of the final judge. Thoughts of the last judgment are not inappropriate in such place. Something of this serious thoughtfulness should belong to the occupation of a place in every house of worship. The preparation of a place for divine worship should not fail to suggest the preparation of the heart for its right occupation. Fitly does Dr. James Hamilton say, "In the spirit of that significant Oriental usage which drops its sandals at the palace door, the devout worshiper will put off his travel-stained shoes, will try to divest himself of secular anxieties and worldly projects, when the place where he stands is converted into holy ground by the words 'Let us worship God.'"—*Watchman.*

"Mr. Scudder used to say that if took great affliction to bring his mind to that place," said Mrs. Katy. "He used to say that an old papermaker told him once that paper that was shaken only one way in the making would tear across the other, and the best paper had to be shaken every way; and so he said we couldn't tell till we had been turned and shaken and tried every way, where we should bear."—*Mrs. H. B. Stowe.*

The Sunday Rest Bill.

The following is the bill, introduced by Senator Blair on May 21, 1888, as amended by the Sabbath Union, which many patriots desire shall be made a national law by Congress:

"A Bill to Secure to the People the Enjoyment of the Lord's Day, commonly known as Sunday, as a Day of Rest, and to Protect its Observance as a Day of Religious Worship.

"*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*, That on Sunday, no person or corporation, or the agent, servant, or employee of any person or corporation shall perform or authorize to be performed any secular work, labor or business, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, show, exhibition, or amusement, open to the public, or of a public character, in any Territory, District, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

"*Sec. 2.* That no mails or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled or delivered during any part of Sunday.

"*Sec. 3.* That the prosecution of commerce between the States and with the Indian tribes, by the transportation of persons or property by land or water, on the first day of the week, is hereby prohibited, and any person or corporation, or the agent, or employee of any person or corporation who shall violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

"*Sec. 4.* That all military and naval drills, musters and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Sunday.

"*Sec. 5.* That it shall be unlawful to pay or to receive payment or wages in any manner for services rendered or for labor performed or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

"*Sec. 6.* That labor or service performed and rendered on Sunday in consequence of accident or disaster or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation; the transportation and delivery of milk before 9 a. m. and after 10 p. m. shall not be deemed violations of this act, but the same shall be construed so far as possible to secure the whole people rest from toil during Sunday, their mental and moral culture, and the protection of the religious observance of the day."

The American Sabbath will not be restored or maintained without work. If Christian people are content to sit still and do nothing beyond indulging in best wishes, we shall have before long a thoroughly Continental Sunday. The above bill is printed with a petition for its passage attached. Somebody ought to circulate it in every Christian church and in the community around it, for the signatures of all who wish a Sunday of rest and worship. Probably copies of the petition can be obtained from the Rev. Joseph H. Knowles, 71 Bible House, New York. We have no authority to say that Mr. Knowles will attend to this matter, for the printed sheet comes to us with no intimation as to where it can be procured. Can not every Reformed church be canvassed for signatures?—*Christian Intelligencer.*

If you have catarrh, you are in danger, as the disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enriching the blood, and building up the system. Give it a trial.

To the Work.

There is no use talking—standing around and talking blue, and sighing and wishing things were better. We can beat the enemy every time, and in every touch of forces and all along the line, if we have a mind to. We have the muscle and the money, and the truth and the right, and the Lord Almighty on our side. It is not much to strike a blow at a thing when you come in striking distance of it, as you go along. There is the old farmer. If he came to a Canada thistle, he is sure to hit it a whack with his hoe, or if he have no hoe in his hand, he will stop, take out his rusty big jack-knife and cut it out by the roots, and he does not consider it "work" to do so. It is his "instinct" to hate a Canada thistle, and to kill it if he can. If he find a neighbor with a broken wheel or stuck in the mud, he will stop and lend a hand, and nobody need ask him to. It is as natural for him to do it as it is for him to eat his breakfast. In the good old neighborly times before we had our organized and specialized fire departments, nobody need be urged to tumble out of bed and go at his best to put out a building-fire, anywhere in the town. Before we had our professional nurses at twenty dollars per week, one did not have to coax and make appeals to people to go and watch overnight with the sick; there were more volunteers than were needed, and people got well, if anything, better under the unskilled nursing of love than they do now with the skilled nursing for money. Did you ever know of a termagent—a hot-tempered woman—of whom it was not said, "Well, after all, she is a good-hearted creetur—she will do anything and everything in sickness or for poverty or at a funeral"? Now, let us put a little of this common-sense religion into our religion. Anyone and everyone can do a great sum of good in the course of a year by acting upon it. Don't go with a "you are a poor devil, and I'd like to make you better" air. Carry an humble, home-helping hand, and people will see what it is and be thankful for the lift. Try to help people in getting ahead. Tell non-church goers that you "have a good preacher; come around and try him once." Say a good word to the boy anywhere. Boys are always accessible and love to be noticed, and get him out to Sunday-school. There is no worker so good in a family as a good religious paper. Send your copy to a family that takes none, say a good word for it, and get them in the way of good reading. "Systematic Benevidence" has worked wonders—systematic good work works greater, and systematic weekly good reading will lift any family to a higher plane of goodness and happiness. Let us all *go in* for 1889, and we will see at the beginning of 1890 that what we have done has *counted*; and the good Lord never misses a count. There are no omissions in his trial-balance. He does not fail to post his books, and the fullest and largest of all his books is his "day-letter," but we ought not to try to take advantage of him on that account.—*Interior.*

The Vocations of Men.

Much has been written of late concerning the long lives of those who follow literary pursuits, and some interesting statistics as to the age of writers have seen the light. With the familiar instances of Gœthe, Voltaire, and a score or two more of past days and with the more modern cases of the laureate, Mr. Browning and Mr. Bailey, the author of "Festus"—long may they live—I am not inclined to concern myself. With a full sense of my own incompetency to deal scientifically with the subject, I wish, nevertheless, to place matters on a scientific basis. All professions are healthy as compared with trades. What men are longer lived than scientists, archæologists—there is no profession of archæology, but let that pass—lawyers, clergymen, physicians, actors? In some professions, notably the bar, to which might be added the stage, the early training is said, in a half serious banter, to kill off the weaklings. To some extent this is true of all professions. Men without self-control die, as a rule, young, whatever their occupations. In other cases, however, the conditions under which the classes named exist are the most favorable. The two things that most readily kill men who attain middle age are anxiety or loss of interest. The man who goes to bed not knowing whether a turn in the market may elevate him to wealth or steep him in ruin, dies of softening of the brain. He who has made his fortune and retired feels, unless he has cultivated a hobby, that he has no place in the world, and dies of inanition. As a rule, the professional man of fifty has learned what he can do. If he is unfit for the line he took, he has slipped out of it; if he is making a fortune, it is a career full of interest and with little trouble or anxiety to himself. It is not his own case that the barrister pleads, the physician combats and the parson arraigns. If, again, he is but moderately successful, his earnings, though small, are pretty safe. He gets as near an approximation to security as fate in a world such as this accords, and he may hope, barring exceptional circumstances, that the future will be as the past. His occupation, meanwhile, brings him consideration and intelligent surroundings, and his life is fairly and pleasantly varied. Once the philosopher temperament is reached, the combustion of life is very rapid.—*Mail and Express.*

Encouragement.

NAPOLEON, O., February 14, 1888.

"My entire family are using the Compound Oxygen more or less, and I consider it to be a wonderful remedy for all chronic troubles.

MRS. L. L. ORWIG.

WEST POINT, N. Y., March 1, 1888.

"I shall never let another winter come upon me without a home treatment to counteract its evil effects.

ELIZABETH H. ROWAN.

CRATON, Rusk Co., Texas, May 7, 1888.

"I want to tell you how your Texas acclimatic is getting along. I am just as well at this date as I was when I gave you my testimonial in 1886.

MRS. MARY HARGROVE.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to anyone addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.; or 331 Montgomery St., San Francisco, Cal.

Patience with the Faults of Others.

An apostle tells us that the Scriptures contain "some things hard to be understood." This we believe, though some people seem to have no difficulty in finding out the Almighty to perfection. The more ignorant they are, the easier it seems to be. But passing this, some of us find more things hard to be *practiced*, than there are hard to be *understood*. Among the former—and a wonderful stumbling-block for its size—is the injunction, "Be patient towards all men." It always comes in to take the starch of self-conceit out of us in a very summary way, and to make us feel very limpey, when we are flattering ourselves that we have been growing in grace. It does seem at such times that there ought to be exceptional cases, in which we could be allowed to kick foolish and unreasonable people. It does seem very hard to be patient with the impenetrable self-conceit of those who, in assuming what God should and should not do, claim a wisdom superior to that of the Omniscient; the self righteous folk, who think they do their whole duty, and hold a large stock of righteousness in reserve; the stolid people, who are unmoved by our unanswerable arguments; the censorious people; the people who habitually shirk Christian duties; the oblivious people, who wish to do everything—how often these overtax our patience! We can learn to be "patient with all men," only by coming to a consciousness of our own infirmities and shortcomings, and by praying for and receiving strength to become "perfect and entire, wanting nothing," by letting "patience have her perfect work." There is room for its working in too many of us. We could too much.—*Evangelist.*

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists, $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

MISCELLANEOUS.

Poor, Foolish Men.

TAKE A WOMAN'S ADVICE.

This is only the second time in eight weeks that I have had to polish my boots, and yet I had hard work getting my husband to give up his old blacking brush and the annoyance of having the paste blacking rub off on his pants, and adopt

Wolff's ACME Blacking

A magnificent Deep Black Polish, which lasts on Men's boots a week, and on Women's a month.

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FIRE, RIVER, MARINE, ACCIDENT and BONDING COMPANIES.

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AMERICAN BUREAU OF EDUCATION, Cole Building, Nashville, Tenn.

From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk.

RUFUS FIGH,

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a boil by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that if directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS J. BUCKLEY,

471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

HENRY V. MIELLY,

With Eiler, Borie & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.

Microbes Cause All Diseases

WM. RADAMS'

Microbe Killer

Cures All Diseases.

This indisputable assertion is borne out by our many testimonials.

Call or write for testimonials of cures made

M. DALLAS, Southern Agent,

149 Camp St., New Orleans, La.

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"GREAT JACKSON ROUTE."

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Connecting with all Buffet and Dining Car Lines East, and the ONLY LINE Running Through Cars for All Classes

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BIRMINGHAM, CHATTANOOGA, CINCINNATI,

AND ALL POINTS

EAST and NORTH.

	NORTH-BOUND. No. 2, Limited.	No. 6, Fast Line
Lve. New Orleans	4:35 p. m.	9:40 a. m.
Arr. Meridian	9:50 p. m.	4:00 a. m.
Arr. St. Louis		7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:17 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:20 a. m.
Arr. Lexington	4:10 p. m.	3:45 a. m.
Arr. Cincinnati	6:40 p. m.	8:40 a. m.

	SOUTH-BOUND. No. 1, Limited.	No. 5, Fast Line
Lve. Cincinnati	7:05 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:35 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:40 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:50 a. m.	6:00 p. m.
Lve. St. Louis		9:00 p. m.
Lve. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:35 a. m.

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24 St. Charles Street.

E. D. BARRATT, Div. Pass. Agt.

LOUISVILLE, NEW ORLEANS & TEXAS RAILWAY.

MISSISSIPPI VALLEY ROUTE.

Arrives	Leaves
No. 1, Fast Mail, 9:00 a. m.	No. 2, Fast Mail, 5:00 p. m.
No. 3, Express, 6:25 p. m.	No. 4, Express, 6:00 a. m.
No. 5, Bat. Rouge accommodation, 10:30 a. m.	No. 6, Bat. Rouge accommodation, 4:15 p. m.

Double daily through trains, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg also per said through cars. Trains leaving New Orleans at 5:00 p. m. make close daylight connections at Memphis, passing through the Yazoo and Rice Plantations and the Old Cotton States of the South, via Yazoo Delta.

Close connections at Herbert with trains to and from N. J. and C. points; at Vicksburg with V. & M. and P. and V. and M. R. R. trains; with Cairo Short Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short line to Hot Springs.

All trains stop at Kenner.

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Texas and California Express.	Leaves.	Arrives.
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Baton Rouge Local	3:30 P. M.	10:30 A. M.

The 8:35 a. m. train has Pullman Palace Sleeper and Buffet car through to Denver, Col., via Fort Worth and Texas Pan Handle Route, and makes the quickest time from New Orleans to Denver and all Colorado points.

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JOHN A. GRANT, Gen. Man'r, Dallas, Tex.
A. S. GRAHAM, Ticket Agent, New Orleans.

RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive	Leave
No. 1 ..... 9:00 a.m.	No. 2 ..... 5:00 p.m.
No. 3 ..... 6:25 p.m.	No. 4 ..... 6:00 a.m.
No. 5 ..... 10:30 a.m.	No. 6 ..... 4:15 p.m.

LOUISVILLE AND NASHVILLE

No. 1 Mail, Ex. ... p.m.	No. 2 Mail, Ex. ... 5:00 a.m.
No. 3 Fast Line ... p.m.	No. 4 Fast Line ... 3:00 p.m.
No. 5 Coast ... 8:05 a.m.	No. 6 Coast ... 4:30 p.m.

ILLINOIS CENTRAL.

No. 1 Passen'r 11:00 p.m.	No. 2 Pas. ... 7:15 a.m.
No. 3 Chic. and ...	No. 4 St. L. and ...
N. O. Lim. ... 7:30 p.m.	and Chic. Ex. 5:30 p.m.

TEXAS AND PACIFIC.

No. 39 Cin'l Ex. ...	No. 40 Cin'l Ex. ...
ati Express ... p.m.	ati Express ... 7:25 a.m.
B. Rouge Local ... 3:30 p.m.	B. Rouge Local ... 10:30 a.m.

SOUTHERN PACIFIC R.R.—MORGAN LINE.

No. 19 Califor. ... 7:25 p.m.	No. 18 Local ... 7:20 p.m.
No. 17 Local ... 6:35 a.m.	No. 20 Califor. ... 11:00 a.m.

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd, 11:00 a.m.	No. 2, Lim'd ... 5:30 p.m.
No. 5, Fast Line, 6:30 a.m.	No. 6, Fast Line, 9:00 p.m.

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line, 6:30 a.m. | No. 6, Fast Line, 9:00 p.m.

P. AND E. EAST CA.
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Sunday Schedule.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNSICUTT, D. D.

THURSDAY, JANUARY 10, 1889.

Cheaper Religious Newspapers.

A resolution was introduced at the recent session of the Mississippi Conference, and referred to the Committee on Books and Periodicals, asking that committee to report as to the feasibility of lowering the price of the NEW ORLEANS CHRISTIAN ADVOCATE to *one dollar per annum*. Of course the committee could not see the feasibility of such a plan, and did not recommend that it be adopted. There seems to be a periodicity about this demand for a cheaper paper, which is very curious. Our agents—the pastors—explain this matter everywhere, and show plainly that the church paper can not be published at a cheaper rate; and yet, ever and anon, the cry is made for a cheaper paper. People who don't take pains to inquire into the matter in all its details are very apt to suppose that a weekly religious paper can be published as cheaply as the *Weekly Picayune* or *Times-Democrat*. If we published a daily ADVOCATE at $12 a year, we could very well afford to publish a weekly ADVOCATE at $1 a year; but as we don't do the first, we can't do the last. All the churches have tried the experiment of publishing cheap papers, and they have invariably failed. The last failure is thus noted by the *Christian Observer*:

The *Church at Work* is the name of an excellent little paper which has been published weekly in Indianapolis, in the interest of the Presbyterian Church. The want of a low-priced newspaper was felt in Indiana, and the attempt has been faithfully made to supply it by furnishing a sheet at only one dollar a year. It has been a matter of surprise how the paper could be made as good as it has been at that price. It secured a circulation of about twenty-six hundred subscribers, but after a life of less than two years, the attempt has been abandoned, and its last issue announces its suspension and the transfer of its list to the *Herald and Presbyter*.

Thus another effort to make what is popularly known as a cheap religious paper results in failure. The experiment has been tried a score of times in the last fifty years, but in every case, after an experiment of a few years, the paper is suspended, or else its price is raised. The Presbyterians, as a rule, want a *good* paper rather than a *cheap* paper. It is a remarkable fact that in no case has a weekly Presbyterian paper, which is published at $1 or $1 50 a year, secured more than four or five thousand subscribers, and often not that many, while furnished on that basis; while those which charge $2 50 or $3, or even larger sums, secure circulations amounting to ten or twenty thousand, or more.

We call special attention to the last sentence in the quotation above. Among the exchanges that come to this office, those having the largest circulation are those of the highest price. An editor and publisher of a handsome sheet in a flourishing country town told us that two years ago he tried the plan of lowering the price of his paper, and the result in a year was a clear loss of $500, and this on a subscription list of less than one thousand subscribers. The number of new subscribers obtained by the cheap paper did not pay for the loss sustained in giving the paper to old subscribers at the lower rate by $500. So it will always work. In regard to this matter, we hold that a good religious newspaper, like a good education, is not dear at any price. In fact, we incline to the opinion that the dearest thing a man can do for himself and family is *not* "to hustle around and scrape up" $2 to subscribe for a religious paper that will bring information and cheer and comfort and religious knowledge fifty times a year to his household. We know some people who are as poor as anybody, yet they manage to renew their subscriptions promptly, and are sure they get the paper cheap enough.

The Parker Loan Fund.

At the last session of the Louisiana Conference quite a large amount was added to this fund. Dr. Morton explained clearly the nature and uses of our Church Extension Loan Funds, and Bishop Hargrove made the exhortation, and the preachers and others raised in the Conference-room $1,115 for the Parker Loan Fund. This fund is intended as a perpetual monument to the memory of Bishop Parker, and is a much more *Christian* monument than one of brass or stone could be. These funds are used as loans to help build churches in the needy places; and thus the money contributed to them is always a medium of affording help where help will do most good. The church that is aided soon returns the money, and then it is sent out in a different direction on the same helpful mission; and thus it becomes a continual helper. The same thousand dollars may be the means of building many churches. We know of no scheme where a little money will give more help and do more good than the plan on which these loan funds are managed. If a man wants to make his gift perpetual, here is the place for him to put it.

We understood Dr. Morton to say that one, and possibly more, of the Texas Conferences had agreed to raise money for the Parker Loan Fund. We see no reason why the amount should not reach $10,000 by the meeting of the next General Conference. We trust that all our friends will contribute something to rear this monument to our sainted Bishop. Remember it is not a granite shaft, but a fund of money whose use will be a fitter memorial of a Christian Bishop than anything else can be. Remittances may be made to the editor of this paper, or to Rev. William Hart, Columbia, La.; or to Rev. J. W. Medlock, New Iberia, La.

A Significant Fact.

Bishop Wilson has given the church, through the columns of the *Nashville Advocate*, some good reading on the subject of our missions in the East. His last letter about our work in Japan contains some facts that ought to be impressed deeply into the conscience of the church at home. There is one of the finest lessons on Christian beneficence we remember to have seen in many a day. We reproduce for our readers that part of the Bishop's letter relating to the finances of our little band of young Christians in that far land:

> The number of members, including nine or ten foreign by members, is one hundred and sixty-three, of whom eighty-eight have been baptized within the past year. There are also seventy-nine probationers—applicants for membership under instruction. Six children have been baptized, and three members have died during the year—firstfruits to Christ of our mission. Of church property we have none, except the church in Kobe, built by the mission without help from abroad. The financial statement is especially interesting to one who has been among the people and taken note of their condition of life. You will see that our regular channels of contribution are open here as at home, and organized methods of drill and instruction are used in this infant church. Missions, church extension, current expenses, for the poor, for other objects, for building and repairing churches—all these terms and phrases, so familiar in our annual review in the Conferences, have come into the Japanese vocabulary, and have, to a small, struggling church like this, a significance much more intense and serious than where a church covers a continent, counts its members by hundreds of thousands, and its wealth by millions—is so strong that it fears no danger, so rich and increased in goods that it thinks it has need of nothing, and cares but little, if at all, for any beyond its "own house." I was present, as I said before, at a missionary anniversary and a church extension anniversary, and witnessed the earnestness and liberality of men and women who had but yesterday escaped from the slavery of superstition and idolatry. It would be worth something to reproduce the scene, if it were possible, before the eyes of some congregations I have seen resisting the appeal made to them on this behalf. Here is the dry record of results, in estimating which you must take into account that a large proportion of the members have been so lately received into the church that they have had no opportunity to contribute—indeed, forty-five of them were baptized while I was in Japan: For missions during the year (reckoning in *yen* and *sen*—about 75 per cent. of our dollar and cent), $285 04; church extension, $213 93; for building churches, $347 60; current expenses, $84 44; for the poor, $17 03; for other objects, $17 98. In addition to these amounts, $188 78 have been received as tuition fees in our schools, and $2,523 as salaries and expenses of the self-supporting missionaries.

That is as fine a report as we have seen from any quarter. If now some of our people are not made ashamed of themselves, it will be because they have "received the grace of God in vain."

Preparation for the Pew.

We have innumerable essays and sermons and books telling preachers how to "prepare for the pulpit," which is all very proper. But the preparation for divine service should not be confined to the pulpit. Our Savior said to the *people*: "Take heed how ye hear." Perhaps, one reason why the preaching of the gospel is not more efficient than it is lies in the fact that very many attendants at church make no preparation whatever for a profitable reception of the truth. If the preacher finds it necessary to prepare himself to preach, why should not the hearer prepare himself to hear? Is there no necessity in his case to make preparation for hearing? On this subject the *Interior* says:

> When you call a minister to your church, it is a mutually understood part of the contract that he is to have fair dealing; that you are to give him a reasonably fair chance to do you and the people generally and the cause of Christ good. He goes to work after a period of rest on Monday, to do his very best for you on the succeeding Sabbath. He seeks with the vigilant scrutiny of a placer-miner, for hidden treasures, that he may enrich your mind and spirit with them. Now, put it to yourself fairly and squarely, is it doing—let us say—the *neighborly* thing by your pastor to put yourself in a condition in which he can not get at you, or get to you, with the treasures which he has toiled so hard to secure for you? Would it be fair to him for you to take a drink of whisky or a morphic opiate before you go to church, or which would cause you to stay at home? If not, then you are doing an unfair thing by your pastor and an infinitely unfair thing to yourself to fill your mind with sensationalism and "news" and crime and "bargains" and all worldliness, not to say a large modicum of hellishness, on Sabbath morning before going to church, or putting yourself in a mood to stay away from church. It is not fair dealing with your pastor, and it is awfully unfair dealing with yourself to do so. It will be noticed that pulpit sensationalists are coming out in defense of the literary dunnage called the Sunday paper. Why? Because it is water on their undershot mill-wheel. Because it destroys the appetite for anything wholesome and nutritious and invigorating, and makes customers for their pulpit sensations. Of course, the stream does not stop. It rests on their wheel-buckets but for a very brief time, and then speeds on down to the level of the spiritually and mentally and morally dead morass of dissipated and deadened mind. But so long as the stream flows from the higher levels to the lower they can run their machinery. So long as the true minister lifts people up and the Sunday paper sets them back on the down grade, so long will these sensationalists flourish. But what father, who is interested in the stamina, and the vigor, and success of his children in life, wants them to take that chute?

Southern Progress.

Our Southland is gradually regaining its former position among the different sections of the country, and we think that it will not be long before we shall march to the front in all that goes to make up the material prosperity of the land. Our natural resources will compare favorably with those of the East or North or West. The enterprise of our people is behind that of no other people. New peoples are coming among us with their money and industry, and the outlook for 1889 is better than ever before. The following shows the progress of the past year, and the momentum acquired will accelerate the progress for this year:

The *Manufacturers' Record*, in its annual review of the Southern industrial progress, shows that the capital represented by new mining and manufacturing enterprises organized in 1888 was $168,800,000.

During 1888 there were organized in the South 3,618 new enterprises, against 3,430 in 1887, and 1,575 in 1886—a total for three years of 8,623, in addition to which there were hundreds of small enterprises, such as gristmills, gins, etc., not counted in this enumeration. In the South since 1880 20,000 miles of railroad has been built and over $700,000,000 have been spent in building new roads and improving old ones.

Cotton mills have increased from 180, with 15,220 looms and 753,889 spindles, in 1880 to over 300 mills, with about 38,000 looms and 1,800,000 spindles, while many new mills are under construction and many old ones being enlarged. The value of cotton goods made in the South was $25,000,000 in 1880, and nearly $50,000,000 for 1888.

In 1880 there were 40 cotton-seed oil mills in the South; now there are about 160, with about $12,000,000 invested. The value of the South's agricultural products for 1888 was about $880,000,000 against $571,000,000 in 1879. The value of the South's live stock is now $575,000,000, while in 1879 it was $391,400,000. The production of grain rose from 431,074,630 bushels in 1880 to 626,395,000 bushels in 1887, an increase of nearly 200,000,000 bushels.

Our Quarterly Review.

The January number of this periodical is on time with a fine table, set for the delectation of its readers. This number opens with a discussion of the ubiquitous doctrine of evolution, under the title of "Evolution and the Origin of Life," by "Veritas." Then follows "Nature, the Interpreter of Providence," by C. B. H.; "Oliver Goldsmith," by J. F. H. E. Barras, of Canada, writes on one of the greatest questions of the time, under the head, "Romanism—Its Outlook." Rev. R. N. Price contributes an interesting sketch of Rev. John Tunnell. Prof. R. M. Smith contributes a second article on, "The Revelation to the Greeks;" and Dr. Samford continues his "Reminiscences of the Olden Time." There is a short paper on "The Improvement of Church Finances," by "Eureka;" and a long paper on "The Crucifixion," by Dr. J. W. Hanner. Dr. Josephus Anderson's paper, on "The Problem Examined," is a sharp criticism of Dr. J. M. Boland's book—"The Problem of Methodism." The editor contributes a variety of editorials, all of which are of interest and value. This Review is well worth the support of all our reading people. To our preachers we commend it heartily. Published by our House, in Nashville, for $2 50 per annum.

A Genuine Surprise.

The people who "consider the poor" are still in the land. The other day the editor received from one of our first class clothiers a bundle, with the following laconic epistle accompanying it:

Dr. Carter: I am instructed to send you this overcoat.

It almost took the breath away. Just think of an editor of a church paper with a seal-brown beaver overcoat! If somebody would now think to send us a tall slick hat, this would be the most distinguished-looking editor in the church.

A Warning.

MR. EDITOR: The Rev. J. P. Drake writes me that a blind man, calling himself the "Rev. T. W. Fleming," of St. Joseph, Mo., claiming to be a gospel temperance lecturer, is using my name as a reference and voucher. The public and my brethren of the Mississippi Conference are hereby warned that such use of my name is *wholly unauthorized*. *I have never seen or heard the man.* While I was at the session of the North Mississippi Conference, some of the official members of our church at Wesson permitted him to occupy my pulpit, and now he unwarrantably makes use of my name! It is my rule to let all such characters pass on. The Rev. W. B. Lewis heard the lecture, "Ridiculous Humanity," and was by no means pleased with it. And from what I have learned from him and others who heard "Rev. T. W. Fleming," I do not hesitate to say that the lecture ought not to be delivered in any of our houses of worship.

T. L. MELLEN.
WESSON, MISS., JAN. 7, 1889.

Bishop Keener in South Carolina.

Bishop Keener's three official visits to the South Carolina Conference, respectively in 1877, 1885, 1888, answer in regular order to the degrees of comparison—good, better, best. His last visit was the best of the three. He was abundant in labors, and quite possibly was never more fully appreciated than last week in Winnsboro, in the good work he did on the platform and in the pulpit. By the formal request of the Conference he preached on Thanksgiving Day at twelve o'clock. He was evidently at his very best. A profound discussion of the underlying principles of the Divine Providence was followed by a most felicitous application of these to the circumstances and contingencies of our daily experience. He told us about God's care of sparrows (Matt. x, 29-31), and his greater care of his children. One of our preachers facetiously insisted that sparrow-pie was to be his favorite dish hereafter. The Sunday sermon was a philosophical discourse on the atonement in its dual relation to the law and the gospel. (John xix, 8, 9.) It was a noble argument on an essential truth—such a sermon as one would like to read again and again.

But what I most thank the Bishop for was his fatherly talk and wise counsel to the class admitted on trial. It was just such a talk as the young brethren needed—just such as we all needed and need. The true Wesleyan doctrine of Christian perfection was made to appear in opposition to Zinzendortian self-complacency, on the one hand, and in contrast with the excesses of wild enthusiasts on the other. O if we, as a church, only knew how much we have at stake in this glorious doctrine!

I should say that the work of stationing the preachers was satisfactory in a very high degree. There were comparatively few changes. The preachers at our city charges were all returned, and there was no change in the presiding eldership. I feel quite sure that the wisdom of this conservative course will be vindicated in the results of an auspiciously opening Conference year. I never knew a Conference to adjourn in better humor. We are on up grade in many and obvious respects in our fine old Conference.—S. A. Weber, in *Nashville Advocate*.

Notes.

The *Times-Democrat*, speaking of "counting out" the prohibition vote which was cast in the Southern States in the last election, asks this question: "Is there any man, pretending to sanity, who can assign any reason or pretext for throwing out the few prohibition votes of Louisiana or South Carolina?" We don't know the man that can do that; but we know quite a number of men who voted that ticket in this city, and *they* know their votes were not counted! Can the *Times-Democrat* explain why their votes were not counted?

The *Sunday-School Times*, referring to the work of John the Baptist, makes this very apposite remark: "Our best work may be in preparing the way for better work than we ourselves can do. Let us not feel that our time is lost when it is given to preparing others to do a work that is beyond our powers." As good as that remark is, we fear that there are too few of us who relish the idea that those who come after us will do better work than we are doing. It might change the whole aspect of the future, if we would acknowledge and act up to the sound and sensible remark quoted above.

The secular press is famous for its inaccuracy in reporting religious news. The other day, in giving an account of the committees representing the Presbyterian Churches, North and South, and their meeting in New York, it reported a speech of Dr. H. M. Field, editor of the *Evangelist*. The next day, Dr. Field, in a card in the *Tribune*, said that he was not only not at the meeting, but had been all the week sick in bed. We have seen reporters sitting in a Conference taking notes of proceedings, and the next day have read of the Conference doing what it never could have done! Is not religious news worth reporting correctly?

A regular contributor to the columns of the *Advance* has this to say of church fairs.

> Possibly there are two arguments for church fairs. One is that they bring into the church work people who would otherwise be inactive; also that certain articles offered for sale are purchased by persons who would otherwise make no contributions to the church funds. The arguments have force, but not much force. The church fair is simply Mrs. A spending a dollar in worsted, spending two days in making it into a bag—a bag which her husband buys for one dollar and ten cents, and brings it home and puts it in their chamber. Ten cents net profit! Such economical measures are hardly in accordance with either political or domestic economy. But the strongest argument against the church fair, it seems to me, is its thorough antagonism to the Christian work of the church. The church was not made to sell groceries or woolen goods or hardware. It was made to continue the work of Christ. Church fairs are not his work.

Dr. C. H. Parkhurst, pastor of the Madison Avenue Presbyterian Church, New York City, recently gave forth this utterance. It seems to us that it will bear repeating and emphasizing everywhere. There is hardly a congregation in the land to whom the earnest words are not applicable. Oh! that our people everywhere may put themselves in a position to *diffuse* the gospel. Says Dr. Parkhurst:

> I am tired of this everlasting preaching to saints. In my congregation are many saints too heavy with gospel truth; it has got to be wrung out of them by hard Christian work. Churches must be the centers of dispersion. We have got great, coagulated masses of piety in the churches without circulation. Money isn't going to convert the world. The church has never grown with such rapidity as in its time of extremest poverty. You can't reach the hearts of the masses by hiring people to go to them. You must go yourselves. You can't hope to make the world Christian by doing your religious services entirely by proxy.

Would not this be a good example for some of *our* readers to follow? The ADVOCATE will do as much good in the families of Methodists as the *Standard* will do in the families of Baptists:

> A good friend of the *Standard* recently consulted his good sense, and decided to make presents to twenty-five different families in the Sunday-school with which he is connected. Quite naturally under these circumstances, he decided to send a good Baptist paper for a year to each of these homes. For the year to come fifty-two numbers of a wide-awake, first-class newspaper will be perused by these persons; and twenty-five persons, or possibly four times that number, fifty-two times a year will rise up and call him blessed. We are quite overwhelmed with the thought of how pleased this man must be, and how encouraged with consciousness of good deeds done as he thinks of the pleasant things that fifty-two times a year twenty-five, or possibly four hundred, people are thinking about him. If anyone doubts the pleasure of this method of distributing good things, we advise him to send a good Baptist paper to his friends, and try the effect.

Personals.

Bishop Hargrove passed through our city, January 8, *en route* to Oregon.

Bishop Galloway passed through our city last week on his way to Bar-caw, Fla., to hold the Florida Conference, which convened yesterday. The Bishop has nearly completed the circle of the churches. From Oregon to Florida means "in labors more abundant."

Rev. Dr. J. M. Weems gave us a call *en route* to his new field in Mexico. Dr. Weems has the prayers of the church for his success. He goes in a spirit of full consecration to the cause of Christ, and will add much to our working force in that mission field. He was accompanied by his wife. The sisters at home will be sure to remember the missionary's wife at a throne of grace!

Our thanks are hereby tendered to H. S. Fulkerson, of Vicksburg, for a copy of his very interesting pamphlet, "The Negro: As He Was, As He Is, and As He Will Be."

Brother pastor, If you will tell your people plainly that they are impairing the "efficiency of your pulpit work" by *not* subscribing for this ADVOCATE, you will hit the nail squarely on the head.

Prof. Magruder, of Baton Rouge, gave us a very pleasant half-hour chit last week. The professor has reached his threescore and thirteen, and still pursues his great calling with unabated zeal. He has impressed many young men in the Southwest with a love of learning which is bearing fruit to noble character and work.

Rev. G. S. Inge, our pastor in Holly Springs, Miss., in a note to the *Nashville Advocate*, says that, on December 23, his congregation raised $1,470 to clear the decks and continue improvements on the church and parsonage." That is the "first gun" from North Mississippi. May we hear shotcannoning all over that Conference during the whole of 1889!

The pastors will oblige us and encourage each other and enliven the whole church in our bounds by sending frequent postal card reports of the progress of the Lord's cause.

Dr. Howard Crosby says, in the *Evangelist*, that in twelve years the population of New York City has increased 500,000, and yet in the same time the number of saloons has decreased by 3,000. Twelve years ago saloons numbered 10,000; now they number 6,811.

This ought to be an exceptional year with all the readers of the ADVOCATE. Suppose we make it exceptional by each giving *one cent* a day for missions, for every working day in 1889. Counting two readers to every paper sent out, the amount would reach $30,000 by the end of the year; nearly twice as much as we are now raising. What say our readers to the *one cent a day* scheme?

The *American Citizen*, of Canton, Miss., has this to say of our new pastor at that place:

"The new Methodist minister, Rev. T. H. Holloman, preached his initiatory sermon Sunday morning at eleven o'clock. Mr. Holloman, as a speaker, has a very pleasing address, appealing to the reason of his hearers in a way that will not fail to interest them. He has entered into his work with a zeal that bespeaks success."

An old lady (name not given), who recently closed the fiftieth year of her church membership, sent a check for $501 to the Woman's Board of Missions, "as a thank offering for the many blessings received during those years." Verily grace abounds in her heart.

Senator Gibson, of this State, has placed us under obligations for a copy of his "Select Speeches Delivered in the House of Representatives and Senate of the United States during 1875-1887."

The society for the prevention of cruelty to animals has gone to work in this city. Mr. P. J. Morrissey is special agent of the society, with headquarters at 222 St. Joseph street. It is to be hoped that all will co-operate in the good work of this society.

A postal card started around the world, from London, October 10, made the entire trip in seventy-five days. That card will, no doubt, be preserved as a traveled curiosity.

The publisher informs us that since December 3 *one hundred and fifty-one* new subscribers to the ADVOCATE have been received; seventy-eight of these are from Mississippi; sixty-six, from Louisiana, and seven miscellaneous. This is a good showing; but we hope it will grow better as the year advances. Let the brethren keep in memory the munificent offer of the publisher, and "work like beavers" to get that *two thousand dollars* for the widows and orphans and superannuates. We believe they can do it, and they will have the blessing of God in the effort.

Persons prematurely gray can have their hair restored to its youthful beauty, by using Hall's Vegetable Sicilian Hair Renewer, the best article in the market.

Louisiana Conference Apportionments.

MISSIONS.

	Foreign.	Domestic.
New Orleans District	$2,000	$500
Shreveport "	1,000	360
Homer "	1,000	360
Delhi "	900	315
Opelousas "	800	315
Alexandria "	300	150
Total	$6,000	$2,000

CHURCH EXTENSION.

New Orleans District	$ 593 75
Shreveport "	313 75
Homer "	313 75
Delhi "	322 50
Opelousas "	283 75
Alexandria "	213 50
Total	$2,100

CONFERENCE CLAIMANTS.

New Orleans District	$1,133
Shreveport "	635
Alexandria "	332
Opelousas "	635
Delhi "	610
Homer "	665
Total	$1,000

BISHOPS.

New Orleans District	$350
Delhi "	125
Opelousas "	135
Shreveport "	135
Homer "	135
Alexandria "	85
Total	$955

EDUCATION.

New Orleans District	$350
Delhi "	125
Opelousas "	125
Shreveport "	135
Homer "	135
Alexandria "	85
Total	$955

EXPENSES OF GENERAL CONFERENCE DELEGATES.

New Orleans District	$110 46
Shreveport "	62 00
Alexandria "	30 00
Opelousas "	50 00
Delhi "	50 00
Homer "	60 00
Total	$362 46

PRINTING OF CONFERENCE MINUTES.

New Orleans District	$ 87 50
Shreveport "	33 75
Homer "	33 75
Delhi "	31 25
Opelousas "	31 25
Alexandria "	21 25
Total	$238 75

Postal Card Reports.

—Rev. J. C. Lowe, writing from Concordia, Miss., December 28, 1888, says: "On my return from Conference our youngest daughter was taken with 'swamp fever,' and is quite sick. We can only wait and hope and pray. 'Darkness shows us worlds of light,' etc. I am much pleased with the future prospects of the ADVOCATE, and when I get to Lexington and at work, will try and help you with some subscribers. I have just heard that our dear brother, T. A. S. Adams, is dead. Thus one more of mine and my wife's best friends is gone. I never saw Bro. Adams more joyous and happy than he was during our Conference. He said in the love feast: 'This has been the happiest year of my life.' Looking at him there, so strong and well, who could think he would leave us so soon? The sermon he preached during the Conference was one of the best I ever heard from him: great bundles of thought delivered in simple language. There was no effort to show his scholarship, extensive as it was."

Books and Periodicals.

BOOKS.

BUSSY BURNS. Illustrations by Ida Waugh; Verses by Mrs. Ella Blanchard. Worthington & Co., New York, publishers. For sale here by George Wharton. Price $2.

This is the most beautiful book we have seen during the holidays—one gotten up for the special delight of the little people. The verses have a ring delightful to the ears of boys and girls, and the pictures will fascinate all eyes, whether they belong to old folks or children. A couplet from the dedication says:

"Here are pictures and stories, whatever your mood,
To help you to smile, and to make you all good."

And so they will, if we are any judge of such matters.

PERIODICALS.

—The Kindergarten, for December, is an admirable number of this new monthly. It is designed for parents and teachers. Alice H. Stockham and Co., 161 La Salle St., Chicago. Price $2 a year.

—The October and November numbers of the Studio, though late, contain interesting reading for all lovers of art, and pictures that will please even the eyes of the uninitiated. Studio Publishing Company, New York. Price $3.

—The Christmas While Awake did not reach us until after the holidays, but it was just as good for our little folks as it would have been if it had come earlier. It is one of the best, and the young people "dote on it" wherever it goes. H. Lothrop, Boston. Price $2 00.

—The November and December numbers of The Homiletic Magazine came together this time, and they contain much in the way of exposition and homiletics which will be of interest and value to preachers. Indeed, this is a monthly that is of great service to the careful and thoughtful student of the Scriptures. The writers are thoughtful, painstaking men, and they give from time to time valuable information on scriptural subjects. E. B. Treat, Broadway, New York.

ENCOURAGED.

The publisher gratefully acknowledges many letters of encouragement, extracts from a few of which he takes the liberty to insert:

Rev. Conrad Knudsen, of Cuthoff, Texas, says:

To me the ADVOCATE has not only been a blessing and delight, but simply a necessity. I wish you and the kind, laborious editor a happy New Year, and great success to the ADVOCATE.

C. W. Mills writes from West End, Atlanta, Ga.:

I have received a large amount of gratification and, I trust, profit in reading the ADVOCATE during the year, calling to remembrance many incidents connected with my life forty and fifty years ago.

I feel a great interest in the success of the ADVOCATE, and will aid you and Dr. Carter all I can. May it be a power for good! is my prayer.—Rev. M. C. Shell, Houston, Miss.

Rev. H. R. Singleton writes from his new charge, Crystal Springs:

I will make an earnest canvass for the ADVOCATE.

(The publisher knows good results will follow.)

Will do all I can for the ADVOCATE this year.—Rev. H. S. Johns.

May the good Lord bless you and Bro. Grant in your good work!—Rev. G. H. Jacobs.

A prosperous and happy New Year to the CHRISTIAN ADVOCATE, its publisher, editor and all its readers.—Rev. John Bareroft, Pickens, Miss.

I have taken the ADVOCATE for twenty years, and don't feel as if I could do without it.—Mrs. Anna Bolte, Brandon, Miss.

Rev. J. N. Ware writes:

I trust I may be able to do more for the ADVOCATE in a short time. May God bless you with the ADVOCATE!

I intend to do a good year's work for the ADVOCATE.—Rev. W. W. Hurst.

I shall try and send you a big list; am in harmony with your work.—Rev. Joel T. Haves.

Collection Cards.

We give below the form of a collection card which we and some of the brethren have used to advantage. The publisher will furnish these cards to the preachers and others at $1 25 per 100:

I promise to pay to Rev. ——, Pastor of the Methodist Church, South, on or before December 15, the following amounts:

For Bishops.....$ ——
For Widows and Orphans.....$ ——
For Foreign Missions.....$ ——
For Domestic Missions.....$ ——
Church Extension.....$ ——
Education.....$ ——

Burlington Route Daily Excursions to the Pacific Coast, Colorado, Wyoming and Utah.

Railroad ticket agents of the Eastern, Middle and Western States will sell, on any date, via the Burlington Route from Chicago, Peoria or St. Louis, round-trip tickets at low rates to San Francisco, Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver, or Victoria; also to Denver, Cheyenne, Colorado Springs, or Pueblo. For a special folder giving full particulars of these excursions, call on your local ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Ag't, C., B. & Q. R. R., Chicago, Ill.

Daves' Training-School for Boys and Girls, Lake Charles, La.

The above growing institution closed its most successful fall term on the twenty-first instant. The spring term began on December thirty-first, and closes May 17, 1889. The principals are prepared to give boarding pupils the best of care. The expenses of the spring term, if paid in advance, including everything, is only $72. In this we include tuition, writing material, board, washing, fuel, lights, etc. If paid monthly in advance, it will be at the rate of $16 75. For circulars and special information address Principals, Lake Charles, La.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Yellow Fever Can Be Prevented!

Steamer Jos. KINNEY, St. Louis, November 18, 1878.—On our last trip from St. Louis to Vicksburg we used Macaire's Fumigango as a preventive of yellow fever, and our boat crew, officers and passengers were entirely free from sickness of every kind, and give the credit to the Cumbrango.

BILLY RANDALL,
Clerk Str. Jos. Kinney.
FIN S. LEE,
Master Str. Alex Kendall.

Read the Victory Won by the Singer Manufacturing Company.

Baton Rouge, La., Oct. 27th, 1888.

Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

Seven First Premiums awarded The Singer Manufacturing Company after Thorough Investigation of the machines in operation before the Committee. J. M. TRACY, in Charge.

Cincinnati, Ohio, Oct. 31st, 1888.

Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

At the Cincinnati Exposition, The Singer Manufacturing Company awarded the only Gold Medal for sewing machines, receiving three silver and three bronze medals for special machine, and for work done on sewing machines. C. F. MILLER, Agent.

Summit, Miss., Nov. 2nd, 1888.

Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

First Premium awarded The Singer Manufacturing Company for best sewing machine and best display of machines at Summit, Mississippi, Fair. G. W. STEM, in Charge.

Shreveport, La., Nov. 9th, 1888.

Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded five diplomas and three First Premiums at the Shreveport Fair over all competitors. A. L. BALDWIN, in Charge.

Jackson, Miss., Nov. 14th, 1888.

Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded all the diplomas and premiums offered at the Mississippi State Fair, held at Jackson, over all competitors. W. G. STOWERS, in Charge.

San Antonio International Fair Grounds, November 23rd 1888.

Mr. S. E. Rundle, Gen'l Agent.
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded Nine First Premiums over all competitors for Best Family Sewing Machine with Oscillating Shuttle.
Best Shuttle Sewing Machine.
Best Single Thread Machine.
Best Manufacturing Machine for cloth and leather.
Best Button-Hole Machine.
Best display of Sewing Machines.
Best display and variety of work done on Sewing Machine.
Best piece of etching done on a Sewing Machine.
Best piece of embroidery done on a Sewing Machine. E. SCRUGGS, Manager.

Fair Grounds, Anite City, La., November 26th, 1888.

Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded diplomas for best Family Sewing Machine and for best display of Sewing Machines at the Florida Parishes Fair. G. W. STEM, in Charge.

N. C. Y. L.

The Second Term of NASHVILLE (Tennessee) COLLEGE FOR YOUNG LADIES opens January 18, 1889. The new building is complete and occupied. Grand chapel, ample recitation-rooms, 25 music-rooms, spacious Art Studio. Enrollment larger than ever at this season. Now is the time to enter. Free literary tuition to January 18 for new entries now.

REV. GEO. W. F. PRICE, D. D., President.

Chariot Race from Ben-Hur.

A realistic representation, beautifully engraved upon a handsome 1889 calendar, by John A. Lowell & Co., Boston, can be procured by sending six cents in stamps to P. S. EUSTIS, General Passenger and Ticket Agent, C., B. and Q. R. R., Chicago, Ill.

Please Don't Forget It

That Dr. H. James' *Cannabis Indica* is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy, either in that country or this, that will positively and permanently cure **Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility**, or break up a fresh cold in 24 hours.

GRADDON & Co., Proprietors, 1032 Race St., Phila.

Publisher's Department.

Correction.

By mistake, last issue, we printed the opening of Daves' Training-School for Boys and Girls, at Lake Charles, La., to open January 31, when it should read to open December 31. The school is now open, and Bro. Daves will be pleased to receive at once any who may have been misled by our mistake. See corrected ad. in this issue.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Omaha wife—"What under the sun are you doing?" Husband—"Trying to tie this string around my finger." "Why, I did not ask you to do any errand." "No. This string is to remind me that I have nothing to remember today."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

BROWNE & JENKINS,
DESIGNERS AND DECORATORS IN
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Write for prices. Samples sent to country free. *Mention the Advocate when you write.*

CHRISTMAS on WHEELS,
R. P. RANDALL,
54 & 56 Baronne.

10,000!

Ten Thousand Subscribers is what the Publisher and friends of the ADVOCATE ask for.

Ten Thousand Subscribers is the number that all say the paper should have in the bounds of the three Conferences. How can we secure the requisite number to make up the 10,000? If each subscriber will send in **one** new subscriber, we will have more than enough to make the 10,000. If each preacher will send in **ten** *new* subscribers, it will give the ADVOCATE over 10,000.

THE PUBLISHER'S PROPOSITION.

Brethren and friends, if you will give the ADVOCATE a subscription list of 10,000, I will give *$2,000* to the superannuated preachers, widows and orphans' fund, to be divided among the three Conferences, *pro rata*, in proportion to the number of new subscribers sent in from each Conference.

My object in asking for the ADVOCATE'S increased circulation is to enlarge its field of usefulness and increase its power for good in this part of our Zion.

New subscribers and letters of encouragement are coming in every mail, for all of which, together with the cordial reception at the recent Conferences, I am profoundly grateful.

J. G. GRANT, PUBLISHER.

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OLLIQUEN & CURTIS,
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BOSTON, MASS.

Mention this paper.

SEMI-ANNUAL STATEMENT
—OF THE CONDITION OF THE—
LOUISIANA NATIONAL BANK,
OF NEW ORLEANS,
At the Close of Business, Dec. 31, 1888.

RESOURCES.

Loans and discounts		$ 2,057,470 86
United States bonds, par value		50,000 00
Louisiana State consols and premium bonds, market value		316,855 81
Stocks and other securities		13,450 00
Banking house and other real estate		118,480 71
United States Treasurer	$ 2,250 00	
Domestic exchange	213,617 42	
Cash	1,656,550 58	
Checks for Clearing House	115,815 15	1,718,263 15
Total		$4,391,520 15

LIABILITIES.

Capital stock	$250,000 00	
Surplus fund	100,000 00	$ 350,000 00
Net undivided profits (subject to dividend)		57,018 23
Circulation		15,900 00
Deposits subject to check		3,951,256 92
Balance due on reduction of capital stock		800 00
Dividends unpaid		165 00
Total		$ 4,391,520 15

At a meeting of the Board of Directors a dividend of FIVE PER CENT. was declared from net earnings of past six months, payable on demand in New Orleans and at the banking house of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LEVIA, Vice President.
LEON E. JANIN, Cashier.

New Music for the New Year!

Now is the time for good resolutions. Resolve to lose no time in procuring one of DITSON & Co.'s excellent Music Books; all first-class, and these among the best. For ONE DOLLAR you can secure the new

POPULAR SONG COLLECTION, 37 songs; or POPULAR PIANO COLLEC'N, 25 Piano pieces; or POPULAR DANCE MUSIC COLLEC'N, 30 pieces; or CLASSICAL PIANIST, 32 classical pieces; or PIANOFORTE SOLOS, 41 classical pieces; or YOUNG PEOPLE'S CLASSICS, 52 easy pieces; or SONG CLASSICS, 54 songs for soprano; or SONG CLASSICS for LOW VOICE, 47 songs; or CLASSIC TENOR SONGS, 36 songs; or PLEASING PARLOR and BALLAD SONGS, 40; or CHOICE VOCAL DUETS, 30 songs; or COLLEGE SONGS for BANJO, 100; or COLLEGE SONGS for GUITAR, 100; or EMMANUEL, Gounod; or RUTH and NAOMI, Buonamici; or JOSEPH'S BONDAGE, Goodrich; or FALL OF JERUSALEM, Parkhurst; or HOLY CITY, Gaul; or EMERSON'S PART SONGS, 100; or EMERSON'S CONCERT SELECTIONS, or GOOD OLD SONGS WE USED TO SING.

Popular Books and Musical Selections for Christmas Presents.

Any book mailed promptly, post paid, for retail price.

Oliver Ditson & Co., Boston.
C. H. DITSON & Co., 867 Broadway, New York.

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FACTORY,

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Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and Biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

Do the ADVOCATE *a service, and mention it when you reply to advertisements.*

MISCELLANEOUS.

Cashmere Bouquet
Toilet Soap & Perfume.
Luxurious, lasting, refined.

MUCH WISDOM, BUT FEW WORDS!
Prices That Will Do All Good!

50 Pieces Cashmere, 10c—worth 15c. | Extra-fine Henriletta, 35c—worth 50c.
Double-width Henriletta, 15c—worth 25c. | Combination Suits, from $1 25 up.

BIG BARGAINS IN LACE CURTAINS.
Handsome Line of CHENILLE CUTAINS and POR TIERES.
CARPET ROOMS Overflowing with Bargains.
Plain and Fancy Mattings, from 12½c up. | Handsome Body Brussels, 85c—worth $1.
Brussels Carpet (all wool), 55c—Made and Laid. | Beautiful Line of WINDOW SHADES.

J. A. Braselman & Co.,
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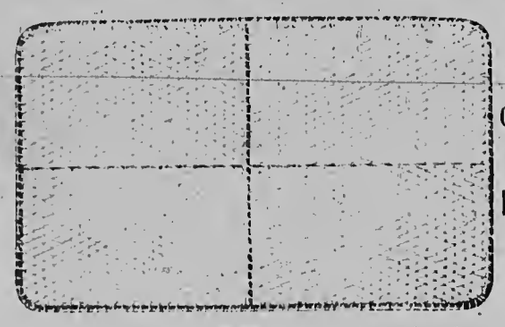

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OF NEW ORLEANS.
54 - - CAMP STREET - - 54
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FIRE, RIVER AND MARINE INSURANCE.
This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid
ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.
FINANCE COMMITTEE.
John T. Moore, Jr., J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward

Standard Guano and Chemical Man'f'g Co.,
SUCCESSORS TO
STERN'S
Fert. and Chem.
Manufacturing Com'y
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New Orleans, La.
Write for Agricultural Hand-Book.

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HIGH GRADE
BONE FERTILIZERS,
VIZ:
GROUND BONE,
ACID PHOSPHATE,
KAINIT,
Etc.
Mention this paper.

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We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at Lowest Market Rates.

If at any time OPIUM that it fails to do. She tells there is but one it never fails. cure for the disease. We have cured more than 1000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Remedy sent and write to the J. L. Stephens Co., Lebanon, Ohio.

W. C. SHEPARD,
49 CAMP STREET.
BEAUTIFUL
China Dinner and Tea Sets.
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Semi-China Dinner and Tea Sets.
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PLATED WARE, all kinds.
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Cheap as the Cheapest.
ALL THE NOVELTIES OF THE DAY.
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FIRE INSURANCE.
Liverpool and London and Globe
INSURANCE COMPANY.
Largest Fire Office in the World.
Losses paid by Chicago Fire, 1871, $2,200,000.
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All Losses Paid in Cash without Discount as Soon as Adjusted.
Losses and all matters of business settled by officers and directors in New Orleans, without reference to any other office, the same as all local companies.
Directors in New Orleans—NEWTON BOOKER, Chairman; ROBERT MAITLAND, JOHN W. LABOUISSE & JOHN LEE.
CLARENCE F. LOW, Asst. Resident Sec.
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Crescent Insurance Co.
Incorporated Fire & Marine Company in 1859. Reorganized as a Stock Company in 1866.
CASH CAPITAL $400,000
Has paid over TEN AND ONE-HALF MILLIONS for losses since 1859.
Annual and Term Policies issued on Desirable Fire Business.
W. K. LYMAN, President.
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CHAS. E. RICE, Secretary.
See our Agents throughout Louisiana, Tennessee, Mississippi and Arkansas.

Our Young People.

DOES ANY ONE CARE FOR FATHER?

Does anyone care for the fellow?
Does anyone think of the one
Upon whose tired, bent shoulders
The cares of the family come?
The father who strives for your comfort,
And toils on from day unto day,
Although his steps ever grow slower,
And his dark locks are turning gray.

Does anyone think of the due-bills
He's called upon daily to pay?
Milliner bills, college bills, book bills—
There are some kinds of bills every day.
Like a patient horse in a tread-mill,
He works on from morning till night;
Does anyone think he is tired?
Does anyone make his home bright?

Is it right, just because he looks troubled,
To say he's as cross as a bear?
Kind words, little actions, and kindness
Might banish his burden of care.
'Tis for you he's ever so anxious,
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

"O Sir, I Can't!"

BY MRS. LILLIAN T. ROBERTS.

The hot sun of a July morning was pouring down upon the backs of the busy berry pickers. Under the spreading branches of an apple tree in the midst of the berry patch was a long table of rough boards, on which the berries, gathered in wooden boxes, were placed, and from which they were transferred to iron-bound crates by Charles McIntosh, a boy of fifteen.

He was so busily engaged that he did not notice the approach of Mr. Millard, the owner of the fruit farm, who stood for some time silently watching him, as with deft fingers he arranged the quart boxes. A box had fallen short of the full measure so he evened it full. "I must speak to Bob Sackett," he thought to himself. "He's not picking fair."

"These boxes are much too full," said Mr. Millard's gruff voice beside him, which so startled Charlie that he nearly let the box fall out of his hand. "You must take out a few of those berries."

Charlie looked up at the stern face of his master.

"O sir, I can't!" he faltered, "it would be dishonest."

Mr. Millard's face flushed. "You dare to speak so to me. Very well, I discharge you immediately. Those who work for me are to do as I say. To-day is Saturday, so I will pay you in full. You can go home. Send Bob Sackett to me at once," he said to a little fellow who had just brought his box to the table.

Charlie walked slowly away, while Mr. Millard, after a few hurried words to Bob Sackett, unfastened his ponies which had been impatiently waiting and drove away.

Somehow he did not feel in a very comfortable frame of mind. The macadamized roads, over which the light carriage bowled so smoothly, and the brisk gait of the high-stepping ponies, failed to give the usual satisfaction. The sorrowful yet manly look of the boy's eyes haunted him and the clear voice rang again in his ears, "O sir, I can't."

"Hold on there, Mr. Millard!" shouted Mr. Banks, the grocer, as he drove through the city streets in an absent minded manner.

Mr. Millard pulled up his horses at the pavement.

"You may send me half a dozen more crates of your raspberries, Mr. Millard. I have never before found them in so good a condition and the boxes so well filled. I do not mind telling you now that I was much dissatisfied last year; the measure was scant, and my customers grumbled. Of course you were unaware of it," he went on hastily, "and I had some thought of telling you. So far this year I am much pleased, and if the rest of the berries are in the same good condition, I will raise the price a cent a quart."

"Very well," said Mr. Millard. "I will send them to you, but I must drive on now for I have pressing business."

He turned the carriage around as he spoke, and gave the loose rein to his ponies, rather to Mr. Banks' surprise, who thought he surely must be going the wrong way.

More swiftly than he came he drove back, but swifter than the wheels flew his thought. Mr. Millard was not an intentionally dishonest man, but he had done a dishonest thing that morning. The boy was right and he was wrong. Once really convinced of wrong, Mr. Millard was a man who would confess his wrong and right it as far as he could. That the berries had been, according to Mr. Bank's statement, short in measure before, had not been by his orders, and his remark this morning had not been a forethought.

As he turned down the road toward his farm, he saw a boy with downcast head walking slowly along absorbed in thought. He reined up his horses so suddenly that he nearly threw them on their haunches.

"Hello, Charlie," he called, "hop in here."

The boy looked up as he heard the cheery voice. Past grief, present surprise and joy were all pictured in his face as he obeyed the command. As soon as he was seated, Mr. Millard said:

"Charlie, I beg your pardon for what I did this morning. You were right. It was a dishonest thing although I did not fully intend it to be so. I thank you for your courage in standing up for the right."

Then Mr. Millard briefly told of his encounter with Mr. Banks that morning. In ending he said,

"I know you are working very hard to get an education. Because I was wrong, and not because of the bribe of an additional cent a quart for doing right, and because above all I appreciate your manliness, I shall give you that extra penny for the rest of the season."

Charlie tried to thank him, but the words stuck in his throat. They were now at the berry-patch, and there they found Bob Sackett busily scanting the measure according to his instructions. He did not look over-pleased to see Charlie returning in so triumphant a manner.

Mr. Millard saw the sullen expression on the boy's face, and after a few earnest words of explanation, he said kindly:

"I know it is hard, Bob, to go back to berry-picking. Do your work well, be honest and fair, and perhaps another season you may stand in Charlie's shoes. A boy who can say bravely 'I can't' has better things in store for him."—*Advance.*

Which Was Best?

Vacation was over, and the Gladston Seminary girls, pretending to be half sorry, but really quite resigned to taking up work again, were talking over the summer.

"We went to Campobello," said a fashionable-looking girl, with bangs and bangles, "and we did have the gayest time! Maud St. Clair was at the Owen, and we walked and talked and rowed together. Such fun!"

"I would'nt go to the sea for worlds!" said Kate May, scornfully. "We were at the mountains; that is, we girls. Mamma could'nt go. Grandma was ill, and she had to stay with her."

"Here comes Nan!" said a fourth. "She's burned enough for two."

"Come here, Nan, tell us what you did!" "Where did you go?" arose the chorus, for Nan was the popular girl of the class.

"Oh, I did'nt go anywhere," she answered good-naturedly.

"Not anywhere!" "Staid in Gladston!" "Were'nt you dull?" "How in the world did you fill up your time?"

Nan began to count off the items on her fingers:

"I made bread, took care of the baby, mended stockings, washed dishes"—

"Stop! stop! Where were you housemaid? And they gave you a character when you left?"

"Yes," replied Nan; with composure, though a flash of pleasure stole into her cheeks. "Mother did. She said yesterday that this has been the pleasantest summer she had spent in years. I tell you, girls, it pays to be housemaid when your mother can say that about you!"—*Christian Observer.*

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all resembling or to the CUTICURA REMEDIES in their marvelous properties of digesting purifying and beautifying the skin, and preserving, curing, nourishing, and restoring the hair, when all else fails. CUTICURA, the great skin purifier, CUTICURA SOAP, an exquisite skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood purifier, internally, clear the skin, scalp and blood of every trace of disease, from pimples to scrofula.

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Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

THE SIN OF OVERWORK.—The woman who spends her life in unnecessary labor is by this very labor unfitted for the higher duties of home. She should be the haven of rest to which both children and husband turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, and the tender confidante of the other. How is it possible for a woman exhausted in body, and, as a natural consequence, in mind also, to perform either of these offices? It is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirit, and hopefulness; and, more than all, her youth—the last thing that a woman should allow to slip from her; for, no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself.

To the overworked woman this green old age is out of the question. Her disposition is often ruined, her temper soured, her very nature changed by the burden which, too heavy to carry, is only dragged along. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that "when night comes" her sole thought and most intense longing are for rest and sleep. Better by far let everything go unfinished, and live as best she can, than entail on herself and family the curse of overwork.—*The Household.*

RECEIPT FOR HAPPINESS.—How often do we vex our souls, and with what endless worry do we seek after happiness. A happy home, a happy life a happy heart—how restlessly we seek for these things. There is but one receipt for happiness, and that is forgetting self in service for Christ. The happy home is where he rules in the heart, and wise are they who learn this secret early in life. We may be content and prosperous without this love for Christ, but we may not know what true happiness is. In service for Christ true happiness may and should always be found. If religion does not bring contentment, we may well question whether we possess the genuine article. The fruits of the Spirit must show itself in our lives. "By their fruits ye shall know them." When a child of God complains that his lot is hard, the complaint is uttered against the Father in whose trusting care he has confided his soul. "I wish I were dead," is an expression which, when uttered by a child of faith, must cause angels to weep. Let the child of God forget his wants in the wants of others. Let him deny himself for the sake of God's work at home or abroad, and his heart will swell with happiness and gratitude. Let his endeavor be to make some other soul happy, and he will find the blessing will return unto him multiplied tenfold. In work for Christ there is blessed and endless happiness. —*Intelligencer.*

A deep sea diver laid his hand on something soft, and curious to know what it was, he took hold of it to examine it. Fatal curiosity! The tentacles of an octopus reached out and grasped him in its deadly embrace. The friends above, feeling the struggle, drew him to the surface, to find only a corpse still in the clutches of the monster. Many a young man has come from his pure country home to this great city, and prompted by a curiosity excited by the signs on the streets, has entered one of these homes of the devil-fish which we protect by law.

And they do say that Dr. Bull's Cough Syrup is *one* remedy without a rival. Price 25 cents.

The great success of Salvation Oil provokes imitations. Get the genuine. Price 25 cents.

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.—*Mme. Swetchine.*

A Wonderful Food and Medicine, Known and used by Physicians all over the world. Scott's Emulsion not only gives flesh and strength by virtue of its own nutritious properties, but creates an appetite for food and thus builds up the wasted body. "I have been using Scott's Emulsion for several years, and am pleased with its action. My patients say it is pleasant and palatable, and all grow stronger and gain flesh from the use of it. I use it in all cases of Wasting Diseases, and it is specially useful for children when nutrient medication is needed as in Marasmus."—T. W. PIERCE, M. D., Knoxville, Ala.

MISCELLANEOUS.

The Favorite

Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures Croup, Whooping Cough, Bronchitis, and Asthma; soothes inflation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease relieves Coughing and hastens Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."—Robert Horton, Foreman *Headlight*, Morrilton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Asa I. Bullard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Coburn, 19 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington street, Boston, Mass.

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Christian Advocate.

Marriages.

ADAMS—HOLDEN.—At the residence of the bride's mother, November 14, 1888, by Rev. J. N. Tucker, Mr. J. L. Holmes to Miss Laura Holden, both of Rankin county, Miss.

WHITTINGTON—FORTENBERRY.—At the residence of the bride's father, December 20, 1888, by Rev. J. N. Tucker, Mr. J. J. Whittington to Miss Maggie Fortenberry, both of Rankin county, Miss.

LUMSDEN—COOKE.—At Wesson, December —, 1888, by Rev. T. L. Mellen, Mr. J. Edwin Lumsden, of Yazoo county, to Miss Anna Cooke, of Wesson, Miss.

DAMPEER—FORD.—At the residence of the bride's parents, December 25, 1888, by Rev. T. L. Mellen, Mr. William Webb Dampeer, of Wesson, to Miss Kate Ford, of Lincoln county, Miss.

FOSTER—HARDESTY.—At the Methodist church in Washington, La., December 13, 1888, by Rev. R. S. Johns, Mr. Ernest Foster to Miss Louella Hardesty, all of St. Landry parish, La.

Please to Christian Advocate please copy.

BEASHAM—SANDS.—In West Point, Miss., November 11, 1888, by Rev. J. D. Cameron, Mr. L. W. Beasham and Miss Lorena Sands.

BOUCHILLON—BOSWELL.—In West Point, Miss., December 4, 1888, by Rev. J. D. Cameron, Mr. J. C. Bouchillon and Miss Pearlie Eye Boswell.

EXINE—HICKS.—In West Point, Miss., December 25, 1888, by Rev. J. D. Cameron, Mr. W. E. Exine and Miss Jennie E. Hicks.

ELLIOTT—LOCKE.—In Mayhew, Miss., December 27, 1888, by Rev. J. D. Cameron, Mr. Fred Elliott, of Montgomery county, Miss., to Miss Lula B. Locke, of Mayhew, Miss.

WHITE—MEAD.—In West Point, Miss., December 26, 1888, by Rev. J. D. Cameron, Mr. S. B. White to Miss Maggie Mead.

WRIGHT—WRIGHT.—At the residence of Dr. R. E. Wright, near Roxie, Miss., December 19, 1888, by Rev. E. H. Mounger, Mr. R. L. Wrighton and Miss Lula S. Wright.

HACKETT—REA.—In Port Gibson, Miss., December 25, 1888, by Rev. E. H. Mounger, Mr. Neal L. Hackett and Miss Addie Rea.

ROBERSON—CRAIG.—Near Shreveport, Nacogdoches county, Texas, by Rev. J. M. Johnston, Mr. James D. Roberson and Miss Minnie Lee Craig.

PRESTRIDGE—MOORE.—On December 5, 1888, by Rev. J. M. Johnston, Mr. John Prestridge and Miss Nellie Moore.

SMITH—GARDNER.—On December 20, 1888, by Rev. W. Shepherd, Mr. W. Hamp Smith and Miss Amelia Gardner, both of Marshall county, Miss.

REED—MANN.—At the residence of Mr. John H. Reed, December 20, 1888, by Rev. T. L. Mellen, Mr. Cornelius M. Reed to Miss Hattie Mann, all of Wesson, Copiah county, Miss.

GREEN—BEARD.—At the residence of the bride's father, Caddo parish, La., November 21, 1888, by Dr. Trippett, Mr. Henry Gregg to Miss Mat Beard.

CULVER—BIRD.—At the residence of the bride's father, Mr. J. A. Bird, near Wilmar, Station, Drew county, Ark., December 25, 1888, by Rev. J. A. Sage, Mr. George W. Culver, of Pattersville, Drew county, to Miss Anna L. Bird.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

ADAMS—Resolutions adopted by the Methodist Episcopal Church at Oxford, Miss., on the death of Rev. T. A. S. Adams, D. D.:

Whereas, Our pastor and beloved brother in Christ, THOMAS ALBERT SMITH ADAMS, departed this life suddenly on the twenty-first day of this, the month of December, A. D. 1888; *And, whereas*, We desire to give expression to the regret which we entertain for him who is gone from us, and to the sentiments inspired by this visitation of God; therefore, be it

Resolved, That by his removal from amongst us, we have lost a dear friend and brother; one, the purity of whose character was dignified by a refined scholarship, adorned by a most sympathetic and gentle temperament and softened by a tender and loving heart; one, whose life has been consistently and wholly devoted to a self-denying pursuit of Christ.

Resolved, That while, both as individuals and as a congregation, we are deeply sensible of the greatness of the loss to us by the death of a man so noble and Christ-like, yet do we neither murmur nor question. God, whose work it was, is all wisdom and tenderness. He doeth that which is best. Neither to the eye of a holy faith, is there aught that is mysterious or inscrutable in his removal. He had fought out the fight; he had done that which God wished him to do; and we rest secure in the joyful assurance that he has been taken to his glorious and eternal reward.

Resolved, That to our sister, his widow, and the children, who are bereaved in their earthly affections, and whom it has not been our lot to know as in Christ, we tender our deepest sympathy for their sorrow; begging them, however, to remember and take comfort and strength from the fact, that the husband and father who is gone yet lives; and by God's unalterable Word we do know that, in happiness greater than mortal eye can conceive, he awaits their coming home to him.

EDWARD MAYES, for Com.

PHARES—JOHN E. PHARES was born in East Feliciana parish, four miles from Jackson, La., August 31, 1811; was married December 21, 1838, to Mary E. Cailliham, by whom he had seven children, six of whom are still living. He was converted in 1877, and he and his wife joined the Methodist Episcopal Church, South, on August 5, 1878. He was trustee and recording steward of the Shumsport church. He died October 21, 1888, after a painful illness of but six days. Immediately prior to the separation of body and soul, he turned to his wife, and, with a beautiful smile on his somewhat rugged features, said, "Come, Pet, let us go"—and fell asleep in Jesus.

Judge Pharres was a man of strong individuality of character—a very firm friend, and was a man ever ready to meet half-way any with whom he had differences. A brave and loyal soldier during the late war, to the last he looked and acted like an old warrior. But John Pharres at home was a loving and devoted husband and a most affectionate father. Though many may equal, none could excel him in his domestic character. He was ready to die, and so expressed himself; and he now waits the dawning of that glorious morning when we shall all be united to part no more.

May God comfort and protect his sorrowing wife and grant her heavenly wisdom and earthly strength to raise her children in the love and fear of him who is the friend of the fatherless!

WALTER DUNSTAN.

MOSS—Mrs. N. A. MOSS, daughter of Samuel and Mary Eliza Ross, of Kingston, Miss., was born March 1, 1807. She was married to H. K. Moss, in Natchez, 1824, and died in Madison station, Madison county, December 8, 1888. For many years she lived in Natchez, and for many years in Jackson. She lived several years in Point Couper parish, La. From there, with her husband, she moved to Yazoo county, above Yazoo City. At this place, known as the Bermuda Plane—twenty-five miles above Yazoo City—she lost her husband in 1867.

From the time of the marriage of her youngest daughter, she lived with her until her death. She was the mother of thirteen children—of these only two survive. For many years she was a member of the Episcopal Church; but not being near to any church of her own, several years ago she sent a rebel herself to the Methodist Church. Our mother often complained of her short comings and misdeeds, and was generally troubled with doubts. Whilst we required no expression from her to assure us that she was ready for the coming of the last enemy, it does afford us comfort to recall the statement she made a few hours before her death, that she was not afraid to die. This coming from her meant something.

HER CHILDREN.

Weekly Picayune please copy.

HENNING—Sister CATHERINE HENNING (nee Perkins) was born in Calcasieu parish, July 24, 1860; was married to J. T. Henning, in July, 1875; converted under Rev. C. Keener, and joined the Methodist Episcopal Church, South, Sulphur Mine circuit, and died at Sulphur City, La., October 17, 1888.

Sister Henning was a warm friend to Methodism and Methodist preachers from the time of her conversion till her death. She died after lingering along twelve months with consumption. She did but little talking for about two months before going home; but when talked to upon the subject of her departure, she was perfectly ready to go. I, her pastor, expect to meet and be with her in the presence of God and his angels in heaven. And now, let me direct the devoted husband and three motherless children to Hymn No. 753, Standard Hymn Book.

ROBT. P. HOWELL, P. C.

MUSE—WESTERN W. MUSE was born March 6, 1887, and died in the faith at his earthly home in Wilkinson county, Miss., December 20, 1888. Bro. Muse was long a member, and for many years the last surviving male member of that old historic church at Bethel Camp Ground, where in the days of Winans, Drake, James, Judge McGehee, and others, the great camp meetings were annually held, and many souls converted, almost [illegible] have preceded him to the glory land. To the day of his death he loved to speak of those occasions and their grand results and sing the old camp meeting songs. And, though for three or four years before his death his mind was much impaired, and memory almost gone, and [illegible] right hand had lost its cunning, and his tongue would refuse to utter his thoughts, yet he did "[illegible] Zion," and professed the [illegible] his chief joy.

P. HOWARD.

PHARES—EMMA P. PHARES was born in West Feliciana parish, La., February 27, 1841. He was the eldest son of William and Mary A. Phares.

How sad! just as he was reaching the years of ripening manhood he was suddenly stricken down. For some time past he had been troubled with chills and fever, but little attention was paid to this, however, thinking that nothing serious would ensue. But, alas! congestion developed and the faithful attention of physicians with the prayers and love of [illegible] family and friends could not influence the messenger to delay his sad mission. On July 27, 1888, he closed his eyes in death. We laid him away in the old Woodland cemetery to await the resurrection. May the [illegible] sanctify this mysterious providence to the good of those who [illegible] this loss!

[illegible]

JEFFERSON—Died, at Country Grimes county, Tex., December 7, 1888, Mrs. ELISABETH BELL JEFFERSON, aged Grimsdale, aged seventy-eight years, ten months and twelve days.

Sister Jefferson was converted and joined the church in early [illegible] long was [illegible] than fifty years a devoted member of the Methodist Church. She was for a long time a member of the old Bethel Church, of Wilkinson county, Miss., and at the time of her removal to Texas was connected with the church at Jackson, La. The bright assurance which Sister Jefferson received at the time of her adoption into the family of God remained with her, during a long life of [illegible] and died [illegible]

[illegible]

Periodic Headache and Neuralgia cold hands and feet, and a general derangement of the system, indicating imperfect digestion, with torpor of the liver, etc., are in certain localities invariably caused by Malaria in the system in quantities too small to produce regular chills. Many persons suffer in this way and take purgatives and other medicines to their injury, when a few doses of Shallenberger's Antidote for Malaria would cure them at once. Sold by Druggists.

Scientific.

Uses of Photography in Science.

In describing some of the applications of photography to scientific purposes, Mr. H. Trueman Wood mentions, as among the advantages of the art for such uses, that it is an absolutely unprejudiced observer. The sensitive plate records, with absolute fidelity, the image thrown upon it. The sensitive surface further has the power of storing up feeble impressions of light, so that an image is produced by the long-continued impact of vibrations too feeble to have any effect until they have been allowed to impinge upon the plate for a considerable time; while, on the other hand, the light-rays, if of sufficient energy, can produce their due effect in a time which, to human appreciation, seems infinitely small. Again, the photographic plate is affected by rays to which the eye is quite insensitive, and thus by its aid we can take cognizance of, and observe, rays beyond the limits of the visible spectrum, of the highest and of the lowest refrangibility. Thus, the photographic lens will record the impression of an infinite amount of detail, to reproduce which by any other method would require immense time and labor. The most important services which have been rendered by photography to science are in astronomy; in photographs of the moon, of the sun, and of eclipses, in which possibly evanescent phenomena are put on permanent record for the study of after-years. The work of cataloguing and charting the stars, and accurately locating them, has been greatly aided; has been, in fact, set in a new aspect by means of photography. Then we have the photographs of the nebulæ, one of which, Mr. Common's view of the nebula in Orion, Mr. Lockyer has declared to be one of the greatest achievements in astronomy, of a value greater than that of all the eye-observations made during the past two and a half centuries. In astronomical spectroscopy, by which great discoveries have been made respecting the constitution of the heavenly bodies, photography has had it all its own way. Meteorologists have made use of photography in various ways, as in application to self-recording instruments of various kinds, and in observations of cloud-forms and distances, and of lightning. In chemistry and physics, the best [illegible] graphic work has been done by the camera when allied to the spectroscope. [illegible] spheres and [illegible] the appearances of [illegible] have been many and [illegible] photography, with [illegible] and perfect [illegible] the figures [illegible] [illegible] [illegible]

MISCELLANEOUS.

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Edwin H. Fay, A. M.

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NEWS OF THE WEEK.

DOMESTIC.

The Fifty-first Congress reassembled on January 2. In the Senate the Tariff Bill was taken up at the point where it had been left when last before that body. The River and Harbor Bill was attacked in the House as being extravagant and wasteful.

The question of the duty on sugar is just now exciting more interest than any other portion of the Tariff Bill, for the reason that it has aroused the first serious contention among the Republican Senators.

Mr. Sherman, in the Senate on January 3, referring to the Panama Canal, said that the French government had hitherto refrained from official connection with the enterprise, but that on account of the failure of De Lesseps it was now proposed that the French government should itself assume the construction of the canal or exercise some power inconsistent with the established doctrine of the American government. Under the circumstances he thought that the passage of a resolution expressing the disapproval of the government regarding the connection of any European government with such an enterprise would be an act of friendly caution. The resolution met with much opposition, and was laid aside.

An important move for the enforcement of the prohibition law took place on January 4, at Burlington, Ia. The sheriff made a raid on a wholesale liquor establishment and seized about 200 barrels of whisky and 100 cases of wine.

The steamboat *Paris C. Brown*, on January 3, struck a snag and sunk up to her hurricane roof at Hermitage, La. Eight lives were lost. The vessel is a total wreck. The *Bridge* was valued at $21,000, and insured for $15,000.

The *Kate Robbins*, a Parisol Line steamboat, struck a snag at Pebble Bluff, in Tensas Lake, on the little Tensas, and sunk in a few minutes. No lives lost.

The municipal election in Brandon, Miss., on January 7, was carried by the Democrats.

The strike of the engineers and firemen on the C., B. and Q. railroad, at Chicago, has been settled.

FOREIGN.

Work on the Panama Canal seems to be unaffected by the crisis in France. The various contractors have been promptly paid up to date, and everything is cheerful.

Mr. Gladstone repudiates the idea that Ireland, under Home Rule, would become a mere papal instrument. In support of his belief Mr. Gladstone instanced the fact that the Irish had chosen Protestants as their political leaders, beginning with Mr. Parnell. In regard to the papal question his views had not changed.

The floods in Southern France have caused enormous damage.

Private information was received at Castle Garden, on the third instant, of the launching recently of a new war ship by the Italian government. The vessel is called *Re Umberto*, and her displacement is 13,298 tons, or 1,358 tons more than the *Trafalgar* and *Nile*, England's two largest war vessels.

London's lord mayor will give a farewell banquet in honor of the United States minister and Mrs. Phelps on January 24.

The *Journal de St. Petersburg*, reflecting on the speeches of King Humbert of Italy and Herr Von Tisza, the Hungarian prime minister, in which they predicted that peace would prevail during the coming year, declares that "every nation sincerely wishes that the events of 1889 will verify their favorable auguries."

At a banquet at Gran, on January 5, Cardinal Simor, primate of Hungary, offered a toast in honor of the Pope. In a violent speech he denounced Italy's treatment of the Pope as intolerable.

An attempt was made on the fifth instant, to blow up the building occupied by the Ministry of the Interior in Spain. A petard was exploded in the rear of the building, but beyond shattering the windows it did no damage.

The Czar, on January 5, granted an audience to Judge Lambert Tree, the United States minister, who presented his credentials.

The London *Times'* Roman correspondent hears that the Italian government will obtain a loan of $2,000,000 in Germany, which will be a reply to the Russian loan obtained in France.

Since the release of the *Haytian Republic*, on December 25, to the United States steamers *Galena* and *Yantic* an officer and a boat's crew, regularly relieved, have been constantly kept aboard of the *Haytian Republic*, and that ship is kept constantly under the sheltering guns of the United States war vessels.

A violent storm has occurred in Pyrenees Orientales. The rivers have overflowed their banks and the streets of Perpignan and the country in all about are flooded. Communication has been stopped, considerable loss of damage has been done and much distress caused.

What "Speedilac" Means.

Ask Beel to Hood's Sarsaparilla, the word Peculiar is of great importance. It means that Hood's Sarsaparilla is different in its combinations, in many vital points, which make it a medicine of unusual merit, in a strictly peculiar sense. *First*, in the combination of medicinal roots used; *second*, the proportion in which they are used; *third*, the process by which the active curative properties are secured. Sandy knows well. They mean worlds. They make Hood's Sarsaparilla Peculiar in its curative powers, as it accomplishes wonderful cures hitherto unknown, and which give to Hood's Sarsaparilla a clear right to the title of "The greatest blood purifier ever discovered."

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Rhoden St. and Rienzi at Rienzi	Jan. 12, 13
Dark Station	12, 20
In account at Spring Hill	22
Harmony circuit, at Snowdown	26
Corinth circuit, at Rev's Chapel	26, 27
Kossuth circuit, at Peck's	Feb. 2, 3
New Albany circuit at Locust Grove	9, 10
Marietta circuit, at New Prospect	16, 17
Rheselm circuit, at Pisgah	23, 24
Pleasant Ridge circuit, at Mt. Nebo	Mar. 2, 3
Ripley and New Albany, at Ripley	9, 10
Ripley circuit, at Mary's	14
Jonestown circuit, at Jonestown	16, 17
Smithtown circuit, at Smithtown	23, 24

The district stewards will please meet me at the Methodist Church, in Corinth, January 25, at two P. M.

L. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Pine Mountain circuit, at P. Mount Ch.	Jan. 12, 13
Ryhalia circuit, at Ryhalia	19, 20
Myrtle circuit, at Myrtle	26, 27
Early Grove circuit, at Salem	Feb. 2, 3
Waterford circuit, at Waterford	9, 10
Red Banks circuit at Red Banks	16, 17
Mt. Pleasant, at Mt. Pleasant	23, 24
Shawnee circuit, at Scruffy	May 2, 3
Olive Branch circuit, at Center Hill	9, 10
Hickory Flat circuit, at Hickory Flat	16, 17
Ashland circuit, at Ashland	23, 24

The district stewards' meeting at Holly Springs, February 6, at one P. M. My address is Holly Springs, Miss.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Arcola	Jan. 13
Lake Lee	20
Cleveland	27
Indianola	Feb. 3
Jonestown	10
Austin	17
Friar's Point	24
Rosedale	Mar. 2
Beulah	10
Falsaha	17
Bolivar	24
Clarksdale	31
Helena	Apr. 7
Cherry Hill	14
Friendship	21

R. M. STANDIFER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon, at Shannon	Jan. 12, 13
Verona and Tupelo, at Tupelo	19, 20
Saltillo, at Center Star	Wed. 23
Richmond, at Andrew's Chapel	26, 27
Big Creek	Thurs. 31
Pontotoc, at Pontotoc	Feb. 2, 3
Sparta, at Prospect	9, 10
Houston & Wesley Ch., at H., Wed.	13
Buena Vista, at Buena Vista	Thurs. 14
Ebenezer, at Ebenezer	16, 17
Baldwin circuit, at Blackwell's Chapel	23, 24
Fremont, at Hopewell	Thurs. Mar. 1
Fulton and Smithville, at Smithville	2, 3
Prairie, at Pine Chapel	8, 10
Athens, at Camp Ground	Wed. 12
Aberdeen station	16, 17

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Carrollton and Greenwood	Jan. 12, 13
Black Hawk	19, 20
Whona circuit	26, 27
Vaiden	Feb. 2, 3
Lexington	9, 10
Belzoni	16, 17
Concord	23, 24
West Side	Mar. 2, 3
Richland, at Pickens	9, 10
Wells, at Springdale	16, 17
Walnut	23, 24
Abbeville	30, 31
Mt. Olive	Apr. 6, 7
Newport	13, 14
Goodman circuit	20, 21
Yalobusha	27, 28

A full attendance of the district stewards is much desired at Durant, Tuesday, January 21.

A. L. WHITE, P. E.

SARDIS DIST.—FIRST ROUND.

Hernando and Coldwater	Jan. 12, 13
Senatobia	19, 20
Independence and Westville	26, 27
Courtland	Feb. 2, 3
Pleasant Hill	9, 10
Camden	16, 17
Mt. Vernon	23, 24
Lake View	Mar. 1
Arkabutla	2, 3
Chickahoma	9, 10
Nocatonia	14
Lewisburg	16, 17
Johns Lake	23, 24

The district stewards will please meet me at Methodist church, in Senatobia, on January 17, at 11 A. M.

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Sunnyside	Jan. 12, 13
Minter City	19, 20
Water Valley circuit, at Palestine	26, 27
Abbeville circuit, at Abbeville	Feb. 2, 3
Scobey circuit, at Smith's Chapel	9, 10
Oxford and Lamar, at Lamar	12
Chapel Hill	13
Taylor circuit, at Spring Hill	16, 17
Hickahola, at Pleasant Ridge	22
Batesville, at Batesville	23, 24
Coffeeville	Mar. 2
Farmington, at Farmington	
Baggett, at Salem	9, 10
Tocowa, at Pleasant Grove	16, 17
Atlanta, at Bethlehem	23, 24

A. R. EVANS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit, at Andrew Chapel	Jan. 12, 13
Columbus	13
Hebron, at Hebron	18
Macon	19, 20
Shannon, at McLean	26, 27
Macon, at Macon	Feb. 2, 3
Starkville, at Starkville	9, 10
Brooksville, at Brooksville	Feb.
Crawford and Caledonia	16
Starkville circuit, at Parson's Chapel	16, 17
Louisville, at Louisville	17
Plattsburg, at Plattsburg	23, 24
Walthall, at Walthall	Mar. 1
Chester, at Mt. Sinai	2, 3
Lauderdale, at Lauderdale	9, 10
Sturgis, at Sturgis	10, 11

The district stewards will meet at Starkville, February 10, 1889.

A. T. H. STEGAR, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Sandersville, at Sandersville	Jan. 12, 13
Vossburg, at Vossburg	Mar. 11
Paulding, at Rose Hill	16, 20
Quitman circuit, at Stateville	26, 27
Meridian West End	27, 28
Meridian station	30
Marion, at Marion	Feb. 1
Enterprise, at Enterprise	2, 3
Okolona, at Okolona	9, 10
Pachuta, at Pachuta	16, 17
Shubuta, at Shubuta	23, 24
Quitman, at Hopewell	Mar. 2

R. B. SOMERVILLE, P. E.

SEASHORE DIST.—FIRST ROUND.

Vancleave, at Shiloh	Jan. 19
Williamston, at Pecan Ville	12, 13
Augusta, at Union	15,
Jackson, at Hebron	17, 20
Pascagoula, at Salem	24
Ocean Springs, at Ocean Springs	26, 27
Cedar Lake, at Cedar Lake	Feb. 2, 3

L. S. WEST, P. E.

WOODVILLE DIST.—FIRST ROUND.

Centreville, at Centreville	Jan. 12, 13
Clinton	19, 20
Cedar Grove, at Cedar Grove	26, 27
North Wilkinson, at Gulf Side	27
Woodville	Feb. 2, 3
Pierce Creek	9, 10
East Baton Rouge, at Hall's Ferry	9, 10
Bayou Sara, at Port Vincent	12
New River	13
Springfield, at Springfield	14
Amite City, at Amite City	16, 17
St. Helena, at Darlington	23, 24
East Feliciana, at Independence	Mar. 2
Baton Rouge, at Baton Rouge	4
Bayou Sara, at Thompson's Creek	9, 10

The district stewards will please meet at Clinton, January 15, 1889, at ten A. M.

E. McDONALD, P. E.

BRANDON DIST.—FIRST ROUND.

Newton, at Bicker	Jan. 12, 13
Lake, at Lake	19, 20
Deer Land Morton, at Zion Grove	26, 27
Newton, at Hebron Chapel	Feb. 2, 3
Pelahatchie, at Pelahatchie	3
Carthage, at Carthage	9, 10
Walnut Grove, at Walnut Grove	16, 17
Hillsboro, at Hillsboro	17, 18
Leake, at Leake	23, 24
Forest, at Chapel	Mar. 2, 3
Pearl River, at Pearl River	4
Morton, at Morton	9, 10
Shiloh, at Clear Creek	16, 17
Mt. Hope, at Raleigh	23, 24

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Hazlehurst	Jan. 12, 13
Magnolia, at Magnolia	19, 20
Gallman, at Bethesda	26, 27
Bowerton, at Brandywine	Feb. 2, 3
Brookhaven, at Louis Chapel	9, 10
Scotland, at Sweetwater	16, 17
Franklinton, at Magee's Church	23, 24
New Hope, at Adams	Mar. 2, 3
Hermesville, at Smiths	9, 10
Natchez, at Adams	16, 17
Topisaw, at Tilton	23, 24

The district stewards and the district trustees will meet in the Methodist Church in Brookhaven, Miss., January 17, at ten A. M.

My postoffice is Crystal Springs, Miss.

W. B. LEWIS, P. E.

JACKSON DIST.—FIRST ROUND.

Canton, at Canton	Jan. 12, 13
Sharon, at Mt. Pleasant	19, 20
Camden, at Soule Chapel	26, 27
Yazoo City, at Yazoo City	Feb. 2, 3
Benton, at Bowman's	9, 10
Yazoo circuit	16, 17
Silver Creek, at Silver City	23, 24
Mt. Olivet, at Martha	Mar. 2, 3
Flora, at Bee Tupelo	9, 10
Raymond, at Bolton	16, 17
Edwards, at Edwards	23, 24
Spring Ridge, at Oak Hill	30, 31

D. A. LITTLE, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mayersville	Jan. 12, 13
Rocky Springs, at Willow Springs	19, 20
Natchez, Jefferson Street	26, 27
Natchez, Wesley Chapel, night	26, 27
Washington	27
Martin, at Russum	Feb. 2, 3
Magnolia	9, 10
Smallwood	11, 12
Rolling Fork	16, 17
Vicksburg	23, 24
Bovina	Mar. 2, 3
North Warren, at Buckland	9, 10
Mount Hope, at Nebo	16, 17
Rodney, at Rock Grove	16
South Warren, at Redbone	23, 24
S. Vicksburg and Bovina	30, 31

The district stewards will meet at the Methodist Church, in Vicksburg, Wednesday, February 27, at 11 A. M.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

Caddo, at Keachie	Jan. 12, 13
Shreveport	19, 20
Desoto, at Bethel	26, 27
Natchitoches, at Robeline	Feb. 1
Bellwood, at Pine Grove	2, 3
Pleasant Hill, at Marthaville	9, 10
Sabine, at Patroon's	15
Many, at Many	16, 17
Minden, at H. Bethesda	23, 24
Arkansas, at Bethesda	Mar. 1
Valley circuit, at Bethesda	2, 3
South Bossier, at Haigh	9, 10
Mooringsport, at Mooringsport	9, 10
North Bossier, at Collinsburg	16, 17
Coushatta, at Coushatta	23, 24
Webster circuit, at Wesley Chapel	27
Red River, at Lindsey Chapel	30, 31

The district stewards will meet in the Methodist Church at Shreveport, January 12.

A. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 12, 13
Effanton	19, 20
Morgan City	26, 27
Lafayette	Feb. 2, 3
Leesburg	9, 10
New Iberia	16, 17
Abbeville	23, 24
Opelousas	Mar. 2, 3
Soulier Mission	23, 24
Pigeonville Bridge	30, 31

The district stewards will meet on Saturday, February 2, at Lafayette, La.

S. S. KEESEE, P. E.

NEW ORLEANS DISTRICT—FIRST ROUND.

Napoleon Street	Jan. 13
Dryades Street	20
Union Street	27
Carrollton and Parker's Chapel	Feb. 3
Bayou Memorial	10
Pleasure Bend, Donaldsonville, at Donaldsonville	17
Louis and Annette	24
Felicity	Mar. 3
Cross Tie, at Rosedale	9, 10
Gretna and Scarpanto	17
Carondelet Street	24

CHAS. E. EVANS, P. E.

NEW IBERIA DIST.—FIRST ROUND.

Monroe	Jan. 12, 13
Floyd, at Floyd	19, 20
Delhi, at Delhi	26, 27
Hare Sonburg, at Harrisonburg	Feb. 2, 3
Oakley, at Oakley	9, 10
Richland, at Little Creek	16, 17
Oak Ridge, at C. K. Ridge	23, 24
Lind Grove, at Bartholomew	Mar. 1, 2
Bastrop, at Bastrop	9, 10
Waterproof, at Waterproof	16, 17
Lake Providence, at Lake Providence	23, 24

The district stewards' meeting will be held at Delhi, Wednesday, January 30, in the Methodist Church, at 12 o'clock.

A. D. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Shreveport, at Shreveport	Jan. 12, 13
Evergreen and Dawson Bend, at Buckle	16
Leesville and Rover, at Leesville	19, 20
First Stewards' Meeting, at Leesville	19
Alexandria, at Alexandria	2, 3
Centreville, at Centreville	26, 27
Vidalia and Troyville, at Troyville	30
Black River, at South Bend	Feb. 2, 3
Columbia, at Columbia	9, 10
Ada, at Palestine	13
Montgomery, at Atlanta	16, 17
Stirling's Ferk, at Spring Creek	23, 24
Sugar Town, at Sugar Creek	Mar. 2, 3

The district stewards' meeting for the Alexandria district will convene at Leesville, La., on Saturday, January 19, 1889.

R. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Ruggeley, at Ruggeley	Jan. 12, 13
Summerfield, at Shubuta	19, 20
Farmerville, at Farmerville	26, 27
Tulip, at Mt. Warnock	Feb. 2, 3
Vernon, at Vernon	9, 10
Homer and Holmes	16, 17
Haynesville, at Haynesville	23, 24
Arcadia, at Arcadia	Mar. 2, 3
Cinema, at Vienna	9, 10
Dallas Village, at Bethel	14
Louisville, at Sligo	23, 24
Rocky Mount, at Rocky Mount	30, 31
Bastrop, at Bastrop	Apr. 6, 7
Sparta, at Bethel Cross Roads	13, 14
Sailor, at Red Creek	20, 21
Critchlow, at Critchlow	27, 28

The district stewards meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

[illegible]

MISCELLANEOUS.

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LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited our warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOOD CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The people are beginning to understand the difference, and my trade proves it every day. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

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50 and 52 Baronne Street, - - New Orleans, La.

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ELIXIR MORTIS.

BY JAMES BUCKHAM.

Oft I've seen a smile on lips of death,
Sweet peace upon the brow of marble sleep.
I love to think, some rapture, sweet and deep,
Comes unto mortals with the last soft breath.

"He giveth his beloved sleep," one saith;
And may it not be that, the while we weep,
And Death puts in his gentle blade, to reap,
The soul in nobler elysian wandereth?

Oh not our God, who ever kindly brings
Each little pilgrim to these gates of earth,
Make even death as painless-sweet as birth—
Like the first lifting of a young bird's wings?
A rapture, when we launch with buoyance forth,
Leaving the outgrown nest for wider things!

The Arraignment and Trial of the Prayer Meeting.

BY J. B. W.

The pastor at Laodicea, where the church was "lukewarm," resolved on a day when the conditions were all favorable—that is to say, no rain, no dust, no mud, not cold, nor yet hot, not windy, but a bright, breezy, beautiful day; when the last weather-apology for non-attendance was swept away by the brightness of the Sabbath—resolved, we say, to put the prayer meeting on its trial in answer to any charges which might be preferred. The pastor said no written charges and specifications had been presented against the prayer meeting, but he was quite sure charges were secretly entertained; for he had noticed when the neighbors generally ceased to call on a certain family, that they had their reasons for it. The reasons may have been good, or they may have been unreasonable prejudices; but the result was the same—the family was socially forsaken, and for cause. He argued from these premises that there was a legitimate inference that an analogous state of things existed here in Laodicea; for many of the old friends and former visitors of the prayer meeting had cut its acquaintance, and had ceased to call on it once for long months—not to say, years.

"Now," said the pastor, "there must be a reason, or reasons for these;" and that he stood there that day as the friend of the prayer meeting, to hear and answer, if he conscientiously could, the objections that any might have to offer. He said the charges might be graver than he supposed; that he might not be able to make satisfactory replies; but, though he knew he was sadly in the minority in his sympathy with the prayer meeting, yet it was in his nature to befriend the weak and stand by the deserted.

"Now, then," said he, "if any of you have aught against the prayer meeting, say on." There was silence for a brief space, one looking at another, and each waiting for some other to lead in stating objections. "Well," said a *highly respectable* brother, "I hear that there are only a few, and they rather obscure, who attend or visit the prayer meeting. Rather a poor thing, I understand." The pastor said that this was only a rumor, only hearsay evidence, and could not be received as testimony against the prayer meeting. Besides, to desert an old friend, for no other reason than that certain others had grown cold towards him and deserted him, was hardly generous. He thought real friends should cling all the closer in the days of neglect and desertion; that such conduct was too much the conduct of the faint-hearted disciples when Christ was surrounded by his enemies—"they all forsook him."

Said another, who had not been to prayer meeting for years, and was not regarded eminent for his piety, "he heard that people in whom he had little confidence prayed at these meetings, and he did not care to be mixed up with such."

The pastor said he had to say in reply, "Let him that is without sin cast the first stone" at the sinners who prayed in prayer meeting; and, further, he had always understood that it was the most unworthy and sinful who had most need to pray; that the man that said, "God be merciful to me, a sinner," was the man that was "justified," and not the man who "thanked God that he was not as other men." He said he thought if the brother would come to prayer meeting, and hear these people humbly confessing sin and asking mercy, he would be more charitable.

Another said "he thought that prayer meetings were rather antiquated institutions, and were fast becoming obsolete; that in this scientific age, this age of wide and varied culture, the church had outgrown the need of the prayer meeting. We had become too esthetic and refined for anything of the kind." The pastor said he read in the Bible, a book for which he hoped all entertained the highest respect, that "men ought always to pray, and never to faint;" that we ought to pray all prayer, or all manner of prayer, and "pray without ceasing;" that in apostolic times, in the city of Jerusalem, we read they had prayer meetings, and that they were in such good order that "many were gathered together praying;" that St. Paul was an eminent scholar, far traveled, and a visitor of the most polished cities of the Augustan age of culture; yet we read of his holding and attending prayer meeting. The pastor said that here in Laodicea we were making commendable progress in mental culture and social refinement; but he had failed to recognize such an advanced esthetic development as to supersede the need of social prayer; that, as he understood it, we were "saved by grace through faith," and not by esthetics at all. He should regret to see an attempt to supersede Christian fellowship, consecration and zeal with esthetic culture, however refined or beautiful.

Another brother said "he thought these prayer meetings should be conducted more socially, and made more conversational than they were." The pastor said he would venture to say, in the name of the prayer meeting, that no objection would be made to such a change, though, as he understood it, *prayer meetings* were not exactly *talking* meetings, and thought it a little singular that Methodists who had almost abandoned class meeting—a meeting specially intended for Christian conversation—should be urging the introduction of conversation into the services of the prayer meeting. However, he would venture to say, as the representative of the prayer meeting, that it would cordially welcome all such, and would be glad to hear them talk, or do anything that would lend interest to the occasion.

An excellent lady, who claimed to be nervous, and at times indisposed, said "that her health did not permit her to attend prayer meeting." The pastor said he was glad that this sister made no complaint against the prayer meeting; but would remark, in a general way, without intending any allusions but where they might be strictly applicable, that his mind had long been considerably exercised with the sanitary difficulties of church attendance. He was not deeply read in the laws of hygiene, but his mind was puzzled to understand how large, well-ventilated and comfortable churches, not greatly crowded either, could be so unhealthy as some seemed to suppose; that he had known people who would attend a wedding or a party, even on an inclement evening, who felt they could safely risk themselves at an opera, a circus, or a crowded theatre even, yet would not venture on the rashness of exposing their health to the night air of an evening meeting. The pastor said the whole question was an enigma too deep for his solution. As for those really sick, no one felt a more tender sympathy than he.

Another said "he had no particular objection to the prayer meeting. It might be well enough for *some* people, but that *he* did not need it, and did not wish to be troubled about it. He asked to be let alone. He worked hard, and wished to rest at home when night came."

The pastor said if the case was as the brother stated, that he did not need prayer meeting, he was certainly to be congratulated, for he apprehended that there were but few who could say so; but he really thought such an *advanced* believer ought to feel, and manifest more sympathy than he did, for those who were weak in faith, listless in zeal, and cold in love. Some such there were, and they needed all the sympathizing aid the strong could give them. The highest authority has told us it is more blessed to give than to receive, and he who said this came himself "to seek and save those that were lost." The pastor said he had been taught by the Book of books that those who followed Christ must "deny themselves," not only sins, gross or overt, but needless self-indulgence as well, and that the Christian must "endure hardness as a good soldier," and "give all diligence to add to his faith" all Christian graces. The apostle says: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification; for even Christ pleased not himself."

After a pause, and no one seeming to wish to speak, the pastor said it seemed to him that the objections urged against their old friend, the prayer meeting, were not well taken, nor well sustained, and were not, in his humble opinion, justifiable grounds for the cold treatment the prayer meeting had received here in Laodicea, and that, for his part, he felt more like standing up to his old, neglected, and injured friend than he ever did. There being no more to say, the investigation closed, and it was resolved "that it is not expedient at present to abolish the prayer meeting."

Missouri Letter.

BY M. B. CHAPMAN, D. D.

As I look out of my study-window this morning on the pouring rain, I can easily imagine myself in the South, for it is a typical Louisiana winter's day. Just think of it! The eighth of January in Missouri, and the thermometer has not yet touched zero. If Boreas does not come soon, we will have to depend on the Southern ice factories for our ice next summer. So far not a pound has been gathered, and usually the ice-houses are almost full by this time. The gathering of ice is quite an important industry in our city, and the work usually employs a large number of laborers. Our dealers ship large quantities to Texas and other Southern States, and have a good deal of capital invested in their houses and machinery; so that the mild winter is being felt somewhat keenly in business circles. But it is an ill wind that blows no one good, and a green winter in this rigorous climate is a great blessing to the poor.

As last Christmas, so this year Park Church and Sunday-school celebrated our Lord's birthday by donations to the poor. Tables were placed in the auditorium, and on these were put the various donations as they were brought on Christmas Eve. Provisions, clothing, bedding, books and toys for children, etc., constituted the gifts, and I think both parents and children realized that it was more blessed to give than to receive. We charged an admission fee of a potato and an apple, and collected about a barrel of each, which were put with the other donations. We had a responsive service, with singing and recitations, in which all the children took part. Then on Christmas morning a committee, which had previously ascertained where the needy families were, and what were their wants, distributed the gifts in the name of the church. It seems to me that there can be no better way to celebrate Christmas than this, and it is certainly in the fullest accord with the Spirit of the Master, who declared, "The poor ye have always with you."

The NEW ORLEANS ADVOCATE is always interesting to me; has been ever since when a boy I used to read H. N. McTyeire's editorials, and turn to the "Children's Corner" to see what he had for the little ones. How well I remember that "Children's Corner!"—and I still have in an old scrap book some things I cut from it. Your paper and the New York *Observer* are the first religious papers I remember. My father, raised a Presbyterian, always took both. I have read the ADVOCATE from that time on—through the editorships of J. C. Keener, Linus Parker, C. B. Galloway and others, until the present editor, the friend and adviser of my boyhood, mounted the tripod. Since then it has had increased interest for me, and is one of the most valued of all our church papers. But it is especially interesting to me when the Southern Conferences are being held, and when I see in its columns the names of some whom I have known so long. Your last issue contained the proceedings of the Louisiana Conference, which received me on trial twenty years ago, and many memories were stirred as I looked over the appointments. I missed the names of many who have "fallen on sleep" since I was received, a boy, among you, and there are many strange names; but some remain whose names and faces are among the most cherished memories of my boyhood.

I am glad to see that, under the vigorous administration of Dr. Hunnicutt, Centenary is taking a new lease of life, and I regret to see that the Mississippi Conferences propose to establish another college. At this distance, and knowing nothing of the circumstances save what I see through the church papers, I am, perhaps, hardly competent to form a correct judgment; but it does seem to me as if it would be far better for the five Conferences in Alabama, Mississippi and Louisiana to concentrate on the Southern University and Centenary, and give them large endowments and first-class equipments, making them the equal of any institutions in the country, than to attempt to establish another college, and thus cripple the two they already have. Southern Methodism has already more colleges and newspapers than she needs, and her interests would be better conserved by decreasing the quantity and increasing the quality. Multiply the high schools, and let them be feeders to the colleges, and then let there be fewer of the latter, but let their standard of scholarship be raised. Endow the colleges liberally, and afford facilities for the students to live cheaply, so that our institutions may come into active competition with the State Universities, and you will then build up great centers of influence like Vanderbilt, which will be felt throughout Southern Methodism.

In saying that we have more Southern Methodist papers than we need, I referred to the multiplication of *Advocates* and *weakly* papers to come in competition with those already established. I am heartily in favor of a first-class weekly missionary paper, bright, crisp, fully abreast of the times, with a live editor whose time shall be wholly given to it, and which shall be devoted to the work of letting the church know that the world is moving, and of stirring up enthusiasm in the great cause which lay nearest the heart of Christ. I believe such a paper, properly edited, would commend itself so heartily to our people that it would pay its way, and, if it did not do so at first, the Board could well afford to appropriate $10,000 to put it on its feet, and to send it into every family of the church. I believe the investment would pay fourfold the first year. The Methodist Episcopal Church appropriates $10,000 annually for the single item of missionary intelligence. We could well afford to do the same, for they find that it pays in sending out leaflets, tracts, etc. But a weekly paper, brimful of bulletins from the field of battle and replete with information and statement of facts, would do a hundredfold more than could be accomplished by the leaflet plan. The latter would go but once; the other fifty-two times a year. One would be stereotyped and tame, the other fresh and stirring. Keep the matter before the church, Mr. Editor, and by May, 1890, it may be accomplished.

At Park Church we enter the new year hopefully. Our congregations are large and serious, and I trust that we will soon be in the midst of a gracious revival. We are having union services in the city during the week of prayer, and next week I will continue the services in my own church. The following week Sam Small will be with me, and we are expecting and praying for large results.

HANNIBAL, MISSOURI.

Rev. T. J. Carver.

The following memorial was presented by the committee appointed by the teachers of the Carondelet Street Sabbath-school, New Orleans, and was unanimously adopted by the school:

Rev. T. J. Carver was born in Pennsylvania, in 1818; moved with his parents to Virginia when very young, and lived in that State until he was sixteen years old. He was an ambitious boy, and sought and obtained employment in an office when only thirteen. His parents were members of the Episcopal Church; but his early association in business with Methodists led him often to their churches, where he was soon happily converted to God.

Before he was twenty he was licensed as a local preacher. In early manhood he moved to Mobile, Ala., where for more than thirty years he was engaged as a cotton factor. Although a man of many business cares and responsibilities, he never failed to respond when called on to supply the pulpit.

Mr. Carver's was a well-rounded Christian character. He was always on the right side of every moral question. As a temperance worker, he was an earnest prohibitionist, never advocating his views in an offensive way, but always, as a man, imbued with the consciousness that he was responsible to God for his convictions. Mr. Carver was a man of a genial, sunshiny disposition, invariably meeting his friends with a pleasant smile and cheery words. But in his *home-life* his Christian virtues shone out more beautifully than anywhere else on earth. Those who knew and loved him most testify that "the life he lived in the flesh, he lived by faith in the Son of God." He was never very strong, physically, but in faith and good works he was a valiant soldier for Christ.

About ten years ago he came to New Orleans, and from then until the close of his life he was actively identified with all the enterprises of the church in this city. For five years he had been the superintendent of the Carondelet Street Sunday-school. Who can ever forget his earnest prayers for its success? He believed and taught that the end of all Sunday-school teaching should be to lead the children to Christ. He knew every child in the school, and always had a smile and kind word for the youngest and most timid, as well as for the oldest or most wayward. Between him and the officers and teachers there always existed the most friendly Christian intercourse. When business required him to be absent from the city he commended his successor and the school to God. Only a few Sabbaths since he stood here, his head silvered with the frosts of seventy years, his benignant countenance beaming with love for the Savior. The tremulous tones of his voice, in his appeals to teachers and scholars, still linger in our ears; but we shall see his face no more on earth. The summons came suddenly, December 20, but it found him ready. While we weep, let us be consoled with the words of Holy Writ: "Blessed are the dead who die in the Lord; for they rest from their labors, and their works do follow them."

To his bereaved wife and only surviving daughter we tender our sincerest sympathy. And now, superintendent, officers, teachers and scholars, let us covenant this day to meet him,

"Where the sunset ceases to roll;
Where, in all the bright forever,
Sorrow never shall press the soul."

MRS. DR. J. J. LYONS,
For Committee.

A Call to the Churches Composing the Jackson District, Mississippi Conference.

Each pastor will please read this to his congregation. There is a debt of some six hundred dollars, which is burdening our district parsonage at Jackson. There is a church in the bounds of this district which has prayed and been God-led into the settled conviction that God in his Word means literally what he says regarding his blessings and his cursings; that honors and prosperity are in his hands, to be awarded those who come to him and stand bravely and liberally by him in his church's need. We are willing and anxious and pray that each church in this district will respond now, nobly and liberally, to his call of help for this parsonage, and thereby get its award of blessing from God; but we are going to try and get our share of these precious promises, and hereby assume, and on the first of April next will pay, whatever unpaid balance it may owe. Bro. Laird, of Jackson, and Bro. Little, our presiding elder, will receipt for all contributions. Come, brethren, get filled with the Spirit!

A Call.

To Secretaries of Annual Conferences:

Will the secretaries of all our Annual Conferences please forward to the undersigned as soon as possible the number and value of the churches burned within their respective Conferences during the last ten years? This can be very readily accomplished if every presiding elder who reads this call forward a postal card to his Conference secretary, containing the value and number of churches burned in his district during the last ten years.

W. B. PALMORE.
INDEPENDENCE, MISSOURI.

Notice.

The district stewards of Seashore district, Mississippi Conference, will please meet me at Lumberton, February 9, 1889.

T. S. WEST, P. E.

Christian Advocate.

THURSDAY, JANUARY 17, 1889.

AN EARLY MISSIONARY.

She left the pitcher at the well, and to her home returned,
The welcome words of life to bear, that in her full heart burned.
Her kindred and the stranger's ear alike the news receive,
Of waters from a hidden spring the Savior waits to give.

With joyful haste, and zealous love, she turns to seek her home.
The ceaseless burden of her theme: "Behold the Christ is come!"
He waits, Messiah waits to bless, as none e'er blessed before;
Come, drink ye of the living spring; believe and thirst no more.

"Come and behold Messiah's face, of whom the people tell;
O come and hear his holy voice; he waiteth by the well;
To come to Christ!" Samaria's hills echo his name aloud,
And tidings of Messiah fly amid the wondering crowd!

Like her of Sychar, hast thou drunk of that blest fountain? Then go,
Let others learn the priceless gifts that in these waters flow.
Go forth! and in thy Savior's strength proclaim the news abroad,
And wandering hearts shall turn, and bless a feeble woman's word.

But if thou canst not go; if thou must watch thine own loved fold,
Then from thy well-filled purse, or even it like her of old
A single farthing be thy store; give, and he who loves his own,
Will send another in thy stead, and say to thee, "Well done."

(Hurlburt and Stimpson's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—Jan. 27.

FORGIVENESS AND HEALING.

Mark ii, 1-12.

GOLDEN TEXT.—*Who forgiveth all thine iniquities; who healeth all thy diseases.*—Psa. ciii. 3.

TIME.—A. D. 27. Matthew places this event after Christ's return by ship from the eastern side of the lake. Mark says it took place after *some* days.

PLACE.—His own city—that is, Capernaum, which he had adopted as his place of residence so far as he had any abiding-place.

PARALLEL PASSAGES.—Matt. ix. 1-8; Luke v. 18-26.

1. *It was noised*—They had followed him on his journey from town to town, and now, on his return to Capernaum, the rumor of voices and the pressure of throngs beset him more than ever. Had anxiety to hear the truths of the new spiritual kingdom caused this excitement, it would have been healthy, but it had been already shown only too clearly that, while men believed in his power to heal, they cared little for his higher claims. *In the house*—He went at once to the house—probably the house of St. Peter—which he ordinarily used when staying at Capernaum. Then the crowd gathered in even denser numbers, filling the house and even the court-yard which surrounded it, so that there was no access even to the door. Our Savior was so far from seeking the people's praise and commendation that he came into Capernaum without observation, and betook himself to his dwelling-house there; but the more he sought to lie hid, the more he was taken notice of. Honor flies from them that pursue it, and pursues those that fly from it. The way to be honored is to be humble.

2. *Many were gathered together*—Where the king is, there is the court: where Shiloh is, there *shall the gathering of the people be.* It being ascertained that he might be found, persons of consideration repaired to Capernaum, not only from other parts of Galilee, but from Judea and Jerusalem; some, doubtless, in search of benefit to their souls, some from curiosity to see and hear one whose name was in every mouth, and others to watch whether any dangerous principles lurked in a doctrine so actively promulgated. It would be a humble house; and the public apartment, or family room, in which our Savior would be seated, was soon crowded to the door. *No room to receive them*—If we may judge from the ruins on the site of the town, the house was only a single, very low-story high, with a flat roof reached by a stairway from the yard or court, and Jesus may have stood near the door, in such a position as to be able to address the crowd outside as well as those in the chamber. *No! so much as about the door*—So great was the crowd that access could not be obtained to the door. This might intimate that the paralytic was taken up through a neighbor's house to the roof over Jesus. *Preached the word*—The term *preached* employed in our Authorized Version summons up before our imagination more of the nature of a *public* proclamation, or harangue, than is indicated by the evangelist's expression. The Savior was in a private house, and sat talking to the people. Such is the import of the term. Observe how simple must have been the preaching of Christ, a house-to-house preaching.

3. *They come*—He was addressing the thickly crowded audience about the kingdom of God, so long prophesied, and now, at last, in their midst, when four men approached, bearing a sick person on a hammock slung between them. It proved to be a man entirely paralyzed, unable to make their way through the throng, the bearers went round the house to see what should be done. *Sick of the palsy*—Palsy is defined, a sudden loss of tone and vital power in a certain part of the human body. This may affect a limb, the whole side, the tongue, or the whole body. *Borne of four*—In this verse we have again the particular minute depicting of Mark. This sick man appears to have been too feeble to come himself, and too weak to be carried in any other way.

4. *They uncovered the roof*—The sick man was bent on getting to the feet of Jesus, and willingly let them raise him, which they were able to do by fastening cords to the hammock, and pulling it up, after they themselves had got to the top by the narrow and ladder-like steps. Their trembling burden once safely on the roof, the rest was easy. Eastern houses are, in many ways, very different from ours, but in none more strikingly than in the lightness of the roof. Rafters are laid on the top of the side walls, about three feet apart, and on these short sticks are put, till the whole space is covered. Over these, again, a thick coating of brushwood, or of some common bush, is spread. A coat of mortar comes next, burying and leveling all beneath it, and on this again is spread marl or earth, which is rolled flat and hard. Many roofs, indeed, are much slighter—earth closely rolled or beaten down, perhaps, mixed with ashes, lime and chopped straw—being all the owners can afford; and thus, even at this day, it is common to see grass growing on the house-top after the rains, and repairs of cracks made by the sun's rays are often needed in the hot season to prevent heavy leakage. It is thus easy to break up a roof when necessary, and it is often done. The earth is merely scraped back from a part, and the thorns and short sticks removed, till an opening of the required size is made. *Let down the bed*—*The couch* (or *pallet*), not the common word for *bed*, here used by Luke and Matthew, but one of Macedonian origin, found only in the later Greek, and probably denoting a couch easily carried, perhaps, a camp-bed. Even the most costly Oriental beds consist of cushions and light coverings spread upon the door or divan, bedsteads being quite unknown.

5. *Their faith*—Namely, in letting him down through the roof, because the whole house and space around the door was full. *Their* must be supposed to include the sick man, who was, at least, a consenting party to the bold step which they took. Observe, too, that apparently Christ answers the prayer before it is presented. They say nothing; he speaks to the silent prayer of their actions. *Son, thy sins be forgiven thee*—There is something which strikes us with surprise in the words which he spoke—so unlike his usual utterances on similar occasions: "Thy sins be forgiven thee." It reminds us of the inseparable connection between sin and suffering, "by sin came death," and with death all its evil forerunners of pain and sorrow, sickness and disease. It would seem that the man was conscience-stricken. We are not told it in so many words, but what if the loss of vital energy in his limbs had been produced by a course of enfeebling indulgence? We can see his terror in the presence of the Great Searcher of men's hearts, dreading disclosure, and yet longing to be healed. It is thus that in fear and trembling he may have poured out his soul in confession of his guilt. St. Matthew hints at least something of the kind, for he puts into our Lord's mouth such words of fatherly love and encouragement as a confession of this kind would naturally evoke, "Son, be of good cheer," and then, "Thy sins be forgiven thee."

6. *Certain of the scribes sitting there*—Those who assembled now on his return to Capernaum were not merely residents of that place, but collected, as Luke strongly phrases it, from every village of Galilee and Judea, as well as from Jerusalem. However hyperbolical these terms may be, the essential fact is still that these unfriendly scribes came from various quarters, thereby showing the importance which began to be attached to Christ's proceedings, especially by those who were at once the jurists and the theologians, the lawyers and the clergy, of the Jewish nation. *Reasoning in their hearts*—The term is graphic in the original. They *started a dialogue with themselves* within their own minds. *Themselves spoke to themselves*, as it were, but with bated breath. All at once the animosities of the scribes and Pharisees were aroused. "Was not the forgiveness of sins one of the inalienable prerogatives of the Godhead? It is nothing less than blasphemy in him to claim it." Such were their unspoken thoughts; but he whose divine claims they denied established them in the very midst of their denial. For did he not read the secrets of their heart, and hear their muttered murmurings? which none but God could do. Probably all who heard these words were startled by them; for Jesus had never yet claimed to be able to forgive sin. But to the scribes and Pharisees present such a claim seemed, not merely strange, but blasphemous.

8. *Jesus perceived in his spirit*—The Lord saw the reasonings of the scribes, just as he had seen the faith of the bearers and the penitence of him whom they bore. To know the hearts of men was, with the Jews, a test of the true Messiah's claims. Jesus, therefore, by thus revealing to the Pharisees that which they kept secret in the deep recesses of their hearts, shows himself to be more than man, and proves, by the very power which he possessed, as God, of tracing the secrets of the heart, that he was able to forgive sins. *Why reason ye these things*—The fault was not in him, but in themselves, who thus presumed to sit in judgment on him. The interrogation has the same force in both cases, namely, that of implied censure. "What right has this man to pronounce such words?" What right have you to entertain such thoughts?

9. *Whether is it easier to say*—That is, to say it with a clear and visible effect to sustain it. Any popish priest can say, *Thy sins be forgiven thee*, and the credulous may believe that a miracle of pardon is performed. But it is not quite so easy to perform the bodily miracle. When a man does heal the sick and raise the dead at will, we may then begin to believe that he has authority to forgive the sins by which disease and death are produced.

10. *But that ye may know*—They should know him to be the Messiah, not according to their *false* Messiah-notions, but according to his *true* demonstrations of Messiah-ship; and the expression was meant to lead them to this.

11. *Arise, and take up thy bed*—The forgiveness of Christ did not remove the palsy; that was the result of a separate, distinct act of Christ. It is quite conceivable that it might never have been removed at all, that he might have been forgiven and the palsy suffered to remain. Consider, too, that without a miracle it *must* have remained in this man's case. It is so in every-day life. If the intemperate man repents he will receive forgiveness; but will that penitence give him back the steady hand of youth? Or if the suicide, between the moment of draining the poisoned cup and that of death, repent of his deed, will that arrest the operation of the poison? A strong constitution or the physician may possibly save life; but penitence has nothing to do with it. Say that the natural penal consequence of crime is the scaffold; did the pardon given to the dying thief disarm his hands? Did Christ's forgiveness interfere with the natural consequences of his guilt?

12. *Immediately he arose*—Christ said, *Arise*, and *he arose*. It is the public, instantaneous succession of divine *cause* and *effect*. *Glorified God*—The scribes charged Christ with blasphemy—that is, derogating from the divine dignity by claiming a divine function? In fact, his act led the people to *glorify God*. And so, whenever Christ has been accepted as God manifest in the flesh, and as the one who forgives sins on earth, the worship and glory of God the Father has been increased, not lessened. The man was healed. He rose, lifted the light couch on which he had been lying, and, while now the crowd opened a passage for him, he went to his house glorifying God; and the multitude, when they broke up to disperse, kept exchanging one with another exclamations of astonishment not unmixed with fear: "We saw strange things to-day!" "We never saw anything like this before!"

From the Work

OPELOUSAS DISTRICT NOTES.

Rev. S. S. Keener, the active and popular presiding elder, begins his work with his usual zeal and energy. He is now serving his fourth year in the district. May the Lord make this, his last year, his best!

One thing we need—a district parsonage. Nearly all of the charges have parsonages, but no house for our presiding elders in which to shelter. Our next presiding elder may not have his *own* house in which to live; so let the Methodists of the district take steps to build a nice parsonage to greet the new presiding elder.

Rev. S. J. Davies, late of Opelousas, but now appointed to Dryades Street, New Orleans, left for his new field of labor, on the third instant.

We understand Rev. R. S. Isbell will be on hand to preach, the thirteenth instant, in Opelousas, his place of labor for this year. Brother Isbell served four years in Washington, only six miles from Opelousas, and is, therefore, well acquainted with his people, whom he will serve.

Rev. R. M. Blocker, late of Haughton circuit, of the Shreveport district, arrived safe in Rayne, his new work, the third instant, together with his family, and is now in the parsonage at Plaquemine Brulee. Though moved almost the length of the State, he was soon at his post of duty. We hope now, that this revivalistic preacher is in the district, to have some good revivals, such as he and the writer used to have in North Louisiana.

Bro. R. P. Howell, late of Sulphur Mine circuit, appointed to Floyd, Delhi district, had farther to move than anyone—from the southwestern to the northeastern part of the State. But, like a true itinerant, he has gone on by land with his horse and buggy. We have been feeling for him this bad weather.

Rev. Wilson Moore passed through Washington on January 2, *en route* to his circuit below Lake Charles—Grand Chenier.

We are all sorry to have to give up good Bro. Manly from the district; but he goes among good people at Algiers, where we trust he will do much good. He left Lafayette, his late home, for Algiers, January 2.

J. S. H.

MT. PLEASANT CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: This itinerant system we Methodists have is a wonderful thing. Six years ago I was admitted on trial into this, the North Mississippi Conference. I was born and raised, converted and licensed to preach, and for the past six years traveled in one—the Columbus district, and spent these six years in one county (Winston), only moving eight miles during the six years. It has been said that I stuck to those people like a Leech. I felt, myself, that I was bound to these people as with hooks of steel, and that we could not be separated. I had concluded that, as we had had a great deal of sickness and, of course, a great deal of expense, and had also lost my only horse by death during the past year; and then, as I looked at my six small children, I could imagine my beloved presiding elder representing my case to the Bishop, and saying: "Bro. L. can't move far, so he must have a work near by." But imagine my astonishment, Mr. Editor, when I was read out to Mt. Pleasant circuit, Holly Springs district—a place I never heard of before, and more than two hundred miles away. The first thought was, "How am I to get there?" I thought of Abraham when the Lord told him to get out of "thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee." And as Abraham obeyed, so did we; and, Mr. Editor, in less than two weeks after receiving our appointment this preacher, his wife and all six of the children had made that long move, and were comfortably housed in their new home; not only that, but we have raised money sufficient to furnish the parsonage that was entirely destitute of furniture when we came. Yes, the furniture is all in and up, and we have almost got all the new (I mean coal tar) off the stove.

We found our new home entirely empty. Our predecessors had failed to leave us anything in the way of eatables—just about in the condition *our* successor found his new home. But a regular Methodist cyclone struck us on the eve of our arrival. It was headed by the good ladies of Mt. Pleasant; in the rear came a two-mule wagon loaded—yes, so loaded that a large pair of mules stalled, at least, once before reaching the parsonage; and when we unloaded and examined effects, we concluded that Bishop Galloway was right in saying a Methodist preacher could move further on less, and have more left than any man in the world. We are safe in the way of eatables until our first quarterly meeting, even if it is not held until the first of April.

I am glad, Mr. Editor, that I am a Methodist itinerant preacher; and while I shall not love my old charge less, I shall try and love my new one more. We have all consecrated ourselves to the Lord, and have gone to work to put in a full year for our blessed Master. Pray for us! Yours,

J. A. LEECH.

The "Blue Laws" of Connecticut.

BY PROF. O. B. WILLCOX.

These statutes are among the curiosities of literature. Before discussing them, let us inquire where and what the "Connecticut colony" of early settlers was. The chief leaders in founding it were Rev. Thomas Hooker and Mr. Stone, of Newtown, Mass. Mr. Hooker, like most of the liberally educated Puritans, was from Emmanuel College, Cambridge, England, where the memory of them all is still cherished. A few pioneers had already sought a foothold near where now stands the city of Hartford. But, in June, 1636, Hooker and Stone, with a hundred members of their congregation, driving before them a hundred head of cattle, traveled by the compass through an unbroken wilderness to that same point. This settlement was known as the "Connecticut colony."

New Haven, or Quinnipiack, as it was at first called, was settled by a company which went by water from Massachusetts, through Long Island Sound. The "Blue Laws" purported to be mainly those of this latter colony. They were certainly unique and peculiar. We subjoin a few specimens:

No food or lodging shall be offered to a Quaker, Adamite, or other heretic.

No one shall run on the Sabbath day, or walk in the garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting-day.

Where it appears that an accused has confederates, and refuses to disclose them, he may be racked.

Whoever wears clothes trimmed with gold, silver or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender, at £300 estate.

No one shall read "Common Prayer," keep Christmas or saints' days, play on any instrument except the drum, trumpet and jew's harp.

When parents refuse their children convenient marriages, the magistrates shall determine the point.

Married persons must live together or be imprisoned.

Every male shall have his hair cut round, according to a cap.

Many a reader may be surprised to know that these laws are as thorough a fiction as "Baron Munchausen's Tales," or the "Arabian Nights Entertainments."

The author of the fraud was Rev. Samuel Peters, a native of Hebron, Conn., and a discreditable member of the Episcopal Church. Figuring during the Revolution as a Tory, he was embarrassingly investigated by a patriotic society, called the "Sons of Liberty." He fled first to Boston; thence, like Benedict Arnold, he departed to more congenial surroundings in England. Once there, he retaliated on his countrymen by this mendacious book. It was published anonymously, a stab in the dark. The title was, "A General History of Connecticut, from its first Settlement under George Fenwick, Esquire. By a Gentleman of the Province. Printed in London for the Author, 1781."

Peters had been a college contemporary of Trumbull, the historian of Connecticut, who compliments him with the remark that "of all men with whom he had ever been acquainted, Dr. Peters (this title he appears to have assumed without right) he had thought from his first knowledge of him, the least to be depended on as to any matter of fact." We have a sample of his veracity in his description of the Connecticut river, at Bellow's Falls. "Here," he says, "water is consolidated without frost, by pressure, by swiftness, between the pinching, sturdy rocks, to such a degree of induration that no iron-crow can be forced into it; here iron, lead and cork have one common weight." Malte Brun, in his "Geographie Universelle," ventures the startling remark that "this statement must be grossly exaggerated."

But enough of Peters and his forgeries. Hon. J. Hammond Trumbull, of Hartford, and Palfrey, in his "History of New England," have abundantly shown that the genuine laws of the Connecticut and New Haven Colonies were incomparably more reasonable and lenient than those of contemporary governments and colonies. It is true that, on the statute-books, there were twelve crimes capitally punished. But this stern justice was explicitly declared to be founded on such of the Mosaic legislation as the Puritans supposed to be still in force. And other laws and penalties, which laid no claim to inspired authority, were so far milder as to imply that the Mosaic statutes in New England were tempered in the enforcement with mercy.

Meanwhile, the laws of the mother-country, down even to the reign of George the Third, were a disgrace to civilization. The prisons were hot-beds of vice, misery and filth. Poaching, sheep stealing, in some instances a theft of a single shilling, were punished with death. Prisoners were sent by the cart-load to the gallows. The ignorance and brutality of the lower orders of judges, who had cognizance of capital crimes, were such that a friendless man, accused, had about as fair a prospect as in the lair of a tiger.

In the Connecticut Colony a man convicted of pilfering (liable in England, as we have seen, to death), was fined thrice the amount stolen, and exposed "to other such severe punishment" as the court might decree.

There was one unwise act to compel church-going. Absence, without good reason, was punished with a fine of five shillings. But this was in accord with the notions of the best men of the age. That men can not be forced into religion was a truth which had dawned on only a few minds that towered above the common level. The law requiring the publication of intention of marriage was of such clear propriety as to need no defense. The prohibition of smoking in places of public resort ought to be re-enacted to-day. Why a man should be suffered to range the streets puffing his nauseous odors into the faces of all near him we have never been able to see.

A law forbidding extravagance in dress, and extortionate charges for commodities, would, of course, be ill-judged for a national statute. But, in their little neighborhoods, the absurdity of it was not so evident. In a rough way, it struck at two of the most perilous evils of our times.

What is the worm at the heart of the integrity of our young men? How surely, when some one of them drops into disgrace for peculation, extravagance in dress and living is the siren that has drawn him on! And what sets our merchants conspiring against the public welfare? What but the notion that they have no responsibility—that no law has a right to call them to account—for their extortionate "corners" and "trusts"?

The fathers of New England were not perfect men. They never made high claims. They sought no man's applause. But, with help from above, they did expect to accomplish something for mankind. The stuff that was in them was hewn into no graceful forms. They showed no polished surfaces. But, like the granite hills around them, they could be trusted. The tourist through Profile Notch, in New Hampshire, looks for the gigantic and famous outline of a human face. But he sees only fragmentary ribs and jags, standing out along the cliff. Reaching at last a turn in the path, whence a finger-post points significantly upward, he looks again. And there, in clear relief against the azure, stand those numberless edges and angles, blending harmoniously and sublimely into the "Old Man of the Mountain"—the grandest natural semblance, perhaps, on the planet, of the "human face divine." There were rough features, sharp angles, in the stern nature of the Puritans. A critic will discover only those. But whoever will move on to a right point of view; whoever, with broad, just comprehension, will see these austerities in their relation to the men and their times and their mission, will find them falling into as noble a type of manhood as history has had to record. Our modern civilization has flowered into a magnificence of which the fathers never dreamed. But, in the fathers, none the less, were the roots, however gnarled and uncomely, of its richest, finest life.—*Advance.*

The Secret Leaven.

No aspect of the divine economy of redemption is so trying to our faith as the seemingly tardy development of the kingdom of God. Eighteen centuries of Christian life, preceded by ages of moral preparation, appear to have scarcely modified the relations of man to God. The thousands have been gathered in, but the hundreds of millions still sit in darkness and in the shadow of death. Probably this is not a true statement of the case. There has been hidden in the world's heart the leaven of a new life. To what extent it has spread, how far it has assimilated that upon which it has acted we do not, we cannot know. But it is there, and the law which inexorably regulates its influence is a law of progress. Ever and anon, there are unmistakeable evidences of its activity. There are occasional phenomena in the moral life of nations which can only be explained on the theory of a latent divine force. When a people like the Japanese, for instance, steeped for ages in a peculiarly impassable superstition, suddenly develop strong tendencies in the direction of religious resolution, it is unreasonable to deny the operation of a subtle, spiritual influence, such as that to which our Lord refers in his parable of the "leaven." But if this were not so, if the only prospect of the world's conversion lay in the direct and divinely inspired aggression of the church, there would be no ground for despondency; for head over all, with unresting sympathy and omnipresent energy, there presides One, who surveys calmly, and with the assurance of ultimate victory, to which steadily and inevitably all issues are tending, the field of his labor and travail. The whole world lies under his view; with every form of misery, with every phase of wrong, with every struggle of the soul of the fallen, with every yearning of the true heart for the world's welfare, he is familiar. He sees in the "travail" of the souls of his followers the image and reflection of his own "travail;" and it is written of him to whom the salvation of the world is of such concern that for its accomplishment he "became obedient unto death, even the death of the cross." "He shall see of the travail of his soul and be satisfied."—Exchange.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. The maximum achievement of any man's life after it is all over is to have done all the will of God.—*Prof. Drummond.*

Missionary.

Missions the Work of God.

BY A. T. PIERSON, D. D.

1. The progress of missions would have been impossible without the intervention of a higher power. When, a century ago, the church, as a body, took up the work of evangelizing the world, ten great obstacles stood in her way, to human view insurmountable. They may be classed under four heads: obstacles to approach, obstacles to intercourse, obstacles to impression, obstacles to action.

The world seemed locked against the church, and the church seemed indifferent to the condition of the world. Converts were punished with death; missionaries were martyrs; woman was shut up in harems; some races seemed too high, others too low, to be reached by the gospel. Now all these obstacles are down. Who has done it?

2. Barriers have sometimes gone down as though a continent had sunk to let the sea overflood the land. Hawaii had burned her idols while the *Thaddeus* was crossing the deep with the first band of missionaries. Japan was undergoing a civil revolution while Commodore Perry was casting anchor in the harbor of Yeddo. Over and over again the missionaries have gone expecting to find gigantic barriers confronting them and have found only prostrate walls. Who has done it?

3. Men and women have been prepared for the work and the work for them when no human foresight could have shaped either for the other. Who fitted William Goodell to begin in 1831 that wonderful work in Constantinople which at that very time needed just such a pioneer? Who but God knew that in 1877 a famine would overspread Southern India, and that a civil engineer would be needed to complete that canal, and so give the starving thousands work; and that the engineer must be a Christian missionary who would teach the workmen of Jesus? and who was it that raised up Mr. Clough to go there long before he knew why he was a civil engineer and felt so strangely drawn to that very station at Ongole? Who was it fitted the peg to the hole when he set Eli Smith in Syria, Robert Morrison in China, Fidelia Fisk in Oroomiah, Lindley among the Zulus, Moffat among the Boers, Duncan among the Indians of British Columbia, and Hunter Corbett among the simple converts of Cheefoo? Can all history show a more marked adaptation of the man and the place and the hour, than Robert W. McAll and Belleville and 1872, when the French nation was reacting from clericalism and imperialism and formalism, and yearning for a simple, positive, primitive gospel? Who did all this?

4. Look at the theology of inventions. How came the mariner's compass, steam as a motor the printing-press, and all subsequent similar inventions and discoveries, to be withheld from the race until theology, anthropology and soteriology had fought their battles, and sociology was coming to the front; and until the Church of the Reformation was preparing to give the Bible to every people, and the press was indispensable; and to carry the gospel to earth's limits, and the compass and steam were needful? Nay, who withheld this continent from unveiling until the pilgrims were ready to settle New England?

5. Passing by for the present many other points already briefly stated, and emphasized in previous articles, behold the crises of the kingdom turned in answer to prayer. Time was when the church itself was asleep. And such men at Gutzlaff and Carey and Jonathan Edwards lay siege at the throne of grace and the church woke, and missions began on a world-wide scale. Then doors seemed shut and a few consecrated men and women prayed, and within ten years the openings defied occupation—they were so many. Then there was need of men and money. Prayer again turned the crisis. Gifts not for amount were never before equaled began to be consecrated, and an unparalleled number of young men and young women began to offer themselves. The women began to organize till their Boards cover the Christian Church with their net-work; and the Y. M. C. A. and its kindred organizations multiplied from one in 1844 to 900 in 1888. And now signs appear above the horizon of a period of general missionary intelligence and activity more marked than any during the last eighteen centuries. These are but a minute fraction—a fragment from the vast aggregate of testimony that the work of missions is the work of God, and the march of missions the march of God.

It will be yet three years before we reach the year which marks the complete century since the Warwick Association made the first Monday of each month a "Monthly Concert" of prayer for the world's evangelization, and that first foreign missionary society sent out William Carey to India. The church might have surpassed the world already had the faith of disciples been equal to the grandeur of God's promises. But, nevertheless, God has led, ruled, moved, swayed all through this century. He has shown his Word to be all-powerful, and his Spirit all-subduing, and his Providence all-controlling. The whole history has been his story; full of mystery because full of a mysterious God; full of power because full of an omnipotent God. This needs no argument; it needs only an open eye and an obedient heart. To our own conception it is the supreme charm of missions and the supreme argument for missions. It invests the work with an awful dignity!—*Missionary Review.*

How Shall We Attract the Masses to the Church?

BY CHAPLAIN C. C. M'CABE.

There is nothing easier. Get your soul on fire with the love of God. Beat every unholy ambition, every desire for the applause of the world, every feeling of envy or jealousy, over the head with the flail of prayer. Get where God can bless you with great success without spoiling you, without making you think of yourself more highly than you ought to think. When your own soul gets blessed, then go to work to lead your flock. Get a Gideon's band who will stand by you in the public congregations, in the prayer meetings, in the revival that is sure to follow; then "attempt great things for God." "Expect great things from God." When success begins to crown your efforts, get lower down than ever at the foot of the cross. "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of him whose heart is perfect towards him."

When victory comes, try to get your choir converted. Pray for your organist till he will stop all voluntaries which mean nothing, and all interludes which mean nothing. Get your whole force in hand, till from the blast of the organ at the beginning of the service to the doxology, everything shall mean assault, conquest, victory.

No trouble about congregations with such a church. Every such church succeeds in this world. You have more to fear from worldliness, and the heartlessness and forgetfulness of God that comes from it, than from all other powers of darkness combined. "The church is safe in the world till the world gets into the church, just as a ship is safe on the ocean till the ocean gets into the ship."

The wonder is, that the people go to some churches at all. I was in one lately where there was a little talk by the pastor about a revival. Sitting on a back seat, I comprehended the reason of failure at a glance. Young men were there—the members of the church passed them in the aisles without recognition. There was no cordiality, no hearty handshake and "God bless you!" The pastor himself did not set the example. Oh! what is the use of talking about a revival in such a church? There's a more cordial welcome for those young men at any one of the four gates of hell than in that church. They will be welcome at the dance, welcome at the theatre, welcome at the card-table, welcome at the rum-shop. Cordiality everywhere but in the church of God! There are churches in this land, thank God! where a young man can not show himself without a dozen cordial hand-grasps and a dozen "God bless yous!" falling on his ear.

When such cold, worldly, heartless churches have wailed out, "Why don't the people come to church?" until they die out altogether, some "little one of God will become a thousand" who has learned the lesson: "Not by might, nor by power, but by my Spirit, saith the Lord." Let us begin anew. Go for every sinner you see. Get them to Christ. Keep the prayer meeting hot. Make it a refuge for sinners seeking salvation. Stop your wailing! Lift the shout of victory like Jehoshaphat's army, even before the battle comes on! If you "seek, ye shall find." One million converts is none too large a harvest for twelve thousand Methodist pastors to win for Christ in the year 1889.—*Zion's Herald.*

The Sunday Paper.

The Sunday paper is death to spiritual and religious interests—and anyone who is sincerely desirous of living in and enjoying the higher life, and who takes and reads a Sunday paper, has only to look into his own heart and reflect upon his past spiritual condition to find abundant and sad proof of this statement. If anyone has an apology for reading a Sunday paper it is an editor. It is his business to know all that is going on in the world. But one who does it will fail as the editor of a religious paper. He will become spiritually deadened, his intellectual powers fogged and dissipated and his grip of every sort weakened—almost paralyzed. A man who does original, vigorous and—*saleable*, editorial work has got to put original, vigorous and attractive thought into his work—and you can not pump ozone out of an exhausted receiver, or good water out of a cistern into which a sewer empties itself. The Sunday paper is destructive of mental, moral, spiritual—and, by sympathy, of physical health. All we ask of a Christian family into which a Sunday daily goes, is to try the experiment, and determine for themselves whether we speak truly. Put it aside. Take for your Sunday reading something that relates to the eternal life. Get your thoughts clear of the clamor of business and the contamination of the crime columns, and the sensations and sports and "amusements." Get out of the hot and dusty and malarious valley, and take a breath of mountain air each Sabbath day. If you do not find that you gain immensely in vigor, in enjoyment, in faith, hope, love, confidence, serenity of mind—all that is valuable and enduring—then you may say that we are mistaken.—*Interior.*

With Apologies to Pope.

"Then know thyself, presume not God to scan.
The proper study of mankind is man."
Place the deft touch upon the pulsing wrist.
Or at the breast unto its throbbings list.
Note thou the crimson tide in ebb and flow.
Now quick in heat and now in languor slow.
See vigor move with its impatient stride.
Or lying falot, as swells or shirks its tide.
Consider then, the air we breathe is rife
With ill or ailment of throbbing life.
With foul or poison charged, to turn the blood
A homicous flow or an infectious flood.
But bland and mollient to the sharp distress
Is nature's breath to magnetized excess.
All purient clog and obstacle to purge,
With blessings come—with weaknesses emerge,
Sweet, transient, guest, the lungs one moment hold,
To bring a glow depart with choking cold.
To urge new vig'r thrill with rare content,
Gracious, to curing, curing ailment.
Revive the weak with animation warm,
Treatment by inhalation acts a charm.

Witness the following:

FORT WORTH, TEXAS, Nov. 2, 1885.

"I regard your treatment by inhalation as a wonderful discovery of science." REV. A. A. JOHNSON, Pres. Wesleyan College.

SYRACUSE, N. Y., June 13, 1888.

"Compound Oxygen did so much for me." F. C. JOSLYN.

UTICA, Miss., July 18, 1888.

"I most cordially recommend your Home Treatment." MRS. THOS. H. LEWIS.

JAMESTOWN, N. Y., June 30, 1888.

"Compound Oxygen has benefited me." WM. H. PROUDFIT, No. 33 Main St.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to anyone addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.; or 331 Montgomery St., San Francisco, Cal.

I know no blessing so small which can be reasonably expected without prayer, nor any so great but may be attained by it.—*South.*

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Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

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From a Prominent Minister.

I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption;* was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. REV. T. FIGH.

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure. W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS. J. BUCKLEY, 471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it. HENRY V. MIELLY,

With Rice, Horn & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.

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Cures All Diseases.

This indisputable assertion is borne out by our many testimonials.

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Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	.....	0:00 p. m.
Lve. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:30 a. m.

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No. 5	10:00 am	No. 6	3:45 pm

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No. 1 Fast Ex.	7:20 pm	No. 6 Coast	3:40 pm
No. 5 Coast	9:05 am	No. 2 Lim. Ex.	3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r.	11:00 pm	No. 2 Passen'r.	9:15 am
No. 3 Chic. and N. O. Lim.	7:30 am	No. 4 St. Louis and Chic. Ex.	5:30 pm

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(New Orleans and Northeastern Railroad.)

No. 1, Lim'd	11:00 am	No. 2, Lim'd	8:35 pm
No. 5, Fast Line	3:30 am	No. 6, Fast Line	9:00 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

O. W. CARTER, D. D., Editor.

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THURSDAY, JANUARY 17, 1889.

Brief.

Have you, brother preacher, called the attention of your congregation to the NEW ORLEANS CHRISTIAN ADVOCATE as one of the best helps to a Christian life during this year of grace?

Zion's Herald asserts that one of the prosperous papers of the Methodist Episcopal Church pays for contributions each week the sum of $1,600. Is it any wonder it is one of their best? Isn't it a greater wonder that the Southern Methodist papers do so well and pay scarcely anything for contributors?

The late election in Boston resulted in favor of the license system. It goes into effect May 1. Under its provisions there can be only one license to every *five hundred* people. This will allow Boston 780 saloons. There are now 2,630 saloons. That looks almost like a wholesale clearing out of the whisky business. It is, at least, a good step in that good direction.

Last week the dispatches stated that an unknown Methodist minister had been brutally treated at Springfield, La., by a party of young hoodlums. It is stated that he was a missionary of the Methodist Episcopal Church, and was preaching to the negroes, when he was taken out and beat about the head, stripped and switched terribly on the bare back, and then chased into the river! Such an outrage is simply an act of barbarism, and deserves and has the censure of every decent citizen, and the perpetrators can not be too severely punished, nor too swiftly.

The Panama Canal has been the occasion of a good strong resolution of warning to France passed by the United States Senate a few days ago. As long as the scheme was confined to individuals and corporations, there was nothing to be said; but when it looked like the French republic was about to take a hand in the matter, then there came the warning, "Hands off!" The Monroe doctrine must be enunciated anew, and we again put it on record that "America is for Americans," and there must be no interméddling in American affairs by European governments. So we presume that will settle the question of France taking control of the Panama Canal; at least, during the existence of the present French ministry.

A convention of former citizens of Southern States now residing in Louisiana has been called by George Moorman, the president of the State Immigration Association, to meet in Ruston, La., February 18. The object of the convention is "to obtain from the delegates assembled their personal experiences during their residences in this State, which information is to be supplemented by data and statistics regarding the products and resources of the different parishes in Louisiana. This is to be published in pamphlet-form and sent back to their former homes, to be distributed among their relatives, friends and others." This is a good move, and will undoubtedly work good for our State. We trust that every parish will send its full complement of delegates. We know that Ruston will entertain them with a profuse and elegant hospitality.

Thoughts on Preaching.

The theory of our church in regard to preaching seems to preclude the possibility of *poor* preaching. The theory is, that men are called of God to the office of the ministry and qualified by the Holy Spirit to perform the functions of that office. The great work of the ministry is to preach the gospel. The Savior said: "As ye go, preach." His last word to the church was: "Go ye into all the world and preach the gospel to every creature." We say that men are commissioned by the Lord and qualified by the Holy Spirit to do this very thing. How, then, can there be a failure? Notwithstanding the theory, which we all believe to be true, there are many sensible people who are perfectly certain that they hear quite a number of poor sermons! How shall we reconcile these opposites? Shall we jump to the conclusion that the man who preaches a poor sermon has made a mistake as to his vocation? that he has *not* been called of God *nor* qualified by the Spirit? We have known persons to make that jump, and say they believe "the brother has answered somebody else's call." But such a judgment, if universally accepted, would more than decimate the ministry; for where is the preacher who has not often failed to do good preaching? So we are not prepared to go to that extreme which says, when we hear a poor sermon: "The brother has mistaken his calling."

Those persons who jump to the conclusion that a preacher who fails to preach good sermons is out of his sphere of life seem to have taken it for granted that all that is necessary to constitute a successful preacher is the call of God and the qualification by the Holy Spirit. We doubt if they understood either of these necessary things; and if they did, still those two are not enough. They are simply God's parts of the work. Has not the preacher something to do in the matter of his own qualification? A man may, by his own act, nullify the call of God and turn the qualification of the Spirit into a positive disqualification! It is as true in the pulpit work, as it is in the development of private Christian life, that "we are workers together with him." The Bible says that men are sinners and occupy the position of "enmity against God," and that the gospel is the remedy for sin, and a power to enable the sinner to move away from his position of enmity. Then, successful preaching is such a proclamation of the gospel as will exert an *influence* upon the sinner to induce him to accept the remedy and yield to that power. What the preacher needs, besides the call and qualification by the Spirit, is, to get hold of *that influence—that power to move men to act.*

Here, perhaps, we come upon the main cause of pulpit failures. How is it in other lines of work? Our observation is this: The invariable rule obtaining in every avocation is, that the *influential* men—the men who move others to act—are those who do deep and broad *thinking* along the lines pertaining to their work, and then present to others those deep and broad thoughts *in the simplest language*. The *leading* statesman is the man who has thought deeply and can speak clearly upon the great problems of government. The *leading* politician is he who studies thoroughly and explains lucidly the principles of his party. There is no other way to move men than by deep and earnest thinking and lucid proclamations of the results of that thinking. The pulpit is no exception. The preacher is called to be a leader. His vocation is to lead the people to salvation. No matter how deeply he may be convinced of his call from God, no matter how sure he may be of his possession of the Holy Spirit, he can not lead men to Christ unless he thinks earnestly and deeply upon the principles on which the scheme of redemption is built, and upon the great themes of the gospel, and then presents the results of his studies in "words easy to be understood." Just as much as any other leader of men, the preacher needs to be a thinker, and, like other leaders, he must present his thoughts in language at once clear and forcible. Deep thinking and clear presentations of thought are the preacher's parts of the work; and they are the complements of God's parts of the same work. They are necessary to give efficiency to the call of God and qualification by the Spirit. It is consummate folly for a man to rely *solely* upon his call to preach, and his possession of the Spirit, for effectiveness in his pulpit ministrations. That is a "hard-shell" superstition. Rightly understood, the call to preach includes a faithful and diligent study of the Word to be preached.

Trying to Stop.

We once knew a minister who, when remonstrated with by a clever steward on account of his long preaching, declared that he did not know that he preached long sermons. He said he would be willing to stop at the required length, if he could by any means know when he reached it. The steward agreed to inform him by holding his hand above his head in a careless way that would not attract attention. The compact being entered into, the sermons thereafter did not exceed the length required by the taste and judgment of that steward.

But we preachers are sometimes convinced that the time has come to quit, and yet we can't quite quit to suit us. The process of winding up a sermon is sometimes not unlike trying to land a steamboat. The pilot sounds the whistle to give notice that the landing is in sight, and everybody is immediately in expectation. Then the bell rings to stop one wheel, and the boat turns her bow to shore. Then the bell rings again, and the other wheel ceases its revolutions. Just then a breeze "strikes the boat by the head," and she turns toward the middle of the stream. Then the bells ring again, and the wheels begin a counter-motion—one going forward, the other backward; and, in obedience to these opposite influences, the steamer begins a sort of gyratory movement in mid-stream, and between the breeze and the bells and the wheels and the orders of the commander, the passengers begin to think that the boat is struggling in the swirl of a small cyclone, and will not, after all, make the landing. This process is sometimes repeated by us preachers. "Farmton" contributes his observations on this point to a late number of the *Advance*. He says:

Last night I heard a sermon from my friend, Dr. S——. The first half was strong in thought, earnest in delivery, easily securing and keeping the attention of the audience. In the third-quarter the intellectual grip of the speaker was lessened, and the audience became somewhat restless. In the fourth-quarter the emotional power waned, and during the concluding paragraphs I noticed that he was looking for a good stopping-place. I am aware that a great many speakers are frequently lient upon the same voyage of discovery. They find it difficult to *land*. It is easy to distinguish in some speeches the exact sentence where the speaker has finished what he had to say, and is hunting around for a place to end. Whateley has some good advice to offer to such elocutionary wanderers. It is with speech as with fishing or sailing: it is more difficult to land the trout than to hook him, more difficult to bring the ship into port than to sail her across the ocean. Some one has told me a story which illustrates this difficulty. I am not sure of its truthfulness, but true or not true, it illustrates the point. The elder Tyng was president of a meeting which his son, who bears the same name, was addressing. The father, seeing that his son was trying to close the address in a fitting way, whispered to him, "Sam, do stop." The son whispered back, "Father, I am trying to."

Gen. Harrison's Cabinet.

Ever since Gen. Harrison was elected the politicians and newspapers have been "making up" his Cabinet. Gen. Harrison himself has said, or even intimated, very little as yet on the subject. If he follows the lead of his illustrious grandfather, he will select the best *statesmen* of his party; and we hope he will follow in that lead. The Democratic papers, as well as the Republican papers, South, have made a wise suggestion, to the effect that the great and growing South ought, in this Republican administration, to have a representative of the very first ability in the Cabinet. We believe that nearly all the newspapers in this city, the Supreme judges, many leading members of the bar and mercantile firms and industrial associations have recommended Hon. J. R. G. Pitkin for a place in the Cabinet. Mr. Pitkin is fortunate in having the endorsement of such a large number of our citizens, irrespective of party, and the recommendation of our daily Press. By them he is spoken of as a man in every way qualified for the position, and one who will be an honor to our section, and contribute largely to a solution of the serious problems that now confront us. He is said to be a fine scholar, well versed in the science of government, and an eloquent speaker. These things being so, Gen. Harrison, if he desires to do justice to our section, can well afford to give Mr. Pitkin a prominent place among his advisers.

The Great Storm.

On January 9 a most destructive storm raged with great violence through West Virginia, Pennsylvania, Ohio, Michigan, Wisconsin and Iowa. It seems to have been severest in parts of Pennsylvania. Reading and Pittsburg suffered terribly in loss of life and property. In Reading nearly 100 persons were killed and many seriously injured. In Pittsburg thirty or forty are reported killed and a number of others wounded. Many of the killed were the heads of families and, as a consequence, those families have been left in a state bordering on destitution. The citizens of those places visited by the storm have come up nobly in supplying the immediate necessities of the suffering. Some heart-rending scenes have been described in the dispatches. The catastrophe is the most appalling which has visited any part of the country for years. At Niagara the suspension bridge nearest the falls was carried away and deposited in the river. The loss is said to be $750,000. The original cost of the bridge was $400,000, and fully half that amount has been expended upon it since its erection. At Brooklyn the roof of the main barracks of the Navy Yard was blown off. In West Virginia and Ohio many casualties are reported, resulting in an immense loss of property. Through Michigan, Wisconsin and Iowa the storm raged with unwonted violence, and great destruction was left in its path every where.

From Jackson, La.

We are setting out on the new year with hopeful prospects. A dozen new students the first week after the holidays, and eight applicants for membership in the church (five of them students) the first Sunday of the year, are encouraging signs for the college and the church. Our church building has been recently repaired and beautified without and within, while an expenditure of five hundred dollars on old Centenary has brightened her countenance considerably. The moral tone among the students is very fine. Almost all of them belong to the Young Men's Christian Association; and it would do any Christian good to hear us read the Bible in alternate verses before morning and evening prayers. The boys are, I think, learning to study, which is the highest attainment in scholarship. A whole-souled man from Mississippi, who brought his son down to the college a few days ago, went away in ecstacies over the cordial religious spirit of the young men of Centenary. I believe he almost wished he could stay and be one of them.

By the way, I find by examining into the matter that more than two-thirds of the students we have, who are not residents of this place or its vicinity, come from places north of this—some from more than two hundred miles, almost directly northward; and that this has been the case for the last fifteen years. So the facts show that Dr. Marshall was utterly mistaken in his sweeping statement that people will never send ten miles southward to a college. Give us the endowment we ask for, and we will offer attractions that will draw students from the northward as well as from the southward. Call on your presiding elder, and sign an endowment note.

As we begin the work of the new year, we are reminded of the barren fig tree: "Let it alone another year; then, if it bear not fruit, cut it down." What an overwhelming thought, that a man may be cumbering the ground, occupying God's space, breathing God's air, enjoying God's sunshine, planted in the vineyard of God's love, nourished by his Word and Spirit, and kept out of the fiery burning by the sacrifice of his Son, and yet be fruitless! God requires fruit. The penalty of fruitlessness is death, and respite is granted to the fruitless only in the hope of improvement and fruit-bearing. The circularity of motion, the revolving year, and the repetition of daily duties, save us from everlasting novelty, and make it possible for us to grow better by experience. Let us break bad habits and do those things better which we have so often done amiss. Oh, for "fruit unto holiness!"

W. L. C. H.

"Christian Womanhood."

Dr. W. C. Black has done the church and the nation a good service in writing this book. It is emphatically a book for the times. It is on a live subject, and its author is a live, wide-awake man. He writes like a man who had studied his subject, knew what he wanted to say, and how to say it, and knew how to stop when he had finished.

The Doctor has so nicely rounded the corners of controversy that extremists, on the one side, will feel that he went just a little too far, while those on the other side will feel that he did not go quite far enough; hence the book is bold and strong, but conservative withal. We thank Dr. Black for his exposition of certain texts of Scripture in which woman's place in the church is defined. He has reconciled Paul with himself on this subject. A man who studies the Bible, and then follows its teaching, as Dr. Black has done, will be likely to find the truth. We commend "Christian Womanhood" most heartily. It ought to have a wide circulation, North and South, East and West.

J. M. HOLAND.

LIVINGSTON, Alabama.

Some Corrections.

MR. EDITOR: In my article, "A Mississippi Methodist College," appearing on page 1 of the ADVOCATE, of January 3, are some errors, the responsibility for which must be divided between the printer and myself, I suppose. Instead of *ten* resolutions adopted, there *were* only *two*; and instead of reading, "The first effort of the *funds* of the enterprise," we should read, "The first effort of the *friends* of the enterprise." The name of that big-hearted, devout Methodist, Maj. R. W. Millsaps, was omitted from the committee. This name should have appeared first among the laymen. The enterprise is dear to his heart. The name of J. B. Streater was substituted for Hon. W. H. Sims after I had left the North Mississippi Conference. Please give place to these corrections.

T. L. MELLEN.

The above should have appeared a week ago, but was detained somewhere in the mails. After looking over the previous copy, we hardly think the printer is responsible for the mistakes made.—EDITOR.

Notes.

The *Times-Democrat* had recently, as it is wont, an ungracious fling at the clergy of all denominations in this city, because so few of them had taken up collections in aid of the family of James Givens, who lost his life on the steamer *Hanna*. Once or twice a year, maybe, the *T.-D.* heads a subscription for the benefit of some poor family bereft of its head. That is good. The Methodists in this city and everywhere else make it a business to raise money every year for widows and orphans. Every year in this city more than a thousand dollars are raised by us for this purpose. Give the devil his due, neighbor.

Dr. John E. Edwards, in a letter to the *Raleigh Christian Advocate*, writes this significant paragraph:

Randolph-Macon College has about sixty students studying for the ministry. A large number of these young men are assisted by an association, lately organized in the Virginia Conference, having for its object the raising of funds to assist such students as are not able to defray the expenses incident to college life. Is it not a curious fact that but few—very few young men studying for the ministry are able to pay their way at college? Are none of the well-to-do young men, who are in the church, called to the ministry? It is a fact, account for it as we may, that a very large proportion of the young men seeking an education for the ministry are absolutely dependent for aid in meeting their necessary expenses at college. Why is it? How is it to be accounted for? Does God never or but rarely call the rich to preach?

There are some things that need to be continually looked after. Reading the other day of the proceedings of our School Board in this city, we were alarmed at a statement in regard to some of our school-houses. The chairman of the Third District Committee, Dr. Howe, said: "Many of the school-houses of the district are of wood, and particular attention is called to the exposure from fire in certain schools. In the event of a fire the confusion and limited means of escape would result in a terrible loss of life." He mentioned five schools, averaging nearly 400 pupils apiece, provided with no means of escape from fire except by the stairs; and some of the stairs are on the outside of the building. This is a state of things that calls for immediate remedy. It will be too late after 300 or 400 children have been burnt to death!

The French government has gone to an extreme in secularizing the public schools. When we remember that the religious influence exerted in the schools was only the sectarianism of the Roman Catholic Church, we see that this secularization is simply the reaction of the public mind in France from subjection to that church. It becomes, then, not so much a rejection of religious education as such, but a rejection of that which has been imposed upon it; and, rather than submit to such domination any longer, it is thought better to have no religious instructions at all. This certainly looks like a strong testimony to the failure of Romanizing schools. In this country, according to the *Catholic Review*, there are many Romanists more in sympathy with the public schools than with their own schools, and we daresay for the reason that the public school lays a better foundation for the work of life than is possible with Romish methods.

Personals.

We have received a note from Rev. T. W. Fleming, in answer to Bro. Mellen's "Warning," published in last week's ADVOCATE. Mr. Fleming states that he did use Bro. Mellen's name "as a voucher, because he thought there would be no harm in it." He says: "If I have disgraced Mr. Mellen by using his name, I am sorry for it." Mr. Fleming says he is endorsed by sixteen or seventeen different Conferences, that he has used all the leading churches in Mississippi, and he refers to quite a number of distinguished men in the West; and among those in Mississippi, Rev. E. F. Edgar, Rev. T. L. Kendall, Rev. W. S. Terrell. We think it is due Mr. Fleming to state these things to the public.

The National House of Representatives presented last week the singular spectacle of "one lone man" effectually putting a stop to all business. He seems to have taken a special pleasure in showing the House its "hopeless helplessness." Those are queer rules that will enable one man to stop the legislation of a great nation like ours.

We had a pleasant visit, last Monday, from Bishop Beebe, of the Colored Methodist Church in America. He had just held the Mississippi Conference, and represents the work as growing and the prospects as hopeful. He will return in a few weeks to look after some matters in this city pertaining to the welfare of his church, and we hope all our people will give him what aid they can.

The brethren must be sure, when sending *new* subscribers, to state to what Conference they belong. The publisher will need that information in order to distribute the $2,000 *pro rata* among the three Conferences for their claimants. The year has begun auspiciously. Let the brethren take hold and push the canvass vigorously. In working for the ADVOCATE you are working for all the interests of the church, and especially for the widows and orphans and superannuated preachers.

The *Magnolia Gazette*, of Magnolia, Miss., has this about our new pastor on that work:

Rev. B. S. Raynor and family have arrived and are now occupying the Gatlin residence near the Methodist Church. On Monday night, last, about twenty ladies and gentlemen called upon the good man, and without any provocation whatever gave him a genuine good pounding.

Ruston Caligraph:

Rev. T. K. Faunt LeRoy, the new pastor of the Methodist Church of this place, arrived with his family from Baton Rouge last Friday evening, and at once entered upon the discharge of his work as pastor of the church. He preached last Sunday to a reasonably good congregation considering the inclemency of the weather.

This, from the *Water Valley Progress*, tells the whereabouts of another one of our popular pastors:

Mr. J. M. Wyatt and family, of Winona, have arrived and are located at the Methodist parsonage. Mr. Wyatt preached his first sermon to a fair congregation on last Sunday, and made a more than favorable impression. We are glad to have them with us, and hope their stay will be equally pleasant and profitable both to the church and themselves.

The *Baton Rouge Advocate*, January 7, says:

Rev. J. A. Parker preached his first sermon at the Methodist Church in this city yesterday. It was communion Sunday, and his audience, which was a large one, was deeply interested and highly pleased with their new minister. His subject was thoroughly studied, and his sermon well prepared. He has already won the hearts of many of his flock.

We call the attention of the secretaries of the Annual Conference Mission Boards to the notice of Dr. John, the secretary of the Board of Missions, published in another column.

Postal Card Reports.

—Rev. J. W. Ellison writes from Harlow, Copiah county, Miss: "On January 2, in company with Bro. J. W. Newton, a genial gentleman and faithful steward, I, with my family, left Hazlehurst for a journey of eighteen miles to the parsonage, where we met quite a number of ladies and gentlemen who, with happy hearts and sunny faces, had assembled for the purpose of giving their new pastor and his family a hearty welcome and happy greeting. Deft hands and kind hearts had arranged both table and board with a bounty that bespoke loyalty to church and liberal things for their pastor this year. This is a new thing for Bowerton circuit. Other pastors have served the work from some point on the railroad or by boarding in their midst. While it is far from the railroad, and cut off from the conveniences and comforts of town life, these good people intend to change their parsonage and grounds, and so furnish it as to vie with communities having their parsonage in town; and with liberal purse they will make it inviting to anyone who may be appointed to this field of labor. The parsonage is near the church, called Rehoboth, so that the preacher's family can attend church and Sunday-school. For the present the postoffice is two miles away. With a live church and a people who take special delight in caring for the preacher and his family, as their 'servants for Christ's sake,' unless sickness should come, we expect a delightful year with this good people, who have already shown us much love and tender respect. I was at my post and preached two sermons in the old year, and, from all that can be seen now, have a hopeful outlook for the year. In this country work we have, I believe, four live Wesleyan Aid Societies, and several ladies' foreign missionary societies, and, with a diligent Board of Stewards, and diligence on my part in the collections ordered by the Conference, I hope to make a good report next Conference."

—Rev. I. L. Peebles writes from Brandon, Miss: "I have seen glowing accounts from some of the brethren of the cordial receptions which were given to them by the good people of their new charges, and wondered and, in fact, endeavored to imagine just how they felt at such times, without ever having had the pleasure of knowing at all from experience, until we were assigned to this place by the Bishop at the last session of our Conference. When we arrived at the depot, on Monday morning, December 23, we were met and conveyed thence, free of charge, one mile to the parsonage, where we met some of the good sisters who had the parsonage in order and a nice breakfast awaiting us. After breakfast was over, we assembled them round a good fire, which a kind brother had made in the parlor, read a Psalm, kneeled down and praised God for his unspeakable goodness and invoked a continuation of his blessings upon us. After prayer, the ladies gave expressions of welcome and left us in full possession of the parsonage. Of course, we proceeded at once to apprehend our environments, and very soon found some supplies for the larder, and also that a good brother had supplied us with some wood and pine. But the best of all is, these good people have not bidden us a final farewell and left us completely to ourselves to wonder what we have done, or failed to do, to merit such a sudden and continuous breach of attention, but are eternizing their thoughtfulness and goodness, not only by visiting us, but by sending us remembrances ever and anon. One of my brethren here—a judge, by the way—has paid for a letter-box at the postoffice for me for twelve months and has given me charge of the key. My stewards have held a meeting, made my assessment, and pay me monthly. Our first Quarterly Conference has been held and we are moving off well in every respect. Our presiding elder was on time, in the health and spirits. Pray for us daily."

—Rev. H. Armstrong writes from Delhi, La.: "As you are aware, Delhi and Floyd were separated at the last session of our Conference, and I was appointed to Delhi, which necessitated a short move. On January 1, the move was made through the rain; but, notwithstanding this, the reception was so cordial, and the pounding so liberal; the cold, wet and muddy afternoon was a very pleasant one. We occupy the district parsonage, and soon after our arrival the boxes and packages, large and small, began to pour in. The dear children purchased and sent us a couple of elegant rocking-chairs. Such tokens of appreciation produce within us profound gratitude to God, for the love of his Son which dwells within the hearts of his people."

—President Hunnicutt, of Centenary College, writes January 7: "We have had *ten* new students in the last week, and seven students applied for membership in the church last Sunday."

—Charles E. Decker writes from Jackson, La., January 7: "In behalf of the committee who examined the trunk of the Rev. J. V. Penn, I wish to state that we found no money; simply the college notes. These I think were all correct. Please make this known through the columns of the ADVOCATE, as in your last issue it seems that you have been misinformed."

—Rev. W. E. Ballard writes from Natchez, Miss., January 11: "I will do all I can for the ADVOCATE this year. The outlook for Jefferson Street Church is hopeful. Our young Bro. Lewis at Wesley Chapel is making a fine impression on his people."

—Rev. J. H. Evans writes from Franklinton, La., January 10, 1889: "We are at home in the neat little parsonage in the town of Franklinton, Washington parish, La., after a move of 155 miles by railroad to Osyka; then to this neat little town by private conveyance—a distance of twenty-four miles. We arrived here about four o'clock, tired and weary, with sad hearts and tearful eyes; but these were soon removed by the warm reception we received from the brothers and sisters and friends of the town. We found everything that was needful for man and horse. To crown the whole, they had prepared a supper that was so delicious as to make the hearts of the weary preacher and tired wife and daughters rejoice and exclaim: 'Bless the Lord, oh! my soul, and forget not all his benefits.' The nice parsonage, the warm fire, the pleasant faces made us feel, even in the midst of strangers, that God had a people, yea, a gracious people, and kind, in the town of Franklinton."

Books and Periodicals.

BOOKS.

THE MENAGERIE. Collected and arranged by Rev. Dr. O. P. Fitzgerald, editor of the *Nashville Christian Advocate*. Southern Methodist Publishing House, Nashville, Tenn. Price $1.

This is a book of beasts, birds and adventure for live boys of all ages and others. The book is composed of stories of adventure and facts and incidents of natural history, and furnishes pleasant reading and useful information. We commend it to all the boy-readers of the ADVOCATE.

FAMOUS WOMEN OF THE OLD TESTAMENT. By Rev. M. B. Wharton, D. D. E. B. Treat, publisher, 771 Broadway, New York. Price $1 75.

The table of contents contains the names of the principal women of the Old Testament history, beginning with Eve and ending with Esther. The varied qualities, work and offices of women are admirably described in this book. The beauty, intellect, power and influence of the sex in the role of maidens, wives, and mothers, are depicted by one who is a keen observer of human nature, who has enjoyed special opportunities, by travel and position, to see society in all its phases, who has wielded a facile pen in portraying what he has seen and learned, and has used it in the illustration of these lectures. The book abounds in startling incidents and rich illustrations, and, as a whole, is a beautiful portraiture of true religion as inculcated and illustrated by the saintly women of biblical times.

PERIODICALS.

—Cassell's Family Magazine, for January, has much good reading for the family circle. Its record of useful inventions is a feature that commends it to many households. It is published by Cassell and Company, New York, at the low price, $1 50, and is well worth more.

—Fashion and Fancy. The January number is on hand, and, as far as we understand the "fashions" and "fancy work," we judge that this new monthly will be appreciated by the ladies. The fashion plates in this number are many and very fine. The reading matter seems to be good. Published monthly by Mrs. B. K. Walker and Miss Heartwell-Magrath, St. Louis, Mo. Price $3.

—St. Nicholas, for January, has an inimitable table of contents, leading off with the laughable poem of the Pygmy Fleet, by Tudor Jenks, and illustrated by Birch, and winding up with the Bunny Stories, by John H. Jewett, illustrated by Barnes. Between the two are choice articles in prose and poetry suitable to the capacities of the young. Century Company, New York. Price $3.

—The January Century is full from cover to cover. Among so many papers of excellence it is hard to discriminate, but we know many readers will enjoy the Old Italian Masters, by W. J. Stillman; Pagan Ireland, by Charles de Kay; The Life of Administrative Exiles, by George Kennan; A Perverted Franchise, by A. C. Gordon; Round About Galilee, by E. L. Wilson; Pictures of the Far West; and The West Point of the Confederacy, by John S. Wise. Topics of the Time, by the editor, and Open Letters conclude a valuable number of this monthly. Century Company, New York. Price $4.

—The Report of the New York Sabbath Committee, for 1887-1888. This is an interesting document showing the work done in the interest of the Sabbath, not only in this country, but abroad. Much information on this subject may be had from this little pamphlet. 31 Bible House, New York.

—The Peloubet Series of Sunday-school Quarterlies for the first quarter of the new year have been received. In the main, these are excellent helps for the study of the Sunday-school lessons, the author being quite a popular commentator on the New Testament; but we advise all our people to use our own publications prepared by Dr. Cunnyngham, at Nashville. They are the best for us. The Peloubet Series is published by W. A. Wilde and Company, Boston.

—The Magazine of Art, for January, has engravings and photogravures of great merit and reading matter of much interest. Salisbury Hall and Expression in Drapery being the principal articles. This magazine is published by Cassell and Company, New York. Price $3 50.

Hayes' Training School for Boys and Girls, Lake Charles, La.

The above growing institution closed a most successful fall term on the twenty-first instant. The spring term began on December thirty-first, and closes May 17, 1889. The principals are prepared to give boarding pupils the best of care. The expenses of the spring term, if paid in advance, including everything, is only $72. In this we include tuition, writing material, board, washing, fuel, lights, etc. If paid monthly in advance, it will be at the rate of $16¾. For circulars and special information address Principals, Lake Charles, La.

N. C. V. L.

The Second Term of NASHVILLE (Tennessee) COLLEGE FOR YOUNG LADIES opens January 18, 1889. The new building is complete and occupied. Grand chapel, ample recitation-rooms, 25 music-rooms, spacious Art Studio. Enrollment larger than ever at this season. Now is the time to enter. Free literary tuition to January 18 for new entries now.

REV. GEO. W. F. PRICE, D. D., President.

Death of Rev. C. T. French.

MR. EDITOR: Rev. Charles T. French, for more than twenty years a useful and highly esteemed member of the Mississippi Conference, but for several years past local, died at his residence in this county (Claiborne) on the eleventh instant. His illness was brief. After the abundant labors of a ministry of more than forty-five years, he has entered into rest.

Yesterday evening, amid the deep regrets of a large concourse of friends and neighbors, he was laid away in the grave.

Yours truly,

E. H. MOENGER.

PORT GIBSON, Miss., Jan. 15, 1889.

Notice.

To Secretaries of Conference Mission Boards:

We have commenced work on the annual report of the Board of Missions. Will the secretaries of the Conference Mission Boards forward their reports without delay?

I. G. JOHN,
Sec. Bd of Missions, M. E. Ch., S.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

J. G. GRANT, Publisher.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

SEMI-ANNUAL STATEMENT

—OF THE CONDITION OF THE—

LOUISIANA NATIONAL BANK,

OF NEW ORLEANS.

At the Close of Business, Dec. 31, 1888.

RESOURCES.

Loans and discounts		$ 2,057,470 68
United States bonds, par value		50,000 00
Louisiana State consols and premium bonds, market value		346,855 61
Stocks and other securities		13,450 00
Banking house and other real estate		118,480 71
United States Treasurer, $ 2,250 00		
Domestic exchange	213,617 42	
Cash	1,656,550 58	
Checks for Clr'g House	445,845 15	1,718,263 15
Total		$4,301,520 15

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00	$ 650,000 00
Net undivided profits (subject to dividend)		57,018 23
Circulation		45,000 00
Deposits subject to check		3,551,286 92
Balance due on reduction of capital stock		800 00
Dividends unpaid		465 00
Total		$ 4,304,520 15

At a meeting of the Board of Directors a dividend of FIVE PER CENT. was declared from net earnings of past six months, payable on demand in New Orleans and at the banking house of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President,
A. LERIA, Vice President,
LEON F. JANIN, Cashier.

CLARK & MEADER,

—DEALERS IN—

FINE GROCERIES,

16 and 18 CARONDELET ST., and Cor. ST. CHARLES and NAPOLEON Avenues,

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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

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UNDERTAKER.

METALLIC CASES and CASKETS of the Best Manufacture, Ornamental Cases and Caskets of every variety and design constantly on hand. Carriages and Tally-ho's for weddings and all occasions.

271 CAMP STREET, bet. Calliope and Delord.

NEW ORLEANS.

Funeral attended to in person by the proprietor, and he hopes by strict attention, to obtain a share of public patronage.

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At Southern Printers' Warehouse,
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KENTUCKY MILITARY INSTITUTE,

Near Frankfort, Ky. 43d session began Sept. 1st; will close June 19, 1889. Studies—Literary and Scientific. Special Departments of Engineering and Chemistry, and Commercial course. Appropriate degrees conferred. Officers and cadets constitute military corps. Discipline firm, but kind. Military drill thorough and exact. Total expense per session, for tuition, board, uniform, etc., $300. Cadets received at any time; charged only from date of entrance. For further information address

D. F. HOYD, Supt.,
Farmdale P. O., Ky.

10,000!

Ten Thousand Subscribers is what the Publisher and friends of the ADVOCATE ask for.

Ten Thousand Subscribers is the number that all say the paper should have in the bounds of the three Conferences. How can we secure the requisite number to make up the 10,000? If each subscriber will send in **one** new subscriber; we will have more than enough to make the 10,000. If each preacher will send in **ten** *new* subscribers, it will give the ADVOCATE over 10,000.

THE PUBLISHER'S PROPOSITION.

Brethren and friends, if you will give the ADVOCATE a subscription list of 10,000, I will give *$2,000* to the superannuated preachers, widows and orphans' fund, to be divided among the three Conferences, *pro rata*, in proportion to the number of new subscribers sent in from each Conference.

My object in asking for the ADVOCATE'S increased circulation is to enlarge its field of usefulness and increase its power for good in this part of our Zion.

J. G. GRANT, PUBLISHER.

MISCELLANEOUS.

Grand New Flowers.

THE RAINBOW PLANT. This is one of the most magnificent of all plants. It grows 2 or 3 feet high in beautiful pyramidal spirals of thick foliage, which is of the most beautiful and intense colors: Scarlet, Rose, Pink, Amaranth, Yellow, Green, Orange, etc. Rained like a Rainbow, it is one of the very easiest plants to grow, either in the garden or pots. **Per package, 50 cts.**

SWEET NIGHTINGALE. The grandest flowers, opening about sunset and fading till noon next day. Flowers, pure white and enormous size, 6 inches long and 6 wide, its powerful and delicate perfume filling the air for a long distance. It grows two feet high and each plant produces several flowers each evening. It grows and blooms freely all summer in any garden. The Moonflower is no comparison to it in grandeur and beauty. **Per pkt., 20 cts.**

PANSY, THUNDER CLOUD. A new and enormous coal black flowers, many of which are colored with a red and white rim; magnificent. **Per package, 15 cents.**

SPECIAL OFFER! For 50 cents we will mail the Rainbow Plant, Sweet Nightingale and Thunder Cloud Pansy Seed, and Catalogue. To every order we will also add another elegant novelty FREE. MAY NOT APPEAR AGAIN. Address

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Our Magnificent Illustrated Catalogue for 1889 is decidedly the finest ever issued. Profusely illustrated with fine cuts and colored plates. In it is offered all sorts of **FLOWER and VEGETABLE SEEDS, BULBS, PLANTS, NEW FRUITS, RARE TROPICAL FRUITS, Etc.** Look to it for many **GRAND NOVELTIES** never before offered. This elegant and expensive CATALOGUE will be **sent for only 10 cents**, which is only a part of its cost to us. If you order Rainbow Plant or any of the seeds here offered, and ask for Catalogue it will be sent you **Free.**

Come, Fellow Farmers!

It is the good things and the new things you want. Here is a Catalogue full of them! Do you want tested seed, raised from stock selected with extra care, grown from the best strains, got from the originators? I am to have mine just such. Do you want new varieties that are really good, and not merely novelties? I am to have mine such. Do you want seed that the dealer himself has faith enough in to warrant? I warrant mine, as see Catalogue. Do you want an exceptionally large collection to select from? Mine is such. Do you want them directly from the grower? I grow a large portion of mine—few seedsmen grow any! My Vegetable and Flower Seed Catalogue for 1889 FREE to everybody. JAMES J. H. GREGORY, Marblehead, Mass.

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Ladies' Wraps, $4 50; Reduced from $8 00.	Fine Lace Curtains, 65c; Reduced from $1 00;
Ladies' Wraps, $8 75; Reduced from $13 00.	Handsome Lace Curtains, $1 85; Reduced from $3.
Finest Wraps, $14 00; Reduced from $22 00.	

JEWELRY!! JEWELRY!!

1,000 Assorted Pins, 5c.; Reduced from 15 and 20c.	1,500 Gold Plate Ear-Rings, Buttons, etc., 25c.;
1,000 Gold Plate Pins, Buttons, etc., 10c.; Reduced from 25c.	Reduced from 50c.

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MISCELLANEOUS.

New Music for the New Year!

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POPULAR SONG COLLECTION, 37 songs;
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or POPULAR DANCE MUSIC COLL'N, 60 pcs;
or CLASSICAL PIANIST, 42 classical pieces;
or PIANO CLASSICS, 44 classical pieces;
or YOUNG PEOPLE'S CLASSICS, 52 easy pcs.;
or SONG CLASSICS, 50 songs for Soprano;
or SONG CLASSICS for LOW VOICE, 47 songs;
or CLASSIC TENOR SONGS, 36 songs;
or CLASSIC BARITONE AND BASS SONGS, 33;
or CHOICE VOCAL DUETS, The newest duets;
or COLLEGE SONGS FOR BANJO, Two
or COLLEGE SONGS FOR GUITAR, popular bks;
or EMMANUEL, Trowbridge; Oratorio
or RUTH AND NAOMI, Damrosch; and
or JOSEPH'S BONDAGE, Chadwick; Cantatas for
or FALL OF JERUSALEM, Parkhurst; Musical
or HOLY CITY, Gaul; Societies.
or EMERSON'S PART SONGS AND GLEES.
or EMERSON'S CONCERT SELECTIONS.
or GOOD OLD SONGS WE USED TO SING.

Any book mailed promptly, post paid, for $1 00.

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C. H. DITSON & Co., 867 Broadway, New York

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Earliest Cauliflower in existence.

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We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist.	3 50	2 75
Daily Picayune--12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat.	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People.	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

J. G. GRANT, Pub'r.

MISCELLANEOUS.

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China Dinner and Tea Sets.

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PLATED WARE, all kinds.
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CLOTHING MADE TO ORDER.
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In all grades. FINE DECORATIONS a specialty.
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GRAPE VINES, FRUIT and ORNAMENTAL TREES
CHOICEST OLD. RAREST NEW.

Among the latter we introduce the CRAWFORD STRAWBERRY.

YOU WANT IT! It combines more good qualities than any other. If you want PURE TESTED SEED or anything for ORCHARD, GARDEN, LAWN or PARK, send for our

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Our Young People.

LINENGS.

BY MAY RILEY SMITH.

Nay, nay, dear child, I can not let you slight
Those inner stitches on your gown's fair hem.
Because, you say, they will be out of sight,
And no stern critic will discover them.

You do but build a most inviting hedge,
Behind which falsehood and deceit may lurk,
When you embroider fair the outer edge,
And to the inner give no honest work.

The silken cloth of habit which you wear
So lightly now upon your careless youth
Will strengthen strand by strand; then have a care!
Else it may throttle the sweet soul of truth.

I hold that every stitch untruly set
Weaves a soiled thread along your web of fate;
And each deceitful seam may prove a net
To hurt and hinder, trust me, soon or late.

Ah, dearest child, on everything you do
Let the white seal of honor stamp its grace.
Keep all your soul as clean with heaven's dew
As the pink flower of your tender face.

God makes no clumsy linings. Mark this bloom!
A "fairy's glove;" and though it grieves my heart
To send the smallest blossom to its tomb,
We'll tear the dainty little glove apart.

In this and every flower that we behold,
From crimson robe to pansy's purple vest,
God sews the velvet on the inner fold,
And makes his linings fairer than the rest.

Is it not perfect, from the slender stem
To the brown dapples on the curling rim?
God folds not carelessly the foxglove's hem;
Then try, my little child, to be like him.

MR. EDITOR: I want to tell you about my pet cat. She is the very best mouser I ever saw, and rarely ever fails to catch one or two mice every day, often bringing in a large rat. If she happens to come in after we have gone to sleep she will mew and mew, trying to wake us up, and if she fails in this, she will jump up on the bed and rub her feet and tail in our faces until she rouses us up, and then jumps down and gets the rat and waits with it until we get a light and praise her for being a smart kitty. I am a small boy and sleep too soundly for her to wake me up, so she hides it till next morning for me to see. Several times she has hid it behind me on the bed, and as soon as I wake she gets it and brings it to me. She is never satisfied to eat her mice or rats until we have seen them and told her she was a smart, pretty kitty. When papa whistles she will jump up in his lap and try to catch his mouth. I expect she thinks it is a bird. Papa says it is the greatest compliment he ever had paid to his musical powers. She once raised a little chicken, or, at least, let it sleep with herself and kittens at night. An old hen came off her nest in the hottest part of summer and left one egg, and as it was cold when we found it, we did not think it would hatch; but the sun hatched it and when we found it, it was a fine healthy little fellow. Its mother would not have it without whipping it all the time, so I took it to raise for a pet. I forgot to put it to bed the first night after it was large enough to run around. The next morning I found it cuddled up with the cats, where it continued to sleep, the mamma cat seeming quite fond of it. My cat does a good many smart tricks besides, so we are all very fond of her; and as my papa is a preacher, I'm afraid we will have to move. Papa says we can take her with us. Some one told us it was bad luck to move a cat; but papa don't think so, and I don't think it can be to move so good a cat. Do you, Mr. Editor? With best wishes, I am,

Your little friend,

I. W. COOPER, JR.

MR. EDITOR: I have never written to the ADVOCATE, so I thought I would write. We have a nice Sunday-school here. Mr. I. S. Turner is my teacher, and I love him very much. We have preaching once a month in the Methodist Church. My papa is pastor here. All of our family are members of the church, except my youngest sister. I have three sisters and two brothers. My aunt, Mrs. Gipson, came to see us and spent two weeks with us. She has been in California twelve years. I never did see her before. We were so glad to see her. I will close by asking a question: What man mentioned in the Bible had six fingers on each hand and six toes on each foot? Your little friend,

MABEL LANGFORD.

Vossburg, Mississippi.

"Mamma," said a little girl, at the table the other day, "guess what a lady said about you at Sallie's party last night." "What was it, dear?" "She said you were the sweetest little girl's mamma in Washington."

A Boy Sheriff.

I was going down town one morning, and, passing through one of the side streets, I saw a group of boys. It was just before the school hour and the crowd increased very rapidly. As soon as I got near, I saw two of the boys standing face to face with doubled fists. I knew the nature of the attraction. As I came nearer, I turned to one side, and just then one of those doubled-fisted boys looked up and said—

"Say, Mister, won't you make him give me my whip?"

I then saw that the other boy had behind him a toy whip. I have given good advice to boys, sometimes, and I have received it as a boy; and I have had experience in both capacities of the futility of offering good advice, and I was not inclined to meddle with this question, because I knew, however wisely I might decide, they would laugh at me and go at it again. But, seeing that the others looked on with interest, I stopped and said—

"Well, boys, you have got into a difficulty, and want me to settle it for you?"

"Yes," they replied.

"Well, now," I said, "if you want to settle your trouble as men settle it, I will help you; but, if you want to settle it as boys do, I don't see any way but to fight it out. If, however, you want me to help you settle it, you must promise to do as I say; and I will decide as fairly as I can."

After some hesitation they promised, though they were both afraid that I would decide for the other boy. I knew that that wasn't enough; for I have received promises as a boy, and I have made them, sometimes. I, therefore, continued:

"Well, boys, when men settle a difficulty, if it is a serious controversy like this, they have a judge, and I understand you have asked me to be the judge; but they also have a sheriff, and I want a sheriff." I then picked out a big boy, with a good-natured face, and said—

"Will you be sheriff in this controversy?"

"Yes," he replied.

"Then," said I, "whichever way the judge decides, you are to make them obey. I have chosen you because I think you are a good-natured boy, and I don't think you would do anything cruel or wicked; but whatever I decide, you must make the boys obey. Don't you let them off, no matter if you have to go after them."

"Yes," said he, "I will do it, I will make them obey."

Then I asked their story. They both wanted to tell it at once; but I finally got it out, and found that by simply compelling them to tell it in the right way showed the boys the justice of it. The boy who claimed the whip made it. Some other boys threw it into the next yard, and the other boy found it. The affair settled itself as soon as they came to understand the facts; but this would not have settled it, if I hadn't had that sheriff. I said to the boy who had the whip:

"You must give it up."

He looked at me, he looked at the other boy, then he looked at the sheriff; and then—he gave it up.—*Justin Abbott.*

A Wonderful Food and Medicine, Known and used by Physicians all over the world. **Scott's Emulsion** not only gives flesh and strength by virtue of its own nutritious properties, but creates an appetite for food and thus builds up the wasted body. "I have been using Scott's Emulsion for several years, and am pleased with its action. My patients say it is pleasant and palatable, and all grow stronger and gain flesh from the use of it. I use it in all cases of Wasting Diseases, and it is specially useful for children when nutrient medication is needed as in Marasmus."—T. W. PIERCE, M. D., Knoxville, Ala.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state.—*Southey.*

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KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

OUR MOTHER'S APRON STRINGS.

BY W. H. M'ELROY.

What's longer than Art when Art's at her longest?
What's stronger than oak when oak's at its strongest?
What in all the wide world, whate'er may befide,
Is longer and stronger than all else beside?

Pray read me the riddle, or make your surmise.
But low, as I speak how you talk with your eyes;
Naught's longer or stronger, you tell one another,
Than the strings of the apron that's worn by our mother!

They are longer than Art, for knowledge shall fail,
But Love shall abide, though the planets grow pale;
And Love, who as school boys together here tarrings,
Is the twister that twisted these wonderful strings!

There's a great flowing girdle which Puck in his mirth
Let's loose when he'd lasso the swift-bounding Earth,
But the strings of this apron, which bound us entwine,
Have a length quite eclipsing this much-vaunted line.

They are strong as they're long; lo! the oak will decay,
Or the woodman you pray to, to spare it says—nay;
Other strings will unravel, will break or will fray,
Will snap or at best will in time wear away.

The anchor chain rusts, the sea cable parts,
E'en the bond has been burst that encircles twin hearts,
But the strings of this apron the years have defied,
They hold us more firmly each day they are tied!

Politeness at Home.

Should an acquaintance tread on your dress, your very best, and by accident tear it, how profuse you are with your "never mind—don't think of it—I don't care at all." If a husband does it, he gets a frown; if a child, he is chastised.

Ah! these are little things, say you? They tell mightily on the heart, let me assure you, little as they are.

A gentlemen stops at a friend's house, and finds it in confusion. "He don't see anything to apologize for—never thinks of such matters—everything is all right—cold supper—cold room—crying children—perfectly comfortable."

Goes home, his wife has been taking care of the sick ones, and worked her life almost out. "Don't see why things can't be kept in better order—there never were such cross children before." No apologies except away from home.

Why not be polite at home? Why not use freely the golden coin of courtesy? How sweet they sound, those little words, "I thank you," or "You are very kind." Doubly, yes, thrice sweet from the lips we love, when heart smiles make the eye sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare? To grow glad at your approach? To bound away to do your pleasure before your request is half spoken? Then, with all your dignity and authority mingle politeness. Give it a niche in your household temple. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies.

Again we say unto all—be polite.

HOW TO BE GRACEFUL.—A schoolgirl misses a great deal of valuable education who hurries away to school, morning and afternoon, without having used her muscles in helping her mother. She misses something else, which, in a few years, she will know to value better than she does now—grace of movement and carriage.

What makes a girl graceful? It is using all her bodily powers. A student who is nothing but a student soon begins to stoop, and the habit, once begun, grows inveterate and incurable. Half our schoolgirls can not walk with ease and grace.

We see this very plainly on commencement days, when the members of the graduating class are obliged to walk a few steps before the audience. Their dresses are often too costly and splendid; their hair is beautifully arranged; their pieces are creditably written: one thing only they lack—they can not walk!

A girl who would have a graceful carriage, a sound digestion, a clear complexion and fine teeth, must work for them every day, and no work is better for the purpose than the ordinary work of a house done with diligence and carefulness.

G. M. SCOTT, of Okoloua, Miss., wrote to Dr Shallenberger: "Your Antidote for Malaria is certainly the best thing for chills and fever that has ever been sold in the South. I have been selling it for *twelve years*, and know it to be the best medicine I have dealt in. It is perfectly harmless, and a sure cure in every case." Sold by Druggists.

MISCELLANEOUS.

The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get **Ayer's Sarsaparilla.**

"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited."—Mrs. James H. Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla with great benefit to my general health."—Miss Thirza L. Crerar, Palmyra, Md.

"My daughter, twelve years of age, has suffered for the past year from

General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Molunous, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Mollitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 76 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

Ayer's Sarsaparilla

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Dr. J. C. Ayer & Co., Lowell, Mass.

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When you have tried the various remedies for Catarrh and failed in obtaining relief, then try the new remedy NASALINE, and you will find that

YOU CAN BE CURED

NASALINE has been tried by those who had given up all hope and *they have been cured.* We assert positively that a failure is unknown. Testimonials in quantity. Sent by mail. Price, 50c. (stamps or postal note). Send to Nasaline Mfg. Co., Denver, Colorado, and be

Cured.

ON 30 DAYS' TRIAL.

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Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

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WORMS.

Children suffering from these destructable parasytes can't be relieved by so-called worm lozengers which only tickle the palate. The time tried tested cure is S. A. Fahnestock's Vermifuge. As you value the life of your child, don't wait until spasms and incurable sickness seize it, but get this reliable remedy at once; It never fails.

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Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to DR. BO-SAN-KO'S PILE REMEDY, which acts directly on the parts affected, absorbs tumors, allays itching and effects a permanent cure. 50c. Druggists or mail; trealise free. Dr. Boesnko, Piqua, O.

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In all the world there is but one sure cure for the **OPIUM** Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cured. We have cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

Christian Advocate.

Marriages.

SESSIONS—CAMP.—At the Methodist Episcopal Church, South, Woodville, Miss., December 19, 1888 by Rev. B. F. Jones, Mr. John K. Sessions, of Wilkinson county, Miss., to Miss Annie W. Camp, of Woodville, Miss.

ALLEN—LEE.—Near Greensburg, La., January 2, 1889, by Rev. P. Howard, Mr. Thomas J. Allen and Miss Hettie M. E. Lee.

WILLIAMS—NETTLES.—On January 3, 1889, by Rev. P. Howard Mr. John E. Williams and Miss Kittie Nettles.

SCHEEN—EGAN.—At the Methodist Episcopal Church, South, Coushatta, La., December 27, 1888, by Rev. R. A. Eaves, Mr. H. Scheen to Miss Mary Young Egan, all of Coushatta, Red River parish, La.

DAVIES—THOMPSON.—At Opelousas, La., December 18, 1888, by Rev. T. B. White, Rev. S. G. Davies to Miss M. H. Thompson.

RANSOM—GAINES.—At the residence of the bride's parents, January 2, 1889, by Rev. H. T. Gaines, Mr. Arthur S. Ransom, of Nashville, Tenn., and Miss Lela Ida Gaines, of Noxubee county, Miss.

BAKER—McDANIEL.—At the residence of the bride's father, December 12, 1888, by Rev. J. N. Ware, Mr. J. T. Baker, of Vossburg, Jasper county, Miss., and Miss Lela A. McDaniel, of Sandersville, Jones county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MADDOX—MARIE MADDOX, daughter of Dr. A. Maddox and Jennie Osteen, his wife, was born June 8, 1870, and died, November 10, 1888, in Claiborne county, Miss.

The death of this young lady has brought great sorrow to a devoted family and to a large circle of friends. Frank, winning and gentle, she was a bright example at home, and her brief life was so replete with acts of kindness to others that she became the center and object of love to all about her. She had the ornament of a meek and quiet spirit, and grew up tenderly cared for and loved. In the providence of God she was called away early, but not before there had been developed in her character the rarest Christian graces.

She was a member of the Episcopal Church, and had given her heart to the Savior, whose cause she loved, and whose praise she loved to sing. She was practically a Christian, firm in her religious faith, and took all occasions to instill holy principles into the minds of her younger brothers and sisters. Her character, beautiful by nature, was rendered still more so by the grace of a regenerated spirit. She knew what it was to walk with the Savior, and hence when he called her the grace of God abounded, and she was ready to go. Death was but a transition from this earthly life to the heavenly one. The Savior fulfilled his promise—"I will come again and receive you unto myself."

Naturally shrinking in her temperament, she yet met the summons with composure, touchingly saying to her father, whom she deeply loved—"Papa, take my hand, and help me through the deep waters." Thus, with that uplifting of thought and faith, which the presence of the blessed Savior inspires, her pure spirit passed away.

To that stricken home the deepest sympathy flows forth, but, better still, they have the assurance that God is still wise and good, though we can not explore and understand all his ways. Beautiful with the soul's expansion, and clothed with celestial grace, the blessed face shines upon them from the peaceful realm into which she has entered. There she waits the coming of those who are left behind; and it is her mission yet to draw them nearer to the things unseen.

E. H. MOUNGER.

MADDOX—How sad to record the death of one who for so long we had known but to love; yet it hath pleased Him, to whom we should submissively bow, to call to himself our dear Sister HARRIET MADDOX, wife of Dr. G. W. Maddox. She was born in Macon county, Ga., August 13, 1833; was married in January, 1853; joined the Methodist Episcopal Church, South, before she was ten years old. In which she lived a consistent member until her death, December 10, 1888, at her home in Claiborne parish, La. Amiable in childhood, lovely in womanhood, she was all that could have been required of a Christian wife and mother. Although timid and reticent, she was ever ready to counsel and advise the young, and on some occasions caused the stout-hearted to tremble and weep by her fragrant prayers even in the public congregations. Her influence was greater at home among her children, relatives, neighbors and servants, to whom she was, indeed, the saving-salt. She was the friend of all, the enemy of none. Careful and diligent in health, patient and lamb-like in sickness, she quietly fell asleep. May the aroma of her sweet life fall like a mantle on her bereft daughters, the answer of her many prayers be realized by her sons, and the same Spirit guide and comfort her grief-stricken husband whom she confidingly trusted!

J. H. J.

DOWNS—THOMAS ELDER, only son of J. R. and S. J. Downs, died December 21, 1888, aged two months and fifteen days.

Once more a budding flower has been plucked while in the bud to bloom in that land of everlasting fidelity. Parents, faint not; though your life be filled with affliction and sore bereavements, "the Lord giveth and the Lord taketh away; blessed be the name of the Lord." May the Lord bless the sorrowing father and mother in this sad hour of sore bereavement, and help them to prepare to meet with their precious little sterling in that land of everlasting rest!

W. R. INABNET.

FORTNER—Mrs. FANNIE L. FORTNER was born September 13, 1864. Many of our old school-companions will be grieved to know our sweet friend is no more. In school life, Fannie Lum was one of those bright, merry natures that are so wingsome. Home was the place she loved best in the world. We shall all miss her. After a long illness, during which she suffered much, the brave struggle of life was given up, December 3, 1888, and the freed spirit crossed over into the country of rest.

Just a year and two days from the happy hour, when she stood in her bridal robes and promised to be a help-meet and companion for the husband now desolate, tender, loving hands arranged her once more—this time for the bridegroom, Death. She was always so bright, so merry, so full of the sunlight of life, it seemed strange, unnatural, to think of her as an invalid. It was hard to think of a spirit so free, so buoyant and joyous, as helpless and suffering. A few days before her death I was with her, and, though sadly changed by the hand of disease, the cheerfulness of her nature would still assert itself sometimes in glimpses of brightness that awakened new hope so often in the hearts of the loved ones about her. For five months she suffered, though for some time was not confined to her room. Though life was precious to her, and she was hopeful that health would return, yet she feared not to enter the valley of the shadow of death, for the Comforter was there, and, trusting in her Savior, she passed over Jordan into the "sweet fields of Eden." She leaves a devoted mother most sadly bereaved; for her cup of sorrow has been filled, to overflowing in this last affliction.

Fannie was an only daughter, and her brief married life was spent in the old home. She was a faithful friend and loved exmdor, honesty and sincerity. In her professions she was quiet, living rather than asserting them. She joined the Methodist Church in 1878, and was ever willing to work for its cause, and never refused to aid in any good work. Her mother told me she paid her minister this year with money earned by herself since her illness. As long as strength remained, she wanted to be useful and employed in some way. But, dear friends of the dear departed, let us not think of her too much as she suffered here, but as a bright being, purified, but otherwise unchanged—a joyous spirit that will make heaven a brighter place for her being there.

ONE WHO LOVED HER.

SANDERS—Sister ANN SANDERS was born March 30, 1815; was married to Richard G. Sanders, March 14, 1833, and died December 22, 1888. She professed religion and joined the church in early life, and was a consistent Christian until death. She was one of the charter members of Friendship Church, which was organized by Rev. J. A. Fife, in the house of M. D. Foster in the year 1859, and was always one of its most devoted, punctual and liberal members. As a Christian she was not very demonstrative, but she always experienced the secret peace of religion in her soul. It was my privilege to know her all my life. She exerted an influence for good upon all with whom she came in contact. She lived her religion at home.

Sister Sanders was the mother of eleven children. One died when young, three were given to the "Lost Cause," and seven still abide. One daughter, now a widow, lives away out in the State of Kansas; the other children were present at her burial.

Her daughter in Mississippi is now the wife of a Methodist local preacher, and her sons are among our best citizens. God has been gracious and merciful to Sister Sanders by giving her all her children to journey with her to the better land. But she is gone! Although she had passed threescore years and ten, she was mother still! In the morning of the day she died, she seemed to be perfectly well, and conversed with her son about the day's work; and all at once she ceased to work and live, her heart ceased to act and she died without a struggle.

It was my sad duty to preach her funeral. I was almost overwhelmed with grief as I stood to speak to my former schoolmates and neighbors about one who had been a mother in Israel to me. Let me mention one of the grandest traits of Sister Sanders' character: She knew how to welcome the tired itinerant preacher and give him a place to rest. God bless the children, grandchildren and great-grandchildren, and bring them all to heaven at last!

T. W. LEWIS.

GAY—CHARLIE CRITTENDEN GAY, infant son of Louis H. and Lula Gay, was born July 17, 1887, and died in Robeline, La., October 6, 1888, aged one year, two months and nineteen days. Dear little Charlie was remarkably sprightly for one so tender in years, and of that age most interesting and attractive. Friends who visited the family were always attracted to him, and father and mother loved him with almost idolatrous devotion. God saw that it was best to take dear Charlie to his own home in heaven, and by this means to lead the devoted parents near to Him. Yes, my dear brother and sister, God will sanctify this deep affliction to your present and eternal good if you will ask him for grace to help you to bear it with a meek and humble spirit. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." R. S. L.

Catarrh is caused by scrofulous taint in the blood, and is cured by Hood's Sarsaparilla, which purifies and enriches the blood and gives the whole system health and strength. Try this "peculiar medicine." It is prepared by C. I. Hood & Co., Lowell, Mass.

Four elements of Christian life and experience: first, admit; second, submit; third, commit; fourth, transmit.—*Canon Wilberforce.*

The surest and purest liniment in the market is Salvation Oil. It kills pain. Price 25 c.

A national dispenser of happiness is a 25-cent bottle of Dr. Bull's Cough Syrup.

Scientific.

Movement of the Washington Monument.

Great care is taken to note the movements of the Washington Monument, for it does move. The law of contraction and expansion of material by heat and cold operates here as well as elsewhere. When the sun shines full on the eastern face in the morning, the stones on that side expand and throw the shaft slightly to the west. Then the sun goes round to the south, and the apex of the monument makes a corresponding swing to the north. As the orb creeps about the sky to its final setting in the evening, the glittering point on top of the monument makes a contra-movement around half a circle, gradually setting back to its normal position after the rays of the sun have lost their power. This movement has never been calculated, but is undoubtedly very slight. The wind, too, has an effect upon the structure. From the centre of gravity of the shaft, located 174 feet and 10 inches from the floor, is a cross-beam, from which is suspended a fine steel wire, protected by a galvanized iron tube about four inches in diameter. This hangs to the floor at the northwest corner of the elevator well. At the bottom is a plumb-bob, weighing twenty-five pounds, suspended by means of the wire, and hanging in water. An iron cylinder protects the instrument from injury, and a little iron house, about four feet high, keeps off the draught. Through the cylinder is a telescopic eyepiece, in one end of which are two vertical wires about one-quarter of an inch apart. When a candle is held at an opening in the side of the box and the eye is applied to the outside end of the tube, the plumb line can be seen—a fine line between the vertical marks. Any movement in the shaft is recorded by a corresponding movement in the line. When the structure is at rest, and in its normal position, the line hangs still, midway between the others, but when the shaft is disturbed by the action of the wind, it sways back and forth like the pendulum of a clock, always coming to rest in the centre. This is observed every day, and if the custodian should ever notice the line hanging still at any point outside of the two cross-lines, he will then know that the monument has been permanently moved from its level position. Until then, however, no one need be alarmed by the oscillations of the shaft from the action of the wind or the influence of the sun.—New York *Star.*

A Medical View of the Value of Fasting.

It requires, in our time of self-indulgence, some struggle to make a trial of fasting, but everyone who does so will soon be convinced that it has a very salutary influence upon health and working power, and not by any means only in those who indulge in luxurious meals, but in everyone down to handicraftsman and peasant.

Where fasting is a religious ordinance, there is a weekly fasting-day appointed, besides a yearly fasting season. Both are useful from a hygienic point of view.

During the fasting-time the body has time to get rid of the coarse or fine sediments of the daily food. This alone is a kind of recreation, and the other recreative element is that it disturbs the condition of unvarying weight; this latter generally produces a lowering of the energy of life, while its disturbance revives it.

By fasting anyone may raise his reduced working powers. In short, I advise everyone either to fast regularly, if only to the extent of going without dinner one day in the week, or to fast a day the moment he realizes a certain diminution of enjoyment of life and labor.

Especially may fasting be recommended as preparation for greater mental activity. I say this from personal experience: During my lecturing tour I have followed the rule, for years, of keeping one fast-day beforehand, and on the lecturing day to take nothing besides breakfast before the lecture, except something to drink; and every lecturing tour corresponds, with me, to a fasting season, though not of an absolutely correct kind. And I ascribe it to this system that, in spite of all wear and tear involved, I retain bodily and mental freshness.—*Dr. Gustav Jaeger.*

MISCELLANEOUS

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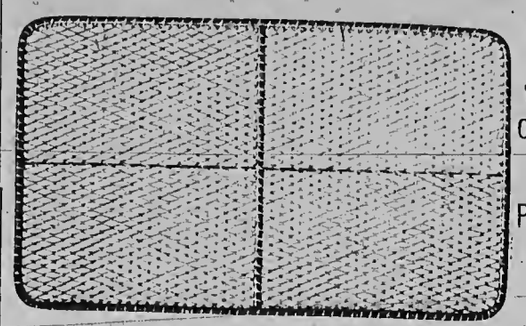

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50 and 52 Baronne Street,
OFFERS THE FOLLOWING SUGGESTIONS:

THERE are two ways to make money. One is to earn it; the other is to save it. There are two ways of saving money. When you save a dollar by putting it in the bank you do well, but when you save a dollar by shrewd purchasing you do better. The first is saving; the second is in reality earning. So there are two ways of earning money--by labor and by wise purchasing.

LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited my warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOODS CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The public are beginning to understand the difference, and my trade proves it very clearly. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

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MISCELLANEOUS.

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Terms moderate.

Edwin H. Fay, A. M.

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where every student buys and sells, receives and pays, corresponds, calculates, attends Business Lectures, forms and dissolves co-partnerships, keeps books and transacts business in the same manner as do Merchants, Manufacturers, Bankers, etc., in daily business.

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NEWS OF THE WEEK.

DOMESTIC.

A terrible storm prevailed throughout the Northwest, on the ninth instant, and telegraph and telephone lines suffered severely. It was accompanied by appalling loss of life and great destruction of property.

The cities of Reading and Pittsburg, Penn., were swept by a cyclone on January 9, which caused a series of terrible disasters: Many lives were lost, and great damage ensued.

Shreveport, La., was the scene of a great fire on January 10. Nine large buildings in the center of the city were destroyed. Loss, $75,000.

The presidents of the railroads west of Chicago and St. Louis met in conference with a number of prominent bankers in New York, on the tenth instant, and formulated a plan for an inter-State railway association.

At Des Moines, Iowa, the National Farmer's Alliance closed its session on January 11. Steps were taken towards consolidation with the Southern Farmer's Alliance.

A remarkable aurora borealis was observed at Rochester, N. Y., on January 12, at seven o'clock. It consisted of a vast circle of white light in the centre, near the zenith, and the circumference passing over the moon. Streamers reached up to it from the north. The diameter of the circle was about 75 degrees.

Mr. Somerville P. Tuck, the Assistant Commissioner-General of the United States to the Paris Exposition of 1889, says that applications for space for exhibition already number 750, and are from all parts of the country, comprising all industries, arts, etc.

Rival political factions in Kansas engaged in a desperate fight on January 10, in which several men were killed.

Two freight trains collided at Barrett's Station, on the Northeastern road, on the thirteenth instant. Several persons are reported injured, among them the engineers and firemen of the two trains.

General Master Workman Powderly, of the Knights of Labor, has denounced the proposed new order of Knights of Labor.

The thirty-fourth anniversary of the organization of the Jewish Home, in this city, was celebrated on January 12.

A frightful wreck occurred on the New York, Pennsylvania and Ohio railway, near Talmadge, Ohio, on January 14. A passenger train collided with one section of a freight train which had been broken in two. Eight persons were killed and a dozen injured.

FOREIGN.

Some of the Irish members of Parliament are to be prosecuted for inciting tenants to adopt the plan of campaign and to favor boycotting.

An English syndicate with a large capital has been trying to corner Cuban tobacco for the purpose of buying out all the Havana cigarmakers. Other English capitalists, having got wind of the affair, have bought the two largest factories in Havana.

In a recent audience the Pope instructed the visiting American prelates to strenuously combat the socialism spreading among Irish Catholics in America. If measures taken privately fail to have an effect, it is probable that a papal rescript will be sent.

The eviction of a tenant at Castlevantry, county Cork, Ireland, on January 11, was attended with desperate resistance. The bailiffs were struck with stones and other missiles, but they ultimately proved victorious.

Minister Phelps will sail for the United States on the North German Lloyd steamer *Lahn*, which leaves Southampton on the seventeenth instant. Preparations are being made for a friendly demonstration dinner on his departure.

An attempt has been made to blow up the palace of the Archbishop of Valencia. The weapon used was a dynamite petard. The damage caused by the explosion was trivial.

The rumor that the government will appoint a successor to Lord Sackville as Minister to the United States after the inauguration of President Harrison is confirmed.

An officer of the French engineer reserved corps, named Dreyfus, who was recently arrested at Strasburg without a passport, and having in his possession sketches of the forts there, will be prosecuted for high treason.

The Russian budget for 1889 has been issued. It shows a surplus of 4,500,000 roubles.

The *Figaro* announces that M. De Lesseps and the administrative council of the Panama Canal Company have signed an agreement with the Banque Parisienne for the issue of 600,000,000 shares to be subscribed in two lots. The first lot will be offered on the twentieth instant.

President Carnot has issued a decree authorizing construction in private shipyards of two iron-clad cruisers, one of which will be of 4,000 tons burden and the other of 5,000 tons. The decree also authorizes the construction of fifteen torpedo boats for coast defense.

The Vatican has instructed the Archbishop of Naples to visit Mr. Gladstone, but first to learn whether the visit will be agreeable to the English statesman.

The German Landtag was opened on January 14. The Emperor in his speech opening the session declared that all the foreign relations of the country were friendly. He said that during his recent visits to friendly sovereigns he gained the conviction that Germany might confidently cherish the hope of peace. The continued blessings of peace are shown in a gratifying manner by the improved economic situation of artisans. The financial position of the country is satisfactory.

The use of a single bottle of Hall's Vegetable Sicilian Hair Renewer will show its efficacy in restoring the natural color of the hair and cleansing the scalp.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Iuka station	Jan. 19, 20
Iuka circuit, at Spring Hill	22
Harmony circuit, at Snowdown	28
Corinth circuit, at Box's Chapel	26, 27
Kossuth circuit, at Bethel	Feb. 2, 3
New Albany circuit, at Locust Grove	9, 10
Marietta circuit, at New Prospect	16, 17
Rackland circuit at Pisgah	23, 24
Pleasant Ridge circuit, at Mt. Keboe	Mar. 2, 3
Ripley and New Albany, at Ripley	9, 10
Ripley circuit, at Marvin	12
Jonesboro circuit, at Ebenezer	16, 17
Guntown circuit, at Guntown	23, 24

The district stewards will please meet me at the Methodist Church, in Corinth, January 25, two P. M.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Byhalia circuit, at Byhalia	Jan. 19, 20
Myrtle circuit, at Myrtle	26, 27
Early Grove circuit, at Sylvestria	Feb. 2, 3
Waterford circuit, at Waterford	9, 10
Red Banks circuit, at Red Banks	16, 17
Mt. Pleasant, at Mt. Pleasant	23, 24
Shawnee circuit, at Sardis	Mar. 2, 3
Olive Branch circuit, at Center Hill	9, 10
Hickory Flat circuit, at Hickory Flat	16, 17
Ashland circuit, at Ashland	23, 24

District stewards' meeting at Holly Springs, February 6, at one P. M. My address is, Holly Springs, Miss.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Lake Lee	Jan. 20
Cleveland	27
Indianola	Feb. 3
Jonestown	10
Austin	17
Friar's Point	24
Rosedale	Mar. 3
Beulah	10
Falcunia	17
Bolivar	24
Clarksdale	31
Belen	Apr. 7
Cherry Hill	14
Friendship	21

R. M. STANIFEFER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Verona and Tupelo, at Tupelo	Jan. 19, 20
Saltillo, at Center Star	(Wed.) 23
Richmond, at Andrew's Chapel	26, 27
Bigby Fork	(Thurs.) 29
Pontotoc, at Pontotoc	Feb. 2, 3
Sparta, at Prospect	9, 10
Houston & Wesley Ch., at H.	(Wed.) 13
Buena Vista, at Buena Vista	(Fri.) 15
Ebenezer, at Ebenezer	16, 17
Okalona circuit, at Blackwell's Chapel	23, 24
Tremont, at Hopewell	(Fri.) Mar. 1
Fulton and Smithville, at Smithville	2, 3
Prairie, at Paine Chapel	9, 10
Athens, at Camp Ground	(Wed.) 12
Aberdeen station	16, 17

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Black Hawk	Jan. 19, 20
Winona circuit	26, 27
Valden	Feb. 2, 3
Lexington	9, 10
Belzuna	16, 17
Ebenezer	23, 24
Koschusko	Mar. 2, 3
Richland, at Pickens	9, 10
Sarlls, at Springdale	16, 17
West	23, 24
Wier	30, 31
Ethel	Apr. 6, 7
Newport	13, 14
Koschusko circuit	20, 21
Poplar Creek	27, 28

A full attendance of the district stewards is much desired at Durant, Thursday, January 24.

J. J. WHEAT, P. E.

SARDIS DIST.—FIRST ROUND.

Como and Fredonia	Jan. 19, 20
Batesville and Wesley	26, 27
Courtland	Feb. 2, 3
Pleasant Grove	9, 10
Panola	16, 17
Mt. Vernon	23, 24
Lake View	Mar. 1
Arkanatia	2, 3
Chulahoma	9, 10
Cockrum	14
Lewisburg	16, 17
Horn Lake	23, 24

The district stewards will please meet me at the Methodist church, in Senatobia, on January 22, at 11 A. M.

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Minter City	Jan. 19, 20
Water Valley circuit, at Palesthe	26, 27
Abbeville circuit, at Abbeville	Feb. 2, 3
Carrollton circuit, at Smith's Chapel	9, 10
Bethel and Longview, at L.	(Tues.) 12
Chapel Hill	(Thurs.) 14
Grenada circuit, at Spring Hill	16, 17
Tillatoba, at Pleasant Ridge	(Fri.) 22
Charleston, at Oakland	23, 24
Coffeeville, at Coffeeville	Mar. 2, 3
Tocenpola, at Tocenpola	8
Banner, at Sarepta	9, 10
Pittsboro at Pittsboro	16, 17
Atlanta, at Benelo	23, 24

J. P. EVANS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Hebron, at Hebron	Jan. 18
Macon	20, 21
Shuqualak, at Mohican	24
Mashulaville, at Mashulaville	26, 27
Brooksville, at Brooksville	Feb. 2, 3
Crawford, at Crawford	9, 10
Starkville circuit, at Pearson Chapel	14
Louisville, at Louisville	16, 17
Plattsburg, at Plattsburg	23, 24
Walthall, at Walthall	Mar. 1
Chester, at Mt. Nebo	2, 3
Lagrange, at Lewis Chapel	8
Sturgis, at Sturgis	9, 10

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Paulding, at Rose Hill	Jan. 19, 20
Meridian circuit, at Sageville	26, 27
Meridian—West End	27, 28
Meridian station	(7 P. M.) 30
Marion, at Marion	(Fri.) Feb. 1
Lauderdale, at Lauderdale	2, 3
Blunsville, at Old Scooba	(Sat.) 9
DeKalb, at DeKalb	10, 11
Spring Hill, at Spring Hill	16, 17
Leaksville	23, 24
Union, at Hopewell	Mar. 2, 3

R. D. NORSWORTHY, P. E.

JACKSON DIST.—FIRST ROUND.

Sharon, at Mt. Pleasant	Jan. 19, 20
Camden, at Soule Chapel	26, 27
Yazoo City, at Yazoo City	Feb. 2, 3
Benton, at Bowman's	9, 10
Yazoo circuit	16, 17
Silver Creek, at Silver City	23, 24
Mt. Olivet, at Satartia	Mar. 2, 3
Flora, at Bentonia	9, 10
Raymond, at Bolton	16, 17
Edwards, at Edwards	23, 24
Spring Ridge, at Oak Hill	30, 31

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Pipkin's	Jan. 19, 20
Amite, at Cedar Grove	26, 27
North Wilkinson, at Galloway	29
Woodville	Feb. 2, 3
Percy Creek	4
East Baton Rouge, at Blackwater	9, 10
Livingston, at Port Vincent	12
New River	13
Springfield, at Springfield	14
Amite City, at Amite City	16, 17
St Helena, at Darlington	23, 24
East Feliciana, at Independence	Mar. 2, 3
Clinton, at Clinton	4
Betteville	4
Bayou Sara, at Thompson's Creek	9, 10

C. M'DONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rocky Springs, at Willow Springs	Jan. 19, 20
Natchez, Jefferson Street	26, 27
Natchez, Wesley Chapel	(night) 26, 27
Washington	29, 30
Martin, at Russom	Feb. 2, 3
Anguilla	9, 10
Sunflower	11, 12
Rolling Fork	16, 17
Vicksburg	23, 24
Burtontop	Mar. 2, 3
North Warren, at Buckland	9, 10
Meadville, at Nebo	16, 17
Roxie, at Buck Grove	19
South Warren, at Redbone	23, 24
S. Vicksburg and Bovina	30, 31

The district stewards will meet at the Methodist Church, in Vicksburg, Wednesday, February 27, at 11 A. M.

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb City, at Magnolia	Jan. 19, 20
Gallman, at Bethesda	26, 27
Bowerton, at Brandywine	Feb. 2, 3
Providence, at Lahala Chapel	9, 10
Scotland, at Sweetwater	16, 17
Franklinton, at Maree's Chapel	23, 24
New Hope, at Adams	Mar. 2, 3
Holmesville, at Sartins	9, 10
Adams, at Adams	16, 17
Topisaw, at Tilton	23, 24

My postoffice is, Crystal Springs, Miss.

W. B. LEWIS, P. E.

BRANDON DIST.—FIRST ROUND.

Lake, at Lake	Jan. 19, 20
Forest and Morton, at Zion Grove	26, 27
Neshoba, at Hesler's Chapel	Feb. 2, 3
Philadelphia, at Pine Grove	4
Carthage, at Carthage	9, 10
Walnut Grove, at Walnut Grove	16, 17
Hillsboro, at Hillsboro	17, 18
Trenton, at Trenton	23, 24
Westville, at Gibson's Chapel	Mar. 2, 3
Strong River, at Goshen	4
Marvin, at Marvin	9, 10
Shiloh, at Clear Creek	16, 17
Mt. Rose, at Raleigh	23, 24

P. A. JOHNSTON, P. E.

SEASHORE DIST.—FIRST ROUND.

Bethel, at Hebron	Jan. 19, 20
Mt. Carmel, at Santee	23
Columbia, at Columbia	26, 27
Hattiesburg, at Eslabuchia	Feb. 2, 3

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

Shreveport	Jan. 19, 20
DeSoto, at Bethel	26, 27
Natchitoches, at Robeline	Feb. 2, 3
Bellwood, at Pine Grove	2, 3
Pleasant Hill, at Marthaville	9, 10
Sabine, at Bayou Scie	15
Many, at Many	16, 17
Anacoco, at Holly Grove	23, 24
Valley circuit, at Bellevue	Mar. 1
South Hoosier, at Haughton	2, 3
Mooringsport, at Mooringsport	9, 10
North Hoosier, at Collinsburg	16, 17
Coushatta, at Coushatta	23, 24
Wesley circuit, at Wesley Chapel	27
Red River, at Lindsley Chapel	30, 31

The district stewards will meet in the Methodist Church at Shreveport, January 19.

J. H. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Franklin	Jan. 19, 20
Morgan City	26, 27
Lafayette	Feb. 2, 3
Leesburg	9, 10
New Iberia	16, 17
Abbeville	23, 24
Edgerly	Mar. 2, 3
Opelousas	9, 10
Lake Charles	16, 17
Sabine Mission	23, 24
Plaquemine Brulee	30, 31

The district stewards will meet on Saturday, February 2, at Lafayette, La.

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—FIRST ROUND.

Dryades Street	Jan. 20
Baton Rouge	27
Carrollton and Parker's Chapel	Feb. 3
Rayne Memorial	10
Plaquemine and Donaldsonville, at Donaldsonville	17
Louisiana Avenue	24
Felicity	Mar. 3
Gross Tete, at Rosedale	9, 10
Gretna and Sorapuru	17
Craps Street	24

CHAS. F. EVANS, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Jan. 19, 20
Delhi, at Delhi	26, 27
Harrisonburg, at Harrisonburg	Feb. 2, 3
Oakley, at Oakley	9, 10
Richland, at Little Creek	16, 17
Oak Ridge, at Oak Ridge	23, 24
Lind Grove, at Bartholomew	Mar. 1, 2
Bastrop, at Bastrop	9, 10
Waterproof, at Waterproof	16, 17
Lake Providence, at Lake Providence	23, 24

The district stewards' meeting will be held at Delhi, Wednesday, January 30, in the Methodist Church, at 12 o'clock.

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Lecompte and Boyce, at Lecompte	Jan. 19, 20
Dist. Stewards' Meeting, at Lecompte	19
Alexandria, at Alexandria	2, 3
Centerville, at Centerville	26, 27
Vidalia and Troyville, at Troyville	30
Black River, at South Bend	Feb. 2, 3
Columbia, at Columbia	9, 10
Ada, at Palesthe	(Wed.) 13
Montgomery, at Atlanta	16, 17
Spring Creek, at Spring Creek	23, 24
Sugar Town, at Sugar Creek	Mar. 2, 3

The district stewards' meeting for the Alexandria district will convene at Lecompte, La., on Saturday, January 19, 1889.

B. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Summerfield, at Shiloh	Jan. 19, 20
Farmerville, at Farmerville	26, 27
Tulip, at Mt. Moriah	Feb. 2, 3
Vernon, at Vernon	9, 10
Homer, at Homer	16, 17
Haynesville, at Haynesville	23, 24
Arcadia, at Arcadia	Mar. 2, 3
Vienna, at Vienna	9, 10
Indian Village, at Bethel	16, 17
Lumsville, at Siloam	23, 24
Ruston, at Ruston	30, 31
Downsville, at Downsville	Apr. 6, 7
Sparta, at Bear Creek	13, 14
Saline, at Mill Creek	20, 21
Gibbsland, at Gibbsland	27, 28

District stewards' meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

ROBERT HANDLE, P. E.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

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P. J. RYAN.

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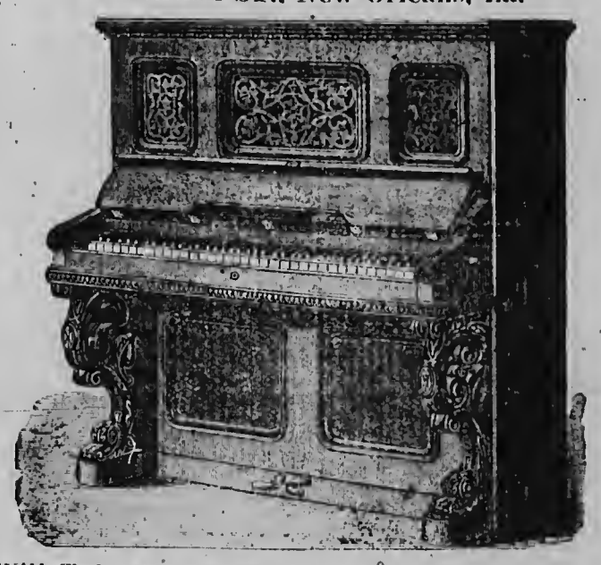

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Christian Advocate.

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HE GIVETH LIGHT.

BY PROF. C. S. HARRINGTON.

How the glorious sunshine gladdens;
How it lights the earth with smiles;
When all else around us saddens,
How it every care beguiles.
How the bald old mountain blushes
To receive its wooing kiss;
How the evening forest flushes
In its golden flood of bliss.

How the gleaming lakelet glitters
In the sunshine's shimmering rays;
How the fountain frets and frlitters,
Leaping up to catch their gaze.
How the valleys mourn in sadness,
Dimples deep in Nature's cheek;
How the hill-top laugh in gladness
In the joyous light they seek.

How the earth with myriad voices
Hails the light with matin song;
How her countless host rejoices,
Singing praise with cheerful tongue.
Blessed be the God who lighteneth
All his world with glorious rays!
Blessed be the God that brighteneth
All the toil of earthly days!

—*Exchange.*

Evangelical Preaching.

A notable conference on this important subject was held recently in London. Many eminent ministers and laymen were present, and took part in the exercises. Dr. Newman Hall has given the *Congregationalist* a pretty full account of the speeches made, from which we take some extracts for the edification of our readers. The unanimity of sentiment shows that the "glorious gospel of the blessed God" has a firm hold upon the hearts of evangelical ministers and laymen the world over.

Dr. Allon said:

When a man preaches the loving Father, the perfect Human Example, the sanctity of Christian discipleship, he does not teach distinctive Christianity. The answer of Christianity to the question, "What must I do to be saved?" is the true evangel; the forgiveness of sins through the atoning sacrifice, and the new life by the Holy Spirit. A religious life that is practically impossible is not an evangel, but a teaching of despair. To prove the verity and influence of Christianity is not the gospel itself, the distinctive note of which is, "Behold the Lamb of God which taketh away the sin of the world!"

Dr. Stevenson:

The divine life is marvelously inclusive with differences in forms of opinion, but the true way of preaching Christ is to preach him as God incarnate, as the Crucified, as gathering the sin and misery of the world on his divine shoulders, and in modes more numerous than we can tell, and more mysterious than we can fathom, bearing that sin away, so that as a barrier between man and God, it shall be no more forever.

Dr. Joseph Parker:

The heart calls for God, and evangelical preaching says: "Thou mayest find him here at the cross. Thou wilt always find him at a place called Calvary." To get at God by the intellect only, is like reaching the stars by a ladder instead of a telescope. Seen through conscious sin, he is around us, lovingly, redeemingly; and if we say, "Lord, I believe, help thou mine unbelief," there is nothing in his infinite heart that he will keep back from us. The evangelical spirit is one of yearning for the lost. Without the tenderness of Christ what wonder there should be mockers! Only he who lives the Christ-life can preach the Christ-gospel. We must "preach to the times;" but this is not verbiage which no one can understand, nor the vanity which, from its own quarry, sends polysyllables to the bogs of other men's ignorance, but appeals to the innermost thought and love; he preaches to the times who preaches to broken hearts. The cross will overcome all ignorance, superstition and sin, and the Lord Christ shall have a soul that is satisfied.

Dr. Clifford:

Christ is Christianity; its standard and life. Theologies must not be put in the place of the divine Redeemer. The old story must be applied to new interests. The "old gospel" certainly, but not necessarily the old fashions. Clothes are not life. Sympathetic reverence must be wedded with fearless investigation. Only life can minister life.

Dr. Munroe Gibson:

We join in the outcry against dead orthodoxy, but it is not the orthodoxy, but the deadness of it, which is to be deplored. A sermon without the Spirit of Christ pervading it, though doctrinally sound, is dead; also when safety hereafter has been made the immediate motive, instead of salvation now, present life by the obedience of faith. We rejoice in the work of those who aim chiefly to improve the environments of human life; but they also should recognize the work of those who, with the same object, devote most attention to the life itself, bringing to weary hearts the love of God the result of which is sure to be better homes and surroundings. To complain of gospel preachers as unpractical is as unreasonable as to blame an engine driver for getting up steam instead of going forward.

Rev. J. G. Rogers:

We must often repeat ourselves if we would be faithful and rivet the old truth on the hearts of men. No theology can exhaust Christ. We must preach him, not only for comfort and pardon, but for guidance of conscience and government of life. The intellect should be enlisted. Evangelistic addresses of revivalists have their use; but there is a prevalent lack of a firm, intelligent grasp of doctrine. Christ should be preached so that the intellect shall be interested and convinced. The central force in St. Paul may be ours also—"Christ liveth in me."

Mr. Percy Bunting:

It is impossible for a preacher to the same congregation to produce highly finished and strikingly original sermons every Sunday, year by year. He must, and should, repeat himself in some measure. The true genius of preaching is expressed in the description of Christ's preaching—"full of grace and truth." Argument should be so put as to reach the heart.

Mr. Fowler, M. P.:

The new's advice to the pulpit would be, *Avoid controversy.* The old Adam in the hearer begins to criticise and find a flaw in the argument. *Avoid party politics*—not the great questions of morality, temperance, freedom, peace, but questions on which Christians may be divided. *Draw rather than drive.* The main object should be, not to tickle the intellectual palate, but to *expound the Bible. Avoid wearisome length.* "Never bring a bucket to fill a pint." Wesley once said: "You preach your sermon in the first half-hour, repeat it in the second, and unsay it in the third." Sermons were never so much read. The pulpit is not limited to the walls. Spurgeon's preaching is not confined to the Tabernacle, nor that of the City Temple or of Christ Church, Westminster Road. Preaching is not as easy as a young curate thought, who said to a late Bishop: "I take my text the evening before, and write my sermon straight off, and think nothing of it." "Ah!" said the Bishop, "and I expect your congregation think the same."

Dr. Newman Hall:

Every true preacher is himself reconciled to God, and feels constrained to beseech others. Granting a true vocation, then preaching, like other arts, should be cultivated, the more diligently because of that vocation. Timothy was to "give attention to reading." Paul was anxious to get his "books and parchments." His sermon at Athens was a masterpiece of connected and adapted reasoning. His epistles bear no evidence of haste or indolence. His great Master was a supreme example of plainness of speech. Every true preacher seeks to be understood. That is the best preaching which sends hearers away saying, not, "How clever, original, witty, eloquent; what a preacher!" but, "What a sinner I have been! What a Christ I've got! 'Lord, what wilt thou have me to do?'"

Rev. Hugh Price Hughes:

We must not preach plans of salvation, but a living Savior. Robertson said the highest function of the preacher is to bring a man face to face with Christ, and then get himself out of the way. The only test of orthodoxy is personal loyalty to the living Son of God. You must get rid of every such Christian before you can get rid of Christianity. The upper classes of this country are heathen—seldom hear the gospel, or open the Bible. It is vain to give these people creeds; they want Christ, and can formulate creeds afterwards. Some modern skeptics have judged Christianity by our mistakes. The people will have no more sham, and consider that all the ecclesiastical tomfoolery and unreal Christianity of the Middle Ages are buried forever. A living Christ is in every real Christian, that we may carry on the work he began, not only in saving our own souls and the individual man, but in saving society and reconstructing it on a Christian basis; and to be like himself, every day, in business, pleasure, politics, striking down the accursed forms of selfishness which are desolating the households of the poor. Since the world began there has never been any power which has lifted the masses of the people except the power of Jesus Christ, to which the artisan and laborer owes his very position as a free man.

From the City of Mexico.

BY J. M. WEEMS, D. D.

MR. EDITOR: We left your city on the morning of January 5, via the Southern Pacific railroad, for the City of Mexico. To attempt a description of our feelings and emotions as the Queen City of the South faded from sight for, it may be, years to come, would be but a poor effort to make public a sacred experience that only the initiated could appreciate. To everyone there are experiences in life too sacred, even in their deep pain and sorrow, to be revealed to the dearest of friends. So of that hour. We talked to God about it, and then carefully folding it all in his rich promises, we have laid it away till the fullness of time shall bring the reward. The Lord was gracious to us, and not one thing occurred to cause the slightest apprehension of danger on this long journey to the far West. The railroad men and officers are so thoughtful and polite that even a child might make the journey from New Orleans to the City of Mexico *alone* in perfect safety. Surely these great lines that so effectually unite the interests of these two republics are destined to become popular with the citizen traveling from one to the other.

Of the things seen and heard by the way, I can not now speak. There may be an hour when memories of the past shall awaken inspirations that slumber, but not now. I must, however, speak of a few things personal. After parting with Bishop Galloway and his good wife on board the *Enterprise*, we had the good fortune to meet with Bro. Cook, of Atlanta, who remained with us far into Texas. We found him a pious Methodist and a great lover of the church. When he left us we felt the loss of his presence; but the savor of his blessing remains.

The next person of interest we met was the Mexican official, who claimed the right to unpack and examine our baggage. This was done so quickly and gentlemanly that we felt like thanking the authorities for this first expression of Mexican urbanity. Then, as we hurried along on board the train, we met Bro. Grimes and his family on their way to San Luis Potosi. His greeting was so warm and enthusiastic as to cause us for a time to lose sight of the fact that we were in a strange land and among a strange people. His family is an orthodox one; five or six children, and as many Mexican children who are being cared for and educated by his good wife and himself.

At about eight A. M., on the morning of the ninth, we reached the City of Mexico, and were met at the depot by Bros. Carter, Watkins and Blanco, who welcomed us to our new field of labor in the spirit of the Master. But how helpless we felt! On every side was heard the call of the cabman in an unknown tongue. But soon one was selected by Bro. Carter, and, after we were seated, he called out: "Avenida Balderas Numero Tres," and in a little while we were warmly greeted into the home of Sister Carter and the little ones. Here we have been cared for with thoughtful tenderness, and will remain until a house can be secured. We were sorry to find Sister Watkins sick, but hope she may soon be up again.

On our arrival we were glad to learn that this was the week of prayer, as that would give us an opportunity to meet the missionaries of all the churches. We have met most of them, and their earnest words of welcome have made us feel "we are a band of brethren." We were especially gratified at meeting with Bishop Walden, of the Methodist Episcopal Church, who is now holding their Conference. His earnest prayer for our safety and success drew us to him in everlasting remembrance.

Of the future I do not know, only as I feel the inspiration of the promise, "I am with you," thrilling the whole of being and arming me for the work. Next Sabbath, at eleven A. M., I am to preach in the English-speaking church, and the Sabbath following I am engaged to preach to the English congregation in the Methodist Episcopal Church. So the opportunity for doing good is opening before us. The Lord be praised.

My address for the present is, City of Mexico, Avenida Balderas No. 3, Mexico.

Cheap Reading.

I was very glad to see your editorial leader, of January 10, on "Cheaper Religious Newspapers;" and write to record my hearty endorsement to every word you said. It is not wholly unknown that I am something, in my feeble way, of an advocate for wide distribution of cheap religious literature; but I do not think that to reduce the present prices of our weekly papers is the way to do it. The subscribers to the *Advocates* are not the class of persons on whom we wish to operate in this line of enterprise.

In a town or neighborhood where half a dozen *Advocates* are taken, there will likely be found four times that number of accessible families who take no religious paper, and who would not be reached with a paper fifty cents cheaper. That is the class of persons we want to reach. They are able to take a paper, or half a dozen, if need be, but they do not want any religious reading because they have none, and they have none because they want none. We must push cheap reading on that class of persons gratuitously, or nearly so, in order to show them that there is such a thing in the world as useful reading of a religious character. This crowding of cheap reading where there is none is the great present need. This can be done by means of a colportage system, and in no other way that I plainly see.

It is to be hoped we may yet some time inaugurate a colportage system that will have the threefold effect of, first, distributing cheap reading where now there is none, in order to create an appetite for such reading; second, the advertising of our Publishing House, in order that its catalogue issues may be somewhat commensurate to its ability and the wants of the church, and those looking mainly to our ministry; and, thirdly, the more wide circulation of our weekly newspapers and Quarterly.

The great need of the church now is a colportage system. Why don't you editors and the rest of us agitate that subject?

R. ABBEY.

To the Members of the Louisiana Conference.

DEAR BRETHREN: I beg leave to call your attention to the resolution passed by you at the recent session of your Conference in reference to the Bible cause. Said resolution makes it the duty of each pastor in your Conference to present the Bible cause, and take a collection therefor on the second Sunday in February; and it is to be hoped that each one will observe the day according to the resolution. Let the people to whom you preach know what a great work the American Bible Society is doing for the cause of humanity and Christianity, and urge them to contribute something to the support thereof. Get Sunday-school superintendents and the pastors of other churches to join you in the good work, and call on everybody, both old and young, to help. The work of the American Bible Society is purely unsectarian in every sense of the term, and it should receive the hearty and substantial support of all who believe in spreading the Bible. Bear in mind that the work is both benevolent and missionary in the most important sense of the terms, and that the society is doing a great work in your State, expending, as it is, on an average of nearly $800 per month in furnishing the destitute therein with the Word of God, to say nothing of the great work it is doing throughout the nation and throughout the world for all the evangelical churches of this land. Thirty dollars paid at one time makes one a life member of the American Bible Society, and every such member, in addition to receiving a large, beautiful certificate of his membership, which he can have framed and hung up in his parlor, will be entitled to that which is equal to $2 in value every year as long as he lives, to wit: one dollar's worth of Bibles, of his own selection, at the cost of manufacture, and the *Bible Society Record*, a sixteen-page monthly filled with interesting reading for all who are interested in the spread of the Bible and Christianity in the earth.

Money can be sent either to me, at 165 Camp street, New Orleans, or to William Foulke, Jr., Bible House, Astor Place, New York.

Trusting that God may stir up the hearts of all who love humanity to help in the great work of spreading his Word, I am,

Yours in Christ,

J. W. M'LAURIN,
Dist. Supt. for the A. B. S. in La. and Miss.

To the Chairmen of Joint Boards of Finance.

BRETHREN: Will you please inform your book agent *now* of the number of widows and orphans of deceased traveling preachers in your several Annual Conferences? It is important to have this knowledge, that an intelligent distribution of the interest on the Calvin Fund may be made; and it is important to have it early, that all the work preliminar to the distribution may be done by the Book Agent before the earliest Conferences of the approaching season begin. Last year few of the chairmen of Joint Boards reported at all, but the present year some have already reported. And now will the rest of the brethren please to report at their earliest possible convenience?

The chairmen of Joint Boards will also please send to the Book Agent the number of superannuated preachers in their respective Conferences, as they are claimants on the proceeds of the Publishing House as well as the widows and orphans of deceased preachers; but none but widows and orphans of deceased preachers are claimants on the Calvin Fund. In answer to an inquiry which has been made, it is proper to state that the children of deceased preachers are orphans according to the intent of the Calvin bequest, whether their mothers are living or not.

J. D. BARBEE,
Book Agent.

Raise It.

After a whole day of earnest conference with others equally anxious with myself, followed by an almost sleepless night, I said at our breakfast table, a few mornings since: "How can we pay $20,000 of appropriations when we have but $10,000 of money?" Our fifteen-year-old boy promptly answered, "Raise the other ten thousand dollars." And this must be done if the appropriations of last April are not all paid soon. We gave warning last summer, and have been pressing our plea in every way we could ever since, and yet we lack near *ten thousand dollars* of enough to meet these cases, not one of which ought to be deferred. And it can be raised if, with one heart and purpose, our preachers will everywhere go at once to work, and secure and send to their Conference treasurers, not to me, every possible dollar on the present year's assessment. A long pull, a strong pull, and a pull altogether will bring us through. In the name of the Master, and for his cause, let it be done.

DAVID MORTON, Sec'y.

LOUISVILLE, KY., Jan. 19, 1889.

Directions How to Send Missionary Money.

All preachers, or others, having money for foreign missions, will please send it to the treasurer of their Conference Board of Missions, who will send it to the Book Agent, who is also treasurer of the Parent Board of Missions. Do not send your money directly to the Book Agent, but to the treasurer of your Conference Board of Missions. And will every treasurer of a Conference Board of Missions promptly forward the money thus received to the Book Agent? If the brethren will kindly observe these directions, it will simplify bookkeeping in this office, and greatly facilitate business.

J. D. BARBEE,
Treasurer.

Rev. Luther Lee says: "Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement has power to cleanse from all sin; whereby we are not only delivered from the guilt of sin, which is justification, but are washed entirely from its pollution, freed from its power, and are enabled, through grace, to love God with all our hearts, and to walk in his holy commandments blameless."

Christian Advocate.

THURSDAY, JANUARY 24, 1889.

THE SEASONS.

BY WILLIAM G. HAYNE.

I'm sure they are brothers and sisters—
The children of Earth and Me—
And the wonderful story of each is told
By a nurse whom we name the Year.

Spring is the fondly darling,
Because she is pure and sweet,
And the flowers and leaves awaken
From the touch of her hands and feet.

Summer is regally lovely,
Yet vigilant, night and day,
To keep the bloom that her sister reared—
The legacy left by May.

Autumn is mournful, and yearns to be
With his beautiful sisters dead,
And oftentimes his tears of blood
On the perishing leaves are shed.

Winter looks stern, but he sometimes dreams
Of Summer's fount of grace,
And he secretly worships his sister Spring,
Though he never has seen her face.

(Hurlbut and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—Feb. 3.

THE PARABLE OF THE SOWER.

Mark iv, 10-20.

GOLDEN TEXT.—*If any man have ears to hear, let him hear.*—Mark iv, 23.

TIME.—A. D. 27. We can not realize the spectacle (at that season and spot so natural), a sower in early spring scattering his handfuls of grain in the upturned furrow.

PLACE.—The shore of the Sea of Galilee.

PARALLEL PASSAGES.—Matt. xiii, 1-23; Luke viii, 4-15.

10. When he was alone—This refers to a temporary withdrawal, when his disciples "came" to him, for he evidently spoke further to the multitude. (Matt. xiii, 24-35.) *They that were about him*—What now follows was addressed neither to the vast mixed multitude, nor to the twelve apostles only, but to an intermediate body, smaller than the first and larger than the second, but composed entirely of disciples or believers in his doctrine. *Asked of him*—The question shows the newness of this method of teaching to the disciples. Matthew says more definitely: "Why speaketh thou unto them in parables?" and Luke: "What might this parable be?" The answer in all three accounts is: *first*, a reason why he thus taught, and, *secondly*, the exposition of this particular parable. Both questions must have been asked, as is implied in the definite statement of this verse.

11. Unto you it is given—"To you" is emphatic. A gift of God is here said to be bestowed on one class of hearers and not to another. On account of your superior docility and singleness of heart; "but to them it is not given" on account of their perverse prejudices which made them unwilling to attend to the gospel truths, and incapable of understanding them. They obtained a solution, not because they were friends, but because they were inquirers; sight was given to them because they were willing to see. In this saying of the Lord is summed up the double force—the revealing and concealing properties of the parable. *The mystery of the kingdom of God*—Mysteries to others, but plain truths to you, because I furnish you with the key. It is to be noted that these seven parables all have for their subject the kingdom of God; its planting principles, developments, and final victory. *Them that are without*—The division between the *within* and the *without* was a very customary one with ancient philosophers. Those *within* were the people who listened and received their philosophy and became learned; those *without* were the common mass of men who remained in unphilosophical ignorance. This appellation the Jews were accustomed to give to the heathens.

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand—I speak to them in parables, *natural* representations of *spiritual* truths, that they may be allured to *inquire*, and to find out the *spirit* which is hidden under the latter; because, *seeing* the miracles which I have wrought, *they see not*—that is, the end for which I have wrought them: *and hearing* my doctrines *they hear not*, so as to profit by what is spoken; neither *do they understand*. It here indicates that parables were used for the purpose that men who chose might remain blind. Not that their blindness is a primary purpose of the Almighty; but that blindness, which is their choice, may be accorded to them. These negative verbs, *not perceive* and *not understand*, express intentional unintelligence. These men do not fall into passive ignorance, but they actively ignore. *Lest at any time they should be converted*—His meaning is not, these things are done in parables lest they should be converted; but, their eyes they have closed, etc., lest at any time they should be converted. That is, men willfully close their hearts to the truth, lest they should be led to repentance and reformation. They *will* not, therefore they *can* not.

13. How then will ye know all parables—The first parable of the kingdom is the basis of all the rest. If they understood not this, they could not understand any that followed. If they had the explanation of this, they had the key for the understanding of all others.

14. The sower—The seed of truth, of which Jesus spake, has been sowing ever since in his Word, and the diversity of soil is the same now as then. The success depends not on the seed sown, but on the soil that receives the seed. The sower is, first, the Son of man, then his ministers and servants to the end. He sows over all the field, unlikely as well as likely places, and commands his sowers to do the same. His entrance into the world was his going forth to sow. The Word of the kingdom, which Word he first proclaimed, was his seed; the hearts of men his soil; others were only able to sow because he had sown first; they did not carry on the work which he had auspicated and begun.

15. They by the wayside—Through the whole parable we must embrace in our view the field with the seed on it. In Luke, the idea of seed predominates; in Mark, the idea of ground sown over; in Matthew, there is an alternation. In the first instance, the view of the ground sown predominates; in the last, the view of the seed scattered. Our interest in it may, perhaps, be quickened if we think of it as reflecting what had actually been our Lord's experience. The classes of hearers who had gathered round him were represented roughly and generally by the four issues of the seed scattered by the sower; and all preachers of the truth, from that day to this, have felt that their own experience has represented analogous phenomena. *Word is sown*—"The ordinary roads or paths in the East lead often along the edge of the fields which are uninclosed. Hence, as the sower scatters his seed some of it is liable to fall beyond the plowed portion, on the hard beaten ground which forms the wayside." *Satan cometh immediately*—Through his emissaries, symbolized by *the fowls*. Temptations have wings and they come in flocks, and they have open beaks to snatch up the Word of life and carry it off or *devour it up*. And how easily the seed of the Word does go! People on Monday have forgotten both the sermon and the text of Sunday. The birds have come and devoured them both up. Observe that in the parable it is the fowls of the air which carry away the seed, and that in the application Christ imputes those wandering thoughts which do the work of truth-robbers to the evil one, whose agents and instruments they are. *Taketh away*—"Snatches." It is done in a moment—by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are the "fowls of the air" whom the evil one uses in his task. It would not be difficult to exemplify this by specimens drawn from the records of his dealings with men; but it will suffice now to give point to his descriptions by recalling the divers effects produced by his claims to the Messiahship. There were men hardened by Jewish prejudice, and seared with worldliness, who looked only for material advancement by the establishment of a new kingdom, and yet flocked to hear his words, meek and lowly as he was. They might possibly have been impressed, had not the Pharisaic enemies of the cross, the emissaries of Satan, stepped in with their specious arguments and caught away the seed before ever it found any lodgment in their hearts.

16. Sown on stony ground—A soil mingled with stones is not meant; for these, however numerous or large, would not certainly hinder the roots from striking deeply downward, for those roots, with an instinct of their own, would feel and find their way, penetrating between the interstices of the stones, till they reached the moisture below. But what is intended is ground where a thin, superficial coating of mold covered the surface of a rock, which stretched below it, presenting a barrier beyond which it was wholly impossible that the roots could penetrate to draw supplies of nourishment from beneath. While the seed had not fallen into deep earth, therefore, the plant the sooner appeared above the surface; and while the rock below hindered it from striking deeply downward, it put forth its energies the more luxuriantly in the stalk. It sprang up without delay, but was not rooted in that deep, moist soil which would have enabled it to resist the scorching heat of the sun, and, being smitten by that, withered and died. The second type of character stands in marked contrast with the first. Rapid change, strong emotion, a quicker show of conversion than is the case when it is more real—such results, it need hardly be said, come under the notice of every earnest preacher. *Receive it with gladness*—But, alas! the joy thus suddenly conceived is not, as the sequel too surely proves, a joy springing up from the contemplation of the greatness of the benefit, even after all the counterbalancing costs and hazards and sacrifices are taken into account, but a joy arising from an overlooking and leaving out of calculation those costs and hazards. It is this circumstance which fatally differentiates the joy of this class of hearers from that of the finder of the treasure, who, "for joy thereof," went and sold all that he had that he might purchase the field which contained the treasure—that is, was willing to deny himself all things, and to suffer all things, that he might win Christ.

17. No root in themselves—The "root" is obviously the conviction which ripens into a purpose and strikes its fibers deep down into reason, conscience, and will. The root gives the plant both life and stability. The hearer now described depends for both on others, not on sources within himself. *Affliction or persecution*—The words explain the "time of temptation" in St. Luke's report. (Luke viii, 13.) As the heat, had the plant been rooted deeply enough, would have furthered its growth and hastened its ripening, fitted it for the sickle and the barn, so these tribulations would have furthered the growth of the true Christian and ripened him for heaven. If a superficial professor does not drop off from mere cessation of excitement, a little trouble, a little opposition or contempt of the world, brushes him off. There may be much lukewarmness and much inconsistency in the church, but perhaps less permanent hypocrisy than many suppose. *Offended*—Ensnared and led into evil. Take offense, and fall away from the truth; fall into sin.

18. Sown among thorns—"Everyone who has been in Palestine must have been struck with the number of thorny shrubs and plants that abound there. The traveler finds them in his path, go where he may. Many of them are small, but some grow as high as a man's head. The rabbinical writers say that there are no less than twenty-two words in the Hebrew Bible denoting thorny and prickly plants. The prevalence of such shrubs, say agriculturists, shows a luxuriant soil. If proper care be not taken, they soon get the upper hand, and spread in every direction. 'I went by the field of the slothful; and lo, it was all grown over with thorns, and nettles had covered the face thereof.'" (Proverbs xxiv, 30, 31.)

19. Cares of this world—Care has precisely the same effect on the heart as riches; clinging to the things of earth keeps the poor as well as the rich from coming to Christ. The *cares* of this world—its petty, trifling distractions, not wrong in themselves, simply dissipating—filling the heart with paltry solicitudes and mean anxieties—*wearing*. Martha was "cumbered with much serving." Her household and domestic duties, real duties, divided her heart with Christ. The time of danger, therefore, is when life expands into new situations and larger spheres, bringing with them new cares. Every *care* must be considered as worldly which has not some tendency to piety and the worship of God, even though it be not mixed up with what is positively prohibited. *The deceitfulness of riches*—This class is not confined to the *rich*; riches in Scripture is not riches *absolutely*, as possessed, but riches *relatively*, as estimated by the desire and value for them. *Lusts of other things entering in*—Lusts *about* other things. The cause seems to be "the desires *exercised* about the rest of the *goodes* of life" (to use an old English term). *Choke the word*—The image of an evil growth *strangling* a nobler is permanently embodied in our language in the name *cockle*, given to a weed well known in our fields—derived from the Anglo-Saxon *ceocan*, to choke. *It becometh unfruitful*—There is nutriment enough in the ground for thorns, and enough for wheat; but not enough in any ground for both wheat and thorns. The agriculturist thins his nursery-ground, and the farmer weeds his field, and the gardener removes the superfluous grapes, for that very reason; in order that the dissipated sap may be concentrated in a few plants vigorously. So, in the same way, the heart has a certain power of loving. But love, dissipated on many objects, concentrates itself on none. God or the world—not both. "No man can serve two masters."

20. Bring forth fruit, some thirtyfold, some sixty, and some a hundred—Herodotus mentions that two hundredfold was a common return on the plain of Babylon, and sometimes three; and Niebuhr mentions a species of maize that returns four hundredfold. That no hearers are in Christ's account good hearers of the Word but such as bring forth fruit answerable to their hearing; that a person may be a good hearer of the Word, in Christ's account, if he bring forth the best fruit he can, though it be not in so great a proportion as others do. The fruit *thirtyfold* seems to represent the case of those who fear; *sixtyfold*, the case of those who hope; the *hundredfold*, those who love. The last class was composed of those whose hearts the Baptist had prepared, and the Lord had opened, who were "waiting for the consolation of Israel," men like Saints Andrew and John and Nathaniel, or women like the devout band who "ministered to him of their substance," and in varying degrees of productiveness bore fruit in their lives. This is but a single application of the parable, adapted to a special time, but the language is so pregnant and comprehensive that those who have rejected or received his Word from whatever motion, throughout all history, can see their image reflected in some portion of its fourfold division.

The Conference Claimants.

I see the Annual Conferences of the Methodist Episcopal Church, South, have all been held. In looking over the reports of the preachers representing every enterprise of the church, I see there is a very encouraging advance in all, except one, and that is at a kind of a standstill. I mean the providing for the worn-out preachers, and widows and orphans of preachers who died in the regular work. Why is that so? It may be supposed they are well enough supplied already; but is it expected that an old superannuated preacher will step down and out, and rent a house, buy all his provisions, clothing, wood, and pay doctors' bills, medicines, taxes for self and family, with forty, fifty or, perchance, one hundred dollars? He is now worn-out and no longer gets marriage fees, presents, compliments, but has the privilege of taking care of himself. Yes, that is so; but how is he to do that? Let a preacher start out in the ministry when young, and spend his long life devoted to his work until old and worn-out, then turn him out in the world without a dollar or a board to shelter him and his from the storm! He knows but little how to make money, but that is not the worst. Nobody wants him for any business, for he is worn-out. Who wants any man worn-out for active, responsible work? Who wants anything worn-out? Here are thousands of men all over the land, shrewd and sharp, failing because they have passed the line of life to make money. The fact is, no old worn-out man can make money. I believe in all civilized countries public servants worn-out in the service of their country are retired on their regular pay; a soldier worn-out in his country's service retires on full pay. So with the judges of government courts; so with all except Methodist preachers. Why is it so? I believe it is admitted the Conference collection is the easiest raised of any in the church. I believe the people outside of the church would support every old worn-out preacher in the land if they were called upon to do so. Is it not a burning shame and a disgrace to the great Methodist Church, South, for the way she treats her old worn-out preachers? There are causes for these things; and until those causes are removed it will not be any better. One thing is, old self. The sore only hurts those that have to endure it; and a preacher thinks if he was cut loose, he could make a fortune. Let him try it, as many have done, and his conceit will soon ooze out of him at every pore. Another drawback is, the Conference collection is regarded as a charity by many of our church people as well as by the world; and you know old Miss Charity when young was so miserably poor and ugly that no one wanted anything to do with her, and now she is old, wrinkled, toothless, gray-headed, bent over, hobbling along, everybody is trying to keep out of her way. And as long as it is looked upon as a charity, it will be a poor miserable thing. Another thing, a superannuated preacher is looked upon as worthless, laid aside; whatever he may have been, he is of no service now.

A young preacher said to an old superannuated preacher: "You ought not to complain; you have had your day." "Yes," said the old man, "I did, and it was a glorious one. When I started, I had to furnish myself with horse, saddle and all outfits. My salary was laid down in the Discipline—one hundred dollars; if I could get it. I did the first year, for we took into the church over four hundred members. My second year my circuit was three hundred miles round sixteen appointments. I organized six churches, got up a camp meeting; and though I was the first preacher that would stay on that circuit for several years, the next year two preachers were sent to it. I got seventy-three dollars quarterage. The next year I had twenty-six appointments, organized six churches, lost two horses. Two other preachers followed me. I got on that circuit seventy-seven dollars. I have gone into a territory where there was no circuit or mission, and in two years handed over at the fourth quarterly meeting seventy-three official members—most all of them answering to their names at roll-call. I did better than that. I went on an old broken-down work that would not support the preacher, and in two years it was divided into three circuits. One part paid its pastor eighteen hundred dollars; another, twelve; third, don't know. So, young man, you see we did have a glorious time. I would not exchange it for a king's crown. You get seven hundred dollars a year, as much as I was promised in seven years, but did not get it. But, glory to God! I got better than all—hundreds of souls; and can count, at least, seven ministers gone out from my ministry. But hold on until our leading preachers have to step down and out from a thousand-dollar salary to a claim of forty, fifty or, it may be, a hundred!"

ONE OF THE OLD CORPS.

From the Work.

GREENSBURG, MISSISSIPPI CONFERENCE.

MR. EDITOR: You ask us to write from the work. So, as I seldom write for the public eye, and as the scribes seem to be slow to begin their scribblings, I will say to those whom it may concern, that after some delay, caused by personal and family sickness, we loaded our wagons at our dear home at Centreville, Miss., and rolled out, on the twenty-seventh ultimo, for our new field of labor at Greensburg, La., reaching here on the twenty-eighth. The people here, being apprised of our afflictions and consequent indefinite delay, our arrival was wholly unexpected; so the usual and anticipated formal reception was not extended. Its equivalent was, however, soon met in the way of many kind expressions, both in word and action; though not in the form of a "parsonage storm," but in that of the more pleasant and healthy zephyrs of a sea-breeze, which continues to fan our larder, keeping it in good and healthy state.

We feel that we have truly "entered into other men's labors," and are reaping their fruits; for, in addition to a clever Methodist people, we find here a real Methodist parsonage—a plain, comfortable house, with all the necessary appendages most conveniently arranged, and furnished with plain furniture. So we conclude that our predecessors for the last decade or more have had this part of church work well in hand. The late incumbents, Bro. J. W. Ellison and his good wife, have left many legible footprints of true Methodism along these shores of our Zion. Prominent among the things that we find, that seem to be significant and suggestive to all parsonage tenants, are a yard tastefully arranged, and set in flowers and fruit trees, a hot-house well filled with the more delicate members of the floral family, winter vegetables in the garden, forage in the barn for the parsonage cow and calf, fire-wood in back yard, kindling and stove-wood under the shed, chickens in the poultry-yard, with one hen setting under the pulpit (though not in the church). Is that not orthodox?

But, stop! there is another side to this picture. And, would you believe it, that after all the good things they have left us, that they could be so cruel as actually to steal the people's hearts and carry them off with them! Yes, this is the real state of things. And still we have one glorious relief left us—the conscious fact that the Methodist heart is like an omnibus, "always room for another." Every time "the iron wheel" turns over, it expands and opens to receive the new-comer as the sent of God and the church. So, if we prove ourselves worthy, we may hope to find a lodgment also. But when we look out over the broad field, we are constrained to say, "Who is sufficient for these things?" Only think of it—seven churches, with seven hundred members, spread abroad over the whole of St. Helena parish, and the preacher down with rheumatism!—and you have the whole picture. Still we cherish hope of a better day. When we can get out to work, then we will remember the ADVOCATE. Pray for us.

P. HOWARD.

SUMMIT, MISS.

MR. EDITOR: I am indebted to the Lord for the good appointment he has given me through the Bishop and his Cabinet. With such appointments, I trust to keep off the superannuated list as long as I am able to travel. The munificent offer of our worthy publisher to the widows and orphans of deceased preachers and superannuated preachers touched a tender cord in my heart. Come, brethren, let us try to measure up to his liberal heart in getting the number he asks for. To do this is to help ourselves in many ways.

Wife, myself and a grandson are comfortably situated in our parsonage at Summit. The good brethren and sisters of Summit had a nice supper ready for us on our arrival—things new and nice, and provisions in the larder, and wood ready cut and in place, a new stable for the gospel horse—Frank—and buggy-house. They have given their pastor a good send-off. I have three churches—Summit, Bogue Chitto and Johnston; all on the railroad. I need all the locomotive power I can get; so I keep the horse and buggy to aid in pastoral work. I find my members, as a general thing, at all three of the churches ready for our work.

Bro. W. B. Lewis held my first Quarterly Conference at Bogue Chitto last Saturday and Sunday. He is the right man in the right place. As we had to give up our very efficient presiding elder—Bro. Weems—and it was rather hard to fill his place, we are glad we have Bro. Lewis in his place. He preached three gospel sermons to the edification of all present. We took up the collections ordered by the Conference, and cleared the decks for Bogue Chitto. Pastor and presiding elder received an amount on Saturday for their support. May the Lord bless you and the publisher in your work!

GEO. BANCROFT.

WATERFORD, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The Lord, in his providence, has returned us to the same circuit, with this change in the name: from Holly Springs to Waterford. We have received many tokens of love and kindness already from our people, for which we feel very grateful. We had a nice Christmas tree at Waterford—thought to be worth about $300. We introduced the tree by a short talk about our precious Savior and his advent. The pastor and his family were very kindly remembered on this tree. We had another tree on the circuit which was quite a success also.

We have secured $20 50 to purchase us a bell for Waterford Church, and have sent for the same. Our congregations were large yesterday, as the Lord gave us a most beautiful day. We had a real spiritual day. But this is not uncommon, as we have his spiritual presence every day. We think the outlook is good for the present year on this work. We mean to look after the renewals and obtain new subscriptions for our Conference organ this year.

Yours, etc.,

W. M. ADAMS.

The Place of Christ in History.

The subject of the last of Dr. Fairbairn's Sunday evening addresses was "The Place of Christ in Universal History." He said we could form no true idea of Christ if we limited him to Judea or to the first century; we must look at him in his relations to the whole of history. In history the ultimate forces are the persons who realize ideas and create new conditions; and we shall find that of all who have shaped and guided history, the supreme person is Christ.

It has been said that the personal grandeur of Christ is better illustrated by the times that came after him than by the gospels themselves. The history after Christ is the best comment on his person. There entered into history a new and immense vehicle of moral force, which has remained constant, creating character, institutions, thought, motive, atmosphere, and society, all approximating to the original idea; and this vehicle or bearer of moral force was the person of Christ. Men who stood outside the circle of professed followers nevertheless appealed to Christ, and felt his pre-eminence. Goethe, who has originated the modern literature which seeks to comprehend the whole of life, was reluctant to believe there had been only *one* "bird of paradise," but when asked for instances of perfect morality, he could only point to Christ. Schiller, in poetical mood, regretted the decay of the old mythologies; but turning to the moral side of man's need in history, he declared holiness to be the supreme thing for man, and that that stood for all time incarnate in Christ. Strauss, when construing his abstract idea of humanity being the eternally generated Son of God into religious form, confessed that Christ stood alone in the religious history of the world. Renan, too, when he left his fanciful sentimentalism, confessed that Christ was the one author of a divine religion that left men nothing to do but follow in his footsteps.

Dr. Fairbairn then referred to the marvel that Christ should make men capable of believing in his resurrection, and thereby creating a religion that should move the world. Strange that Peter, the Galilean fisherman who was mocked even by a serving-maid for his provincialism, should be changed into Peter the apostle; and that Paul, who has been described as a bleareyed, ugly little Jew from Tarsus, mingling with tramps and artisans, should become the founder of a faith and the author of the epistles to the Romans and Corinthians. The New Testament literature was made by such men, yet it has stood up to these days of most fastidious criticism, still inspired and alone in its pre-eminence.

Christ created a spiritual religion, appointing no priest or priestly function except the priesthood of the collective society. This society grew against all opposition from ancient thought, civil power and social custom, and in 250 years had carried the world before it.

Another peculiarity of the religion was its universality. As no state or penal code has ever done, Christ changed sinners into saints; conspicuously with such as Paul, Augustine, Luther and Bunyan. In thus changing persons, Christ changed man. Another wonderful power in this society was its ability to change and purify itself, yet in all change remaining faithful to him and prospering in proportion to that faithfulness.

Christ made, it may be said, the great discovery of the commanding power that is in common human love. Previously the poets had praised it only as a sensuous thing; Christ made it a power constraining to righteousness. To make love perfect he became its object. To love him is to love universal man; not the liar in his lie, or the hypocrite in his hypocrisy, but the ideal, "the possible God in the actual devil." In the record of the progress of the world since Christ, there would be little left if we took out all that has resulted from a love of him.—*London Christian World.*

Missionary.

Historical Sketch of Japan.

BY M. METAUI, OF JAPAN.

Japan, once the unknown and far away, is now, as Griffis says, "your nearest western neighbor" across the Pacific highway of travel and commerce. Our countrymen live in your "great republic," study in your schools and colleges, hold commercial relations with your people, and are bound to you by many ties.

Our government was established two thousand five hundred and forty-eight years ago. In the middle ages our ancestors borrowed largely from China, language, letters, education, laws, politics, sciences, arts, and the accumulated treasures of Chinese civilization; but to-day we are entirely distinct from the Chinese, ethnologically, physically and morally.

Japan's political system was an absolute monarchy in the beginning, but gradually changed to the feudal system till about twenty years ago, when the government, which had passed into the hand of an usurper, was again restored to the emperor, who became really, as he had been nominally, the ruler of Japan. After the restoration of the Mikado to power, feudalism was abolished. But America's relations with Japan began before the restoration of our emperor. On the evening of July 7, 1853, a column of smoke clouded the sky over Yeddo Bay, and a huge American steamer anchored in the harbor of Uraga. Those who saw the fleet wondered at seeing mighty ships moving swiftly without the aid of wind, tide or oars. They fancied, as one of your writers has told you, that the western foreigner was not man, but half beast, half sorcerer, and had by his magic tamed a volcano, condensed its power in his ships, and controlled it at will. When the usurping general, called Shogun, signed the treaty with Perry, our country went wild with indignation; first, because this had been done without the emperor's consent, and, second, because it would bring the foreigner to our shores. The cry rang throughout the land, "Honor the emperor, and expel the foreigner." Civil war broke out; some of the best blood of the nation was shed, but from this struggle our civilization emerged triumphant, to enter upon a higher life.

The railroad and telegraph wire stretch through the valley, and over river and mountain in "New Japan." And we have an army and navy, with trained soldiers and strong ships, to defend our shores.

We have also local assemblies, and in 1890 a National Assembly is to be established, thus assuring greater liberty to the nation; while educational institutions and the press are preparing it for its political duties.

This is our present status; but unless our civilization advances to a higher plane of spiritual life, what can we hope for it except such corruption as destroyed ancient Greece and Rome?

In Christ and his pure gospel alone is our help. Christianity as taught by the Roman Catholic Church entered Japan early in the sixteenth century; but though the history of that church in Japan is one of intense interest, I can not dwell upon it in this article.

Thousands of Japanese accepted its creed with simple faith, to die, at last, the death of martyrs, and the religion of Christ seemed banished forever from our land. Not so, however; for two centuries later, in 1859, Protestant Christianity, as represented by the American Episcopal, the Presbyterian, and the Dutch Reformed Churches, entered our country to proclaim there the "kingdom of Heaven."

Government decrees would not allow the missionaries to preach the gospel publicly; and the people not only would not accept Christianity, but were hostile to the missionaries. Owing to these circumstances the Christian teachers were obliged to call to their own homes those who were hungering and thirsting after righteousness, to tell them the story of Jesus and his wonderful love.

In 1870 there were probably less than *ten* Protestant Christians in Japan, and it is said that these few disciples were poor, blind men and uneducated women; still they stood up for Jesus, bearing his "royal banner"—the vanguard of a Christian army. In 1880, ten years later, there were about five thousand Christians, I suppose, throughout the country; but these weak soldiers of the cross were bravely fighting, in the name of their Savior, with the enemies of the gospel. Though some were often cast down, the sound of victory was heard every day, and at last the cross of Jesus was firmly fixed on our shores, and the banner of salvation waved victoriously under oriental skies.

In 1887 the ranks had increased to *twenty thousand* professing Christians, with probably a Christian constituency of fifty thousand. The churches number two hundred and twenty-one; of these one hundred and forty-four are partly self-supporting, seventy-three entirely so. Contributions by Japanese Christians in 1887, for various purposes, reached the sum of $41,570.

Now thousands are giving their hearts to Christ, our Savior; teachers and missionaries are welcomed everywhere in Japan, and the people are earnestly seeking the truth. I believe that in a few years, all over the empire, in every city, town, village and hamlet, churches will be erected, (although, only thirty years ago, to preach the blessed gospel was prohibited), and all idolaters converted to Christianity, and all heathen temples swept away from our country. It is my personal belief that Japan will become the dominion of Christ within twenty-five years. Our national institutions and laws will be set upon the foundation of the blessed Bible, and mountain and valley throughout all Japan will echo the praise of "God our Father in heaven."

Soon may your stars and our sun, joined under the cross of Jesus, rule the night and day, and shine in the dark places of this world, until all lands that border the Asiatic sea, shall hail Jesus as a "Savior," and "crown him Lord of all."—*Gospel in All Lands.*

Religious Literature in the Home.

The following is from a sermon by Dr. G. H. Ide, pastor of Grand Avenue Church, Milwaukee, on a recent Sunday, in connection with a business-like effort made toward securing the *Advance* in every home:

"I think that we are unconsciously neglectful in this particular. There should be a Christian literature in each home. What is a Christian literature? It is a kind of literature which proceeds on the supposition that Christianity is true; that puts Christ at the head of all things, in heaven and earth, and makes him the goal of all true civilization and success. There are but few secular newspapers that rest on any such basis. You may find a sermon reported in them now and then, if there is some peculiarity in the theme, but when you turn to the editorial page, you may find the teaching of the sermon counteracted by the inculcation of aguosticism or some other skeptical philosophy. The secular newspaper is unreliable as a medium for imparting a knowledge of Christian work and influence.

"You will find people in the community who have the idea that the church is doing nothing of any moment for the renovation and uplifting of the world on its moral side. Where did they get this idea? They have had access to that kind of literature only, which is superficial and unsympathetic concerning the interests of the Christian Church. The church to-day is the conservator of all our highest concerns, national, social and domestic; but there are lots of people who have no conception of this fact. They think that a base-ball club takes the precedence of a church! The cause of this is largely due to the literature with which they have come in contact. The literature which they read says nothing about the church in any favorable mention, and so they conclude that its voice has ceased to make itself heard, and its life is well-nigh extinct.

"There are others who need to have their views broadened and deepened upon religious subjects. They do not appreciate the great schemes of Christian enterprise which have in view the extension of the kingdom of God on earth. Their point of view does not take in the whole field, does not sweep the whole firmament of light and truth, and so their vision fails to embrace the brightness and glory which is beyond. But few people keep up with the times in the Christian world. They are up in politics; up in commerce; up in material things; but behind in the affairs of religion. What is the present state of religion in the world? What are the signs of the times? What is the outlook? What are the achievements of Christianity in our own country and in other lands? Is the light spreading? How far has it spread? What are the reports from the frontier? What is the news that comes from over the sea? Is help needed at any point? Are the nations ripe for an onward movement? What questions break out of the sky, and reach our listening ears? How can we know what is going on unless we read? And how can we read unless we have a literature? And how can we have a literature unless we take the papers? And how can we have papers unless we subscribe for them? As a pastor, I want to see Christian papers and magazines in all our homes. I shall have a much easier time then, in some respects. You will not only get preaching on Sundays, but you will get the same during the week; for I look upon every religious newspaper and magazine as a preacher in the best sense. They are able to supplement the regular preacher, and furnish the details which would be difficult to supply in any other way. Every Christian should go out into the world armed with religious knowledge. Paul says that he should wear the girdle of truth. How can he put that girdle about him unless he keeps himself abreast of the progress that points to the ultimate triumph of Christ on earth? I fear there are many families in our congregations which have neither a religious paper or magazine in their homes.

"Those are good Christmas presents which take the form of a subscription for a religious family newspaper."—*Advance.*

FILL YOUR STATION.—If your station is a humble one, fill it to the best of your ability, and that is all that will be required of you. God only wants now and then a Paul, a Luther, a Calvin and a Moody; but he always wants, and the world always wants, a multitude of men and women ready to bury their lives in the tunnels and mines of society, away from the gaze of those who seek a less noble and a less enduring work. To a vast number of such self-denying, humble workers, like those "of whom the world was not worthy," the state, the church and society are most deeply indebted to-day; and though their names are unknown and their deeds are unsung, yet in the world to come they may have a fuller joy and a more blessed inheritance than many who are occupying a more conspicuous place, and seem to be doing a larger work in the world.—*Christian Inquirer.*

Beware of counterfeits. Salvation Oil will cure your aches and pains. Price 25 cents.

It is important to check a cough at once. Dr. Bull's Cough Syrup will do so. 25 cts.

The cause of Christ needs wise workers. There is a best way to do everything, though it be but to boil an egg, as Emerson somewhere suggests. If slip-shod work is not good enough for yourself, it is not good enough for God. We should realize that it is not only our duty to do what God sets us to do, but to do it in the very best possible way. There is no excuse for ignorance where intelligence is possible. The boy or girl who has the advantages of school has no excuse for using bad grammar. The Christian who can sit at Jesus' feet and learn of him has no excuse for ignorance of his will and way. We want to reach the day of development when it shall be considered a disgrace for the owner of brains not to use them, and in every part of the important work of life. To do less than one's best is a crime against oneself and one's Maker.—*Standard.*

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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There is no better remedy for these frequent diseases than Tutt's Pills, as a trial will prove. They should be found in every household. They are perfectly harmless, reliable, and can be taken without restraint of diet or occupation. Plain or sugar-coated. Sold everywhere. Price, 25c. Office, 44 Murray Street, N. Y.

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I am fifty-five years of age.

Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption;* was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FIGH,

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhœa, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer.* From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS J. BUCKLEY,

471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

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I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

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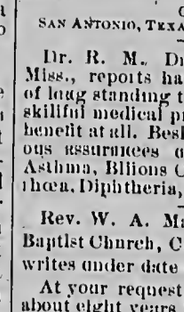
With Rice, Dorn & Co., 77 Camp Street.

NEW ORLEANS, Feb. 27, 1888.



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Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	9:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	5:40 p. m.	6:40 a. m.

SOUTH-BOUND.	No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:30 a. m.

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Arrives.	Leaves.
No. 1, Fast Mail, 9:00 a.m	No. 2, Fast Mail, 5:00 p.m
No. 3, Express, 8:25 p.m	No. 4, Express, 8:00 a.m
No. 5, Bat. Rouge accelation, 10:00 a.m	No. 6, Bat. Rouge accelation, 3:45 p.m

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Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 5 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

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	8:35 A. M.	7:00 P. M.
Baton Rouge Local	3:50 P. M.	10:00 A. M.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1..... 3:00 am	No. 2..... 5:00 pm
No. 4..... 6:25 pm	No. 1..... 8:00 am
No. 3..... 10:50 am	No. 6..... 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex... 7:00 pm
No. 1 F'st Ex... 7:20 pm	No. 6 Coast.... 3:40 pm
No. 5 Coast.... 9:05 pm	No. 2 Lim. Ex. 3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim.... 7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:35 am
B. Rouge, local. 10:00 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local.... 7:20 pm
No. 17 Local.... 6:50 am	No. 20 Califor.. 11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd. 11:00 am	No. 2, Lim'd..... 8:35 pm
No. 5, Fast Line. 6:30 am	No. 6, Fast Line.. 9:00 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 6:30 am	No. 6, Fast Line.. 9:00 pm

P. AND E. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive..... 8:30 am	Leave..... 4:00 pm

Sunday Schedule.

Arrive..... 7:25 pm	Leave..... 7:30 am

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—1889.—

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The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	Our price.
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
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" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
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REV. W. L. C. RUNNICUTT, D. D.

THURSDAY, JANUARY 24, 1889.

Briefs.

If you know a family in your charge, brother pastor, where this ADVOCATE does not go, could you do that family a better service, or one that would last longer, than to persuade the head of it to subscribe for the paper?

Stanley has been definitely heard from at last. A letter has been received at Brussels from him, dated Bumba, August 17. Though old, it is really the latest reliable news from the intrepid explorer; and all the information it gives us, that Stanley was at the above place, and well at the date given.

The Sunday-school is a very important part of the church, and pastors and superintendents should pray for special wisdom in selecting teachers. The infant class is the most important part of the Sunday-school, and requires the best teacher that can be found, because there is the proper beginning-place for nurture for the church. Lessons learned there are ineffaceable. Be wise, oh! ye pastors and superintendents, in filling these important places.

The disturbances at Wahalak, Miss., still continue. Lawless people seem bent on defying all law; whipping people and driving them from their homes. Gov. Lowry has instructed the sheriffs of Kemper and Noxubee counties to call out sufficient force to put down the lawlessness and bring the offenders to justice, promising all the aid in his power. Let the same promptness to put down such barbarism be shown in every such case, and the trouble will soon cease.

Thirty-one persons in Bath, Ohio, purchased tickets in the Louisiana Lottery to the amount of sixty-two dollars; and when the drawing came off, they were winners to the amount of *twenty dollars!* When people are assured by repeated trials that they can win nothing at this lottery, why do they persist in experimenting? Louisiana is the reproach of the world on account of this lottery, and yet it is kept up by persons beyond her boundaries. The abomination was foisted upon us by political trickery and bribery, and it is kept upon us by the covetousness of the people in other States. If left for us to support, it would surely die!

The General Missionary Committee of the Methodist Episcopal Church, at its recent session in New York City, passed this resolution:

Resolved, That each Bishop and each member of the General Committee be requested to make it convenient and part of his plan of work during the current fiscal year to attend and speak at twelve district missionary conventions.

If this resolution is carried into effect, there will be held about six hundred district missionary conventions during the year at which a Bishop or a member of the General Committee will speak on the subject of missions. There is nothing like rallying the people at such mass meetings. *We* might adopt something of that kind to our advantage. *Our* people need to be aroused, too, and we believe such meetings would be a means of arousing them.

Thoughts on Preaching.

These are the days in which "knowledge is increased." The ratio of general intelligence is much greater now than it has ever been. The increase of knowledge and intelligence is awakening thought in every direction. There are far more persons thinking now-a-days than ever before. Still it is true now, as it has ever been, the earnest *thinkers* are the *leaders* in every department of life. The preacher is called to be a leader, and, if he fulfills his call, he *must* be a *thinker*. Now, thinking is a very serious business, and it is very hard work. Emerson asked the question: "What is the hardest task in the world?" And his laconic reply to his own question was: "To think." It is much easier to skim along a placid surface and pluck floating lilies, than it is to put on the diver's helmet and go down into the depths after the pearls. To think to purpose requires the unsparing use of our best abilities, and demands the unstinted expenditure of our best energies.

When we reflect upon the object of preaching, that it is for the salvation of spiritual beings, any one of whom is of more value than the whole material universe, we see that the preacher has an incentive to think that other men do not have.

Not long since, the *Wesleyan Christian Advocate* spoke of "much random talk that is called preaching." The use of such a phrase is justified by the fact that a good deal of the preaching of the day shows a lack of deep and earnest thinking. If a man *thinks*, he will hardly talk at random. We know that it is the deliberate judgment of the pew that there is a good deal of such "random talk" in our pulpits. It avails nothing to say that the pew can not judge of the quality of a sermon. The preaching is done to the pew, and the pew is a pretty good judge as to the effect of the preaching upon itself; and when it says that much of the preaching is poor in quality, it is time for the pulpit to seek for the causes of that poverty and endeavor to apply the remedy.

When a man is called of God to preach the gospel, and is in conscious contact with the Divine Spirit, there can be but one cause for poor preaching, and that is, superficial thinking *along the lines of gospel facts and truths*. If a man don't know these, he can't preach, no matter how learned he may be in other things. The facts and truths of religion constitute the preacher's capital. They must be the essentials of his knowledge. Other kinds of knowledge are of value to him only as they can, by the processes of mental and spiritual assimilation, be saturated with the spirit of the gospel. We are getting out of patience with the never-ceasing exhortations to the preachers to learn everything. We say, "No; don't do it!" The "intermedlers with all knowledge" somehow don't round-out well. The habit that seems to be coming in of lugging everything into the pulpit is creating a sort of preaching that is making infidels by scores! Men and women go to church to hear the grand facts and consoling truths of religion *proclaimed* as the messages of a loving Father to his heart-hungry children, and they are treated to a "discussion" of a subject that has wearied their patience during the whole week in the newspapers and magazines, and they go away from the house of God unfed, disappointed and disgusted. Of all the travesties in the world, "discussions" in the pulpit take the palm. And the idea of discussing truth, God's propositions, is an absurdity. Nothing can be discussed without throwing doubt upon it. When the hearer listens to a preacher *trying to prove* the truth of his message, the wickedness of his heart causes him to incline to the other side of the question, and then doubts begin to come in and to grow. The preacher's business is to *proclaim* the truth, not to discuss it.

Of all men in the world the preacher needs to be a specialist. He is called and qualified to do *one* thing. His Maker and Master says to him: "Preach the gospel!" That is his *only* work. He is to *know* the gospel, and then proclaim it to his fellows. To know it, he must *think himself* down into its lowest depths and up into its loftiest heights. Gospel themes are the greatest of all themes! Gospel facts are the grandest facts in the universe. Though they appear plain and simple, when earnestly studied they are seen to be pervaded through and through, and permeated in every direction with the nature and character of God. The simplest gospel fact is a record of *God's presence* at that point. The simplest gospel truth is a revelation of God in the exhaustless riches of his grace. The truth and the fact are to be studied until this grand discovery bursts upon the soul. When that happens, the preacher has got hold of something to preach. We too seldom study our text for the purpose of finding "God in Christ, reconciling the world unto himself," in that text; and yet that is the gospel that underlies all Scripture. Sometimes the very simplicity of the themes and facts causes us to pass over them in a superficial way, when, if we would look closely, we would see God beaming upon us out of that simplicity. When he shines upon us out of our texts, we can not preach otherwise than with power. The truth is, Christ is at the bottom of every fact and theme of Scripture, but it takes earnest and thorough and, sometimes, painful thinking to get down to that point; but the freshness and power that come over a man who has got down to where Christ is compensates him richly for the toil of the passage, and furnishes him grandly for his pulpit effort. He who halts in his thinking before he reaches that point may give his hearers an "interesting discourse," but it will not be a *proclamation of truth* filled with the throbbing life and intense love of Christ.

Comparative Growth of Populations and Religions.

We have been much interested in two articles on this subject in the January number of the *Gospel in All Lands*. The comparison is made between the years 1786 and 1886. In regard to population, the increase in China, Japan, Korea and their dependencies in 100 years has been, in round numbers, 157,500,000; in the Greek Church Powers, 90,400,000; in the Roman Catholic Powers, 72,900,000; and in the Protestant Church Powers, 311,700,000. There has been no increase in populations belonging to Mohammedan Powers. There has been a decrease in nations holding Polytheism from 70,000,000 to zero, and in those holding Fetichism from 175,000,000 to 130,000,000. So that the populations of these various countries have increased in one hundred years about 600 millions. The population of the world, then, has increased at the rate of 6 millions a year. The population at this present time is reckoned by the best authorities to be about 1,430 millions.

The prevalent forms of religion are: Christianity, Mohammedanism, Buddhism, Hinduism, Judaism and Parseeism. Christianity is seen under *three* forms: Protestantism, Roman Catholicism and the Greek Church. Protestantism claims 130 millions of adherents; Roman Catholicism, 190 millions; and the Greek Church, 75 millions—making 395 millions of adherents to Christianity. Mohammedanism claims 185 millions of adherents; Buddhism, 420 millions; Hindnism, 190 millions; Judaism, 7 millions, Parseeism, less than one million; and the idolators are estimated at 230 millions. From these figures these facts are brought out: Protestantism is the profession of 1 in 11 of our race; Romanism, of 1 in 7⅔; the Greek religion, of 1 in 17; Mohammedanism, of 1 in 7½; Buddhism, of 1 in 3½; Hinduism, of 1 in 7 5·6; Polytheism, of 1 in 5¾. Buddhism has three times as many adherents as Protestantism; Polytheism has twice as many, and Romanism, Mohammedanism and Hinduism are each numerically stronger than it is. Buddhism numbers as many disciples as all forms of Christianity united. Thus it appears that Christianity is received by less than one third of the human family. Thus more than 1,000 millions of our race are yet without a knowledge of the true God and his blessed gospel. Multiply the population of the United States by 17, and we will have the number of heathen in the world at the present time. This is an appalling picture. But there is a gleam of light even in these figures.

Counting from the day that Luther nailed his 95 theses on the door of the Church of All Saints, at Wittenberg, to the end of 1888 is just 371 years. At that date there was not a Protestant in the world; now there are 130 millions. This is an increase of over 350,000 for each year of the 371 years. No other form of religion can show such a rate of increase. The rate of increase is growing with every year; and though the odds are largely against her, Christianity has started out to conquer the whole earth, and by the gospel of Christ's love she will do it; and let every reader of the ADVOCATE lay to a helping hand. God has said: "As I live, my glory shall fill the earth."

The Parker Loan Fund.

We are indebted to Bro. I. Z. T. Morris, the secretary, for a copy of the Minutes of the last session of the Texas Conference. The Minutes are in good style, and conveniently arranged for reference. We call the attention of the Louisiana Methodists to the action taken by the Texas Conference on the subject of the Parker Loan Fund:

Resolved, That this Conference will unite with the Louisiana Conference in the effort now being made by that Conference to raise a loan fund of, at least, $5,000, to be known as the Parker Loan Fund, and designed as a memorial of Bishop Linus Parker, deceased, and to be paid to and administered by the Board of Church Extension, of the Methodist Episcopal Church, South, as are its other named loan funds under the provisions of the Discipline and the loan fund rules of said Board.

Resolved, That the Board of Church Extension of this Conference be, and it is hereby authorized to provide for a canvass of our territory by the secretary of the General Board, and one or more of the Bishops during the ensuing year, and that Bishop Duncan and Dr. Morton are hereby invited to make said canvass.

Resolved, That our Conference Board is hereby empowered to make *such other arrangements* as may be necessary to carry out the design of the Conference in this matter, and secure the raising of said Parker Loan Fund.

This movement, inaugurated by the Louisiana Conference a little more than a year ago, is now taking definite shape, and the promise of success is hopeful. As we have already informed our readers, over one thousand dollars were pledged at our last session, and Bro. Morris writes us a private note, saying that he intends to start the proposition in the Texas Conference to be *one* of *ten* to give a *hundred* dollars to this fund. When he gets his hundred, we hope the brethren over there will keep the proposition going on up into the thousands. Meantime, we hope our own Board will provide for a canvass of Louisiana for the same fund. Dr. Morton and Bishop Galloway, on a canvass in Mississippi for the Paine Loan Fund, raised between 7,000 and 10,000 dollars. We do not see why more may not be raised in Texas and Louisiana for the Parker Loan Fund. It is the most beautiful and lasting monument that can be reared to the memory of our sainted Bishop; and his memory is worthy of the most beautiful and lasting monument that *can* be reared. We trust that every Louisiana Methodist will contribute to the building up of this fund to proportions that will make its influence felt all through the coming years of Methodism in the Southwest.

Constitutional Amendment Needed.

The newspapers and the lawyers are now discussing a question of vital importance to the whole country—the question of marriage and divorce. When we consider that the family relation is the most sacred relation on earth, and that the home, which that relation creates is the foundation, and only foundation, of good society and good government, and that both the family and home have their origin in marriage properly guarded by law, we at once see the necessity of some uniform law on that subject, which shall govern alike all the citizens of this great country. The diversity of State laws on this subject has brought the country to a condition of things that is deplorable and wicked in the extreme. What is a crime in one State may be lawful wedlock in another. Can anybody give a reason why "marriage should not be one and the same, or why divorce should not be one and the same all over the country"? The New York *Herald*, discussing this subject, says:

The evils that result from these loose and conflicting laws are simply national perils. They are rapidly increasing, and must continue to increase until checked.

The only remedy is a uniform law—one system of marriage and divorce from ocean to ocean, from lakes to gulf. Such a law can come only from Congress. To enable that body to enact it, the Constitution must be amended.

An amendment requires a two-thirds' vote of Congress and the approval of three-fourths of the States. Let it be carried through Congress at once and submitted to the States for ratification.

Congress is now empowered to pass uniform laws relating to money, mails, commerce, bankruptcy, naturalization and copyrights. Are matters of trade more important than the relation which touches the very foundation of our social institutions? Is the shop of more concern to the nation than the home—pursuit of gain more sacred than purity of domestic life?

Let the press and the pulpit of the country arouse the people to the danger that threatens them. Let every State Legislature demand of Congress the constitutional amendment so essential to the national welfare.

The continued use of certain members of the body creates ease in their use and development in strength. A long use of certain mental faculties develops facility in use and growth. So in the faculties of the soul. The reverse process is also just as true. Failure in use begets weakness and death. In spiritual life failure to use the soul faculties generates backsliding, and backsliding glides imperceptibly into spiritual death. How many thousands are using their physical and mental powers to good advantage, and, at the same time, are failing to use the faculties of their souls, and are slowly dying the death? Reader, how are you using your soul powers?

Notes.

The *Presbyterian* is a paper published in Philadelphia. The subscription price is $2 65, less 65 cents to ministers. At the head of the obituary column is this sentence:

"All obituaries over three lines to be paid for in advance at the rate of ten cents for every six words."

There are *seven* obituaries in the issue from which the above words are clipped, and the *seven* make just seventeen lines. That has some resemblance to Scripture obituaries.

No doubt many of our readers have made new resolutions for the government of the conduct during the present year of grace. A valued exchange gives the following list of things to make better this year:

(1) Yourself; (2) your home; (3) your neighborhood; (4) your church; (5) the mid week prayer meeting; (6) your social gatherings and entertainments; (7) your Sunday-school; (8) the value of your own personal influence; (9) the prevailing public opinion; (10) to some extent at least, the world itself.

One of the best recipes for a happy year is contained in the following extract from an exchange. Will not every reader of the ADVOCATE commit it to memory and practice it daily?

Pleasant smiles; gentle tones; cheery greetings; tempers sweet under a headache, or a business care, or the children's noise; the ready bubbling over of thoughtfulness for one another—and habits of smiling, greeting, forbearing, thinking in these ways, it is these above all else which make one's home "a building of God, a house not made with hands."

It has always seemed to us that the prayer meeting is a most valuable means of grace. Coming in the middle of the week, when we begin to grow weary with the struggle, it has strengthened the soul just when it needed power. By some it is considered a pretty good spiritual thermometer, showing the real condition of the spiritual state of church members. By another it is spoken of on this wise:

You can tell a real bee, as some one has said, from the cleverest bee of artificial make by simply putting a drop of honey down in front. The real bee will go for the honey. You can tell a true spiritual Christian from one for convenience or "for revenue only" by just dropping a prayer meeting down in the forefront. Other things being equal, the genuine Christian will go to the prayer-meeting.

How is it, reader? Do you go for the honey? It will do your pastor good, and your family good, and your neighbors good, and your own soul good to be a regular prayer-meeting goer.

The *Southwestern Methodist*, in a ringing article which discusses one of the greatest of church problems, says this:

We believe the best thing to do is lay upon the hearts of our church members the needs of the unfortunate, and the duty we owe even to the vicious and the vile, and inspire that missionary spirit that seeks the poor. We meet in elegant churches and discuss this problem of the poor when the poor are not sought by us, and are not even welcome in our congregations. If our own members take us to be in earnest in our pleading for the poor, and go out to seek them, and are found laboring in missions, or holding prayer meetings Sunday evenings, they are, perhaps, reminded that it were better to be in their pews at the church service.

We can not substitute any sort of machinery for personal sympathy, nor any effectual methods to take the place of God's spirit in its operations upon the heart. What we can do by public movements should be done, but the greatest and best work is after all, just that quiet work of faith and love to which the way is always open.

There never was such a demand for ministers of the gospel as there is today, and the burden of the cry is for ministers of a peculiar kind. We clip the following note from the *Congregationalist* with the hope that our young ministers, as well as those who are candidates for the ministry, will give it a prayerful pondering:

We have been specially impressed lately with the almost uniform demand on the part of churches for the minister who shall have attractive qualities as a speaker, such as will draw in a congregation. After making sure that a man preaches the real gospel, the next query is almost certain to be, Can he interest and hold the people? This demand seems to come both from city and from country and from the small churches as well as the large ones. Good pastoral and social qualities are desired, of course, but the most imperative demand of all seems to be for a man with positive pulpit power. The question is not whether he has taken the fourth year in the seminary, or even the full regular course, or whether he is familiar with the higher criticism, or what he knows Hebrew and Greek thoroughly, but rather whether the common people will hear him gladly. Young men who have the ministry in mind will do well to make note of these facts and give them due weight in their preparatory work; for while some may thus be turned away into another calling, other young men who have gifts as thinkers and speakers may feel a new inspiration to fit for the ministry, even though they can not take a full course of study.

Personals.

We are indebted to Dr. Witherspoon for an invitation to the Upper Bethel, to-morrow night (Friday), to hear a lecture by Rev. David Sessums, on "Agnostic Fiction and the Infidel Biographers of Christ." The progam has this significant item: "Lecture, one hour." The admission fee is fifteen cents.

The New York *World* has dispatched the celebrated Thomas A. Stevens, who made a tour of Asia on a bicycle, to Africa to look up Stanley and some other things in the "Dark Continent."

The last *Interior* gives its recipe for a quick reformation of the world. It says, "The quickest way to reform the world is to go in for a thorough cleaning up of one's own neighborhood."

Bishop Galloway passed through our city last week from the Florida Conference. We did not see him. We remind our readers that the Bishop has several letters about Mexico and some other matters in store for them

A private note from Rev. Wilson Moore, of our Conference, says he is now in Monticello, Ark., on leave of absence for his health. We trust our young brother will find entire restoration.

A dispatch from Arcadia, La., last week, announced that about 100 families of immigrants had arrived there within a week, and as many more were expected within the next week.

We have received an invitation and ticket of admission to the Florida International and Semi-Tropical Exposition, which opens at Ocala, Fla., January 29, and closes May 1. Our thanks are hereby tendered to George W. Wilson, president, and J. O. Clarke, secretary, of the Exposition Association.

A brother, who this year occupies an entirely new field, writes to us: "I am deeply in sympathy with your work and will get every subscriber I can. I see no reason in the world why 10,000 subscribers may not easily be gotten for so excellent a paper as our ADVOCATE." That expression of sympathy cheers us. If the preachers will work heartily, the 10,000 will be reached, and thou the paper will be "more excellent" than it is now!

Don't forget the request of the publisher to send him on postal card, sent you for the purpose, the names of the postoffices within your work.

We see that the editor of the NEW ORLEANS ADVOCATE has been treated to a new and handsome beaver overcoat, and now he says that he needs a slick silk hat to go with his overcoat. When the new hat is secured, Bro. Carter intimates that he will be the best-looking editor in the church. We suggest that some one send him the hat; for we are certain that he needs all the improvement that a new coat and hat can give him.—*Alabama Advocate.*

Bro. McCoy "slipped up" that time. We said not the "*best*-looking," but "the most *distinguished*-looking editor in the church." *That* word may look either way. *And we have received the hat!*

Postal Card Reports.

—Mrs. A. Lou Edgar writes from Waynesboro, Miss., January 14: "Enclosed please find $5, as proposed, to purchase an organ for the church at Nantziang. Thanks to you for publishing my letter, and that of Mrs. Wilson, by way of emphasis to mine. Please accept my best wishes and best efforts for the circulation of the ADVOCATE."

—Rev. A. T. Galloway writes from Bellevue, La., January 13, 1889: "Preacher and people are at work in good earnest. The good people of Bellevue, where we have but twenty-seven members, and but few people in all, but harmony, gave the occupants of the parsonage a pleasant surprise in the way of a pounding on the eleventh. So many good and wise things were brought—supplies for the temporal wants. We appreciate them for their material worth, but, most of all, as tokens of the esteem and sympathy of these good people. How these things draw and bind us to them! How they lighten and cheer and brighten! How they help the preacher to bear his burden and do his work. God bless those people!"

—Rev. J. W. Malone, writing from Minter City, Miss., January 15, says: "I am sent this year to Minter City and Strathmore, two churches on the Talahatchie river. This is my first appointment in the 'bottom.' The weather so far has been very fine, so I have had opportunity both to preach and see. The land is most certainly the richest of the rich, and I have found the people the cleverest of the clever. In addition to being warmly received and having every need supplied on my arrival, the first Quarterly Conference, on last Saturday, assessed $1,000 for my support, with the assurance that every cent of it will be paid. May this auspicious beginning be but the prelude to a happy and prosperous year! I hope to do a good work for the ADVOCATE in my new field."

—Rev. W. Wimberly writes thus from Donaldsonville, La: "We are moving off well with the work on this charge. One new Sunday-school has been organized; twelve new members received into the church; some missionary money collected, and a fine outlook for building a Methodist Church at Bayou Goula. My first subscription was a round hundred-dollar bill. You may be called on to dedicate another church before September on my work. Consider yourself invited to preach the dedication sermon. If my health improves, and it has for the last three months, the church will be built and paid for before our next Conference. My faith is unwavering, my charge is strung, and I expect to do great things for God and the church this year. Oh, for a baptism of the Holy Ghost all over our Conference!"

Books and Periodicals.

BOOKS.

FUTURE PROBATION EXAMINED. By Rev. William DeLoss Love. 12 mo, cloth, pp. 332. Price, $1 50. New York: Funk & Wagnalls.

The author's purpose is to disprove the dogma of after-death probation. In the discussion of this subject he takes in the status of infants, condition of the heathen, intermediate state, resurrection of the dead, day of judgment, destiny of the wicked, etc. As usage determines the meaning of language, the author has evinced profound research in collating a great mass of testimony, bearing on these points, from the four following sources: (1) Christ, the great Teacher; (2) the inspired apostles; (3) uninspired writers before Christ; (4) the early Christian fathers. This Patristic testimony alone is well worth the price of the book. The work belongs to the realm of dogmatic theology, and some of its positions are debatable. But every Bible student can afford to examine both sides of so vital a question.

THE CHINESE AND THE CHINESE QUESTION. By James A. Whitney, LL.D., Counselor at Law. Second edition. Tibbal's Book Company, New York.

THE JAPANESE WEDDING. By W. M. Lawlace. Harold Roorbach, New York. Price, twenty-five cents.

TROPICAL AFRICA. By Henry Drummond. The Humboldt Publishing Company, New York. Price, fifteen cents.

BURNS AND SCOTT. By Thomas Carlyle.

TAMING OF THE SHREW. By Shakespeare. Cassell's National Library. For sale by George Wharton, this city. Price, ten cents each.

TWO GENTLEMEN OF BOSTON.

THE CONFESSIONS OF CLAUDE. By Edgar Fawcett. Ticknor Paper Series. Ticknor and Company, Boston. For sale by Wharton, this city. Price, fifty cents each.

PERIODICALS.

—The Popular Science Monthly, for January, has several fine papers. The Guiding Needle on an Iron Ship, by Lieut. Lyons, U. S. N.; Town Life as a Cause of Degeneracy, by Dr. G. B. Barrow; Genius and Talent, by Grant Allen; Science and Its Accusers, by W. D. Le Sueur; Ganss and the Electric Telegraph; The Sacrifice of Education, are the principal articles. D. Appleton & Co., New York. Price, $5.

—The Chautauquan begins the new year with some of the very best reading to be found anywhere. Dr. Flood, Bishop Maltalieu, Senator Blair, Grace Dodge and Olive Thorne Miller are some of the contributors to this number. The price of this monthly is only $1 50 for ten numbers. Dr. T. L. Flood, Meadville, Penn.

—An engraved portrait and an interesting sketch of the literary career of Mary Mapes Dodge, the author of Hans Brinker and other popular books, and the editor of St. Nicholas, form the leading feature of the January Book Buyer. Second only in interest to this paper is a full description of the home life of George Meredith, which is accompanied by an engraved portrait. The same number contains portraits of Walt Whitman and of the poet Whittier, whose eighty-first birthday was just celebrated. The other departments of the number are maintained at their usual standard. Published by Charles Scribner's Sons, New York; ten cents a copy, $1 a year.

—The Treasury for Pastor and People enters upon the new year with an excellent number. It has four full sermons by Drs. Wharton and Talmage, and Revs. Arthur Ritchie and Peyton H. Hoge. The Bishop of Ripon, Revs. Meyer, Mackay and Deemer furnish the Leading Thoughts of Sermons. Dr. C. S. Robinson's article on The Praise Service—an Evening with Isaac Watts; Prof. Wolf's article on The Savior's Prayer; Dr. Munger's article on The Scientific Study of the Bible; and Rev. W. Adriance's article on The Child at the Family Altar, are each full of important, suggestive, timely thoughts worthy of very serious consideration. The Editorials on The Broad Range of the Gospel and on Gospel Duties show the wide latitude of pulpit teaching. All departments are well filled. Yearly, $2 50. Clergy, $2. Single copies, 25 cents.

—The Sidereal Messenger. If any of our readers are interested in the study of the heavens, we suppose this monthly will be a good periodical to read. It can be had for $2 a year. W. W. Payne, Carleton College Observatory, Northfield, Minn.

—Wide Awake, for January, is the New Year's number, and is full of good things which will delight all our little cousins. The adventures of David Vane and David Crane are continued. There are also Chapters III. and IV. of Five Little Peppers Midway. The Legend of William Tell is specially interesting. A new department called, Men and Things, has been added which will give an added interest to this popular young people's monthly. D. Lothrop Company, Boston. Price, $2 40.

—The Gospel in All Lands. The January number of this missionary monthly is decidedly the best we have seen lately. The articles are all timely. The Missionary Ships is a very interesting paper, giving the picture and history of each ship that has gone into missionary service. Religions Affecting National Progress, and Religious Condition of the World, are articles to be closely studied. They contain valuable information. The What and Why of Missions. The Missionary Spirit. Religions Outlook of the World, are all papers of value. This is the organ of the Missionary Society of the Methodist Episcopal Church, published at 805 Broadway, New York. Price, $1 50.

The Quiver, for February. Christian Work Among the Cree Indians, is the title of the opening article, and this is followed by A Sermon on Salt, by the Rev. Michael Eastwood. And, then, we have a paper of purely theological nature on God's Preventing Goodness. Santa Claus at Clifton Cottage, is a very pretty story, which is followed by a paper, on The Joy of Christ. Prof. Church's thrilling papers, To the Lions, are continued. Prof. Blaikie writes of Presbyterians in Council. There is an illustrated paper on Some Little-Known Biblical Treasures, and a bundle of Short Arrows of more than usual interest. Cassell & Co., New York, 15 cents a number, $1 50 a year, in advance.

—Boston Musical Herald, for January, besides other good things in the musical art, has an appreciative article on that prince of music publishers, Oliver Ditson, lately deceased. There is a paper on, The Adaptation of Tunes to Hymns, which contains some ideas that ministers and choirs ought to read. There is also a fine tune set to Thomas Moore's hymn:

"Thou art, oh, God, the life and light
Of all this wondrous world we see."

Musical Herald Company, Franklin Square, Boston. Price, ten cents a number.

—The January Home Maker sustains the high character achieved by the former numbers of this new monthly. The different departments are well filled with choice matter, suitable for developing a real home. We commend the Home Maker to all our households. Edited by Marion Harland. Published by the Home-Maker Company, New York. Price $2 a year; 30 cents a number.

PAMPHLETS.

—The Sign of the Times. This is an address delivered at the First Methodist Church in Chicago, under the auspices of the Western Society for Psychical Research, by Prof. Elliot Coues, M. D. Religio-Philosophical Publishing House, Chicago. Price, fifteen cents.

—The Coming Slavery, The Sins of Legislators, and, The Great Political Superstition, by Herbert Spencer. Humboldt Publishing Company, New York. Price, fifteen cents.

Read the Victory Won by the Singer Manufacturing Company.

Baton Rouge, La., Oct. 27th, 1888.
Mr. S. E. Rundle, Agent.
The Singer Manufacturing Company,
New Orleans, La.

Seven First Premiums awarded The Singer Manufacturing Company after thorough investigation of the machines in operation before the Committee. J. M. TRACY, in Charge.

Cincinnati, Ohio, Oct. 31st, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

At the Cincinnati Exposition, The Singer Manufacturing Company awarded the only Gold Medal on sewing machines, receiving three silver and three bronze medals for special machine, and for work done on sewing machines. C. F. ELLIOT, Agent.

Summit, Miss., Nov. 2nd, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

First Premium awarded The Singer Manufacturing Company for best sewing machine and best display of machines at Summit, Mississippi, Fair. G. W. STEM, in Charge.

Shreveport, La., Nov. 9th, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded five diplomas and three First Premiums at the Shreveport Fair over all competitors. A. L. BALDWIN, in Charge.

Jackson, Miss., Nov. 15th, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded all the diplomas and premiums offered at the Mississippi State Fair, held at Jackson, over all competitors. W. H. STOWELL, in Charge.

San Antonio International Fair Grounds, November 23rd 1888.
Mr. S. E. Rundle, Gen'l Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded Nine First Premiums over all competitors for Best Family Sewing Machine with Oscillating Shuttle.
Best Shuttle Sewing Machine.
Best Single Thread Machine.
Best Manufacturing Machine for cloth and leather.
Best Button-Hole Machine.
Best display of Sewing Machines.
Best display and variety of work done on Sewing Machine.
Best piece of etching done on a Sewing Machine.
Best piece of embroidery done on a Sewing Machine. E. SCRUGGS, Manager.

Fair Grounds, Anite City, La., November 26th, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded diplomas for best Family Sewing Machine and for best display of Sewing Machines at the Florida Parishes Fair. G. W. STEM, in Charge.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Encouraged.

The publisher here acknowledges the many letters and words of encouragement he is daily receiving, and begs to assure the writers that he values these good wishes and benedictions more than money. These letters of kindly words are invariably accompanied with new subscribers or renewals for the ADVOCATE, which means greater prosperity for the ADVOCATE and help for the orphans and veterans of God's church.

Make an early start, brethren; let there be no disappointment at Conference when the publisher is expected to divide the $2,000 among the three Conferences. Give him the 10,000 subscribers, and he will not fail on his part. *Begin early.* Do not put the claims of the ADVOCATE off until the middle or last of the year. Send in the new subscribers at once.

For the Organ for Nantziang, China.

Mrs. A. Lou Edgar	$5 00
Two Ladies at Smith Sta., Miss.	1 00
Miss S. M. Sullivan	1 00

Important Notice.

All applications for aid to the General Board of Church Extension must be on file in our office on April 1, 1889. They can not be tabulated so as to give a full and fair hearing to each in less time than ten days, and hence the rule of the Board, which is inexorable, and will be rigidly adhered to.

Blanks for applications for help, by gift or loan, for churches or parsonages, can be had free by addressing

DAVID MORTON, Secretary.
705 W. Chestnut St., Louisville, Ky.

That Organ.

MR. EDITOR: I noticed Mrs. Edgar's letter in ADVOCATE, of last week, and write to say that the ladies of the North Mississippi Conference are raising money to buy that organ. Mrs. Fant, of Holly Springs, wrote to us, saying they had raised fifteen dollars at Holly Springs for that purpose. We expect to send on twenty dollars, which will include a contribution from the juveniles.

We have not heard from other societies, but do not doubt that they will follow the good example set by Holly Springs and Greenville.

Respectfully yours,
CORRESPONDING SECRETARY,
Greenville Aux.

Notice.

By this time each preacher knows the amount of his educational collection. Please collect the money at once, and send to Rev. T. K. Fnunt LeRoy, treasurer, Ruston, La. Send by registered letter or by postoffice money order. Do not wait till the close of the year. The entire amount is already appropriated and should go at once into the designed channel.

J. A. PARKER,
Pres't Board of Education, La. Conf.

The New York *Herald* seems to have sharp eyes, as witness the following:

The clergyman sees more of the under than of the upper side of human experience. If there is a skeleton in any family, it is always exhibited in his presence; any fond, it is generously bestowed on his attention. His memory is simply a museum of *bric-a-brac*, rare specimens of monstrosities, dwarfed, twisted, broken hopes, and an assortment of miseries which would drive most men into the madhouse. He is the honey that attracts all the bores and nuisances within the radius of a day's travel. New schemes for redeeming the world in twenty-four hours; double-back-action, patent-lever reforms; spiritual crankism in its infinite variety of shapes, each more stupid than the last; revelations by people who were foreordained to turn the world upside down, and who want to begin the work next Sunday in that minister's pulpit—these are only specimens of the ugly, outrageous, bungling matters with which he has to deal.

Prevent Attacks of Fever.

We ask but a glance at this, and it will pay any sufferer from liver complaint, enlarged spleen or ague cake, bilious affections of any kind, deranged secretions, prostration from dissipation, constipation, dropsy, or any affections where liver, bowels, blood and stomach are involved. A guaranteed cure for all this class of diseases is offered in J. & G. Maguire's Cundurango. Doctors are astonished and invalids delighted.

Publisher's Department.

Notice.

If this notice reaches the eye of any preacher who has not received a circular letter from the publisher, enclosing a postal card for reply, it is because of some failure in the address or mails; and the publisher would be pleased to know of such.

Respectfully,
J. G. GRANT,
Publisher.

Lightning-rod agent—It's dangerous to be under this tree in a thunder-storm. One of us might get killed. *Victim*—Well, if you are killed, you won't be able to talk any more; and if I am killed, I can't hear you. So I guess we'd better stay.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

THE
Southern Insurance Com'y,
OF NEW ORLEANS.

SIXTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1888:

PREMIUMS RECEIVED.

On fire risks		$383,988 88
On river risks		18,607 02
On marine risks		14,561 08
		$417,156 88
To add—Unearned premiums of 1887		83,897 75
Total premiums		$501,054 63
To add—Interest and profit and loss		21,489 51
Total income		$522,544 14
To deduct—losses paid:		
On fire risks	$158,752 68	
On river risks	2,298 81	
On marine risks	5,717 77	
Total losses paid	$166,769 21	
Return premiums and cancellations	46,198 01	
Commissions	58,744 51	
Reinsurances	24,985 75	
Taxes and licenses	6,928 12	
Expenses home office and agencies, salaries, Fire Underwriters' Association, Insurance Patrol and Babcock engines, rent, advertising, etc.	37,044 68	
Total disbursements		$340,670 28
Surplus		$181,473 86

Distributed as follows:

Reserved for unexpired risks	$102,433 94
Reserved for adjusted and unadjusted losses	$ 37,500 00
Sundry unpaid accounts of December, 1888	1,699 27
Profit and loss	42,840 65
	$184,473 86

ASSETS.

At their market values—	
Cash in banks	$ 26,132 59
Cash in office	14 28
$25,000—United States 4 per cent. coupon bonds	31,625 00
$119,000 City of New Orleans consolidated bonds (Crossman issue)	132,090 00
$56,000—City of New Orleans premium bonds	121,260 00
$20,000—Louisiana 4 per cent bonds	26,556 00
Demand loans secured by collaterals	24,659 98
One share N. O. Produce Exchange	75 00
One share N. O. Sugar Exchange	175 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Deposit with N. O. Fire Underwriters' Association	150 00
Premiums in course of collection	50,789 14
Furniture and fixtures, safe, etc.	2,000 00
	$186,095 99

LIABILITIES.

Capital stock	$300,000 00
Reserve fund	9,714 86
Dividends uncalled for	2,208 00
Reserved for unexpired risks	102,433 94
Reserved for adjusted and unadjusted losses	37,500 00
Sundry unpaid accounts of December, 1888	1,699 27
Balance (exclusive of July, 1888, dividend)	32,539 92
	$486,095 99

The above statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, Pres't.
SCOTT MCGEHEE, Sec'y.

Sworn to and subscribed before me, New Orleans, Jan. 15, 1889. M. T. DITTOS, Notary Public.

We, the undersigned, members of the Finance Committee of the Southern Insurance Company, of New Orleans, hereby certify, after a careful examination of the assets of the company, that the above is a correct statement of the same.
(Signed) JOHN T. MOORE, JR.,
J. B. MENGE,
F. G. ERNST,
THOS. J. WOODWARD,
MORRIS SCHWABACHER.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay to the stockholders on demand the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock, and to carry the sum of $15,285 14 to the credit of the reserve fund. SCOTT MCGEHEE, Secretary.

New Orleans, Jan. 15, 1889.

DIRECTORS.

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Coffee, Sugar, Molasses and Rice—Our Specialties

MISCELLANEOUS.

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SEWING MACHINES.

The New Singer Automatic (Single Thread). "It runs with a breath."

The New Singer Vibrator. More modern, lighter running and simpler than any other

The New Singer Oscillator. Scientifically and mechanically perfect.

6,500,000 LADIES
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Every successful machine ever built contains one of these three principles. Each kind is sold on easy payments, equipped with the latest improvements and attachments for all kinds of family sewing.

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PREMIUM OFFER—Every purchaser of Standard Patterns amounting to 50 cents, or more, will be presented with a copy of *The Standard Fashion Catalogue* (regular price, 20 cents) the most beautifully illustrated Fashion Book extant.

Needles for all Sewing Machines and parts for the Singer.

Send for Price-list and Catalogues.

THE SINGER MANUFACTURING CO.,
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Life-Size Crayons at Very Moderate Prices.

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Prompt and Careful Attention Given to All Business Entrusted to Us.

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Mention the ADVOCATE when you write.

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Now is the time for good resolutions. Resolve to lose no time in procuring one of Ditson & Co.'s excellent Music Books; all first-class, and these among the best. For ONE DOLLAR you can secure the new

POPULAR SONG COLLECTION, 37 songs;
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When writing, mention this paper.

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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

Mention this paper.

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UNDERTAKER.
METALLIC CASES and CASKETS of the best Manufacture, Ornamental Cases and Caskets of every variety and design constantly on hand.
Carriages and Fully-fits for weddings and all occasions.
271 CAMP STREET, bet. Calliope and Delord,
NEW ORLEANS.
Funeral attended to in person by the proprietor, and he hopes by strict attention to obtain a share of public patronage.

MISCELLANEOUS.

Buy Your Piano or Organ

—FROM—

PHILIP WERLEIN,

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Oldest and Best-Known Music Store,

135 CANAL ST., New Orleans, La.

He Will Take Back any PIANO or ORGAN He Sells You, not to Your Satisfaction, any time within Six Months.

World's Best and Leading Pianos,

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Weber, Mathushek, Mason & Hamlin Pianos,

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GOOD and DURABLE PIANOS Are the

Cable & Sons and J. P. Hale & Co.,

Guaranteed for 5 years. Sell from $250 to $400.

A Beautiful Style at $350.

Terms: $10 Cash, and $10 a month until paid. Stool and Cover included.

Celebrated MASON & HAMLIN, FARRAND & VOTEY ORGANS, From $22 to $800.

Beautiful Organ, 7 Stops, $55.

Terms: $5 Cash, and $5 per month until paid.

Beautiful Organ, 10 Stops, $60.

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LIBERAL TERMS MADE ON OTHER STYLES.

Everything Kept in the Musical Line at Lowest Rates.
Discount to Preachers, Teachers and Schools.

CATALOGUES SENT ON APPLICATION.

Remember the Place:

PHILIP WERLEIN,

135 CANAL STREET, New Orleans, La.

CLEARANCE SALE!

—AT—

BRASELMAN'S,

PEOPLE ARE REAPING A HARVEST.

Assorted Dress Goods, 10c.; Reduced from 20c.
Fine Henrietta Cloth, 24c.; Reduced from 35c.
All Wool Henrietta 35c.; Reduced from 60c.
Fine Velveteens, 15c.; Reduced from 50c.

COMBINATION SUITS AT HALF-PRICE.

Ladies' Wraps, $4 50; Reduced from $8 00.
Ladies' Wraps, $8 75; Reduced from $13 00.
Finest Wraps, $14 00; Reduced from $22 00.
Fine Lace Curtains, 65c; Reduced from $1 00.
Handsome Lace Curtains, $1 85; Reduc'd from $3.

JEWELRY!! JEWELRY!!

1,000 Assorted Pins, 5c.; Reduced from 15 and 20c.
1,000 Gold Plate Pins, Buttons, etc., 10c; Reduced from 25c.
1,500 Gold Plate Ear-Rings, Buttons, etc., 25c.; Reduced from 50c.

We are prepared to astonish the most experienced, to excel the expectations of the most sanguine, and to go much lower than any house will name

J. A. Braselman & Co.,

586 and 588 - - MAGAZINE STREET - - 586 and 588

Artificial Limbs,

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Can supply everything in

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TEACHERS, PROFESSORS and TUTORS supplied to Schools, Seminaries, Colleges and Families free of charge. We have a large normal student registration. Teachers, register early. Fee, small. Address with stamp,

AMERICAN BUREAU OF EDUCATION,
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Pecan and Pear Trees FOR SALE.

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LeConte, Keiffer and Bartlett Pear Trees FOR SALE.

W. R. STUART,

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Do the ADVOCATE *a service, and mention it when you reply to advertisements.*

Our Young People.

EARN IT.

Of course you are proud that your fathers were good:
'Tis a pleasure to know they were great
In the field, on the bench, or in science or art,
Or as leaders in matters of state.

But we all should remember our ancestors' fame
Is not for their children to wear;
To the fame of the great man the family name
Is the only legitimate heir.

The fame that is yours is the fame you have won;
If you have not won it yet, look ahead,
But don't claim an honor because you're the son
Of ancestors centuries dead

Of proud ones who live on the fame of their sires
Examples in plenty are found:
Like the turnip, and parsnip, they seem not to know
That the best of them lies underground.

Look ahead to the future—the past is not yours;
For your prize trust the future alone.
The fame of the past is another's reward;
Make the yield of the present your own.

Inherited titles of honor are vain,
In the heat of fame's handicap chase
The plain man looks forward, the noble looks back
And oftentimes loses the race.

Look forward, toil onward, and when in the end
Well-merited honors you've won,
Be proud that your claim to the prize did not lie
In being a somebody's son.

—*Harper's Young People.*

Let every one of our little cousins read this, and try to profit by it:

Bantam Show.

You can make all the show that is necessary, provided you have something in you in the way of a manly or womanly mind and heart that is fit to make a show with. When I lived in the country I was very fond of chickens, and took care to get quite a variety of choice kinds—leghorns, brahmas, and other kinds whose names are familiar to poultry-dealers—and among them all was one little bantam. It never was more than half a chicken—you would have had to put it on a cricket before it would have stood as high as the rest—and even when it grew up it was nothing but a bantam; in fact, it did not grow up much—even when it was two years old you could almost have put it into the little egg-shell that it first hatched out of. And yet that little bantam would make more fuss and parade about scratching, about flapping its wings, and about crowing, than all the brahmas and cochins in the whole hen-yard put together.

So you see that what we are thinking about is not your trying to make a greater flourish than other boys and girls; flourish is cheap. Did you ever happen to have among your playthings a little drum? Do you know why it is so easy to get so much noise from a little drum? Because it is hollow—nothing inside of it. Big drums are made on the same principle. What we want, then, is not the show and flourish and noise, but we want that by the time you get to be old enough to do much of anything, there should be great quantities of manly or womanly stuff in you that shall make you able to do it well and handsomely. You can not do something if you have nothing to do it with. Only God can make something out of nothing; you can not.

Those third-rate big brothers of his could club together and put little Joseph in a pie; but in the long run he beat the whole of them, and goverued the whole great country of Egypt, while they were watching cows, shearing sheep and tending asses in miserable little Goshen. And that was not because Joseph was "lucky," but because, whenever a chance came, he had already gotteu a good "ready" inside so that he could take hold of the chance and make the most of it.

My little friend, if you are going to do a good thing in the world, and stand up head and shoulders above the meaningless crowd around you, you have got to work for it. There is no luck about it. If you want to be lazy and just drift along; be taken care of; lean on your father and mother while they live, and then lean on the money they leave behind when they die; one of a crowd, sheep among the sheep—why, then, I suppose you will. But if this is your style, may the Lord pity you!

There ought a great many grand men and grand women to come out of this congregation, and you can not be a grand man when you are forty or fifty unless you begin to be a grand little man when you are a youngster. If, like Joseph, you are able to do something large for the world when you get grown up, it will be because, like Joseph, you began to get the stuff together while you were growing up. If your father goes about to build him a large brick house, you know he will have to get together a great many little bricks before he can build it. So if you are going to do a great, noble work, you will have to be a great noble man or woman in order to do it; and such greatness and nobleness have to be built up out of a great many littles, just as your father's house has to be built out of a great many thousands and thousands of bricks. Great words and great deeds can no more be done by a man that from his youth up has been lazy and shiftless and vulgar, than the Brooklyn bridge could have been built out of a skein of yarn and a half dozen pounds of tenpenny nails.—*Dr. C. H. Parkhurst.*

His First Earnings.

"Father, may I have a piece of ground for my very own?" asked a bright boy ten years of age.

His father looked surprised.

"Why do you wish a piece of ground, my son?"

"I would like to raise some potatoes, father."

"Potatoes! What will you do with them, Willie?"

"Sell them, father, and send the money to the school in Cornwall, where heathen boys are educated."

The gentleman smiled at the boy's eager face.

"Hoeing potatoes is not easy work, Willie," he said, doubtfully.

"I know that, sir, but I am not afraid of work. It will make me strong to know that I am helping some poor heathen poor to become a Christian."

Willie's face was full of earnestness, and his father laid his hand gently on his head as he said:

"You shall have the ground, my son, and do with it as you choose."

Willie went to school that morning with a very light heart. He soon told his plan to a little playmate, and the two lads entered into a partnership for the cultivation of the promised plot of land:

It was a dry, hot summer, and the ground which Willie's father gave him was very difficult to hoe. It was full of upturned pieces of sod. The boys were not to be discouraged in their good work, however. Throwing aside their coats they toiled with a will, and the sod which gave them so much trouble proved their best friend in the end. It served to protect the growing potatoes from the fierce heat of the sun. The little plot devoted to charity yielded a fine crop, while many broad fields produced almost nothing.

It was a proud moment in Willie's life when he drove his wagon load of potatoes to market and gave his first hard earnings to the Cornwall school.

He afterwards became very wealthy, but he never forgot his boyish ambition to do good. Willie E. Dodge, for he was the noble boy, will long be remembered for the many deeds of mercy with which his long and useful life is filled.

There is no more mystery in the mind living forever in the future, than in its having been kept out of life through an eternity in the past. It is far more incredible that from not having been, we are, than that from actual being we shall continue to be.—*James Martineau.*

Let a man breathe out but one hour of the charity of God, and feel but one true emotion of the reconciled heart, and then he knows forever what is meant by immortality, and he can understand the reality of his own.—*F. W. Robertson.*

How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

Chairs in the Living Room.

It is the same rule that arranges the chairs of the living room in an entirely different manner. There are again easy chairs for tired men and rocking chairs for busy women, mixed with the ubiquitous light chairs that can be carried about to every corner. One is mother's chair, and that has its particular corner, by the table and the window, with the work-basket in front of it. There is no center to the house—not even the much-vaunted open fire—like "mother's chair." Here come all the worries of life, here flock all its joys, here we look for sympathy and direction, and we never look in vain. We do not need to search to find; we know where it is; and years after, strong men will remember that corner with wet eyes, and elegant women, in homes of their own, will cherish tenderly an old rocking chair, "the one my mother always used." In all the philosophy of chairs there is no precept so much to be repeated as the value of a chair and a corner for the housemother.

The living room needs chairs that can be used to work in—low chairs for sewing, high chairs for use when something must be done at the table. How often has the broken toy gone unmended for tedious weeks because there was no convenient chair, and the matter was put off until father should go into the dining room next time! And there must be easy chairs in which to read the paper. He is an extraordinary man who withstands the attraction of the club if no comfortable chair is ready for him when he comes home tired and cross; or what woman is there who could help being irritable when her aching back finds nothing to lean against save Queen Anne mahogany?—*Good Housekeeping.*

FORBEARANCE IN THE HOUSEHOLD.—Don't scold at meal time. Sometimes it requires Christian strength and fortitude to bear up patiently under the vexation of overdone beef and underdone vegetables; to smile when salt is absent and coffee tasteless; to talk about the sunshine and the "flowers that bloom," when unsavoriness in every side dish assures you they have nothing to do with the case.

One conscious irritation so readily suggests another. In cool moments of calculation there seems to be slight reason for a dull carving knife to put a man in a fury; for a tea cup accidentally upset to mar the peace of an entire family and cast a cloud that hours only can dispel. It is parental patience with the annoying details of daily life—the details that Charles Lamb referred to in the "total depravity of inanimate objects"—that causes a child in after years to look back upon a perfectly happy home. It takes so little to make a child happy. Children are rarely epicures in the matter of diet. Their naturally good appetites and cheery table talk makes life very sunny to them, and many a woe is forgotten in the balm of a spoonful of sugar.

Misdemeanors should not be brought up at meal time. A lump in the throat is never an appetizer nor an aid to digestion. In absence of guests, don't prohibit childish conversation. It all takes time; and time and laughter during the dinner and tea-table hour are deadly enemies to dyspepsia. These occasions of sociability are the links that bind families together, and their memory never fades.—*Woman's Chronicle.*

The history of the Marshal Neil roses is said to be this: After his heroism in Italy the then Gen. Neil, while returning to France, was given a basket of roses by a peasant. In it was a bud with a root attached to the stem. Niel kept the shoot and gave it to a noted horticulturist, who obtained from it four of the loveliest lemon-tinted roses the world had ever seen. Niel carried them to the Empress Eugenie, who remarked with vivacity: "I will christen this rose for you—the Marshal Niel," and from that day Gen. Niel was a marshal of France.

Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood, which is the cause of the disease, and also builds up and strengthens the whole body. Give it a trial.

MISCELLANEOUS.

Best of All

Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Troubles is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

"I have suffered for years from bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying tickling sensation in the throat and difficulty in breathing. I have tried great many remedies, but none does as well as Ayer's Cherry Pectoral which always gives prompt relief in returns of my old complaint."—Ernest A. Hepler, Inspector of Public Roads, Parish Terre Bonne, La.

"I consider Ayer's Cherry Pectoral the most important remedy

For Home Use.

I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults."—Mr. E. G. Edgerly, Council Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to take Ayer's Cherry Pectoral, and, before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

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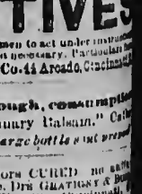

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Christian Advocate.

Marriages.

BELL—FOSTER.—At the residence of J. B. ester, Black Hawk, Miss., January 6, 1889, by . H. A. Burroughs, Prof. L. H. Abell to Miss ie Foster.

CGEE—SMITH.—At the residence of the de's sister, Mrs. M. E. Ulrick, of Lauder- e, Miss., January 8, 1889, by Rev. D. E. ee, Mr. Henry L. McGee to Miss Mattie E. th, all of Lauderdale, Miss.

ALDRON—LEONARD.—At the residence of bride's father, December 20, 1888, by Rev. ert H. Bowner, Mr. David A. Calhoun and s Dora K. Leonard, all of Covington county, s.

ARLOW—DOWNER.—At the chapel of Mt. rmel Normal College, Mt. Carmel, Miss., cember 27, 1888, by Rev. Robert H. Downer, Harmon H. Barlow, of Copiah county, Miss., Miss Katie L. Downer, of Mt. Carmel, s.

IST—PARHAM.—At the residence of the de's grandfather, Capt. G. W. Vaughn, De- ber 21, 1888, by Rev. H. L. Vaughn, Mr. ter J. Enst, of Birmingham, Ala., to Miss ie E. Parham, of Lowndes county, Miss.

OLDWELL—GRESHAM.—At the residence Mr. Ed. Gresham, December 25, 1888, by Rev. W. Babb, Mr. Ed. Coldwell to Miss Mary sham, all of Tippah county, Miss.

NT—BURNS.—At the residence of Dr. W. Murry, Itunas, Miss., December 26, 1888, by . D. W. Babb, Dr. E. N. Hunt to Mrs. Lizzie as, all of Ripley, Miss.

ERRIS—CAMERON.—At the residence of bride's mother, Oak Ridge, Warren county, January 1, 1889, by Rev. R. Bradley, Mr. W. Harris and Mrs. S. E. Cameron.

ENDRICK—HARRIS.—At the residence of bride's mother, Phœnix, Yazoo county, ., January 8, 1889, by Rev. R. Bradley, Mr. Hendrick and Miss D. L. Harris.

IER—PEPPER.—At the residence of the de's father, Capt. D. G. Pepper, Sardis, Miss., uary 1, 1889, by Rev. T. C. Wier, Mr. W. H. er, of Fort Smith, Ark., to Miss May S. Pep- r.

RUTINE—FREDRICKS.—At Baton Rouge, uary 3, 1889, by Rev. J. A. Parker, Mr. J. C. ndine and Miss Mary Fredricks.

OOPER—FINLEY.—In the Methodist urch, Baton Rouge, La., January 16, 1889, by . J. A. Parker, Mr. Samuel L. Hooper and s Annie R. Finley.

ILLER—DILLARD.—At the residence of bride's father, near Hazlehurst, Miss., uary 6, 1889, by Rev. M. L. Burton, Mr. W. Miller and Miss Myrtle Dillard, both of piah county.

ELLS—JOHNSTON.—At the residence of bride's father, near Summit, Miss., November 1888, by Rev. M. L. Burton, Mr. J. E. Wells. Wells, and Miss Ida B. Johnston, of Lincoln unty.

Obituaries.

Obituaries of less than thirty-five lines six words each, will be published free charge. For all over thirty-five lines, cents for each additional line will be arged, and the money must invariably company the manuscript. When par- s desire extra copies of the ADVOCATE *taining the obituaries of their friends, must send with the order the sum ive cents for each extra copy ordered.*

ONES—Bro. Silas and Sister Polkie es are in deep sorrow. Death has ently visited their once happy me and made it sad by the death, in uccession, of three, out of four, their precious little children: First, le STELLA DEAN, aged two years, ven months and one day; second, le CLAUDE, aged four years, seven nths and one day; and, third, le HARDIE EVANS, ten months and ven days. Thus in the brief period nine short days were torn, by death's sistless hand, three precious little nbs from the loved embrace of fond rents. They were stricken by that ead disease, flux, and after several s of very severe suffering, and all t loving hands and a skillful physi- n (and uncle) could do, they ed away, one by one, to the ght mansions prepared by our ing Savior for the little children. t will, doubtless, be at the beautiful e waiting and watching for papa d mamma and the little one left be- nd. May the good Lord bless the r parents and little one, so that y may finally meet on the shining es of immortality, is the prayer of r true friend, A. D. MILLER.

ALL.—Mrs. FRANCES V. HALL was n August 6, 1817, and died in Tate nty, Miss., December 31, 1888. e was married to Mr. S. H. Hall, vember 27, 1869. She joined the thodist Church in the year 1881. ister Hall was a pious, consistent useful member of the church. e was a devoted, industrious and f-sacrificing wife and mother, and ospitable and generous friend and ighbor. She spared neither pains labor to make her family and nds comfortable and happy. Sister ll was never too busy to attend urch, or the calls of the sick and fering in the community where she ed. She, with her husband, was a and active member of the Grange, is day, and of the Farmer's Alli- ce at the time of her death. It d be no matter of wonder, then, t she was ready for the summons en it came. She leaves eight therless children and her husband a host of relatives and friends to rish her memory and her many tues. GILDEROY.

LLEN—Little LULA ALLEN was n July 8, 1885, and died November 1888, being at her death three rs, four months and fourteen s old. Her mother died when she two months old, and her grand- rents, Luella and Nancy Russell, k her to their house and kept her she died. Little Lula was a clous, sweet little girl, too pure sweet for earth's sorrows and s, and the Lord took her to the e of the good beyond the river. ere this, doubtless, she has met fond embrace of her glorified ther and a loving Savior. Every- ng was done by a skillful physician loving hands to stay the ravages death, but all to no effect. May bless the relatives and friends and them in heaven!

A. D. MILLER.

SHIPMAN—Mrs. TRYPHENA CLARK SHIPMAN (*nee* Harkey), wife of Rev. W. S. Shipman, of the North Mississippi Conference, was born in Itawamba county, Miss., September 25, 1857, and died at McNutt, Miss., December 25, 1888. Her father, Rev. David Harkey, was a local Methodist preacher and a man of great influence and power in the community where he lived. Her mother was a woman of deep piety and constant devotion to God.

Sister Shipman was religiously trained and received a Christian education under Dr. T. C. Wier, at Verona, Miss., where she graduated in June, 1875. She professed religion and joined the Methodist Church in August, 1871, before she was fourteen years old. She spent ten years teaching school, in which profession she was eminently useful in training the minds and hearts of her pupils, leading the children to Christ, as well as to be fountains of learning. She was married to Rev. W. S. Shipman, March 31, 1887, and went immediately to his charge, McNutt and Sunnyside. She was a help every way suitable to the itinerant life of her husband. She was loved and admired as a Christian young lady, and all the more so as the pastor's wife. Sister Shipman was full of burning zeal for God and souls, and for every enterprise that concerned the prosperity of God's kingdom among men. She was wise in planning and in leading the Sunday-school, Woman's Missionary Society, Woman's Christian Temperance Union and the Ladies' Prayer Meeting. She had finished her work, and, at daybreak, Christmas morning, fell asleep on earth to celebrate the birth of Christ in heaven. She leaves an afflicted family, a stricken and sorrowing husband and a beautiful baby-boy, just one year old.

GILDEROY.

HIGGINBOTHAM—W. G. HIGGINBOTHAM was born in East Feliciana parish, La., March 7, 1819, and died in West Feliciana parish, March 9, 1888, aged sixty-eight years.

Bro. Higginbotham was noted for his social traits of character and hospitality at his home. He joined the Methodist Episcopal Church, South, in middle life, and was converted under a sermon preached by Rev. R. J. Harp at a camp meeting before the war, held at Bethel Camp Ground, in Wilkinson county, Miss. After his conversion there was some vacillating in his experience, which is frequently the case with those who have had to contend with strong besetments. In the latter part of his life he seemed to have gotten the victory over his strong enemy. As he grew older there seemed to be a deadness to the world about him that is common to good men and women who seek a city out of sight. His chief delight was in reading his Bible, meditation and prayer. The social prayer meeting was a means of grace to him, which caused his heart to overflow with joy. The disease which dissolved the earthly house of his tabernacle admonished him to set his house in order; and I think in his case there were no hurried preparations to make. He had arranged his earthly business and seemed to be waiting calmly for the summons to come. In social intercourse with his brethren he was genial, but humble, and was always glad to meet with his brethren beloved. He leaves an aged widow and five children—two sons and three daughters—to mourn for him. With Bro. Higginbotham we have a marked case in which the grace of God triumphed over strong besetments. May his children be admonished of his errors and try to imitate his virtues and godly walk in his last days!

P. S. PETTY.

DORTCH—On October 17, 1888, death invaded the happy home of Mr. and Mrs. W. E. Dortch, in Abilene, Texas, and took from them dear LIZZIE, the idol of fond parents and the light and joy of devoted brothers and sisters. The home that was made bright and happy by her presence is now dark and gloomy. But by faith they can see her afar, in that land, "where the flowers bloom forever, and the sun is always bright." She was a member of the Methodist Episcopal Church, and a true, devoted Christian.

Yes, Lizzie is gone from us, but sweet memories cluster around her name. My mind naturally reverts back to the pleasant visit spent at her happy home last summer. I was impressed with the sweet spirit of that loved one, and the many untiring efforts to make all around her comfortable and happy. I fancy I hear her playing and singing her favorite song, "Beyond the sunset's radiant glow," etc.

Truly the family has been called to pass through the fiery trial, in giving up their loved one. May the Star of Bethlehem shine for them more brightly when no other star is visible, and rays from the Sun of Righteousness heal their bleeding hearts, and enable them to say, "Father, not our will, but thine be done!"

COUSIN TICIA.

No Need of Comment.

PRINCE'S BAY, N. Y., April 1, 1887.

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"We have ourselves used Compound Oxygen. We confidently recommend it." HOMER A. KING, of *Evangelist and Herald*, Springfield, Mass.

DARLINGTON, S. C., Feb. 7, 1888.

"I recommend your Compound Oxygen." SERENA L. DARGAN.

ACHILLES, Kan., April 22, 1887.

"I have great faith in Compound Oxygen." A. LYLE MCKINNEY.

ALMOND, N. Y., May 20, 1887.

"It is a marvelous remedy." MRS. J. C. GOFF.

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I have always found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly.—*Carlyle.*

Scientific.

How the Rainfall Is Measured.

The signal office yesterday received a new self-recording rain gauge, which will be set up and replace the instrument now on the roof of the Custom-house. The new instrument is similar in principle to the heretofore standard gauge used by the signal service, except that a float is added, and that for each .05 of an inch of rainfall a contact is made, the electrical circuit is completed, and a registration is made on a sheet on the triple self-register in the signal office.

The gauge proper consists of three parts, viz: the collector, the receiver and the overflow. The collector is funnel-shaped and 8 inches in diameter at the top. The receiver is cylindrical, 2.53 inches in diameter and 20 inches deep. The overflow is 6 inches in diameter and 22 inches deep.

The sectional areas of the receiver and collector being only as one to ten, the depth of water measured is ten times as much as should be recorded. Ten inches of water in the receiver are equal to 1 inch of actual rainfall, 1 inch to 1-10 of an inch of rain, and 1-10 of an inch to 1-100 of an inch of rain.

There is another self-recording gauge lately invented by Mr. S. P. Fergusson, of Blue Hill Observatory. In the construction of this instrument the object was to devise a simple apparatus for recording unmelted snow as well as rain. The precipitation falls through an 8-inch aperture into a receiving pan supported by a spring balance. The weight of the precipitation depresses the balance, and a lever carrying a pen records the amount fallen on a cylinder revolved once in twenty-four hours by a clock. The record obtained is continuous, showing the times of beginning and ending, rate of fall and amount.

The instrument requires attention weekly to wind the clock, and after each day that precipitation occurs, to change the charts and empty the receiver. The action being direct there is no loss from evaporation, as there would be if the snow was melted before measuring. The motion of the recording lever can be easily adjusted for any change in elasticity of the spring, also the pen is adjusted to the zero of the scale by suitable means.

The instrument is placed out of doors for use, an outside metal case protecting it from damage by wind, etc.—*Picayune.*

CURIOSITIES OF MAGNETISM.—Most well-informed people are, doubtless, aware that the globe on which we live is a great ball of magnetism; but few have an idea of the influence this property is continually exerting. Many common, but strange phenomena can be traced directly to this source. Statistics show that as many as thirteen steel rails will become crystallized and break on a railroad track running east and west, before one of those on a north and south track is similarly affected. This is entirely due to the magnetism generated by friction, and the fact that the polarity of the magnetic current is resisted on the east and west track, and not on the one running north and south. Another strange effect of this peculiar force is that exerted on the watches of trainmen. A time-piece carried by the conductor running a train twenty miles an hour, however accurate it may be, will, if the speed of the train is increased to say fifty miles, become useless until regulated. The magnetism generated by the flight of a train may be said to be in proportion to the speed with which it is propelled, and the delicate parts of a watch, peculiarly sensitive to this influence by reason of the hammering and polishing they have received, are not slow to feel the effect.

PAPER BOTTLES.—It is announced that paper bottles are to be manufactured on a very extensive scale. Their weight is less than glass or stone ware, and they are less liable to breakage. Paper being also an excellent non-conductor, fluids stored in air-tight bottles will withstand a more intense degree of heat or cold than when put in ordinary bottles.

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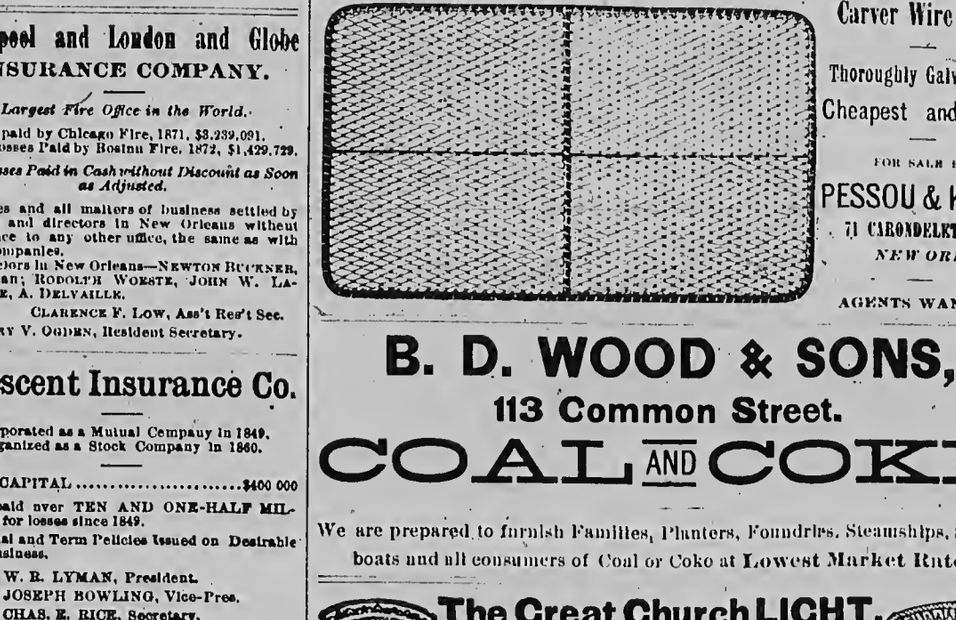

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Jackson, La., is near Etbel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

Weekly Market Review.

(For Week Ending January 22, 1889.)

COTTON.		
Low ordinary	7½ @	—
Ordinary	8	—
Good ordinary	8⅛	—
Low middling	9½	—
Middling	9⅝	—
Good middling	10¼	—
Middling fair	11	—
Fair	12	—
Galveston middling	9 15-16	—
Mobile middling	9⅞	—
St. Louis middling	9⅝	—
SUGAR.		
OPEN KETTLE:		
Prime	4 9-16	4⅝
Fully fair	4 7-16	4½
Good fair	4 5-16	4⅜
Common	3¾	4
CENTRIFUGAL:		
Seconds	4	5¼
Pr. yellow	6 1-16	6⅛
Gray White	—	6 5-16
Choice white	6 9-16	6⅝
Stan. Gran.	7	—
MOLASSES.		
OPEN KETTLE:		
Fancy	—	42
Fair	22	24
Good Common	20	22
Syrup	25	31
RICE.		
Head	5¼	5⅞
Good	4½	4¾
Fair	4⅛	4⅜
Good	3½	4¼
No 2	2⅛	—
Polish, per ton	14 00	15 00
Rough, ₱ bbl.	2 00	3 85
FLOUR.		
Extra Fancy	5 10	5 15
Fancy	4 65	4 75
Choice	4 25	4 40
Minnesota patents	6 00	6 25
Extra fancy	5 20	5 30
Winter wheat patents	5 75	5 87½
Minnesota bakers	6 00	6 25
CORN PRODUCTS		
Corn meal	2 15	—
Cream meal	2 40	—
Grits	2 40	—
Hominy	2 75	—
PROVISIONS		
PORK:		
Mess (Standard)	14 25	14 50
Prime Mess	13 50	13 57
Rumps	13 25	13 00
DRY SALT MEAT:		
Shoulders	6⅛	6¼
Sides, long clear	7½	—
Sides, short rib	7½	7⅝
BACON:		
Fancy breakfast	10½	11
Shoulders	7¾	8⅝
Sides, long clear	8½	8⅝
Sides, short rib	8½	8⅝
HAMS:		
Sugar-cured	11	12
GROCERIES		
COFFEE:		
Prime	18¾	19¼
Fair	17¾	18
Common	5¼	15½
TEAS:		
Choice	—	80
Fair	—	65
BUTTER:		
Western Creamery	28	—
Western Dairy	19	21
Common	—	18
LARD:		
Refined	8⅛	8¼
OILS:		
Coal, bbls.	11	—
Coal, cases	16	17
Cotton seed, crude	44	48
Lard, Extra No. 1	70	75
VEGETABLES		
CABBAGES:		
Western, per head	10	—
Chicago, per 100	—	—
Louisiana, ₱ crate	—	—
POTATOES:		
New Louisiana	—	—
Western	1 30	1 90
KROUT:		
Western, ₱ bbl.	3 50	—
ONIONS:		
New Louisiana	—	—
Western	1 00	1 50
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 00	3 00
Chickens, South'n	3 00	3 25
Young	1 50	2 00
Turkeys, Southern	9 00	10 00
EGGS:		
Western	14	—
Southern	—	15
WOOL:		
Lake, per ₱	22½	23½
Louisiana	2 ½	22½
Burry	12	15
COUNTRY HIDES:		
Green salted, ₱ ₱	3	4
Dry salted	5	—
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	—
Meal	21 00	—
Pure ground bone	30 00	—
Muriatic acid, ₱ ₱	2⅛	—
Sulphuric acid	2	—

Burlington Route Daily Excursions to the Pacific Coast, Colorado, Wyoming and Utah.

Railroad ticket agents of the Eastern, Middle and Western States will sell, on any date, via the Burlington Route from Chicago, Peoria or St. Louis, round-trip tickets at low rates to San Francisco, Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver, or Victoria; also to Denver, Cheyenne, Colorado Springs, or Pueblo. For a special folder giving full particulars of these excursions, call on your local ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Ag't, C., B. & Q. R. R., Chicago, Ill.

N. C. Y. L.

The Second Term of NASHVILLE (Tennessee) COLLEGE FOR YOUNG LADIES opens January 18, 1889. The new building is complete and occupied. Grand chapel, ample recitation-rooms, 25 music-rooms, spacious Art Studio. Enrollment larger than ever at this season. Now is the time to enter. Free literary tuition to January 18 for new entries now.

REV. GEO. W. F. PRICE, D. D.,
President.

NEWS OF THE WEEK.

DOMESTIC.

The Virginia Farmers' Assembly has adopted a resolution favoring unlimited silver coinage.

The sugar bounty proposition passed the Senate on January 18. This is an amendment to the Tariff Bill reported from the Finance Committee, allowing a bounty of one cent per pound on sugar produced from beets, sorghum and sugar cane grown in the United States.

Prominent physicians and druggists of Jackson, Miss., pleaded guilty in the circuit court, on January 19, to an indictment for selling Hostetters' Bitters. The presiding judge fined each $50 and two months' imprisonment for violating the prohibition law. The grand jury petitioned the governor for a pardon, and he responded by remitting the fine.

In an attempt to lynch some prisoners under guard, near Graham, Texas, on January 19, by a mob, a desperate battle ensued, which resulted in the death of six persons.

An accident on the Northwestern railroad, near Elmwood, Mich., on the nineteenth instant, caused the death of three persons—among them the lieut-governor of Michigan—and the injuring of many others.

Secretary Fairchild transmitted to the Senate, last week, the report of T. A. Byrne, special agent of the Treasury Department, of frauds in sugar at New York and Philadelphia. He presents a table showing the loss to the revenue on sugar imports at the two cities from June 1, 1883, to June 1, 1886, by reason of the lower duty paid—that at Boston, to have been $4,045,300.

The present week will witness the close of an almost continuous debate of nine months in Congress on the tariff question. By agreement, the Senate is to proceed to a vote upon the substitute for the Mills Bill at one o'clock Tuesday afternoon, but if that limit is not extended, some important provisions of the bill will have to be voted on with little or no consideration in the Senate.

A bill was introduced, on January 21, in the Minnesota Legislature for an amendment to the Constitution to permit three-quarters of a jury to render a verdict in civil cases.

The colored people of the South are arranging to send a delegation to visit General Harrison to present their views on the Southern question.

Barker Brothers, building contractors, who have been boycotted by the Bricklayers' Union of Cincinnati, were awarded $3,700 damages against the union by a jury yesterday.

FOREIGN.

A letter from Henry M. Stanley has been received in Brussels. The explorer and his men were well and safe in August, last.

Costa Rica was shaken by an earthquake on December 30. The latest estimate of damage throughout the country exceeds $5,000,000. Many lives were lost. In San Jose both the national Capitol and the magnificent cathedral fronting the public square, which required ten years of labor to erect, at an expenditure of $1,000,000, are in ruins. The presidential palace, city hall, national postoffice and a dozen other public buildings were almost wrecked.

An attack was made by the insurgents in Zanzibar on a German missionary station. One of the missionaries was severely wounded, but escaped and succeeded in reaching a German man-of-war. The other persons at the station, among them a hundred natives who had been freed from slavery, were all captured by the insurgents, who sold them into slavery in the interior.

An explosion of fire-damp occurred, on January 18, in the Hyde colliery, near Manchester. Seven bodies have been taken from the mine. One hundred persons are still entombed. A later estimate places the number of killed at thirty.

The Manchester Cotton Spinners' Association have passed a resolution, by a unanimous vote, to form a fund to be used for trying in the law courts a test case relative to the excessive dampness of American cotton.

The Free Masons in France have issued a pronunciamento against Gen. Boulanger, and invited the members of the Order to support M. Jacques, his opponent, for the vacant seat in the Chamber of Deputies for the Department of the Seine. The Radical Federation of 1789 has issued a manifesto urging the electors of Paris not to support Gen. Boulanger.

Mr. Gladstone finds the air of Naples so invigorating that he has resolved to stay in that vicinity until the end of his tour. He will not visit Rome.

It is stated that all of the English steel rail makers agreed to form a trust, and that the French, German and Belgian makers consent to join the ring. It is expected that the movement, if successful, will cause an advance in prices of 20 to 25 per cent.

Pilgrims from the south of Berber reported that El Mahdi, after suffering a sore defeat at the hands of regular troops (presumably Emin Pasha's), abandoned further hostilities, and has since suffered in civil wars.

The German war-ship *Eber*, which left Samoa on the thirteenth, arrived at Auckland on January 21. The officers denounce the reports sent from Apia by way of San Francisco, and declare that the statements regarding the alleged tearing down of American flags, burning of houses of Americans and firing on British officers are unfounded.

Mr. Gladstone's decision not to go to Rome causes general regret among home rulers. Cardinal Manning and other eminent persons pleaded that an audience with the Pope would result beneficially for Ireland, but Mr Gladstone was obdurate.

A majority of the German sovereigns will visit Berlin on the occasion of Emperor William's birthday anniversary, which occurs on Sunday next.

Dropping out of the hair, with itching of the scalp, prevented, and the scalp made cool and healthy by the use of Hall's Vegetable Sicilian Hair Renewer.

Notice.

The district stewards of the Greenville district will please meet me at the Methodist Church, in Greenville, Friday, January 25, at 11 o'clock.

R. M. STANDIFER, P. E.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Corinth circuit, at Box's Chapel	Jan. 26, 27
Kossuth circuit at Bethel	Feb. 2, 3
New Albany circuit, at Locust Grove	9, 10
Marietta circuit, at New Prospect	16, 17
Blackland circuit at Pisgah	23, 24
Pleasant Ridge circuit, at Mt. Nebo	Mar. 2, 3
Ripley and New Albany, at Ripley	9, 10
Ripley circuit, at Marvin	12
Jonestown circuit, at Ebenezer	16, 17
Guntown circuit, at Guntown	23, 24

The district stewards will please meet me at the Methodist Church, in Corinth, January 25, two P. M.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Myrtle circuit, at Myrtle	Jan. 26, 27
Early Grove circuit, at Sylvestria	Feb. 2, 3
Waterford circuit, at Waterford	9, 10
Red Banks circuit, at Red Banks	16, 17
Mt. Pleasant, at Mt. Pleasant	23, 24
Shawnee circuit, at Sardis	Mar. 2, 3
Olive Branch circuit, at Center Hill	9, 10
Hickory Flat circuit, at Hickory Flat	16, 17
Ashland circuit, at Ashland	23 24

District stewards' meeting at Holly Springs, February 6, at one P. M. My address is, Holly Springs, Miss.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Cleveland	Jan. 27
Indianola	Feb. 3
Jonestown	10
Austin	17
Friar's Point	24
Rosedale	Mar. 3
Beulah	10
Falsuna	17
Holly	24
Clarksdale	31
Belen	Apr. 7
Cherry Hill	14
Friendship	21

B. M. STANDIFER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Richmond, at Andrew's Chapel	Jan. 26, 27
Bigly Fork	(Tues.) 29
Pontotoc, at Pontotoc	Feb. 2, 3
Sparta, at Prospect	9, 10
Houston & Wesley Ch., at H.	(Wed.) 13
Buena Vista, at Buena Vista	(Fri.) 15
Ebenezer, at Ebenezer	16, 17
Okalona circuit, at Blackwell's Chapel	23, 24
Tremont, at Hopewell	(Fri.) Mar. 1
Fulton and Smithville, at Smithville	2, 3
Prairie, at Paine Chapel	9, 10
Athens, at Camp Ground	(Wed.) 13
Aberdeen station	16, 17

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Winona circuit	Jan. 26, 27
Vaiden	Feb. 2, 3
Lexington	9, 10
Koschusko circuit	16, 17
Ebenezer	23, 24
Koschusko	Mar. 2, 3
Richland, at Pickens	9, 10
Sardis, at Springdale	16, 17
West	23, 24
Wier	30, 31
Ethel	Apr. 6, 7
Newport	13, 14
Belzona	20, 21
Poplar Creek	27, 28

A full attendance of the district stewards is much desired at Durant, Thursday, January 24.

J. J. WHEAT, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	Jan. 26, 27
Courtland	Feb. 2, 3
Pleasant Grove	9, 10
Pamplin	16, 17
Mt. Vernon	23, 24
Lake View	Mar. 1
Arkabutla	2, 3
Chulahoma	9, 10
Cockrum	14
Lewisburg	16, 17
Horn Lake	20, 24

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Water Valley circuit, at Palesthne	Jan. 26, 27
Abbeville circuit, at Abbeville	Feb. 2, 3
Carrollton circuit, at Smith's Chapel	9, 10
Bethel and Longview, at L.	(Tues.) 12
Chapel Hill	(Thurs.) 14
Grenada circuit, at Spring Hill	16, 17
Tillatoba, at Pleasant Ridge	(Fri.) 22
Charleston, at Oakland	23, 24
Collegeville, at Collegeville	Mar. 2, 3
Tirzepola, at Tirzepola	8
Hanover, at Sarepta	9, 10
Pittsboro, at Pittsboro	16, 17
Atlanta, at Benelo	23, 24

J. F. EVANS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Shiqualak, at Mohican	Jan. 24
Mashulaville, at Mashulaville	26, 27
Brooksville, at Brooksville	Feb. 2, 3
Crawford, at Crawford	9, 10
Starkville circuit, at Pearson Chapel	14
Louisville, at Louisville	16, 17
Plattsburg, at Plattsburg	23, 24
Wal hall, at Walthall	Mar. 1
Chester, at Mt. Nebo	2, 3
Lagrange, at Lewis Chapel	8
Sturgis, at Sturgis	9, 10

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Poplarville, at Lumberton	Feb. 9, 10
East Pearl, at Nicholson	16, 17
Pearlington, at Gainsville	23 24
Bay St. Louis, at Bay St. Louis	Mar. 2, 3
Covington, at West Pearl	5

District stewards' meeting February 9, at Lumberton, Miss.

T. S. WEST, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian circuit, at Sageville	Jan. 26, 27
Meridian—West End	27, 28
Meridian station	(7 P. M.) 30
Marion, at Marion	(Fri.) Feb. 1
Lauderdale, at Lauderdale	2, 3
Blumsville, at Old Scooba	(Sat.) 9
DeKalb, at DeKalb	10, 11
Spring Hill, at Spring Hill	16, 17
Leaksville	23, 24
Union, at Hopewell	Mar. 2, 3

B. D. SCARBOROUGH, P. E.

JACKSON DIST.—FIRST ROUND.

Camden, at Camden Chapel	Jan. 26, 27
Yazoo City, at Yazoo City	Feb. 2, 3
Benton, at Bowman's	9, 10
Yazoo circuit	16, 17
Silver Creek, at Silver City	23, 24
Mt. Olivet, at Satartia	Mar. 2, 3
Flora, at Bentonia	9, 10
Edwards, at Edwards	16, 17
Raymond, at Bolton	23, 24
Spring Ridge, at Oak Hill	30, 31

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Gallman, at Bethesda	Jan. 26, 27
Bowerton, at Brandywine	Feb. 2, 3
Providence, at Lebala Chapel	9, 10
Scotland, at Sweetwater	16, 17
Franklinton, at Magee's Chapel	23, 24
New Hope, at Adams	Mar. 2, 3
Holmesville, at Sartin's	9, 10
Adams, at Adams	16, 17
Topisaw, at Tilton	23, 24

My postoffice is, Crystal Springs, Miss.

W. B. LEWIS, P. E.

BRANDON DIST.—FIRST ROUND.

Forest and Morton, at Zion Grove	Jan. 26, 27
Neshoba, at Hester's Chapel	Feb. 2, 3
Philadelphia, at Pine Grove	4
Carthage, at Carthage	9, 10
Walnut Grove, at Walnut Grove	16, 17
Hillsboro, at Hillsboro	17, 18
Trenton, at Trenton	23, 24
Westville, at Gibson's Chapel	Mar. 2, 3
Strong River, at Goshen	4
Marvin, at Marvin	9, 10
Shiloh, at Clear Creek	16, 17
Mt. Rose, at Raleigh	23, 24

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

Amite, at Cedar Grove	Jan. 26, 27
North Wilkinson, at Galloway	29
Woodville	Feb. 2, 3
Percy Creek	4
East Baton Rouge, at Blackwater	9, 10
Livingston, at Port Vincent	12
New River	12
Springfield, at Springfield	14
Amite City, at Amite City	16, 17
Bayou Sara, at Thompson's Creek	21
St. Helena, at Darlington	23, 24
East Feliciana, at Independence	Mar. 2, 3
Clinton, at Clinton	4
Betoville	4

C. M'DONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez, Jefferson Street	Jan. 26, 27
Natchez, Wesley Chapel	(night) 29, 2
Washington	29, 30
Martin, at Russon	Feb 2, 3
Anguilla	9, 10
Sunflower	11, 12
Rolling Fork	16, 17
Vicksburg	23, 24
Bartonian	Mar. 2, 3
North Warren, at Buckland	9, 10
Meadville, at Nebo	16, 17
Roxie, at Buck Grove	19
South Warren, at Redbone	23, 24
S. Vicksburg and Bovina	30, 31

The district stewards will meet at the Methodist Church, in Vicksburg, Wednesday, February 27, at 11 A. M.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

DeSoto, at Bethel	Jan. 26, 27
Natchitoches, at Robeline	Feb 1
Bellwood, at Pine Grove	2, 3
Pleasant Hill, at Marthaville	9, 10
Sabine, at Bayou Pierre	15
Many, at Many	16, 17
Anacoco, at Holly Grove	23, 24
Valley circuit, at B. Bevue	Mar. 1
South Bossier, at Haughton	2, 3
Mooringsport, at Mooringsport	9, 10
North Bossier, at Collinsburg	16, 17
Coushatta, at Coushatta	23, 24
Wesley circuit, at Wesley Chapel	27
Red River, at Lindsley Chapel	30, 31

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Morgan City	Jan. 26, 27
Lafayette	Feb. 2, 3
Leesburg	9, 10
New Iberia	16, 17
Abbeville	23, 24
Edgerly	Mar. 2, 3
Opelousas	9, 10
Lake Charles	16, 17
Sabine Mission	23, 24
Plaqueuline Brulee	30, 31

The district stewards will meet on Saturday, February 2, at Lafayette, La.

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—FIRST ROUND.

Baton Rouge	Jan. 27
Carrollton and Parker's Chapel	Feb. 3
Rayne Memorial	10
Plaqueuline and Donaldsonville, at Donaldsonville	17
Louisiana Avenue	24
Fellicity	Mar. 3
Gross Tete, at Rosedale	9, 10
Gretna and Soraparu	17
Craps Street	24

CHAS. F. EVANS, P. E.

DELHI DIST.—FIRST ROUND.

Delhi, at Delhi	Jan. 26, 27
Harrisonburg, at Harrisonburg	Feb. 2, 3
Oakley, at Oakley	9, 10
Richland, at Little Creek	16, 17
Oak Ridge, at Oak Ridge	23, 24
Lind Grove, at Bartholomew	Mar. 1, 2
Bastrop, at Bastrop	9, 10
Waterproof, at Waterproof	16, 17
Lake Providence, at Lake Providence	23, 24

The district stewards' meeting will be held at Delhi, Wednesday, January 30, in the Methodist Church, at 12 o'clock.

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Centerville, at Centerville	Jan. 26, 27
Vilula and Troyville, at Troyville	30
Black River, at South Bend	Feb. 2, 3
Columbia, at Columbia	9, 10
Ada, at Palestine	(Wed.) 13
Montgomery, at Atlanta	16, 17
Spring Creek, at Spring Creek	23, 24
Sugar Town, at Sugar Creek	Mar. 2, 3

R. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Farmerville, at Farmerville	Jan. 26, 27
Tulip, at Mt. Moriah	Feb. 2, 3
Vernon, at Vernon	9, 10
Homer, at Homer	16, 17
Haynesville, at Haynesville	23, 24
Arcadia, at Arcadia	Mar. 2, 3
Vienna, at Vienna	9, 10
Indian Village, at Bethel	16, 17
Louisville, at Siloam	23, 24
Ruston, at Ruston	30, 31
Brownsville, at Downsville	Apr. 6, 7
Soncta, at Bear Creek	13, 14
Saline, at Mill Creek	20, 21
Gibbsland, at Gibbsland	27, 28

District stewards' meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

ROBERT RANDLE, P. E.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They light for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

THE CALENDAR CROP.

At this season of the year the Calendar harvest is at its height. From time immemorial calendars have been considered an indispensable article, but if our grandfathers could see the productions in this line in the latter days, their astonishment would be indescribable. Of the making of calendars there is no end, and they appear in all sizes, shapes, colors and designs, the makers of them vieing with each other to produce something which shall surpass all previous efforts. So plenty have they become that a calendar must possess unusual merit to retain year after years prominent position. The calendar issued by N. W. Ayer & son, Newspaper Advertising Agents, Philadelphia, is one of the latter sort, and each succeeding year brings an increasing demand for it. Combining beauty of color and finish, it is also so plain that the various dates can be read with comfort. For counting-house or home it has not been surpassed if equaled. On receipt of twenty-five cents they will forward their calendar securely enclosed and postpaid to any address.

A HANDSOME COMPLIMENT.

A letter from Ritzey Bancker, New York correspondent for the Montreal *Herald* and *Daily Commercial Gazette*, in Saturday's issue, December 15, among other things, says:

"Yucca for the hair is the most fashionable dressing of the day, and judging a tree by its trails so to speak, Yucca deserves to be highly praised in every thing that it says it can accomplish. Your correspondent highly recommends the product of the company of Burlington, Vt., and not only are young men and maidens delighted with the great Mexican compound, but the bald-al-ball a century, both male and female mankind, appreciate Yucca. At night, no matter how tired one feels, an application of Yucca to the roots of the hair cools the heated head and refreshes the feverish brain, so calming the thinking seat that delicious slumber is speedily produced. This is my experience, and I feel fully justified in eulogizing a really intrinsic article."

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WOOD WARE, all kinds.
TIN WARE, all kinds.
GLASS WARE, all kinds.

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Spring Term begins January 21, 1889.
Commencement, June 6, 1889.

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Christian Advocate.

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MARAH.

BY ANNA O. WALKER.

he hand of the Lord is gone out against
Ruth i. 13.

hand of God against thee? No;
t not Christian, this is so.
ay thy doubts when winds are rough,
ast waves; 'tis sure enough.
he who led thee all along,
he who filled thy mouth with song,
Itiness gleams in all thy way;
hand of God against thee? Nay.
se the hour is dark with gloom,
t his reason to assume
he in anger turns away
thee he loved but yesterday?
easure that it may not obtain
be withheld for greater gain;
ve is just as strong in woe
en the fount of joy doth flow.
n couldst only understand,
t thine heart is his hand;
inds and storms he gives them force
the close homeward to the Ir course;
all mightiness ble al all day,
might needst thee on thy way;
ressed tossed upon the tide,
ill a pilot, port, and guide.
istisements are sure no sign
e's long this love divine;
gives with sorrow he makes dom,
hen most grope thy way to him.
his dealings then most trace
e his mercy, and his grace;
e cruel ends and rstand
t the hand is his hand.

Not from House to House."

BY REV. ALFRED E. CLAY.

Never the exegete may de-
s to the meaning of these
of Christ to the seventy, as
t them on their mission of
, the modern pastor gath-
eat comfort from them as
als knee-deep amid arrear-
l pastoral visits. He had
en, when he promised to
rom hou e to house, how
impossible it would be
, to do so impartially In
ases he has found a great
g in this work. Here he
eived words of sympathy
elp, became acquainted
be children, learned the
of his people gathered in-
on for his work, and been
appy. Into these houses
marged; but into houses
ther kind he has to be
ted by duty every time.
nes it seems as though
uty has no heart to scourge
imporat, especially if the
diquent reads duty a lec-
om Luke x, 3-7. The
s to houses infrequently
by the pastor may also
ese verses with profit. I
give your readers a pen-
of two or three such
I assure them they are
exaggerations in ink nor
es in words. House No. 1

HOUSE WAITING.

after prolonged and ve-
knocking, the door is
by a tragile piece of
ebony and the preacher
ed into what may be an
tomb; so silent, so
o dark it is. "Misstis
o," she says, 'deer ole,'"
palpitating ebony, and
is shut with a bang.
y the room assumes
d outline, and the dead
stare at the intruder
ir guided settings on the
walls. The air is heavy, and nearly cotemporary with the faces that look through it from the walls. The owner of the room is evidently no spendthrift—of air, at least. Shivers are coursing up and down the pastor's spine as ebony enters with chips and coal. The fire is fractions, and sputters loudly its claim for oxygen. "Misstis" must count time the cheapest thing in her possession. The pastor's amiability is fast vanishing. In vain he tries to hold his mind down to his next Sunday's discourse on "The King's Business Required Haste." Real ugly feelings try to take possession of him. He hears a footstep! False alarm! Twenty minutes gone. Outside the sun is shining, the birds are caroling, the flowers are blooming; nature is in her carnival season while the pastor is a sorry, self-endungeoned man. Relief comes at last—in sleep. He is a mummy, and the room a sarcophagus, and centuries pass over him. The opening of the door half-way awakes him, and, turning, he sees advancing one of the stately queens from the palace of the Pharaohs; her robes rustle; he is dimly conscious of a sweet, penetrating odor as she extends a jeweled hand, and he, at last awake, hears profuse apologies. "Sorry to have kept you waiting so long; but, you see, *since the war* we have had to do our own work, and one can not be servant and lady, too." Pastor tries, in a sickly fashion, to be sweet and yet inwardly true. He could not record in his note-book that day, "Paid a very pleasant and protracted visit at the House Waiting;" and I suppose if he could have heard Sister Waiting, as she disrobed, making comments on the pastor's visit, he would see the wisdom of Christ's words, "Go not from house to house."

House No. 2 I shall call

HOUSE INQUISITORIAL.

The click of the latch on the gate unnerves him. The door opens before he reaches the steps. He knew it would. A voice, shrilly clear and sarcastic, interrogates him, "Have you *really* come at last?" Emphasis strong on "really." There is a peculiar smile on the pastor's face, and a strange feeling about his heart. For a week he had been gathering courage for this occasion; but, lo! the sight of the inquisitors drives bravery to the winds. He has a fellow-feeling for Cranmer and Ridley, and realizes that Smithfield Market has overgrown its geographical limits! But, in the name of the Lord, he seats himself before half a dozen female inquisitors. He can not recall with any degree of clearness all the torturous happenings; but in moments of lucidity he remembers fragments of their stinging words and cruel sarcasms, and how utterly they misconceive his mission. The pastor could stand this, but they summon to the board of torture his other and dearer self, and adjust their ropes and pulleys to stretch her on the rack. "Too proud she is and stuck-up to come and spend the day with us!" Enough, enough! The hot blood coursing through his veins, a Vesuvius of malediction stirring within him, he departs, saying to himself, "Surely that must be one house upon which Christ placed his inhibition."

House No. 3 I shall call

HOUSE VOLUBLE AND GOSSIPY.

Into this house the pastor goes as seldom as possible. The inmates have a way of speaking to him as if he was deaf. They also imagine that his ear is a hopper, into which they must pour their gossip. By no art or stratagem can he betray them into religious conversation. Religion is for church and funerals and prayer; well, it may do no harm to the dying. I record below a literal transcript of a visit to this house not long ago. Note, if you please, the variety of topics discussed, and imagine the size of the mind needed to measure up to this strain unharmed. The end man in a show was described; witticisms born in the sawdust ring were indulged in; their neighbors' business discussed; the utter godlessness of *all* ministers' sons elaborately dealt with; names of next persons to get married straightened out; number of people wearing false hair, eyes and teeth, gone over; names given of specifics for different diseases, and comments on treatment—pathological, allopathic and eclectic; case of divorce found, *pros* and *cons*; maladministration of State and parish officers held up to light; the inefficiency of school funds; the size of holes in the public road; the virulence of the measles and the Sunday Law—each received treatment and their meed of blame. Very difficult, indeed, the task of the pastor to call to prayer minds absorbed, nay, reeking, with such subjects. So he departs with the Lord's disapprobation upon him, and his words tolling in his ears, "Go not from house to house."

The Cross to Come.

BY "ASTERISK."

It is to-morrow's cross that crucifies. Concerning it, our Savior has no word of cheer; and experience is equally barren of comfort to those who sink under the weight of anticipated burdens. And yet how do we persist in borrowing trouble of the future only to pay interest on the debt in unnecessary distress of mind and weariness of body! "In to-day already walks to-morrow," wrote the gloomy Carlyle. To many of us, as to that dyspeptic philosopher, the coming day is a sad companion, bringing always evil tidings of "fenced cities" and "sons of Anak," and a "land that eateth up the inhabitants thereof." We are too apt to forget that our Savior's teachings are eminently practical. The emphasis he puts upon the present, the importance everywhere in Scripture attached to to-day, is doubly justified by the fact that he who carries none but the present burden is both stronger for the work in hand, and braver and more buoyant for that which awaits him. It is sad to think that quite half the harder life-history written in our faces is the record of events that never happened, the impress of trouble that never came; that more than half our strength, perhaps, is wasted in throwing up barricades against a future that never meant us harm. It was not childishness, but child-likeness that the Savior recommended to his disciples; not that silly credulity of fear which, in spite of the friendly revelations of the day, repeats each night the folly of the night before in peopling familiar places with frightful forms, and investing familiar objects with awful possibilities of evil, but the trust which uses the intervals of rest and the suggestions of hope and the promises of God for all that they are worth. Do we not provide too much against the future and too little for it? "Take, therefore, no thought for the morrow"—is the teaching of our Savior—"for the morrow shall take thought for the things of itself." It was wisely merciful that he should direct the anxious thought of his disciples to the pressing duty and the sufficient burden of to-day. The morrow held some startling revelations for them; and he alone of the sons of men knew what it is to look squarely into the face of the future, and to forecast with certainty the impending sorrow. Do we not forget in our study of that gracious life the awful burden of his prescience? Gethsemane darkened about him amid the festivities of the wedding at Cana in Galilee. The cross was in sight from the beginning of his public life. It went with him in the way; it confronted him as he sat at meat with his disciples; it was never behind him until its cruel work had been accomplished. In our worst forebodings there is seldom lacking a sense that these may be but fancies after all. The love of Christ, the abundant mercy of God, are always rising up between us and our "phantoms of fright," brightening sometimes, even against our will, the darkness of the way. But nothing interposed between him and the agony of the cross. He could not fall back into comfortable consciousness of safety and rest, like one awaking from a nightmare. Calvary was as real at his baptism in Jordan as when the nails were driven into his quivering flesh. "Tempted in all points like as we are," had reference to kind, not to degree of temptation; for we may not estimate the capacity of the Son of God for suffering or enjoyment.

But there is a sense in which thoughts of the morrow may become a strength and inspiration. There are messengers from that land of promise that tell of a fair and fruitful country, and bring a fresh taste of "milk and honey" and "goodly grapes of Eshcol." The same power which, perverted, crushes us beneath a load of expected care may, if properly used, enable us to draw upon an exhaustless store of joys more fresh and full than our largest anticipation. To the trusting soul the Savior himself opens the door of each successive day, and bids him enter with joy.

Preaching the commencement sermon at a female college some years ago, one of our Bishops gave to the young people before him this quaint advice: "Make you up a pleasant face—one that will tell a good story in old age." Who has not seen such faces—faces in which may be read the history of a life-long trust in God and man, whose very wrinkles seem to have been arranged by the hands of angels; whose whole expression, line by line, has been touched by the Divine Artist and transformed into the likeness of him who was altogether lovely. It is not an easy lesson, yet it may be learned, that faith in Christ is the great sweetener of life as well as the only salvation from sin; that holiness of heart is the best cosmetic, and the robe of righteousness far more becoming than goodliest raiment of purple and fine linen. The lesson of the lily is full of beauty, but it is the beauty of common sense. The philosophy of the sparrow's fall has something in it more profound than gravitation, but the "wayfaring man" may comprehend it.

Consider the lily, brother, and take courage from the providence that watches the sparrow's fall. Rejoice to-day; to-morrow we may be in heaven.

A Book for the Times.

BY REV. J. M. ROLAND.

The year A. D. 1888 was noted for nothing more than for the remarkable books that were published. Of those that have fallen into my hands, I wish to call special attention to "The Social Influence of Christianity, with Special Reference to Contemporary Problems," by David J Hill, LL D. Silver, Burdett & Co., 50 Bromfield St., Boston. Price, $1 25. This volume consists of eight lectures delivered before the Newton Theological Institute, in May, 1887, and is equal to the very best volumes of the celebrated Bampton Lectures, which have been delivered at the University of Oxford, England. Of the many problems now being discussed, none are more vital than "The Social Influence of Christianity." The subject and the man met in the "Newton Lectures for 1887."

Dr. Hill shows that the current agitation of mind over social questions is the best token that the hearts and consciences of men are stirred as they never have been before; and that the postulates underlying the discussions of these social problems are derived from the teachings of Christ. In addition to ten years' experience as a teacher of political economy and sociology, Dr. Hill supplemented his general preparation by travel and observation in Europe, with these lectures constantly in view, and by six months of special reading in the literature collected before and during his tour. Thus the author took time to gather his material, and has shown himself a master-workman in the use he has made of it. The book is not a mere compilation of current thoughts, thrown together for a temporary occasion, but a profound discussion of the nature of society from a *Christian* standpoint. It is a complete outline of sociology, free from fanaticism, true to the Bible, written in pure English, which flows smoothly along the level of a transparent style, but rising now and then to the height of Websterian eloquence. Dr. Hill sees truth through an atmosphere of light, and seizes the strong points of his subject with intuitive sagacity, and then drives to his conclusions with a logic that is irresistible. I rose up from reading the book profoundly impressed with the fact that, of all the books now before the public, in which the problems of society are discussed, Dr. Hill's book is the most unique, clear, profound, philosophical and biblical. This book can not fail to attract attention, and it will do good wherever it is circulated and read.

LIVINGSTON, Alabama.

Entertaining Annual Conferences.

BY "JEAN PAUL."

Is the present practice of holding the Annual Conference at different places wise? Is the mode of entertaining the Annual Conference now in vogue founded in wisdom? In answering these interrogatories negatively, I beg the reader not to exclaim disdainfully, "Away with innovations!" until the following has been considered:

1. Annual Conference sessions are now solely devoted to business. Of late years it is of very rare occurrence that such sessions are conducive to revival influence. Committee work, multiplied anniversaries, etc., leave no opportunity for revival effort. Said sessions are, hence, of no special benefit to the community where they are held.

2. The selection of a centrally located place, easily accessible for annual convocation would save much money and time. Much exposure, too, would be obviated.

3. At present the privilege of entertaining the Annual Conference is enjoyed exclusively by the churches in towns large enough to accommodate so large a body of men. The membership of small villages and sparsely settled neighborhoods are debarred from ministering to the necessities of the saints at Annual Conference. If this is a burden, should not the entire membership assist in bearing it? If it is a privilege, should not all equally enjoy it?

4. Meeting annually at the same place, the entire Conference should be accommodated at the different hotels; expenses to be met by a Conference fund, annually created for that purpose, by a collection in all our churches. If need be, a minimum of the amount to be raised by each pastor could be fixed. If I pay one, ten or twenty dollars for the entertainment of the Annual Conference, I'm no less hospitable than the brother who entertains a preacher at his home.

5. Many other, though, perhaps, minor advantages would result from this change of entertaining Annual Conferences. At the hotel the fleeting hours are all at our disposal, with ample facility for the preparation of necessary reports, etc. No late breakfast detaining us from the Conference floor until after prayer; no dinners at the time of committee meeting; no impatient waiting on the ladies of the house, who solicit our company, deeming us to arrive at church after the text has been announced; no mortification from observing that our presence in a private family is a source of discomfort and worry to our host and hostess.

Reading.

BY "A JUNIOR."

It is astonishing that so few people know how to read; yet it is the first thing a child is *supposed* to learn, and it is really the *last* thing some public men, preachers, lawyers, etc., learn. By reading I do not mean an attempt at dramatic impersonation of the supposed author, nor flexion of body, but a clear and distinct enunciation and inflexion of the voice. Why is it that you have no difficulty in getting the sense, as well as the sound, in the conversation of some people?—and let the same person read you an article, and you get neither sense nor sound. I have heard persons read whose voice was as unvarying in its tone and as monotonous in the even tenor of its flow as the continued patter of the rain, slowly dripping through the gutter, that now reaches my ear from my window near by. This is the monotonous specimen. There are other kinds. Some mouth; get the words in their mouths, and there they remain, as far as the listener is concerned. There may reach the auditor some sounds betokening the break-up of the gorge; but they are more frequently meanings without words. From this man you get no words, only symptoms. There is the man who rushes like the torrent, breaking down all barriers, such as commas, semicolons, colons, periods, etc., placed in his way, to give music to the sound and rest to his voice; and we are startled by hearing something on this order, "Le' 'im 'chew evil, an' do good." He brings forth nothing but words upon words, and makes you long for a lodge in some vast solitude, in order that, being at rest, you may try to solve the phonetic riddle. There is another, and he, though last, is by no means to be overlooked. He is a greater evil than the others—the deliberate—de-li-b-e-ra-te reader. Takes him as long to read about the creation as it was in being made. You can feel yourself growing old under the hesitating melody of his dulcet voice. It is a great pleasure to hear a good reader, one who combines sound, sense and sentiment. It is like reading as in singing—must be *with spirit*. Grasp the sentiment of the thing read, and give it the interpretation of a living man, and not render it as the echo from a sarcophagus.

The Gretna Church.

Our friends on the other side of the river are endeavoring to build a house of worship in Gretna. They have two fine lots of ground donated by a friend, and in cash and subscriptions about $800, with the promise of $250 from the Board of Church Extension of our Conference. The Building Committee has had a meeting and effected an organization. The sum of $2,500 is the amount estimated to build and furnish the house. It was resolved, however, not to begin work until $1,500 cash is in hand. Our people, over there are few and limited in means, and need all the help they can get. We heartily commend this enterprise to the liberality of our people on this side and everywhere else. We ask, in the name of the Lord, that everyone who reads this will send us a contribution for this enterprise. Send either to the editor of this paper or to F. L. Matthews, Gretna, La., or to F. A. Daniels, 28 Olivier street, Algiers. Here is a fine investment for a rainy day—an investment that will meet you with its accumulated interest when "flesh and heart shall fail and mortal life shall cease."

The more perfect the sight is, the more delightful the beautiful object. The more perfect the appetite, the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous the joys of heaven, and the more glorious to us that glory.—*Richard Baxter.*

Christian Advocate.

THURSDAY, JANUARY 31, 1889.

WHEN WORK IS DONE.

BY MARIANNE FARNINGHAM.

It is as if the world were glad:
Whether in light or darkness clad,
The heart is never sad or sad
When work is done.

The very voices in the street
Are tuned to gentlest music sweet;
We love all things we chance to meet
When work is done.

The gentle music of the breeze,
The tender whispers of the trees,
And every sound has power to please
When work is done.

Upon each dear, familiar face
Rests some new fruit of whitest grace,
And joy lights up the old home place
When work is done.

Life's round suddenly grows still,
And love and gladness and good-will
Come with their peace the heart to fill
When work is done.

But when the hours of labor close,
And earth is wrapped in sweet repose,
And all things sleep—alas for those
With work undone!

Oh, kind Taskmaster, let thy rest
Be to tired workers manifest,
And unto all who do their best,
Say thou, "Well done!"

(Hurlbut and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—Feb. 10.

THE FIERCE DEMONIAC.

Mark v, 1-20.

GOLDEN TEXT.—*Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.*—Mark v, 19.

TIME.—A. D. 27. This took place immediately after the miracle of stilling the tempest.

PARALLEL PASSAGES.—Matt. viii, 28-34; Luke viii, 26-39.

1. They came over—The disciples of Christ with him. *The country of the Gadarenes*—The city of Gadara is three hours to the south of the southern shore of the lake, and the miracle could not have been performed in its vicinity; and it is hardly probable that the citizens of so distant a city would have turned out *en masse* for a journey of three hours to see the one who had wrought this miracle. But recently Dr. William Thomson has discovered a Gergesa, now called Cheesa, or Gersa, on the eastern shore of the lake, and on the borders of the district or province which took its name from Gadara, one of the chief cities of Decapolis. This Gersa, or Gergesa, so insignificant that it has escaped the attention of most travelers, was unknown to the Roman world. Mark and Luke, therefore, who wrote for the Gentiles, described the miracle as occurring in the country of the Gadarenes, a description which would have been readily comprehended, since Gadara was one of the chief Roman cities of Palestine, and widely known. Matthew, who had been a tax-gatherer on this very shore, was familiar with every village and hamlet, and wrote for Jewish readers, described it as occurring in the country of the Gergesenes, thus fixing its locality more definitely.

2. Out of the tombs—These places of tombs being outside the towns, and, being avoided by the Jews for fear of contracting pollution from the contact with human bones, formed secluded retreats acceptable to those who, from demoniacal possession, madness, crime, or other causes, shunned the society of men. *A man*—It may be proper here to note that between the two accounts there is a difference in regard to the number of demoniacs dispossessed. Matthew mentions two; Mark and Luke note but one. There is variation, but not contradiction. He who says there is two, of course, includes the one. He who mentions the one does not deny the other. The two evangelists, doubtless, specify the one which was the more bold and prominent. There was a second less marked, whom they pass over, but Matthew mentions. *With an unclean spirit*—This is one of the most equivocal instances of supernatural possession.... No one is said to be possessed by Satan or *the* devil; but, in the original, by *demons* or *unclean spirits*, or spirits connected with specific diseases, as a *deaf* or *dumb* spirit. The whole system of Bible demonology presupposes one arch enemy of God and man, Satan, yet powerful, an archangel of evil, who is the mightiest finite representative of wickedness revealed to us in the universe. He stood in a totally different position from the abandoned, wicked man, who morally is given over to the devil. This latter would be a subject for punishment, but the demoniac for deepest compassion. There appears to have been in him a double will and a double consciousness, sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Savior of men for mercy; a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. It has been not improbably supposed that some of these demoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. Lavish sin, and especially indulgences in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial bond between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.

3, 4. No man could bind him—Efforts had been made to put him in restraint, but neither ropes, nor the chains used, had sufficed to hold him. Night and day he wandered the mountains, driven hither and thither by the mysterious possession that had him in its power, filling the air with his howls and shrieks, and cutting himself with sharp stones in his frenzy. This man was possessed of that extraordinary muscular strength which maniacs so often put forth (Acts xix, 16), and thus all efforts to bind and restrain him (and such had been often repeated) had proved ineffectual. St. Matthew alone relates how he had made the way impassable for travelers. *Chains had been plucked asunder*—This is nowise incredible: for there are still some forms of mania in which the sufferer, notwithstanding the constant exhaustion of mind and body, gains a daily increase of muscular strength, and is able to break the strongest bonds, and even chains. *Neither could any man tame him*—It is often the case that very violent maniacs are quite calm and submissive under the authoritative eye and bearing of instinctively commanding natures. But the Gerasene demoniac had not met anyone who had power to soothe or subdue him.

5. Crying himself with stones—This wretched man often vented vengefully upon his own person the irritation of his perturbed spirit, which finds a parallel in some cases of insanity.

6. He saw Jesus—This must refer to the more distant sight of him, as the ship was approaching the land. *Afar off*—St. Mark alone tells us this. While, as a mass, he is attracted toward the Holy One; as possessed by the legion, he desires to withdraw from him. *He ran and worshiped him*—The spirit recognized with a supernatural discernment our Lord's superior nature, and did him reverence. The overruling power of Christ dragged the foul spirit into his presence. Guiltiness would fain keep out of sight. The limbs of so woeful a head shall once call on the hills and rocks to hide them from the face of the Lamb; such lion-like terror is in that mild face when it looks upon wickedness. Neither shall it be one day the least part of the torment of the damned to see the most lovely spectacle that heaven can afford.

7. Cried with a loud voice—Then, like some ferocious beast submitting to the power of his subduer, he runs and kneels, protesting all the time. In the name of the spirit of which he is still the organ, against the power which is exercised over him. *What have I to do with thee*—A common Jewish phrase, signifying a wish not to be troubled by the importunity or the interference of another. *Jesus, thou Son of the most high God*—And he did homage to him, and addressed him by a title of exceeding dignity, used only once elsewhere, in the prediction of his birth, by the angel. It is said that the title of the "most high God" was the one commonly adopted formula of exorcism, and possibly the demoniac was prompted to use it as that with which he was most familiar, from its frequent invocation over himself. *I adjure thee by God*—This is the language of the demon, not of the man; not mere blasphemy, but a plausible argument. Nothing is so common as swearing by God on the part of the ungodly, the infidel, and the atheistic. The better self, in its enlightened season, discerned a helper; the hostile power, when it gained the predominance, saw a judge.

8. For he said—The Greek verb is in the imperfect tense, *he was saying*, as though the demoniac had interrupted our Lord even while the words were in the act of being uttered. *Come out of the man*—The facts appear to be that the maniac made a rush toward Jesus and the twelve, perhaps, purposing to destroy them; that Christ stopped him by word of command requiring the evil spirits to leave the man, and that the expostulation given in this verse was the devils' response to that command.

9. What is thy name—Christ asked the man (not the demon) his name, in order to call out his personal consciousness, and aid in restoring him to himself. The demon snatches the man's organs, and answers the question for himself, giving his own name. He is a host by nature and by name. A legion in the Roman army was a division embracing six thousand men. The demon, perhaps, assumes that name for this whole number, as being their leader. *My name is Legion*—The man was asked, but the demon answered, showing his entire mastery over him. *For we are many*—They were many, yet they say, My name, not our name; though many, they speak as one, they act as one, in this possession. There is a marvelous accordance even betwixt evil spirits. That kingdom is not divided, for then it could not stand. I wonder not that wicked men do so conspire in evil, that there is such unanimity in the broachers and abettors of errors, when I see those devils, which are many in substance, are one in name, action, habitation.

10 And he besought—It is a demon's prayer. And it is heard. But he utters no petition to have his diabolical nature changed. He only asks a boon suited to his demoniac nature. *Not send them away out of the country*—Where they found themselves so much at home; especially, as Luke adds, into the hateful abyss of hell. The lawless nature of the country (where Jews lived mingled with Gentiles), which pleased the demoniacs well, Mark denotes by the circumstance of the two thousand swine, emphasizing the greatness of the herd. The petition of the devils may be regarded as equivalent to: "Send us anywhere, anywhere but to perdition; send us to the most shuttered man; send us to the lowest creature, into man or beast, bird or reptile, anywhere but to hell."

11. Herd of swine feeding—The rabbinical law forbade the keeping swine. Whether this herd was kept by Jews or by heathen is a matter of uncertainty. The cities of Decapolis were largely filled with Romans, with whom swine's flesh was deemed a luxury.

12. Send us into the swine—From this we should infer, (1) That the infernals prefered a human residence to a bestial one; but they preferred a bestial one to their own infernal home. (2) That it may be, at certain periods of the world, possible for the infernal natures to possess a brute body, especially of such unclean brutes as are congenial with their own uncleanness. They aimed at this, that they might move the owners of the herd, and the rest of the people of the country, to be discontented at our Savior.

13. Jesus gave them leave—Our Lord only assumed to expel the devils from their abode in the particular human being. He did not shape their subsequent course, or mark out their path. And Stier well argues with those who impute immorality to Jesus for giving this permission that it is even less liable to the imputation of immorality than the divine permission, not withheld from demons, to possess men, or, we may add, the divine permission yielded to evil men to rule in the world. That a Mohammed, a Nero, or a Napoleon should rule mankind with bloodshed is the mystery of God. *Entered into*—It is impossible for an honest interpreter to understand this narrative in any other than its plain and natural sense, namely, that there were evil spirits in the man controlling his personality, that they left him and entered into the herd of swine. *Ran violently down*—The swine ran into the sea and the devils went to their own place. This may have been the way of driving him out of the human world to hell. And that is a second full answer to those who cavil, falsely as well as foolishly, that our Lord here destroyed the swineherd's property. Surely our Lord is not responsible for the doings of the devils he expels from men. *A steep place*—Literally, *down the cliff*. The description exactly agrees with the east shore of the Sea of Galilee, where the cliffs, which form, as it were, the wall of the great Bashan table lands, "rise to a height of two thousand feet." *Two thousand*—Peculiar to Mark, who gives us accurate details of this kind. Immense herds of swine were kept in many provinces of the Roman Empire specially for the provisionment of the army.

14. They went out to see in the city—Evidently first what had befallen the swine intrusted to their keeping; next, what salvation had come to the man. *They went out to see*—That is, the population of Gadara or Gerasa (most probably the latter).

15. They come to Jesus—Note the present *come*. The evangelist begins to depict the scene as if he and we were present in the midst of it and looking on. *Sitting, and clothed, and in his right mind*—There is a fine harmony between the statement that the demoniac was now *clothed*, and the statement in Luke that formerly he "wore no clothes." Those who forsake their sin always come into their right mind, and see things as they are. *They were afraid*—They felt in the presence of a power which inspired them with awe and alarm. It might, for aught they could comprehend, be something weird or "uncanny." The breach that was made in their worldly prosperity alone occupied their thoughts; for spiritual blessings that were brought near to them they cared nothing, and "they were afraid," being ignorant what next might follow.

16. Concerning the swine—It is likely that the one-sided report of the swineherds, in justifying themselves to the owners of the swine, had filled the latter with hostile intentions against Jesus for the loss they had sustained. Our Lord had saved the man; the devils had destroyed the swine. The Gadarenes are thankless for the mercy, and hold our Lord responsible for the loss of the swine.

17. They pray him to depart—They considered the salvation of the man as poor compensation for the loss of their pigs. A man who drives away devils must be himself driven away. So do men hug the disease and hate the physician. Christ appears never to have visited the country of the Gadarenes again. He does not abide where he is not wanted. Carnal hearts prefer their swine before their Savior, and had rather lose Christ's presence than their worldly profit. Skeptics at the present day agree with the Gadarenes, and repudiate Jesus, because the demons destroyed the swine.

18. Prayed him that he might be with him—That he feared a relapse or repossession, and depended wholly on his great deliverer to save him from it, is a most natural and probable assumption. But if this were all, it would hardly have been so expressed (*that he might be with him*). The words used necessarily suggest a higher motive, though by no means unconnected with the one first mentioned. This was the desire to be with Christ from personal attachment, springing out of gratitude for what he had experienced, and that saving faith which seems to have so commonly accompanied his miracles of healing.

19. Suffered him not—There is a very plain reason. In other cases the publication of the miracles subjected our Lord to be overwhelmed by a throng. But here he was about to leave the country. Besides, an evil report was liable to be spread by the losers of the swine. For this reason he desired the man not to go with himself, but to remain and proclaim his miracle of mercy at his own house. *Go home*—We have here three prayers from three very different sources. The devils pray, and their prayers are granted, but to their own final discomfiture. The Gadarenes pray, and their prayer, too, is granted; for the Lord departs and leaves them to their own abandonment. The delivered man prays to be with Christ; his prayer is not heard, but a better lot is assigned, a lot of home duty, which, if he will fulfill, he shall be with his Lord forever. While he calls on some to leave home and family and follow him, he bids this man to follow first purely human feelings which had been reinstated in their natural rights within him; to return, sane and calm, to the family which he had abandoned as a maniac, and to glorify God among them, by telling them how Christ had wrought the mighty change, and giving them a living proof of it in his own person. And so the demoniac of Gergesa became the first great missionary to the region of Decapolis, bearing in his own person the confirmation of his word.

Church Insurance.

You asked me to say something of the subject of Church Insurance against loss and damage by fire, and, perhaps, by cyclone also. The subject, you know, has been recently extensively advertised by the Rev. W. B. Palmore, of Independence, Mo. Bro. H. W. Bushman, now living in that city, from whom Bro. Palmore says he gets the suggestion, formerly lived in Yazoo City, Miss. Of course, I know him well, and favorably. It was probably some five years ago Bro. Bushman called my attention to this subject, and asked my opinion. I was familiar with the business of fire insurance, for in my younger days I was extensively engaged in it. I once, before 1840, did all the fire as well as the marine insurance in Mississippi for about twelve years. So I did not feel entirely incapacitated to consider the subject. I suggested some little modification in details, and highly approved the plan in its general features. It was put into practical working form, and presented to the Mississippi Conference at its session next before the last General Conference. It was put into the hands of a committee, who reported a memorial to the General Conference, asking attention and favorable consideration of it. This memorial was sent to the General Conference by the hands of Col. Nugent, of Jackson, who expected to enforce it; but, unfortunately, he had to leave Conference at an early period, and our memorial went to the Committee of Silence or Non concurrence, I do not now remember which. I presume it was not examined by anybody familiar with such business. And so there that ended. Not long after, Bro. Bushman went to Missouri, and lives in Independence; and Bro. Palmore has brought the subject more largely before the church again.

I will not here enter into details, but will only say that, with details properly arranged, I believe the recommendation to be entirely practicable, simple and, under proper management, can not fail to be of very great benefit to the church in case of such losses. By insuring all or the principal churches the burden will be so trifling as to be scarcely felt, even in case of heavy losses. It requires no capital to set up this business; no funds lying by awaiting losses. A few dollars to prepare a little printing is all that may be needed. Churches will be assessed and called on for payment as losses occur. These assessments will be trifling, as they will be so distributed that the loss will fall on all, or a certain number, instead of one. The money is always sure. No insurance company could make it more so. No premium is required to be paid in advance. The entire expense will be the salary of one man and clerk, and a little office expense.

I know enough about insurance to be ignorant of the reason for such high rates of premium as are now charged. Most certainly in the last forty or fifty years considerable improvement has been made in house-building and warming in view of safety from fire; cooking-stoves have been introduced; the use of coal for fuel, which is safer than wood, has increased fiftyfold; the distribution of hot air in large buildings from one common furnace often dispenses with a dozen fire places, which greatly increases safety. And, then, the means of extinguishing fire has greatly increased. Fire engines are introduced, and other fire apparatus; and also the use of hydrogen gas has been variously applied to put out fires. On the other hand but two things of late introduction seem in sight calculated to increase fire risk, viz: steam, and fire matches. Drunkenness is an important element, but I do not see that that has materially changed. The accumulated statistics, I understand, do not put steam, in its various uses, as a considerably enlarged element of danger. "Defective flues" is set down as the cause of nearly half the fires. And flues of various kinds and uses are certainly as well, if not better, constructed now than formerly. Incendiarism has not increased, I believe. And yet, notwithstanding all this, the average rate of fire insurance in Mississippi now is about seventy-five per cent. higher than fifty years ago. In this I do not include machinery run by steam or the building nor other property in the same house. Formerly we had no steam to insure against, except steamboats and cargoes.

There is no general line of insurable property where the risk is so small as on churches. They are very seldom subject to fire from without, except in compact parts of cities; almost never subject to incendiary fire, and not generally used at all more than one-fifth part of the time. Among the millions of property I have insured, I do not now remember that I ever lost a church.

Bro. Palmore says that Bro. Bushman is gathering statistics on this subject. I shall expect these to show that a mutual or distributed insurance will indicate that a uniform system of safety in this regard will be a mere trifle to the several individual churches. The trustees of a burnt house can make a cash contract to rebuild before the ashes are done smoking, and have every dollar in hand before it is due.

Ordinary business men are not necessarily familiar with the details of insurance operations. I hope this question will be looked into during the coming Conference year, and that the next General Conference will have the matter well looked into by a competent select committee. And I shall look for a mutual insurance system to be the result.

R. ABBEY.

GULF VIEW, Mississippi.

Introspection.

"Commune with your own heart on your bed, and be still."—Psalm iv, 4.

There is nothing more important than honest, faithful self-examination. A knowledge of one's self is indispensable to the attainment of high states of grace. Self-knowledge can not be acquired unless we look within. If we hurry along in pursuit of worldly riches, pleasures and honors, we shall find great aversion to "communing with our own hearts." We shall most likely conclude that we have no time for such exercises. Men in hot pursuit of the good things of the world will not pause and stand still long enough to calculate their spiritual bearings. They are constantly and rapidly approaching the terminus of life's journey, and yet will not be still to take in the drift of the tide that bears them on. To all such the injunction of the Psalmist applies with special emphasis. If, indeed, time can not be had for introspection during the busy hours of the day, let some portion of the time spent in bed be devoted to this purpose. "Be still upon your bed," and in this silent hour "commune with your own heart." The heart, in Scripture phrase, is the very core of being. It gives character. As is the heart, so is the man. Hence the importance of communing with our own hearts. A faithful, candid, honest examination of the heart will reveal to us our true character, and that known, we may take measures of safety. But if, from disinclination to the study of our hearts and characters, we remain in ignorance of ourselves, we shall nevertheless find our appointed place at life's terminus in harmony with character. Our ignorance—willful ignorance—will not save us from disaster. A sick man does not help his case by closing his eyes to his real condition. He had better know the worst of his case, that he may apply the remedy for his cure. One spiritually sick prejudices his case if he refuses to believe himself sick. Or, if he allows that he is slightly disordered, but able of himself to correct it, he does not understand the real state of the case, and, hence, will fail to apply the true remedy. A correct diagnosis is of the first importance in the treatment of disease of the soul, as well as of the body. There are certain moral qualities that go before the revealing light of divine truth. First, there must be a willingness to know the whole truth; secondly, a determination to submit to divine authority; and, thirdly, faith in the efficacy of the prescribed remedy. One with a disposition of soul, dominated by such qualities, is prepared to receive and profit by the light of the Holy Spirit; and when that light goes down into the dark chambers of the human soul, it reveals the existence of corruptions and debasements that makes him loathe himself in dust and ashes before Almighty God. Introspection, preceded by these conditions, always results favorably. If one finds himself unwilling to "commune with his own heart," it may be taken as evidence that the heart is in a bad condition, and that he is unwilling to know it. While that spirit is maintained, a cure is impossible. God can not reveal the truth to such as treat it with contempt. If it were simply a question of power, he could; but it is a question involving both human and divine agencies.

D. G. W. ELLIS.

MADISON ST. TIGS, Mississippi.

The best insurance against anti-social doctrines, which treat property as robbery, is such a wise and generous use of it, for the glory of God and the good of other men, as Christian justice would always have prescribed.—*Liddon.*

From the Work

LOUISVILLE, MISS.

MR. EDITOR: It is my fortune to serve this year the good people of the Louisville charge. I was thirty years of age before I ever saw a pine tree, but they grow here in great abundance and to perfection. I have often heard the expression, "straight as a pine," but never knew its full meaning till permitted to ride in the forests of this beautiful country. It is grandly beautiful to look upon a forest of ten thousand trees of perfect symmetry, rivaling each other in height and beauty, and still remaining fresh and fadeless amid the mutations of the dying year. If nature has withheld from this people her wealth of gold and silver, she has strewn here with lavish hand her pearls of health and beauty.

We are pleased with our new field of labor, but can't say how the field is pleased with her new preacher. I find our predecessor has done excellent work, and leaves his charge in fine condition. We expect to complete two new churches and a new parsonage by summer. One new church at this place is a "thing of beauty," and will be dedicated at District Conference about June, next. We expect Bishop Galloway at the dedication. Our prospects for this year's work are promising, and we hope to report great things for Louisville circuit. We are not able to report a "Methodist storm" or "pounding" at the parsonage, but, instead, have something of greater value—the gentle showers with steady winds which give promise of blowing continually. We good folks over here don't believe much in cyclones and storms anyway; we've had too many of them already, as our razed houses and devastated forest and lands too plainly show; but we like the gentle spring showers and summer breezes which bring with them the rich fruits and golden grain of an abundant harvest. Our "pounds" come daily, and not by "storm;" but we dare say we have received as nice a "pounding" as any preacher in this Conference. We have a good people, and like a generous soil, they respond readily to careful cultivation. We fully appreciate every kindness shown us, and only hope we may meet their expectations, and in some meagre way return in spiritual goods what we have received in "carnal things." Yours, etc.,

F. P. SPENCER.

BIBLE TEXTS UNDULY EXALTED.—While in seasons of prosperity we are apt to think that we can take care of ourselves, we are very ready to run to the Word of God for comfort when sorrow comes upon us. That is undoubtedly one of the purposes for which that Word was given. In doing this, however, we should be very careful not to exalt those comforting passages into an undue prominence, however applicable they may be to us. The inspired Word is a symmetrical whole, and when, by exalting unduly some one part of it, we come to see but that one part, we destroy the symmetry of the whole which can scarcely be called a work of edification. It is not one. Perhaps, this idea is illustrated when, in times of trouble we go to God and pray for deliverance which he has promised to those who, in such seasons, call upon him. We are often in trouble, and we go to the heavenly Father so often for deliverance, that we forget to seek his help and guidance in other times. So these prompts of help in days of trouble come to be about the only passages of Scripture we remember, and prayers for deliverance from trouble about the only prayers we offer. We do not, perhaps, even remember those promises and prayers until our efforts to deliver ourselves are exhausted, and we are driven, half unwillingly, to God. A more careful study of the Word, *as a whole*, might lead to a more careful walking, to an avoidance of temptations, to fewer seasons of sorrow, and to less necessity for prayer over deliverance from trouble. Suppose we all try it.—*Evangelist.*

Be cheerful; do not let over fond hopes unrealized add a chain, link after link, is fastened on each thought and wound around the heart. Nature never intended you to be the fountain spring of cheerfulness and joy in life, and not the traveling monument of despair and melancholy.—*Arthur Helps.*

Missionary.

Money for Christ's Work.

BY JAMES L. PHILLIPS, M. D., D. D.

On every side we are hearing the cry for more money. Our schools are calling far larger endowments, and our missionary enterprises at home and over the seas are pleading most pathetically for funds for enlargement. From the human standpoint the very life of these enterprises seems to depend upon money, and it is but fair that we should look facts squarely in the face. The principals of our schools are in some cases devoted chiefly to money-seeking, and the treasuries of our benevolent societies give their strength and time to begging for money. This is hardly creditable to the Christian church, so near the end of her nineteenth century. Must the consecration of property be postponed to the twentieth?

Amid much that is disheartening we find some tokens of cheer well worth our serious study. One is the growing tendency to invest money during one's lifetime instead of leaving it by will for heirs and lawyers to wrangle over. I say "tendency" advisedly, for we can hardly risk a stronger word yet in this place. There are a very few Christian men who are beginning to think that they might as well have the pleasure themselves of seeing their money do good, instead of giving it all to those who come after them. May the number of these be increased a thousandfold and more before the last decade of this nineteenth century is done!

Another very cheering token is the increase of systematized giving. The other day I heard of a church that has just taken up the weekly offering, and delighted to find how well it works, how easily it gathers up the dimes and letters from the whole congregation, how much more it brings in than any of the old methods, how the money comes steadily and is always on hand, and how everybody likes it. May many other churches find this out, too, by actual experience! Let us all learn the joy of self-sacrifice. During these winter days we may deny ourselves pleasures for the sake of helping on the work of Christ. Self-gratification yields no sweet satisfaction, like that anyone may experience in giving up something held dear or counted precious, for the benefit of others less favored. We all need to pray and strive for that mind which was in Christ Jesus, and when it takes possession of us all, the whole church for whose redemption he freely gave his life will know abundantly and how thankfully shall we bring our offerings to his temple.—*Gospel in All Lands.*

Japanese Views of Christianity.

Several eminent publicists of Japan are carrying on a very interesting discussion just now. The object is to determine whether or not it is advisable for the people of Japan to embrace the Christian religion. The *Japan Daily Mail*, in a recent issue, summarizes this discussion. It says that those connected with the movement say that Christianity has in it are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after-effects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but says it is the creed of the most highly civilized nations. Prof. Inouye, of the Imperial University, has published a work to support his view. He holds that these ethics must be replaced by Christian ethics, and that the ethics to be derived from the introduction of Christianity are: (1) the improvement of music; (2) the union of sentiment and feeling leading to harmonious conversation, and (3) the furnishing a medium of intercourse between men and women. It is argued by others that the youth of Japan, being free from the bondage of creeds, and free to act according to reason, are so far in advance of Europeans, and so tired of talking about adopting a foreign religion, Japanese should go abroad and preach the religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohoma newspaper says that those who urge the teaching of Christianity represent an influential section of educated people whose opinion; they are signs of the times. "To Japan, in an intellectually agnostic mood, Western science, with all its marvelous revelations and attractions. At the shrine of that science she is worshiping now."—*Exchange.*

Jews.

Dr. Dalman's statistics of the work and success in Jewish evangelization must surprise all who have not watched the course of events. There are no less than 47 Protestant missionary societies devoted exclusively to this arduous vocation. These employ 377 missionaries, laboring at 157 centers of Jewish population, and have an annual income of about half a million dollars. In addition to these other missionary societies engage in this special work, as a branch of their general work. England has eight of these 47 societies, sends out about two-thirds of the 377 men, and supplies about two-thirds of the money. Scotland has five societies; Ireland, one; Germany, twelve; Switzerland, one; the Netherlands, three; France, one; the Scandinavian lands, five; Russia (*i. e.*, the Protestant Churches of), four; North America, seven. The cities in which the largest number of missionaries are engaged are London, Budapest, Constantinople, Damascus, Jerusalem, Tunis. As the total of all the Jews on the face of the globe is 6,400,000, there is one missionary for every 16,976 Jews. In addition to these the Roman Catholic and the Greek Churches also engage in this work. Pastor de le Roi, of Breslin, also a reliable statistician, claims that at least 100,000 Jews have confessed Christ since the beginning of the present century. Those yet living of these, together with their descendants, probably number 250,000 children of Abraham who have entered upon the spiritual inheritance of their father. When we recall the fact that ten years ago there were in existence only 20 societies for the evangelization of the Jews, with only 250 laborers and an income less than half of what it is now, the marked progress in this sphere of Christian activity is peculiarly encouraging.—*Missionary Review*

Suggestions for Successful Leadership.

BY GEORGE R. LEAVITT, D. D.

In thousands of towns and cities we are on the eve of a new campaign. The leaders and the forces are agreed as to the interests at stake, and their duty. This year again much will depend upon the leaders. One can almost say that results will turn upon the quality of leadership. Good leadership will be successful. Poor leadership will be unsuccessful. The following are ideas which the wise leader will consider. Hundreds of wise men are now considering them:

The value of expectation. It is said of Napoleon's soldiers that the expectation of victory inspired by the extraordinary personality of their leader was the most important factor in securing the triumphs of the Grand Army.

The good leader has expectant followers. It is said of John the Baptist that, as a result of his work, *all men* were in expectation. The state of expectation now exists in a great many churches. Many have been preparing for a special work this year. They realize that the Week of Prayer is near. This appears in their prayers, in their conversation, in their readiness to undertake service, in their response to the most searching and spiritual truth.

The state of expectation in a single Christian is a fact not to be wisely disregarded. Upon a basis no broader than this, some of the most successful movements of the church have been founded. Few are the churches that have not more than one expectant woman.

Is there expectation in your little army? Stimulate it by your timely inspiration, by the contagion of your own hopefulness. Aim to arouse the indifferent by pungent, convicting addresses to the conscience; but do not be so engaged in this necessary service, that you fail to give time, and more time, and some of your very best work in stimulating this conquering element of expectation.

The value of convergency. The strategy of Napoleon was in rapid concentration of troops, converging them by all various routes, and upon interior lines, upon his chosen battlefields. Their confidence in him and their certainty of victory made his soldiers pliable in his hands. But he must direct them. So the good leader will direct his force by all routes towards the earliest center to which rapid convergency can bring them. He will see reasons for making such a center in the Week of Prayer. This plan may involve two weeks of prayer, or special meetings throughout the month of January. In many churches this will be the successful plan this year, as in so many former campaigns. It will also be found in many other churches that the Week of Prayer is only the first and indecisive concentration of the church. What then? Then how often we have seen the check of expectation, disappointment, divergency, the fatal scattering and retiring of an army into early summer quarters, when the call was still for expectation and convergency, renewed inspiration of hope, new concentration. The great successes may be late in the season—are apt to be. But all earlier, partial successes will lead to the later and greater.

With a proper appreciation of these strategic ideas: the value of expectation, of convergency in our churches, *in the leaders*, new and glorious victories will be won in this opening campaign.—*Advance.*

Religious Dyspeptics.

We have in nearly every pastoral charge, if not in every congregation, a class of persons which, for want of a better name, we shall call religious dyspeptics. They never seem to enjoy a robust spiritual health; they are always "a little ailing," and they require much pastoral nursing and petting to keep them going at all. These are the persons who give the preacher most concern; who do least and grumble most; who never allow you to forget their existence by reason of their much complaining. To keep them in anything like a comfortable existence, the pastor must see them every few days, and must be an expert in administering religious pap and gruel. If any preacher should conclude that he has other and more important duties to perform, and should neglect, even for a season, these frequent and necessary ministrations, loud and long will be the cries sent up, as though the ark of God were lost and the hosts of Israel defeated.

These persons measure their pastor's work, not by his ability in the pulpit, not by the size of his congregations, not by the increase in membership, not by the number of conversions, not by the spiritual growth of the members, not by the material prosperity of the church, but solely and entirely by the number of times he has been to "our house," and his skill in feeding his dyspeptic patients on caramels and sugar-coated pills. Spring, summer, autumn and winter come and go without witnessing any improvement in their spiritual health. Their disease has become chronic, and there seems little hope of improvement as long as they remain in this sublunary sphere.

It is needless to say that these few puny, sickly, whining, complaining Christians give the pastor more worry of mind and pain of heart than all the rest of his flock put together. They are grievous "thorns in the flesh" to most preachers. There is little danger of a preacher becoming unduly exalted who is blessed with one or two of such members. They keep him perpetually reminded of the disabilities of the flesh, and make him long for a residence among the saints in light.

But what shall we say of those noble men and women of God—those healthful, hopeful and helpful Christians—who encourage and sustain the preacher in his work by their kind words and generous acts? What shall we say but breathe the prayer: God bless them, and may their tribe increase?—*Southern Christian Advocate.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption*; was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer*, which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FIGH.

Cor. Pine and Crockett Sts.

SAN ANTONIO, TEXAS, July 12, 1888.

Dr. R. M. Davis, County Line, Miss., reports having cured a cancer of long standing that years of the most skillful medical practice had failed to benefit at all. Besides, we have numerous assurances of cures effected in Asthma, Bilious Colic, Catarrh, Diarrhea, Diphtheria, and Malarial Fever.

Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer*, and am now perfectly well. I strongly recommend it to suffering humanity.

JAS. J. BUCKLEY, 471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

To Whom It May Concern:

This is to certify that after taking one jug of *Microbe Killer* I was permanently cured of a severe attack of bronchitis and pulmonary inflammation, said illness having resisted all methods of medical treatment.

I cheerfully recommend Wm. Radams' *Microbe Killer* as being more than is claimed for it.

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NEW ORLEANS, Feb 27, 1888.

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Cures All Diseases.

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Lve. New Orleans	3:35 p. m.	9:00 p. m.
Arr. Meridian	5:50 p. m.	4:00 a. m.
Arr. St. Louis	.....	7:20 a. m.
Arr. Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:17 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	5:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

	SOUTH-BOUND. No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
Lve. St. Louis	.....	9:00 p. m.
Lve. Meridian	4:45 a. m.	11:25 p. m.
Arr. New Orleans	11:00 a. m.	6:30 a. m.

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Arrives.	Leaves.
No. 1, Fast Mail, 9:00 a.m	No. 2, Fast Mail, 5:00 p.m
No. 3, Express, 6:25 p.m	No. 4, Express, 8:00 a.m
No. 5, Bat. Rouge ace'dation, 10:00 a.m	No. 6, Bat. Rouge ace'dation, 3:45 p.m

Double daily through trains, New Orleans to Memphis and Vicksburg.

Nos. 1 and 2 carry through Pullman Buffet Cars between New Orleans, Louisville, Memphis and Vicksburg; passengers can remain in Vicksburg sleeper until morning. Train leaving New Orleans at 8 a. m., makes daylight run through to Memphis, passing through the Sugar and Rice Plantations and the El Dorado of the South, the "Yazoo Delta."

Close connection at Harriston for Natchez and N. J. and C. points; at Vicksburg with V., S. and P. and V. and M. R. R.; at Memphis with Gulf Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging. Short line to Hot Springs.

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NORTHERN, EASTERN, WESTERN,

—AND—

CENTRAL TEXAS,

and all Points in Old and New Mexico, Arizona and California.

	Texas and California Express.	Leaves.	Arrives.
		8:35 A. M.	7:00 P. M.
	Baton Rouge Local	3:50 P. M.	10:00 A. M.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....9:00 am	No. 2.....5:00 pm
No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE

No. 3 Lim. Ex. 7:55 am	No. 4 Fast Ex....7:00 am
No. 1 Fast Ex....7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..3:30 pm

ILLINOIS CENTRAL.

No. 1 Passg'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:35 am
B. Rouge. local. 11:00 am	B. Rouge local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor..11:30 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd .11:00 am	No. 2, Lim'd.....3:35 pm
No. 5, Fast Line. 6:30am	No. 6, Fast Line..9:00 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 6:40am	No. 6, Fast Line..9:00 pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave.....4:00 pm

Sunday Schedule.

Arrive.....7:25 pm	Leave.....7:30 am

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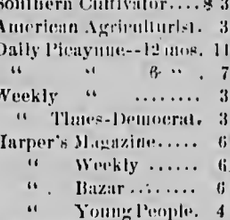

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Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
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Has a Pad different from all others, being shape, with Self-adjusting Ball in center, adapts itself to all positions of the body, while the pad in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGLESTON TRUSS CO., Chicago, Ill.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS
REV. J. M. CAMERON, D. D.
REV. H. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, JANUARY 31, 1889.

Briefs.

That man who paid such close attention to your sermon last Sunday, brother pastor, needs the helpful agency of the weekly visits of the ADVOCATE to clinch the truth of that sermon! Have you interviewed him on that subject?

If every *prayer* for the evangelization of the world was backed by strong and persistent *work* for the souls of men, would not the progress of the church receive an impetus in the next ten days which would carry it forward to a point of vantage of which we had not even dreamed? If we all prayed as if everything depended upon God, and then turned out and worked as if all depended upon the vigor of our efforts, would not society soon wear an entirely new aspect? Faith and work; these two "God hath joined together." He who separates them realizes the curse of failure in Christian life.

Our government seems likely to have some trouble with Germany in regard to the Samoan Islands. It seems that Germany has interfered in some way with the natives of the Islands. There has been two or three fights, in which quite a number of persons have been killed. The United States government seems to consider itself under obligation, by treaty regulations with the Samoans, to endeavor to keep the peace. The President has already dispatched several war vessels to the scene, and diplomatic circles in Washington and Berlin are considerably exercised over the matter. It seems to us that we might do better work than picking up a quarrel with Germany about a few little islands in the South Pacific Ocean, thousands of miles away.

The twenty three Woman's Missionary Societies in the United States are doing a grand work for missions in foreign lands. They support 680 missionaries, and 424 Bible women and native helpers; and for carrying forward this work during the last fiscal year they collected and expended $1,117,110. Since they began on this line of work in 1861, they have collected and expended $10,307,990. These figures we have obtained from *The Missionary Review of the World*, for February. The first missionary to tell the joyful news of a risen Christ was a woman; and the developments of the last twenty-five years are fast showing the women of our time to be worthy successors of that first missionary.

It has been stated, by whom we presume to be good authority—Dr. Strong, in his book, "Our Country"—that one-fifth of the wealth of the United States is in the possession of members of Christian Churches! This he computes to be $8,728,400,000. He also states that the *annual average increase* of the wealth of Christians in this country between 1870 and 1880 was $391,740,000. Then he shows that these church members give annually to the cause of missions *one-sixteenth of one per cent.* of their wealth. That statement is enough to alarm any man who believes the Bible. And yet we can not contradict it. Indeed, we know men who profess to be Christians who don't give to missions one-fiftieth of one per cent. of their wealth. And yet they think they are on their way to the kingdom!

Thoughts on Preaching.

We have said that the preacher is called to be a leader, and that to fulfill this call he must be a thinker, and put forth his thoughts in language clear and easy to be understood. No matter how true and deep the thought may be, if it is not expressed so that the hearer may apprehend it easily, it loses its force. If the hearer's attention is attracted to the language in which the thought is clothed, the *continuity* of the thought is broken, and that breaks the *force* of the thought. In preaching this is done in two different ways. If the language consists of *unusual* words, the hearer's attention is withdrawn *from* the thought *to* the words, and the connection is interrupted, and, of course, the effect is weakened. If the language consists of improper words, or words used improperly, there results the same evil effect. Any language that calls the hearer to think of *it*, weakens the force of the thought. We listened not long since to a brother pray, and so remarkable were the words in which the prayer was clothed that our attention was completely taken up by them, and we were not in the least edified. It is so in preaching. Any unusual words, or unusual use of words, is sure to start the hearer's mind off to discover their meaning, and the preacher may pronounce a dozen sentences before the mind gets back; and those sentences may be the very ones the hearer needed to hear. If we have studied our passage until we have found God and his thought in it, our object in preaching ought to be to communicate God and his thought to the hearers. If, however, we clothe that thought in a language which attracts even the least attention, we divert the mind of the hearer to the clothing, and he misses the thought, and we have failed of our purpose. The simplest language is the only legitimate language for a speaker who addresses a promiscuous audience.

Some of the brethren may think this is a very small matter, and hoot at the idea of a preacher studying all the languages he can in order to find the simplest, but to us it seems to be very important. Paul, who was a master of languages, thought it of sufficient importance to devote nearly a whole chapter to this one point: "If I come unto you speaking with tongues, what shall I profit you? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air! I had rather speak *five* words by my understanding, that by my voice I might teach others also, than *ten thousand* words in an unknown tongue." There is a good deal of this "unknown tongue" in our pulpits to-day, and there is not a particle of necessity for it. It obscures the light and breaks the force of thought, and confuses a great many more hearers than it edifies. There is no need for the use of "learned language" in the pulpit. It perplexes our unlearned hearers, and our learned hearers invariably prefer to have thought presented in the simplest words, arranged in the most natural way.

If this is so, then it is our plain duty, as preachers, to study and, if need be; *toil* for simplicity of style—style so transparent that it is never seen when looking through it at the thought. We have looked through glass so clear that we did not know we were looking through it until the attention was called to that fact. That is an illustration of the style we ought to use when speaking God's thoughts to our hearers. Who ever thinks of the Master's style when reading his discourses? And yet no words have ever been spoken which were so simple and so full of thought. The words are so simple and the style so clear that you perceive nothing but the thought, unless your attention is *especially directed* to the words and style. If your attention has never been called to this fact before, you can turn to any of our Lord's discourses and immediately verify the statement here made. It is said of our Lord's preaching that "the common people heard him gladly;" and the reason is in the fact that he spoke the *profoundest truths* in the *simplest language*. They saw the thought clearly, and, of course, easily apprehended it. Sometimes we think there is no special need *to study* in order to find simple language in which to express our thoughts. We say to ourselves, "If we can apprehend the thought vigorously, the language will come of itself; for do we not think in language? And if we think clearly, the language in which we think must be clear." As the logician would say, there is a subtle fallacy right there. Though we may clearly apprehend the thought, yet, when we are preparing to express to others what is clear to us, there is a tendency to vagueness in proportion to the profoundness of the thought. The pride of intellect is humbled by the fact that the results of its deepest study may be expressed in words that everybody can understand. The result is so simple from efforts which have cost so much that the mind turns away to find words that will, in some measure, at least, give the hearer an idea of the work done to arrive at the result. This subtle and often unperceived tendency is the direct cause of a good deal of "magniloquent preaching." Intellectual pride says that the *words* must show that we have been at work studying our subject. Common sense and religion say that the *thought* must show that we have been at work. If we have the thought and would show it, we must take care not to clothe it in words that will hide it.

The tendency to vagueness of style in proportion to depth of thought makes us insist that it is absolutely necessary to *study* to acquire simplicity of style in preaching the gospel. And there is no better place in all literature for that study than the gospel itself, as recorded in the New Testament. As preachers, we study the Bible for our theology and doctrine. That is well, for we can find them nowhere else. As preachers, we study the Bible for spiritual food. That is good also, for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As preachers, we must study the Bible for our intellectual nourishment that, by the training which such study gives, we may be able to apprehend God's great thoughts. As proclaimers of the truth, we must study the Bible as the best model of style for the men who are sent to preach God's great thoughts to dying sinners.

To one and all of our preachers we say, then, study the Bible for thought—study the Bible for style. In that book we have God's thoughts expressed in God's style; and neither can be improved, but both can be followed.

The First Worship of Christ.

A weak babe lay in a lowly manger in an obscure village in the land of Judea. Strange visions of celestial visitors, communicating wonderful revelations from the heavenly world concerning the Child, had stirred the curiosity of many! Premonitions of an unusual kind had taken hold of many pious souls, and a preternatural influence penetrating the far East had started some of her wise men westward in search of a king in his cradle. The far-famed wisdom of the East sent its representatives in eager haste to search for the only boy that was ever "born a King." In the light of subsequent events, we can but wonder at and admire the wisdom that thus sought to lay its willing tribute of honor and affection at the feet of the only truly royal person the world ever saw.

We read that when the wise men found him whose attracting power had brought them from their far Eastern home, "they opened their treasures, and presented unto him gifts, gold, frankincense and myrrh." What an exquisite picture of beautiful simplicity! How we delight to linger in the precincts of that manger hallowed by the presence of the royalty of Heaven! How grand is the spectacle of those venerable sages prostrating themselves in adoration and offering their gifts! How strange it all seemed to the mother of that babe! Painters with rarest skill have endeavored to put the picture on canvass, but none of them have ever given so vivid a coloring to the scene as the simple words of Matthew leave upon the mind of every true reader!

Here is a most significant fact. The first worship ever offered to the incarnate Son of God was offered by strangers! And as curious as it may seem, that worship was as complete as any ever offered by the best instructed and most enlightened of God's people. They said, "We are come to worship him." "And they fell down and worshiped him, and, opening their treasures, they offered unto him gifts." This is as complete an act of worship as anyone could give. The prostration of body before him was in honor of his royalty. The gifts were an evidence of their loyalty to his royal person. These gifts were of the most costly and valuable kind. These men evidently understood the nature of true worship. God always and everywhere has required the best and costliest and the most valuable that the worshiper possesses. He who thinks that less will be accepted does not know the true nature of worship.

Another significant fact is, that in the first worship offered to the incarnate Son of God *gold was the first offering*. "Opening their treasures, they presented unto him gifts, *gold*, frankincense and myrrh." The gold came first. This showed the estimate the worshipers placed upon the privilege of worshiping the incarnate Son of God. They felt that the privilege had, to them, a money value; and, like David, they would not offer that which cost them nothing. The first time these strangers found the Christ they worshiped and presented an offering of gold. That was the proof of the genuineness of their act of worship, and by it they are putting to shame the genuineness of the worship of hundreds of Christians of to-day. How many next Sunday, when they go to the sanctuaries to worship the Christ, will take along with them an offering of gold to give proof to the reality of their worship? Ought not the worship of to-day include as much as the worship of those Eastern strangers? Shall not the friends—yea, the brethren of Jesus—show as much appreciation of their privileges as did those heathens of the olden time? Has not the Christ of to-day, whose grand plans are stretching out over the world for its evangelization, as much need of money as he had when he lay a weak babe in the lowly manger in Bethlehem? Reader, stop here, and ponder and pray.

The *Nashville Advocate*, of January 26, contained forty-four marriage notices. Hymen is having a busy time this winter.

Rev. T. A. S. Adams, D. D.

A TRIBUTE.

BY REV. T. CADERON.

When, on the night of December 21, a young man said to me, in the hotel at Durant, Miss., "Dr. T. A. S. Adams is dead," I could not for a time realize that I heard aright. When I found there could be no longer any doubt as to the correctness of the report, I could think of nothing else scarcely for days. The loss to the North Mississippi Conference is indeed very great; and as time wears on, deeper and deeper grows the sense of my personal bereavement in his death. As his Conference classmate, and as his admiring, loving friend, I feel impelled to write these lines. We joined the Mobile Conference together in 1867, and during these twenty years and more there has existed a warm, confiding, undisturbed friendship. Few men seemed so free, so much at home at my house; and none could be more welcomed. My children were drawn to him; felt at ease in his presence, and were loved and petted by him. I never saw the time when I was not heartily glad to see him, and was always profited by association with him.

It is not, or would not be, an easy matter to write a comprehensive sketch of my dead friend—a task which I do not purpose undertaking, as this paper does not seek to go beyond the limits of a mere personal tribute. Among his acquaintances it goes without saying that T. A. S. Adams was far above ordinary in his intellectual make up, and in the breadth of his scholarship. A valued friend and brother, himself a fine discriminating judge of character, writes me thus of Bro. Adams: "He did not leave his superior in the Conference. As a thinker, a scholar and a profound preacher, he was above us all." And this witness is true. Another, in a sister Conference, says: "Had he lived further north, his efforts in the world of letters would, perhaps, have been more highly appreciated." And, doubtless, this is also true.

As a preacher, he was remarkable for the originality as well as the breadth of his thought. He was not like anyone else. I doubt if he ever, in his whole ministerial life, either consciously or unconsciously, sought to imitate any man, living or dead, in the manner or matter of his preaching. He was, perhaps, by nature incapable of such. He was himself always. His Creator made him to be T. A. S. Adams, and he could not have been anything else.

When I approached him at the last Annual Conference, and told him he was appointed to preach that (Thursday) night, he tried to beg off, saying, "Tom, I am not a 'Conference preacher;'" but the committee had fixed the appointment, and we were anxious for him to preach and to be at his best. He consented, and all who heard him will long remember his grand exposition of John i, 10. It was his last sermon. Only eight days from that hour he was stricken down suddenly by death, and his great soul, washed in the blood of that Jesus whom he so delighted to preach, went back to God who gave it.

We shall miss his sunny face and genial companionship at our annual gatherings, and it fills the heart with sadness to think that we shall no more hear the gospel from his lips! He had such a splendid physique that there was promise of long life. How inscrutable are the doings of Providence!

May gracious heavenly Father vouchsafe the consolations of the gospel to the disconsolate wife of our departed brother!

Doubtless this winter day, as I pen this imperfect tribute, the spirit of my comrade is in the bright world above, basking in the light of his Savior's presence, done with earth's care and labors forever.

Dear, loved friend, thou ha far outstripped me in every rac even in this last; but thou ha reached the goal, and I hope shall after awhile overtake th where thou hast stopped. T then, farewell!

HATESVILLE, Mississippi.

Notes.

The Centennial of the inauguration of General Washington as the fi President of the United States, will celebrated in New York City, April next. The committee, having matter in charge, have sent out cir lars from which we learn that very e tensive preparations are being made render the celebration a grand s cess, and in every way worthy of t historic event which started this gr republic on its career among t nations of the earth.

The University of Giessen, not lo since, conferred the degree of *Do Divinitatis* upon Prince Bismar The Prince acknowledged the ho in these words:

The University of Giessen, cor sponding to the intentions of founder, the Landgrave Ludwig, always been a representative of rel lous tolerance, and I owe the d tinction conferred on me to my cessant efforts in behalf of the ca of tolerant and practical Christiani He who is conscious of his own sho comings, and whose knowledge increased by old age and long expe ence, will be tolerant towards the f ferent opinions of others.

The church these days seems, in respect, at least, to be the antitype Ezekiel's wheels. In every chur organization there seems to be churches. There is the aggregation those whose names are on the book, and, then, there is the in circle—a sort of church within church—which consists of those w do the work and keep up the spiri fires. If anybody can invent a re or formula that would cause these different sets to coalesce, it would great blessing. We have heard of pastor offering to swap one hund and fifty of his members for a do spiritually minded, working Christi Was that you, brother pastor?

Says the New York *Witness*:

The ministers, too, are often fault in failing to recognize the a lute necessity for some personal ef on the part of each individual mem of the church. We have known able and devoted ministers who constantly urging the obligations discipleship from the pulpit, and never made even a vigorous effort organize their people for aggres Christian work. These men could be made to see that it was essentia the spiritual growth of the mem of their churches that they should actively engaged in the Mas service, and that such a result only be attained through organizat It is not the most brilliant preac who accomplishes the best res but the pastor who can get the lar proportion of his members harne to the gospel chariot. One man, matter how able or eloquent he be, can not do the work of a do still less of a hundred.

This is not only the day of spec lists, but it is a time of special d There is now another special Sund it is called the Law and Order Sund The request has gone out from Citizens' Law and Order League the United States, that, on February the pastors of the various churches the country "preach on the relati of civil and religious liberty to and good government." The Le holds its annual convention in Bi February 18 and 19, and the day fore it sits is the time selected for preachers of every denomination discourse to their people on the ab named subject. It is certainly magnificent theme, and it will do preacher good to prepare a sermon it, and it will do his people good hear it.

During our pastorate we als lusisted that the Sunday-school an integral part of the church, and thled to its support from the ch funds. Several times we were o ruled by the church Boards. We glad to see that this subject is attr ing attention just now, and trust time is near when everyone will the true status of the Sunday-sch and recognize its right to be s ported by the church. The *Sun School Times*, on this subject, says:

Reforms often move slowly, but t movement is pretty sure to be in a ward direction. One of the refo of our day is in the line of secur recognition by the church of the S day-school as an integral portion the church agency. So long as expenses of the pulpit, and the c and the heating and lighting dep ment, are provided for out of common fund, while the expens the Bible-teaching department shut out from that fund, it will difficult to make it obvious to average mind that the Sunday-sc is really deemed as essential to a regulated church organization as any one of these other factors. Y is unmistakably true that a ma jority of the churches of the ited States continue to make this desirable distinction.

Personals.

The Society for the Prevention of Cruelty to Animals prosecuted a man, last week, for beating his mule with a whip-stock, and the recorder fined him twenty dollars. There is great need of that society in this city, and we trust everybody will give aid and comfort to it.

Montgomery county, Miss., recently held a local-option election, and the majority was for prohibition.

Rev. R. O. Burton, D. D., entered the North Carolina Conference in 1833, but he is doing circuit work yet, and preaches with vigor and power.

Our esteemed neighbor, the *Southwestern Presbyterian*, had the misfortune to be rousted out of office last week by a fire. We understand the loss to be considerable. Dr. Smith has removed to 104 Gravier street, and after a few days' delay the *Southwestern* comes forth with fresh vigor.

Last Friday was the *fifty-second* anniversary of the establishment of the *Daily Picayune*. A paper that has lived and daily sent forth its complement of reading for fifty-two years is entitled to congratulations. And, so we offer ours.

Some brother wrote us a postal card report from his work, but did not sign his name. We might guess who he is; but suppose he did not write it, then what?

The *Nashville Advocate*, of January 26, had this personal in regard to Bishop McTyeire:

Bishop McTyeire's condition is not materially changed since our last issue. He is very weak, and the upward movement is very slow. The prayers of the church for him will not cease.

John M. Phillips, senior agent of the Methodist Book Concern, at New York, died recently. He lacked only two months of being sixty-nine years old, and had been in the Book Concern at Cincinnati and New York since 1836.

Samples of our Sunday-school literature have been received for February. As we have said before, this is the best literature of its kind that we know. The Little People, The Lesson Papers, The Visitor and the Monthly Magazine are all about what they ought to be. They are a credit to our editors and our church.

We are pained to record the death of George L. Record, a prominent member of our church at Vicksburg, Miss.

We see it stated that as soon as Bishop McTyeire is able to endure the trip, he will be brought to Ocean Springs, Miss. There is hardly any recuperating power equal to the invigorating breezes of our Southern gulf. We trust he will soon be able to make the trip.

In the article on the first page, entitled "The Cross to Come," you will find wholesome food for your soul, dear reader. Read and ponder it well.

We learn from Bro. Smith, of Covington, La., that a new and cosy parsonage has been recently built by our people in that place. We are always glad to chronicle such news of progress.

The publisher requests the preachers of the three Conferences to send him a list of the postoffices within their work. Make out a list *now*, and send it in. It will be a benefit to you and the ADVOCATE.

Postal Card Reports.

—Rev. M. L. White writes from Vancleave, Miss., January 22: "I left my home on December 28, passed through your city on the twenty-ninth, and reached Ocean Springs and stopped over Sunday with Bro. W. R. Stuart. After a drive of fifteen miles we reached the parsonage. Here we were met by the good sisters and brethren of this circuit with baskets of provisions and feed for my horse, and wood and potatoes. After singing that familiar song, 'Jesus, lover of my soul,' we were led in prayer by Bro. Thomas Price. This people's kindness has not ceased. Every few days some one comes in with a bundle of nice things. I have filled all of my appointments up to date. I have nine appointments, and they are a good distance apart. I have some of my foreign mission money in hand and some in subscription. I am making an effort to get some new subscribers to the ADVOCATE, believing that wherever the ADVOCATE is taken we generally have a genuine revival of religion. I do want to see the people on this circuit take a higher stand in Christianity."

—Rev. J. W. Huggins writes from Abbeville circuit, North Mississippi Conference, January 22: "At our last Conference I was appointed to the Abbeville circuit; moved to the charge in time to preach on the fifth Sunday in December; was very kindly received by this good people. A magnificent storm had just visited the parsonage, supplying it with eatables in great abundance and variety. We have a very comfortable parsonage, partially furnished. What a blessing to the itinerancy would a furnished parsonage be in every charge! And what a benefit to the charges, not only spiritually, but financially. I shall do all I can for our church paper. Every Methodist family should take, at least, one church paper. I fear too many of our people prefer secular papers. As preachers, we are, I think, sometimes to blame for this state of affairs. We are encumbered with so many cares that we forget to advocate the claims of our papers. I think I shall do better in this matter than I have done in the past." (Amen!—ED.)

—Rev D. C. Langford writes from Vassburg, Miss., January 25: "The Bishop returned me to the good people of Vassburg circuit, and we have taken a start for another year. Our hard-worked presiding elder, Bro. Norsworthy, has held our first Quarterly Conference, and our stewards provided liberally for the ministry. Success to the dear ADVOCATE!"

—Rev. A. E. Clay writes from Franklin, La., January 23: "You are giving us a good paper, and I am working for it harder than ever. Franklin is moving at a better gait than ever before in some things."

Important.

During the last ten days the publisher sent to every preacher in the three Conferences a postal card, addressed to the ADVOCATE, with the request that it be returned with the names of the postoffices within their work written thereon. *Some* of the aforesaid postal cards have returned; a few contain an answer to the request, but *most* of them come bearing other messages. Brethren, please send the publisher the names of the postoffices within your work. This is important to you.

For the Organ for Nantziang, China.

Mrs. A. Lou Edgar	$5 00
Two Ladies at Smith Sta., Miss.	1 00
Miss S. M. Sullivan	1 00
Miss Mary Werlein	5 00

Books and Periodicals.

BOOKS.

KNITTERS IN THE SUN. By Octave Thanet. Houghton, Mifflin and Company, Boston and New York. For sale by Eyrich, 130 Canal St., New Orleans. Price, $1 25.

Here are nine stories that form pleasant reading for the long winter evenings. The style is clear and chatty and the lessons wholesome.

UNDER THE MAGNOLIAS. By Lyman W. Denson, M. D. Funk and Wagnalls, New York. For sale by Eyrich, 130 Canal St., New Orleans. Price $1 50.

This is a Southern story of love and temperance and suffrage reform. The author seems to find great need of suffrage reform in the South, and we agree with him on that point. The book has many just observations, but it seems to be hastily, and is certainly crudely, written. As a literary production the book does not take high rank.

EATING FOR STRENGTH. By M. L. Holbrook, M. D. Published by M. L. Holbrook and Company, New York. For sale by Eyrich, 130 Canal St., New Orleans.

Dr. Holbrook is a professor in one of the Medical Colleges in New York, and the editor of Herald of Health. In the little volume before us he discourses on food and diet in their relation to health and work and, at the close of the volume, gives several hundred recipes for whole-some foods and drinks. The book is packed with practical, as well as scientific information in regard to the needs of the physical system, and the best way to supply those needs. Not the least useful part of this information is what is *cheap* as well as *wholesome* food. We apprehend that a general reading of this little food manual will result in great good to the people's pockets and stomachs and health.

THREE GREEK CHILDREN. A Story of Home in Old Time. By Rev. Alfred J. Church, professor of Latin in University College, London. Illustrated. G. P. Putnam's Sons, New York. For sale by Eyrich, 130 Canal St., New Orleans. Price, $1 25.

This is the most delightful book for children that we have seen for many a day. It portrays to the children of to-day the home life among the Greeks two thousand years ago. The toilets, lessons, travels, with descriptions of the national games are clearly set forth. Even the toys and dresses of the children, the family sacrifices and the marriage customs are described. Athens and Sparta and Corinth are seen through children's eyes, and their war stories and pious legends are heard from the lips of the Spartan nurse. We say this is an instructive, interesting and delightful book for the boys and girls of to-day.

MISSOURI; A BONE OF CONTENTION. By Lucien Carr. Houghton, Mifflin and Company, Boston and New York. For sale by Eyrich, 130 Canal St., New Orleans. Price, $1 25.

This volume belongs to the American Commonwealth Series, edited by Horace E. Scudder. We imagine it is something of a task to condense the history of a State into the compass of a book like this without turning it into a "stupid array of dull facts," but Mr. Carr has succeeded in making a small and most interesting history of the great State of Missouri. It has, indeed, been a "bone of contention" from the passage of the Missouri Compromise until the close of the late war, and its history is of thrilling interest from the period of the cession of the magnificent domain, west of the Mississippi, by treaty with France in 1803 to the present. Mr. Scudder, in editing this Commonwealth Series with so much ability, is doing the whole country an invaluable service.

PERIODICALS.

—The Missionary Review of the World, for February, is promptly issued and is fully up to the high-water mark which this monthly has reached. In the Literature section we have a masterly Vindication of Missions, by Dr. Pierson, and Miracles of Missions (The Blind in China) from the same facile pen. The third paper on Missions to the Levant, by Mr. Bliss from Constantinople, is very interesting. Prof. Schodde on the Semi-Centennial of Delitzsch's Hebrew New Testament is of great value. Dr. C. S. Robinson has another of his characteristic papers on Egypt. Mrs. Dr. Gracey, on Woman and Woman's Work at the London Conference, will excite attention, while Dr. Cust's Missionary Heroes in Africa is a thrilling and inspiring contribution. All the other seven departments of The Review are, as usual, crowded with matter specially adapted to their several purposes. The Review grows in interest and power from month to month. The first volume now bound—a sumptuous volume of nearly 1,000 pages—is an emphatic contribution to the literature of missions.

Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

—Outing, for January, has several readable articles, such as, Among the Taurus Mountains, by L. B. Platt; American College Athletics, by J. M. Hollowell. Published at 239 Fifth Avenue, New York. Price, $3.

—Our Dumb Animals is a monthly published in the interest of animals. Its motto is: "We speak for those who can not speak for themselves." This paper is worthy to go into the home of every farmer in this broad land. Published by the Massachusetts Society for the Prevention of Cruelty to Animals, 19 Milk St., Boston. Price, fifty cents a year.

—The Pansy, for January, is a beautiful number. This is especially adapted to the "wee small folks," and will delight them all. D. Lothrop Company, Boston. Price, $1.

—The Magazine of Art, for February, opens with a photogravure of Mr. Gladstone. The principal articles are Italy, the Art Center of the World, by John Flaxman; The Isle of Arran, by Miss L. Higgin; Mr. Gladstone and his Portraits, by T. W. Reid. Published by Cassell and Company, New York. Price, $3 50.

Literary Notes.

A new children's journal, backed by Philadelphia capital, is to be called *Santa Claus*, and to be published simultaneously in New York, Philadelphia, Boston, Toronto and London.

The late Lord Stanhope's Notes of Conversations with the Duke of Wellington, just published in England by John Murray, will be issued in America by Longmans, Green & Co.

Dr. James McCosh, ex-president of Princeton College, has in the Scribners' press the crowning philosophical work of his long and fruitful life, the title of which is, First and Fundamental Truths: a Treatise on Metaphysics.

The Harpers have in preparation for publication this month, Fur Faith and Freedom, a new volume in the illustrated Library Edition of Walter Besant's novels: Bible Characters, by Charles Reade; Our English, by Prof. A. S. Hill, of Harvard; and—Modern Science in Bible Lands, by Sir J. W. Dawson, with maps and illustrations.

The *New Princeton Review* and the *Political Science Quarterly* have been consolidated by the publishers of the latter purchasing the former. The *Review* is merged into the *Quarterly*. Prof. Sloane, of the *Review*, is retained on the staff of the *Quarterly*.

Writing for Young People—Ideal, Shorthand for Literary Purposes, Mental Dyspepsia, Statute Regulations for the Press, On Quoting, and Learning to Write are among the many literary topics discussed by well-known writers in the January number of *The Writer* (Boston). This unique magazine for literary workers is now in its third volume, and its continued success and prosperity are assured. To young writers it is simply invaluable, while writers of experience find it both instructive and entertaining.

It is the intrinsic merit alone of Hall's Vegetable Sicilian Hair Renewer that has gained for it great popularity for restoring the natural color of the hair.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident.*

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

J. G. GRANT, Publisher.

A Sioux City clergyman's prescription to young men who desire to get on in the world is to "mix brains with self-denial." That's good doctrine for those who have the brains to start with.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

"Ma, what is a linguist?" asked her little boy, looking up from his reading. "A native of Lynn, Johnny."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

MISCELLANEOUS.

—THE—
Southern Insurance Com'y,
OF NEW ORLEANS.

SIXTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st of December, 1888:

PREMIUMS RECEIVED.

On fire risks	$185,988 83
On river risks	18,667 02
On marine risks	14,561 03
	$417,156 88
To add—Unearned premiums of 1887	83,897 75
Total premiums	$501,054 63
To add—Interest and profit and loss	24,089 51
Total income	$525,144 11

To deduct—losses paid:

On fire risks	$158,752 63
On river risks	2,298 81
On marine risks	5,717 77
Total losses paid	$166,769 21
Return premiums and cancellations	46,198 01
Commissions	58,744 51
Reinsurances	24,985 75
Taxes and licenses	6,928 12
Expenses home office and agencies, salaries, Fire Underwriters' Association, Insurance Patrol and Babcock engines, rent, advertising, etc.	37,041 68
Total disbursements	$340,670 28
Surplus	$184,473 86

Distributed as follows:

Reserved for unexpired risks	$102,433 94
Reserved for adjusted and unadjusted losses	$ 37,500 00
Sundry unpaid accounts of December, 1888	1,899 27
Profit and loss	42,840 65
	$184,473 86

ASSETS.

At their market values—

Cash in banks	$ 96,132 59
Cash in office	14 28
$25,000—United States 4 per cent. coupon bonds	31,625 00
$119,000 City of New Orleans consolidated bonds (Crossman issue)	132,090 00
$86,000—City of New Orleans premium bonds	121,260 00
$30,000—Louisiana 4 per cent bonds	26,550 00
Demand Loans secured by collaterals	24,359 98
One share N. O. Produce Exchange	75 00
One share N. O. Sugar Exchange	175 00
One bond St. Bernard Steam Engine Fire Co.	50 00
25 shares N. O. Warehouse Co.	525 00
Deposit with N. O. Fire Underwriters' Association	150 00
Premiums in course of collection	50,739 11
Furniture and fixtures, safe, etc.	2,000 00
	$486,095 99

LIABILITIES.

Capital stock	$300,000 00
Reserve fund	9,711 86
Dividends uncalled for	2,208 00
Reserved for unexpired risks	102,433 94
Reserved for adjusted and unadjusted losses	37,500 00
Sundry unpaid accounts of December, 1888	1,899 27
Balance (exclusive of July, 1888, dividend)	32,339 92
	$486,095 99

The above statement is a true and correct transcript from the books of the company.
ERNEST MILTENBERGER, Pres't.
SCOTT MCGEHEE, Sec'y.

Sworn to and subscribed before me, New Orleans, Jan. 15, 1889. M. T. DICKOS, Notary Public.

We, the undersigned, members of the Finance Committee of the Southern Insurance Company, of New Orleans, hereby certify, after a careful examination of the assets of the company, that the above is a correct statement of the same.
(signed) JOHN T. MOORE, JR.,
A. H. MENGE,
F. G. ERNST,
THOS. J. WOODWARD,
MORRIS SCHWABACHER.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay to the stockholders on demand the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock, and to carry the sum of $15,295 11 to the credit of the reserve fund. SCOTT MCGEHEE, Secretary.
New Orleans, Jan. 15, 1889.

DIRECTORS.

H. Gally,	G. P. Harrison,
John T. Moore, Jr.,	F. G. Ernst,
D. Falls,	A. H. Menge,
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49 CAMP STREET.

BEAUTIFUL
China Dinner and Tea Sets.

BEAUTIFUL
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PLATED WARE, all kinds.
WOOD WARE, all kinds.
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House Furnishing Store,
Cheap as the Cheapest.

ALL THE NOVELTIES OF THE DAY.

Wringers and Curtain Stretchers.

ESTABLISHED 1822.

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71 Canal, and 91, 93 and 95 Common Sts.,
NEW ORLEANS, LA.

Importers and Dealers in
Foreign and Domestic Hardware.

Railroad and Plantation Supplies. The largest and best assorted stock of Improved Labor-Saving Agricultural Implements and Farm Machinery in the Southwest. Estimates furnished for all kinds of machinery. Write for Catalogue.

Mention this paper.

Fifteen Pounds Gained in Three Weeks, and Cured of Consumption.

Messrs. Craddock & Co., Gentlemen:

Please send me two dozen bottles of Dr. H. JAMES' CANSABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicine cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully,

J. V. HILL,
Lawrenceburg, Anderson Co., Ky.

$2.50 per bottle or three bottles for $6.50. Pills and Ointment $1.25 each. CRADDOCK & CO., Proprietors, 1032 Race St., Philadelphia, Pa.

Mention the Advocate when you write.

MISCELLANEOUS.

Marshall J. Smith & Co.,
General Insurance Agents
—FOR—
FIRE, RIVER, MARINE, ACCIDENT and BONDING
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Representing the OLDEST and LARGEST Fire Companies both in England and America.

Prompt and Careful Attention Given to All Business Entrusted to Us.

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Mention the ADVOCATE when you write.

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F. R. HARDON
Can supply everything in
Fashionable Millinery,
To the Entire Satisfaction of Patrons.
Orders Promptly Filled.
Remember the number.
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in all grades. FINE DECORATIONS a specialty.
WINDOW SHADES AND CORNICES,
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DEALER IN
FINE CLOTHING
—AND—
Men's Furnishing Goods.
Headquarters of the Celebrated
McCOWN SHIRT.
Boys' Clothing a Specialty. Men's and Boys' Hats.
CLOTHING MADE TO ORDER.
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THE BEST PHOTOGRAPHS
ARE MADE AT
SIMON'S,
21 HOSPITAL ST., and
183 CANAL ST., near Grand Opera House.
Life-Size Crayons at Very Moderate Prices.

MISCELLANEOUS.

THREE WONDERFUL
SEWING MACHINES.

The New Singer Automatic (Single Thread). "It runs with a breath."

The New Singer Vibrator. More modern, higher running and simpler than any other.

The New Singer Oscillator. Scientifically and mechanically perfect

6,500,000 LADIES
Are finding Sewing on
SINGER
Family Sewing Machines.
8,500,000
SINGER SEWING MACHINES HAVE BEEN SOLD.

Every successful machine ever built contains one of these three principles. Each kind is sold on easy payments, equipped with the latest improvements and attachments for all kinds of family sewing.

Agency for Hall's Bazar Dress and Skirt Forms and the
Improved Standard Fashion Patterns.

PREMIUM OFFER—Every purchaser of Standard Patterns amounting to 50 cent., or more, will be presented with a copy of *The Standard Fashion Catalogue* (regular price, 20 cents) the most beautifully illustrated Fashion Book extant.

Needles for all Sewing Machines and parts for the Singer.
Send for Price-list and Catalogues.

THE SINGER MANUFACTURING CO.,
185 Canal St., New Orleans.
S. E. RUNDLE - - - - AGENT.
Mention this Paper.

CLARK & MEADER,
—DEALERS IN—
FINE GROCERIES,
16 and 18 CARONDELET ST., and
Cor. ST. CHARLES and NAPOLEON Avenues,
NEW ORLEANS, LA.

Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

Mention this paper.

T. W. BOTHICK,
UNDERTAKER.
METALLIC CASES and CASKETS of the best Manufacture, Ornamental Cases and Caskets of every variety and design constantly on hand.
Carriages and Fully-hu's for weddings and all occasions.
271 CAMP STREET, bet. Calliope and Delord,
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Funeral attended to in person by the proprietor, and he hopes by strict attention to obtain a share of public patronage

$300 to $500 a month made by working for persons $5500 a Year, with the opportunity of making 5 times that amount. Men who can furnish their own horses preferred. A few vacancies in towns and cities. Holloway & Co., 112 N. 6th St., St. Louis.

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SUCCESSORS TO
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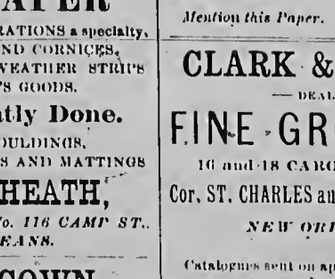

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Mention this paper.

SEEDS PLANTS AND TREES **ROSES PLANTS**
GRAPE VINES, FRUIT and ORNAMENTAL TREES
CHOICEST OLD. RAREST NEW.
Among the latter we introduce the CRAWFORD STRAWBERRY.
YOU WANT IT! It combines more good qualities than any other. If you want PURE TESTED SEED for anything for ORCHARD, GARDEN, LAWN or PARK, send for our
VALUABLE FREE CATALOGUE
containing about 140 pages with hundreds of illustrations. IT'S A BEAUTY! ORDER DIRECT. Get the best at lowest prices, and save all commissions. Thirty-fifth year; 21 greenhouses, 500 acres.
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1889. GREGORY'S SEED CATALOGUE 1889.

Come, Fellow Farmers!
It is the good things and the new things you want. Here is a Catalogue full of them! Do you want tested seed, raised from stock selected with extra care, grown from the best strains, got from the originators? I aim to have mine just such. Do you want new varieties that are really good, and not merely novelties? I aim to have mine such. Do you want seed that the dealer himself has faith enough in to warrant? I warrant mine, as see Catalogue. Do you want an exceptionally large collection to select from? Mine is such. Do you want them directly from the grower? I grow a large portion of mine—few seed men grow any! My Vegetable and Flower Seed Catalogue for 1889 FREE to everybody. JAMES J. H. GREGORY, Marblehead, Mass.

THE DINGEE & CONARD CO'S
ROSES AND SEEDS
We offer *postpaid* at your own door, the LARGEST STOCK of ROSES in America, *all varieties, sizes and prices*, to suit all wants. ALL THE FINEST NEW ROSES, New Hardy FLOWERING PLANTS, New CLIMBING VINES, New Summer FLOWERING BULBS, and JAPAN LILIES, New CHRYSANTHEMUMS, GLADIOLUS and TUBEROSES, The Wonderful NEW MOON FLOWERS, New GRAPES, New and Rare FLOWER and VEGETABLE SEEDS. Goods sent everywhere by mail or express. *Satisfaction Guaranteed.* Our NEW GUIDE, 100 pages, handsomely illustrated, FREE TO ALL *who write for it.* It will pay you to see it before buying.
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Catarrh can be Cured.
WHEN EVERYTHING ELSE HAS FAILED TO CURE YOU, TRY **NASALINE!!**
WILLIAMS'S NASALINE having been used in all the Colleges of the world, we are now prepared to give a positive guarantee that it will cure Catarrh, Hay Fever, Cold in the Head, Sore Throat, or any External Inflammation. It is the only remedy that is prepared from herbs found only in the Rocky Mountains. It will positively destroy the odor of decay, restore the senses of hearing, taste and smell. If everything else has failed TRY THIS. Certificates of prominent citizens of Colorado furnished. Sent by mail, Price, 50 cts. Stamps or postal note.
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MISCELLANEOUS.

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He Will Take Back any PIANO or ORGAN He Sells You, not to Your Satisfaction, any time within Six Months.

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Weber, Mathushek, Mason & Hamlin Pianos,

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GOOD and DURABLE PIANOS Are the

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A Beautiful Style at $350.

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Assorted Dress Goods. 10c.; Reduced from 20c.
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COMBINATION SUITS AT HALF-PRICE.

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Finest Wraps. $11 00; Reduced from $22 00.
Fine Lace Curtains. 65c; Reduced from $1 00.
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1,000 Assorted Pins, 5c.; Reduced from 15 and 20c.
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Ocean Springs, Miss.

Do the ADVOCATE *a service and mention it when you reply to advertisements.*

Our Young People.

BABY'S FIRST PRAYER.

Little fat fingers crossed meekly,
Mouthing patient mamma;
Gracie looks up to our Father:
Charmingly lisping "ash, ish."

This is the whole of her worship;
Yet he who preached to hear
Won little lambs on his bosom,
Listens to baby's first prayer.

Sweet little picture of heaven!
Well did the good Master say,
They must be like little children
Who would my Father obey.

Baby knows nothing of doubting,
Dark unbelief and despair;
All these she leaves to grown people,
Baby knows only her prayer.

So, let it be, gracious Father,
All through her life's blessed day;
When clouds and darkness oppress her,
Teach her, great Teacher, to pray.

Tenderly lead and protect her,
Draw her with fatherly love,
Make her both perfect and holy,
Fit for the mansions above.

Then, though my baby girl's future,
Blissful or fateful may be,
Her's is the ultimate welcome,
"*Little one, come unto me.*"

—*Picture World.*

MR. EDITOR: I am a little boy eight years old, and have never written to your valuable paper, so I suppose it is time to begin, as I am in the fifth reader, have been through geography and primary arithmetic, and have been taking writing lessons.

We moved to Newton, a nice town on the V. and M. R. R., just before Christmas. My papa is the new preacher here, and, though sad at parting with our dear friends in Yazoo, we have found so many good people here, and they gave us such a nice, warm reception, and we are so comfortable in our nice parsonage home, that we could not help being happy. My mamma says she has some new proof of the kindness of the people every day, and that she is in love with them. I went up to Hickory with mamma and papa to Quarterly Conference, last week, and had a splendid time at Bro. Harper's and other places. Our presiding elder, Bro. P. A. Johnston, preached two fine sermons. I love him very much, for he preaches to little children as well as to grown people. I took my first communion. Do you think I am too young? I was very much interested in little I. W. Cooper's account of his cat, in last week's paper, and think that next to mine she is the nicest cat I know of, and ought to take the blue ribbon. I. W. ought to see our cats—my brother's and mine. They are exactly alike (white and yellow), very large, and fine mousers. When we left Benton we could not bear the thought of parting with them, so we put them in a box with slats across the top, and my older brother carried them on the train. At Jackson we turned them loose in our room at the hotel and let them take exercise. A lady told me it was bad luck to move cats, unless you let their feet touch the ground three times; but she is an intelligent lady and only said that in a joke, of course. So I. W., you need not be afraid to move your cat, and I would advise you to do it, for you will be awful glad you did. When I came home from Hickory I brought a big rooster, which Jimmie Harper gave me, on the train. I just had him in a little box. Your little friend,

BENNIE PARKER.

NEWTON, Mississippi.

MR. EDITOR: It was Goliah's son that had six fingers on each hand and six toes on each foot. He was killed by David's brother, Jonathan. This is a good question of Mabel Hangford. Papa says he has seen several children that way, and he cuts them off. I don't see much use in five toes anyhow. I am a little boy seven years old. I expect to be a preacher. I go fox hunting some times. We caught one yesterday. How many times are foxes spoken of in the Bible?

LUCIUS DEY. M'GEHEE.

WOODVILLE, Mississippi.

"Good Enough Boys."

"I made a bob sled according to the directions given in my paper," said Fred Carroll, petulantly, "and it would not run."

"So I believe," said his friend, George Lennon. "You also made a box telephone, and that didn't work."

"How do you account for it?" asked Fred, curiously. "I do everything just according to the book, but somehow nothing comes out right."

George smiled as he answered quietly, "I can account for it easily, because I saw you make both the sled and the telephone; and you did not make them according to directions."

"What do you mean?" demanded Fred, flushing up. "Did'nt I put in everything required? What did I omit?"

"You omitted exactness," replied George, gravely. "Now don't get angry, Fred, and I will tell you what I noticed. When you made the telephone you did not draw the wire tight, as directed. You left it hanging slack, and when I spoke to you about it, you said it was 'good enough.'"

"I know that," admitted Fred; "but I thought it would do."

"Of course you did! Then, in making the sled, you made two mistakes in your measurements. You nailed the forward crosselect about six inches from the end, thus interfering with the play of the front bob; and the guards were so low down that a fellow's knuckles scraped the ground. The consequence was, that there was no satisfaction in riding on the sled."

"And I broke it up," exclaimed Fred, cressly. "It was no good."

"It was a 'good enough' sled," said George, with a smile. "Instead of being careful to have every measurement exact, you guessed at some, and made mistakes in others; and to every objection you replied that it was good enough. That generally means no good at all."

Fred turned angrily away from his friend, but he knew he was right.

How many "good enough" boys are reading these lines? The boy who sweeps his employer's store, and neglects the corners and dark places, is sweeping "good enough." So is the boy who skims his lessons, or does the home chores in careless fashion.

"Good enough" boys rarely attain more than subordinate positions, and if, by any chance, they get into a position of trust, they can not keep it. It is the thorough boy, the careful boy, the exact boy, who makes his mark in the world.—*Selected.*

PROUD OF HIS SISTER.—The Chicago *Tribune* relates the case of a young man who was regarded as a phenomenon because he took his sister to all the best entertainments, and actually devoted himself to her during the lecture and concert season. Being praised for his unusual attention to his sister, the young man promptly and proudly replied:

"No, there's nothing wonderful or extraordinary about it. She is the only woman I know in whom I have the most thorough confidence. She is always the same, always pleased and affectionate, and to tell you the candid truth, I'm afraid she'll go and marry some of these imitation men around here and be unhappy all her life.

"She has nobody else to look to, and I'll take care she does not have to look to anybody else. I suppose some day a genuine man will come along. If he's a genuine man, I won't object. Until he does come, she's good enough for me; and if ever I find as good a girl, I'll marry her."

The example is most commendable. A young man would do well to seek his sister's society until he finds another lady as good as his sister.—*Selected.*

Rheumatism originates in lactic acid in the blood, which, settling in the joints, causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

"O mother," said a little fellow, who had been visiting school with his elder brother, "I learned that the square and the base and perpendicular of a right-handled triangle is equal to the sum of the hippopotamus."

MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

MOTHERS CAN DO JUSTICE TO THE ESteem in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, black-heads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

Going to Housekeeping.

A few months ago two young people were married. They each came from among the best families in Central New York, where there are so many good families. The bride was graduated a few years ago from one of our standard female colleges with its highest honors. Soon thereafter she engaged in teaching, for which she had specially prepared herself and for which she has a decided aptitude.

The bridegroom is well educated, academically and professionally, but is still taking "special courses" that he may rise to the heights of his profession.

Both are poor; that is, the parents of neither are able to give them a "brown stone front" to live in, with a bank account to run it. But they are rich in their mutual love for the sovereign good which evermore brings them nearer each other; rich in their mutual likings for literature, art, and science; rich in their resolutions to take up gladly the united burden of their lives, and rich in their capabilities to perform the duties they have assumed.

Upon their marriage they went at once to housekeeping. A three-roomed flat, not far from the business center of the city, was found at a moderate rent, and for a moderate sum it was neatly furnished. The parlor, with a folding bed in it serves also for a sleeping room. A sofa-bed in the dining room accommodates a chance guest; and there is the kitchen with its range and all the facilities for cooking within the smallest possible compass. An oil or gas stove makes it easy to get up a meal in a very brief portion of time. And this is desirable, for the wife still pursues her vocation as teacher, and at nine o'clock every school day is in her place in the school-room.

The husband, after long solicitation, was permitted to get the breakfast, which in that household is always a simple repast, and the wife reaches home in the afternoon in time to have a nice dinner ready when six o'clock and her husband come. The markets afford every variety of food grown in temperate and tropical climes; at the grocery stores and bakeries food ready for the table may be procured; laundry facilities are of the best and at reasonable rates. "A woman" may be hired on Saturdays to put the house in proper order for the week to come.

Every evening, save Saturday and Sunday, the wife goes with her husband to the laboratory, where his special course of study is carried on, and studies with him there. They are both members of a vital church, and their Sabbath afternoons are given to a course of Bible studies in the Young Men's Christian Association.

These young people could "afford" to get married. They can "afford" to go to housekeeping. They find it cheaper than boarding and incomparably more pleasant. They live within their means, and are laying up something for a rainy day, besides adding constantly to their power of wage earning. Their habits are regular, they do not waste themselves by late hours, theater going, and social dissipations; their enjoyments are simple and normal, and the lines of their lives are all tending upward.—*New York Advocate.*

HOME FIRST.—Let home stand first before all other things. No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, before everything else build up a true home. Be not its slave; be its minister. Let it not be enough that it is swept and garnished, that its food is delicious; but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land.

In 1866, Henry G. Shute, of Beaufort, S. C., wrote Dr. Sanford Bennett:

"I regard your Ambrett a specific for chills and fever. It was used on the Charleston & Savannah R. Road last summer and autumn in the most sickly region, and under the most trying circumstances. Out of one gang of negro operatives, *fifty* were stricken down with chills and fever, and every one have ed by a few doses of Shallenberger's Antidote. You possess the GREATEST MEDICINE IN THE WORLD."

MISCELLANEOUS.

Beauty

Is desired and admired by all. Among the things which may best be done to enhance personal beauty is the daily use of Ayer's Hair Vigor. No matter what the color of the hair, this preparation gives it a lustre and pliancy that adds greatly to its charm. Should the hair be thin, harsh, dry, or turning gray, **Ayer's Hair Vigor** will restore the color, bring out a new growth, and render the old soft and shiny. For keeping the scalp clean, cool, and healthy, there is no better preparation in the market.

"I am free to confess that a trial of Ayer's Hair Vigor has convinced me that it is a genuine article. Its use has not only caused the hair of my wife and daughter to be

Abundant and Glossy,

but it has given any rather stunted mustache a respectable length and appearance."—R. Britton, Oakland, Ohio.

"My hair was coming out (without any assistance from my wife, either). I tried Ayer's Hair Vigor, using only one bottle, and I now have as fine a head of hair as any one could wish for."—R. T. Schmitton, Dickson, Penn.

"I have used Ayer's Hair Vigor in my family for a number of years, and regard it as the best hair preparation I know of. It keeps the scalp clean, the hair soft and lively, and preserves the original color. My wife has used it for a long time with most satisfactory results."—Benjamin M. Johnson, M. D., Thomas Hill, Mo.

"My hair was becoming harsh and dry, but after using half a bottle of Ayer's Hair Vigor it grew black and glossy. I cannot express the joy and gratitude I feel."—Mabel C. Hardy, Delavan, Ill.

Ayer's Hair Vigor,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

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Royal Piano Folio A fine collection of the very best instrumental music by the most prominent foreign composers. 144 pages. Paper; 65 cents, Cloth $1.00, by mail, postpaid.

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Y. P. S. C. E. Send for a copy of "Songs for the Young People's Meeting," by C. H. Oliphant, author of the celebrated "Endeavor." Price, 15 cents by mail, postpaid.

MUSICAL CALENDAR For 1889. Containing interesting information relative to music and musicians, and a condensed dictionary of musical terms. Price, 15 cents by mail.

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MASON & HAMLIN

The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. One hundred styles from $22 to $900 or more. Illustrated catalogues free.

ORGANS $22 TO $1000.

Mason & Hamlin do not hesitate to make the extraordinary claim for their pianos, that they are superior to all others. They recognize the high excellence achieved GRAND & UPRIGHT by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN PIANO STRUNGER," by the use of which is secured the greatest possible purity and refinement of tone, together with greatly increased capacity for standing in tune, and other important advantages.

PIANOS

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant.

Pianos and organs sold for cash or easy payments; also rented.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to Its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1.00 at Druggists.

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Positively Cured with Dr. Haines' Golden Specific.

It can be given in a cup of coffee or tea without the knowledge of the person taking it; is absolutely harmless and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It Never Fails. We Guarantee a complete cure in every instance. 4 page book Free. Address GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, O.

60 YEARS IN USE.

A Physician says, a sovereign remedy for worms. Having used the original "B. A. Fahnestock's Vermifuge in my practice for many years, I have no hesitancy in recommending it as a remedy which is *safe, reliable and efficient* in all cases where a Vermifuge is needed.

THOS. H. HANDY, M. D., Cambridge, Md.

Observe particularly that the initials are **B. A.** thus avoiding imitations.

HAVE YOU GOT PILES

Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to **DR. BO-SAN-KO'S PILE REMEDY,** which acts directly on the parts affected, absorbs tumors, allays itching and effects a permanent cure. 50c. Druggists or mail; treatise free. Dr. Bosanko, Piqua, O.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. *For 1/2 a large bottle sent prepaid*

CANCER and Tumors CURED, no knife; book free. Drs. GRATIGNY & BUSH, No. 163 Elm St., Cincinnati, O.

In all the world there is but one sure cure for the **OPIUM** Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. **NO PAY TILL CURED.** Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

Christian Advocate.

Marriages.

WORD—DOLLHITE—At the residence of the bride's father, January 16, 1889, near Garner station, Yalobusha county Miss., by Rev. H. H. Bridges, Mr. S. P. Word and Miss Ada Dollhite.

MOODY—VAUGHAN.—At the residence of the bride's uncle, Mr. T. A. Ledyard, of Shubuta Miss., December 26, 1888, by Rev. J. P. Drake, Mr. William I. Moody, of Texas, to Miss Laura L. Vaughan.

McREE—BRITTON.—At the residence of the bride's father, near Shubuta, Miss., December 27, 1888, by Rev. J. P. Drake, Mr. George McRee to Miss Estelle Britton, both of Clarke county, Miss.

POWELL—BOWMAN.—At the residence of the bride's father, Mr. John Bowman, January 15, 1889 by Rev. R. S. Woodward, Mr. John F. Powell of Yazoo City, to Miss Virginia Bowman.

TILMAN—COOK.—At the residence of the bride's father, near Tillatoba, Miss., January 6, 1889 by Rev. James Porter, Mr. J. L. Tilman to Miss Mary Lou Cook, both of Yalobusha county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of ten cents for each extra copy ordered.*

SUTTLES—At Cameron, La., on Monday, July 23, 1888, JOSEPH B. SUTTLES, aged thirty years, nine months and ten days. The deceased was born in Newton county, Miss. At an early age he manifested a strong desire for intellectual pursuits, and neglected no opportunity offered to improve his mind. On January 1, 1871, he entered the university at Georgetown, Texas, and graduated there July 10, 1878, with honorable distinction. He was chosen salutatorian by his class. On leaving the university he at once began the study of law, and on March 4, 1884, was admitted to the bar at Bryan, Texas. Shortly afterwards he returned to Cocoun parish, La., where the family of his mother, then a widow, resided, and at once made preparations to practice law in Louisiana.

Bro. Suttles was one of the characters who form the strength of a community. A man of integrity, reliable, thoroughgoing; upon whom you could depend. Such characters as make the power of the nation; not a genius nor a sparkling barrister without conscience, but a true man, uncommonly well supplied with common sense; such men as leave a vacancy in a community when they are taken that can not be filled in a day; full of public spirit, and not one altogether wrapped up in his own selfish ends. He will be greatly missed, and his place unfilled for a long time to come. Let all his friends follow him in all virtues and avoid whatever may have been his weaknesses.

Firm in the belief that in the future there is a mansion, not built by human hands, he made preparations to enter it; and during his final sickness manifested true Christian courage, patience and faith and died in the full hope of a blessed immortality.

He was married in 1880, and leaves a wife and two interesting little ones, and many friends to mourn his untimely loss. S. S. K.

WATHEN—Sister LAURA M. WATHEN (nee Hankinson) was born in Warren county, Miss., November 22, 1826 and died in Delhi, La., September 3, 1888.

The deceased united with the Methodist Church in her eighteenth year, and was converted, two years afterwards, under the ministry of the Rev. Horace Booth. Sister Wathen came to Delhi twelve years ago, and was, up to her death, a great power for good in her Master's cause. She was not only consistent and spotless in her life, and bold in condemning sin, but was one of the most zealous and influential laborers that we have ever known. Oh, how she loved God, her church, her Bible, her church paper, and everything good! What a feast to the soul to hear her pray! Her petitions were so pertinent, and so freighted with emotion, spirituality and power, that many hearts were touched and souls were led nearer to God. Her name is as ointment poured forth all over this part of our State. She died as she lived—all of faith and trusting implicitly her Savior.

The writer called to see her late one afternoon the same week she died, and among other good things she said: "I was in hopes that I would have gone to heaven to-day, but I am here yet." The battle is fought and the victory won!

H. ARMSTRONG.

CURRY—JANIE VICTORIA, wife of George W. Curry, and daughter of Henry B. and Rebecca L. McCain, was born in Alabama, September 1, 1855, and departed to her eternal rest, December 22, 1888. She was converted and received into the Methodist Episcopal Church, South, by the writer, about the year 1883. After having been a member of the P. M. Church for several years, she was again received by her old pastor during the summer of 1887. Sister Curry visited and nursed the sick in her own neighborhood, and was much beloved by all in the community. Her death was sudden and unexpected to all but herself. She told her companion and children that she was going to die, but had no fear; her only regret was that of leaving her husband and little children. Through a Christian mother's influence, her two oldest, although young, have been regularly received into the church. Sister Janie will be greatly missed, not only by her own desolate household, but by the entire community. May her aged mother, as well as her own household, find comfort in the thought that their loss is her gain! May brothers and sisters, with numerous relatives and friends, be profited by her godly life, and meet her in her eternal home!

J. F. WYNN.

JACKSON—Died at his residence, in Arcadia, Bienville parish, La., on January 16, 1889, JAMES HARDY JACKSON. He was born in Feliciana, Grayson county, Ky., February 28, 1833. He was nearly fifty-six years old. In 1848 he moved with his parents to Claiborne parish, La., being then fifteen years old. He commenced life a poor boy, and with his own hands he made the money with which he educated himself. When the war between the States broke out he early enlisted, and proved himself a good soldier throughout the struggle. When it was over he had nothing left but his integrity, his energy, his business capacity and an indomitable perseverance. With these traits of character he went to work. Commencing at the bottom, he ascended round after round till he reached the summit. He became one of the largest and most successful merchants in North Louisiana. The secret of his success is found in his diligence, punctuality, truth and uprightness.

He was converted and joined the Methodist Church at old Springhill Church, in Bienville parish, La., in 1851 or '52, in which he lived a consistent member till his death. He was often steward of the church, which position he filled with satisfaction and success. At the time of his death he held the office of steward and trustee of the Arcadia Church. He was charitable to the poor, and many were relieved by his liberality. He was a man of strong convictions, and he had the courage of his convictions. He would have sacrificed life for what he conceived to be right. Those who knew him best loved him most. He was rather reticent; hence many misunderstood him. He had many traits of character that were commendable and lovable. He was a man of public spirit, and business men had great confidence in his judgment and often sought his counsel. He was married to Miss Lucy Madden, and their married life was brightened by the birth of several children—two daughters are still living, the others are dead. Bro. Jackson loved his family devotedly. He sometimes spoke with great feeling of those that had gone to the other shore, and of the happy meeting over there, which meeting we trust has occurred.

The esteem in which he was held by the people of this community was outspoken by the very large congregation that attended his funeral at the Methodist Church, and the many tears that mingled with those of the family from sympathizing hearts. God bless the bereaved! JNO. A. MILLER.

RAINS—Miss ADA RAINS, oldest daughter of Sam L. and Mary F. Rains, and member of First Methodist Church, Memphis, Tenn., died in Iuka, Miss., July 26, 1888, after many months of brave struggling with that flattering disease, consumption, that slowly, but surely wore her young life away.

Talented and energetic, she accomplished much in the short life allotted to her here. A widowed mother sadly misses the loved daughter. May the brothers and sisters treasure in their hearts "sister's" dying words! Her aunt, Miss A. E. Ford, at whose residence she died, and where her funeral was preached by Rev. D. L. Cogdell, was thankful that it was her privilege to have dear Ada with her during the last weeks of her life, and that she should go from "Auntie's" house to our Father's home on high. Her life was pure and unselfish. Conscious to the last, with Jesus to walk with her through the valley and shadow of death, she had no fear, and it was a spiritual blessing to us who saw her pass away. May God bless the dear, waiting mother and other loved ones. "Blessed are the dead who die in the Lord!"

CARRIE E. COGDELL.

DRAUGHN—Sister MARY J. DRAUGHN was born in West Feliciana parish, La., near Laurel Hill, June 12, 1830; moved to Carroll parish about 1852, and died in Richland parish, January 5, 1889.

The deceased had been for more than a quarter of a century a consistent member of the Methodist Episcopal Church, South. Her piety was not of the demonstrative kind, but was steady, uniform, like the rays of the burning sun from a clear sky. She was, when in health, a regular attendant upon the ministry of the Word, and loved her church paper. She looked with eagerness each week for the dear ADVOCATE. For months past she was an invalid, and at times a great sufferer from cancer. The writer, who was her pastor, frequently called upon her in her illness, and on leaving she always said: "Pray for me all the time." Once, when making this request, I replied: "My sister, I do, and will pray for you; but how is it with you? how is your faith?" Oh, she replied, with a pleasant smile, "That is all right; my heart is fixed, but I crave sympathy and prayer." Her sun went down in a clear sky to rise and shine in eternal day. Bereaved ones, mother is gone, but she has gone home. H. ARMSTRONG.

Unprecedented success and still increasing sales attend Dr. Bull's Cough Syrup. 25 cts.

Salvation Oil is the best thing in the market for both man and beast. Price 25 cents.

According to the *Canadian Manufacturer*, a new scheme of utilizing the sawdust of the Ottawa river for the purpose of fuel is proposed. It is claimed that by a system of grinding the refuse into a uniform fineness, mixing it with the refuse gas tar from the gas-house and compressing the substance into cakes, a fuel can be made in every way superior to soft coal for open fires.

The highest point at which regular meteorological observations are made appears to be in the Andes in Peru, at a height of 14,300 feet. Harvard College has a weather observatory on Mt. Lincoln, in Colorado, at a height of 14,297 feet.

Scientific.

ASCENDING MONT BLANC.—Three enterprising gentlemen went last summer to the top of Mont Blanc for the purpose of making a series of meteorological and physiological observations, and remained there for two or three days in order to obviate the errors which so far as the physiological observations are concerned, would be inevitable if made while still suffering from the extreme fatigue incidental to so laborious an ascent. As it was, some of them had the courage on attaining the goal to put up the tent, etc., which, with great difficulty, had been brought up, and fell asleep with their heads on the boxes of their instruments. The thermometer, when placed on the snow, registered nineteen Celsius below zero. M. Richard and one of the guides suffered from severe headache, with feverish symptoms. The least effort, even ordinary movement, caused such fatigue that they were compelled to lie down during the greater part of the day. They had masks to preserve the skin of the face from the biting cold, and the usual spectacles to avoid snow-blindness. The second day tracings were taken of the pulsation of the carotid and radial arteries. One of the guides was quite prostrated with headache and high fever, and was only got down with great difficulty. Once down, a good meal, a denser air and a milder temperature soon restored them to their normal condition of health.—*British Medical Journal.*

THE MARVELS OF MUD.—I never tire of examining through the microscope some bit of ocean mud, for in it I am constantly finding some remarkable form of shell. They are often spined, sometimes they are as smooth and as polished as the best glazed chinaware; at times they are pure white, then again they are banded and striped with every hue of the rainbow. It seems a pity that such beauties should be so small and hidden so far from the eyes of men. On this great bed of mud the most remarkable creatures live in vast numbers. There are serpent-like starfishes, beautiful branching corals, ugly black fishes, pure white "sea-cucumbers," bright pink, purple and red sea-anemones, and a host of other creatures. The fishes are always strange and uncouth, with huge mouths and stomachs all in one, but with the tail hardly noticeable. When the fishes are brought to the surface their air bladders and stomachs protrude from their mouths, their eyes bulge out, and the blood is forced through the skin. Life has been crushed out of them by the sudden change of pressure, the gasses within having burst the tissues and body walls asunder. The tremendous pressure of the water was well shown by lowering an empty bottle, which was crushed to atoms.—*Hartford Courant.*

Sulphate of copper is recommended for keeping posts and timber from decay. Telegraph poles in Norway are said to be preserved by boring inch-holes about two feet from the ground, and filling with the sulphate of copper crystals, afterward plugging the holes with wood. The crystals gradually dissolve and permeate the wood, turning it a greenish color.

As Good as Medicine.

Invalids like encouragement. The physician of kindly demeanor acts often as a remedy in himself. There is an indefinite yet delightful assurance of convalescence in every word, every gesture.

But better than this is evidence, evidence of past success, evidence of present efficiency. Such, for instance, as the following, in regard to Compound Oxygen.

FREEMANSBURG, N. Y., April 10, 1888.

"I would not have been amongst the living if it had not been for Compound Oxygen." MRS. S. GAPPLEYE.

NORWOOD, MASS., August 10, 1888.

"I have improved very much under your treatment,"

MRS. USTICK STOCK.

NEWARK, N. J., June 12, 1888.

"Mother and I are enjoying good health, no doctor having been called to our house for over three years, ever since I first sent for Compound Oxygen." MISS SUSIE STEELE.

MOTON, DEL., August 8, 1888.

"My wife says I must tell you she believes that she would have been in her grave, if it had not been for Compound Oxygen."

J. B. MUSTARD, *Postmaster.*

The above evidence needs no comment. We would add, however, that we publish a brochure of 200 pages, regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.; or 331 Montgomery St., San Francisco, Cal.

MISCELLANEOUS

Wolff's ACME Blacking

BEATS the World. It is the Best

HARNESS DRESSING

The BEST for Men's Boots
" " " Ladies' "
" " " Children's "

ABSOLUTELY WATERPROOF.

SOFTENS and PRESERVES the Leather

Once a week for men's boots and once a month for women's is ample for perfect results. It makes the handsomest and most durable polish you ever saw. You don't have to groan and sweat with a blacking brush. Be wise and try it. Because your grandfather worked hard is no reason you should not spare yourself this worse than useless labor.

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MANUFACTURED BY THE
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FOUNDED 1864. - - - - - CAPITAL $1,000,000.

WORKS AT
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Swan Islands,
Caribbean Sea.

WORKS AT
Charleston AND
Chisolm's Island,
SOUTH CAROLINA.

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PIONEER AMERICAN
FERTILIZER.

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Theirs is "as good as Soluble Pacific Guano."

None But High-Grade Chemicals Used. Gives an Early Start, Vigor and Vitality. The Economy Shows Up at Crop Time. The Best Is the Most Economical.
GREATER DEMAND EVERY YEAR.

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GLIDDEN & CURTIS,
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Cheapest and Best.

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Mention this paper.

B. D. WOOD & SONS,
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COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at Lowest Market Rates.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS

J. G. GRANT
50 and 52 Baronne Street,
OFFERS THE FOLLOWING SUGGESTIONS:

THERE are two ways to make money. One is to earn it; the other is to save it. There are two ways of saving money. When you save a dollar by putting it in the bank you do well, but when you save a dollar by shrewd purchasing you do better. The first is saving; the second is in reality earning. So there are two ways of earning money--by labor and by wise purchasing.

LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited my warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOODS CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The public are beginning to understand the difference, and my trade proves it very clearly. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

J. G. GRANT,
50 and 52 Baronne Street, - - New Orleans, La.

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KENTUCKY MILITARY INSTITUTE,

Near Frankfort, Ky. 43d session began Sept. 10; will close June 19, 1889. Studies—Literary and Scientific. Special Departments of Engineering and Chemistry, and Commercial course. Appropriate degrees conferred. Officers and cadets constitute military corps. Discipline firm, but kind. Military drill thorough and exact. Total expense per session, for tuition, board, uniform, etc., $300. Cadets received at any time; charged only from date of entrance. For further information address

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Elfinwood Select School.

The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.

Terms moderate.

Edwin H. Fay, A. M.

Mention this paper.

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where every student buys and sells, receives and pays, corresponds, calculates, attends Business Lectures, forms and dissolves co-partnerships, keeps books and transacts business in the same manner as do Merchants, Manufacturers, Bankers, etc., in daily business.

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One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and Biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. R. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

NEWS OF THE WEEK.

DOMESTIC.

The House Committee on Foreign Affairs, with only one dissenting vote, ordered a favorable report to be made upon the Senate resolution relative to European participation in the construction of the Panama Canal.

The negotiation between the officials of the Pullman Palace Car Company, which absorbed the Mann Boudoir Company and the Woodruff Palace Car Company, were closed on January 21, and an agreement executed, by which the Pullman Company obtained control of the opposition corporations. The purchase involved the expenditure of about $2,500,000, and leaves the Pullman in control of over 150,000 miles of road for palace car service.

The Miners' Progressive Union held a meeting in Scottdale, Pa., on January 25, and agreed to go out on a strike February 1, if their demands are not agreed to by the coke operators. Nine thousand to ten thousand will be affected.

Hon. Jacob Tome, a native of Port Deposit, Md., but for some years a resident of Washington, D. C., has given half a million dollars to found a free non-sectarian seminary, in which the industrial training of children will be made a feature.

Mr. Petri, the technical attache of the German legation, has just arrived in Washington direct from Berlin. His mission is supposed to broadly cover a comprehensive and rapid survey of the military and naval resources of the United States in defence and offense.

Secretary of the Navy Whitney has called for instructions in reference to the Samoan affair. He thinks Secretary Bayard should define the policy of the government, and strongly intimates that German aggression should be promptly checked.

A bad wreck occurred on the New York, Pennsylvania and Ohio on January 27, two miles east of Galion, Ohio. Five persons were seriously injured and considerable property was destroyed.

The President has commuted the sentence of James D. Fish, formerly president of the Marine National Bank of New York, who was convicted in April, 1885, of misapplying the funds of that bank and sentenced June 27, 1885, to ten years' imprisonment in the State prison at Auburn, N. Y.

FOREIGN.

The trial of Mr. William O'Brien, on the charge of conspiracy, began at Carrick-on-Suir, county Tipperary, on the twenty-fourth instant. Despite the proclamation of the government forbidding any demonstration, about 20,000 persons gathered around the courthouse, and greeted the appearance of O'Brien with cheers. While on trial in the court, O'Brien, assisted by the crowd, made his escape. The usual conflict took place between the police and people, in which eighty were injured.

M. Aschinoff's expedition of Cossacks, numbering 300 persons, which intends to found a colony in Abyssinia, has landed at Tadsghurah, in French territory. The expedition is strongly suspected of an intention to found a strategic settlement similar to that at Mount Athos.

The *North German Gazette*, Prince Bismarck's organ, denies the existence of any treaty precluding any European power from acquiring or seeking to acquire ascendancy in Samoa.

A peculiar accident occurred on January 25, at the railway works at Crewe, England. An immense crane, carrying a ladle containing seven tons of molten steel, collapsed and the ladle fell into a pit. Masses of the steel flew like bullets in every direction, and twenty men working in the vicinity of the pit were severely injured. The roof of the building was torn off.

A dispatch to the Paris *Temps* from Zanzibar says: "An American sailing vessel, bound from Zanzibar to Madagascar, was fired on by a German vessel and one of her masts was broken."

Mr. Timothy Healy, counsel for Mr. William O'Brien, who was sentenced at Carrick-on-Suir, on January 25, to four months' imprisonment, though he was not present in court when sentence was pronounced, says it is probable that Mr. O'Brien will surrender himself. He will appeal from the sentence, and Mr. O'Brien will thus secure a few weeks of undisturbed freedom.

It is officially announced that King Leopold of Belgium, has created, under the presidency of the Prince of Ligne and Gen. Baron Jolly, an African society of the Red Cross. The objects of the society are to succor the victims of war and epidemics and to aid African explorers.

The *Pesther Lloyd*, of Vienna, says America can not allow German supremacy in a place which is acquiring enormous commercial and strategic importance. After the Isthmus of Panama shall have been pierced, the military prestige of Germany will not impose upon the Americans who have reason to accede to German claims."

Rev. Charles H. Spurgeon, who has been ill for some time, and who went to the south of France for the benefit of his health, writes that he hopes to resume his duties by the middle of May.

Gen. Boulanger was elected to the Chamber of Deputies, on January 27, by a majority of 54,432. Premier Floquet informed President Carnot that the Cabinet was ready to resign. Every quarter of Paris was enlivened on the night of election by frequent street brawls between supporters and opponents of Gen. Boulanger.

The anniversary of the birthday of Emperor William was generally observed in Berlin on the twenty-seventh.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*.

"I have tried A. A. Maguire's Cudfurongo on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary."

D. R. McANALLY.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Kossuth circuit, at Bethel	Feb.	2, 3
New Albany circuit, at Locust Grove		9, 10
Marietta circuit, at New Prospect		16, 17
Blackland circuit, at Pisgah		23, 24
Pleasant Ridge circuit, at Mt. Nebo	Mar.	2, 3
Ripley and New Albany, at Ripley		9, 10
Ripley circuit, at Marvin		12
Jonesboro circuit, at Ebenezer		16, 17
Dumtown circuit, at Gumtown		23, 24

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Early Grove circuit, at Sylvesteria	Feb.	2, 3
Waterford circuit, at Waterford		9, 10
Red Banks circuit, at Red Banks		16, 17
Mt. Pleasant, at Mt. Pleasant		23, 24
Shawnee circuit, at Sardis	Mar	2, 3
Olive Branch circuit, at Center Hill		9, 10
Hickory Flat circuit, at Hickory Flat		16, 17
Ashland circuit, at Ashland		23, 24

District stewards' meeting at Holly Springs, February 6, at one P. M. My address is, Holly Springs, Miss.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Indianola	Feb.	3
Jonestown		10
Austin		17
Friar's Point		24
Rosedale	Mar.	3
Beulah		10
Falconia		17
Bolivar		24
Clarksdale		31
Helena	Apr.	7
Cherry Hill		14
Friendship		21

H. M. STANDIFER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Pontotoc, at Pontotoc	Feb.	2, 3
Smarla, at Prospect		9, 10
Houston & Wesley Chapel, at H. (Wed.)		13
Buena Vista, at Buena Vista (Fri.)		15
Ebenezer, at Ebenezer		16, 17
Okalona circuit, at Blackwell's Chapel		23, 24
Fremont, at Hopewell (Fri.)	Mar.	1
Fulton and Smithville, at Smithville		2, 3
Prairie, at Paine Chapel		9, 10
Athens, at Camp Ground (Wed.)		13
Aberdeen station		16, 17

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Vaiden	Feb.	2, 3
Lexington		9, 10
Kosciusko circuit		16, 17
Ebenezer		23, 24
Kosciusko	Mar.	2, 3
Richland, at Pickens		9, 10
Sallis, at Springdale		16, 17
West		23, 24
Wier		30, 31
Ethel	Apr.	6, 7
Newport		13, 14
Belzoni		20, 21
Poplar Creek		27, 28

J. J. WHEAT, P. E.

SARDIS DIST.—FIRST ROUND.

Courtland	Feb.	2, 3
Pleasant Grove		9, 10
Panola		16, 17
Mt. Vernon		23, 24
Lake View	Mar.	1
Arkabutla		2, 3
Chulahoma		9, 10
Pekruu		14
Lewisburg		16, 17
Horn Lake		23, 24

S. G. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Abbeville circuit, at Abbeville	Feb.	2, 3
Carrollton circuit, at Smith's Chapel		9, 10
Bethel and Longview, at L. (Tues.)		12
Chapel Hill (Thurs.)		14
Tie Jola circuit, at Spring Hill		16, 17
Hillsboro, at Pleasant Ridge (Fri.)		22
Charleston, at Oakland		24, 24
Coffeeville, at Coffeeville	Mar.	2, 3
Forcopola, at Forcopola		
Banner, at Sarepta		9, 10
Pittsboro, at Pittsboro		16, 17
Atlanta, at Reneto		23, 24

J. F. EVANS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville, at Brooksville	Feb.	2, 3
Crawford, at Crawford		9, 10
Starkville circuit, at Pearson's Chapel		14
Louisville, at Louisville		16, 17
Plattsburg, at Plattsburg		23, 24
Wahalla, at Walthall	Mar.	1
Chester, at Mt. Nebo		2, 3
Lagrange, at Lewis Chapel		8
Sturgis, at Sturgis		9, 10

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Poplarville, at Lumberton	Feb	9, 10
East Pearl, at Nicholson		16, 17
Pearlington, at Kinsville		23, 24
Bay St. Louis, at Bay St. Louis	Mar.	2, 3
Covington, at West Pearl		5

District stewards' meeting February 9, at Lumberton, Miss.

T. S. WEST, P. E.

MERIDIAN DIST.—FIRST ROUND.

Marion, at Marion (Fri.)	Feb	1
Lauderdale, at Lauderdale		2, 3
Rhinesville, at Old Paulsa (Sat.)		9
DeKalb, at DeKalb		10, 11
Spring Hill, at Spring Hill		16, 17
Lea sville		23, 24
mon, at Hopewell	Mar.	2, 3

H. D. NORSWORTHY, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo City, at Yazoo City	Feb.	2, 3
Benton, at Bowman's		9, 10
Yazo circuit		16, 17
Silver Creek, at Silver City		23, 24
Mt. Olivet, at Satartia	Mar.	2, 3
Flora, at Bentonia		9, 10
Edwards, at Edwards		16, 17
Raymond, at Bolton		23, 24
Spring Ridge, at Oak Hill		30, 31

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bowerton, at Brandywine	Feb.	2, 3
Providence, at Lahala Chapel		9, 10
Scotland, at Sweetwater		16, 17
Franklinton, at Magee's Chapel		23, 24
New Hope, at Adams	Mar.	2, 3
Holmesville, at Sartilla		9, 10
Adams, at Adams		16, 17
Topi-saw, at Tilton		23, 24

My postoffice is, Crystal Springs, Miss.

W. D. LEWIS, P. E.

BRANDON DIST.—FIRST ROUND.

Neshoba, at Hester's Chapel	Feb.	2, 3
Philadelphia, at Clue Grove		4
Carthage, at Carthage		9, 10
Walnut Grove, at Walnut Grove		16, 17
Hillsboro, at Hillsboro		17, 18
Trenton, at Trenton		23, 24
Westville at Gibson's Chapel	Mar.	2, 3
Strong River, at Goshen		4
Marvin, at Marvin		9, 10
Shiloh, at Clear Creek		16, 17
Mt. Rose, at Raleigh		23, 24

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville	Feb.	2, 3
Percy Creek		4
East Baton Rouge, at Blackwater		9, 10
Livingston, at Port Vincent		12
New River		12
Springfield, at Springfield		14
Amite City, at Amite City		16, 17
Bayou Sara, at Thompson's Creek		21
St. Helena, at Darlington		23, 24
East Feliciana, at Independence	Mar.	2, 3
Clinton, at Clinton		4
Betroville		4

C. M'DONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Merlin, at Russom	Feb	2, 3
Augusta		9, 10
Smallower		11, 12
Rolling Fork		16, 17
Vicksburg		23, 24
Richardson	Mar.	2, 3
North Warren, at Beechland		9, 10
Mayersville, at Nelson		16, 17
Rodney, at Black Grove		19
South Warren, at Redbone		23, 24
S. Vicksburg and Bovina		30, 31

The district stewards will meet at the Methodist Church, in Vicksburg, Wednesday, February 27, at 11 A. M.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

Natchitoches, at Robeline	Feb	1
Bellwood at Pine Grove		2, 3
Pleasant Hill, at Marthaville		9, 10
Saline, at Bayou Scie		15
Many, at Many		16, 17
Amanche, at Hilly Grove		23, 24
Valley circuit, at Bethel	Mar.	1
South Bossier, at Haughton		2, 3
Mooringsport, at Mooringsport		9, 10
North Bossier, at Collinsburg		16, 17
Coushatta, at Coushatta		23, 24
Wesley circuit, at Wesley Chapel		27
Red River, at Lindsley Chapel		30, 31

J. H. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette	Feb.	2, 3
Leesburg		9, 10
New Iberia		16, 17
Abbeville		23, 24
Edgerly	Mar.	2, 3
Opelousas		9, 10
Lake Charles		16, 17
Sabine Mission		23, 24
Plaquemine Brulee		30, 31

The district stewards will meet on Saturday, February 2, at Lafayette, La.

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—FIRST ROUND.

Carrollton and Parker's Chapel	Feb.	3
Havne Memorial		10
Plaquemine and Donaldsonville, at Donaldsonville		17
Louisiana Avenue		24
Felicity	Mar.	3
Gross Tete, at Roseilale		9, 10
Gretna and Scraparis		17
Craps Street		24

CHAS. F. EVANS, P. E.

DELHI DIST.—FIRST ROUND.

Harrisonburg, at Harrisonburg	Feb.	2, 3
Oakley, at Oakley		9, 10
Richland, at Little Creek		16, 17
Oak Ridge, at Oak Ridge		23, 24
Lind Grove, at Bartholomew	Mar.	1, 2
Bastrop, at Bastrop		9, 10
Waterproof, at Waterproof		16, 17
Lake Providence, at Lake Providence		23, 24

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Black River, at South Bend	Feb.	2, 3
Columbia, at Columbia		9, 10
Ada, at Palestine (Wed.)		13
Montgomery, at Atlanta		16, 17
Spring Creek, at Spring Creek		23, 24
Sugar Town, at Sugar Creek	Mar.	2, 3

H. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Tulip, at Mt. Moriah	Feb.	2, 3
Vernon, at Vernon		9, 10
Homer, at Homer		16, 17
Haynesville, at Haynesville		23, 24
Arcadia, at Arcadia	Mar.	2, 3
Vienna, at Vienna		9, 10
Pilgrim Village, at Bethel		16, 17
Coulsville, at Stroman		23, 24
Ruston, at Ruston		30, 31
Downsville, at Downsville	Apr.	6, 7
Sparta, at Bear Creek		13, 14
Saline, at Mill Creek		20, 21
Gibsland, at Gibsland		27, 28

The district stewards' meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

ROBERT HANDLE, P. E.

The clergy of America take kindly to Life Insurance, and have been its utmost champions. They light for it and thoroughly believe in it. There are many splendid financiers in the Church: that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to insure all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

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The man who pays his money out year after year for insurance is not wise if he does not keep up with the condition of the company that holds his risk. While the law in most States requires the publication of annual statements, it is only the strong, healthy insurance companies that dare get out-side the formal and limited publication. Such companies as can stand inspection may be found in our advertising columns, and are represented by men of the highest character and standing, not only in New Orleans, where they are best known, but all over the South. Take your choice from our columns; they are all as sound as the millions they represent.

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This is one of the most popular clothing and furnishing houses in the south; and we believe its success has been built upon the "one-price" principle which is adhered to strictly. We know a great many who deal at McCown's, and we have the first complaint to hear of prices or goods, which, to say the least, is good. We commend the house, and especially our young Methodist brother, Lee Bortells, who is connected with the house. He is efficient and polite, and will give your orders, personal or mail, careful attention.

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The above growing institution closed a most successful fall term on the twenty-first instant. The spring term began on December thirty-first, and closes May 17, 1889. The principals are prepared to give boarding pupils the best of care. The expenses of the spring term, if paid in advance, including everything, is only $72. In this we include tuition, writing material, board, washing, fuel, lights, etc. If paid monthly in advance, it will be at the rate of $80. For circulars and special information address Principals, Lake Charles, La.

A wholly new edition of Worcester's Dictionary is projected by the J. B. Lippincott Co., with full etymologies, additional words and fresh illustrations.

WEEKLY MARKET REVIEW.

(For Week Ending January 29, 1889.)

COTTON.		
Low ordinary	7 3/8	— —
Ordinary	7 7/8	— —
Good ordinary	8 3/8	— —
Low middling	8	— —
Middling	9 1/4	— —
Good middling	10 1/8	— —
Middling fair	10 7/8	— —
Fair	11 7/8	— —
Galveston middling	9 15-16	— —
Mobile middling	9 1/2	— —
Memphis middling	9 5/8	— —
SUGAR.		
OPEN KETTLE:		
Prime	4 1/2	4 5/8
Fully fair	— —	— —
Good fair	4 3/4	4 7-16
Common	4	4 1/8
CENTRIFUGAL:		
Seconds	4	5 1/2
Prime yellow	— —	6 1/8
Gray white	6 3/8	6 1/4
Choice white	6 1/2	6 9-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	20	22
Good common	15	18
SYRUP	25	31
RICE.		
No. 2	2 3/8	— —
Good	4 1/2	4 3/4
Fair	4 1/8	4 3/8
Prime	5	— —
Rough, ₩ bbl	2 00	4 10
Polish, ₩ bbl	14 00	15 00
FLOUR.		
Extra Fancy	5 00	5 05
Fancy	4 50	4 65
Choice	4 10	4 25
Minnesota Patents	— —	— —
Winter wheat patents	— —	— —
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	2 10	— —
Cream meal	2 50	— —
Grits	2 40	— —
Bromby	2 75	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	44	— —
Yellow	45	— —
Mixed No. 2	41	— —
OATS:		
Western	35	35 1/2
Texas rust-proof	37	38
BRAN:		
₩ cwt	80	85
HAY:		
Prime	15 00	16 00
Choice	16 50	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 62	13 87 1/2
Prime Mess	13 50	13 87
Rumps	13 50	13 75
BACON:		
Fancy Breakfast	10 1/2	11 1/2
Shoulders	7 3/8	7 3/4
Sides, short rib	8	8 1/8
Sides, long clear	8	8 1/8
HAMS:		
Sugar-cured	11	11 1/2
DRY SALT MEAT:		
Shoulders	5 3/4	5 7/8
Sides, short rib	7	7 1/8
Sides, long clear	7	7 1/4
GROCERIES.		
COFFEE:		
Prime	18 1/2	— —
Fair	17 3/4	— —
Common	15 3/4	— —
TEA:		
Choice	— —	50
Ho-No	— —	55
BUTTER:		
Western Creamery	27	28
Western Dairy	19	— —
Common	— —	18
LARD:		
Refined	7	7 1/2
OILS:		
Coal, bbls	11	— —
Coal cases	17	— —
Cotton seed, crude	— —	— —
Lard, Extra No. 1	55	60
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	4 00	5 10
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 30	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 50	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	— —	— —
Jute, 1 3/4 lb. ₩ yard	— —	— —
Lone Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	— —	— —
TIES:		
₩ bundle	— —	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	4 50
Young Chickens	2 50	3 50
Chickens, Southern	2 75	3 00
Young	1 75	2 00
Turkeys, Southern	7 00	8 00
EGGS:		
Western	12	15
Southern	— —	18
WOOL:		
Lake, ₩ lb	— —	— —
Louisiana	— —	— —
Berry	— —	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	— —	— —
Meal	— —	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS. This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 21.

Possoa & Keul,

who advertise in our columns the Carver Wire Mat, are dealers in brick, lime, cement, paints, iron roofing, etc. We are personally acquainted with these gentlemen, and commend them to all in need of goods in their line.

WHEEZE! wheeze! wheeze! What a wretched disease asthma is, to be sure. It is painful to the patient and painful to those who hear his labored breathings. And yet a remedy is offered that is at once reasonable and effective. It is Peruna, backed by Mountain. It is sold by druggists everywhere, only $1 a bottle.

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The Graded Singing School, (10 cts., $4.50 per doz.) by H. F. Hodges, is a sensible, practical method, by a very sensible, practical teacher, and is fully furnished with good material for successful work.

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Christian Advocate.

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C. W. CARTER, D. D., Editor.
J. G. GRANT, Publisher.

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HE LEADETH ME.

pastures green? Not always. Sometimes he
he knoweth best in kindness leadeth me
weary ways, where heavy shadows be.

t of the sunshine warm and soft and bright,
t of the sun-shine into darkest night.
t would faint with sorrow and affright,

ly for this—I know he holds my hand;
whether led in green or desert land,
ust—although I may not understand.

d by still waters? No, not always so;
metimes the heavy tempests round me blow,
d o'er my soul the waves and billows go.

t when the storm beats loudest, and I cry
ud for help. He dear Lord standeth by,
d whispers to my soul, "Lo, it is I!"

ove the tempest wild I hear him say,
yond this darkness lies the perfect day;
every path of thine I lead the way."

whether on the hill-tops high and fair
well, or in the sunless valleys where
e shadows lie, what matter? He is there.

l more than this, where'er the pathway lead,
gives to me no helpless, broken reed,
his own hand, sufficient for my need—

when he leads me, I can safely go;
l in the blest hereafter I shall know
by his wisdom he hath led me so.

—*Anon.*

Texas Notes.

BY REV. B. W. WILLIAMS.

Texas is a great and growing ate. Her material wealth and ogress are, indeed, remarkable. r social and political pheuoma are of the most interesting aracter. Her religious and ral reform movements are as ming large proportions. Her uatic advantages, inexhausti resources, and splendid pros ets for the future, all combine invite home seekers. She is eiving a large number of im grants of the better class from older States and from vari s foreign countries. It is be ved that we are now entering on an era of prosperity that ll surpass anything we have herto experienced.

The interests of our beloved ch are not allowed to languish. r Annual Conferences were occasions of great spiritual efit, and fruitful of much to church at large. The aggre ted statistical summary shows at we have a membership of out 120,000 in the State. These nual reunions seem to have used new zeal into the church d ministry. The preachers y generally met with cordial ceptions, and from various pas al charges we have encourag reports of gospel successes. e hope and pray for a year of precedented religious growth d prosperity.

Our Texas evangelist, "Abe" ulkey, has held successful meet s at several places, in con ection with the regular pas s. It is a favorable indica n when the spirit of revival is akened early in the year. Let hope that it may be quickened d intensified until all the Con ences are made to feel the sations of a new life. We uld guard against the idea that revival season is confined to ew weeks or months in the mmer. God does not reserve grace and blessing until a ticular time of the year. At times and places he is ready, willing and anxious to save those who come to him aright.

I have thought it possible that we sometimes have too much arithmetic in revivals. Pastors and evangelists would do well to exercise a little care at this point. Of course, it is desirable that we know something of the number of conversions and accessions to the church; but let us have reasonable evidence that they are really conversions before we count them as such. Let us not count as converts all those who may have felt for a moment the influence of popular enthusiasm, and acted upon some proposition made by the preacher, as has sometimes been done. We should count only those who are really changed, and thus be sure of the accurate results.

The Twenty-first Legislature of Texas has been in session for some time past. The composition of the body indicates that the representative idea of government is growing toward its normal condition. There are twice as many farmers as men of any other occupation, showing that they are beginning to choose representatives of their own class. Bills have been introduced relating to railroad freights, the sale of public lands, the amendment of our public-school law, the improvement of public roads, and many other matters of like nature. There is much to be done during the present session in the way of reformatory legislation.

Much dissatisfaction has been felt at the tardy manner in which our public school teachers have heretofore been paid. A convention of county judges and superintendents of schools was held at Waco, January 18, to formulate such amendments to our State laws as were deemed necessary to remedy this evil. Resolutions were adopted favoring county supervision, teachers' institutes, six months' school for all the children, and provision for the prompt payment of teachers' salaries. These recommendations to the Legislature, if carried out, will, doubtless, be fruitful of much good in the improvement of our educational facilities.

WEATHERFORD, Texas.

The Educational Loan Fund.

BY REV. W. A. JOHNSTON.

The prospects for a prosperous year on the Brandon district are hopeful and growing; more so every Quarterly Conference I visit. The preachers and laymen say that the assessments must be paid in full this year. That means a genuine and great revival of religion. The Minutes of the Mississippi Conference are out, and, in the main, are correct; some mistakes. The wonder is that there are so few. If I had to edit and print them, they would be a mixed affair; so I withhold all criticism.

I want to tell you about a Sunday-school I visited the third Sunday in January. It was at Lake, Miss. Bro. Caldwell, the pastor in charge, says "he has been hunting a soft place all his life, and he has found it at last." He says further, "that you can't make a track in Lake. When it is raining and muddy, you pick it up; and when it is dry and sunny, you can't make an impression—it is so hard." It was raining and muddy when I was there; yet every child in the town, but one, was at Sunday-school. Think of it!—every child in town, but one, at the Sunday-school! This Sunday-school for fourteen or fifteen years has never suspended, winter or summer. Bro. W. M. Thornton is its efficient superintendent. This is a model school, thoroughly Methodistic, yet not sectarian, for children of other denominations attend it.

I wish to say a word about the Educational Loan Fund for Centenary College. This is, as I understand it, entirely different from the Ministerial Aid Society. One is to assist young ministers to obtain an education; the other, to aid young men to get an education at Centenary College, that they may enter any profession they may choose. The young men thus aided are to return the money as soon as possible after they are educated, that it may be loaned to others as long as the college stands and young men are to be educated. Many young men would be educated in this way that could never be otherwise. This seems to me to be the most practical plan of assisting young men I have seen. Then it would help young men to be self-helpful. They would not feel the sting of poverty, as if helped otherwise. Suppose we (the commissioners appointed at the last Conference) had $4,000 thus to loan! That would assist ten young men for four years; $100 per annum to each. That would pay their board. Most young men could furnish their wardrobe and buy their books. At the end of the fifth year $1,000 of this money would come back into the treasury, and be reloaned, perpetually. I will be one of forty to raise this amount at once. When the forty subscriptions are attained, I will be ready to pay mine. To make it more practical, let the forty subscribers pay $25 annually for four years. The commissioners can receive the money, and loan it as it is needed. Ten young men can thus be in Centenary at its next session. Any young man thirsting for an education could raise $100. Fifty dollars would pay his first year's tuition, and $50 would buy his books and clothes. He would have $100 loaned him to pay his board. He could teach three months during vacation, or get some other employment, to raise $100 necessary to pay his next year's tuition and buy his clothes, and the $100 loan the second year to pay his board. In four years he would be $400 in debt (for no interest would be required); but he would have an education, and he certainly could pay back in four years the $400. This is about my idea. I hope I am understood. Let Dr. Hunnicutt and Bro. Chambers write and explain fully their idea in asking the appointment of the Board, and what its duties, etc. I am now paying $6 per annum on an $100 endowment, and $5 per annum to the Ministerial Aid Society to educate young ministers, and I am willing to help in the other good cause; so you see, brethren, I am practicing what I preach. Shall we have the forty subscriptions? Of course, we do not intend to limit the number to forty (we ought to have 100 subscribers at once), but I would like to see ten young men to start with.

Revelations and Disclosures.

BY T. B. WHITE, D. D.

That "God will supply our every want in Christ Jesus" is a promise and assurance that sustains and comforts the child of faith. Revelations or disclosures to one of the senses may be made when that sense is impaired or wanting. As one of the five senses becomes impaired, the others seem more deft, and reach out to its relief and help; so that, quickened and sharpened in their intensity, they all bear part of the burden otherwise sustained by the afflicted member. This seems to be one of the natural laws in the vegetable world. This principle obtains in the kingdom of God. "If one member suffers, all partake of that suffering. If one member is honored, all are honored." St. Paul came to "visions and revelations" in his experience as a Christian. As to what kind of "beasts" he "fought with" at "Ephesus," we may conjecture; but if we were to say, "spiritual wickedness in high places," the supposition might not be questioned.

It has gone into a proverb that nature is the repairer of its own ills and misfortunes. This, no doubt, is true in a certain sense and extent. Time heals many a wound that sorrow has left. We say "time;" when that unseen factor we call time only dulls the faculty or sense by which sorrow and affliction becomes known to us and wrings the heart with such anguish. Wonderful provision in the economy of grace! If these are potent facts in the realm of matter and mind, may we not find their counterpart in the purely spiritual realm? Desire and imagination may enter largely into the calculation. The plain, palpable matter of experience on the part of the true and faithful Christian is none the less assuring and satisfactory. Fanaticism and superstition are to be barred in the investigation. Holding the clear and steady light of divine revelation—the "sure word of prophecy whereunto we must take heed"—the soul in its longings and desires seeks this additional testimony and comfort. I do not, *can not* disparage the sufficiency of the Scriptures as the rule of our faith and practice. "Let us, therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, *God shall reveal even this unto you.*"

I have made these observations by reason of the experience of an aged and excellent Baptist sister, who, in my pastoral rounds, I often meet. She is quite deaf; can not hear a word or sound unless in a tone of voice far louder than the ordinary conversational tone. She touched me, and said she "had her own organ in her head." "Ah! how is that?" She continued, and told me. At times secular tunes that she knew in her girlhood were often rendered, and then sacred tunes would regale her soul. Often a lively secular tune, as "Ole Dan Tucker," would start up, and she would stamp her foot and, with emphasis, say, "O, tut, tut!" and immediately the tune would change to some good religious air. I asked her how long she had had her organ. She said, "About six months." She then asked me what it meant. I told her it seemed to be a revelation from the Lord to her, supplying what her soul most desired and needed—music to charm and soothe and bless in her hours of silence and gloom. Why not?

The phenomenon may not be explained on scientific principles, and yet it is the happy experience of a good, patient, trusting Christian.

MANSFIELD, Louisiana.

The Power of Presiding Elders.

BY REV. T. H. M'CLENDON.

There seems to be a growing tendency in the Methodist Church to but slightly regard the appointments made by a Bishop at an Annual Conference, as giving to the church the *voice of God*, or the expression of his will with regard to the "men sent out." Some presiding elders whirl the boys around in their respective districts as though they had a perfect right to *act at will*, whether the people approve or *dis*approve—whether the preachers are benefited or injured by the move. There are in all such cases two sides. I have seen this power used to the injury of the cause, and to the disparagement of both the people and preachers. If I can see clearly, the Discipline does not contemplate the using of this power without a necessity. (See Discipline, page 76, Answer 3.) There *must be a necessity*, or the presiding elder is wholly powerless; and this necessity must grow out of the nature of the case in hand and the conscientious convictions of the presiding elder that the *cause* demands it, and nothing else. The whole machinery of the church is supposed to be run in the interest of the cause, and everything is made to subserve to this end. Then when the situation of things is such as to demand a change, and the presiding elder be a man worthy of his position, he will always act, whether the people approve or otherwise, and whether the preacher's circumstances are to be improved or injured.

Our church has always considered the appointing power to be guided by the great Head of the church in sending out these men, under God, to do that work designated; not that we claim "infallibility," but that the Bishop and the presiding elders, constituting the appointing power, labor to get possession of all the facts in all the cases before and at Conference, and then go to God in earnest prayer and ask his direction; and in this way we claim to reach the conclusion that these men go out by divine direction as much so as the *seventy* sent out by our Lord. God's *promise* is to the church, and we may expect, so long as we act in line with him, to have his aid. The plans adopted by the different churches to supply the people with the ministry are God's plans. This much must be admitted, or the divine direction in these matters must be given up. Our people have waived the right to select their pastors, and our pastors have waived the right to choose their fields. Sometimes the preacher may, by an honest and faithful discharge of duty, get the ill-will of a portion of his charge; and they may go to the presiding elder and ask his removal before the end of the year, and if he should do so, then *he* has joined in with the affected party against the Master, and matters grow worse instead of better. Again, if the minister should be to blame, and he should go to the presiding elder and ask his removal to some other part of the district, and the presiding elder should act accordingly, then the case has been made worse, and a premium has been laid upon wrong doing, and the way open for a repetition of the same when the preacher gets in a tangle again. In ninety-nine cases out of a hundred these appointments, as made by the Bishop, should remain for the year. These repeated changes are weakening the confidence the people have in the appointing power of the church, are undermining the strongholds of our *itinerancy* in such a way as to seriously affect our *episcopacy*, and militates against the cause.

SICILY ISLAND, Louisiana.

To the Brethren of the Louisiana Conference.

At your last session two resolutions were adopted: First, one asking the Bishop to appoint a colporteur for your Conference; second, in the report from the Committee on Books and Periodicals was a resolution, which was carried to the following effect:

Resolved, That we request the Bishop to appoint the Rev. F. D. Van Valkenburgh colporteur for our Conference.

I have too high a respect for, and too exalted an opinion of, the brethren composing the Louisiana Conference to allow myself, for one moment, to believe that these resolutions were introduced and passed simply to rid themselves of a burden, or to oppress or afflict a brother minister.

In other words, I accept this action of the Conference as testifying to the felt need of and demand for a man in that position, and to the belief that I was supposed to possess some qualifications for the work needed to be done by such an appointee. I *did not ask* for the appointment, I *did not seek* the *place*. I *did not desire it*. Having been appointed, I expect to do my best to fill the position. Immediately on the adjournment of Conference I rented a house here, and, as soon as practicable, I moved my family from North Louisiana to this city.

I have already received a fine assortment of our books direct from our Publishing House, and I am prepared and ready to fill promptly orders from any of our brethren or friends, at the same price and on the same terms as if orders were sent direct to Nashville. Just as soon as the new hymn book comes from press I expect to have a full supply on the way, to furnish our churches or people with all that may be needed or called for. In return, can I not expect the brethren and friends of Methodism in Louisiana to send orders to me for books, *Advocates*, *Review*, etc., as they may have calls for or need of them? I am here *in their interest*: want *no more* than if they sent to the publishers, and am willing to labor for their good. But without a dollar appropriated for my support, I need and must have the co-operation and help of those interested, in order either to live or to make a success of the work.

Again, I am anxious to circulate, gratuitously, a large number of tracts, or other cheap publications, calculated to do good in educating the people, Methodistically. I am willing to bear my part of this burden, and suppose there are others in Louisiana who feel inclined to do good in this way. If so, they can send me any amount from a postage stamp to a $100 bill or more, and I will place the amount sent to the credit of this cause, and will expend said amount in the purchase of such tracts as the donor may name, or as my own judgment may dictate, where the matter is left with me, and will attend to the distribution of them free of charge. Much good could be done in this way by our liberal-minded Christian people.

Once more: Will not all of the brethren write to me—freely, often—advise me, instruct me, invite me to visit their works, and help them with protracted meetings, etc. No collections are needed for my support. All of my work will be in the interest of our church and pastorate. I would be glad to put a Sunday-school library in all of our Sunday-schools, and will gladly undertake to do so at any point where you may advise me that one is needed and would be used. This work is new—formative—in our Conference; has no metes, bounds or precedents. So please remember—as you have placed me here "the servant of all"—I will need your prayers, your help, your advice. Your editor may do after a manner—without any advice from you. The publisher may understand his own business so well advice from you would be useless, or even impertinent. Presiding elders and Bishops are supposed to be wise enough to get along without it. But *I need and ask* for all of the good advice any or all of my brethren can give me. Let everyone write me a *long letter*, *full* of *good advice*, and I *may* collate a book from the list, and publish for the benefit of those who come after me in the same line.

F. D. VAN VALKENBURGH,
Colporteur for La. Conf.
50 Constantinople St., New Orleans.

Mr. Moody told the young men at his Northfield meetings that they must learn how to make everybody in the audience listen. He said that when preaching in England a young man just in front of him began to leaf a hymn book. It greatly annoyed him, and he felt that he could not go on with the sermon while the man was going through the book, leaf by leaf. So he said: "When I was in America, a man in the audience who was just about the age of this man in front of me who is leafing the hymn book——" That was enough. The book was instantly closed, and the man was one of the first to go into the inquiry-room. People thoughtlessly do many things in church which are annoying to the preacher and to the audience. Little children would not usually make any trouble in church if it were not for the parents who devote their entire attention to them. Put a little child down between a father and mother, and let them watch it and pick at it from both sides, and it is more than most preachers and congregations can endure.

It is impossible to mentally, or socially, enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—*Horace Greeley.*

Christian Advocate.

THURSDAY, FEBRUARY 7, 1889.

SOMETIME, SOMEWHERE.

BY ROBERT BROWNING.

Unanswered yet? The prayer your lips have pleaded,
In agony of heart, these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known,
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungrateful.
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith can not be unanswered.
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted.
Nor shalls before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

(Harlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—Feb. 17.

THE TIMID WOMAN'S TOUCH.

Mark v, 25-34.

GOLDEN TEXT.—*Be not afraid, only believe.*—Mark v. 36.

TIME.—A. D. 27.

PLACE.—Capernaum in Galilee.

PARALLEL PASSAGES.—Matt. ix. 20-26; Luke viii. 41-48.

25. A certain woman—He who knows that his resources are infinite can afford to let her (Jairus' daughter) die while he cures and saves this woman. She shall receive no harm, and her sister suppliant has as great a claim on him. "The eyes of all wait" on his equal love; he has leisure of heart to feel for each, and fullness of power for all; and none can rob another of his share in the Healer's gifts, nor any in all that dependent crowd jostle his neighbor out of the notice of the Savior's eye. Who she was, whence she had come, whither she went, is not told—it is of no importance. It was not the woman, but the disease, chronic, painful, incurable, with which Christ had to do. The woman's identity is lost. The disease and the faith which healed it are all that appear. *An issue of blood*—This disease was by the Jews reckoned unclean (Lev. xv, 25), and she was unwilling to make personal application to Jesus or even to touch his person. The disease was regarded as incurable. She had expended all her property, and grew worse.

26. Many physicians—The figure and similitude of a physician was a very attractive one to the Jews, for they were a people skilled in the healing art. Since their sojourn in Egypt medicine had developed into a science among the Israelites also. For Egypt was in ancient times renowned for its physicians. There were different doctors for different disorders; it was, in fact, a country of specialists. In Palestine each little town had, at least, its physician. Jewish physicians were, down to the Middle Ages, sought after in every land where Jews dwelt. The Jewish sect of the Essenes, in particular, was famed for medical skill. Luke, himself a physician, also states that she "had spent all her living on physicians," without any good result. Mark emphasizes the fact that she "suffered" at their hands, and grew worse instead of better. In those days such diseases especially would be poorly treated, and treated without tenderness, first, because the patient was Levitically *unclean*; second, because she was a woman. Our Lord's conduct was a protest against both these. *All that she had*—This woman had probably been possessed of wealth, and had moved in good society, but the expenses of many physicians had reduced her to poverty. Worse—She had suffered much, not only from her disease, but from their prescriptions.

27. When she had heard of Jesus—She had been ill twelve years. Christ had been working miracles of healing for two years. *Came in the press behind*—It is important, though it may be difficult, to realize the situation of this woman: once possessed of health and wealth, and, no doubt, moving in respectable society, now beggared and diseased, without a hope of human help, and secretly believing in the power of Christ, and him alone, to heal her, yet deterred by some natural misgiving, and by shame, perhaps connected with the nature of her malady, from coming with the rest to be publicly recognized and then relieved. Perhaps, in her ignorance, it was because she had no longer any reward to offer; perhaps, because she was ashamed in her feminine modesty to reveal the malady from which she had been suffering; but, from whatever cause, she determined, as it were, to steal from him, unknown, the blessing for which she longed. *Touched his garment*—This garment was probably the square garment which was thrown over the shoulders. This was surrounded by a border or *fringe*; and this *fringe*, or the loose threads hanging down, is what is meant by the *hem*. The Jews were commanded to wear this in order to distinguish them from other nations.

28. For she said—Matthew, "within herself;" but it is possible that she may have murmured it again and again as she tried to get through the crowd. The faith was a most real faith (see verse 34), yet it was not altogether unmingled with error. It would appear as though she had imagined a certain magical influence and virtue diffused through his person and round about him, with which if she could put herself in relation, she would obtain that which she desired. And it is probable that she touched the *hem* of his garment, not merely as the extremest part most easily reached, but attributing to it a peculiar virtue. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that he who accepted this woman for her faith, even in error and weakness, may also accept them. *Touch*—Contrast expressions of Matthew and Mark. Matthew, "If I may but touch his garment." Mark, "If I may touch but his clothes." This faith was simple, naked, unsympathetic. She trusted the healing *power*. She believed, as the leper did, in the power to heal, but did not trust the love, and shrank from the thought lest the Healer should shrink from her. She thought not of a will that seeks to bless and save, but of a physical influence passing from the body to the garments, and from the garments to the hand that touched them.

29. Straightway she felt in her body that she was healed—There was an inward sense, which could not be mistaken, of return to wholeness—the stanching of a wound through which life for long years had been slowly ebbing, and the rising of a tide of new existence which made her feel she could yet be and do something in God's world. When faith, under a sense of its need, touches Christ, the virtue that comes from him gives some such feeling to the soul. The cure was affected by an exercise of Jesus' will, which responds to the woman's faith in his miraculous power, not through the mere touching of the garment. The result was instantaneous and complete.

30. Knowing in himself that virtue had gone out of him—This is a remarkable expression. It seems to imply that faith would draw the healing power from Jesus almost without his volition. How unlike the unbelief of his own countrymen, which compelled the "virtue" to stay within him, so that he could scarce do a miracle among them! But in both cases the operation was really *through* the consent of his will. The word "virtue" is used in the old medical sense for the power or force which brings about a certain definite result. It is evident, from this and other similar expressions (Luke vi, 19), that the "virtue" by which Jesus performed these miraculous cures resided in himself, which is never said of any of the apostles or prophets. The cures wrought by them are ascribed to God, as at Acts xix, 11, 12; but those wrought by Christ to the divine virtue dwelling in him, whence he so often declares that "the Father dwelling in him did the works." *Who touched my clothes*—The judge who asks the prisoner whether he is guilty or not guilty really knows, perhaps; but he will none the less put him to the answer. The Lord knew who, but he must make her reveal herself. Christ will have himself openly confessed, and not only secretly sought. Our Christian life is not, as it is sometimes called, merely a thing between ourselves and God, but a good confession to be witnessed "before all the people." A solemn warning to all who crowd on Christ; who use his name lightly and profanely; who make familiar addresses to him in so-called religious hymns; who treat with carelessness and irreverence his day, his house, his sacraments, his ministers; or who read his holy Scriptures in a carping spirit, handling them as a common book. Although such as these may crowd upon Christ in his word, with a pressure of earthly labor and learning, they never touch him.

31. His disciples said—"Peter and they that were with him." It was much like Peter thus to speak, both for himself and as spokesman for the disciples. But Jesus affirmed that some one had touched him, implying a touch of intention and faith, and not a mere thoughtless and accidental *pressing* of the multitude.

32. He looked round about—Another proof of St. Mark's graphic power. The tense in the original is still more expressive. It denotes that he *kept on looking round*, that his eyes wandered over one after the other of the many faces before him, till they fell on her who had done this thing. He was not in doubt regarding the object of his search; the very gender implies his knowledge, "to see *her*." Observe, not to see *who* had done it, that is, inquiringly, but to see *her who had done it*. The implication is that she was already known to him. The case (of Jairus' daughter) was urgent; a matter of life and death; delay might be fatal; a few minutes might make all the difference between living and dying. Yet Jesus not only performed the miracle, but refused to perform it in a hurried way; paused to converse; to inquire who had touched him; to perfect the lesson of the whole. On his way to perform one act of love, he turned aside to give his attention to another.

33. The woman fearing and trembling—Alarmed lest her boldness should be punished by the renewal of the trouble she now felt to have been healed. Perhaps she feared that, from the impure nature of her disease, he would be offended that she touched him. *Knowing what was done to her*—All this is omitted in Matthew; and if we had only his account we should certainly *derive the wrong lesson* from the miracle; for there we miss altogether the reproof, and the shame to which the woman was put; and the words of our Lord look like an encomium on her *act itself*. A sense of her cure brought her forward to testify to and for Christ. So always the sense of pardon and acceptance will lead the trembling believer to full confession and an open testimony for Christ. It will embolden the timid to speak of the gospel, even before crowds. *Told him all the truth*—For the Savior held that she would not be truly blessed unless she should, with her mouth, before the world, confess her salvation. Then could he wisely speak her peace.

34. Daughter—Our Lord is recorded to have addressed no other woman by this title. It calmed all her doubts and fears. A term of affection, but, no doubt, as employed by our Savior, implying that all that was spiritually distinctive in her character had been derived from himself. *Thy faith hath made thee whole*—Her faith, her strong confidence in Jesus, had been the means of her restoration. It was the *power* of Jesus that cured her; but that power would not have been exerted but in connection with faith. So in the salvation of a sinner. No one is saved who does not believe; but faith is the *instrument*, and not the *power*, that saves. More than once a person first learned he had faith when the Savior told him of it. *Continue* to be whole; for she was already cured. *Of thy plague*. Thy disease; literally, thy *scourge*. So a word from Jesus heals the moral malady of the sinner. *Go in peace*—The phrase has become so idiomatic that we dare not change it; but it may be well to remember that the true meaning of the Greek is, "Go *into* peace, let that be as thy home and resting-place." Enter into peace, "as the future element in which thy life shall move," and be whole of thy plague.

PRACTICAL LESSONS.

Whosoever seeks Jesus may remember—

1. That Jesus knows the seeker's need.
2. That Jesus knows the means resorted to.
3. That Jesus alone imparts spiritual healing.
4. That Jesus expects confession of healing.
5. That Jesus imparts complete healing.
6. That Jesus promises continued spiritual health.

Words of Encouragement.

MR. EDITOR: How much pleasure I derive from reading the ADVOCATE can not be told. When I left home and came here to teach in a community where Methodists are unusually scarce—and, so far as I can learn, Methodist literature absent altogether—one of my first thoughts was of *our* papers. So now the ADVOCATE comes weekly; and I scan it quickly at first, for there are nearly always letters from some of our former pastors, and others we know. If a book "is a *letter* to the unknown friends one has in the world," what better term can we apply to the paper which contains writings from *known* friends than "letter"?

In the issue of January 3 is one of the most striking and deserving to be remembered poems I have read. How much more happiness we might make in the world if we would only break the box of "precious ointment" over our friends of to day rather than keep it in the darkness until they have left us! I hope it will cause others to think as it has myself. A paper with such material composing it as the ADVOCATE has, ought to be in every family, for it *most certainly gives rest to a tired person to read it*. I have tried this, and know it to be so.

Wishing you and the publisher the great success which you deserve, I remain,

Most respectfully,

LULA LEE SLEDGE.

MISTERTON, Mississippi.

From the Work

MEADVILLE CIRCUIT.

MR. EDITOR: This is my second year on this circuit, and a more generous, hospitable, whole-souled people I have never met. When I called on the agent at Hamburg, on the L., N. O. and T. road, for a ticket to Vicksburg, he handed me over a ticket *stamped* and *paid for*, and then added a certificate good to return for one-third fare, which reduced the round trip from Hamburg to Vicksburg and back to about $1. When I politely deprecated so much generosity on the part of the agent, he informed me that he never charged preachers, and we both went to dinner on his invitation. When we reached Vicksburg there was a carriage to convey us to Judge Strother's, where we were entertained like doctors of divinity. When we returned to Humburg a buggy was in attendance, with a pawing horse and a sable "nigger," to take "us" (me and myself) back to Meadville, the county seat of Franklin, and the country seat of this itinerant and his family. Well, but how have the preacher's family been passing their time while he is away at Conference and faring so finely? In answer, I will say that they "fared sumptuously every day," accepting the repeated invitations of the generous friends of Meadville.

When Christmas came we thought sadly of the "old place" and our old friends, where we had spent so many happy Christmas Days when we were simple farmers away down in Louisiana. We hardly thought that even our kind friends of Meadville could charm away the gloom that comes to the "wanderer" about that time, above all others; but they did, and did it nicely. On Christmas Eve in came a large box on the back of a mysterious colored man, who placed the box on the front gallery of the parsonage, and bowed himself out the gate. That box had everything in it to make a preacher's daughter jump for joy and clap her hands for expression. Well, we have had gobbler dinners and turkey dinners and other dinners until I can almost see myself in my wife's face, and she says—of me—that if *size* will make a Bishop, that I may begin to "look up," for my day is "coming on."

One of our stewards sold me a buggy and harness, on a year's credit, at my own price, with the understanding that if I was not able to pay for it in twelve months, he would take it back and not charge me for the use of it. But paper would fail me to tell of the many acts of kindness of these noble people. May God help me to preach them a pure gospel, and may his temporal and spiritual blessings be poured out upon us this year! We are organizing our forces for a good year's work. We have an excellent prayer meeting, from house to house; doors are opening around us for our entrance. We have a Sunday-school that stood the winter *without a stove*, and is more solid and well disciplined than it was during last year. We have two other Sunday-schools in operation on our work. We are making preparations to build a new church, and to ceil another, and to picket the parsonage, etc. So you see that we are "alive and well," and if the Lord will prosper us, we promise to do liberal things this year.

H. BRADFORD, P. C.

REVIVAL AT CENTENARY COLLEGE.

MR. EDITOR: There are thirteen young men attending this college who have been licensed to preach, and several others who have recently admitted their *call* to the ministry. It is but right that the friends of these young men, who are aiding them in making preparation for this grand work, should hear from them as to their progress, mentally and religiously. I think I can safely say, without an exception, they are making the best use of their time. And, furthermore, by the aggressive religious spirit which they manifest there is a revival going on in the college. Young men are being converted and uniting with the churches through their instrumentality. It might be well to mention some of the meetings conducted by them: First, we have the Young Men's Christian Association, which meets Sunday afternoon. These exercises are attended with such interest, while so void of formality, that every Sabbath they find one or more who are willing to become an *active member*. This means willing to pray in public, and do such other work as they may be called upon to perform. Then they have the "young men's prayer meeting" that meets Thursday at four P. M. There are only a *few* of the boys who do not attend these meetings, which evinces the high esteem that the young men of Centenary have for practical Christianity. Then there is what we may call their "family worship." When the nine o'clock bell releases them from study hour, they repair to some one of the rooms and have evening prayer. It is not uncommon for conversions at these services. In addition to the above the young ministers especially have, on Friday afternoon, what they call their "consecration meetings." Here they pray for consecration to and direction in God's service. A special feature worthy of mention in this service is, they select some one as a subject of earnest prayer for the ensuing week. Then they show their faith by their works. One of their number will be this subject, and they assure him of their prayerful interest. About a week ago one of these young men, for whom prayers were being offered, was approached, and he admitted a deep concern which he had felt during the week. Result—he will be an applicant for license to preach. Ten of these young preachers are boarding with us, and oftentimes they come to the table overflowing with joy, shedding tears as they tell us of their glorious meetings.

Dr. Hunnicutt never preached with more earnestness than he is now doing. God is blessing him in his work. The church is moving on and up. Your boys can be safely entrusted to the care of the faculty of Centenary, if you would have mental and moral development to go hand in hand. And this alone makes the man as God designed him to be.

D. P. BRADFORD.

JACKSON, Louisiana.

P. S.—I attended a prayer meeting with the young men of the college last night after preaching. There were two conversions, and many made happy. These are glorious meetings.

D. P. B.

NEWTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I am not one of those given to edifying the public by my scribblings, nor do I believe in rushing into the papers upon the reception of any and every token of appreciation from my people; nevertheless, "honor to whom honor is due," and the generous reception given us, and the many substantial favors we have received from the good people on our new work—Newton circuit—deserves special mention, and may serve to stimulate others to go and do likewise. We can truly say, "The lines have fallen to us in pleasant places." Indeed, we do not believe there is a more delightful work in the bounds of the Mississippi Conference.

On arriving here, just before Christmas, myself and family were conveyed to the delightful homes of those staunch laymen, Bros. Watts and Selby, until our freight should arrive; and in their charming Christian families we were made to feel perfectly at home. Upon moving into the parsonage so many and varied were the favors which began pouring in upon us, that time would fail me to enumerate them. A sumptuous Christmas dinner graced our table—the largest turkey this preacher's eyes ever beheld; cakes, rich and rare, and in great variety, with other delicacies and substantials—all being the offering of many friends.

An elegant set of furniture came as a Christmas gift to the parsonage—so beautiful, my wife said it "fairly took her breath away" when she saw it; and, as to the substantials of life, why, sir, we have just been royally treated. Nor is this a spasmodic liberality; but every day brings some fresh token of thoughtfulness, and we have been here a month, showing that these good people act from sound Christian principle and a desire to hold up the hands and contribute to the support of those who minister to them in spiritual things. And, by the grace of God, we intend to be true and faithful to the duties we owe this dear people.

This work embraces four towns, viz: Newton, Decatur, Hickory and Garlandsville—two of them on the railroad, the other two within a few miles of the parsonage.

Our first Quarterly Conference has been held, and was an interesting occasion. The stewards made a liberal assessment for the support of the preacher and family, and everything is moving off finely. Bro. P. A. Johnston, our presiding elder, was with us in the power and spirit of the gospel. We will make an active canvass for the ADVOCATE. Pray for us, that the year may be one of success in every respect.

J. S. PARKER.

ENTERPRISE, MISS.

MR. EDITOR: Wednesday morning, January 23, at half-past three o'clock, we were met at the Northeastern station, and nicely and rapidly conveyed to the parsonage. Enterprise has had a reputation for taking excellent care of its pastors, and, with an auspicious beginning, we look forward to a pleasant year's service.

The Wesleyan Aid Society had cleansed, repaired and brightened, until their fine building looked a hearty welcome. While we have not yet had the privilege of meeting these good ladies, they left their cards in such substantial shape that we feel we are well acquainted both with them and their cooks. A tastily arranged bunch of violets sweetly perfumed the prophet's chamber, and the delicate touches of a lady's hand were introduced everywhere. We are here and at work, talking ADVOCATE and Centenary, with prospects of success for both.

PASTOR.

CANTON, MISS.

MR. EDITOR: After a silence of six weeks, we are now ready to report somewhat concerning our new work. As soon after Conference as we could pack our books and chattels, we took train for our new home at this place. While we were greatly saddened at leaving our many and kind friends in our former charge, so warm was our reception at our new home that we at once felt that we were among friends indeed, who welcomed us in the name of the Lord. We were met at the depot by a committee of brethren with carriages for *all* (and that means much at this house), which soon brought us to the parsonage door. There we were met by a still larger committee of "elect ladies," who had abundantly provided for our comfort in every respect—comfortable rooms, neat beds, cheerful fires, and inviting table, and a well-supplied larder—all of which were accepted as evidences of genuine friendship and true Methodist spirit. Furthermore, we can say that during these weeks not a day has passed without some practical demonstration of the kindness and thoughtfulness of the people whom we serve. Another charming fact, Mr. Editor; our congregations have been very good at every service from the first. No discouraging falling off from the usual curious first congregation to hear the "new preacher," but, rather, a steady increase; so we take courage, and go forward.

At our first Quarterly Conference, which was held a few nights since, the Board of Stewards exhibited such a spirit of confidence concerning the finances as to assure us that we need feel no uneasiness in those matters. If the spirit and life which now animates the people shall continue throughout the year, we shall make a full report. We hope to do something for the ADVOCATE also.

Fraternally,

T. B. HOLLOMAN.

COVINGTON, LA.

MR. EDITOR: This being my first work in the itineracy, a few notes from my charge will doubtless, be of interest to many of your readers. We arrived here from our home in Natchez, Miss., on December 19, and were met at the depot by our good presiding elder, Dr. West, Bro. John E. Smith, and some others, who escorted us to Bro. Smith's house, where we found a nicely furnished room, large fire, and supper waiting, to which we did justice. This was our home for a couple of weeks, the parsonage not being ready for us. We moved into our new home on January 2, and found a newly finished and neat comfortable house of five rooms with the yard opening into the churchyard. On the Monday after we moved in we were surprised, and received such a merciful "pounding" that we will not have to buy any provisions for the next six weeks.

I have made one round of my circuit, embracing eight churches, and received a warm welcome and promises of hearty co-operation. A summary of my work is as follows: Traveled 260 miles, visited 72 families, preached 20 times, received 1 member into the church, and buried three. I have also obtained one new subscriber for the ADVOCATE, and hope soon to send more, as I never fail to speak a good word for it when-ever I go.

Asking the prayers of the brethren for a continuance of God's blessing, I am,

Yours, etc.,

L. W. WOOD.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: At this writing Fannin circuit is far ahead financially, of what it was at this time last year. Our first Quarterly Conference convened at Pelahatchie, December 29, 1888. Bro. P. A. Johnston was at his post, and conducted the business of the Conference, and preached to the satisfaction and edification of the congregation after which we took a collection for all the causes ordered by the Annual Conference, resulting in two-thirds of the whole amount for that church. The remaining one-third will likely be secured by April 1. At New Providence the first Sunday in January, we raised three-fourths of their *pro rata* of the various assessments. On the second Sunday, at Union, the good people cleared the decks, with about eight dollars in excess of their assessment; and, in the evening, Andrew Chapel over-ran their *pro rata* share of the collections, counting some contributions secured the day following. We expect to have *every dollar* of every assessment in sight by April 1 next, the Lord helping us.

Yours in Christ,

J. W. TUCKER, P. C.

A Correction.

The "report of Joint Board of Finance," published in the Minutes of Mississippi Annual Conference, held at Vicksburg, December 5–10, 1888, shows $30 for "Conference fund" from the Woodville district. The "financial table," published in same Minutes, shows only $335 paid by the Woodville district for this fund. This discrepancy accounts for the $25 not credited in the financial table, but *paid* by Wilson circuit for the above fund.

C. D. CECIL, P. C.,
Wilson Cir.

The College Decision.

THE SUPREME COURT DECIDES THAT THE THREE PLAINTIFFS MAY SUE FOR THE WHOLE CHURCH.

DECLARES A CONTRACT BETWEEN THE STATE OF OREGON AND THE SOUTHERN METHODIST CHURCH, WHICH THE STATE CAN NOT ANNUL.

The opinion of the Supreme Court in the college case recites the complaint, which is omitted here for the reason that our readers are familiar with it. It in substance declares that the plaintiffs, who are members of the Southern Methodist Church, sue for themselves and other members; that the deed made by the church board of the college farm is void; and asks that it be so declared. The defendants demurred to the compluint; that is, objected that the complaint did not make out a case against the defendants. The reasons given for the demurrer which are considered are that the plaintiffs have not such interest in the subject matter as to entitle them to bring the suit; and that the other facts stated do not constitute a cause of suit. The court then say:

Whether the appellants had a right to bring the suit depends upon the question of their having an interest in the subject matter of it, cognizable in equity.

They could maintain such an interest in no other way than by a suit in the form of the one brought.

The right which the appellant claimed had been violated, belonged to them as members of a particular association; but as the association was not incorporated it could not sue: and the various members comprising it were evidently so numerous that it would have been impracticable to bring them all before the court in one suit. The law in such cases, permits one or more to sue or defend for the benefit of the whole. (§ 385 of Code.)

It is unnecessary, therefore, to consider any other question in the case than the one appertaining to the rights of the appellants as members of the said religious association. The right of mankind to believe and teach such doctrines regarding religion as meet the approval of their consciences, is recognized under our form of government as inherent; it is freely accorded to every sect and denomination in the land; and is so interwoven with the principles which underlie our political fabric, that it can not be taken away without the general consent, or a violent revolution. The law not only tolerates the privilege, but protects everyone in the enjoyment of it.

The people are entitled as an incident of such right, to form associations, adopt creeds, organize churches and establish seminaries of learning for the advancement of their peculiar tenets of faith, and to acquire property and erect buildings to aid them in accomplishing that end.

Mere voluntary associations, however, can not take the title to real property in their society name, as they are not in law regarded persons; but it may be held for their use and benefit by trustees, and their right to the enjoyment of the property be secured in that way.

Such trustees, as I view it, may be artificial persons, as well as natural ones.

If this is correct, then, while the Methodist Episcopal Church, South, could not in consequence of its being unincorporated, take the legal title to real property; yet, it could secure the benefit of the property by having the legal title to it conveyed to a corporation for its use.

Such is the course which seems to have been pursued by the church, in the establishment of a literary institution at Corvallis.

It caused the formation of a corporation known as the "Corvallis College" and a provision to be inserted in its charter, that the object of the incorporation was to acquire and hold property in trust for the Methodist Episcopal Church South, in the State of Oregon.

It also, in order to secure a faithful execution of the trust, caused a further provision to be inserted therein to the effect, that the trustees of the college should be appointed by its Conference.

By the incorporation of the college, it became a distinct legal entity; yet it was the mere offspring of the church—an instrument employed by the latter, "to endow, build up and maintain an institution for educational purposes;" it received its life and inspiration from the church, and was one of the agencies which the latter made use of to perform its mission.

The college had no will of its own; it had no power to act independently of the church; it was capable of taking and holding the title to real property, only in trust for the church.

It can not be consistently contended, that the college, prior to the execution of the Roberts deed, owned any property except in the manner indicated; and unless it can be maintained that it acquired and held the property described in that deed in a different capacity from that in which it held the other property, we must conclude that it held that in the same manner as the other, in trust for the said church.

Counsel for the respondents have attempted to show that the college held the Roberts property independently of the church; they claim that an express trust was impressed upon the property by the said deed; that it was devoted by that instrument to the use and purpose of the Agricultural College of the State of Oregon, and that the church could not divert it to a different purpose, or exercise control over it in any manner.

It will be observed that prior to the time of the execution of the deed to the property, the Legislative Assembly passed the act designating and permanently adopting the Corvallis College, as the Agricultural College of the State, subject to its acceptance of the provisions of the act; and that it had duly accepted them.

The question then arises as to the extent of power and control which the State acquired over the college by that act and its acceptance; and what authority of the church over it was thereby relinquished.

Making the Corvallis College the Agricultural College of the State was not an arbitrary act of sovereignty on the part of the State.

The Legislature had no power to compel the Corvallis College to become such Agricultural College, without its consent. It became such by mutual agreement between two parties, who were capable of entering into a contract, and it included a subject matter in regard to which they could lawfully contract. Whether said church consented to the arrangement between the State and Corvallis College, is not directly alleged in the complaint; I think, however, it would be inferred therefrom that it did so, as it is alleged therein, that since said college was made the Agricultural College of the State, large contributions of property and money, by members of the Methodist Episcopal Church, South, and other persons, have been made to the support of it as such Agricultural College; and the acceptance of the act, which must have been given by the trustees appointed by said Conference, would authorize such inference in the absence of proof to the contrary.

Now, if the power of the State over the college arises out of contract, the extent of the power must necessarily be determined by the terms of the contract.

Viewed in this light, I do not see how the State acquired any interest in or control over the property in question, through the arrangement between it and the college as set out in the complaint; or how the said church could have been deprived of any of its rights in the property held in the name of the college in consequence thereof.

There is no stipulation shown or intimated entitling the State to control the property conveyed to the college, nor that it should not be held in trust for the church, as provided in the charter of the college.

The claim of the respondents' counsel, that the title to the property was taken in the name of the Corvallis College for the uses and purposes of the State Agricultural College, can not be maintained.

It was deeded to the Corvallis College in consideration of $4,500, and the only clause in the deed which limits the use of the property, is the following:

"And this conveyance is made to said Corvallis College to the end that the premises be used by said college as an agricultural farm, in connection and for the purpose of the Agricultural College of the State of Oregon. Now, whenever said premises shall cease to be used or occupied for the purpose of said Agricultural College, then the said premises shall vest and become the property of the several persons who have, or shall contribute the purchase money, in the proportion contributed by each person."

This clause created a conditional limitation.

The college, at the time the deed was executed, had been designated, as has already been mentioned, the "Agricultural College of the State;" and it is very apparent, from the circumstances of the transaction, that the founders and patrons of the college, who doubtless were instrumental in procuring for it the distinction referred to, bought the said lands from Roberts, and had the said deed, with the condition therein contained, executed for the benefit of the Corvallis College, and for their own benefit.

The condition is in favor of those who contributed the purchase money; no other person can take advantage of it; and the premises were given to the Corvallis College—subject to the condition—to enable it to carry out its contract with the State. It was the latter institution which was to use the premises; it had agreed with the State, in effect, that it would add another branch to its course of instruction, and that its leading object should be "to teach such branches of learning as are related to agricultural and the mechanical arts;" and it needed the premises for an agricultural farm. The deed itself created no trust that I can discover; it did not vest the title to the land in the college to hold for the use of any other institution or person, although it required the grantee to use it for the purposes mentioned.

How a trust could have arisen in favor of the Agricultural College of the State, when there was no such institution, at least that was distinct from the Corvallis College, is beyond my power of comprehension.

Counsel for the respondents seem to think there is a distinct entity known as the "Agricultural College of the State," and that it is essential there should be such an institution in order to enable the State to realize the benefit of the provisions of the Act of Congress, donating public lands to the several States and Territories which may provide colleges for the benefit of agriculture and the mechanic arts, passed July 2, 1862.

A State is not entitled to the benefit of that act except "for the endowment, support and maintenance of at least one college, where the leading object shall be, without excluding other scientific and classical studies, and including military tactics; to teach such branches of learning as are related to agricultre and the mechanic arts, in such manner as the Legislature may prescribe in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life."

But I do not see that it is necessary for the State to found a college in order to secure such benefit.

It appears to me that it would be sufficient, to entitle the State to the benefit of the act, to endow, support and maintain so far as the income of the fund will permit, an existing college to carry out the object indicated; and that it would matter not whether it was called the Agricultural College of the State, or was known by some other name.

The Agricultural Fund is undoubtedly a trust fund in the hands of the State, and if the State were to endow a college out of it, in compliance with the provisions of said Act of Congress, it would unquestionably be entitled to exercise visitorial powers over the college; but it would have no authority to interfere with the charter of the institution. The Legislature can not alter the charter of any private corporation. The old case of Dartsmouth College *vs.* Woodward 4 Wheat, 518, settled that question; besides private corporations, by our constitution, can only be formed under general laws.

If the theory of the respondents' counsel is correct, that Roberts and wife conveyed the said land in trust for some one, I am unable to discover who the *cestui que trust* could have been; nor do I think that any trust, as claimed, indicated in the deed of conveyance.

As I view this matter, there was no such institution as the Agricultural College except in name.

The appellants allege in their complaint that the Corvallis College became the Agricultural College of the State. They probably thought so from the fact that the Legislative Assembly, by an act approved Oct. 21, 1870, so declared; but it does not appear that any such institution was ever organized, and the Legislative Assembly has no power, by its fiat, to transform one corporate institution of that character into another.

It can not create a corporation by direct enactment, except for municipal purposes. (Sec. 2. Art. 11, Const.), although it may provide by general law, for the organization of such a corporation.

I apprehend that it will be discovered, upon close inspection, that the "Agricultural College of the State of Oregon" has only an ideal existence.

When the Corvallis College was organized into a corporation the name it assumed, and by which it was to be known, was specified in its articles of incorporation, and the Legislature had no power to change it, or to merge the corporation in another organization, either real or imaginary.

This view does not affect the relations between the Corvallis College and the State, nor question the former being such a college as is required by said Act of Congress; it merely regards its legal status.

The Corvallis College is an agricultural college; its leading object is to teach that branch of learning which relates to "agriculture and mechanic arts," and to distinguish the character of its work from that of other institutions of learning; it may properly be termed the Agricultural College of the State, but that is only its conventional name; its legal name is the one it received at its conception and birth.

I can not see that the declaration of the Legislative Assembly, declaring the Corvallis College the Agricultural College of the State, changed the relations existing between the former and the Methodist Episcopal Church, South. If the Legislature had intended that the property thereafter acquired by the college, should be held in trust for the State, and to inaugurate a new *regime* in the management and control of the college, and in the appointment of its trustees; it should have required it, as a condition of the arrangement entered into between it and the State, to teach agriculture and the mechanic arts in compliance with said Act of Congress, to so modify its charter as to declare such trust, and give the State the authority to appoint such trustees instead of pursuing that course. It left the whole matter *in statu quo*.

Unless, therefore, the deed from Roberts and wife declared a distinct trust, the one specified in the charter must prevail, and the right on the part of the said Conference to appoint the trustees continue.

I am aware that the church has no tangible or real interest in the land; that it can not divert it from the use specified in the deed or derive any direct pecuniary benefit from it whatever; nor that its right to appoint trustees to manage and control it is of any immediate advantage, but it is, nevertheless, entitled to exercise such right, and the Legislature has no power to deprive it of its authority in that particular. It belongs to the charneter of rights which courts of equity are required to defend against arbitrary encroachments. The trustees of the college had no authority under its charter to convey away the land. Their power over the property of the corporation must be found in its charter; which in that regard, is their paramount law, and is beyond the reach of any legislative enactment. It is their rule of action so long as it stands, and there is no power to alter it except that which inherently exists in the corporation itself and its beneficiaries.

Nothing but their voluntary act can change it, which could only be affected by filing supplementary articles adopted by the trustees of the corporation, with the consent of the church for whose benefit and advancement it was originated.

In arriving at this conclusion, I am not consoled by the reflection that the view expressed will promote the best interests of the public. I think it would be far better for the community, if the Corvallis College, in its present condition of affairs, were under the exclusive control of the State.

But if this court were to hold, under the facts of the case, that the interests of the Methodist Episcopal Church, South, in that institution, and authority over it, as provided by its charter, were cut off by the legislation referred to, or that the said deed from Roberts and wife created a trust in favor of any party other than the said church, it would, I am constrained to believe, overturn well-settled principles of law, and tend to establish a pernicious and dangerous precedent. If counsel for the respondents are able to show that the conclusions arrived at are erroneous, we trust they will do so, in a petition for a rehearing, and we will gladly correct them. According to the view herein expressed, the decree appealed from must be reversed, and the case remanded to the circuit court, with directions to overrule the said demurrer, and for such further proceeding as that court may deem proper.—*Benton* (Or.) *Leader*.

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Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mole by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer*. From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

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JAS J. BUCKLEY,
471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

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Arr, Tuscaloosa	1:02 a. m.	9:10 a. m.
Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:28 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
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Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:15 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, FEBRUARY 7, 1889.

Briefs.

Brother pastor, some of your people are guilty of what is known as "extravagant economy," especially those who think they are too poor to afford a subscription to the ADVOCATE. It will pay both you and them to show them the extravagance of that sort of economy!

There are some curious facts which are brought to light by figures. For instance, it is said that in the United States the number of women is about equal to the men, but in the churches the male membership is only about one-third as many as the female membership. Again: it is said that there are about 60,000 penitentiary inmates, and of these, 55,000 are men!

Notwithstanding the proclamations of her enemies, that Christianity is about dead in this country, there seems to be a vigorous life about it somewhere. Just as the enemies of our Lord thought they had him safe in the tomb and strictly guarded by a soldiery that never slept on duty, he astonished them by rising from the dead. So in this land, Christianity is continually gaining adherents though the prophets of evil are forever proclaiming it a dead system. Here are the figures for the last year:

The United States now has 94,457 ministers, 138,885 churches, 19,890,323 members. Last year's gain was 4,505 preachers, 6,434 churches, 764,861 communicants. The daily increase was twelve ministers, seventeen churches, 2,129 communicants.

The Woman's Board of Missions of our church has now 1,844 auxiliaries, with 38,018 members, and 860 juvenile societies, with 25,086 members—making a total membership of 63,104. This Board has in the field 25 missionaries, 15 of whom are in China, 5 in Brazil, 2 in Mexico, 2 in Texas, and 1 in the Indian Territory. The Board publishes the *Woman's Missionary Advocate*, at fifty cents a year, and it has 9,719 subscribers. Problem: If 63,000 women and children can send out and sustain 25 missionaries, how many missionaries can be sent out and sustained by 1,100,000 men, women, and children? Answer: 436. So you see how small a part is being done of what we can do. Are we a missionary church simply in name?

We are glad to inform our readers that there have at last been found juries in this city who will convict men for violations of the Sunday Law. Notwithstanding the position taken by the Press here, there are still people who believe that law is law, and that its violations should be punished. The position of the Press here on the Sunday Law has, no doubt, tended to the increase of crime of all sorts here and elsewhere. We believe the people see it, and have determined to aid in carrying out the law. To advise the people to break *one* law opens the way for the infraction of all laws. We believe the turn has been taken. Two saloon keepers have been convicted by juries, and Judge Marr sentenced them to $250 fine and twenty days in the Parish Prison each.

We have received from one of our young friends the program for a "Missionary Ship," with the request to publish the same. We can not do this, for the reason that it would occupy *one whole page* of the paper.

The First Offering to Christ.

It is a most significant fact that the first offering ever presented to Christ was an offering of gold. The second chapter of Matthew contains the record of the beautiful incident in which the wise men from the East present to the infant Christ "gifts, gold, frankincense and myrrh." In this gift of gold is there anything beyond a special providence making provision for the supply of the future necessities of the holy family? We suppose there is no doubt that it *was* a special providence getting the family ready for a coming emergency. The history says that soon after this event they were sent down into Egypt; and as Egypt was a good distance away, the trip may have been an expensive one, and this gold given by the Eastern strangers may have been intended to defray the expenses of the journey. This much appears on the surface of the narrative.

We are inclined to think that there is more than special providence here; that there is an inner meaning to this transaction—a broader and more significant meaning than we are accustomed to give it. The presentation by the wise men of the choicest gifts out of their treasures is the *first* symbol of the highest characteristic of Christian life. It was a simple and graceful acknowledgment that the choicest and most valued treasures were due to Christ. In this presentation of gifts the most valuable were bestowed first—"gold, frankincense and myrrh." Why is the statement made in just that way? In his supervision of the records of inspiration it is presumed that the Holy Spirit will arrange facts and incidents in that way in which instruction shall be so clearly presented that it will make deep impressions upon the mind. It is presumed that he will arrange them in that order in which each fact and each incident will throw its light upon every other fact and every other incident; and all the facts and incidents combining their lights will cast the beams of truth into the inquiring mind.

What, then, is the lesson the Holy Spirit designs to teach when he says of the wise men, "They presented unto him gold"? Gold has, from the earliest times, been a medium of communication between men and countries, and that, too, whether between friends or enemies. Here there was a symbol that *this* "King of the Jews" was one whose kingship and royal influence would travel out upon this universal medium and affect the fortunes and lives and religion of universal man! Here is a symbol of the fact that Christ's kingdom, interfering with the natural and geographical boundaries of no other kingdom, was to overspread and permeate and transform all other kingdoms through the instrumentality of gold. This offering of gold pointed out the great fact that the plan of God's operations in the earth had been modified by an enlargement which brought all the nations, as well as Israel, within its benevolent embrace. The fullness of the predicted time had come—the long-looked-for Messiah had come; and men, not of Abrahaun's blood, laid at his feet their gold, thereby symbolizing the reaching out of his work toward those who had been considered beyond the limits of the covenant of grace and the spreading forth of his redeeming glory among all the races of men!

Our Lord claims all the gold of the earth—"The gold and silver is mine, and the cattle upon a thousand hills." He has put it in the hands of his creatures, and whenever he needs any of it, he draws upon them for it. One sign of the times is this: The world is more largely open for the entrance of Christ's religion than ever before; and we may be sure that Christ will make larger drafts this year upon his servants for *his* gold than he has ever done before. It is well, then, to think of this at the beginning of the year, and to get ready to honor our Lord's drafts. Brother, get your gold ready by the time the Lord calls. Don't be content to give "frankincense and myrrh" only, but give gold.

The Object of Religion.

A great many people, especially a great many young people, have taken up the notion that religion is simply and solely a preparation for death. With young people life has just commenced; and as they have no idea of dying, they feel no need to make preparation for an event that, in all probability, is far away. They defer seeking religion on the ground that they have no use for it until they are called to pass out of probation. This erroneous idea is working mischief, in that it causes people to neglect the only thing that can possibly prepare them to live properly.

The scope of the teachings of the Word of God includes the idea of a preparation for death in the larger and more important idea of a preparation for life. As solemn as death appears, there is something before it which is just as solemn; and *that is life!* As awful as eternity is, there is something before it which is just as awful; and *that is time!* The simple thought that we are now living and have but *once* to live, and that the life we are now living will color the endless future and fix our destinies in unalterable conditions forever, is one of the most awful thoughts that can ever come into the mind. Death is nothing but the gateway, opening into the boundless region towards which every step is bringing us! Judgment is nothing but a setting of the seal of permanence to all the tendencies of the soul which have been developed in probation! Death and judgment are simply the issues of life. Now, religion is to teach us the all-important lesson *how to live!* The man who knows how to live knows how to die! Right living insures right dying!

The object of religion is to teach us how to live. The great obstacle to right living is sin—sin in the heart, and from that center ruling the whole being. Religion takes the saving grace of our Lord right down to that center. It kills sin and counteracts the influences which it had cast about the soul, and destroys the evil tendencies created in the nature, and brings us back to communion with that which is good. Sin has alienated us from good, and disintegrated our characters and disorganized all our mental and moral forces. If we are alienated from truth and goodness, we can not live properly, because the highest end of life can be reached only when we put ourselves in harmony with all truth, and come to a loving accord with all goodness. With disintegrated characters and disorganized mental and moral forces we can not live properly, because the completest life is attained only when the mind and soul and body are brought to their *proper relations with all other things*. God's grace in the heart, inspiring the motives and ruling the actions, is the only thing that can bring us into these relations. This grace, working in us by the presence and power of the Holy Spirit, gathers up our duties and privileges and experiences, and unites them into a compact manhood and womanhood, and thus gives the best illustration of what the Scriptures mean by the word "life." When the rich young ruler came to our Lord with the question: "What must I do to inherit *eternal* life?" the surprising answer was: "If thou wilt enter into *life*, keep the commandments." This is as much as to say: "No sort of life that is worth living can be had but by keeping the commandments of God." The truest individual life, the most blessed domestic life, the most benevolent social life, the most honorable business life, the most exemplary church life, the most patriotic political life, can be found only by way of the commandments of God. These commandments are the foundations of all true life. They are the fundamental laws of healthy being; and if the living does not harmonize with these laws, and the character is not built upon them and permeated through and through with their spirit, the life is a wrong life, and the character essentially defective.

This is the reason why religion is for life. It puts us in beautiful accord with everything good, and then we are living in the deepest and best sense of that word. When this saving grace comes in upon us, with its enlarging and enlightening power, the meaning of life leaps into proportions so colossal as to startle the soul. The little word becomes freighted with a thought whose magnitude can not be measured, and whose significance has passed out beyond the limit of human thought. Religion is for life! It reveals the intention of God in giving life, and presents to us all the strongest motives to induce us to aspire after its loftiest attainments and to seek its deepest experiences! Religion is for life! It girds us for duty, strengthens us for temptation, fortifies us against the approaches of evil, sanctifies all incoming sorrows, brightens all outgoing hopes, and places us in loving sympathy with everything in the universe except sin! Religion is for life! This tremendous thought intensifies all life's purposes, and thrills all its activities with a new energy, and we can use everything as it comes as a help to build for ourselves characters that shall stand firm while the world is falling in ruins around us, and that shall tower amid the ranks of saved saints as a monumental column to perpetrate to all eternity the great Scripture lesson—RELIGION IS FOR LIFE!

The Preachers' Meeting and the Advocate.

The preachers in the city have always taken quite an interest in the circulation of the ADVOCATE, but we are beginning to think that their interest in the matter is becoming more vigorous and they are doing more now to increase the circulation of the paper than usual. The question of how to increase the circulation of the paper was brought before them not long since, and the result of the informal talk was, that Bro. J. M. Beard, of the Rayne Memorial Church, was appointed to read a paper on that subject. We are permitted to give our readers the points of his paper, and ask for it the careful consideration of all the pastors and presiding elders in our bounds. We hope that *all* our brethren will give us their hearty co-operation in our effort to extend the circulation of the paper, that by the end of this year it may be read by thousands more than are reading it now. Bro. Beard, in answering the question, How can we extend the circulation of the ADVOCATE? says:

1. Let a minimum or maximum of attainment be fixed so that both publisher and reading public may know what is expected of them. This would have the effect to stimulate both. Those newspapers which have had the faith or the audacity to fix a numerical standard of subscription have usually reached it. It is interesting to note how often the trotting record has been broken in this country. (*Vide* Jaynes' Almanac.) It took three minutes to trot a mile in the beginning of the century. It now requires two and a few seconds, or a gain of one in three, which is, perhaps, due equally to an improvement in horseflesh and a constantly advancing tide of public expectation, gauged by a standard of achievement not exclusively founded upon fact.

2. Let the paper visit every home in the church, at least, once a year in a new dress and brimful of cheerful talk and good news; and as often as it is not invited to return, let it go again, and let it continue to go at briefer intervals until an impression is made.

3. Let clubs be established (if thought advisable) at, at least, living rates. This would take the paper into many wayside habitations which it would never otherwise reach, and would gradually, if slowly, build up for it a great constituency, like those which render phenomenal many of the publishing ventures of the East.

4. Let every preacher in the Conference be requested by the publisher to make, at least, four public addresses to each congregation he serves, pending the Conference year, in behalf of the ADVOCATE, and to make strenuous effort to introduce the paper into every family within his charge upon the ground of mutual profit to preacher and publisher, and because the spiritual interests of the work demand it.

5. Let the presiding elders of the patronizing Conferences be requested to make five-minute talks in each of their four Conferences for every charge, especially urging preachers and official members to build up the interests, temporal and spiritual, of the common cause by getting every member and friend of the church to subscribe for it.

6. By insisting in its own columns that the ADVOCATE is a constant benefactor to the community it serves, preaching fifty-two sermons in the year, besides giving all the news—religious, commercial, political and social—conducting a Sunday-school every Sabbath in the year, and furnishing learned symposia on selected moral and religious themes.

7. By the choice of a preacher or other official who shall be a member to represent the ADVOCATE in public and private at every Quarterly Conference, District Conference and camp meeting within its boundaries; such person to be appointed by the publisher, and to receive in return for his services, at least, fifty cents for every new subscriber obtained by him.

Corvallis College Decision.

We give space this week to the decision of the Supreme Court of Oregon in the case of Corvallis College—the most important case, next to that of the church suit of 1846, which we have ever had before the courts. This college was endowed in 1869 by the State of Oregon with the agricultural appropriation made by the United States in 1862 to the several States establishing colleges. It has had the benefit of this endowment, and has been doing good work, approved annually by the State Legislature, for seventeen years. Lately certain *quasi* friends of religion and of education conceived that the State could manage this matter better if the two interests were divided, and, upon an abstract theory, attempted to effect the separation. The Legislature granted a charter to a second Corvallis Agricultural College, and it was located on the ground belonging to us; hence the suit. The endowment is next to that of Vanderbilt in amount and security, and gives strength to our entire Pacific work, which has been unified by a railroad from California to Oregon. It is encouraging to know that after the severest persecution our brethren are so fully vindicated by the courts.

A regular contributor to the *Advance* has the following, which we reproduce for our preachers to ponder:

Every great preacher preaches doctrine, for doctrines represent the fundamental principles of life, divine and human. They represent the fundamental principles of God's relation to man, and of man's relation to God; and such preaching is preaching that at once moves and instructs.

Notes.

Rev. Sam Small, at last accounts was preaching to immense crowds in Hannibal, Mo. He is assisting our good friend and correspondent, Dr. Chapman, at Park Street Church, and many persons have been converted.

As leaders of the people, is it not our plain duty to give them the light? What better means can we employ for this purpose than the continuous endeavor to circulate the church paper everywhere. President Candler says, "The preachers can do whatever they resolve to do, if they work at it as they only can work." "This one thing" let us do—turn the church paper loose all over the church.

Here is something that ought to be an incentive to work to place the church paper in all the homes of our people. A preacher who has been in the effective work for forty-two consecutive years says:

I give it as a result of a long experience and observation that the greatest hindrance to missionary zeal and liberality, especially among our country people, is a want of missionary intelligence and knowledge. Would that some method could be devised to give them more light.

Often and again we have in these columns exhorted our readers to make special preparation for attending the church services. This is all-important. There is nothing which so facilitates growth in grace and knowledge as a proper hearing of the Word and an earnest, fresh, personal interest in the beautiful services of the sanctuary. If we would all cultivate enthusiasm in worship, how wonderously things would change! One of our exchanges has this:

Don't come tired out to the Lord's house. Get rested and ready for the service. One of our suburban pastors used to say: "On Sundays we ought to give the Lord not our exhaustion, but our enthusiasm of worship. Bring something else than the dregs of vitality. Bring yourself at your best."

Dr. Mark Trafton recently gave the theological students in Boston University a racy Monday Afternoon Talk on "Saddlebags." He produced those he used on his first circuit, and said they were fifty-eight years old! They held both his wardrobe and his library. He ended his spicy reminiscences with the following points, which we commend to the consideration of our young ministers:

1. Settle the question thoroughly in your own mind whether you are really a Methodist, and intend to remain such until you die or break down. You will be beset by many temptations, especially here in New England, but be true! 2. Preach, and don't read. Learn to think on your feet. Look for inspiration in your people's eyes. 3. Make every part of the service interesting. There is power in good Scripture and hymn-reading. Even the collection basket may be made a means of grace. 4. Speak well of your predecessor, and don't talk about your former place. 5. Above all things, don't find fault with your salary.

Harvard is the oldest institution of learning on the American Continent, and if the newspaper report is true, is the most progressive, having added to her faculty of instruction a professorship of baseball. According to the New York *Tribune*, "Prof. John Clarkson, who has won a world-wide fame as a pitcher of the Boston baseball nine, has taken his place in the faculty of Harvard University and will devote himself to teaching the youth of that venerable institution of learning how to play ball." The *Tribune* continues:

Who knows but that the time may come, before the lapse of many years, when Prof. Clarkson will have as his confreres in the august meetings of the faculty, Prof. John L. Sullivan, in the Chair of the Art of Self-defense; Prof. "Dick" Sears, in the Chair of Applied Lawn Tennis; and Prof. Edward Burgess, in the Chair of Yacht Building and Yacht Sailing! A great future is before Harvard, if she will but throw off the shackles of pedantic conservatism, and take the lead in raising American sports into the realm of the arts and sciences.

We have read with interest and pleasure Drummond's "Tropical Africa." There are many wonderful narrations in the book. One of the most curious is his observations on the white ants of that country. Here is one paragraph:

One may never see the insect possibly in the flesh, for it lives underground, but its ravages confront one at every turn. You build your house perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the door-post totters, and lintel and rafters come down together with a crash. You look at a section of the wrecked timbers, and discover that the whole inside is eaten clean away. The apparently solid logs of which the rest of the house is built, are now mere cylinders of bark, and through the tiniest of them you could push your little finger.

If Drummond's theory about natural law in the spiritual world is true, we might expect something like the white ants in the realms of the spiritual. How about the fashionable fiction that is permeating many Christian homes, and with its secret infidelity is eating "clean away" the spiritual fiber of many Christian characters and leaving nothing but the shell of a hollow profession? Look out for the white ants of modern literature!

Personals.

Our people are certainly growing toward their preachers. Did anybody ever see so many records of "receptions" as the people are giving the preachers at the outset of this Conference year? If those preachers do not do the best year's work of life, what ought to be done unto them? Give us now, brethren news of revivals and conversions and church and parsonage building, and with all such news send in large and long lists of subscribers for the ADVOCATE. Dr. Candler said, the other day, that "the preachers can do whatever they want to do!"

We are under obligations to H. F. Chreitzberg and H. B. Browne, secretaries, for a copy of the Minutes of the one hundred and third session of the South Carolina Conference. Also to A. P. Parker, secretary, for a copy of the Minutes of the China Mission Conference.

Rev. John Griffith, in a letter to the *Southwestern Methodist* about the Florida Conference, has this paragraph concerning Bishop Galloway:

The business of the Conference was despatched with wonderful celerity under the firm hand, yet kind and judicious management, of our good Bishop. Long speeches, useless debates and obstructive measures generally, found no favor in the eyes of this remarkably clear-headed presiding officer. As a consequence, Saturday night found us with the business done, all finished and settled, ready for a good spiritual feast on the Sabbath, and the appointments on Sunday night.

Dr. Josephus ANDERSON, the editor of the *Florida Christian Advocate*, says the paper paid him $200 for last year's work. The paper has been turned over to him for *five* years, with a loan to help him for awhile. Dr. Anderson deserves better of Florida Methodism than he has received.

We intended giving our readers one more article on "Thoughts on Preaching," but could not get it ready for this week. We hope to have it ready for next issue. We have received many expressions of thanks from the brethren for these articles. We rejoice that they have been appreciated, for anything that is appreciated will do good.

Postal Card Reports.

—Rev. R. S. Gale writes of Adams circuit, Mississippi Conference: "We found a nice new parsonage; one of the nicest, finest and prettiest in our Conference, stations not excepted, and it is comfortably furnished with new furniture. This is not all. We found the safe in dining-room filled with good things, the names of which are too numerous to mention. Store-room also filled; provisions enough for more than a month. Horse was not forgotten; corn for it. This is not all, for daily we are reminded that the people love us, and intend to care for us. God bless them, and may we serve them acceptably and profitably!"

—Rev. W. W. Morse writes thus from Forest and Morton circuit, Mississippi Conference: "Last Saturday my Quarterly Conference was held. Though it rained all day, our most worthy presiding elder, Bro. P. A. Johnston, was with us, and presided with that dignity and demeanor few exhibit. The Board of Stewards devised liberal things for the support of their pastor. The Conference granted R. L. Moore license to preach the gospel. He will go to Centenary soon. We have organized two Sunday-schools and one prayer meeting. The collections ordered are being taken, and the ADVOCATE is not forgotten. I hope to be able to send a long list of subscribers soon, and report all the collections in full at our next Conference. I wish you and the dear ADVOCATE success."

—Dr. Sullivan writes from Starkville, Miss., February 1: "We are having a mild winter. I am very busy—nineteen appointments in the district. The preachers are at their post—a noble band of itinerants, working for souls. We are improving the houses of worship and the parsonages. Bro. Long, of Macon, has sent to the treasurer $100 for foreign missions, and other pastors are moving on the collections. I trust the ADVOCATE will reap a good harvest in this section this year. You are enriching its columns. Those articles on preaching are timely and strong. You are doing a great work well. I congratulate you on having Bro. Grant in the business office. Our loss is very great in the departure of the strong, noble Dr. Adams. The Lord bless and reward you."

—Rev. R. M. Blocker writes from Rayne, La., February 2: "We reached our charge (Plaquemine Brulee and Rayne), at the end of about 250 miles' move, on January 3. We are being well provided for, and I am now ready to do the best work of my life, if possible. I am planning and praying for a revival in each church of this charge and to put the NEW ORLEANS ADVOCATE into every Methodist family. The stewards bought me a good horse to-day, and I shall ride him."

—Rev. J. N. Ware writes from Sandersville, Miss.: "As I have some new subscribers to send for the ADVOCATE, I will write a few lines about my work. At the last Conference Bishop Hargrove sent me back to the same charge (Sandersville, Meridian district, Mississippi Conference). This charge is on the New Orleans and Northeastern railroad, forty-seven miles from Meridian. Our people received us back kindly with many greetings. We have received many encouragements since Conference. Bro. Norsworthy, my presiding elder, held our first Quarterly Conference, on January 12, and said it was the best, financially, for the first quarter he ever held on this charge, which speaks well for the work. My people seem to take more interest in their pastor than ever before. We have received three nice hogs and many other nice things for the comforts of life, besides a nice little purse of money. We have received since Conference five members by letter, baptized one adult and one child, and received five new subscribers for the ADVOCATE, and raised a part of my Conference collections. My congregregations, large and attentive for the time of year. We have two prayer meetings very well attended most of the time. As I did not write any about the work last year, I will say, we have built three new churches last year, about completing the third one at Laurel, which will be ready by my next appointment, if no providential hindrance. We give God all the glory for this success."

—Rev. F. W. Featherstun, writing from Clinton, La., says: "There is certainly a mistake in the Minutes of the last Mississippi Conference. The twentieth question reads thus: 'Are all the preachers blameless in their life and official administrations?' Their names were called over one by one, and their characters were examined and passed, except Samuel J. Cotton, who had withdrawn from the Methodist Episcopal Church, South, to join the Methodist Episcopal Church, North.' I want to know if Bro. Cotton's character did not pass; and if not, what charge was made against him. Bro. Little, the presiding elder, said that there was nothing against him, and that he had done a good and faithful year's work. We certainly did not refuse to pass the character of this brother, after a good and faithful year's work, simply because he had gone to another communion. I would like to hear from the secretary."

Periodicals.

—Andrew D. White, LL.D., begins in the February *Popular Science Monthly* his New Chapters in The Warfare of Science. His subject is, Demoniacal Possession and Insanity. M. F. Lagrange contributes a paper on, Physical Training of Children; The Political Control of Railways, by Appleton Morgan; The Story of a School, by James Johonnot; The Origin of Hoffidays, by Harlow Gale, and New Facts in Alcoholic Heredity, by T. D. Crothers, M. D., make up the bulk of this number. This periodical stands at the head of the list of scientific publications and is well worth its price ($5) to any reader interested in scientific progress. D. Appleton and Company, New York.

—The *Homiletic Magazine*, for January, contains Sermons, Expository Papers, Homiletical Commentary, Children's Service, The Church Year, Sermon Outlines for Special Times, Practical Homiletics, Texts Illustrated and Reviews. This number begins a new series of this valuable monthly. It is published by E. B. Treat, 771 Broadway, New York. Price, $1 50.

—In *St. Nicholas*, for February, Noah Brooks writes of, The White Pasha; Edward Atlod contributes Chapter IV. to, The Routine of the Republic; Seeing the Real Mikado, is by Arthur L. Shumway; A Modern Middy, by John H. Gibbons, U. S. N. Other fine papers, in verse and prose, make up this excellent number of a very young people's monthly. The Century Company, Union Square, New York. Price, $3.

—*Our Little Ones and the Nursery*. Russell Publishing Company, Boston. Price, $1 50.

—The *African News* is a new monthly magazine containing information from and about Africa, Missionary News from Africa and other mission fields. Bishop Taylor, editor, resident in Africa. T. B. Welch, M. D., associate editor, Vineland, N. J. Published by T. B. Welch, Philadelphia. Price, $1 per year.

—The *Methodist Magazine and Family Repository*, Vol. 2 No. 1., comes to us from Chicago. It is edited by Rev. James Shaw, D. D. J. H. Shaw, publisher. Price, $1 50 per year.

—*Fashion and Fancy*, for February, is on our table. This is a monthly published with good judgment and taste for the women of the South and West at St. Louis. Price, $1 per annum.

—*Scribner's Magazine*, for February, has a notable list of contributors, among them the Rt.-Rev. Henry C. Potter, Bishop of New York, Ex-President Andrew D. White, of Cornell, Austin Dobson, Robert Louis Stevenson, W. C. Brownell, George Hitchcock, and Richard Henry Stoddard. There are several richly illustrated articles, short stories by George H. Jessop and Brander Matthews, essays upon art subjects, one of Dr. Sargent's papers upon physical training, this time about women, and poems by C. P. Cranch, Maybury Fleming, and others. Charles Scribner's Sons, New York. Price, $3 yearly.

—The Mid-Winter (February) *Century* has some remarkable features, which exhibit the unabated enterprise and tact and taste of editor and contributors and publishers. The opening article is about the famous French artist and trainer of artists, Gerome. In the serial biography of Lincoln, the authors treat of the removal of McClellan and the resignations of Seward and Chase. Washington Gladden contributes a paper on the Safeguards of Suffrage, Mr. Edward Atkinson writes on Slow-Burning Construction, in which he gives practical directions for fire-proof buildings on the cheapest plan. Cable finishes his Strange True Story. There are various short stories and poems. The editor's department is filled with timely topics. Century Company, Union Square, New York. Price, $4.

Who Will Go?

We must go to lands recently redeemed from heathenism to find the highest standard of Christian consecration. It is stated that "one-fourth of the total number of Hawaiians who have been ordained to the ministry are now working in various parts of Micronesia and the Marquesas as missionaries." When will the church in our land reach that standard? We are far from it now. After our last annual meeting the call was made for four men for China. Two have gone. Two more are needed. Who will go? Is not this a time when the prayer for laborers in the harvest field should go up from the church of Christ?

I. G. JOHN,
Sec. Bd. of Missions, M. E. C., S.

Notice.

MR. EDITOR: As our sisters of the North Mississippi Conference societies intend raising the amount necessary to buy "the organ," I take this opportunity of asking the members of our Conference to remember the "missionary's outfit" asked for several months ago. Two hundred dollars is the amount required; only $75 15 has been received.

Anyone wishing a photo of the following missionaries—Misses Mary McClelland and Bettie Hughes, or Bro. and Sister Weems—can procure them by mail from the address below for thirty cents each.

Respectfully,

MRS. J. B. CHATFIELD,
1503 22nd Avenue, Meridian, Miss.

The Mississippi Conference Minutes.

The Mississippi Conference Minutes have been mailed to subscribers. If any subscriber has failed to receive his, please let him inform me, and I will endeavor to rectify the mistake. There are a number of copies left over, which can be had on application by remitting ten cents per copy and two cents to pay postage.

C. G. ANDREWS.
MERIDIAN, MISS., Feb. 2, 1889.

Correction.

MR. EDITOR: I desire to correct a mistake in the Minutes of the recent session of the Mississippi Conference. In the financial table, Vicksburg district, Rolling Fork, it reads: "Assessment, $880; paid $600"—whereas it should be: "Assessment, $600; paid $880." This correction I feel is due the Rolling Fork charge.

W. D. DOMINICK.
FEBRUARY 1, 1889.

A Correction.

The published Minutes of the "Mississippi Annual Conference, Seventy-fifth Session, Held at Vicksburg, December 5-10, 1888," do not credit Wilson circuit with having paid a cent of the assessment for "Conference claimants." Our assessment for Conference claimants was $25. It was paid in full. The circuit paid every assessment in full, except the claims of the presiding elder and preacher in charge. The above statement is published in justice to myself and the brethren by whom the assessments were paid.

C. D. CECIL, P. C.,
Wilson Circuit.

A faded or grizzly beard is unbecoming to any man, and may be colored a natural brown or black by using Buckingham's Dye for the Whiskers.

Notice.

MR. EDITOR: Please announce the following amounts received from patronizing Conferences to the NEW ORLEANS ADVOCATE: Hon. G. D. Shands, North Mississippi Conference, $10; Rev. J. P. Drake, Mississippi Conference, $10; Rev. B. F. Jones, Mississippi Conference, $5.

Fraternally yours,

W. C. DUNLAP.

Read the Victory Won by the Singer Manufacturing Company.

Baton Rouge, La., Oct. 27th, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

Seven First Premiums awarded The Singer Manufacturing Company after thorough investigation of the machines in operation before the Committee. J. M. TRACY, In Charge.

Cincinnati, Ohio, Oct. 31st, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

At the Cincinnati Exposition, The Singer Manufacturing Company awarded the only Gold Medal on sewing machines, receiving three silver and three bronze medals for special machine, and for work done on sewing machines.
C. F. ELLIOT, Agent.

Summit, Miss., Nov. 2nd, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

First Premium awarded The Singer Manufacturing Company for best sewing machine and best display of machines at Summit, Mississippi, Fair.
H. W. STEM, In Charge.

Shreveport, La., Nov. 9th, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded five diplomas and three First Premiums at the Shreveport Fair over all competitors.
A. L. BALDWIN, In Charge.

Jackson, Miss., Nov. 15th, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded all the diplomas and premiums offered at the Mississippi State Fair, held at Jackson, over all competitors. W. H. STOWERS, In Charge.

San Antonio International Fair Grounds, November 23rd, 1888.
Mr. S. E. Rundle, Gen'l Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded Nine First Premiums over all competitors for Best Family Sewing Machine with Oscillating Shuttle.
Best Shuttle Sewing Machine.
Best Single Thread Machine.
Best Manufacturing Machine for cloth and leather.
Best Button-Hole Machine.
Best display of Sewing Machines.
Best display and variety of work done on Sewing Machine.
Best piece of etching done on a Sewing Machine.
Best piece of embroidery done on a Sewing Machine. E. SCRUGGS, Manager.

Fair Grounds, Anite City, La., November 26th, 1888.
Mr. S. E. Rundle, Agent,
The Singer Manufacturing Company,
New Orleans, La.

The Singer Manufacturing Company awarded diplomas for best Family Sewing Machine and for best display of Sewing Machines at the Florida Parishes Fair.
G. W. STEM, In Charge.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. *If one ever appears, it will be by accident. In ordering from those whose advertisements appear in our columns please state that you have seen the same in the* ADVOCATE.

J. G. GRANT, Publisher.

"John," said a wife to her husband, as she looked up from the morning paper, "what is a coastwise steamer?" "A coastwise steamer, my dear? Why, a coastwise steamer is one that knows how to keep off the rocks along the coast."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

There is one class of Americans that never miss trains. We refer to the defaulting cashiers.

It is no use to fret about the inevitable; but sometimes it helps one to pass away the time.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

PERFECT MUSIC BOOKS

for CHOIRS, for CLASSES, for CONVENTIONS, are perhaps impossible—but DITSON & CO.'S matchless books are just on the line.

Emerson's Easy Anthems, (80 cents, $7.20 per dozen) are 49 in number—quite new—give about one for each Sunday in the year, and are full of grace and beauty.

Song Harmony, (60 cts., $6 per doz.) by L. O. Emerson, is a new and very "perfect" book for Singing Classes, perhaps the best of a long series of books by the same author.

The Graded Singing School, (50 cts., $4.50 per doz.) by D. F. Hodges, is a sensible, practical method, by a very sensible, practical teacher, and is fully furnished with good material for successful work.

Jehovah's Praise, ($4. or $5 per dozen) by L. O. Emerson, is a full size Church Music Book, with a large number of Anthems and Tunes for choirs, also Glees, Part-Songs, and a multitude of melodious exercises for classes.

Temple Chimes, (35 cts., $3.60 dozen) by Evangelist Luther, just published, is a very superior collection of new Gospel Songs, of Hymns and Tunes.

Praise in Song, (40 cts., $4.20 doz.) by L. O. and E. T. Emerson, is a new Sunday-School and Praise book, full of uncommonly good music and hymns. A very "perfect" book for vestry singing.

Any book mailed for retail price.

Oliver Ditson & Co., Boston.

C. H. DITSON & Co., 867 Broadway, New York.

When writing, mention this paper.

10,000!

Ten Thousand Subscribers is what the Publisher and friends of the ADVOCATE ask for.

Ten Thousand Subscribers is the number that all say the paper should have in the bounds of the three Conferences. How can we secure the requisite number to make up the 10,000? If each subscriber will send in **one** new subscriber, we will have more than enough to make the 10,000. If each preacher will send in **ten** *new* subscribers, it will give the ADVOCATE over 10,000.

THE PUBLISHER'S PROPOSITION.

Brethren and friends, if you will give the ADVOCATE a subscription list of 10,000, I will give *$2,000* to the superannuated preachers, widows and orphans' fund, to be divided among the three Conferences, *pro rata*, in proportion to the number of new subscribers sent in from each Conference.

My object in asking for the ADVOCATE'S increased circulation is to enlarge its field of usefulness and increase its power for good in this part of our Zion.

J. G. GRANT, PUBLISHER.

MISCELLANEOUS.

CLEARANCE SALE AT BRASELMAN'S

PEOPLE ARE REAPING A HARVEST!

Assorted Dress Goods, 10c.; Reduced from 20a. Fine Henrietta Cloth, 24c.; Reduced from 35c All Wool Henrietta 35c.; Reduced from 60c. Fine Velveteens, 15c.; Reduced from 50c.

COMBINATION SUITS AT HALF-PRICE.

Ladies' Wraps, $4 50; Reduced from $8 00. Ladies' Wraps, $8 75; Reduced from $18 00. Finest Wraps, $14 00; Reduced from $22 00. Fine Lace Curtains, 65c; Reduced from $1 00. Handsome Lace Curtains, $1 85; Reduced from $3.

JEWELRY! JEWELRY!

1,000 Assorted Pins, 5c.; Reduced from 15 and 20c. 1,000 Gold Plate Pins, Buttons, etc., 10c; Reduced from 25c.

1,500 Gold Plate Ear-Rings, Buttons, etc., 25c.; Reduced from 50c.

We are prepared to astonish the most experienced, to excel the expectations of the most sanguine, and to go much lower than any house will name

J. A. Braselman & Co.,
586 and 588 - - MAGAZINE STREET - - 586 and 588

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STEAM
SASH, BLIND AND DOOR
FACTORY,
299, 301, 303, 305, 307 Gravier Street,
NEW ORLEANS.
ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring Ceiling, Newels, Balusters, etc., always on hand or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.
Mention the ADVOCATE when you write.

H. D. McCOWN,
DEALER IN
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Men's Furnishing Goods.
Headquarters of the Celebrated
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Boys' Clothing a Specialty. Men's and Boys' Hats.
CLOTHING MADE TO ORDER.
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Discount to Preachers.

29 - - CHARTRES ST. - - 29

F. R. HARDON
Can supply everything in
Fashionable Millinery,
To the Entire Satisfaction of Patrons.
Orders Promptly Filled.
Remember the number.
29 - - - CHARTRES ST. - - - 29

CLARK & MEADER,
—DEALERS IN—
FINE GROCERIES,
16 and 18 CARONDELET ST., and
Cor. ST. CHARLES and NAPOLEON Avenues,
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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

T. W. BOTHICK,
UNDERTAKER.
METALLIC CASES and CASKETS of the Best Manufacture, Ornamental Cases and Caskets of every variety and design constantly on hand.
Carriages and Tally-ho's for weddings and all occasions.
271 CAMP STREET, bet. Calliope and Delord,
NEW ORLEANS.
Funeral attended to in person by the proprietor, and he hopes, by strict attention, to obtain a share of public patronage.

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in all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS. UPHOLSTERER'S GOODS.

Framing Neatly Done.

PICTURE AND ROOM MOULDINGS, RUGS, MATS AND MATTINGS.

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Telephone 614. No. 116 CAMP ST., NEW ORLEANS.

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SEWING MACHINES.

The New Singer Automatic (Single Thread). "It runs with a breath."

The New Singer Vibrator. More modern, lighter running and simpler than any other.

The New Singer Oscillator. Scientifically and mechanically perfect.

6,500,000 LADIES
Are Doing Sewing on
SINGER
Family Sewing Machines.
8,500,000
SINGER SEWING MACHINES HAVE BEEN SOLD.

—Every successful machine ever built contains one of these three principles. Each kind is sold on easy payments, equipped with the latest improvements and attachments for all kinds of family sewing.

Agency for Hall's Bazar Dress and Skirt Forms and the
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PREMIUM OFFER—Every purchaser of Standard Patterns amounting to 50 cents, or more, will be presented with a copy of *The Standard Fashion Catalogue*, (regular price, 20 cents) the most beautifully illustrated Fashion Book extant.

Needles for all Sewing Machines and parts for the Singer.

Send for Price-list and Catalogues.

THE SINGER MANUFACTURING CO.,
185 Canal St., New Orleans.
S. E. RUNDLE - - - - - AGENT.
Mention this Paper.

ESTABLISHED 1822.
A. BALDWIN & CO.,
(LIMITED.)
74 Canal, and 91, 93 and 95 Common Sts.,
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Importers and Dealers in
Foreign and Domestic Hardware.

Railroad and Plantation Supplies. The largest and best assorted stock of Improved Labor-Saving Agricultural Implements and Farm Machinery in the Southwest. Estimates furnished for all kinds of machinery. Write for Catalogue.

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Life-Size Crayons at Very Moderate Prices.

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SIZES AND PRICES.

Diam.	Wg't with yoke & frame	Cost of Bell & Hang's
No. 6,	25 in. 230 lbs.	$25
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DESIGNERS AND DECORATORS IN
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Write for prices. Samples sent to country free

MISCELLANEOUS.

Buy Your Piano or Organ

—FROM—

PHILIP WERLEIN,

—PROPRIETOR OF THE—

Oldest and Best-Known Music Store,

135 CANAL ST., New Orleans, La.

He Will Take Back any PIANO or ORGAN He Sells You, not to Your Satisfaction, any time within Six Months.

World's Best and Leading Pianos,

Lasting 25 years and over; some staying in tune 7 years, and all fully guaranteed 7 years.

—THEY ARE THE—

Weber, Mathushek, Mason & Hamlin Pianos,

And Sell at from $350 to $1,000.

GOOD and DURABLE PIANOS Are the

Cable & Sons and J. P. Hale & Co.,

Guaranteed for 5 years. Sell from $250 to $400.

A Beautiful Style at $350.

Terms: $10 Cash, and $10 a month until paid. Stool and Cover included.

Celebrated MASON & HAMLIN, FARRAND & VOTEY ORGANS, From $22 to $800.

Beautiful Organ, 7 Stops, $55.

Terms: $5 Cash, and $5 per month until paid.

Beautiful Organ, 10 Stops, $60.

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LIBERAL TERMS MADE ON OTHER STYLES.

Everything Kept in the Musical Line at Lowest Rates.
Discount to Preachers, Teachers and Schools.

CATALOGUES SENT ON APPLICATION.

Remember the Place:

PHILIP WERLEIN,

135 CANAL STREET, New Orleans, La.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO

STERN'S Fert. and Chem. Manufacturing Com'y

14 UNION STREET, *New Orleans, La.*

MANUFACTURERS OF

HIGH GRADE BONE FERTILIZERS,

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Write for Agricultural Hand-Book. *Mention this paper.*

The Southern Insurance Company

OF NEW ORLEANS.

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Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid

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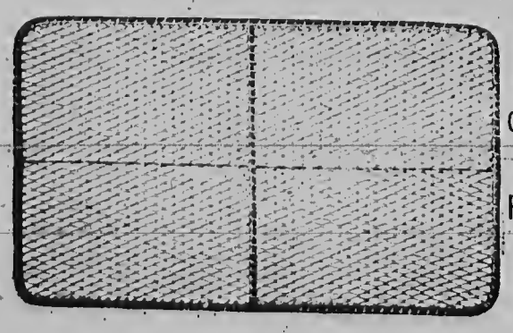

Carver Wire Mat.

Thoroughly-Galvanized
Cheapest and Best.

FOR SALE BY

PESSOU & KENT,

71 CARONDELET ST., *NEW ORLEANS.*

AGENTS WANTED.

Our Young People.

THE STOLEN CUSTARD.

BY ESTHER B. TIFFANY.

In haste I bore the tidings:
"My darling, I'm afraid
Your pussy cat has stolen
The custard that you made."

I feared a burst of weeping,
But saw with glad surprise,
A look of joyous rapture
Light up the childish eyes:

"O, auntie! I'm so flattered
To have dear pussy feel
That I can make a custard
That's good enough to steal."

—*Wide Awake.*

MR. EDITOR: I have thought for a long time that I would write you a letter. I think it is so kind in you to give the children a corner in your nice paper. How big it must make a little boy feel to see one of his letters in print. I will be seven years old on my next birthday. I have been very ill, and mamma and papa thought I would die; but God let me get well, while he took my sweet, little cousin, Annie, to live with him. We miss her so much, but we know she is happy with Jesus. My papa gave me a nice drum, and I have a parade nearly every day. Bro. Hart is our pastor this year. With best wishes, I am, Your little friend,

H. WAYNE BLANKS.

COLUMBIA, Louisiana.

MR. EDITOR: As I have not written to you in a long time, I thought I would write. We have a good Sunday-school here. I go to Sunday-school every Sunday, except when it rains. Bro. Black left us this year. We have Bro. C. G. Andrews this year. We are well pleased with him. I am a member of the Methodist Church. I will ask a question: Where in the Bible is "brass" first found? I will close, as I am afraid of the waste-basket, hoping a success for the ADVOCATE.

WILLIE THRASH.

MERIDIAN, Mississippi.

The Little Band of Mercy.

BY MRS. S. M. READ.

As Millie and Frank were on their way from school, Frank took up a stone to throw at a robbin that was hopping along on the ground a little way in front of them.

"Do not throw the stone at the bird, please do not," said Millie. "I will tell you a story that auntie told me, and then I am sure you will not want to. It is a real, true story that happened up in the country where my Aunt Mary was staying last summer."

Millie came close to her little schoolmate, Frank, who still held the stone in his hand, as though undecided as to what he should do with it. To Millie's relief the bird flew up into a tree, and Frank threw the stone at a rock by the side of the road.

"Now, tell me what you was going to," said Frank.

"Well," said Millie, "up where Aunt Mary was they were moving a large building. They got it out into the street and on one side of the street there were some trees, and on one of them was a robin's nest with some little young birds in it, not near large enough to fly. The old birds were dreadfully frightened when the great building came crashing along against the tree where their nest was, breaking some of the branches, and bending others. The tree was shaken so that it seemed as though the little birds would surely fall out. Well, what do you suppose the mother-bird did? Why, she just went and sat on the nest, and held the little birds in. It was a fearful time for the birds, but the little mother stuck to the nest, notwithstanding all the noise and tumult: You see how much the mother-bird loved her little ones. She did not fly away to some place of safety and leave them to die, no more than our mothers would leave us, if danger was coming to us."

"My mother came after Katie and me," said Frank, "when we were playing in the barn, and the wind, all at once, came to blow so hard that she was afraid the barn would be blown down, and the doctor said she did it at the risk of her life. Baby was only three weeks old, and mother was not strong. Father said he did not see how she got us into the house, but she did."

Just then they overtook two more of the school children, James and Willie.

"Say," said Frank, "don't let us boys throw any more stones at the birds, because we might hit and kill a mother-bird, and then the little birds would suffer and die."

The boys agreed with Frank that they would not, and thus there was a little Band of Mercy formed right there on the way home from school. So Millie's influence was good, not only for the birds, but for the boys; because they will grow up to be better men for learning to be merciful to God's creatures.—*Watchman.*

A Dozen Good Rules.

We were struck, lately, by the orderly behavior of a large family of children, particularly at the table. We spoke of it to their father, and he pointed to a paper pinned to the wall on which were written some excellent rules. We begged a copy for the benefit of our readers. Here it is:

1. Shut every door after you, and without slamming it.

2. Don't make a practice of shouting, jumping or running in the house.

3. Never call to a person up stairs or in the next room; if you wish to speak to them go quietly to where they are.

4. Always speak kindly and politely to everybody, if you would have them do the same to you.

5. When told to do or not to do a thing by either parent, never ask why you should or should not do it.

6. Tell of your own faults and misdoings, not those of your brothers and sisters.

7. Carefully clean the mud and snow off your boots before entering the house.

8. Be prompt at every meal hour.

9. Never sit down at the table or in the sitting room with dirty hands or tumbled hair.

10. Never interrupt any conversation, but wait patiently your turn to speak.

11. Never reserve your good manners for company, but be equally polite at home and abroad.

12. Let your first, last and best confidante be your mother. —*Anon.*

The way to make money is to save it. Hood's Sarsaparilla is the most economical medicine to buy, as it is the only medicine of which can truly be said, "100 doses one dollar." Do not take any other preparation if you have decided to buy Hood's Sarsaparilla.

Children's Sayings.

"How does commerce between nations affect them?" was asked of a little Irish girl in the geography class. "It makes them cousins," she answered promptly. The geography said, "Commerce between nations brings them into close relations."

"Which of you can tell me the meaning of 'amen!'" asked the teacher of a primary Sunday-school class.

Harry held up his hand. "It means that you have got through," he said.

Little Maggie, after a long day of play, found on the way to bed that her dolly had been lying neglected all day on a chair. "Why, you poor chile, I forgot all about you, and *I'm your mother?*"

Dickie, six years old, had a pair of boots. He cut one of them with his hatchet. The father became very angry, and scolded incessantly. The little fellow looked his father in the face, and said: "If you don't stop talking, you'll get me mad, too."

In descending the stairs Tommy's foot slipped, and he and the coal-hod which he was carrying rattled to the bottom. "Here, here!" shouted his father from the parlor, "what's up out there?" "Nothing's up, pa," shouted back Tommy; "everything's down!"—*Selected.*

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all Comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Scientific.

Ethnology.

A writer on this subject, in a recent number of the *Popular Science Monthly*, adduces a striking evidence of the good effects flowing from the knowledge of what has been called "linguistic ethnology." It is taken from the history of British India. It is, perhaps, somewhat exaggerated, but certainly has a large basis of truth.

"When the people of Hindostan, in the last century, came under the British power, they were regarded as a debased and alien race. Their complexion reminded their conquerors of Africa. Their divinities were hideous monsters. Their social system was anti-human and detestable. Suttee, thuggee, Juggernaut, all sorts of cruel and shocking abominations, seemed to characterize and degrade them. The proudest Indian prince was, in the sight and ordinary speech of the rawest white subaltern, only a 'nigger.' This universal contempt was retorted with a hatred as universal, and threatening in the future most disastrous consequences to the British rule. Then came an unexpected and wonderful discovery. European philologists, studying the language of the conquered race, discovered that the classic mother-tongue of Northern Hindostan was the elder sister of the Greek, the Latin, the German, and the Celtic languages. At the same time a splendid literature was unearthed, which filled the scholars of Europe with astonishment and delight. The despised Asiatics became not only the blood-relations, but the teachers and exemplars of their conquerors. The revulsion of feeling on both sides was immense. Mutual esteem and confidence, to a large extent, took the place of repulsion and distrust. Even in the mutiny which occurred while the change was yet in progress a very large proportion of the native princes and people refused to take part in the outbreak. Since that time the good-will has steadily grown with the fellowship of common studies and aims. It may fairly be affirmed at this day that the discovery of the Sanskrit language and literature has been of more value to England in the retention and increase of her Indian Empire than an army of a hundred thousand men."

TELEGRAPHIC SPEED.—When the first electric telegraph was established the speed of transmission was from four to five words a minute with the five-needle instrument. In 1849 the average rate for newspaper messages was seventeen words a minute. The present pace of the electric telegraph between London and Dublin, where the Wheatstone instrument is employed, reaches 462 words, and thus what was regarded as miraculous sixty years ago, has multiplied a hundredfold in half a century.

The strongest wood in the United States, according to Prof. Sargent, is that of the nutmeg hickory of the Arkansas region, and the weakest the West Indian birch. The most elastic is the tamarack, the white or shellback hickory ranking far below it. The least elastic, and the lowest in specific gravity, is the wood of the Ticus aurea. The wood having the highest specific gravity, upon which the value as fuel in general depends, is the bluewood of Texas.

Evidence.

The best we can say of Compound Oxygen is not half so convincing as the report our patients give of it.

While you may be ready to accept our statements, still the words of others have more of the character of evidence. There is encouragement in the following:

GLASGOW, Ky.

"I regard Compound Oxygen as a wonderful remedy, and shall ever be grateful to you for it.

JAS. B. MARTIN.

MIDDLETOWN, N. Y., Jan. 25, 1888.

"I have used the Compound Oxygen now for about three years, and consider it the most efficient remedy ever offered to the sufferer.

REV. WM. MCGLATHERY.

SUMTER, S. C.

"I have used the Compound Oxygen Home Treatment from DRS. STARKEY & PALEN as a revitalizer, and have experienced marked benefit from it.

MR. N. G. OSTEEN.

Proprietor *Watchman and Southron.*

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia, all chronic and nervous disorders. It will be sent, free of charge, to anyone addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 331 Montgomery street, San Francisco, Cal.

MISCELLANEOUS.

Long-Standing

Blood Diseases are cured by the persevering use of Ayer's Sarsaparilla.

This medicine is an Alterative, and causes a **radical change** in the system. The process, in some cases, may not be quite so rapid as in others; but, with persistence, **the result is certain.** Read these testimonials:—

"For two years I suffered from a severe pain in my right side, and had other troubles caused by a torpid liver and dyspepsia. After giving several medicines a fair trial without a cure, I began to take Ayer's Sarsaparilla. I was greatly benefited by the first bottle, and after taking five bottles I was completely cured."—John W. Benson, 70 Lawrence st., Lowell, Mass.

Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

Wonderful Results.

Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a dry scaly humor for years, and suffered terribly; and, as my brother and sister were similarly afflicted, I presume the malady is hereditary. Last winter, Dr. Tyron, (of Fernandina, Fla.,) recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wiley, 146 Chambers st., New York City.

"Last fall and winter I was troubled with a dull, heavy pain in my side. I did not notice it much at first, but it gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased my troubles. I began taking Ayer's Sarsaparilla, and, after faithfully continuing the use of this medicine for some months, the pain disappeared and I was completely cured."—Mrs. Augusta A. Furbush, Haverhill, Mass.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

EASTER MUSIC

—SERVICES.—

In the four following, the Music is interspersed through and in connection with the Responsive Readings instead of being printed all together, after them.

—By—

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Marriages.

PRICE—RICHARDSON.—At the residence of the bride's father, Dr. Richardson, in Homer, January 17, by Rev. J. H. Stone, Mr. F. E. Price and Miss Mattie Richardson, all of Claiborne parish, La.

FINLEY—SOUTHWELL.—In the Episcopal Church, New Iberia, La., January 24, 1889, by Rev. Dr. Kramer Mr. Jeff J. Forgey and Miss Bessie S. Southwell, all of New Iberia.

PRICHARD—McCRANIE.—At the residence of the bride's mother, January 23, 1889, by Rev. Thomas J. Upton, Mr. J. C. Prichard and Miss Olive McCranie, both of Monroe, La.

STODDARD—HARPER.—At the residence of the bride's brother-in-law, Hon. T. S. Marye, January 16, 1889, by Rev. T. W. Lewis, Mr. M. L. Stoddard and Miss Eugenia Harper, all of Leflore county, Miss.

WEEMS—BROGAN.—In the Methodist Church, at Vossburg, November 13, 1888, by Rev. D. C. Langford, Mr. E. C. Weems, of Ellisville, Miss., to Miss Emma Brogan, daughter of the late Rev. J. C. Brogan.

OLIVER—COOK.—In the Methodist Church, at Heidelberg, January 16, 1889, by Rev. D. C. Langford, Mr. R. C. Oliver and Miss Nettie M. Cook.

PARKER—STEVENS.—In Clarke county, Miss., January 20, 1889, by Rev. D. C. Langford, Mr. R. S. Parker, of Alabama, and Miss Alice C. Stevens.

AUSLUND—CLARK.—At the Ouachita Hotel, in Monroe, La., January 30, 1889, by Rev. C. F. Munholland, Mr. C. F. Auslund to Miss Anna C. Clark, both of Morehouse parish, La.

McCOY—CLARK.—January 31, 1889, by Rev. John T. Sawyer, Mr. William S. McCoy, of Montgomery, Ala., and Miss Alice Lee Clark, of New Orleans, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BLANKS—Died, in Columbia, La., December 30, 1888, ANNIE BLANKS, daughter of Mr. and Mrs. R. B. Blanks, age six years.

On the Monday following, the bowering clouds hung heavy, dark and full of tears, as if sympathizing with the scene enacting beneath them. Upon the hillside cemetery the people of Columbia had gathered to lay to rest little Annie Blanks, a child over whose head only six summers had passed away. Her life had been sinless and joyous. Her bright, sunny ways had made her the sunlight and joy of the household. Her intelligence, cheerfulness, affection, and loving obedience had made her the idol of her father and the darling of her mother. Sorrow had not touched her, shielded as she was by a mother's forethought, and a father's love had filled her life with childish pleasure and protected her from every care. She was a child of more than ordinary intelligence. Her active mind was just beginning to comprehend great moral truths and to understand the beauties of nature. But as the rosebud is plucked from the parent stem, so was this beautiful human flower transplanted to the realms of light. The winds sighed through the branches of the evergreen and ever-graceful pines as the minister uttered the words of the impressive burial service. Every heart beat in unison with the solemn words that fell from his lips, and was filled with sympathy for those that mourned, and sorrow that one so bright, beautiful and pure should die so young. But God's ways are mysterious. As the clods descended upon the coffin with a sound that fills all hearts with an indescribable dread, and the loving hearts of those that mourn with an emotion, that pen can not paint, the father, a man of strong nature and busy brain, cried out in the anguish of his soul: "O Lord, O Lord, it is hard! O Annie, how can I lose you?" He gazed upon the open grave with tear-bedimmed eyes, and his bosom heaved with an emotion he could not control. Could it have been possible, his love for his child was so great that he would have prevented the little form from being enclosed in the dark, dank dismal tomb; that little form that so often had nestled caressingly to his arms; whose eyes had looked into his with a love that can not be measured; whose lips had touched his with a kiss as pure as an angel's love. Now, Little Annie, the apple of his eye, his heart's delight, was being laid from his sight forever. And the strong man, whose broad brain had conducted great business enterprises, was crushed with grief. But could that pure being speak to its grieving father as he gazed upon the fast filling grave, she would have said: "Papa, dear papa, I am not in that darksome tomb. I am among the beautiful and blessed. Do not gaze upon the gloomy earth with sorrowful and streaming eyes. Look up. I hold out my little hands. I beckon to you to seek for me in the realms of light, where he reigns who blessed little children while upon earth and commanded his disciples to bring them to him. I have cast off mortality and have put on immortality." How comforting is the thought that when the trials, toils and tribulations of this life are done, we will gather about the great white throne with those we have loved upon this earth. But while here sorrows must come. However great that sorrow is, God sends it in his wisdom, and our will, if we yield obedience to him, will sanctify it.

May Mr. and Mrs. Blanks, though "God's hand has been upon the lever," and their hearts are crushed and bleeding, find that sweetest and serenest joy when they think of their little daughter standing among the pure and the blessed; through their tears may they see the rainbow of promise and hope, when they recognize that little Annie, who was so sweet and beautiful in this world, is now among the glorified and perfected in that land where "truth is the body of God and light is his shadow!" In the great beyond they have a precious treasure that is drawing their minds and hearts heavenward. D.

JORDAN—Mrs. JUDITH EASTIN JORDAN died December 22, 1888. She was born September 12, 1823. She was the widow of William G. Jordan, who died in the year 1885. William G. Jordan was the son of Mortimer Jordan, of Jefferson county, Ala., who was the son of old Reuben Jordan, of Oglethorpe county, Ga. Old Reuben Jordan came to Georgia with a colony of Virginians, including the Gilmers, Taliferros, Meriwethers, Barnetts, McGees, Johnsons, etc., and settled the Goose Pond district, on Broad river, in Oglethorpe county. This colony and their descendants have been described fully in Gov. Gilmer's book of Georgians. The Jordans were one of the most distinguished families in middle Georgia. Judith Eastin Jordan, the subject of this notice, was the daughter of Capt. John Seals, who married Margret Harvey Jordan, who was the second daughter of old Reuben Jordan, of Broad river memory.

I am thus minute in this obituary record for the reason that the descendants of the above-named families are settled throughout every Southern State. They are all akin by marriage or otherwise, and will all feel an interest in anything pertaining to one of their number. There are no people in the Southern States of better blood, nor none who have been more decidedly characterized by all the elements of true Southern manhood.

Mrs. Judith Jordan was not in her "teens" when she came to Mississippi in 1834, and with her father settled at a place on the Nashville road, in Lowndes county, ten miles below Columbus, now known as the Jordan place. Here she was raised, here she married, and here she died. She married William G. Jordan in 1840. They raised a large family of children. She joined the Methodist Church at old Concord in early life, and was a consistent member, trusted and loved by all who knew her, to the last.

Mrs. Jordan was one of the best women that ever lived on earth. The affectionate kindness of her nature knew no bounds. She loved everybody; her children she almost idolized. Her death was the most peaceful I ever witnessed. I stood by her bedside and witnessed her death. Her pure and peaceful spirit quit her body so gently that it was impossible to say at what moment she was dead. She lay seemingly sleeping, as restful as an infant; there was not a struggle, nor a single contortion of her dear face, but passed away to her last rest as gently as sinks a summer sun. L.

MASON MAGGIE A. B. WINN, daughter of G. T. and S. E. Winn, of Homer, La., born May 29, 1868; professed religion and joined the Methodist Episcopal Church, South, September, 1878; was married to Mr. William Mason, of Atlanta, Ga., January 12, 1888; died at her father's residence, January 18, 1889.

We seldom chronicle the death of one so cherished and loved by all. Another breach is made in that family circle—another member of that church removed. How the majority increases! We will all soon have passed over. Having had her pastor for two years, I can say her steadfast and unwavering fidelity to the church of Christ enables us, with resignation, to give her into the keeping of him who doeth all things well. Mysterious, strange, unfathomable, we can say: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." When dying, she said she "loved the Lord, and that he was good to her," and confessed her love for the Lord repeatedly, and continued to say, "I only regret to leave the baby;" and asked, "What will become of it?" The child, ten days old, will not know a mother's tender love and care; but others, upon whom will devolve the responsibility, with love and caresses, will train him for the skies.

Let us look for some good evolved from this sore affliction to grandmother, father, sisters, husband, child. We know not why. Let not our spirits be perturbed. We know our God is love, mercy, truth and goodness.

Our loved dead pass from our gaze here, "to be with the Lord," and we shall be satisfied when we awake in his likeness," "see the king in his beauty," and "with the ransomed return and come to Zion with songs and everlasting joy upon our head, and sorrow and sighing shall flee away." Glory to God for the Christian's hope!

THOS. H. WHITE.

STAFFORD—Mrs. SARAH STAFFORD departed this life, in good faith, January 23. She had been a member of the Methodist Episcopal Church for several years, and during her protracted sickness she expressed a desire to depart this life and to be with Christ. She leaves a husband and two small children, with a large circle of relatives, to mourn over her death. May God bless and protect the babies! The writer preached at the funeral of the deceased on January 24, from Job xiv. 10, and used the 726th and the 729th hymns. J. H. EVANS.

MARTIN—WILLIE LEA, only son of W. G. and C. C. H. Martin, born in Houston, Texas, October 3, 1881, died in Covington, La., Monday evening, January 7, 1889, aged seven years, three months and four days. Although sick for four long months, the summons came unexpectedly, and the little soul broke the bonds of its earthly tabernacle and wended its way heavenward, in obedience to God's command. L. W. WOOD.

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NEWS OF THE WEEK.

DOMESTIC.

The House of Representatives of Nebraska, on January 31, passed the Senate bill providing for submission to the vote of the people of Nebraska a prohibitory amendment to the Constitution with an amendment added, providing that constitutional license be also voted on at the same election. The Senate will, without doubt, concur in the House amendment. Should this be done, it is the general belief that Nebraska will become a prohibition State.

On account of the strike of employees travel is suspended on the street-car lines in New York City. The first two days' stoppage of the cars has cost the strikers $20,000 and the stockholders of the roads about $50,000.

From an investigation of the condition of working-women existing in twenty-two representative cities, made by the Commissioner of Labor, the average rate of wages is estimated at $5 21 per week.

It is stated that Senator W. B. Allison, of Iowa, has written to President-elect Harrison declining the Secretaryship of the Treasury.

A bronze statue of heroic size of Stonewall Jackson, to cost $30,000, has been ordered by the Jackson Memorial Association of Lexington, Va. It will be completed in three years.

A number of business blocks at Buffalo, N. Y., were destroyed by fire on February 2. The total loss is about $2,000,000.

Two parties who violated the Sunday Law, in this city, and convicted by a jury last week, were sentenced, on the second instant, by Judge Marr to pay a fine of $250 and imprisonment for twenty days.

An offer has been made for the dynamite cruiser *Vesuvius* by an European government, and if the United States government or the contractors shall not take the vessel, Messrs. William Cramp & Sons will dispose of her at a price far in excess of the sum named in the contract entered into with the United States government.

By an accident on the St. Louis and San Francisco railroad, near Springfield, Mo., on February 3, three men were instantly killed and five injured, four of them fatally. A switch engine moving live stock cars jumped the track and went down an embankment carrying ten men with it.

It is authoritatively announced that President Cleveland will return to the State of New York to reside on the expiration of his term of office, and will on March 5 resume the practice of his profession in New York City.

A bill was introduced in Congress by Senator Gibson, on February 4, authorizing the Southern Bridge and Railway Company of Louisiana to construct and maintain a bridge over the Mississippi river, above the city of New Orleans, for the passing of railway trains, wagons, cattle and foot passengers.

FOREIGN.

Crown Prince Rudolph, of Austria, died on January 30. He was found dead in his bed. It has been officially announced that Archduke Charles Louis, the Emperor's brother, is now the heir to the throne.

The Chamber of Deputies, France, on January 31, passed a vote of confidence in the ministry. It is the general impression that the Chamber of Deputies will complete its legal term of office, and that the general elections will not occur until October.

The English Naval Committee, appointed to inquire into the late maneuvers, states that the ships, with a few exceptions, are unsuitable for modern warfare, indeed, deficient, and that the existing fleet is unfit to command the seas against an enemy.

Germany has receded from her position in Samoan affairs. The German commander has been ordered to withdraw his troops, and the proclamation of martial law has been modified by withdrawing that part concerning foreigners.

The Archduke Charles Louis has renounced the succession to the throne in favor of his son, the Archduke Francis of Austria.

The governor of the Clonmel Prison has informed Mr. William O'Brien that he will compel him to don the prison uniform, and that if he refuses food, it will be administered artificially.

The post-mortem in the case of Crown Prince Rudolf sets at rest the rumors of murder. The public is less agitated, the theory of brain disease being generally accepted.

A terrible railway accident occurred on February 3, near Grocneudael, Belgium. A train bound from Brussels for Lamur struck a pillar of a bridge near this place, causing the bridge to collapse. The train was carried down with it and completely wrecked. Fourteen persons were killed outright and fifty others were injured.

It is stated that Sir Julian Pauncefote, under-Secretary of State for the foreign office, has been appointed British Minister to the United States. Although the report is not officially confirmed, it is credited at the foreign office.

The *Standard's* Berlin correspondent says: "In spite of unmistakable friction with the Americans, nobody here fears that there is any danger of the Samoan affair leading to a war between the two nations. Germany will, in fact, make friendly proposals which, doubtless, the government at Washington will finally accept.

Mr. John Finucane, M. P., and others, imprisoned for offenses under the Crimes Act, were released on February 1. A meeting was held in their honor, in Limerick, at which the mayor presided. The mayor said that Mr. Balfour might expect the vengeance of the Irish nation if anything happened to Mr. O'Brien.

A shilling, a quarter, or 25 pennies will buy a bottle of Dr. Bull's Cough Syrup.

We know whereof we speak when we say Salvation Oil destroys pain. Price 25 cents.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

New Albany circuit, at Locust Grove	Feb. 9, 10
Marietta circuit, at New Prospect	16, 17
Blackland circuit, at Pisgah	23, 24
Pleasant Ridge circuit, at Mt. Nebo	Mar. 2, 3
Ripley and New Albany, at Ripley	9, 10
Ripley circuit, at Marvin	12
Jonesboro circuit, at Ebenezer	16, 17
Guntown circuit, at Guntown	23, 24

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Waterford circuit, at Waterford	Feb. 9, 10
Red Banks circuit, at Red Banks	16 17
Mt. Pleasant, at Mt. Pleasant	23, 24
Shawnee circuit, at Sardis	Mar 2, 3
Olive Branch circuit, at Center Hill	9, 10
Hickory Flat circuit, at Hickory Flat	16, 17
Ashland circuit, at Ashland	23 24

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Feb. 10
Austin	17
Friar's Point	24
Rosedale	Mar. 3
Beulah	10
Falconia	17
Bolivar	24
Clarksdale	31
Helena	Apr. 7
Cherry Hill	14
Friendship	21

H. M. STANDIFER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Sparta, at Prospect	Feb. 9, 10
Houston & Wesley Ch., at H.	(Wed.) 13
Buena Vista, at Buena Vista	(Fri.) 15
Ebenezer, at Ebenezer	16, 17
Okalona circuit, at Blackwell's Chapel	23, 24
Tremont, at Hopewell	(Fri.) Mar. 1
Fulton and Smithville, at Smithville	2, 3
Prairie, at Palrie Chapel	9, 10
Athens, at Camp Ground	(Wed.) 13
Aberdeen station	16, 17

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Lexington	Feb. 9, 10
Kosciusko circuit	16, 17
Ebenezer	23, 24
Kosciusko	Mar. 2, 3
Richland, at Pickens	9, 10
Sallis, at Springdale	16, 17
West	23, 24
Wier	30, 31
Ethel	Apr. 6, 7
Newport	13, 14
Helzona	20, 21
Poplar Creek	27, 28

J. J. WHEAT, P. E.

SARDIS DIST.—FIRST ROUND.

Pleasant Grove	Feb. 9, 10
Panola	16 17
Mt. Vernon	23, 24
Lake View	Mar. 1
Arkabutla	2, 3
Chulahoma	9, 10
Cockrum	14
Lewisburg	16, 17
Horn Lake	23, 24

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Carrollton circuit, at Smith's Chapel	Feb. 9, 10
Bethel and Longview, at L.	(Tues.) 12
Chapel Hill	(Thurs.) 14
Grenada circuit, at Spring Hill	16, 17
Tillatoba, at Pleasant Ridge	(Fri.) 22
Charleston, at Oakland	23, 24
Coffeeville, at Coffeeville	Mar. 2, 3
Tocopola, at Tocopola	
Banner, at Sarepta	9, 10
Pittsboro at Pittsboro	16, 17
Atlanta, at Benelo	23, 24

J. F. EVANS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Crawford, at Crawford	Feb. 9, 10
Starkville circuit, at Pearson Chapel	14
Louisville, at Louisville	16, 17
Plattsburg, at Plattsburg	23, 24
Walthall, at Walthall	Mar. 1
Chester, at Mt. Nebo	2, 3
Lagrange, at Lewis Chapel	8
Sturgis, at Sturgis	9, 10

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Poplarville, at Lumberton	Feb. 9, 10
East Pearl, at Nicholson	16, 17
Pearlington, at Gainesville	23 24
Bay St. Louis, at Bay St. Louis	Mar. 2, 3
Covington, at West Pearl	5

District stewards' meeting February 9, at Lumberton, Miss.

T. S. WEST, P. E.

MERIDIAN DIST.—FIRST ROUND.

Hinnsville, at Old Scooba	(Sat.) Feb. 9
DeKalb, at DeKalb	10, 11
Spring Hill, at Spring Hill	16, 17
Leaksville	23, 24
Union, at Hopewell	Mar. 2, 3

H. D. NORSWORTHY, P. E.

JACKSON DIST.—FIRST ROUND.

Benton, at Bowman's	Feb. 9, 10
Yazoo circuit	16, 17
Silver Creek, at Silver City	23, 24
Mt. Olivet, at Salartia	Mar. 2, 3
Flora, at Bentonia	9, 10
Edwards, at Edwards	16, 17
Raymond, at Bolton	23, 24
Spring Ridge, at Oak Hill	30, 31

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Providence, at Lahala Chapel	Feb. 9, 10
Scotland, at Sweetwater	16, 17
Franklinton, at Magee's Chapel	23, 24
New Hope, at Adams	Mar. 2, 3
Holmesville, at Sartins	9, 10
Adams, at Adams	16 17
Topisaw, at Tilton	23, 24

My postoffice is, Crystal Springs, Miss.

W. B. LEWIS, P. E.

BRANDON DIST.—FIRST ROUND.

Carthage, at Carthage	Feb. 9, 10
Walnut Grove, at Walnut Grove	16, 17
Hillsboro, at Hillsboro	17, 18
Trenton, at Trenton	23, 24
Westville, at Gibson's Chapel	Mar. 2, 3
Strong River, at Goshen	4
Marvin, at Marvin	9, 10
Shiloh, at Clear Creek	16, 17
Mt. Rose, at Raleigh	23, 24

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

East Baton Rouge, at Blackwater	Feb. 9, 10
Livingston, at Port Vincent	12
New River	12
Springfield, at Springfield	14
Amite City, at Amite City	16, 17
Bayou Sara, at Thompson's Creek	21
St. Helena, at Darlington	23, 24
East Feliciana, at Independence	Mar. 2, 3
Clinton, at Clinton	4
Betoville	4

G. M'DONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Anguilla	Feb 9, 10
Smallower	11, 12
Rolling Fork	16, 17
Vicksburg	23, 24
Bartonton	Mar. 2, 3
North Warren, at Beechland	9, 10
Memphis, at Nebo	16, 17
Roxie, at Buck Grove	19
South Warren, at Redbone	23, 24
S. Vicksburg and Bovina	30, 31

The district stewards will meet at the Methodist Church, in Vicksburg, Wednesday, February 27, at 11 A. M.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

Pleasant Hill, at Marthaville	Feb 9, 10
Saline, at Bayou Pele	15
Many, at Many	16, 17
Anacoco, at Holly Grove	23, 24
Valley circuit, at Bellevue	Mar. 1
South Bossier, at Haughton	2, 3
Mooringsport, at Mooringsport	9, 10
North Bossier, at Collinsburg	16, 17
Coushatta, at Coushatta	23, 24
Wesley circuit, at Wesley Chapel	27
Red River, at Lindsley Chapel	30, 31

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Leesburg	Feb. 9, 10
New Iberia	16, 17
Abbeville	23, 24
Edgerly	Mar. 2, 3
Opelousas	9, 10
Lake Charles	16, 17
Sabine Mission	23, 24
Plaquemine Brulee	30, 31

S. S. KENNEDY, P. E.

NEW ORLEANS DISTRICT.—FIRST ROUND.

Hayne Memorial	Feb. 10
Plaquemine and Donaldsonville, at Donaldsonville	17
Louisiana Avenue	24
Felicity	Mar. 3
Gross Tete, at Rosedale	9, 10
Gretna and Scraparu	17
Craps Street	24

CHAS. F. EVANS, P. E.

HELIH DIST.—FIRST ROUND.

Oakley, at Oakley	Feb. 9, 10
Richland, at Little Creek	16, 17
Oak Ridge, at Oak Ridge	23, 24
Lind Grove, at Bartholomew	Mar. 1, 2
Bastrop, at Bastrop	3, 10
Waterproof, at Waterproof	16, 17
Lake Providence, at Lake Providence	23, 24

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	Feb. 9, 10
Ada, at Palestine	(Wed.) 13
Montgomery, at Atlanta	16, 17
Spring Creek, at Spring Creek	23, 24
Sugar Town, at Sugar Creek	Mar. 2, 3

B. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Vernon, at Vernon	Feb. 9, 10
Homer, at Homer	16, 17
Haynesville, at Haynesville	23, 24
Arcadia, at Arcadia	Mar. 2, 3
Vienna, at Vienna	9, 10
Dodlan Village, at Bethel	16, 17
Louisville, at Siloam	23, 24
Ruston, at Ruston	30, 31
Downsville, at Downsville	Apr. 6, 7
Sparta, at Bear Creek	13, 14
Saline, at Mill Creek	20, 21
Gibbsland, at Gibbsland	27, 28

District stewards' meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

ROBERT HANDLE, P. E.

ATOMIC MEASUREMENT.—The molecular theory is classed by Dr. Roscoe, president of the British Association, among the most notable of modern scientific landmarks, and recent investigation has accomplished, as regards the size of the atom, what was formerly regarded as impossible. Recent researches have extended the methods of atomic measurement, with the amazing conclusion that the distance between the centres of contiguous molecules is less than a five-millionth and greater than a billionth of a centimeter; that is, assuming that the best microscopes magnify 6,000 to 8,000 times, a microscope which would magnify that result as much again, would show the molecular structure of water—or again, putting the statement in another or more absolute form, if it be supposed that the minutest organism which can now be seen were provided with equally powerful microscopes to those just named, these beings would be able to see the atoms.

Diarrhœa, Dysentery, Cholera, &c.

From General Albert Sidney Johnston, the great Confederate General.

FT. BRIDGER, UTAH, Nov. 8, '57.

Messrs. J. & C. Maguire, St. Louis, Mo.

I have used the bottle of Maguire's Benne Plant handed me by Ass't Surgeon Dr. Kirtley Ryland, and found it a most efficacious remedy for Complaints of the bowels.

A. SIDNEY JOHNSTON.

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The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS. This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

There has been a lively exchange of notes on the Samoan question between the governments of Germany, England and the United States; but as this takes time and trouble, a conference of plenipotentiaries will probably be arranged to settle the question.

PURIFY, strengthen and enrich your blood with Pe-ru-na. Only $1 a bottle.

ONE bottle of Pe-ru-na will do your Blood more good than all the iron you can take.

WEEKLY MARKET REVIEW.

(For Week Ending February 5, 1889.)

COTTON.		
Low ordinary	7 1/2 @	— —
Ordinary	8	— —
Good ordinary	8 1/2	— —
Low middling	9 1/8	— —
Middling	9 5/8	— —
Good middling	10 1/4	— —
Middling fair	11	— —
Fair	12	— —
Galveston middling	9 13-16	— —
Mobile middling	9 3-16	— —
Memphis middling	9 3/8	— —
SUGAR.		
OPEN KETTLE:		
Prime	4 9-16	4 5/8
Fully fair	4 9-16	4 5/8
Good fair	4 1/2	— —
Common	4	4 1/4
CENTRIFUGAL:		
Seconds	4	5 3/8
Prime yellow	— —	6 1-16
Grey white	5 1/4	6 1/4
Choice white	5 1/2	— —
Standard granulated	7	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	20	22
Good common	15	18
SYRUP	25	31
RICE.		
No. 2	2 3-16	2 3/8
Good	4 1/2	4 5/8
Fair	4 3/4	4 1/4
Prime	4 7/8	5
Rough, ₩ bbl	2 00	4 10
Polish, ₩ ton	14 00	15 00
FLOUR.		
Extra Fancy	4 35	5 00
Fancy	4 65	4 75
Choice	4 25	4 40
Minnesota Patents	— —	7 00
Winter wheat patents	5 75	5 87 1/2
Minnesota bakers	6 00	6 25
CORN PRODUCTS.		
Corn meal	2 15	— —
Cream meal	2 35	— —
Grits	2 40	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	44	45
Yellow	45	— —
Mixed No. 2	44	— —
OATS:		
Western	34 1/2	35
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	82 1/2
HAY:		
Prime	15 50	16 00
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 25	— —
Prime Mess	13 00	13 50
Rumps	12 50	12 75
BACON:		
Fancy Breakfast	10	11
Shoulders	6 3/4	— —
Sides, short rib	— —	7 7/8
Sides, long clear	— —	7 7/8
HAMS:		
Sugar-cured	11	11 1/2
DRY SALT MEAT:		
Shoulders	— —	5 5/8
Sides, short rib	6 7/8	7
Sides, long clear	6 7/8	7
GROCERIES.		
COFFEE:		
Prime	18 3/4	19 1/4
Fair	17 3/4	18
Common	15 3/4	16 1/2
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	28	30
Western Dairy	17	18
Common	— —	15
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	11	— —
Coal, cases	16	17
Cotton seed, crude	44	48
Lard, Extra No. 1	70	75
VEGETABLES.		
CABBAGES:		
Western, ₩ head	8	— —
Chicago, ₩ 100	4 00	5 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 30	1 80
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	14 1/2	— —
Jute, 1 3/4 lb. ₩ yard	8	9
Lane Mills Cotton Bagging	12 1/2	— —
BALING TWINE:		
₩ lb	9 1/4	10
TIES:		
₩ bundle	98	1 00
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 00	3 00
Chickens, Southern	3 00	3 25
Young	1 50	2 00
Turkeys, Southern	8 00	10 00
EGGS:		
Western	11	— —
Southern	12	12 1/2
WOOL:		
Lake, ₩ lb	24 1/2	25
Louisiana	22	23
Burry	12	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11	— —
Meat	21	— —
Pure ground bone	30	— —
Muriatic acid, ₩ lb	— —	2 1/2
Sulphuric acid	2	— —

ROCK BOTTOM!

Our Clubbing Arrangement, —1889.—

We offer the following club rates to take effect after January 11, 1888. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	*Our price.*
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 75
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

J. G. GRANT, Pub'r.

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ROYAL BAKING POWDER

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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They Praise All Pe-ru-na.

Why? Because it does what it is advertised to do. As a Tonic it has no superior, while it never fails to cure any curable case of Consumption and all other Lung Troubles, Neuralgia, Diseases of Heart, Stomach and Liver, Cholera Morbus and Infantum, Bright's Disease, Scarlet, Malarial and Typhoid Fever, Acute Diseases, Skin and all Female Diseases. Thousands testify to its efficacy. Read the testimonials in Dr. Hartman's "Ills of Life," obtained free of the Pe-ru-na Medicine Co., Columbus, Ohio. PE-RU-NA is sold by all druggists. $1 a bottle; 6 for $5. Manufactured by

Lung Troubles

THE PERUNA MED. CO., Columbus, O.

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CURTIS PUBLISHING CO.
PHILADELPHIA, PA.

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C. W. CARTER, D. D., Editor.
J. G. GRANT, Publisher.

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A PSALM OF LIFE.

ough the wild Babel of our fever'd time
e song of Homer cometh, grave and stern,
h lilting from the world's fresh, healthy prime—
dings which our worn, wearied age concern.

hanged, through all the long, unnumbered, years,
e voice of Homer sings the song divine,
ch tells of godlike toils, of heroes' tears,
d of the punishment of Priam's line.

battle in the plain is raging yet,
watchfires blaze, the beak'd ships line the shore:
s the foe in grim array is set—
but the we fight as they fought of yore?

we, too, like the hernes long ago,
set wage slow wars and sail the bitter sea;
re is the conflict, loud the trumpets blow,
d the waves roar and rage unceasingly.

must we wander o'er the stormy main;
at rocks and whirlpools a dead passage make;
must the Sirens sing to us in vain;
ll from the tolls of Circe must we break.

, then, to Homer's Psalm of Life, and see
w they endured whose pilgrimage is done;
hear the message they have left for thee—
ly by patience is the victory won.

Preaching.

BY REV. D. G. W. ELLIS.

late editorial in the NEW LEANS CHRISTIAN ADVOCATE me to thinking about preach-; not that I had never before ught on that subject, but pos-y my thinking along that added to what Dr. Carter said, may be of some inter-to some of the readers of the VOCATE. I do not remember ave seen in my reading hith-an answer to the question, at is preaching? A clear, t, full definition of the word each," containing just enough nothing superfluous, I be-e I have not seen. Nearly ttempts to define preaching, I have noticed, have in-led too much in the defini-. For instance, the follow-: "Preaching is the proclama-of the truth contained in the and New Testament Scrip-s, to induce the hearers to pt it and obey its require-ts." The above contains, as rt of the definition, the ob-or end of preaching. Upon other hand, if one should an-the question, What is ching? by saying, "It is a lamation of the truth," he ld not include enough in his ition; for to be preaching it be an announcement of a icular *kind* of truth; hence definition must designate the of truth that forms the sub-matter of preaching. When says to Timothy, "Preach Word," he limits Timothy reaching only what is con-d in the Word. There is truth not contained in the e, which, though important, not the subject-matter of ching. If I were to venture nswer to the question, What eaching? I would say, It is ing the truth contained in oly Scriptures. The truth ained in the Bible is inex-tible. The preacher enters a study of truth that is in-in extent, boundless in its , and that takes in the eter-ges in its sweep. He is not fettered by the paucity of the facts he is enjoined to teach. The book from which he takes his lessons reveals the character and mind of the infinite and eternal God. It tells us what he has done in creation and providence and redemption. It gives us the only satisfactory account of the origin of all things. It contains deep mysteries that may await the higher and more perfect revelations of the eternal world. Here, if anywhere, there may be deep and long-continued *thinking*. He that assumes to teach the lessons of this wonderful book without patient study and deep thinking dishonors his calling. I agree with you, Mr. Editor, in discarding the idea that it is incumbent upon the minister to enter upon a formal defense of the Christian religion every time he enters the pulpit. The proclamation of the truth carries with it evidencing power. Pulpit belligerents in the present age are rated at a heavy discount. It is only the small, one-ideal, bigoted sectarian that enters the pulpit with the tomahawk and scalping-knife. Infidel scientists have been so often demolished by the volunteer champions that it would seem a work of supererogation to repeat the process. Yet this class of preachers thinks it devolves upon them to throw shells into the camp of their dead antagonists. To be always proving that the Christian religion is true begets the suspicion that the preacher does not himself feel assured of its truth. There is, however, one way of defending the truth not open to the foregoing objections. Preach it, illustrate it, and enforce it by giving the reasons upon which it is based, and the arguments by which it is sustained, without reference to antagonistic views. State your proposition without announcing beforehand the conclusions to which the proposition will conduct. Then make your proposition strong in the conviction of your hearers by perfectly fair and logical arguments (for a weak, illogical argument is worse than none) before you state the conclusion or conclusions contained in the proposition. In this way you may lead your hearers to accept the truth before they are aware that it conflicts with their preconceived opinions. But if you announce at the outset that you are going to demolish some certain errors, all in the congregation abetting such errors will have their prejudices aroused on the instant, and they will fortify themselves against your attack. A defense of the Christian religion, or any particular doctrine of the Christian system, conducted in this way is not objectionable. But third-rate preachers make themselves ridiculous by their weak and silly attacks upon Huxley, Tyndall, Darwin and Spencer. If it be necessary to notice the speculations of these scientific gentlemen, let it be done by one competent to deal with them through the medium of the press. The pulpit, I protest, is not the place for the discussion of scientific and philosophical questions, except in so far as science and philosophy may help to a better understanding of the revealed word of truth.

MADISON STATION, Mississippi.

"Christian Womanhood."

BY D. W. FOSTER, M. D.

My highly esteemed friend, Rev. W. C. Black, D. D., now of Jackson, Miss., has published a book entitled "Christian Womanhood." He also preaches a sermon on the text, "If a man die, shall he live again?" Now, if he will modify his book somewhat and add to it his sermon, then I would unhesitatingly say that every man, woman and child in the whole length and breadth of the land, on both this and the other side of the water, ought to read it by all means. One dollar brings it within the means of everybody.

The sermon ranks high among the grandest things ever preached by mortal man. And the book, with a little qualification, will amply repay for the cost and the reading of it. One modification needed is where he has written about the "employments" of woman. The Doctor seems to have overlooked some of the improprieties and inconveniences that would be inseparably connected with certain avocations were she to venture into them. For instance, if a girl should be allured by visions of fame or fortune into the profession of medicine (which he claims to be her legitimate and appropriate sphere), she would inevitably encounter appalling, if not ruinous, obstacles which she (nor the Doctor it seems) had ever conceived of. Nobody will deny that the female sex possesses the mental capacity to acquire a knowledge of "the healing art." But to become expert enough in it to practice it safely and successfully requires long years of close application to hard study—not so fascinating as that of flowers, either. First, the girl should decide upon that avocation, if at all, early enough in life to enter a female college and go through a thorough course of study; there to prepare her for the curriculum of three years in the medical college—say, she will have to study, first, five years in a female college, and then three in a male; and so quite a sum of money, as well as time and study, will be required. I can see how the nice, innocent and unsuspecting girl may be well and *safely* provided for and preserved *unharmed* while at school with only other girls; but, like a man who shuts his eyes when he takes a leap into a dark abyss, I beg leave to close my eyes upon her fate when she enters the medical college where there are, and likely always will be, ninety-nine or more males to one female attending the lectures, dissections, hospitals, etc. And who would like to have *his daughter* thus mixed up with a promiscuous crowd of young men in the lecture-rooms, where all subjects are treated of during the day? And then mixed up with the same young men until a late hour of the night among the dead subjects in the dissecting-rooms, studying the various parts and organs of the human body of both sexes! or packed alongside the boys in the amphitheater witnessing all sorts of operations on all parts of the human body of both sexes! or crowding along with boys through large hospitals filled with all sorts of diseases in both sexes in all stages and conditions!—all these things she must endure to learn how to practice "the healing art." If she should boldly venture to go through the shocking and dangerous ordeal (for a girl, at least), is there any probability that she would ever escape the temptations and come out as pure as she entered the lists? She might see and learn a great deal (too much) of the anatomy and physiology of the different parts and organs of human kind, and the pathology of diseases and the therapeutics of treatment; but it is greatly to be feared that she would also learn more of human depravity than she would be able to combat and overcome successfully. But suppose that, by means of bars and bolts, spies and surveillance, the two sexes could be kept *separate* or *properly restrained* during the three years in a mixed medical college in a large city (where such schools have to be located to have plenty of live patients to illustrate the multifarious diseases and their treatments, and plenty of dead subjects to demonstrate anatomy and pathology), and the girl should (by bare possibility) come out unscathed, unblemished and "unspotted from the world" (with which she had been so long thrown in such rude and trying contact), with her diploma stating that she is fully qualified to practice medicine, surgery and obstetrics in all their various departments and branches; then what? She by this time is (say) twenty-two or twenty-three years of age; and what does God and nature intend she should do now? Marry some good man, of course, and raise up a houseful of children, which she should "train up in the nurture and admonition of the Lord;" and will that not be a noble and useful life?—a happy wife and mother, raising up and training a houseful of children (that's the way God intends it to be) to go forth in the world and be good and useful men and women—one son a President of the United States, and others governors and judges and lawyers and doctors and preachers and teachers and farmers and mechanics, etc., while the girls become the wives of these honorable men. Ought not that to be glory and honor enough to satisfy the ambition of any reasonable woman?

PLAISANCE, Louisiana.

Letter from Japan.

BY REV. J. W. LAMBUTH.

MR. EDITOR: I did intend writing long before this, but I was absent some two weeks in December on a part of my work, 270 miles from Kobe, and did not return here until the day before Christmas; and then I had two quarterly meetings to attend and one mission meeting, besides my regular work of preaching and visiting. I can not complain of not having enough to do, for my hands are full. During the month of December I visited Najima, one point in my work, which takes me one day and two nights to reach by steamer. I was with those good people nearly two weeks, meeting with them twice a day, teaching them the words of Jesus, and encouraging them to trust in him. Truly the Lord is with them, and filling their hearts with joy and gladness. I felt it was good to be with them, to rejoice with them, and to praise God together. While there I baptized fourteen persons, and left twenty-five on probation. During my visit to Najima I witnessed the conversion of an entire family. The grandmother of the family was among the number baptized, and had been on probation some months. She was eighty-four years of age, was very happy, and, I believe, truly converted. It was her son, sixty years of age, and his wife, who were converted during my visit there. The grandmother had thrown away all her idols, and everything she had used in the worship of her ancestors, and she had pleaded with her son to give up his *sake* (wine) and become a Christian. At last he yielded, threw away all his wine cups, and determined to be a Christian. They all kneeled and prayed together, and the mother pleading for her son in prayer until he felt the peace of God in his heart, which made him happy. He could not understand it at first, and the grandmother sent his wife to the hotel, asking me to come and see them. I went, and found them all rejoicing and happy in the love of God. We praised God together, while many others came in and united with us in praise and thanksgiving to God. They expect to be baptized on my next visit. Nothing is too hard for the Lord! He can convert the hardest heart.

I had an invitation to go to another place, twenty miles from Najima, to baptize some six or seven others; but I had no opportunity to get there just then. I expect to go there on my next visit. One young man from there came with me to Kobe, and was baptized, with six others, on January 6, in our new church.

While in Najima, Prince Date sent me about two bushels of excellent oranges. He was one hundred years old on January 1; does not use glasses, and reads well. He is reading the Bible, and I have sent him some commentaries on the Gospel of Matthew in Japanese.

I have baptized twenty-one adults during the quarter, and three children, and have thirty in my district on probation. Truly the Lord is good to us, and we bless his holy name.

I have just had another invitation from a young man converted in Honolulu, to go and preach to his people, about one hundred miles from Kobe, in the interior. He offers to buy a house for any missionary who will go there and preach the gospel to his people. I expect to visit them in a few days. Pray for us. I will write again soon.

KOBE, JAPAN, Jan. 11, 1889.

Letter from Los Angeles Conference.

BY REV. Q. A. OATS.

A number of my brethren of the North Mississippi Conference said to me when we separated at the close of the session: "Bro. Oats, write and tell us about California, and how you are getting along!" and you, Mr. Editor, said: "Bro. Oats, write us something for the ADVOCATE." I thought best not to be in a hurry to comply, and have waited to see how things would seem after a better acquaintance. I am now possessed of some facts that may interest your readers, which I may safely state, subject, however, to revision and correction in case I find it necessary to change my mind in the future. We spent the last Sabbath of the old year in Wesson, Miss., saying "good-bye" to relatives, and visiting the grave of my wife's mother, whose resting-place till resurrection morn is in the cemetery there.

We took the train for New Orleans at three A. M., Monday, reaching there just three hours before time for the train leaving on the Southern Pacific. Having been invited by Bro. Grant, we went immediately to his residence, where my family were kindly entertained by his good wife, while, with his assistance, I looked after matters preparatory to our trip. But for Bro. Grant's help, stranger as I was, I would not have been able to get the train that day.

Our trip was continuous and uneventful from the "Queen City" to this place, which we reached on Friday. As I knew none of the names of my members here, I could give them no notice of my coming; hence they could make no preparation to receive us. Leaving my wife and little ones in the depot, I sallied forth in search of my church and people. I soon succeeded in finding them, and a good brother took his carriage to the depot for us, and conveyed us to his residence, where we were kindly cared for till matters could be arranged for us to move into the parsonage, which we did the next day. Very soon news went forth that the new preacher had come, and a number of our members called to see and get acquainted with us, and in a few hours we almost forgot that we were over two thousand miles from our old friends and loved ones, and felt that we were at home.

This is truly a delightful country, and may, indeed, be termed the Italy of America, with its grand scenery and salubrious clime. Coming, as we had, from the leafless, flowerless December of Mississippi to this land of perpetual spring, with its profusion of the richest and rarest fruits and flowers, and grand scenery, we almost felt as if we had entered an enchanted world. After crossing the Rockies we found flowers and fruits of the most delicate nature growing everywhere, with their foliage, buds, blooms, and fruits, just as though it were May. Everywhere the country is improved, and in a high state of cultivation.

Santa Ana is a beautiful little city, thirty-four miles from Los Angeles, near the Santa Ana river, from which it takes its name, and ten miles from the Pacific coast. The city proper has only about 5,000 inhabitants, but it is surrounded by a number of towns of importance, all connected by street-car lines. The population is of the better class of people from the Eastern States, who have come here in the last few years. They are a religious and church-going people. We have representatives of nearly all the churches, and every sort of religion this country affords. We have the Northern and Southern Methodists, three different branches of Presbyterians, Campbellites, Baptists, Congregationalists, Episcopalians, Roman Catholics, a Holiness Church, Adventists, and an encampment of the Salvation Army—all having regular services. The Southern Methodist Church is a neat building, small as compared with churches in the East, but the largest, except one, in the place, and much the prettiest and best furnished. It is well located on one corner of the public square, and near the center of the town. The parsonage is a neat cottage-building of six rooms, all very well furnished, situated on the same lot with the church. The whole is valued at $10,000.

A few nights after we moved into the parsonage our people, young and old, burst in upon us, unheralded, and gave us a genuine "pounding," leaving in the pantry and store-room such things as will make glad the hearts of the inhabitants of the parsonage, and make them smile many days to come.

Our church has about 175 members. The standard of spiritual religion will compare well with any congregation I have ever known. The church is very well organized, and seems alive along all the lines of church work. The membership is made up mainly of Southern people and people who have Southern sympathies. The Methodist Episcopal Church is, numerically, stronger than our church. Our church was the first on the ground, and for some years was the only church here. Our brethren from the North have grown more rapidly by reason of the greater influx of people from the North and Northwest than from the South. From the information I have this is the case on all this coast, and will probably continue, by reason of the fact that Southern people are learning more and more to love and appreciate their glorious Southland, and will stay at home. In the South they have the favorable climate, every variety of soil, unbounded mineral wealth, and resources for enterprises unexcelled in all the world. Here, as in the North and Northwest, lands are held at an enormous price. They sell here anywhere from $200 to $1,000 per acre, while the best farm lands through the South can be procured for $10 and $20 per acre. If resources for wealth are what our people in the South want, they had better stay at home. This is not said in depreciation of this section, for I am fully persuaded that it is one of the grandest places God has ever provided for the habitation of man. The soil is unequaled for fertility, but it will not compare with the South when all its varied resources are considered. This is, beyond all doubt, the place for people in quest of health. Come over, Mr. Editor, and try it. Possibly it will beat Sour Lake, and then you could find so much here to write about.

SANTA ANA, California.

ELECTRIC MOTORS.—*The Manufacturer and Builder* declares that there are at present no less than ten thousand electric motors in use throughout the United States. The uses to which these are put are extremely varied; they embrace the running of sewing machines, printing presses and ventilating fans; operating dental instruments, driving street-cars, coal and ore haulage in mines, pumping water, washing bottles, and in machine-shops, shoe factories, book-binderies, knitting-works, etc., for miscellaneous uses, they are becoming quite common.

Wit loses its respect with the good when seen in company with malice; and to smile at the jest which plants a thorn in another's breast, is to become a principal in the mischief.—*Sheridan.*

Christian Advocate.

THURSDAY, FEBRUARY 14, 1889.

THE SURPRISE.

BY EDITH THOMAS.

Joy met Sorrow in a place
Where the branches interlace.
Very secret, still and sweet,
Safe from all prohaning feet.
"Why art here?" Joy, startled, cried;
"Why art here?" gravely Sorrow sighed.

"I came here to weep," said Joy.
"Tears are never my employ."
Murmured Sorrow, "Yet I see
Tears as grateful were to thee.
Come, young sister, and be taught
How to ease thy heart o'erfraught."

Joy sat down at Sorrow's feet,
And was taught a lesson sweet.
Pain would he make kind return;
Sorrow, art too old to learn?
Nay. Then fairy, yet awhile,
Till I've taught thee how to smile!"

Since that hour the two have been
Bound as by mysterious kin;
Since that hour they so exchange
Tears and smiles, 'tis nothing strange
If sometimes a puzzled heart
Scarce can tell the twain apart.

—*Boston Transcript.*

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Sunday-School Lesson.—Feb. 24.

The Great Teacher and the Twelve.

Mark vi, 1-13.

GOLDEN TEXT.—*And they went out, and preached that men should repent.*—Mark vi. 12.

TIME.—A. D. 28.

PLACE.—First in Nazareth, and then in other parts of Galilee.

PARALLEL PASSAGES.—With verses 1-6, Matt. xiii, 54-58; with verses 7-13, Matt. x, 1-42; Luke ix, 1-6.

1. He went out from thence Not, *from the house of Jairus*, by the expression, his own country, in the corresponding clause.

2. The Sabbath day...to teach in the synagogue—On the Sabbath day he joined the crowd of village worshipers, and made his way to the synagogue, where for nearly twenty years he had been a constant attendant. Everything must have been perfectly familiar to him: the emblem over the entrance, the holy lamp, the ark with the sacred rolls, the reader's desk, or preacher's chair. What his thoughts were none can tell, but we may be sure that when the ruler asked him to read the appointed lessons, and address the congregation, his heart must have studied with even more than wonted desire to tell the glad tidings that he had to bring. *Many hearing him*—Or, "the many," that is, the greater part of those present. *Were astonished*—Still the effect of our Savior's preaching to the Jews we find to be amazement and astonishment, but no faith. Men may be affected by the Word that are not converted by it. *From whence hath this man these things*—That is, although they heard such things from him, and saw such mighty works done by him, as they could not but think required a divine influence and power, yet because by their reason they could not comprehend how one who had almost thirty years lived as a mechanic among them should come by any such acquaintance with, or extraordinary influence from, God, their passion quickly went over. *What wisdom is this*—They admitted the existence of great intellectual and rhetorical superiority: but they stood in doubt in reference to the origin of such superiority; was it from above or from beneath? *Such mighty works*—As the evangelist notes, in verse five, that no mighty work had been done in Nazareth, these must refer to what had been reported then as done in Capernaum and elsewhere.

3. Is not this the carpenter—In St. Matthew the question appears in this form: "Is not this the carpenter's son?" It is, of course, in the nature of things probable that he, as being "subject to his parents" (Luke ii, 51), both helped in the workshop during Joseph's life, and assisted the "brethren" to carry on the work after his death. If Christianity shows our Savior as a carpenter, and his apostles as fishermen, how ought they to be ashamed of their mean pride who scorn the useful avocations of the laborer! Well would it be for society if there were less of extravagance and effeminate pride, and if Christians would adopt the maxim of the ancient Jews, that every man, however high his rank or intellectual his profession, should learn the mastery of some manual trade. *Son of Mary*. Though neither of the evangelists speak of Joseph's death, yet it may be plainly inferred that Christ was now called "the Son of Mary" because of her being a widow. *Brother of James*, etc.—The fair interpretation of this passage is, that these were the sons and daughters of Joseph and Mary. The people in the neighborhood thought so, and spoke of them as such. Upon the whole, we think it is a clear case that the brethren of our Lord, so called, were not cousins, but literal, holy brothers. The idea, therefore, that Mary was at once a wife and a nun, is an ecclesiastical tradition unsupported by Scripture, and is the offspring of the false notion of the superior sanctity of celibacy. *They were offended at him* The Revised Version has it, offended in him. They could not reconcile the new wisdom and the claim which the teaching implied with the obscurity and commonness of the earlier life, and so they did not believe.

4. A prophet is not without honor—This seems to be a proverbial expression. He advances it as a *general* truth. There *might be* some exceptions to it, but *he* was not an exception. Everywhere else he had been more honored than at home. There they knew his family. They had seen his humble life. They had been his companions. They were envious of his wisdom, and too proud to be taught by him.

5. No mighty work—It would be a waste of power to perform miracles that would be disregarded and condemned by anticipation; besides, it is probable that they abstained from affording him any opportunity for performing miracles of power and mercy such as alone lay within the bounds of our Lord's mission. *Save that he laid his hands* etc.—Jesus wrought miracles, even in this circle, according to the slender measure of faith there was. Thus he distinguishes from these lower miraculous works the great manifestations of his wonder-working power; these latter could have and should have no demonstration under such circumstances.

6. He marvelled—These verses contain two remarkable instances, in a short space, of the manner in which the feelings and circumstances of men are ascribed to God in the Scriptures. It is said of him, who is almighty, that he *could* do there no mighty work." It is said of him, to whom all things were known, that he marvelled because of their unbelief. To reconcile omniscience with surprise is no part of our privilege or duty. All such seeming contradictions are parts of the great mystery of godliness. God manifest in the flesh, the union of humanity and deity in one theanthropic person. *He went round about the villages*—But, though he left Nazareth never to return, he remained in the neighborhood for a time, preaching in the villages of the great plain of Esdraelon, far and near. The whole theater of his activity, however, in this circuit, as in previous ones, was limited beyond ordinary conception. From north to south, between Chorazin, above Capernaum and Bezreeh in the great plain, was only a distance of ten hours, and from east to west, from Chorazin to Cana, or Nazareth, only six or seven. His whole life was spent in a space represented by one or two English counties, but the seed sown on this speck of ground is yet to cover the earth!

7. He called unto him the twelve—The time had now come when Jesus could make some use of the twelve whom he had set apart as apostles. Hitherto they had been with him exclusively as learners, but as those who were learning that they might be able to teach. They had been privileged beyond the generality of disciples that they might be fitted for apostleship. *And began to send them forth*—St. Mark alone records this. They were sent forth probably in different directions on a tentative mission, to make trial of their powers and fit them for a more extended mission afterward. *Two and two*—That they might help and encourage one another, and take counsel together. It would have been well for the church in all ages if the principle laid down at the outset could have been generally maintained. There is, perhaps, no sphere in which companionship is more desirable. To be called upon to witness sin and misery in their worst forms, to see the disease spreading, and eating the life of the people, and to find one's self powerless to check it through distrust and unbelief, brings with it a depression of spirits unknown in its intensity in any other field of labor. If, as so often happens, the laborer has none to take counsel with, none to cheer and sympathize with him, it becomes almost unbearable. *He gave them power over unclean spirits*—"He gave them power and authority;" in other words, he both qualified and authorized them. There is something greater than preaching—it is to make preachers; there is something greater than performing miracles—this is to impart the power to perform them. It is this new stage which the work of Jesus now reaches. He labors to raise his apostles up to his own level. It is an instance of divine power to which no other prophet, true or false, ever pretended. In this, as in many other respects, he stands unrivaled and alone.

8. That they should take nothing Our Lord's next care was to make the mission in a sense self-supporting. "The workman was worthy of his meat;" and if they went forth in simple dependence upon their Master, he would put it into men's hearts to supply their wants. They were to lay aside everything that would impede their progress in the way of baggage, every provision for the luxuries and conveniences of travel, and their "bread should be given to them, and their water be sure," and therewith they must be content. *Save a staff*—Matthew x, 10, says, "nor yet staves," or "staff," as the margin and R. V. read. They were not to seek or procure a "staff" for their journey, for the meaning there depends on "provide," in verse 9. If one has a staff, let him take it, but let him not provide one specially. This explanation is strictly grammatical, and removes any apparent contradiction in the narratives. *No scrip—no bread—no money*—The scrip of the Galilean peasants was of leather, "the skins of kids stripped off whole, and tanned by a very simple process," used especially to carry their food on a journey, and slung over their shoulders. The word "money" signifies a piece of brass or bronze worth about a farthing, but is probably used here for any kind of money. There was no departure from the simple manners of the country in this. At this day the farmer sets out on excursions quite as extensive without a para in his purse, and a modern moslem prophet of Tarshisha thus sends forth his apostles over this identical region. No traveler in the East would hesitate to throw himself on the hospitality of any village. *In their purse*—Literally, *into the girdle*, the construction implying previous insertion, and the whole phrase a custom still prevailing in the East, of using the belt, which keeps the flowing dress together, as a purse or pocket.

9. Be shod with sandals—That is, they were to take no other shoes with them for traveling "than their ordinary sandals of palm bark." So now the Galilean peasants wear a course shoe, answering to the sandal of the ancients, but never take two pair with them. *And not put on two coats*—Go in your ordinary habits, making no provision for yourselves, as travelers who think they may need something before their return. Such was the character and the commission which Messiah gave to the twelve apostles, whom he sent forth to preach the glad tidings of his kingdom; and when he afterward preferred other servants to the same high office, he gave them their instructions in nearly the same terms. He never afterward repeated these instructions. He never afterward added to them.

10. In what place soever ye enter into an house They were not to spend their days in merely social visits, nor to lose time in ceremonious greetings. Besides, by remaining at one place during their stay in a neighborhood, they would be the more readily found by those who wished to converse with them concerning the kingdom.

11. Shake off the dust under your feet—The action must be regarded as symbolical of a complete cessation of all fellowship and a renunciation of all further responsibility. *More tolerable for Sodom and Gomorrah*—The cities that stood out in the history of the world, as most conspicuous for their infamy, were yet less guilty (as sinning less against light and knowledge) than those who rejected the messengers of the King. Yet further, before their departure our Lord quickened their sense of responsibility by reminding them of the terrible consequences awaiting any who should reject the message with which they were burdened. Sodom and Gomorrah had perished in one of the most signal of God's punishments, but no messenger had been sent direct from him to warn them of the consequences of their awful sin. They, on the other hand, were going with credentials such as no embassador had ever borne, and the guilt of impenitence would be proportioned to the force with which the truth was revealed. *Day of judgment*—That is, of final judgment. It must be noticed that this denunciatory part, as also the command to shake off the dust, applies *only to the people of Israel*, who had been long prepared for the message of the gospel by the law and the prophets, and recently more particularly by John the Baptist, and in this sense it may still apply to the rejection of the gospel by professing Christians; but as it was not then applicable to the Gentiles, so neither now can it be to the heathen who know not God.

12. That men should repent—They not only preach the doctrine of repentance among other articles of doctrine, but their whole preaching had for its end the producing of penitence and change of mind. The work of the apostles appears from this to have been a continuation of that of the Baptist.

Bro. Methvin's Parsonage.

I thank God that the hearts of his people were open to this call for help in behalf of one of the noblest and meekest of his servants—in behalf of a mission that should move all, even the "slow of heart," who love the Lord Jesus. The house is secure; the mission to the "wild tribes" at Anadarko is saved. Towards the last donations special for Bro. Methvin came in so generously that he will be able to build such a house—wisely planned, with one large room for teaching—as will establish his mission on a sure footing, and prepare him for all emergencies for some time to come. He is now well prepared to receive the two young men, as helpers, he has begged for, offering them a home in his house. May God call them to go! God has rewarded Bro. Methvin for his noble, self-sacrificing determination not to leave that "perishing people;" not to leave a dying *heathen*—people pleading like paupers at our door for the Bread of Life; for, however brave and resolute his will to remain, death or disease would have driven him from his post had not the God in whom he trusted sent his Spirit abroad in the church and moved the hearts of his people to bring up their offerings to build that house unto the Lord. And when did our God fail one who trusted him in truth?

In another place, among the "wild tribes" at Pawhusky, in the Osage Nation—"blanket Indians," and perfect heathen—there is a delicate woman working alone, lifting up holy hands in prayer to God for help to save them. I am lost in wonder at the utterly self-forgetting zeal, the amazing powers of endurance shown by that brave, trusting woman in her great love for those dying souls. She has labored among them nobly for two years. Yet she writes me her efforts are paralyzed, her labor in vain, because there a *woman* can not work effectively alone. She can accomplish nothing without the presence and co-operation of a minister. Last year a preacher was sent, and she appealed to our Parsonage Building Society for aid, saying: "*It is impossible for a preacher to live here without a parsonage.*" To my deep regret we had not the means to give it. *This year no preacher was sent.* Now, the question is, "Shall that mission started at Pawhusky be given up for the *lack* of such a house as *established* Bro. Methvin's?" It all turns upon that one point. For the *lack of a parsonage* the mission to the Osages must be *abandoned* and a *heathen* people be left to perish in the midst of a Christian nation. But I prophesy the trust of our noble pioneer missionary there, clinging so tenaciously to the last hope of rescuing the perishing, will not be in vain; her labor of love, her prayers will prevail; that parsonage also, so necessary to save the mission to the Osages, will be built and be used by a preacher whose zeal will give her the co-operation she must have or, however reluctantly, abandon the field, leaving a failure scored to the account of our church. I have given the information; the rest I leave to the Holy Spirit.

The eyes of our people are opening to the importance, the absolute necessity for parsonages in many places to save the church from retreat. The fact that the fund for Bro. Methvin's parsonage was made up principally of small sums, coming from all parts of the church, shows the interest widespread. A list of receipts was published in *The Christian Advocate*, January 26. I was especially encouraged and gratified that so many pastors laid the matter before their congregations and called for collections. These brethren not only added to the fund by the sums sent, but extended the interest in our work; and many of them, I am glad to say, have since organized auxiliaries to our society. Some sent self-denial offerings, saying: "Actual suffering as an itinerant has taught me to feel for Bro. Methvin." God knows all those words cover, and he appreciates the gifts. Brethren, it was your love for our Lord that prompted you to remember his brother laboring among a barbarous people with no Christian sympathy to cheer him. In the Master's name I thank you. The praiseworthy efforts made by several societies to secure for us large and most acceptable donations were highly appreciated, and the Christian love shown by them greatly admired. Most sincerely I thank *all* my brothers and sisters for the kind words of encouragement that came with their offerings to refresh my sinking heart; for, though I hoped and trusted the work would finally be done, I feared the donations which came in slowly at first would be too long delayed that my brother, my Lord's brother, might suffer beyond his *physical* strength. As it is, it is now mid-winter, and the house is not yet finished. Oh, my brothers, oh, my sisters, can you not see how in this matter the "Lord's business requireth haste"! Could you but read the applications that come before our Board, and hear all that, by virtue of my office and through investigation, comes to my ears in regard to the unknown heroes bearing the standard of our church in the hard places, you would not fail to see Bro. Methvin's case is but *one among many*, and realize, if never before, the absolute necessity for a general organization to raise and have *ready* a fund to meet the needs of the church in this direction.

Another instance, proving that in our dearly beloved Methodism there still lives that heroic zeal that has made its existence a marked epoch in the history of God's church, is given by Dr. M. H. Wells, formerly of Texas, now at Walnut Street, Louisville. He tells of a good brother in West Texas, an intelligent, effective preacher, who determined to remain where sent (this some will not do, and the church loses ground); but, unable to secure a house, was compelled to dig a hole in the side of the mountain for shelter. There, with wife and children, he lived one year. He became, as one might expect, a victim of rheumatism, and is now ineffective and almost helpless. It was noble in the man who so suffered for his Lord; and he will receive the martyr's crown in glory. But, on *our* part, is it not a reckless waste of human life if we allow it? Is it not *blood-guiltiness* to send these men to the front of the battle, and to leave them to their fate? Their prayers have gone up to God, and he has put it in the hearts of the women to bring relief not to them only, but to the *cause* for which they were willing to suffer; for our church *must go forward* and do its part. Help us to organize, for organization is power and necessary to permanent success in this all-important matter. Send to your Conference secretary of the Woman's Department of Church Extension, if you know her address—to me if you do not—for our constitution, leaflets, etc., which show the full meaning of our plan for the extension of the *spiritual* church of God.

LUCINDA B. HELM,
Gen. Sec. W. Dept. Ch. Ex.
1500 3rd Avenue, Louisville, Kentucky.

P. S.—The editor of NEW ORLEANS ADVOCATE deserves special thanks for the large offering forwarded to us, and for encouragement kindly given and highly appreciated.

L. B. H.

A Presiding Elder Pounded.

MR. EDITOR: I have seen in the ADVOCATE accounts of many preachers in charge being pounded; but not a word about presiding elders' poundings. Now, your readers may think that presiding elders are never pounded. If so, they are very much mistaken, for I can testify that they, at least, receive occasional poundings. I will report to you one I have received since Conference: First stroke, by letter—"Bro. Stirling, the preacher you sent us don't suit at all. Could you not change him to some other work in your district, and give us another man?" I replied: "My dear brother, I made the best representation to the Bishops and his council of your circuit that I could; but I will see what can be done for your relief." Second stroke, by letter: "Bro. Stirling, why have you treated us so? You have taken away our eleven A. M. service and given us three o'clock preaching. We can't be silent when we are thus robbed of our rights." "Brethren, I did the best for you I could." Third stroke: "Bro. Stirling, why did you take our preacher away? We all wanted him back." I said: "Sister, I did the best I could." The fact is, the preacher asked to be removed; said it would be an affliction to be returned. Fourth stroke: "Bro. Stirling, why did you send Bro. X back to us? We wanted a change." "My brother, why did you not tell me this before Conference?" "Well, I thought I would do so, but I forgot it when I saw you, and, besides, I thought that some of the brethren would tell you not to send Bro. X back to us." One brother did say, "Send X away;" but several others said, "Return him." Some said: "He is the most faithful man and best preacher we have ever had." Fifth stroke: "Bro. Stirling, why did you change our day from the second to the third Sunday? We are not pleased with the change. We have had the second Sunday fifteen years, and we don't want to change to the third." Sixth stroke: "Bro. Stirling, I wish I knew who it was that asked you to send our preacher away." I replied: "It was quite a number of the brethren; but, of course, I ought not to say who." "Well, I wish they had let it alone." "Well, brother, I want to ask you if you did not expect a change." "Yes, I believe it was generally expected." "Well, not a single member said to me, 'We want our preacher returned.'" "Well, we would have been pleased, I suppose, if we had got the man we expected." I said, "The man that was asked for I could not get." Seventh stroke: "Bro. Stirling, why is it that you put our Quarterly Conference in the middle of the week. I don't call that a Quarterly Conference at all." My brother, unless you devise some plan by which twenty more Sundays can be crowded into the year, I will be compelled to hold Quarterly Conferences in the middle of the week, unless the size of this district can be diminished.

Now, Mr. Editor, it is plain this task is too hard for me. I am insufficient for these things, and I said to myself some time since: "If the Bishop at the next Conference will give me a small circuit, I will not complain, unless he sends me to some circuit that expected Black, Carter, Andrews or Carradine. The disappointment, then, would be too sharp." Some years ago I was a presiding elder, and a very prominent and influential steward in a $250 circuit said to me, *earnestly*: "Bro. Stirling, we want a stronger man next year. Bros. Galloway or Black, I think, would suit us. Now, do the very best you can for us." Well, after all, it is not strange that every circuit and station should desire and seek for the best preacher, nor that they should be disappointed a little when they don't get the man they wanted. And should a presiding elder complain of his hard lot if people should complain at his course and blame him when he has done his very best? I take some comfort in the fact that things might have been much worse with me. The preachers also might have complained. One brother might have said: "Bro. Stirling, why was I removed? The people all wanted me back, and I wanted to go back." Another: "Bro. Stirling, why was I sent to this little shabby circuit? I am tired of the way I am treated by the Conferences." Another: "Why was I returned to this work? Could you not get a better work for me?" Another: "Bro. Stirling, why is a man of my [illegible] treated so? I have always been faithful to duty. I toiled [illegible] hard circuits, as large as some districts are now, before some of these young brothers were born, and now they fill the fat places and I am cast out on the [illegible] edges. Is there no gratitude in our church?"

This is a small sketch of my pounding. Oh, that I were an editor!—to sit quietly in my office, read the news, clip extracts, write elegant editorials, receive presents of fine overcoats, silk hats, and never have anybody to complain at me and blame me! How happy you must be!

TOM STIRLING.

(If that is all the "pounding" which a presiding elder gets these days, we will swap the "editorial tripod" for the "presiding elder's saddle," and give all the "beaver coats" and "silk hats" to boot.—EDITOR.)

From the Work.

COFFEEVILLE, MISS.

MR. EDITOR: I have just returned from Paragould, Ark., where we have been engaged in a revival meeting. Sixty persons, or more, reported themselves converted, and forty seven names were added to our church roll. These, too, of the first circles of Paragould society. The meeting was continued three weeks; hundreds were in attendance; Christians of all churches took part, and the work was great every way. Bro. Smith, P. E., of the Jonesboro district was with us, and did good work.

Paragould is a beautiful town of about two thousand inhabitants. The buildings are all new and neat, most of them having been built within the last five years. The people are refined and social, making it in every way a desirable place, except that it is cursed with saloons. This will not be so long, however.

Leaving this place, we ran down to Jonesboro—distance twenty miles—where a little more than a year ago our church was blessed with a great revival. In both these places Methodism is at the front. This is strikingly so at Paragould. Rev. J. A. Ritter is in charge here, and is in great favor with his people. At Jonesboro they have our Rev. D. Mathews, formerly of the North Mississippi Conference. He is doing a fine work there. Our church there has a beautiful house of worship, and an elegant new parsonage. So in this respect, at least, Bro. Mathews is in clover; but this is not all: he serves a worthy and appreciative people. We spent three days very pleasantly with him and his people on our return. Much more might be said about this trip, but I forbear. I have already written much more than I intended when I sat down.

Allow me to add one word as to the kindness shown us by the good people of Coffeeville, where we live. During my absence my family was well "pounded" with a great many nice things, notwithstanding we had no claims on them whatever. This, too, after they had already treated our good pastor, Bro. H. B. Scruggs, in the same way. So you see the good Lord does not neglect us in the general distribution. May these people be blessed according to their good deeds! But no more. May the Lord bless you and the dear ADVOCATE!

Yours fraternally,

E. G. KILGORE.

He was having his fortune told. "I see," said the medium, contracting her eyebrows, and turning her toes in, "I see the name of John." "Yes," said the sitter, indicating that he had heard the name before. "The name seems to have given you a great deal of trouble." "It has." "This John is an intimate friend." "That's so," he said, wonderingly. "And often leads you to do things you are sorry for." "True, every word." "His influence over you is bad." "Right again." "But you will soon have a serious quarrel, when you will become estranged." "I'm glad of that. Now spell out his whole name." The "meejum" opened one eye and studied the face of the sitter. Then she wrote some cabalistic words, and handed it to him in exchange for her fee. "Do not read it until you are at home," she said, solemnly. "It is your friend's whole name." When he reached home he held the gas and gravely examined the paper. There he read in picket-fence characters the name of his "friend," "Demi-John!" —*Detroit Free Press.*

Missionary.

The World's Progress in Missions.

We can hardly call the attention of our readers too frequently to the intense activity which prevails in the various fields of Christian missions. We are living in a critical period of missionary effort—a time full of decisive opportunities, and of high, exciting hopes for the religious effort which grasps and utilizes them—and the Christian public should be kept in constant and intelligent sympathy with the work which is being done in furtherance of the missionary plan. A knowledge of missionary progress is essential to encouragement and increased effort. It is well to review the general advance made and the position now held by Christian missions, as a whole. More particularly, knowledge of the foreign, as distinguished from the home fields, is desirable: for it is in the foreign fields that the greatest opportunities are now offered and the most effective work done.

High missionary authorities affirm that, especially during the last twenty years, foreign fields have witnessed more converts in proportion to the effort put forth than the home fields. Christianity has been established in more than fifty islands of the Pacific. Among the most remarkable instances are the Fiji Islanders, 90,000 of whom gather regularly for Christian worship. Madagascar was almost wholly a savage nation twenty years ago, while at present its sovereign queen, with 200,000 of her subjects, are professing Christians. There are over a hundred Christian congregations on the western coast of Africa, and in Sierra Leone over 50,000 Africans profess Christ. The slave trade, and as it is in the interior, has been suppressed along two thousand miles of sea coast. In China, missions are in operation in forty walled cities and three hundred and sixty villages.

Dr. Abel Stevens, writing from Yokohama, Japan, says: "I have been inspecting the great Asiatic battlefields, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in in India, Burmah, China and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization."

In Brahminical India, the increase of native Christians is at the rate of 81 per cent. Contrary to the statistics usually given, which are very fallacious, the Christian religion, as regards the numbers of its adherents, now surpasses any other. A writer in the *Missionary Review* says: "The ordinary statistics by which Buddhists are made to outnumber Christians are totally misleading. To call all Mohammedans Christians would be much more reasonable than to consider as adherents of one religion all who call themselves Buddhists. In China, the stronghold of Buddhism, this is only one belief among many."

The most reliable returns show that Christians, and the dark races under their sway, are increasing at a much more rapid rate than outside nations, and that the churches, since 1858, do far more than keep pace with the growth of the human race. "A hundred years ago, in all the non-Christian world of 570,000,000, there were not 300 evangelical converts; now there are 3,000,000." South American missions at present offer a very difficult field for evangelistic work; but in Chili the cause is hopeful. In Turkey and Persia, missionary work is prosecuted with vigor and success. The general results recorded have been, of course, attained through methods which are now being revised and amended, and thus do not afford accurate data in forecasting the future. When we reflect upon the new ideas and the greater desire for co-operative mission work which have been infused into missionary effort since the recent Conference in London, we may well anticipate much more glorious results in the near future. Medical science, and improved railway and telegraphic communication, are now being pressed into the service with far greater speed and effect; and they will lend wings to the consecrated zeal which has renewed Christian missionary effort throughout the world. We may expect to see more progress made before the close of the present century than has been made since the century began.—*Christian Guardian.*

The Itinerant System.

At the last session of our Conference our beloved pastor was returned to us for another year, to our great joy. But the death of one of our preachers caused a readjustment of forces, and our pastor was moved, which we regretted very much, as he had greatly endeared himself to us by his godly walk among us, and by his earnest, successful work for the Master. But our new pastor came, and was cordially received and liberally *pounded;* and everything is moving nicely and smoothly along.

The day our new pastor came a brother, who belongs to a church that calls their preachers, asked, "Who is that?" One of our members replied, "That's our new preacher, Bro. A." "I thought Bro. B. was sent back," said Bro. Caller. "He was, but Dr. T. died, and so the Bishop moved Bro. B. and sent us Bro. A." "Well," said Mr. Caller, "I didn't know the Bishop could move a preacher after Conference adjourned." "Yes," replied Bro. Methodist, "the Bishop can move them when necessary." "Well," said Mr. Caller, "*we* don't have Bishops, and don't have to take preachers whom we do not want."

Now, to my certain knowledge, during the past seven years Mr. Caller's church has been without a *supply* about one-third of the time, and has not had a *pastor* in six years; and the latter part of the last *supply's* time the relation between the supply and Mr. Caller's church was very unpleasant. Mr. Caller's church has been without even a supply about four months, and is likely to remain so for some time. A church (of the same denomination as Mr. Caller's) in our town has not had *even a supply* in sixteen months, and has no prospect of having one soon. Thank God for the Methodist system!

"Junior" on Reading.

Will the editor please to give my hearty thanks to my young friend, "Junior," whoever he is, for his timely remarks on this subject in your paper of January 31. Nothing is more true and not many more important than his caricature of our ordinary pulpit reading. I suppose he intended to apply it to pulpit reading chiefly; at least, I do. Five-sixths of it, as I hear it, is absolutely ridiculous. But I do not agree so readily with my young friend as to this being "astonishing." Reading can be neither taught nor acquired after adult years are well set in, and *none of our schools or colleges ever pretend to teach correct reading.* I think this may be said with safety because, first, with some little experience with the world, I never saw or heard of such a thing; and, secondly, if such a thing had been done anywhere about, the secret would most likely get out. If anybody should hear anybody read a hymn or chapter pretty well, the news would fly, and most of us would be likely to hear of it.

Now, this is not intended for exaggeration, but for sober talking. The truth is, not one in a thousand of us ever heard any good reading, and, of course, we have no appreciation of it. Theatre men are almost the only men I know of who learn to read. And then comes up the old saying: "You read truth as though it were fiction; I read fiction as though it were truth."

Though a man who did not learn to read when young can not expect to attain to anything like good reading, it is probable that any middle-age man who will try studiously might improve greatly. But the truth is, it is seldom one tries to read. The age in which we live does not appreciate good reading. It is not insisted on—indeed, it is not expected. Mumbling satisfies a morbid public taste.

Mallit was among the best readers of Scripture I have heard. Hammet, apostate as he was, was among the best; so was Alexander Campbell. J. Cross was one of the best readers. Reading is a wonderful power and a great accomplishment.

R. ABBEY.

To-Morrow.

To-morrow! To-morrow!—what will it bring forth? How many plans are laid for the coming day? Alas! how many hopes will be blasted. How thick and dark the veil that hangs between this day and the coming dawn! To-morrow will bring a joy or grief before unknown. It will rekindle the fires of ambition or quench the flame forever. Oh! the painful uncertainty of the coming day, or if it is coming at all to many in this world. To-morrow, if it comes, will be the anniversary of some great event of life—a birth, a marriage or a death; the recurrence of the natal day, the nuptial scene, or that mournful day when the death-angel came and took away the idol of the household—my aged mother, my venerated father, my precious child, or rudely tore from love's embrace one-half of my very self—my precious wife. To-morrow will be the anniversary of some one of these to millions of our race. Thus I muse to-night upon the eve of my own natal day. To-morrow (God willing) I reach my sixty-seventh year. Fifty years ago, in October, last, I gave my heart and life to him who gave himself for me. Fifty years ago, in May, next, wife and I were married; the 26th of September, next, will be the semi-centennial of my ministerial life. Forty-six of these years I spent in the traveling ministry. Winans, Drake, Lane, Campbell, Green M. Rogers, J. G. Jones, Preston Cooper—all these were in their prime when I joined the Mississippi Conference. These and a host of others have all "passed over the river." Clinton, Pipkin, Marshall—oh how many of the loved and honored have passed away! Thank God for his mercy to me! I want to be a traveling Methodist preacher, but can not. The fault is not mine, God is my witness. But I endure, hope, pray, and while I toil every day for food and raiment, I try to do all the good I can. There is not a day that God does not answer my prayer in some way, and provides for the wants of those dependent upon me. I love the church; I am at peace in my heart with all men. If I have ever grieved or wronged any man intentionally, I can not recall it, but beg to be forgiven if I have. I have received scores and hundreds into the church, many of whom "died well," and are in heaven now. I know that "my Redeemer liveth," and if faithful yet a little while, "I shall see him as he is."

H. J. HARRIS.

A Mistaken Notion.

A very prevalent notion among church goers is the apprehension that words of deserved commendation spoken to a pastor or preacher respecting his sermons or work will unduly inflate him, render him conceited and tend in some way to his injury. Such a notion is a gratuitous assumption, and deserves castigation. Preachers are human, and very often need the sympathy and encouragement which a word fitly or timely spoken regarding their sermons or work would convey to them. Because such words are not spoken many a pastor labors on in utter discouragement for years, and with a crushed spirit is brought at last to resign his charge, while all the time many in his congregation have choked the utterances that often welled up from their hearts in thankfulness for the good his words had done their souls and for the comfort his kindly thoughtfulness had often brought to their lives. A pastor when treated thus never knows when he pleases his people. No true pastor thirsts for praise when it is not deserved. But when it is deserved, when the hearer feels that a sermon has been to him a blessed means of grace, or when he knows it has gone home as a warning, or as a comfort to some soul, then it is his duty to hear the message to his pastor as a word of encouragement and of support to him who is often burdened with the neglect of his hearers in this respect. On such occasions take your pastor by the hand and, with a warm grasp, say to him at least, "God bless you for that sermon." Your neglecting to do so is killing your pastor.—*Treasury.*

MISCELLANEOUS.

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Half of my life I have been a sufferer from a disordered liver, and the last three years a victim of that dread disease, *consumption;* was reduced to eighty-seven pounds, a mere skeleton, helpless, pronounced beyond recovery by my physicians, and given up to die by friends. In order to gratify my loving wife, I began taking Wm. Radams' *Microbe Killer,* which is a cure for consumption, and to-day I am healthy, and able to indulge myself in preaching the gospel from the sacred desk. RUFUS FIGH,

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Rev. W. A. Mason, pastor of the Baptist Church, Crystal Springs, Miss., writes under date of July 2nd:

At your request, I will say that for about eight years I have been suffering with a sore on the back of my neck which was caused by the rubbing of a mule by my shirt collar. It gradually spread till larger than a quarter-dollar. About six weeks ago, I commenced the use of *Microbe Killer.* From the very beginning I felt an improvement, and it has gone on steadily till now; though I have been very irregular in taking the remedy. I am satisfied that directions closely followed would effect a speedy permanent cure.

W. A. MASON.

I gladly testify that, after suffering with a severe case of malarial fever, I tried Wm. Radams' *Microbe Killer,* and am now perfectly well. I strongly recommend it to suffering humanity.

JAS J. BUCKLEY,

471 Chippewa Street.

NEW ORLEANS, LA., June 17, 1888.

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NEW ORLEANS, Feb. 27, 1888.

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Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

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Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
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No. 5 Coast. 9:05 am	No. 2 Lim. Ex. 3:30 pm

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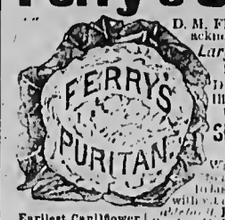

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

C. W. CARTER, D. D., Editor.

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THURSDAY, FEBRUARY 14, 1889.

Briefs.

A young brother in his second year, in a private note, says: "I am pushing the ADVOCATE into as many families as I can. I find that it helps me as well as others." Strange that older preachers have not yet found that out!

The *Capitolian Advocate*, of Baton Rouge, has given some interesting figures in regard to "literacy and illiteracy" in Louisiana. In 1880 the total number of "illiterates," white and black, was 93,000; the total in 1888 was 126,938. In the meantime there has been an increase of population that brings the percentage of illiteracy from 53.61 in 1880 to 50.80 in 1888. This shows improvement, but it is a woful thing that one-half of our adult population are classed as "illiterates." We believe, however, that more is being done now, and more success is being achieved on this line than in the years past.

As some of our readers would like to know the amount of business done in a great post-office, we present this:

The total number of pieces of mail matter handled by the New York Postoffice during the year was 808,375,808, a daily average of 2,457,969. The general office issued and paid 1,095,915 money orders, amounting to $10,230,893, and 783,872 postal notes, amounting to $1,263,378. At the sixteen branches 220,141 money orders were issued and paid, amounting to $3,250,961, and 88,511 postal notes, amounting to $174,476. The total business of the department was $87,299,158, an increase over the preceding year of $4,788,347. The receipts of the office amounted to $5,162,968, and the expenditures, including $802,017 for free delivery services, to $1,891,982, leaving a net revenue of $3,270,986.

The Pope has been examining the accounts of his income and expenditure for the year 1888. Here are some of the figures:

From St. Peter's Pence he received £300,000; from interest of capital invested abroad, £100,000; from alms and other sources, £20,000; making a total income of £500,000, to which must be added about £80,000 received during the Jubilee. The expenses of the Vatican during the year include: Alms, £12,000; sums for the propaganda, £20,000; sums for the diplomatic service, £20,000; sums for missions, £40,000; administrative expenses, £40,000; maintenance of apostolic palaces, £20,000; pay of the cardinals, £80,000; maintenance of seminaries, £90,000. The total expenditure is £339,200, which leaves a surplus of not much less than a quarter of a million sterling.

From the *Interior:*

Spurgeon tells about certain men coming under his notice "who opened their mouths like a barn door in boasting of what they would do if they were in somebody else's place." Perhaps, every person who reads this paragraph has heard similar boasting at some time. But suppose we all turn our attention from the open boasting of others, which may have offended our ears, to the silent thinking of the same stamp, of which we are repeatedly guilty. How often have we sat in judgment on some brother and his opportunities, and have flattered ourselves with thinking what we might or would do if equally privileged and blest. Meanwhile, the privileges actually in our possession were going to waste, and we forgot to be thankful for such measure of blessing as was ours. Something is the matter with our spiritual eyesight, when our own field of effort seems to us so narrow and rocky, while all the tracts over the fence are far-reaching and exceedingly fertile.

Thoughts on Preaching.

We have said that the preacher must be called of God and qualified by the Holy Spirit, and, further, that he must do deep thinking along the lines of gospel facts and truths, and then study to acquire a clear and simple style in which to present the results of his thinking. When he comes to this point, we are ready to conclude that such an one is well equipped for his work; that his armory is well stocked with weapons. Just here a question comes which has bothered us no little in the past, and one which we have submitted to several older ministers without getting a satisfactory answer. We state it in this way: There are in the pulpit to-day brainy men—men of most extensive acquirements, men of superior endowments, men whose intellectual power is evident, and whose piety can not be questioned—and yet the results of their pulpit work are few and feeble in proportion to their equipment! Why is this? The more frequent answer to this question has been about this: "The preacher's business is to preach; the results of his preaching belong to God." This answer does not answer; in fact, we have come to believe that it is an absurdity. We have come to the conclusion that when God calls a man to preach the gospel he *intends* him to be a successful winner of souls. We do not believe that God calls a man to be a failure in the most responsible position in which a man ever stood. To attribute our failure in preaching successfully to God's will contradicts the divine call to the ministry. To regard our failure with a sort of reverential submission that places it among the inscrutable providences is a reflection upon the divine sincerity in giving the call to preach. Hence we think it is high time for us to cease to lay the blame for our failures upon God, and we ought to repent of such a reproach upon the divine love.

The question is, Why does preaching on the great facts and sublime truths of the gospel *ever* fail? Given the call of God and the possession of the Holy Spirit and an open revelation, how can we account for failures in preaching? The only answer, it seems to us, is, that the facts and truths of revelation *are not known in the right way*. The Holy Spirit stands by every preacher's side, pledged by his own immutable word to make the proclamations of the truth effective in saving the souls of men; but he uses the human instrument to produce this effectiveness. Truth is always and everywhere authoritative; but this attribute of the truth is not perceived nor felt by hearers until, like a master passion, it sways the mind and heart and voice and manner of the speaker. The preacher must realize in every fiber of his spiritual and mental nature *the authority* of the truth which he preaches. His whole being must be thrilled with the awfulness of this authority, and tremble under the weight of its divine majesty and power. The man called of God to preach the gospel must get as near the center of truth as it is possible for a feeble mortal to come. This puts him in connection with God, the Author of the truth, and in sympathy with men, for whose salvation the truth has been revealed. Standing at that point, in perfect faith in the truth and its power to convict and save, the Holy Spirit makes him master of the situation by sending his own divine energy along with the Word proclaimed.

The great thing is to get to this point. Now, the preacher must come into possession of the truth in a certain way, because he wants it for definite purpose. There are different ways of knowing truth. There is nothing so important as to know *how* to know a thing. The preacher, being called of God for a definite work, must know *how* to know the facts and truths of the gospel, because his success depends upon his use of those facts and truths. If he does not know them in *the right way*, he may "discourse" *about* them, but he can not "preach" them. It is a mistake to suppose that a preacher must learn gospel facts and truths as he learns other facts and truths. If we adopt that view and learn them in that way, we may become scientific professors of theology, but we will not be *preachers* of the gospel. As far as the professor is concerned, that may be the way for him; but the proclaimer of divine truth must learn the truth after a different method. A scientific knowledge is a stately, orderly, logical sort of thing, but it is entirely unsympathetic. A botanist knows all about a flower, and is an expert in describing it, but his knowledge of it is very different from that of the gardener who nourishes and cherishes it as a loved companion. One is scientific knowledge; the other is sympathetic knowledge. One is mind knowledge; the other is heart knowledge. This last is the knowledge of God's truth that the preacher must have—a sympathetic, heart knowledge. When the preacher, by deep study of God's Word, has put the truth into his mind, he must then learn the process of passing it *out* of his mind *into* his heart, so that the truth shall become a part of his own experience. The transfer of knowledge from the mind to the heart is effected through the instrumentality of faith. When we believe the truth, in the Scripture sense of belief, that faith brings the truth into our souls in power proportioned to the intensity of our convictions. Everybody knows that there is an intimate connection between faith and speech. Paul quoted from the Psalmist, and gave the quotation a new emphasis when he said: "We believe, and, therefore, speak." An implicit, undoubting faith in the truth brings the truth into the heart; and God's love fuses it, and it flows through the whole spiritual nature, and becomes an inseparable part of the experiences of the soul. We think it is here that the Holy Spirit concentrates his tremendous power and holds it in readiness for the use of every man called of God to preach the gospel. What the ministry needs to-day is not more knowledge of the truth, for that knowledge is more general among ministers than ever. The great, pressing need of the pulpit is, *more faith in the truth*. We need a transference of the truth from the intellect to the awakened consciousness that shall make it a felt experience of the life. We need that sort of faith that will concrete our doctrines into glowing facts of the heart; that power of conviction that will bring the grand old truths of the gospel into our souls. We need that faith which absolutely knows that "the sword of the Spirit is sharper than any two-edged sword" of man's make; that faith which renders us absolutely certain that we are proclaiming God's truth; that faith in the truth which will marshal all our intellectual powers and spiritual forces, all our acquirements and endowments, and place them under the leadership of the Holy Spirit, that he may hurl them with all his infinite energy against the lines of the enemy.

What we mean, brethren, is simply this: If a preacher sees the necessity of preaching on regeneration, let him not preach the memories of an experience that is ten or twenty years old, but let him, by prayer and faith, get a fresh experience, and go before the people with the new life throbbing mightily in his soul, and the Holy Spirit will give a tongue of flame and words of power. And so of every other subject, let us get it in our hearts, and then we shall have *God's* ordination for our work.

Look on the Things of Others.

We are very apt to be selfish in our religion. Taking advantage of this tendency, Satan often succeeds in drawing us a long way from our true position. The church is apt to think too much of her condition, and thus forget the condition of the world "lying in wickedness." The *Alabama Advocate*, last week, had a short, but ringing editorial, on "Sin in Unbelievers," which we reproduce. It will bear the meditations and prayers of Methodists in Mississippi and Louisiana as well as those of Alabama.

Let us now turn our attention from the discussion of "sin in believers" to sin in unbelievers, and see if we can not find a subject upon which we can all agree.

In discussing this question, we must stick to the text, unbelievers, and not raise a quarrel over the cradle, and get off into Pelagianism. As to whether infants are born depraved or not is another question; we believe, however, that they are, for there is no other way of accounting for the thousands of unbelievers now in the world, and many of them totally indifferent to the love of the Savior and the efforts of the church to save them.

Look at the wild sea of human passion lashed into still greater fury by the demoniacal purposes of bad men—men who are far removed from the restraints of the gospel.

Look at the criminal reclining behind the bars of his prison cell with his hands crimsoned with the blood of his own offspring, while in his guilty conscience the death agonies of a murdered wife still echo.

Look at society, rotting in the very topmost branches, while attempting to render a german the highest expression of social enjoyment.

Look at the gambler as he throws his last dice, or stakes his last dollar on a game of chance.

Look at the saloon keeper, with a miserable and besotted herd of human beings around him, among whom he is the most guilty, if not the most miserable.

Look at the cities in Alabama where sin is organized, compacted and solidified; where virtue is sold in the market-places, and where moral filth reeks in the alleys without moral drainage.

My brethren of the ministry, look calmly at the work briefly mapped out before you, and then tell us if the question of sin in unbelievers does not engage your thought, tax your best energies and call for your mightiest efforts.

May the Lord honor the ministry of our church this year by holding every man steadfastly to the one work of rescuing perishing sinners.

Centenary College.

MR. EDITOR: The friends of Centenary College will be glad of a good word concerning that noble enterprise for Christian education. Just now there is a great spiritual work going on amongst the students. The movement seems to be the outgrowth of daily godly living on the part of the Christian young men in the college; not of any extraordinary efforts, or of special services by the pastor and church. I quote what one of the instructors has written to me, without ever dreaming that it would get into print. He says: "Yesterday (January 20) proved to be an ugly day—wet, muddy, and cloudy. Yet it was a day never to be forgotten. In the morning we had a good attendance at Sunday-school and service, and Bro. —— gave us a good sermon from the text, 'Where art thou?' carrying the idea of locality into character. He gave us another good sermon at night. But it is of the Young Men's Christian Association meeting that I will speak more fully. After dinner, Sunday, I read awhile, and was thinking of spending the afternoon in that way, instead of going to the Young Men's Christian Association, as it was so disagreeable out of doors. But I went, and was thankful for it. After one of the members made a talk on 'Work and Its Results,' all were called on to speak as they wished. Nearly everyone in the room said something, and nearly everyone was happy beyond expression. * * * A number of inactive members became active. I do wish you could have been with us. After the meeting Will L—— announced that there would be a prayer meeting in his room after service at night; and such a meeting I never have seen. I can not take time to tell you of it now. A large number of students were present; several were converted; a number prayed who had not before, and nearly every Christian gave some of his experience. P. B—— got up and said he could not keep out of the pulpit. * * * Sunday before last, at a similar meeting, five or six were converted. Next Sunday the meeting will be held in the other dormitory, and we look for great results."

Writing to me a week later, he says: "We had another glorious time. Two more were converted, and the attendance so increased that we will meet in the Young Men's Christian Association Hall hereafter. The work is reaching out into the town, and the great result is yet to be seen."

Who will not rejoice that the spiritual life of these young men grows apace with the intellectual training and culture; that here is a true nursery for the sons of our homes, where they shall be trained, full and strong, for the great work needed of them in Church and State? What parent will hesitate to seek such a school for his son? Let the people of our church be glad for Centenary, and come forth with liberal hands to enlarge her power for good by making her endowment complete and filling her halls with these precious young men.

A FRIEND.

The Ballot Reform.

This question is undoubtedly at the front to-day. In a government constituted like ours no subject is of more importance than the purity of the ballot, because the government is by the people through the ballot. Many plans have been proposed to secure so desirable an end, and yet none have been adopted that has brought about the object sought. At the present time what is known as the "Australian method" is engaging the thought of a good many people. A modification of this system, known as the Saxton Bill, has been introduced into the New York Legislature. That our readers may have some idea of the features of this bill, we quote from the *Voice:*

The Saxton Bill, as it now stands, is an honest attempt to purify the ballot. It proposes that the ballots used shall be printed at public expense, and shall contain the names of all the duly constituted candidates of all parties; that the voter shall prepare his ballot in secret, and deposit it without showing it to any person, under a heavy penalty. Such a law would be an indirect solution of the question of illiterate voting, since every voter must know enough to make out his own ballot, or run his own risk of making a mistake, for he can receive assistance, or have another person present only by making oath that he is unable, by reason of some *physical* disability, to mark his ballot. The law should pass, and similar laws should be enacted in other States.

The *London Times* is said to pay its correspondents in the cities of the continent salaries varying from $1,250 to $16,000 annually, this branch alone of its service costing the journal nearly $150,000 a year.

Notes.

A good brother, in our office the other day, discoursing on various matters, among other things said, that his faith in the millennium was completely upset when he got into "district stewards' meeting."

A man, recently deceased in San Diego, Cal., left $5,000 to found a university in New Hampshire. The money is to be put at interest for years, when there will be several millions available for the university scheme. What a far-reaching man that was! There is provision that the university shall be full-fledged, besides having parks, drives, fountains and other adornments. It is to be conducted on the co-education plan. What a fortunate town Derry will be 150 years from now!

Here is something for husbands to think of:

Ella Wheeler Wilcox says that if she were asked to define the meaning of successful man she would say, "a man who has made a happy home for his wife and children. No matter what he has not done in the way of achieving wealth or honors; if he has done that, he is a grand success. If he has not done that, and it is his own fault though he be the highest in the land, he is a most pitiable failure. I wonder how many men in the mad pursuit for gold, which characterizes the age, realize that there is no fortune which can be left their families so precious as the memory of a happy home."

The *Southwestern Methodist*, in a note concerning the question discussed in the Evangelical Alliance of Kansas City, "How shall we reach the masses?" goes directly to the point by saying: "What we most need is not new methods, but increased zeal and faith in working by the old methods. Christ reached the "masses;" and if we will do as he did, we will reach them too. He reached them by hunting them up and doing them good, and when we cease discussing the question and go to work, as he has shown us, we will reach all the "masses," "there are!"

Again we respectfully ask the pastors to send us short and crisp notes of what their churches are doing. We want as many such each week as we can get. We want to let the world know what the Lord is doing through the churches for the people. There is nothing that pays so well as advertising. Hear what Rev. Hugh Price Hughes, one of the foremost Wesleyan ministers in England, says:

No church in England has suffered so much as we have suffered, as a church, by our neglect to avail ourselves of the advantages of modern journalism. When shall we have as much sense about these things as they have in the Salvation Army? We have quite as much sense; but it is latent. Look at our newspapers, they are full of what the devil is doing, and what I want to see is the newspapers filled with what Jesus Christ is doing. The papers say that the churches are decaying. It is a complete delusion; only we don't take the trouble to get ourselves well advertised, as the theatres do. You must be talked about nowadays if you want to do anything. And if we can defeat the devil anywhere it is highly desirable that every Methodist, and everybody besides, should hear of it. Some Methodists appear to be suffering from what they call modesty; but I am prepared to argue as a theologian that true modesty consists in taking a front seat. (Applause.) Why this apologetic air? No man need ever be ashamed of being a Methodist. It is about the only thing, perhaps, that will be remembered to the credit of some of us when we are gone.

One has said of the preacher's work:

He has to enter into the varied wants of a thousand, all different, and all needing to be helped, not a few of them unable to think much, who must be interested if they are going to be profited: old folks with aches and loneliness who need to be comforted wisely; busy men, hardened with anxieties, who need to be strengthened: young folks with their eagerness and enthusiasm ready to be caught and claimed for the Lord Jesus Christ, if only the minister can do it; little children who can be made to feel the beauty and loveliness of the Savior; hardened sinners to be moved; Pharisees to be stormed at; penitents to be bent over and brought to the Savior—and all that in a service of an hour and a-half—much of it by means of a sermon lasting from thirty to forty minutes, and in much danger of undoing it all if it be much longer.

Reader, look into your pastor's face and see the request of his soul, "Pray for me," written in agony on his countenance.

The same writer asks this question:

How can a preacher combine the sturdy sense which hard-headed men accept, the instruction which cultured people demand, the sweet simplicity which little children love to listen to, the gracious tenderness which beams on men like the shadow of the apostle in olden time, the spiritual power which brings into living contact with the Father of spirits—and yet to keep the fires of our indignation burning and ready when need be to burst forth like a volcano slumbering beneath the terraced vineyards and the flowered slopes! Who is sufficient for these things? Certainly, no man. And yet lacking these, who can be a successful minister of the Lord Jesus Christ?

Reader, above all others, your pastor needs your most earnest prayers!

Personals.

There is a saying of Ben Franklin which we commend to *some* of our contributors. He said: "I owe my first success to a good handwriting." Let it be remembered that from that time onward Franklin was always a success. *Hoc fabula docet*, etc.

The last number of the *Methodist Times*, London, contained eight obituaries, and all printed in fifteen lines! Can't our obituary writers condense somewhat after that style? Unless in some exceptional case, why should there be more than the simple announcement of death?

The *Texas Advocate* and the *Arkansas Methodist* have broached the plan of giving "death notices" instead of "obituaries." We suppose the plan is that followed by the daily papers.

Jacob Tome, of Port Deposit, Md., who is said to be worth over $5,000,000, has decided to establish a seminary at Port Deposit for boys and girls between the ages of ten and eighteen years. Besides the usual studies, a manual training-school will be included in the discretion of the trustees, telegraphy, shorthand writing, typewriting, cooking, sewing, etc. The school will be free, and children of Port Deposit and Cecil county will be preferred above others.

Sam Jones began a meeting in Sacramento City, last Sunday, and will be in San Francisco, March 3.

If the preachers will remember that in preaching they *sometimes* get "in the brush," and that *some* of their hearers find it out, it will prepare them to appreciate the fact that an editor also *sometimes* does likewise. *Verbum sap.*

A London publisher has said that the best advertisement a book can have is, "a review by Mr. Gladstone." That shows the world's appreciation of Mr. Gladstone's literary abilities.

Dr. Barbee is calling for the outstanding bonds of the Publishing House. He says: "Every bond will be redeemed at full face value." He wants to report at the May meeting that every dollar of the old debt is paid. If you hold any of them, send them forward to Nashville and get your money.

Rev. G. W. Gordon, pastor, cleared the decks at Carrollton, Miss., Sunday, February 10. The assessments on Carrollton and Greenwood station aggregate $255—$127 50 to each place. Carrollton paid $203 65, *and more will follow*. And Greenwood will pay more than her part of the assessments.

The Minutes of the Louisiana Conference made their appearance last Monday. We are indebted to Secretary Sawyer for copies.

Postal Card Reports.

—Rev. T. B. White writes from Mansfield: "Mansfield Female College, under the leadership of Pres. A. D. McVoy, Sr., is moving out on its high plane of work—Christian education. The institution is having a healthy, vigorous growth. Corps of instructors and instructresses full and capable (all Methodists); discipline, good; many of the girls, pious and promise much good work for the church in their peculiar sphere. About twenty-five boarders and others coming. Our beloved Bro. McVoy and his excellent family are happily domiciled in the college. Our church work moving on pleasantly, hopefully. We have all the machinery; not much friction. We need that strange, subtile factor—*power—'power from on high.'* Christian education in our schools, and Christian consecration in pulpit and pew, is our ambition."

—Rev. J. E. Riddle writes from Waterproof, La.: "We are getting on reasonably well with our work in this charge. I trust this may be a gracious year with us here. May the Lord bless you and Bro. Grant abundantly in your glorious newspaper work! Many of my people read it, and say it is a most excellent church paper. Its columns and pages are so clean and pure."

—Rev. B. F. White writes from Alexandria, La.: "The Conference year opens propitiously for Alexandria charge. We have nine accessions for January; good congregations, and a growing Sabbath-school; financial outlook much improved. Our high school is growing in every *good* way. To God we look for success; to him be the praise."

—Rev. G. W. Bachman writes from Kosciusko, Miss., February 9: "During the past month I have visited West Walden, Winona, Grenada, Courtland and Water Valley pastoral charges. Preached seven sermons; talked to the Sunday-schools; sold nearly $200 worth of books, and secured a goodly number of subscriptions for the church papers. Presiding elders and pastors are in place and at work all along the line. Dr. Wheat, the new presiding elder on the Winona district, is making a fine impression. Bro. Tucker, the new preacher of Kosciusko and Durant, is giving full satisfaction. Other preachers, so far as I know, are well received, and are hopeful in their work. Bro. and Sister Tucker have the sympathy of their many friends in the illness of their baby boy. We hope that he will soon be well. Many preachers and others will hear with sorrow of the sad death of Sister Martha Flippin, a faithful and long-time member of our church at Duck Hill. Her clothes accidentally caught on fire, and she was so severely burned that she died in a few hours. This distressing event occurred January 27. 'The righteous shall be in everlasting remembrance.' May we all be ready for the summons whensoever or howsoever it may come!"

Books and Periodicals.

BOOKS.

HIS TWO WIVES. By Mary Clemmer. Ticknor Paper Series. Ticknor and Company, Boston. George F. Wharton, 5 Carondelet street, New Orleans. Price, fifty cents.

Mary Clemmer was for a number of years the "Washington correspondent" of the *Independent*, and in that position won quite a name. In His Two Wives she has shown fine powers of character drawing and great skill in description. She had good natural endowments and would, doubtless, have taken a front place among the leading writers of the day, had she concentrated her efforts upon the more permanent forms of literature.

WOMEN OF THE BIBLE. By Leigh Norval. Publishing House of the Methodist Episcopal Church, South, Sunday-school Department, Nashville, Tenn. Price, $1.

This is a book of short sketches of all the prominent female characters in the Old and New Testaments. It is written for the young people of the Sunday-schools, and the writer evidently shows a straining after simplicity of style without attaining it. A strained style is always bad. The main facts of the lives of Bible women are given, and some *doubtful* facts are also given. If the illustrations had been omitted, it would have been better, for they are simply absurd. The grammar of the author is quite faulty, and the rhetoric mixes its figures in a wonderful manner. Taking it altogether, we think the magnificent subject of this book should have been better handled even for children.

THE NUN OF KENMARE: an Autobiography. Ticknor and Company, Boston. George F. Wharton, 5 Carondelet St., New Orleans. Price, $1 50.

"The Nun of Kenmare" is the name by which Sister Mary Frances Cusack is generally known. She is an accomplished Englishwoman, who was reared in the faith of the Church of England. Through the advice of Dr. Pusey, she entered an Anglican sisterhood in London. Finally, influences led her from this to the Roman communion, and she was confirmed by Cardinal Wiseman. As a "Sister of the Poor Clares" of Ireland, her efforts in behalf of the poor and starving peasants of Ireland made her name known throughout the Emerald Isle. It was here her first troubles began with her ecclesiastical superiors—the dissensions ending for the time being by her leaving the convent and coming to America in 1880. In America even, she claims, her usefulness has been interfered with by the persecutions and tyranny of the Catholic Church. Her book claims to give an inside view of the workings of the abuse of authority in the Catholic Church. It shows that the Roman Church does not practice justice in dealing with its members, and that its Bishops can be revengeful to an extreme degree and even disobedient to the Pope. The book is a prolonged and reiterated statement of personal grievances, and, like all such personal matters, there is in it reiteration and repetition very wearisome to an ordinary reader.

PERIODICALS.

—*The Studio* is a journal devoted to the fine arts. It has illustrations of works of art and articles about art and artists, and is published by the Studio Publishing Company, New York. Price, twenty-five cents a number.

—*The Book-Buyer*, for February, opens with a portrait and sketch of Wilkie Collins; then follow Literary Topics in Boston, by Arlo Bates; English Notes, by J. Ashby-Sterry; Portrait and Sketch of Olive Schreiner, the author of the African Farm; then follows an extensive catalogue of the newest books; and then some Readings from New Books. The Literary Querist, edited by Rossiter Johnson, is a fine feature of this monthly. Book-buyers will find this a valuable periodical. Charles Scribner's Sons, New York. Price, $1.

—*Musical Herald*, for February. This is a progressive, independent and entertaining journal of music. It keeps the reader informed about music composers and their works, and its monthly chat about musical matters in general is highly entertaining even to non-musical readers. We frequently find in it admirable articles on church music. Franklin Square, Boston. Price, $1.

—*Book News*, for February. This is a monthly published by John Wanamaker, Philadelphia, for fifty cents a year. It is a publication giving early and accurate information concerning new books and articles of special interest to readers, authors and publishers. One fine part of this monthly is its publication of short reviews of new books by the best critics of the day. Every lover of literature will find this periodical as valuable as anything of its kind that has yet been produced.

—*Outing*, for February, has a second paper on American College Athletics, by R. M. Hurd; A Russian Wolf Hunt, by Tom Bolton; Third Paper on Outdoor Life of the Presidents; Andrew Jackson, by John P. Foley; A Canadian Farm in Midwinter, by W. B. Harte; Across Wyoming on Horseback, by L. P. Rolde, and other papers. To persons fond of outdoor sports this is an interesting magazine. The Outing Company, New York. Price, $3.

Literary Notes.

The great Century Dictionary, which has been in a course of preparation for seven years, is approaching completion, and it is expected that the first sections of the whole book, which is to consist, all told, of about 6,500 pages, will be issued within a few months. Probably no work of greater magnitude or importance has been put forth by an American house. The editor-in-chief, Prof. William Dwight Whitney, of Yale University, who is perhaps the highest authority in philology in both America and England, has been assisted by nearly fifty experts, college professors and others, each a recognized authority in his own specialty—the design of the dictionary being to make it complete and authoritative in every branch of literature, science and the arts. It is intended that the botanist shall find in the Century Dictionary full definitions of terms in his special line of study; that the civil engineer and the architect can turn to it for the definitions (usually with plans and pictures) of the terms in their own specialties. And so with every other pursuit or profession—law, music, medicine chemistry, anatomy, archæology, zoology, mineralogy, theology, etc. Each expert is reading the proofs of the entire work; indeed the proofs are read by more than sixty people. For seven years not fewer than a hundred persons, and sometimes more, have been working upon this dictionary. Trained readers have been searching the fields of English literature for words and uses of words and quotations. Over two thousand authors will be quoted, and it is understood that American books, and even the current literature of the magazines, have been liberally drawn upon. There will be about six thousand cuts in the text, the subjects of which have usually been chosen by the experts in charge of the special departments. They have been drawn, whenever possible, from the object itself.

G. P. Putnam's Sons announce, among their earlier publications for 1889, the first volumes of the letter-press edition of "The Writings of Washington," edited by Worthington C. Ford. The edition, uniform with the previously published sets of "Hamilton" and "Franklin," is to be completed in fourteen volumes, and will be limited to 750 sets. The same firm are issuing a second edition, revised and enlarged, of "The Best Books: A Reader's Guide to the Choice of the Best Available Books in all Departments of Literature, down to 1888," with dates of the first and latest editions, and the prices, sizes and publishers' names. The work has been revised and enlarged by the author, William Swan Sonnenschein.

Mrs. Frances Hodgson Burnett usually writes in the morning from nine until one o'clock, and spends the afternoon in recreation. If, as rarely happens, she is in a writing mood and the ideas come readily, she works through the afternoon.

"Suggestive Therapeutics," a study of the nature and uses of hypnotism, by Prof. H. Bernheim, of the University of Nancy, translated under the authority of the author by Dr. Christian A. Herter, is in preparation for early publication by the Putnams.

The eight papers by W. C. Brownell having the general title of "French Traits," which have appeared in *Scribner's Magazine* and in the *New Princeton Review*, together with two new essays on French "Democracy" and "Morality," will be published in book form by the Scribners this month.

Mrs. Oliphant lives for the greater part of the year at Windsor, though she makes frequent visits to Scotland. Mrs. Oliphant's residence in Windsor has favored the formation of friendly relations with the Queen, of whom she is a great favorite. Her majesty, indeed, has every one of Mrs. Oliphant's books read aloud to her.

Publisher's Department.

Three Reasonable Requests.

1. Let every subscriber carefully read this issue of the ADVOCATE, and then show the paper to some neighbor who does not take it, and ask him to subscribe.

2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation, and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

"Gentlemen of the jury," said an Irish barrister, "it will be for you to say whether this defendant shall be allowed to come into court with unblushing footsteps, with the cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pocket with impunity."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

"Is this a trunk line?" asked the summer girl at the railway station. "No," replied the ticket agent, "it is a branch." "Oh, I'm so sorry; for I wanted to take four trunks along with me!"

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Notice.

AID FOR NEEDY SUNDAY-SCHOOLS IN THE MISSISSIPPI CONFERENCE.

The Sunday-school Board has over $400 on hand for distribution among needy Sunday-schools within our bounds. Blank applications for aid have been mailed to the presiding elders of the several districts for distribution among those who may need them. The chairman, secretary and treasurer, who are constituted an executive committee, will exercise their best judgment in the distribution of this money. We desire to place it where it is most needed and will do the greatest good.

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The Graded Singing School, (50 cts., $4.50 per doz.) by D. F. Hodges, is a sensible, practical method, by a very sensible, practical teacher, and is fully furnished with good material for successful work.

Jehovah's Praise, ($1. or $9 per dozen) by L. O. Emerson, is a full size Church Music Book, with a large number of Anthems and Tunes for choirs, also Glees, Part-songs, and a multitude of melodious exercises for classes.

Temple Chimes, (35 cts., $3.60 dozen) by Evangelist Luther, just published, is a very superior collection of new Gospel Songs, or Hymns and Tunes.

Praise in Song, (40 cts., $4.20 doz.) by L. O. and E. T. Emerson, is a new Sunday-School and Praise book, full of uncommonly good music and hymns. A very "perfect" book for vestry singing.

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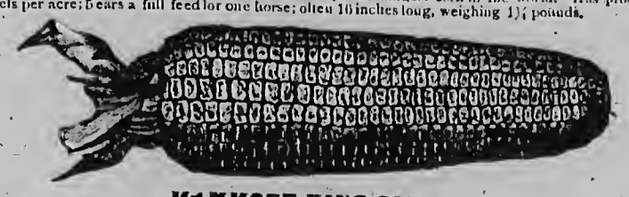

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Remember the Place:

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PEOPLE ARE REAPING A HARVEST!

Assorted Dress Goods, 10c.; Reduced from 20c. Fine Henrietta Cloth, 24c.; Reduced from 35c. All Wool Henrietta 35c.; Reduced from 60c. Fine Velveteens, 15c.; Reduced from 40c.

COMBINATION SUITS AT HALF-PRICE.

Ladies' Wraps, $4 50; Reduced from $8 00. Ladies' Wraps, $8 75; Reduced from $18 00. Finest Wraps, $14 00; Reduced from $22 00. Fine Lace Curtains, 65c; Reduced from $1 00. Handsome Lace Curtains, $1 85; Reduced from $2.

JEWELRY! JEWELRY!

1,000 Assorted Pins, 5c.; Reduced from 15 and 20c. 1,000 Gold Plate Pins, Buttons, etc., 10c; Reduced from 25c. 1,500 Gold Plate Ear-Rings, Buttons, etc., 25c.; Reduced from 50c.

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Trusses and Surgical Appliances Made to Order and Adjusted

—BY—

A. McDERMOTT,

200 - - - - ST. CHARLES STREET - - - - - 204

Bet. Julia and St. Joseph.

Our Young People.

STOP AND THINK.

BY E. K. BEXFORD.

My boy, when they ask you to drink,
Stop and think!
Just think of the danger ahead,
Of the hearts that in sorrow have bled
O'er hopes that were drowned in the bowl,
Filled with death for the body and soul!

When you hear a man asking for drink,
Stop and think!
The draught that he drinks will destroy
High hopes and ambitions, my boy,
And the man who a leader might be
Is a slave that no man's hand can free.

O this terrible demon of drink!
Stop and think!
Of the graves where its victims are laid,
Of the ruin and woe it has made,
Of the wives and the mothers who pray
For the curse to be taken away!

Yes, when you are tempted to drink,
Stop and think
Of the danger that lurks in the bowl,
The death that it brings to the soul,
The harvest of sin and of woe,
And spurn back the tempter with "No!"

—*Temperance Banner.*

MR. EDITOR: As I have never written to the ADVOCATE, I thought I would write. My papa takes the ADVOCATE, and I like to read it very much, especially the young folks' corner. Bro. M. H. Moore is our pastor this year. We all love him. He preaches for us once a month. I will answer Mabel Langford's question: What man mentioned in the Bible had six fingers on each hand and six toes on each foot? A man of great stature, mentioned in II. Samuel xxi, 20. Now I will ask one: Where in the Bible are we told that the remains of a dead body brought a dead person to life? With love and many good wishes to you and the dear old ADVOCATE, I will close. Your little friend,

HENRY D. ROBERTS.

GLOSTER, Mississippi.

MR. EDITOR: Please spare a little room in your valuable paper for one more little girl. I have no pets, except my little baby brother. I have two brothers and two sisters. I go to Sunday-school every Sunday. I have a dear little friend that I think very much of. I am going to have this as a surprise for my sister, so I hope you will publish it. I am going to school now, and study word-book, grammar, geography, history, arithmetic. I am ten years old. Bro. Leech is our pastor. I will close by asking a question: Where is "gold" first found in the Bible? I hope to see my letter in print. I am, Yours forever,

BEULAH HINTON.

MT. PLEASANT, Mississippi.

MR. EDITOR: I am a little boy two years and a half old, so I get my mamma to write this for me. I want to tell you how much I love for mamma to read the letters in the children's corner to me. I enjoyed little I. W. Cooper's letter very much. I, too, have a kitty that I think is very smart. I named her Min Foster. I know all the alphabet—learned it in the Bible which mamma reads to me every day. I have a little cousin named Annie Groves, who has gone to Florida to live. I must say good-bye before my letter gets too long.

Your little friend,

MARION HOPE FOSTER.

OPELOUSAS, Louisiana.

MR. EDITOR: I seat myself to write a few lines to the ADVOCATE, to join the little cousins. I have been a reader of your paper for a long while, and like it very well, and will like it much better if I see my letter in print, as this is my first attempt. I live in the prairie country, near Indian Bayou Church. Our pastor is Rev. R. Harry. For fear my letter will reach the waste-basket, I will close by asking a small question: Where in the Bible is the word "twelve" spoken twenty-three times in the same chapter? With many good wishes to you and the ADVOCATE. I am, Your true friend,

JAMES H. HOFFPAUIR.

LAFAYETTE PARISH, Louisiana.

MR. EDITOR: As I have not written to your paper, I will write. I have no pets, but I have a little twin-sister and one little brother. We go to Sunday-school every Sunday and to day-school every day. I study spelling, grammar, geography, analysis, history, arithmetic and mental arithmetic. In our school are about fifty-two pupils; there are two teachers. I am 11 years old; I live near the school-house. My sister does not know that I am going to write, so I hope you will publish it. I hope very much to see my letter in print.

One of your little cousins,

CALLIE SCRUGGS,

MT. PLEASANT, Mississippi.

MR. EDITOR: I am a little Methodist, too, and love to read the children's letters. I am eight years old. I belong to Grand Bayou Church. I love to attend church and Sabbath-school; but I am sorry to tell you that we don't have any Sunday-school. There are plenty of little folks, but the big folks won't unite in this grand work to build up God's kingdom, and enlighten the minds of the little people; the why's I am too young too say. We are glad that our preacher was sent back to us, Bro. May. I believe all the children love him. Little sister and I are going to school to Mr. Jeff Oglethorp. He's a good teacher. My studies are spelling, fourth reader, arithmetic and writing. I will close by asking the little cousins where in the Bible will "pulpit" be found? Hoping my first effort will not find its way into the waste-basket, I will close. Success to the dear ADVOCATE.

GUY WIMBERLY.

LOVE'S LAKE, Louisiana.

MR. EDITOR: We are two little girls eleven years old. This is the first time we ever wrote, and so we hope you will publish it. We always want to see the dear old CHRISTIAN ADVOCATE. I don't think we could spare it. Bro. Leech is our pastor. We have a very good Sunday-school and go nearly every Sunday. We hope this letter will not reach the waste-basket, as this is the first time. Good-bye! Wishing the ADVOCATE much success, we remain, Your little friends,

LUCY HINTON,
NANNIE SCRUGGS.

MT. PLEASANT, Mississippi.

Funeral Rites

CURIOUS FACTS CONCERNING THEM.

The Mohammedans bury without a coffin of any kind.

The Greenlanders bury with a child a dog to guide it in the other world, saying. "A dog can find his way anywhere."

The music continuously kept up at the Irish wakes used to be for the purpose of warding off evil spirits.

The Russians place in the hand of the corpse a paper certificate of the character of the deceased, to be shown to Peter at the gate of heaven.

In India the devoted wife formerly ascended her husband's funeral pyre and perished in the flames.

The Australians tie the hands of the corpse and extract the finger-nails, that the dead may not scratch his way out of the grave.

The North American Indians buried with the corpse a kettle of provisions, bow and arrows and moccasins, with pieces of deerskin and sinews of deer, for the purpose of patching the moccasins.

The Chinese scatter paper counterfeits of money on the way to the grave, that the evil spirit following the corpse may by delaying to gather them, remain in ignorance of the locality of the grave. They also scatter in the wind, above the grave, paper images of the sedan-bearers and other servants, that they may overtake the soul and act in its service.

The Greeks sometimes buried and sometimes burned their dead.

In the Roman empire the body was invariably burned.

A GENTLEMAN.—I saw two gentlemen on a street car, lately. One of them was grown-up. He was handsomely dressed in a gray business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches, and needed more, and his shirt was of brown cotton, and not very clean. Do you wonder how I knew he was a gentlemen? I will tell you.

The boy went through the car to give some message to the driver. As he returned he gave a little jump through the door, and as he did so, his bare foot touched the grown gentleman's knee, and left a little mud on it. Turning around on the platform, he raised his straw hat, and said, very politely, in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn, just as he would have done to one of his own age, and said, with a pleasant smile, "Certainly."—*Youth's World.*

There is more experience, time and brainwork represented in the preparation of Hood's Sarsaparilla than in any other medicine. It is this which makes Hood's Sarsaparilla peculiar in its curative power, and in the remarkable cures it effects. Give it a trial.

Household.

HOME.

BY H. M. GOODWIN.

[Suggested by Sir William Jones' celebrated Ode, "What Constitutes a State?"]

What constitutes a home?
Not high-raised roof, stone front, or palace wall,
Square tower or rounded dome;
Not pillared porch, wide doors, or stately hall;
Not parlors richly dressed,
Where curtained light, streaming through perfumed air,
Fall from the crimson west
On sculptured vase, gilt walls and pictures rare;
Not terraced walks, or lawn,
Where elm-tree shadows mark the lingering hours,
And through the night till dawn
Moonlighted fountains fall in silver showers.
These can not make a home;
But love, that nestles in a steadfast bond,
Nor wishes e'er to roam;
Hope, through east windows looking far beyond
The narrow vale of time,
To the great mountains and the tideless shore;
Sweet memories that climb
And cluster fragrant round the open door,
Through which the blessed feet
Of loved ones gone have often passed before;
And winged fancies fleet
(Day dreams that young imagination weaves)
That lightly come and go,
Like twittering swallows underneath the eaves:
Joy that doth ever flow
From the clear fountain welling in the breast,
And maketh all things glow,
With radiance and celestial beauty dressed;
Calm trust in God and man;
Contentment sitting by its own fireside,
While winter's stormy van
Gathers the household group in circle wide.
Where old and young do meet
Around the evening lamp and social blaze,
And children's voices sweet
Blend in the symphony of love and praise.
These constitute a home,
However rude or humble be the cot;
All else is empty room—
A body garnished where the soul is not.

—*Congregationalist.*

ALABASTER BOXES OF HUMAN SYMPATHY.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

HINTS FOR HUSBANDS.—When a man has once established a home, his most important duties have fairly begun. The errors of youth may be overlooked; want of purpose, and even of honor, in his early days, may be forgotten. But from the moment of his marriage he begins to write his indelible history; not by pen and ink, but by actions by which he must ever afterwards be judged. His conduct at home, his solicitude for his family, the training of his children, his devotion to his wife, his regards for the great interests of eternity—these are the tests by which his worth will ever afterwards be estimated by all who think or care anything about him. These will determine his position while living, and influence his memory when dead. He uses well or ill the brief space allotted to him out of eternity, to build up a fame founded upon the most solid of all foundations, private worth, and God will judge him, and man judge of him accordingly.—*Words and Works.*

A SUBSTITUTE FOR ICE.—A small dish of charcoal placed in your meat larder will keep the articles sweet and wholesome almost as well as ice.

For wounds, whether incised or contused, Salvation Oil is the best remedy. 25 cents.

The year has four seasons, during all of which keep on hand Dr. Bull's Cough Syrup.

Christ is the only source of rest to the soul. His breast is always there, to be leaned upon by the beloved disciple.

Cold on the Lungs.

BY ADDING half a pound of Rock Candy to a bottle of Peruna, a remedy for Coughs and Colds is obtained that can't be beat. Dr. Hartman's "Ills of Life," sent free by Peruna Medicine Co., Columbus, O., contains abundant evidence of this. Send for it. Peruna only $1 a bottle.

MISCELLANEOUS.

The Favorite

Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures **Croup, Whooping Cough, Bronchitis,** and **Asthma**; soothes irritation of the **Larynx and Fauces**; strengthens the **Vocal Organs**; allays soreness of the **Lungs**; prevents **Consumption**, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."—Robert Horton, Foreman *Headlight*, Morrilton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Hullard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Coburn, 19 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington street, Boston, Mass.

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

EASTER MUSIC

—SERVICES.—

Of the four following, the Music is interspersed through and in connection with the Responsive Readings instead of being printed all together, after them.

—By—

THE KING OF GLORY. J. R. MURRAY.
SAVIOR VICTORIOUS. By J. E. HALL
EASTER MORNING. H. E. REXFORD.
THE RISEN CHRIST. By J. E. HALL

Price, 5 Cents each by mail, postpaid;
$4.00 per hundred by express, not prepaid.

In the six following, the Carols are printed after the Readings instead of being interspersed through them, proper references being given to show how the music can be used to best advantage with the Responses.

EASTER SELECTIONS For 1889 JUST ISSUED. WITH CAROLS by ROOT, MURRAY, SWENEY, KIRKPATRICK, LORENZ, DANKS, AND OTHERS.

EASTER GEMS. WITH CAROLS by ROOT, MURRAY, COLLIER, ROEY, &c.

EASTER CHIMES. WITH CAROLS by ROOT, MURRAY, SWENEY, PORTER, &c.

HE IS RISEN. WITH CAROLS by ROOT, MURRAY, TOWNER, WYSTENDORF, &c.

THE EASTER ANGELS. By H. BUTTERWORTH and GEO. F. ROOT.

THE STORY of the RESURRECTION. By W. F. SHERWIN

Price same as for the Services. Send for our Catalogue of Easter Music of all kinds. Parties having no account with us are requested to send cash with order or give satisfactory reference.

THE JOHN CHURCH CO. Cincinnati, O.
And 19 East 16th Street, New York City.

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The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the **ORGANS** $22 TO $1000. great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. One hundred styles from $22 to $800 or more. Illustrated catalogues free.

Mason & Hamlin do not hesitate to make the extraordinary claim for their pianos, that they are superior to all others. They recognize the **PIANOS** high excellence achieved GRAND & UPRIGHT by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN PIANO STRINGER," by the use of which is secured the greatest possible purity and refinement of tone, together with greatly increased capacity for standing in tune, and other important advantages.

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant.

Pianos and organs sold for cash or easy payments; also rented.

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When You have Tried the various remedies for Catarrh and Failed in obtaining relief, then try the new remedy NASALINE, and you will find that

YOU CAN BE CURED

NASALINE has been tried by those who had given up all hope and *they have been cured.* We assert positively that a failure is unknown. Testimonials in quantity. Sent by mail. Price, 50c. (Stamps or postal note.) Send to Nasaline Mfg. Co., Denver, Colorado, and be

Cured

HAVE YOU GOT PILES

Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to **DR. BO-SAN-KO'S PILE REMEDY,** which acts directly on the parts affected, absorbs tumors, allays itching and effects a permanent cure. 50c. Druggists or mail; treatise free. Dr. Bosanko, Piqua, O.

DRUNKENNESS

Or the Liquor Habit, Positively Cured by administering Dr. Haines' Golden Specific.

It can be given in a cup of coffee or tea, without the knowledge of the person taking it; is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It never Fails. We Guarantee a complete cure in every instance. 48 page book free. GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, O.

CHILDREN are IRRITABLE

Feverish, sometimes craving food and eating voraciously, again refusing wholesome diet, tossing restlessly to sleep, moaning and grinding the teeth, then you may know Worms are sapping at their life and unless prompt measures are taken, suppers and fatal death will follow. **H. A. Johnstock's Vermifuge never fails** a cure. Try and see for yourself, it has stood the test

FOR 60 YEARS.

Christian Advocate.

Marriages.

MCDADE—WALKER.—At the Methodist Church, Lauderdale, Miss., January 30, 1889, by Rev. D. F. Gulce, Miss Ada Walker, of Lauderdale, to Mr. Burch McDade, of Nartesia, Miss.

PORTER—WALKER.—At the Methodist Church, Lauderdale, Miss., January 30, 1889, by Rev. D. F. Gulce, Miss Blanche Walker, of Lauderdale, Miss., to Mr. Russell Porter, of Meridian Miss.

MANGRUM—MCMASTER.—At the residence of the bride's father, Judge McMaster, Brandon, Miss., February 5, 1889, by Rev. Isaac L. Peebles, Mr. A. J. Mangrum, of Louisiana, to Miss Sallie E. McMaster.

TERNBULL—HEAP.—At the residence of the bride's mother, January 31, 1889, by Rev. J. M. Beard, Miss Grace D. Heap and Mr. T. F. Turnbull.

RIPPARD—SULLIVAN.—On February 4, 1889, by Rev. John P. Sawyer, Mr. Charles E. Rippard, of Baltimore, Md., and Miss Carrie Sullivan, of New Orleans, La.

GIFFIN—KREBBS.—At the residence of the bride's father, January 31, 1889, by Rev. F. P. Spencer, Mr. Frank H. Giffin to Miss Ella Krebbs, both of Winston county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

REHER—About four o'clock, on January 1, 1889, Dr. WILLIAM REHER took his journey from earth to heaven, being in his eightieth year. He was born in Fairfield county, Ohio, May 20, 1809, and was thoroughly educated at the State University, which is located at Athens. During his junior-ity at school, a protracted meeting was inaugurated, and it resulted in his conversion. Subsequently he was taken into the Methodist Episcopal Church by Bro. Frazee in 1827. Immediately after his conversion (to use his own words): "I would retire to the banks of the flocking river in as secluded a place as I could find to have communion with my God in secret." After he completed his education he came to reconnoitre the State of Mississippi, especially Rankin county. In 1836 he returned to his native State, and on November 5, of the same year, was married to Miss Susan Houston, with whom he lived until his death. Immediately after his marriage he returned to Rankin county, Miss., in companionship with his wife, and boarded temporarily with a family near where Brandon, the shire-town, now stands. In 1838 he and his wife began housekeeping as the first settlers on the site of the present town of Brandon. Prior to this time no one stick of timber had been felled towards a settlement within the present corporate limits of Brandon. His occupation during the first years of his citizenship here was that of school-teaching, but subsequently he took up the study of medicine, attended lectures in Philadelphia, Pa., in 1854, 1855, afterwards entered into the regular practice and continued therein until a few years before his departure.

Very few husbands, indeed, who can claim what he and his wife claimed for him while he was lying on his death-bed, that during the fifty-two years of their married life he had not spoken an unkind word to her. It affords his children who survive him much pleasure to mention the kind attention and tender treatment that they received from him during their childhood and even since the attainment to manhood and womanhood. He had six children—four girls and two boys—all of whom are still living except one son, who died while quite young. The following are some of his last utterances concerning his children: "I always had hoped that Eugene would some day become a good Christian man and go along with Anna (his wife), who is a Christian. Lucy is a Christian; Ann is a good Christian woman; Winnie is a Christian and Jennie is a Christian. Bud (Eugene) I am glad to see is a changed man, but I want him to be a Christian, and I hope that his early training will yet rise up and he will be a good Christian man. My other little boy, Willie, is in heaven, and, oh, how happy we would be if after death we could all be a reunited family in heaven!" He had few equals and, perhaps, no superior as a Christian. As soon as he was converted he began praying in secret, and continued to do so until the day of his death. While helpless on his bed he would request his family to retire from his room for a few minutes that he might hold secret communion with God. Everyone who knew him seems to have had the utmost confidence in his piety. He was the same affable and genial Christian every day. He said: "I love Christians—I know no distinction between Christians if they are genuine Christians. While I selected the Methodist Church as the church of my choice, the Presbyterian, Baptist and all other orthodox churches I consider to be on the road to heaven."

His health was always very good, and he was quite agile until about four or five months before he died. He went to Jackson, Miss., August 23, 1888, on business, and while he was getting off of the train an engine ran against the caboose in which he was, throwing him in such a way as to dangerously cripple him. He was carried back to his home at Brandon and recovered sufficiently to walk a little with a stick and crutch, but was soon seized with paraplegia, from which he never recovered. His sufferings at times were quite intense, but he endured them very patiently.

The undersigned had the pleasure of visiting him a few times during his last illness, and, therefore, can testify to his endurance and resignation. It was a great comfort to him for his pastor to visit him. He said: "God bless our preacher and the preachers that I know. I feel that they are God-fearing men." His chief talk was about God's infinite goodness, and no one could listen to him attentively without being deeply impressed with his unwavering faith in God. Towards his last he had his wife and all of his children to gather around his bed, and he kissed each one good-bye, and then had them to sing some of his favorite hymns, such as, "Nearer, my God, to thee;" "Do not I love thee, oh, my God;" and "Rock of Ages, cleft for me." After the singing was over he said that as soon as his soul left the body it would fly off to heaven like a bird to its nest. Although his respiration became difficult, he passed off sweetly. May God continue to comfort his wife and children who survive him, and enable them to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." (Job i, 21.)

ISAAC L. PEEBLES.

RECORD—Departed this life, January 22, 1889, of paralysis, GEORGE L. RECORD, Esq., an old resident of Vicksburg, where he had resided over fifty years. He was in the seventy-fifth year of his age; was born in Buffalo, N. Y., and left two daughters and several grandchildren. One daughter, Mrs. G. S. Boyd, resides in Arcadia, La., and Mrs. Rose, in Indiana. Mr. Record was the last survivor of his family—all gone over the river before him. His sons-in-law are noble gentlemen, and Christian withal.

Bro. Record was a staunch and unwavering Methodist—a man of God. His great aim was to be always useful. No man was more earnest and thoughtful about the interest, the growth and welfare of the church and the cause of religion. He will be greatly missed in a large circle of Christian friends, for he had many all over the two States of Louisiana and Mississippi.

The citizens of Vicksburg assembled at the Methodist Church in large numbers and paid solemn respect to the memory of the good and useful brother and friend whom they will see no more among them. This writer delineated the character and excellent virtues of a cherished friend, and we then bore his remains to their final rest. There his masonic brethren bestowed the customary tribute over his grave in a tender and pathetic service, and we returned sad, yet joyous, to the daily paths of duty.

C. K. MARSHALL.

REAMES—JAMES W. REAMES was born September 21, 1822, and died at Arbroth, parish of West Baton Rouge, La., January 17, 1889. Bro. Reames was truly a Christian in every sense of the word. Having been converted in early life, he knew not what it was to deviate; but, on the contrary, proved a bright and glowing light on the shores of time, the brilliancy of whose rays have brought many under the shadow of conviction. His daily prayer was that he might die the death of the righteous, and that he might be delivered from the fear of death; and, thank God, his family and myself are witnesses to the answer of that petition, for he remained conscious to within two or three minutes of his death. He told me that he had a well-grounded hope, all fear having flown, for it was "perfect love." He was notably hospitable, and his house has been the preacher's home for many a year. His only regret seems to have been his inability to do more for his Master. He leaves a wife and ten children—three sons and seven daughters—to mourn his loss, all determined by the grace of God to meet him in the shining courts above; and may God bless and strengthen them in the effort! T. L. L.

WILLIAMS—S. G. WILLIAMS, son of J. A. and Margaret Williams was born near Yazoo City, Miss., February 23, 1866, and died at the residence of his father, near McNutt, Miss., February 2, 1889; consequently twenty-five years and twenty-one days of age at the time of his death. He died as he had lived the last few years of his life—a member of the Methodist Episcopal Church, South. His illness was short, but severe. His body rests in McNutt Cemetery, to await the second coming of his Lord. Our hearts go out in sympathy for his desolate widow and those two little children. We can but commend all the sorrowing family to the good and merciful Father. W. S. SHIPMAN

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—*W. M. Taylor.*

The Sunny Side.

Enough has been written on the subject of consumption, to make even a well man morbid and apprehensive.

But this has all been in its discouraging aspect. *Now*, we are led, or more exactly speaking, Compound Oxygen urges us to say cheerful things.

However, better than all we can possibly say, are the words of our patients, or we might say, our *ex*-patients, for they are relieved or cured now.

Observe the comfort and encouragement in the following brief extracts.

POINTAOK, WIS., Jan. 30, 1888.

"My wife has been taking your Compound Oxygen for over two years for consumption and has derived much benefit from its use. In fact, I think she would have died long ago but for it." H. D. JAMES.

LITTLE ROCK, ARK., March 30, 1888.

"I am happy to inform you that I am of the opinion that your Compound Oxygen saved my life."

MR J. T. BAILEY.

NASHUA, N. H., Feb. 14, 1888.

"I commenced your Compound Oxygen treatment the last of August, 1887, and was happily surprised to find that at the end of one month I was almost entirely relieved."

MRS. S. K. DAGGETT.

ATHENS, OHIO, Feb. 29, 1888.

"The effects of the Compound Oxygen Treatment in my case were wonderful. I feel very confident that I owe my life to the Compound Oxygen." MRS. M. E. WARDEN.

For further information regarding Compound Oxygen, send for our brochure of 200 pages, containing the full history of the treatment and a record of cures in some very interesting cases. The brochure will be sent free of charge to anyone addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.; or 331 Montgomery street, San Francisco, Cal.

Scientific.

Momentary Insanity.

That there is "momentary insanity" is scientifically certain. Men of best balanced mind commit unaccountable follies. Trained locomotive engineers, noted for care and coolness, run square in the face of plain orders. Conductors cautioning passengers of dangers step off, in a quick fit of forgetfulness, a platform of a coach in rapid motion. Business men, whose minds move with the certainty of a fate, fall into a delusion for a moment only, and by a single act wreck a fortune. A distinguished professor is mentioned as walking in broad daylight into a canal, the water and ooze smarting him back to sanity. Persons of unusual watchfulness have been known to step off a bridge, and never could account how they fell. An old and shrewd politician of Virginia was killed by a train while he was waiting at a depot for it, and saw the engine come right up to him and crush him. A gentleman, in a Virginia city, of superior guardedness, familiar with cars, daily passing trucks, went right across the rails on which the train he was noticing was slowly backing, and just in time for the wheel to mash him. Druggists know that eminent practitioners prescribe deadly doses, and write them out for compounding in a fit of swift aberration.

Men utter strange sentences out of keeping with their character, or write wild letters. In a long editorial experience we have received many communications prepared in an abnormal mental state and out of harmony with the writers. We have been thanked for suppressing them.

It may be there is a sudden and vanishing disturbance of the loadstone and loss of polarity at some time and in all men. We have learned to show pity for any accident and upset of cranial poise, for we ourselves are "in the flesh." Who does not tilt over at times and tumble out his judgment by way of the tailboard? There are people who claim infallibility, but the needle in their case is permanently off its pivot. I can't dip or veer. It insists forever that the south is the north. An electric tornado in the sun that sets in disarray all magnetic instruments doesn't vary that stolid egotism.—*Richmond Advocate.*

A LARGE CLOCK.—A new clock, weighing 2½ tons, has been placed in the tower of the Glasgow University, similar to the great clock at Westminster. The frame of the clock newly erected is horizontal, and of cast-iron plated. It is 6½ feet long, 2 feet wide, and 1½ feet in depth. It is supported on beams built into the wall of the tower, so as to obviate vibration. The wheels, which are of gun metal, can be moved separately, as the pivot holes are screwed to the frame. The main wheels of the striking and quarter trains are 20 inches in diameter, and attached to them are cams to lift the hammers, which are fixed in iron frames connected with the clock by cranks, and having a check spring to prevent vibration. The weight of the hammer that strikes the hour is 120 pounds, and it is lifted 10 inches. There is an automatic apparatus attached to the clock, which stops the quarter peals at night and starts them in the morning. The escapement of the going part is known as the double three-legged gravity, invented by Lord Grimthorpe. The pendulum is of zinc and iron, to counteract influences of temperature. The tubes are arranged so that the expansion of one raises the centre of gravity, while that of the other lowers it. The bob of the pendulum is cylindrical, and weighs 3 cwt., and the beat is 1¼ seconds. The "bolt and shutter" appliance of the nobleman already named maintains the motion while the clock is being wound. Messrs. J. B. Joyce & Co., Whitechurch, Shropshire, manufactured the clock.—*Engineering.*

HACKETT, ARK., Aug. 20, 1887.

Dr. A. T. SHALLENBERGER, Rochester, Pa.

Dear Sir: I wish you to send me a bottle of your Antidote for Malaria, which I see advertised in the *Methodist Advocate*, Chattanooga, Tenn., and which I can not get here. Fifteen years ago my mother had third day chills, and after trying the doctors and other medicines without relief, a friend recommended your Antidote; she tried it, and *one dose* effected a permanent cure. Truly yours.

J. S. EDWARDS,
Pastor M. E. Church.

MISCELLANEOUS.

The secret of my happiness is, I have thrown away my old Blacking Brush, and have

WATERPROOF BOOTS
BEAUTIFULLY POLISHED WITHOUT LABOR.

Wolff's ACME Blacking

Produces a polish without the old brush, and *the shine will last a week on men's, and three on women's shoes.* Why stick to old ways in these days of progress?

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WORKS AT
Charleston AND
Chisolm's Island,
SOUTH CAROLINA.

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None But High-Grade Chemicals Used. Gives an Early Start, Vigor and Vitality. The Economy Shows Up at Crop Time. The Best Is the Most Economical. GREATER DEMAND EVERY YEAR.

ASK YOUR NEIGHBOR WHO HAS USED IT.

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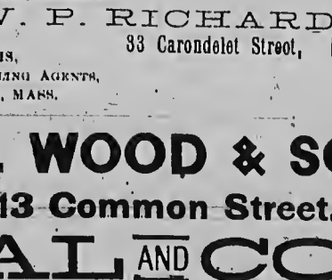

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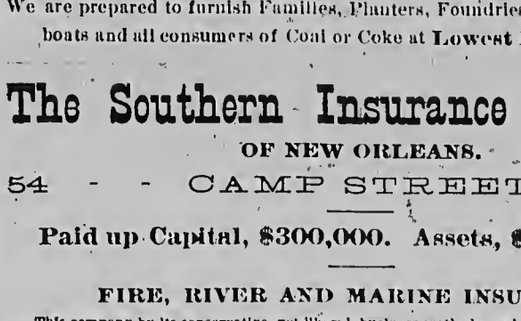

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Price of the above six pieces—consisting of Two Chairs, One Large Chair, One Stand, One Table and One Pulpit—in Walnut, covered with Crimson Plush, $80. Any of the pieces will be sold separately. Ash, Oak, Cherry or Sycamore made to order at same price as Walnut; Mahogany 20 per cent. extra.

Estimates furnished for every style and quality of Church and Lodge Furniture.

J. G. GRANT, 50 and 52 Baronne Street.

MISCELLANEOUS.

FULL WEIGHT PURE

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MOST PERFECT MADE

The superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Royal Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

EDUCATIONAL.

KENTUCKY MILITARY INSTITUTE,

Near Frankfort, Ky. 43d session began Sept. 10; will close June 19, 1889. Studies—Literary and Scientific. Special Departments of Engineering and Chemistry, and Commercial course. Appropriate degrees conferred. Officers and cadets constitute military corps. Discipline firm, but kind. Military drill thorough and exact. Total expense per session, for tuition, board, uniform, etc., $300. Cadets received at any time; charged only from date of entrance. For further information address

B. F. BOYD, Supt.,
Farmdale P. O., Ky

Elfinwood Select School.

The undersigned proposes to open, January 1st, 1889, a Select school for young ladies at his residence, near Gayden, on the L., N. O. and T., R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.

Terms moderate.

Edwin H. Fay, A. M.

Mention this paper.

A ROAD TO SUCCESS.

One of the grand avenues to successful business life leads through

SOULE'S COMMERCIAL COLLEGE,

where every student buys and sells, receives and pays, corresponds, calculates, attends Business Lectures, forms and dissolves co-partnerships, keeps books and transacts business in the same manner as do Merchants, Manufacturers, Bankers, etc., in daily business.

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N. B.—Soule's New Science and Practice of Accounts (416 pp.) and Soule's Philosophic Work on Practical Mathematics (880 pp.) are replete with expert and practical accounting and with the highest work and the rarest gems of the sciences of which they treat. Price $5 each. For sale at the College office.

Mention this Paper.

Mansfield Female College,

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One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

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JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

NEWS OF THE WEEK.

DOMESTIC.

A slight earthquake shock was felt, last week, in lower South Carolina.

Secretary Bayard has notified the German Minister at Washington that this government accepts the proposition for a resumption at Berlin, of the conference begun in Washington in 1887 in regard to Samoa.

President Cleveland has approved the joint resolution accepting Germany's invitation to the United States to become a party to the International Geodetic Association.

The conference report on the bill to incorporate the Maritime Canal Company of Nicaragua was presented to the Senate, on February 7, and was agreed to. The bill now goes to the President for his approval.

The Senate Committee on Military Affairs, on February 7, offered a favorable report upon the proposition to present Mrs. Irene Rucker Sheridan $50,000, in token of the country's appreciation of the services rendered by her husband, Gen. Philip Sheridan. This is to be urged in lieu of a pension.

A disastrous fire occurred in Vidalia, La., on February 8. One-third of the town is in ashes, and more than half of the business houses have been destroyed. Loss $50,000; not one-half insured.

A large and magnificent hotel, just completed and furnished, at Sutherland, Fla., was destroyed by fire on February 7, at two A. M. The guests awakened from sleep, barely escaped with their lives, and several were injured. Loss, $58,000; insured for $22,000.

The extensive establishment of James Wyeth & Bros., manufacturing chemists, in Philadelphia, was completely destroyed by fire on February 10. The building was completely gutted, and the loss will be between $200,000 and $300,000, nearly covered by insurance.

It is thought that the attendance of visitors to the Capitol at the inauguration of Gen. Harrison will be larger than on any previous occasion of this kind. The troops alone number between 15,000 and 20,000, and an enormous crowd of civilians is expected.

The President approved the Act creating a Department of Agriculture. Commissioner Coleman was appointed Secretary of Agriculture, but there is probably no chance for his confirmation. The Republican candidate for seed distributor is said to be Warner Miller.

The Senate, in executive session, on the eleventh, passed the resolution declaring the attitude of the United States with regard to the Panama Canal.

FOREIGN.

An unknown steamer was sunk in a collision off Spithead, last week, and fifty-two lives are said to have been lost.

Advices from Shanghai state that a riot has occurred at Ching Kiang Foo, and that the British consulate and seven houses belonging to foreigners have been wrecked by the rioters. It is said the American consulate was looted by the mob.

The authorities in Italy are alarmed on account of the activity of the socialists, who are busily engaged in spreading their doctrines among the working classes and especially among those who are now out of employment. It is feared that the socialist agitation will result in riotous demonstrations.

The severity of the winter in China is increasing the distress caused by famine in Shang Lun and Manchitera. It is estimated that 250,000 persons are starving in Chiei Kiang.

General Boulanger, in an interview, declared that his programme was the adoption of the American Constitution, but with a ten year presidency, the formation of a council of state to prepare and submit laws to a non-deliberative national council of 500 members, half to be elected by universal suffrage and half to be chosen by the provinces and to sit only one month in the year, and the granting of limited local government to the provinces.

A riot occurred in Rome, on February 8, which was brought about by the thousands of unemployed persons in the city. They marched through the streets, carrying off from the stores whatever plunder they could, smashing street lamps and windows and doing much damage to buildings. Several collisions occurred between the police and workingmen and a number of persons were wounded. Several of the ringleaders among the rioters were arrested.

Notwithstanding the fact that a heavy snowstorm prevailed in London, on the tenth, the demonstration announced to be held in Hyde park, to denounce the government's coercive measures in Ireland and to express sympathy with Mr. William O'Brien, was successfully carried out.

Snowstorms prevailed throughout Great Britain, France and Germany, on the tenth, blocking railways and interrupting telegraphic communication.

The Russian government has granted a concession for a period of eighty-one years to a company which proposes to join the Black Sea and the Sea of Azov. The company has a capital of 85,000,000 francs.

Mgr. Prokopios, primate of Greece, died on the eleventh, of heart disease the Chamber of Deputies adjourned as a mark of respect, and the queen and princesses carried wreaths to the house of the dead primate.

The Blood

Is the source of health; therefore, to keep well, purify the blood by taking Hood's Sarsaparilla. This medicine is peculiarly designed to act upon the blood, and through that upon all the organs and tissues of the body. It has a specific action also upon the secretions and excretions, and assists nature to expel from the system scrofula, humors, impure particles, and effete matter through the lungs, liver, bowels, kidneys and skin. It effectually aids weak, impaired and debilitated organs. A trial will convince you that it does possess peculiar curative powers.

GENUINE SINGER.

All hail, thou Everlasting One, where genius reigns on high!
All hail, great lighthouse to the earth, great monarch of the sky!
Sound loud the timbrel far and wide, o'er earth and land and sea,
And unlock Genius' iron door with a gold emblazoned key.

Some forty years ago a man, forlorn and sad,
Through poverty was wretched, and his brain went almost mad;
But, with courage in his iron heart, he plodded through the way,
Until at last he gave us the Genuine Singer of to-day.

Elias Howe, a skillful man, undertook a machine to make.
And in the attempt he failed, we know, losing all he had at stake;
When, lo! a man with a golden bell stepped up and said, "I'll ring her,"
And the world to-day hears the golden bell of Isaac Merritt Singer.

"Great oaks from little acorns grow," was Singer's heartfelt thought,
And this belief and energy made the wonder that he wrought;
With simply forty dollars this brave man, true and bold,
Built himself up before the world like a genius wrapped in gold.

What lady having a Singer does not see its many points,
Its well-constructed cases and its harmony of joints;
The new oscillating shuttle is used safely without fears,
And is the result of study after labor of many years.

This machine will use a shorter and a finer needle, too,
Than any machine in market brought to the public view;
Thread can be used of any size, and what's pleasing still and bright,
It defies competitors to sew their seams with a machine that runs as light.

The reputation of this shuttle has become world-wide spread,
For the reason that it holds in fact almost one spool of thread,
The thread is drawn both up and down with needles out of goods,
And manufactures anything from silk dress to ladies' hoods.

Another grand, superior point which sewers so much need,
The material sewed can never choke, for it has a positive feed;
Another great advantage which to all we here will mention,
It sews with any size of thread without having to change the tension.

Like an iron horse it speeds away with a stitch at optional length,
And anyone can see at a glance the grandeur of its strength;
It is known all through America and in almost every nation,
And stands UNEQUALED in the march for ease of operation.

Its simplicity of construction is another point to know,
And is as noiseless as a mouse the more rapidly you sew;
'Tis equipped with every improvement, and our banner is unfurled!
To produce its equal ANYWHERE we challenge the whole world.

Companies have sprung up everywhere, like mushrooms in the woods,
And have boldly counterfeited it, because they know the Singer's good;
Were it made up like all others they would have let it pass,
For no man living undertakes to counterfeit old brass.

It has carried many prizes in this and other climes,
And can show it has carried such over three hundred times,
At the great Chicago fire was a proof of genius Singer,
For the poor selected then from many makes, only Singer.

For harness work and leather, its equal can not be found;
And when it makes its lock-stitch, it stays there safe and sound.
You might tear and pull and twist, you might give it an awful jerk,
But you'll never find the stitch to give, so thorough is the work.

A drop-leaf table, too, on which the work is nicely laid,
Is one improvement, certainly, which can not be gainsaid.
The work can then be turned around, in any way you please,
And help the one who sews, to work with much more ease.

The great orb of the solar sky, refulgent in his light,
Shines its own rays on Singer, with a smile both kind and bright,
He knows that all his brightness, he is like a fiery ball,
And the Singer shines through all the earth, outshining machines all.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Marietta circuit, at New Prospect	Feb. 16, 17
Blackland circuit, at Pisgah	23, 24
Pleasant Ridge circuit, at Mt. Nebo	Mar. 2, 3
Ripley and New Albany, at Ripley	9, 10
Ripley circuit, at Marvin	12
Jonesboro circuit, at Ebenezer	16, 17
Gunntown circuit, at Gunntown	23, 24

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Red Banks circuit, at Red Banks	Feb. 16, 17
Mt. Pleasant, at Mt. Pleasant	23, 24
Shawnee circuit, at Sardis	Mar. 2, 3
Olive Branch circuit, at Center Hill	9, 10
Hickory Flat circuit, at Hickory Flat	16, 17
Ashland circuit, at Ashland	23, 24

J. W. HOSNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Austin	Feb. 17
Friar's Point	24
Rosedale	Mar. 3
Beulah	10
Falsonia	17
Bolivar	24
Clarksdale	31
Belen	Apr. 7
Cherry Hill	14
Friendship	21

R. M. STANDIFER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Buena Vista, at Buena Vista	(Fri.) Feb. 15
Ebenezer, at Ebenezer	16, 17
Okalona circuit, at Blackwell's Chapel	23, 24
Tremont, at Hopewell	(Fri.) Mar. 1
Fulton and Smithville, at Smithville	2, 3
Prairie, at Palse Chapel	9, 10
Athens, at Camp Ground	(Wed.) 13
Aberdeen station	16, 17

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Kosciusko circuit	Feb. 16, 17
Ebenezer	23, 24
Kosciusko	Mar. 2, 3
Richland, at Pickens	9, 10
Sallis, at Springdale	16, 17
West	23, 24
Wier	30, 31
Ethel	Apr. 6, 7
Newport	13, 14
Kelzona	20, 21
Poplar Creek	27, 28

J. L. WHEAT, P. E.

SARDIS DIST.—FIRST ROUND.

Panola	Feb. 16, 17
Mt. Vernon	23, 24
Lake View	Mar. 1
Arkabutla	2, 3
Chulahoma	9, 10
Cockrum	14
Lewisburg	16, 17
Horn Lake	23, 24

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Chapel Hill	(Thurs.) Feb. 14
Grenada circuit, at Spring Hill	16, 17
Tillatoba, at Pleasant Ridge	(Fri.) 22
Charleston, at Oakland	23, 24
Coffeeville, at Coffeeville	Mar. 2, 3
Tuscopola, at Tuscopola	8
Kanner, at Sarepta	9, 10
Pittsboro at Pittsboro	16, 17
Atlanta, at Benelo	23, 24

J. F. EVANS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville circuit, at Pearson Chapel	Feb. 14
Louisville, at Louisville	16, 17
Plattsburg, at Plattsburg	23, 24
Wal hall, at Walthall	Mar. 1
Chester, at Mt. Nebo	2, 3
Lagrange, at Lewis Chapel	8
Sturgis, at Sturgis	9, 10

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

East Pearl, at Nicholson	Feb. 16, 17
Pearlington, at Gainesville	23, 24
Bay St. Louis, at Bay St. Louis	Mar. 2, 3
Covington, at West Pearl	5
Tallsheek, at Parkersville	6
Columbia, at Hickory	9, 10
Bethel, at Bay Springs	16, 17
Mt. Carmel, at Williamsburg	23, 24
Ocean Springs, at Biloxi	30, 31
Moss Point, at Moss Point	Apr. 6
Scranton, at Grange Grove	6, 7
Hallieaburg, at Ellisville	13, 14
Augusta, at Perkins	20, 21
Whittington, at Poplarhead	25
Vancleve, at Antioch	27, 28
Americus, at Cross Roads	May 4, 5

T. S. WEST, P. E.

MERIDIAN DIST.—FIRST ROUND.

Spring Hill, at Spring Hill	Feb. 16, 17
Leaksville	23, 24
Union, at Hopewell	Mar. 2, 3

R. D. NORSWORTHY, P. E.

JACKSON DIST.—FIRST ROUND.

Vazoo circuit	Feb. 16, 17
Silver Creek, at Silver City	23, 24
Mt. Olivet, at Satartia	Mar. 2, 3
Flora, at Bentonia	8, 10
Edwards, at Edwards	16, 17
Raymond, at Bolton	23, 24
Spring Ridge, at Oak Hill	30, 31

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Scotland, at Sweetwater	Feb. 16, 17
Franklinton, at Magee's Chapel	23, 24
New Hope, at Adams	Mar. 2, 3
Holmesville, at Sartins	9, 10
Adams, at Adams	16, 17
Topisaw, at Tilton	23, 24

My postoffice is, Crystal Springs, Miss.

W. H. LEWIS, P. E.

BRANDON DIST.—FIRST ROUND.

Walnut Grove, at Walnut Grove	Feb. 16, 17
Hillsboro, at Hillsboro	17, 18
Trenton, at Trenton	23, 24
Westville, at Gibson's Chapel	Mar. 2, 3
Strong River, at Goshen	4
Marvin, at Marvin	9, 10
Shiloh, at Clear Creek	16, 17
Mt. Rose, at Raleigh	23, 24

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

Springfield, at Springfield	Feb. 14
Amite City, at Amite City	16, 17
Bayou Sara, at Thompson's Creek	21
St. Helena, at Darlington	23, 24
East Feliciana, at Independence	Mar. 2, 3
Clinton, at Clinton	4
Betoville	4

C. M'DONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork	Feb. 16, 17
Vicksburg	23, 24
Bartonton	Mar. 2, 3
North Warren, at Beechland	9, 10
Meadville, at Nebo	16, 17
Roxie, at Buck Grove	19
South Warren, at Redbone	23, 24
S. Vicksburg and Bovina	30, 31

The district stewards will meet at the Methodist Church, in Vicksburg, Wednesday, February 27, at 11 A. M.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

Saline, at Bayou Sele	Feb. 15
Many, at Many	16, 17
Anacoco, at Holly Grove	23, 24
Valley circuit, at Bellevue	Mar. 1
South Bossier, at Haughtons	2, 3
Mooringsport, at Mooringsport	9, 10
North Bossier, at Collinsburg	16, 17
Conshatta, at Conshatta	23, 24
Wesley circuit, at Wesley Chapel	27
Red River, at Lindsley Chapel	30, 31

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Feb. 16, 17
Abbeville	23, 24
Edgerly	Mar. 2, 3
Opelousas	9, 10
Lake Charles	16, 17
Sabine Mission	23, 24
Plaquemine Brulee	30, 31

S. S. KEENER, P. E.

NEW ORLEANS DISTRICT.—FIRST ROUND.

Plaquemine and Donaldsonville, at Donaldsonville	Feb. 17
Louisiana Avenue	24
Felicity	Mar. 3
Gross Tete, at Rosedale	9, 10
Gretna and Sorapara	17
Craps Street	24

CHAS. F. EVANS, P. E.

BELHI DIST.—FIRST ROUND.

Richland, at Little Creek	Feb. 16, 17
Oak Ridge, at Oak Ridge	23, 24
Lind Grove, at Bartholomew	Mar. 1, 2
Bastrop, at Bastrop	9, 10
Watercrook, at Waterproof	16, 17
Lake Providence, at Lake Providence	23, 24

J. B. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Montgomery, at Atlanta	Feb. 16, 17
Spring Creek, at Spring Creek	23, 24
Sugar Town, at Sugar Creek	Mar. 2, 3

B. F. ALEXANDER, P. E.

HOMER DIST.—FIRST ROUND.

Homer, at Homer	Feb. 16, 17
Haynesville, at Haynesville	23, 24
Arcadia, at Arcadia	Mar. 2, 3
Vienna, at Vienna	9, 10
Indian Village, at Bethel	16, 17
Louisville, at Siloam	23, 24
Ruston, at Ruston	30, 31
Downsville, at Downsville	Apr. 6, 7
Sparta, at Bear Creek	13, 14
Saline, at Mill Creek	20, 21
Gibsland, at Gibsland	27, 28

District stewards' meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

ROBERT HANDLE, P. E.

Hall's Vegetable Sicilian Hair Renewer is the most reliable article in use for restoring gray hair to its original color and promoting the growth of the hair.

WEEKLY MARKET REVIEW.

(For Week Ending February 12, 1889.)

COTTON.		
Low ordinary	7 9-16	@ — —
Ordinary	8 1-16	— —
Good ordinary	8 9-16	— —
Low middling	8 13-16	— —
Middling	11-16	— —
Good middling	10 5-16	— —
Middling fair	11	— —
Fair	12	— —
Galveston middling	10	— —
Mobile middling	9¾	— —
Memphis middling	9¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅝	4 11-16
Fully fair	4 9-16	— —
Good fair	4 7-16	4½
Common	4	4¼
CENTRIFUGAL:		
Seconds	4	5⅜
Prime yellow	— —	6 1-16
Gray white	6¼	6¼
Choice white	6 7-16	6½
Standard granulated	7	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	25	28
Good common	20	24
SYRUP	25	31
RICE.		
No. 2	2 3-18	2⅝
Good	4½	4⅝
Fair	4⅝	4¼
Prime	4⅞	5
Rough, ₩ bbl	2 00	3 00
Polish, ₩ ton	14 00	15 00
FLOUR.		
Extra Fancy	5 05	5 15
Fancy	4 65	4 75
Choice	4 25	4 40
Minnesota Patents	6 00	6 25
Winter wheat patents	5 75	5 87½
Minnesota bakers	6 00	6 25
CORN PRODUCTS.		
Corn meal	2 15	— —
Cream meal	2 35	— —
Grits	2 40	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	41	— —
Yellow	45	— —
Mixed No. 2	44	— —
OATS:		
Western	— —	35½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	— —
HAY:		
Prime	16 00	17 00
Choice	18 00	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	13 25
Prime Mess	13 00	13 50
Rumps	12 50	12 75
BACON:		
Fancy Breakfast	10	11
Shoulders	6¾	— —
Sides, short rib	— —	7¾
Sides, long clear	— —	7¾
HAMS:		
Sugar-cured	11	11½
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	18¾	19¾
Fair	17¾	18
Common	15¾	17½
TEAS:		
Choice	40	80
Ho-No	— —	55
BUTTER:		
Western Creamery	32	33
Western Dairy	17	18
Common	13	15
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	11	— —
Coal, cases	16	17
Cotton seed, crude	44	48
Lard, Extra No. 1	72	75
VEGETABLES.		
CABBAGES:		
Western, ₩ head	8	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	10½	— —
Jute, 1¾ lb. ₩ yard	9	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9¾	10
TIES:		
₩ bundle	98	1 00
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 00	3 00
Chickens, Southern	3 00	3 25
Young	1 50	2 00
Turkeys, Southern	8 00	10 00
EGGS:		
Western	11	— —
Southern	11½	12
WOOL:		
Lake, ₩ lb	24½	25
Louisiana	22½	23
Burry	12	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 50	21 00
Pure ground bone	30	— —
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	2	— —

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet-street.

Fifty-two pension bills were passed by the Senate, on the eighth instant, in twenty-three minutes.

From Most Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. & C. Maguire's Cundurango, it having been my favorite remedy for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.

P. J. RYAN.

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ONLY.

BY AGNES TIDESHAM.

It was only a word of kindness;
But it brought a wealth of rest,
As it lovingly lay enfolded
In the midst of a weary breast.

It was only a small white daisy
That lifted its tiny head;
But it preached a sweet spring sermon
Of the rising from the dead.

It was only a thoughtless answer
To a young inquiring heart;
But it made the soul grow careless
Of the good and better part.

It was only a little shamrock
That the outward eyes could see;
But it told a blessed lesson
Of the hidden Trinity.

"Christian Womanhood."

BY D. W. FOSTER, M. D.

Will it not be infinitely better "employment" for the daughters to become the loved and honored and happy wives of good and great men, and, becoming affectionate, good and prudent mothers, train up the children to fill well, in turn, the places of their useful and honorable parents, than to neglect the sacred precincts of "home, sweet home," to practice medicine or any other calling that separates them from home and family?

"'Mid pleasures and palaces, tho' we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to follow us there
Which, ever thro' all the world, is ne'er met with elsewhere

An exile from home, splendor dazzles in vain.
Oh! give me my lowly thatched cottage again;
The birds singing gaily, that come at my call:
Give me them, and sweet peace of mind, dearer than all;

Home, home, sweet, sweet home,
Be it ever so humble, there's no place like home."

If Paul did not fully understand all about human nature, or did not himself know exactly what part in life was best for woman to perform for the well-being and happiness of the family and the world, certainly the Holy Ghost did, and inspired him to write the injunction that: "The aged women teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." Now, lovely woman, there is the law your kind heavenly Father has given for your guidance into usefulness and happiness. Obey it, and "he will cause all things to work together for your good," just as surely as you will "love him and keep his commandments"—all of them—"in spirit and in truth." If you live in violation of any of them, you don't obey any of them properly. If the law of God constrains you to obey one of his commandments, the same law would prompt you to obey all of them. If your motive of action be more to captivate a man than to please God, he will know the secrets of your heart, and not suffer a good man to be imposed upon by a hypercritical woman. If you succeed in entrapping some man for a husband upon false principles, be assured that he will prove to be "a thorn in the flesh;" and that is just the cause there are so many old maids and worthless bachelors in the world now, and so much unhappiness in married life also. There are so many of both sexes, alas! who are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away," saith the inspired writer, and every other sensible person will do the same thing. Oh! ye unholy and deceitful young men, and giddy and inconsistent young women, take timely warning, and learn lessons of safety and happiness therefrom. How many of both sexes are resorting to all sorts of strategies (sinful ones even) to deceive and impose upon one another! Young men, reeking from haunts of infamy and debauchery, perfume themselves and go "into houses, and lead captive silly women laden with sins, led away with divers lusts." And the young women; instead of attending church and worshiping God, and praying for his guidance, protection, and blessings, go to the ball-room with these self-same young men, whom they know to be dissolute. This can't fail to sully the purity of thought, at best. And even some, who are Members of some church, do these abominable and damning things! Young people, do stop, and think of the absurdity and folly and danger of such.

"God made man in his own image and likeness:" and what a noble specimen of a man Adam must have been (perfect in every respect), in form, size, and beauty, intelligence, purity and goodness! And the Lord put him in a most beautiful "garden" of fragrant flowers and luscious fruits, flowing streams and balmy breezes, and it was ornamented, it seems, with statuary of pure gold and precious stones—the most enchanting abode ever seen this side of the glory-land. Perhaps there was a beautiful model of the coming Eves there, which so charmed Adam that even the Lord himself could not reconcile him until he made the beautiful woman and presented her to him, to be his bosom companion for life; for, although Adam was, at first, surrounded in the "garden" with everything God himself could afford to render him contented and happy, except a wife, yet,

"The world was sad, the 'garden' was a wild,
And man, the hermit, sighed, till woman smiled."

And what man would be without a good wife, or what woman would be without a good husband, for all the gardens and all the wealth and all the kingdoms of the world?—all of which is but trash that mocketh the heart without the companionship of a suitable wife or husband, the *sine qua non* of contentment and happiness in this life. Home can not, in the very nature of things, be "home, sweet home," without that very companionship which the all-wise God devised, in his bountiful goodness, for the well being and happiness of mankind. And the Lord knew, of course, just what Adam, in his loneliness, needed to complete his happiness, which he was willing and anxious to promote. But he withheld woman, the best gift of God to man, except the Savior himself, for the last and greatest crowning boon of all. I suppose the good Lord delayed awhile the making of Eve, that Adam might experience what solitude was, and then he would be the better prepared to appreciate a wife properly. Although the Lord himself used to visit Adam in the "garden" every morning and evening, he seemed unhappy and inconsolable in his loneliness. "And the Lord said: It is not good that man should be alone; I will make him a helpmeet for him." So woman was made to be "a helpmeet for man." And where can she find authority to "set up shop" alone for herself? What's to become of the "man," to be whose "helpmeet she was made?" Must the poor, hapless creature go straggling through life alone, unloved and unhappy and worthless, without a good wife who could have made him happy, useful, and honorable?—while she remains alone, unloved and unhappy, and pines away and grows old and sour in her abnormal state. Why not the two become husband and wife, as the Lord intends, and be happy and useful together—mutual "helpmeets?"—The Lord has made the sexes in pairs, and the links should all be in their proper places in the chain of love God has made to bind together the sexes into good, useful and happy families, to bless the world. If man was able to make and run successfully that huge engine which moved smoothly, and without a jar, all the complicated machinery in the Exposition Building, in New Orleans, a few years ago, is not the Almighty able to plan wisely, adapt perfectly, and work out successfully the welfare and happiness of the human family, if everybody will just fall into line and do his and her part well? If nobody will frustrate God's designs, the world will move forward in perfect order and harmony to the greatest prosperity and happiness. As Eve was made out of one of Adam's ribs (the nearest one to his heart, perhaps), he declared that she was "bone of his bone, and flesh of his flesh; therefore shall a man cleave unto his wife: and they shall be one flesh." No intimation here that each or either sex may "strike out on his or her own hook," solitary and alone! That is not God's plan, and it can never succeed well, either. He let Adam try bachelorizing awhile, just to demonstrate to him, and all mankind, that it must always inevitably ultimate in miserable failure. And the good Lord soon got sorry for poor Adam all alone, and so disconsolate without the companionship of a good wife, and he made him one, who filled up the measure of his happiness so completely that it seemed like heaven had come down into the garden to stay. They were both perfectly happy together, and inseparable; the only way the sexes can be happy and fulfill their destiny on earth.

Sanctified Ambition.

THE PREACHER.

BY REV. J. D. NEWSOM.

The average youth, or young man, as he thinks of life, entertains some emotion of ambition. The more sanguine who mark out their course and conceive their model, or adopt their pattern as they read, or learn of the success of those answering to such models, or filling such pattern, they feel a thrill of actual achievement as news of such coming as a telegram over the mysterious wires operated by the agent of the future. To one who has a natural-born instinct for worldly distinction, cherished as the end and aim of life, and carefully fostered by education, and feels for the sake of Christ to give up fame, wealth, political place or military glory, is like laying one or all these upon the altar of sacrifice. This surrender may and must be made; but, in truth, the ambition, but certainly the object and aim as to its worldly ends. This, taken in its full force from a worldly standpoint, makes life not worth living. Such education and training as lead the mind along these earthly lines is far short of that high which discloses an earnest, godly life to be the highest attainment in this world, and deeds of self-sacrifice and true charity the noblest achievements among men.

The average Methodist preacher, if the elements of the true man are in him, has some thoughts of fame, position and place. The great pulpit orators of this day have a fame to which the greatest statesman pay tribute. The great administrators of church economy have won a place among men, which will be told of them until the angel swears that time shall be no more. It may be assumed that preachers are sometimes appointed to places requiring and demanding the highest order of talent when they were not expecting such a thing, and that some have been elected Bishops at a time when such a thought was not entertained by them. We might infer from this that any man entering the ministry should diligently strive to prepare himself for any probability, even for every possibility, "so he may be thoroughly furnished (perfected) unto all God's works" to which the voice of the church might call him. If this diligent study and preparation be carried on with more direct reference to the honors and preferments in the gifts of the church, then, in addition (which would be in accordance with such motives), a system of electioneering, scheming, intriguing, pandering and wire-pulling be carried on among the brethren: However popular such a man may be, he develops an ambition as certainly unsanctified as that of the cajoling and plotting politician of our day. But after years of successful study of the Word of God, the theology and laws of the church, and has always been faithful in his work, prompt at his post in poverty, in sickness, pestilence and plague, he continues true to his charge. He sees as the years go by that his fields of labor are still hard—the very duplicates of those of the first years of his ministry; the brethren are in sympathy and are wont to condole with him. If the complaint escapes him, or is even secretly entertained, there is some element of unsanctified ambition asserting its presence. He has given Scripture exegesis in a way that showed himself superior on this line to the average preacher; he has discussed law with a decided advantage over some appointed as its administrators, yet he sees these pass him to places of ease and comfort, appointed over him to places of honor and trust. He is still oscillating between third and first, and between first and third-class appointments, but gravitating steadily towards the latter. Does he complain? Then his hopes are blasted; he hung them on something beneath the sun: his ambition is disappointed; he was looking for its achievement in this life. Let us suppose (and I am sure it can be supposed) that the man makes no complaint: that he is happy and grows happier in his life-work. He recognizes that, in the main, he has been doing the work to which God called him, though some mistakes may have been made in his appointments, though there may have been some want of appreciation of qualifications and merits. He knows he has been working for the church, and that his labors have been within the precincts of the Lord's vineyard. It is plain to him, too, that his knowledge of the Scriptures was not out of place; his expositions were needed eminently just as he was able to give them. His judgment and application of law was needed just at the time and in the place where he was able to do it. He knows that God has been with him as surely as he could have been with those preferred before him. With an abiding sense of his presence, the man continues to go to each new field of labor in actual joy, thankful that he is still able to do something to bring the world to Christ. He recognizes, too, that he is following in the precedence of *angels*, who went with as much alacrity to clean out Sodom as to proclaim and sing a Savior born into the world. He is filling his mission on earth—no Bishop nor church dignitary could do more, possibly not so much. His high ambition is a place away beyond the rewards of life—high up in the kingdom of his Father, close beside the blessed Savior, where he can gaze without obstruction in the face of his beloved forever. Such a man, though seen and recognized among men, is not clearly desired by the masses, as he is now giving the finishing touches to the lofty points of the pinnacles to which his sacred ambition has carried him. Glintings of his presence there are faintly discerned as he discovers himself in those altitudes, but that is at times put down to "*queer*" in him.

City Mission.

BY "JEAN PAUL, JR."

Human hearts are desperately wicked in the city and country alike. Everywhere the carnal mind is "enmity against God." Nationality makes no difference. The American farmer, French dancing-master, German brewer, Irish politician, Italian peddler—all have an evil heart of unbelief. It requires no less divine grace to save the one than the other. The miracle of regeneration is equally amazing in all cases.

But, with all this, I hold that mission work in the city is much more difficult than in the country. City people are usually very ignorant in matters of religion. True, a few religious books are found in our parlors, but they have been bought, on account of their exquisite binding, for purposes of ornament. Wholesome sermons, usually preached in our country churches, in themselves complete bodies of theology, appreciated there, would be fragrance wasted on the desert air in many city congregations. The perusal of several daily newspapers tends to dissipate the mind, rendering it unfit for protracted religious reflection. The adoption of the custom of the continental aristocracy of having late breakfasts and dining late, has led to the collapse of the time-honored family altar. It must also be borne in mind that large cities are often the moral "dumping grounds" of the country. The wayward sons and daughters of our farmers, the lazy, the shiftless, worthless, usually seek domicile among the illiterating multitude of the city.

How reach these masses? I answer, that we intending to reach them, must first have been reached, enjoying the indwelling of the Holy Ghost. Thus, ourselves consciously saved, we unswervingly adhere to the scriptural declaration, that without the renewal of heart sinners will be eternally lost. We constantly bear in mind that we are divinely commissioned to go to the highways and hedges, compelling the morally unwashed and uncombed to come to the Savior. Never falter in the belief that the blood of Jesus will ne'er lose its power, and that this blood can make the foulest clean.

Ecclesiastic benefit ought not to be the primary goal of our missionary effort. The salvation of sinners is the chief concern. When sinners have become saints it is an easy matter to win them for the church. I fear that some preachers are merely servants of their particular denomination, and are not servants of our Lord and Master Jesus Christ. The true soldier serves his country; the menial is in the employ of some general.

All methods employed in reaching the masses are good, when the mind which was also in Christ actuates us. A live church is invariably a missionary church—a missionary church not only because the assessment for foreign and domestic missions is being promptly collected and paid, but, principally, because of its energetic measures employed in winning new members from every class of the billowy multitude. Recreant to its charge is a church which seeks for recruits only among the "nice, educated and well-to-do." Is Jesus not willing, yea, anxious, to save the scum and offal of society? A live church reaches out to the vast multitude of wage-workers, the toilers at factories, foundries, shops, warehouses, shipping, etc. These require no alms but the "wedding garment;" no pecuniary aid but prayer.

If every city church would employ a few faithful exhorters to assist the pastor in winning souls for Christ and members for the church, much good could be accomplished. Their remuneration could be readily secured. They need not be eloquent, but must be men of good common sense, of *bonhomie*. August Gottschall contributed largely to the success of Dr. John Mathews in New Orleans and Kansas City.

When increased population demands additional church facility, let another centrally located house of worship be erected, the existing churches furnishing a fair quota of experienced members. Thus, without weakening the older churches, the new one springs into being, fully equipped, even as Minerva from the pregnant brain of Zeus. Mission churches, feeble and unpretending, organized with the hope of timidly becoming self-supporting, continue to lead a sickly life until, after a few years of untold struggles and disappointment, they collapse. We want mission Sunday-schools and preaching-places, but these should be branches and feeders of the central churches.

Annual Conference Entertainment.

BY R. ABBEY, D. D.

I wish to state my objections to "Jean Paul's" proposed method of entertaining Annual Conferences, in this ADVOCATE of January 31; not that I am opposed to innovations, as he seems to suppose, for I am decidedly an innovating man—that is, favoring improvement. But improving and pulling down things are not necessarily one and the same.

"Annual Conference sessions are now solely devoted to business!" The Lord have mercy on Methodism! Then let us dissolve it and take up Christianity in some practical form! And please let me be relieved from the further burdens of Methodism! The inconveniences he speaks of as sometimes experienced, considerably enlarged, do undoubtedly exist; but what a remedy! Let the session be "solely devoted to business!"

I would suggest a different remedy. Most of our Annual Conferences are entirely too large. Let them be divided. Fifty or sixty preachers are enough. Then we can occupy smaller towns, and the business can be done more satisfactorily. There will be less complaint and more satisfaction about appointments. Mississippi is ripe now for four Annual Conferences. Those in Tennessee, Virginia and Georgia. They are almost all too large.

Divide as you grow is a great fundamental doctrine of Methodism far too much neglected in these late years. Remedy this matter, and the others will take care of themselves.

But I hope and pray the day may be distant when a Methodist Annual Conference shall descend to the moral level of a political meeting, a circuit court, or Legislature. It ought to be a season of special religious revival and Christian fellowship.

The remedy looks plain to me. *Divide as you grow.* About thirty or forty preachers is ample for an Annual Conference to begin with, and about fifty or sixty might well be considered about maximum. What is the advantage of having such large numbers as we now have? Will somebody answer?

Only what we have wrought into our character during life; can we take away with us.—*Humboldt.*

Christian Advocate.

THURSDAY, FEBRUARY 21, 1889.

HIS REST.

There are the sorrowing hearts but heaven enfolds them.
And hast and rest them rest;
He takes our cares all torn with strife, and holds them
Close to His loving breast.

O care heart, pressed 'neath there yet remaineth
This rest for thee;
O weary soul, toil on, His love recreaseth
And crowneth thee.

He blessed all things wandering and erring,
And last as yet
Who e'er still comes, life's darkened pathways cheering,
"I am the Way."

I am the Truth, the Life, the Resurrection;
Though dead or sin,
Once put to shame, thy only sure protection
And enter in.

Past the gates which guard the land immortal,
The cost above,
No stern-browed warder keeps the golden portal,
Its God is love.

Earth's vessels may be shattered, broken, riven,
And like a loss;
There yet remains *this* rest, the rest of heaven:
Lay down thy cross.

—*Selected.*

Annual Conference of the M. E. Church at Donaldsonville, La.

This Conference convened in Donaldsonville, January 31, and adjourned February 4. Bishop Fitzgerald presided. He is a man of commanding appearance, attractive pulpit speaker, and presided over the Conference with care and great dignity. He made a fine impression on the Conference, composed mostly of negroes. The connectional officers of the church were in attendance, representing their causes. They held their anniversaries just as we do. The largest hall in the town was insufficient to hold the immense crowds that thronged to hear these speakers, while very little money was collected. No doubt, good was done. I suppose some of the most learned negro preachers in the South belong to this body. Among the number was Rev. Albert, of New Orleans, and Rev. Pere Landry, of Donaldsonville.

The Bishop exhorted our brethren in black that they must tone up, educationally; and, as a result of his talk, out of twenty-five applicants for admission on trial *only five* were received. This is a good move in the right direction. The ignorance of the colored preachers is appalling, for in many instances "the blind are leading the blind." These blind leaders permit things to go on in their congregations that are at once repulsive and disgusting to the true followers of our Lord Jesus Christ. The standard must be raised among these people, or preacher and people will go down together.

While all the collections were very poor, some advancement had been made during the past year. The cause of missions seems to have a very light hold on these people. This is due, as in all other cases, to ignorance. The people need light upon this great subject. The widows and orphans and superannuated preachers received one thousand dollars, as their share of the proceeds of the two Book Concerns. What a blessing such an amount would be to our Conference Mahmants!

There are about fifteen white men belonging to this Conference, some of them of considerable talent. The idea of "social equality" was carried out to a disgusting degree. From the Bishop down, with two exceptions, they were entertained by the negroes. They slept on negroes' beds, ate at their tables, walked arm-in-arm with them along the streets. This is a fact. Social equality! The first I ever saw, and I hope the last. When I saw how these white men associated with negroes, I came to the conclusion that all the talk about "organic union" is wasted. There is a "*black*" gulf between us. It can never be.

W. WIMBERLY.

Missionary Zeal in the Southern University.

MR. EDITOR: As I read the columns of your most excellent paper, and notice that so many of the Elijahs of the church are deploring this life and ascending to heaven, and as these Elijahs are leaving vacancies in the church of God, and as their mantles are falling from them as they sweep up to glory and to God, we feel like thanking God and taking courage for the missionary zeal and spirit that is among us, the Christian young men of the Southern University, in our Young Men's Christian Association meetings in the hall and in our boarding-rooms. We are expecting great things of the Lord. We have the church of Christ upon our heart. We love the church of God—her jasper walls, her pearly gates, her golden streets. We are constantly looking that the mantles of these Elijahs will fall upon us, and we are praying that a double portion of their spirit may be upon us, and that we may have more power, more courage and more zeal, that we may be able to fulfill the mission of these Elijahs, and that we may carry the gospel to the uttermost parts of the earth. We feel the weight and are pierced to the heart by those interrogatives which come to us through your columns from the Bishops, asking, "Where are the young men of the church?" To these we most heartily respond, "Here we are; send us." But then we listen, and, lo! we hear another voice from the church, and from our conscience, saying we need educated men. And, after considering and praying over these calls, some of us feel that we are not yet prepared to go; and that is what we are doing at the Southern University—preparing our minds and hearts for this great gospel battle. It is true that some of us are not yet ready to go, but, by the help of God, by the prayer and sympathy of the church, we wish to be ready soon. Some of us feel called to the far-West, some of us to other places. As for myself, I feel called to the State of Oregon, where I shall go as soon as I get through with my college course.

I noticed that Bishop Hargrove passed through your city a few weeks ago *en route* to the State of Oregon. Will the Bishop not let us hear, through the ADVOCATE, something from him concerning the prospects for Methodism in those regions? We are constrained to believe that if the Bishop could be here with us in our Young Men's Christian Association meetings, and when we gather together each night in our rooms and listen to the experience and to the prayers and songs offered up to God, we rather think that he would be constrained to believe that we expected to conquer the whole land for Christ, and also that we intended, by the help of God, to carry out our motto—"The world for Christ." Lord, help us and give us all things needful to carry this motto out to its full extent! Such is the missionary zeal in the Southern University. May the Lord bless you, Mr. Editor, and the publisher, and give you a year of prosperity!

R. L. ELY,

GREENSBORO, Alabama.

The West.

MR. EDITOR: I see in many of our papers a call for preachers in the far West. I am astonished that so few of our young men are willing to go to these fields, now white unto the harvest. Any young man with grace and grit need not fear. I spent five years in California—a lovely land it is; kind, sensible people to preach to, and no danger about support. Any young man who can succeed well in Mississippi will do well in any part of our work in the West.

I would say to our young men all over the South: Go West; fill up the work! You can do a great work for the Lord. The people are calling for you. There is a sickly notion with some of our preachers that they dislike to break their connection with their Conferences. But this is a mistaken idea. We are connectional; our work is one. This dislike to transfers with some of our preachers is a sign of narrowness; they are not Methodist—only in part. A Conference boundary is only made for our convenience. I think I am not mistaken when I say that a preacher who is opposed to the Bishop's power to transfer is a place-seeker himself; or if he has a good place, he fears he will lose it. All this feeling is selfishness, and a tendency to congregationalism. As true Methodists, we know no such feeling; and if we think differently, we should be brought into the old Methodist line. So, my brethren of the South, go to the call of the West.

F. M. FEATHERSTUN.

From the Work.

GALLMAN, MISS.

MR. EDITOR: As notes are in order, I will tell how good the Lord has been to me and mine. He has given us health, a comfortable home, and kind neighbors. Besides this, we have been placed on a circuit where there are many truly consecrated servants of God, and others, who are in the sad state, I fear, that Amos speaks of—"asleep in Zion"—have cast anchor, and are carelessly waiting the approaching storm. I find plenty of work to engage my every moment, and requiring the greatest strength that God will give a poor mortal. The work is of such a nature that the greatest care must be taken to avoid giving offense. Here is a brother old in the cause and does not believe in missions; another who does not believe in church extension; another does not see the good in family prayers; another who thinks it foolish to go out one night in every week to prayer meeting; another who thinks he must wait till his boy is large enough to plow before he can send him to Sunday-school, and another yet who thinks class meetings ought to be done away with. These people are not outsiders, but are the professed followers of Christ, and some are good men who need more light and grace. In the matter of literature I find that our people are equally divided. I go to a brother and ask him if he takes a church paper. The reply is often: "I don't like it." Why? There are too many advertisements in it for a religious paper, or the price is too much, or there is not enough reading matter, or something of that kind. The all-important question in my mind is, How are we to get at people who are not willing to read the literature of the church, but will fill paper files with the trash of the world? This is not only the case here, but in every church and neighborhood that I have known anything about since my earliest recollection. The spiritual outlook is good. We hope to have a general revival in all departments of church work, and get all our assessments in full.

We have sent ten new subscribers to the ADVOCATE, and hope to send twice as many more before Conference. One new Woman's Missionary Society organized, and I believe the people are generally interested in the work. May God bless you and the ADVOCATE!

M. L. BURTON.

CLINTON, LA.

MR. EDITOR: I see you ask for reports from the work. I send you this. Bro. L. S. Jones, after four years of hard work—earnest, persistent, faithful Holy Ghost preaching—was necessarily moved to other fields of labor; but he has the satisfaction of a clear conscience and a place in the hearts of many of those he left behind. His labor was not without fruit, and eternity alone can reveal the real benefit this community received at his hands. He left some enemies; and who that preaches the unvarnished truth fails to raise the devil and arouse the animosity of the enemies of truth? God bless Bro. Jones and prosper him more and more!

Now it is our lot to have in his place Bro. F. M. Featherstun, a middle-aged man, full of the Holy Ghost, and a burning desire for the conversion of souls. From what we have seen and heard we are satisfied the Bishop made a wise choice when he sent him here. Bro. Jones preached law, and we certainly needed it; and now, judging from the sermons we have been permitted to hear from Bro. Featherstun, love will be his theme. The whole town seems to be delighted, and all are loud in their praise of his sermons—both Jew, Gentile and infidel; of these there are a few. We hope, predict and expect a great shaking among the dry bones during this year. We will not forget to pray. Bro. Featherstun brought his better half, and she is a model itinerant's wife, though I need not have told you this, as you are aware all itinerants' wives are the grandest creatures on earth.

A word for the ADVOCATE. Some time since, I heard a presiding elder say every District Conference was the best he had ever attended—the last being best; so with the ADVOCATE—the last number seems always the best, as it just fits in and fills up a felt want in my soul. Some one said, "There is the ADVOCATE; why don't you read it first?" I answered, I will look over the others first—merely casually—but the ADVOCATE I read, re-read and study; con the advertisements, and then I send them to pastors who are not able to take them, sometimes with a view to getting subscribers sometimes a thousand miles away. May God bless you and the dear old ADVOCATE, and prosper you even as my soul prospers under its benign influence! It is next to my Bible to me.

N. B. N.

MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: My first round will be finished by the first Sunday in March, and but little has been done as yet. We have eleven new preachers in this district, and, while they are all at work faithfully, they have not had time to get fully under headway. Dr. Andrews is opening up, as you would expect, grandly. He is the faithful pastor, earnest, acceptable, instructive, useful preacher. I have been confined to my bed and room for one week from sickness; better now.

I want to say, Doctor, the ADVOCATE gets better. Since you have your new overcoat and hat, and new publisher, the paper does get better, all the time. God bless you, Doctor, as you bless others. I want to invite you to my District Conference. And when I know the time I will let you know; and be sure to come. It will be in Vossburg, on line of New Orleans and Northeastern railroad, about 160 miles north of New Orleans. I want to get a real, live District Conference, and want you and a Bishop.

R. D. NORSWORTHY.

(Such notes give the editor and publisher and printers and clerks and contributors and readers great encouragement.—EDITOR.)

EVERGREEN AND BAYOU BOEUFF, LA.

MR. EDITOR: I would like to say something of Evergreen and Bayou Boeuff circuit; nothing startling, extravagant, or "loomy," but something of the plain facts concerning the people, preacher and territory. The people are a good average of Louisiana folks. Some of all "sorts," with all kinds and kindreds of belief—frank, social, charitable, enterprising, and prompt to attend preaching. The preacher, with no peculiarity except tenacity, has vibrated around and through here for six years, with perceptible ruts in the soft surface, and the ineffaceable slick and smooth glaze upon the hard. Yet we have made an average of two accessions (and in most cases bright conversions) to the church every Sunday during the last two years. We have no revival or protracted meetings, as we have two appointments for each Sunday, with considerable distance (of muddy in winter, and dusty roads in summer) between them. We have no parsonage; consequently keep the spirit of the itinerant low by moving. Have moved five times within the six years, and are now within three miles of where we first landed. This does not pay rent or varnish furniture, but gives good object lessons of geography to the children; and we have six to instruct.

As we are out with a subscription list for the ADVOCATE, and, perhaps, talk glibly, nearly all think that we *ought to write* for the paper, and, without a due appreciation of the difference between talking and writing, have signified assent to do so; but hereafter shall offer no literary contribution of *ours* as a premium—i. e., without your special instruction.

We have one new Sabbath-school at Bunkie, with others soon to follow. Our good women are organizing for parsonage work, and will do something handsome on this line. With the unknown future before us, we are plying the oars with a good degree of confidence in the safety of the harbor.

S. H. WHATLEY.

WINONA, MISS.

MR. EDITOR: I want to thank you for your "Thoughts on Preaching." They have done me good, and I trust they have stimulated me to greater diligence in the Master's cause.

I wish to enter a protest to "Jean Paul's" plan of holding Annual Conferences. Our Conferences have not become such business meetings as to have no influence with the people. For several years past nearly as many people attend the business sessions of the North Mississippi Conference as attend preachings. If Bro. "Jean Paul" would have preaching every afternoon during the Conference, and appoint the livest and best preachers he can get to preach, our Annual Conferences would all be occasions of great spiritual power. It is so to some extent in the North Mississippi Conference.

Since Conference I have been sent to the Winona station to take Bro. Dye's place. He was sent to Oxford to fill Dr. Adams' place. Winona is a live, "dry" town. It will ship about 20,000 bales of cotton this season. The Georgia Pacific railway will soon be in running order, and the prospect is bright for another railroad to be run by Winona. The church here seems to be looking up. We are hopeful that the college to be established by the two Mississippi Conferences will be located here, as it is a healthy, central location, and our people propose to bid liberally for it.

Mr. Editor, come up to see us.

T. W. LEWIS.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON IX.—March 3.

JESUS THE MESSIAH.

Mark viii, 27; ix, 1.

GOLDEN TEXT.—*Whosoever will come after me, let him deny himself, and take up his cross and follow me.*—Mark viii, 34.

TIME.—A. D. 28. About two years of Christ's ministry had already passed.

PLACE.—There were two cities in Judea called Cæsarea. One was situated on the borders of the Mediterranean, and the other was the one mentioned here. It was situated in the boundaries of the tribe of Naphtali, near Mount Lebanon, and in the most northern part of Judea.

PARALLEL PASSAGES.—Matt. xvi, 13; Luke ix, 18.

27. *Into the towns*—Retired localities in the neighborhood better adapted for private intercourse. *By the way . . he asked his disciples*—The tense of the Greek verb implies that it was not a single question only, but a continued and, as it were, searching inquiry. The time was come to test the faith of the disciples thoroughly. *Whom do men say*—What is the result of my ministry? What saith the world, that has heard my words and seen my works, in regard to my nature? This passage has been variously rendered. Some have translated it, "Whom do men say that I am? The Son of man?" Others, "Whom do men say that I am—*I*, who am the Son of man—that is, the Messiah?" The meaning of all is nearly the same. He wished to obtain the sentiments of the people respecting himself. The Greek emphasizes "men" by prefixing the article, so as to contrast the opinions of men, as such, with God's revelation. In Luke ix, 18, we have "the people," or better, "the *multitudes*," instead of men.

28. *They answered*—"Some say, with Antipas, the spirit of John the Baptist has entered thee, and that thou workest through it, or that thou art John himself, risen from the dead, and appearing under another name; some that thou art Elias, who, like Enoch, has never died, but was taken up bodily to heaven, and has now returned in the body, as Malachi predicted, to prepare for the Messiah; some that thou art Jeremiah, come to reveal the ark and the sacred vessels which he had in Mount Nebo, and thus inaugurate the approaching reign of the Messiah; or one of the prophets, sent from the other world by God, as a herald of the coming one." All the people viewed him thus as a remarkable phenomenon, and placed him, at least, in close connection, according to their several prevalent ideas, with the coming Messiah. They did not declare their belief in him as the Messiah himself, doubtless for this reason, that the whole ministry of Christ appeared to them to stand in contradiction to their Messianic expectations.

29. *But whom say ye that I am*—The question is *put to them all*, and not to Peter alone. It is, "Whom say *ye*?" not, "Whom sayest *thou*?" The disciples, as an entire body, have, thus far, been concerned. As this question is put to them *all*, of course, the answerer, Peter, is simply the spokesman or representative of them *all*. He is the foreman of the jury, who answers the judge and pronounces the verdict for all the rest; and he receives an investure from Christ for them all. First, the Lord will hear the echo of the people's views. He will hear now his powerful witnesses' own voice, the expression of their living, personal and independent faith. *Thou art the Christ*—The variations in the other gospels—St. Matthew giving, "Thou art the Christ, the Son of the living God," and St. Luke, "The Christ of God"—are interesting in their bearing on the question of literal inspiration, but do not affect the meaning; and the fullest of the three reports may be received without hesitation as the most authentic. The confession is not made in the terms of the other answer; it is not "We say," or "I say," but "Thou art." It is the expression of an inward conviction wrought by God's spirit. The excellence of this confession is that it brings out both the human and the divine nature of the Lord: *the Christ* is the Messiah, the Son of David, the anointed King; *the Son of the living God* (see Matt. xvi, 16) is the eternal Son, begotten of the eternal Father: not "Son of God" in any inferior figurative sense, and *one of* the sons of God of angelic nature, but *the Son of the living God*, having in him the sonship and the divine nature in a sense in which they could be in none else.

30. *He charged them that they should tell no man of him*—Both because they were themselves not yet fully instructed, and because the people were not prepared to hear and receive the truth. The Messiahship of Jesus was perfected by his death and resurrection, and on the fact of the resurrection, the apostles, Peter pre-eminently, based their subsequent proclamation that Jesus was the Christ.

31. *He began to teach them*—From this time the teaching of Jesus to his disciples, and also to the world at large, assumed a new character. The *ministry of sorrow* now commences. His apostolic rocks are firm enough now to bear the full announcement of those woes which had heretofore been but obscurely intimated. The prominence given to the prediction shows that it came upon the minds of the disciples as something altogether new. This was the first intimation that he gave that he was to die in this cruel manner. He had taken much pains to convince them that he was the Messiah; he saw by the confession of Peter that *they* were convinced; and he *then* began to prepare their minds for the awful event which was before him. Had he declared this when he first called them, they would never have followed him. Their minds were not prepared for it. They expected a temporal, triumphant prince, as the Messiah. He *first*, therefore, convinced them that *he* was the Christ; and, then, with great prudence, began to correct their apprehensions of the proper character of the Messiah.

32. *He spake that saying openly*—With great *plainness*, *confidence* or *emphasis*, so that the disciples now might fully understand them. *Peter took him*—This may mean, either to interrupt him, or to take him aside, or, *to take him by the hand*, as a friend. This latter is probably the true meaning. Peter was strongly attached to him. He could not bear to think of his death. He expected, moreover, that he would be the triumphant Messiah. He could not hear, therefore, that his death was so near. In his ardor and confidence and strong attachment, he seized him by the hand as a friend, and said, "Be it *far* from thee." *Began to rebuke him*—The Greek signifies, literally, to *adjudge*; hence, to find fault with. Peter's impulse was founded on a love for Christ which could not bear the thought of his rejection and crucifixion. But it was the disciple's duty to listen to, not to instruct, the Master.

33. *Looked on his disciples*—They, we believe, stood behind, watching the effect of the remonstrance which Peter had uttered as their spokesman; and, therefore, the Lord, reading their thoughts, the rebuke, though addressed to him, was spoken so that they, too, might hear. *Get thee behind me, Satan*—Our Lord seems to call Peter, Satan. Not quite so. But he recognizes a Satan speaking in the words that Peter utters. His own human nature would say, like Peter, "Far be the terrible suffering from thee." The same Satan had once tempted him, in his own person, to fall down and worship him in order to gain the whole world; and that same Satan seems now to speak in Peter's voice. As he repelled Satan then, so he repels the same devil now that speaks Peter's words. A rebuke for all who have a sentimental 'admiration' for Jesus of Nazareth, but stumble at the cross, which belongs to "the things of God." *Thou savorest not*—"Thou mindest not the things of God"—that is, as represented by Christ, not regarding God's purpose in the foretold death. In accepting Christ, despite his apparent lowly origin and his really humble career, Peter showed his appreciation of spiritual things; in rejecting the idea of a suffering Messiah, he showed that he still retained the earthly idea of greatness of *power*, rather than the divine idea of greatness as *love*.

34. *Called the people*—We learn quite incidentally, from St. Mark, that even in these remote regions his footsteps were sometimes followed by attendant crowds, who usually walked at a little distance from him and his disciples, but were sometimes called to him to hear the gracious words which proceeded out of his mouth. And alike they and his disciples were as yet infected with the false notions which had inspired the impetuous interference of Peter. To them, therefore, he addressed the words which have taught us forever that the essence of all highest duty, the meaning of all truest life—alike the most acceptable service to God, and the most ennobling example to men—is involved in the law of self-sacrifice. *Whosoever will come after me*—Will, here, is not a mere future, but a separate verb: whosoever *wills, chooses, determines*, to come. *Deny himself*—Our common thoughts of "self-denial," that is, the denial *to* ourselves of some pleasure or profit, fall far short of the meaning of the Greek. The man is to deny his whole self, all his natural motives and impulses so far as they come into conflict with the claims of Christ. The essence of that repenting enjoined by the gospel is *the change of mind* to which reflection and compunction led—a change of the *whole mind* in desire, feeling, thought, purposes, action; a change in the whole spirit and intent of life as toward God and his truth, and all that affects character; and inasmuch as the heart has yielded to carnal, selfish, worldly desires and aims, it must renounce this way of life as the first step toward the kingdom of God. Hence Christ insisted so much that if any man would become his disciple, he must begin by denying himself—must put self down in order to set up Christ as his king. *Take up his cross*—Observe that this is not only *cross-bearing*, but *cross-taking* that is required of the disciple; not merely submission to burdens which God's providence lays upon them, but a voluntary assuming of burdens, even the burden of death, for the sake of Christ and humanity. The point of duty for us, as for the Master, is not to seek the cross, but by the cross to seek the glory of the resurrection, which is found in no other path. The cross for the cross, never; but the cross for the Lord, always. For no man can accept the crucified One without the cross, except he take the shadow for the substance. Christianity without the cross is Christianity without Christ.

35. *Whosoever will save his life shall lose it*—There is a subtle distinction between the two clauses in the Greek which the English fails to represent. Whosoever *willeth*—that is, wishes, to save his life (the construction being the same as in verse 24), in the same clause: "Whosoever shall lose his life" in the second. It is as though it was felt that no man could wish to lose his life for the sake of losing it, though he might be ready, if called on, to surrender it. This solemn saying our Lord is found to have uttered on no less than *four* several occasions (*a*) here, which corresponds with Matthew xvi, 25, Luke ix, 24; (*b*) Matthew x, 39; (*c*) Luke xvii, 33; (*d*) John xii, 25. It he seek his life by denying my name, as he must needs do in this age to escape persecution, he will lose life eternal. But he who is willing, for my sake, to sacrifice his natural desire for pleasure and ease, and even to give up life itself, if required, for my name, will receive everlasting life when I come in my kingdom. Hard though this seem, it is the wisest and best thing you can do to comply heartily with it. The meaning may be expressed thus: He that is anxious to save his *temporal* life, or his comfort and security here, shall lose *eternal* life; or shall fail of heaven. He that is willing to risk, or lose, his comfort and, *life* here, for my sake, shall find life everlasting, or shall be saved.

36. *What shall it profit*—Many of the better manuscripts give, "What *doth* it profit?" It is not without a purpose that what may be called the argument of expediency is here brought in. *Lose his own soul*—Better *life*, in both verses. The word "lose" is not the same as in verse 35, and had, perhaps, better be rendered *forfeit*, as implying what the other word does not necessarily imply, the idea of a penalty. To gain the whole world means to possess it as our own—all its riches, honors, and pleasures. *To lose his own soul* means to be cast away, to be shut out from heaven, to be sent to hell. Two things are implied by Christ in these questions: 1. That they who are striving to gain the world, and are unwilling to give it up for the sake of religion, will lose their souls; and, 2. That if the soul *is* lost, nothing can be given in exchange for it, or it can never afterward be saved. There is no redemption in hell.

37. *In exchange*—Literally, "as a ransom price." The price which the earthly-minded man gives for the world is his soul. But after having laid that down as the price, what has he for a "ransom price" to purchase it again? If a man loses his soul, he can find no equivalent for it within the whole range of the apparent possessions of the world, by which to ransom it from its bondage unto death. *Exchange . . . soul* (life)—This verse is not, as it appears to be in our version, a repetition of the preceding; it enforces the argument by a consideration of the irreparable loss when the life of the soul is lost. When a man's life has been spent, what can he give as a ransom or price to get it return? is Christ's question. All other loss can be repaired; a lost life can never be regained.

38. *Adulterous*—Adulterous here, as in the Old Testament, means unfaithful to God. *Son of man*—This title has a peculiar connection with his coming visible glory. *When he cometh*—A further revelation of this important chapter respecting the Son of man. He is *Judge of all*, and, as in Matthew xiii, 41, is to appear with *his* angels, and in the glory of his Father—the *"glory which thou hast given me."* He clearly points out that the glory which they had expected to attend the present coming of the Messiah was reserved for a future time. And as clearly indicates that their cross-bearing and self-denial were, like his own, but for a time, and to eventuate in "a far more exceeding and eternal weight of glory." *In the glory of his Father*—In other words, the day is coming when our relative positions are to be reversed, when the glory will be mine, and the shame theirs who once despised me; when the question will no longer be whether they shall be ashamed of me, but whether I will be ashamed of them.

1. *Verily I say unto you*—This can not refer to the end of the world, and there is no need of referring it to the destruction of Jerusalem. Before they die they shall see this. "Until they have seen the kingdom of God come with power." Luke ix, 27: "Till they see the kingdom of God." The meaning evidently is, till they should see my kingdom; that is, my church, now small, feeble, and despised, greatly enlarged, established, and spreading with great rapidity and extent. All this was accomplished. All these apostles, except Judas, lived to see the wonders of the Day of Pentecost; some of them, John particularly, saw the Jewish nation scattered, the temple destroyed, the gospel established in Asia, Rome, Greece, and in a large part of the known world. *Come with power*—The Greek verb implies that they should see it not "coming," but as having actually come in its completeness.

Pastoral Visiting—Its Effects.

"As poor, yet making many rich."

The pastor who gives himself to the great work of preaching the gospel, and visiting, for the purpose of edifying and building up his flock in the faith and power of the Lord Jesus Christ, is the instrument in the hand of God of making many rich in faith and love toward our Lord Jesus Christ.

1. Visiting is a great help to the pastor. As he goes into the homes of those who are sick or afflicted, and reads the Holy Scriptures, and prays with them, he can not fail to see the blessedness of the religion of Christ, as it gives light and ease to the burdened ones. He sees the truths of Christianity demonstrated before his eyes; and thus his faith is strengthened and his courage becomes firm, and thereby he is prepared to preach a living Savior and an experimental religion. And, having these things to occur in his every-day experience, his preaching can not fail to be animated and full of power.

2. But the greatest blessings of pastoral visiting are reaped by the ones receiving these visits, especially the sick and afflicted. Some of them, on account of their bodily ailments, can not attend the preaching of the Word.

An incident given will better illustrate this thought. I have in my charge a sister whose afflictions have been great indeed. She has not only been deprived of many temporal comforts, but now, late in life, she is afflicted in her body with disease. From the time I first visited this sister, I have been glad that I could minister comfort to her, as a minister of Christ. Once, after having prayed with her, I asked her of the welfare of her soul; when her eyes filled with tears, and she said: "I don't know what I could do or how I could live without the blessed religion of Christ, and I am so glad you have come and prayed with me. Now sing that little hymn, 'He leadeth me.'" I sang the hymn, and as I sang,

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea—
Still 'tis his hand that leadeth me."

I could see her faith almost by her bright countenance; and as she would say, "Yes, he leadeth *me*," I saw the operations of the Holy Spirit. I left her rejoicing in God.

Thus the minister goes from house to house, and by his messages of love and peace from God he gladdens the hearts of all; and though he is poor in worldly goods, yet, by the grace of God, he "makes many rich." May God help us, as pastors, to carry riches from Christ into the homes of our people, thus enriching them in the eternal things of God!

HENRY S. JOHNS.

WASHINGTON, Louisiana.

Division of Labor.

Let us consider some of the various pursuits by which men carry on the multiform business of the world.

1. Farmers who produce, by cultivating the ground, the various articles of food, or of materials used in clothing, such as corn, wheat, pork, beef, sugar, cotton, tobacco, hemp, fruits and vegetables.

2. Miners who dig out of the earth the different materials used in manufacturing, in fuel and in commerce, such as coal, iron, gold and silver.

3. Manufacturers who work up the raw material furnished by farmers and miners, such as millers, iron-workers, cabinet-makers, carpenters, brick layers, weavers, shoe makers, tanners, tailors, etc.

4. Common carriers such as wagoners, car drivers, railroad men, sailors, etc.

5. Merchants who buy and sell the different products of the farm, the mine and factory.

6. Men whose business it is to keep down evil-doers and to protect person and property, such as soldiers, policemen, watchmen, etc.

7. Those who instruct and amuse mankind—ministers, teachers, actors, musicians, painters, authors, printers, news dealers, etc.

8. Men who make and administer the laws—legislators, judges, lawyers, juries, sheriffs, etc.

9. Those who tend the sick—doctors, nurses, etc.

10. Those who prepare food or sell it—bakers, butchers, fishers, confectioners, cooks, servants, etc.,

11. Those who prepare clothing—washers, ironers, etc.

The statistics of population show how many people are engaged in each one of these pursuits, as well as many others not possible to be included in any general division.

The greatest number are included in the list of farmers, or tillers of the soil; the next largest class are manufacturers; the third are those engaged in trade; the fourth, transportation; the fifth, miners; the sixth, servants; the seventh, instructors and amusers; the eighth, doctors; the ninth, lawyers; the tenth, public service.

These classes include, perhaps, nine-tenths of the adult population. The other tenth may be classed as miscellaneous. Of course, many are left out of all this classification, such as children, aged persons, wealthy people who live on incomes, and many idle and worthless characters who have no visible means of support.

Most mothers and daughters are not included in any of the above classes, although they actually do much or most of the work of their respective households, and thus save the wages that would otherwise be paid out to employees.

Perhaps not more than one person in five is really a wage-worker, or earns the living upon which all depend. This shows the bounty of Providence in making the means of subsistence so easy. A little reflection on the above enumeration will show how so many people are enabled to find a living in a large city like New Orleans.

1. There is the army of men employed on the levees in receiving and handling the products of the country brought here for distribution.

2. There are the bankers, brokers, insurance agents, hotels, boarding-houses, hacks, draymen, bootblacks, newsboys, etc., that thrive in a crowded population.

3. There are the merchants, livery stables, undertakers, teamsters, blacksmiths, coopers, book sellers, druggists, news dealers, etc.

4. There are the thousands of common laborers who have no particular trade, but who by using their muscle are able to get a job almost anywhere.

5. There are the markets, the retail stores, the fruit dealers, cooks and servants.

6. There are the teachers, preachers, lawyers, doctors, dentists, actors, beggars, music grinders, and a thousand others.

F. M. G.

Song and Life.

Song is thought touched with emotion, expressed in poetic form and movement, and set to music. The Christ of God came into this world that in him men might have life and might "have it more abundantly." It is this abundance and exuberance of life which naturally springs forth into song. It is Christianity which is tuning the life of the world into music. Hymns are the sacred songs of the church. They embody the deepest and finest "fruits of the Spirit," and reveal the most characteristic experiences of the life that is "hid with Christ in God." As some one has said, it is the lyric rather than the polemic spirit which is the fairest witness of a living Christianity. When the church goes forth in her militant greatness, overturning strongholds of darkness and death, she is garlanded with hymns and spiritual songs. Flushed with spring-time fullness of the indwelling presence, her heart wakes into praise and thanksgiving. In her conquering march she keeps step to the rhythm and cadence of her stirring chant and hymn. But while the hymn with its fervid emotion and ring of poetic utterance is fitted to express the religious impulse and the devotional feeling, it is equally fitted—and herein is its chief value—to waken and deepen, to communicate and perpetuate, this same spirit and impulse.

For this reason one may trace the stream of Christian history along the centuries in the stream of Christian song. The true hymns born, and most in use, in each period, show most clearly the characteristics of the Christian life of the time. The most vital spirit of a period has often been crystallized in a single hymn. And on the other hand, some new hymn, as it were, a fresh *Marseillaise* of the church, may have the power to inspire millions of believers, young and old, with new and resistless spiritual impulses, experiences and moral force. In our own city, Chicago, less than twenty years ago, there was a young man, endowed by nature with peculiar poetic and musical sensibilities, touched into sacred power by a peculiar religious experience, Mr. P. P. Bliss, to whom it was given of God more than to any other one person, just then, to strike the initial keynote and set in motion a new wave of "gospel song," which has become a distinctly new and added power for Christian persuasion in every part of the Christian world. In earlier times, when the life and culture and enterprise of the church were comparatively simple, comparatively few hymns seemed to answer the purpose. Not so now. Life is broader and more many-sided. There was a time when John Wesley fondly believed that Methodism would never need any other or hardly any other, hymns and sacred songs, than such as he and his brother Charles were producing. That time is long past.

There are some hymns, at once so personal and so universal, born out of the deepest personal experience, yet born from above, which become the possession for all time of Christians everywhere. No one man has ever produced more than a very few such. But in this unison of the noblest hymns of the age is manifested the unity of the Spirit in the bond of peace for the universal church. If we would discover the real oneness of the church of Christ, we need not hunt for it in some notion of a "historic episcopate," or of a tactual succession of bishop's ordaining fingers, or other peculiarities of an "institutional" church order; we find it closer at hand, in the universality of the use of certain psalms and hymns and spiritual songs, from Miriam to Asaph, from David to Jesus and his disciples in that upper room, from Paul to Ambrose, from Luther to Gerhardt, from Watts and Wesley and Toplady, to Newman and Faber and Bonar, to Ray Palmer, and other select men and women who each have contributed at least some unique utterance in song to the living speech of the church, and whose "unending song" is doing somewhat, and more and more, to put a heart of holy gladness, of divine cheer, and the deathless hope into this old, sin-stricken, but redeemed world of ours.—*Advance.*

The Stages of Progress in the Conquest of the World.

Great moral changes require to be measured in long stretches of time. When Christ left the earth, we know of "five hundred brethren" as his followers. That these were all, is not affirmed; but we know of no more. Though Pentecost and the subsequent days brought to light hundreds and, perhaps, thousands of such as had secretly or openly believed in him, but had awaited this occasion to "add them to the Lord."

When Christ had gone, the spread of his gospel began. In thirty years it had overrun the Roman Empire, which was the then known world. But the empire was not yet converted. It did not become nominally Christian yet for three centuries, or till 327. Did it stop or stay its progress then? By no means. It never stopped. It met the Mohammedan power, and was trodden under foot in most of that empire in the seventh century; but it had Europe still to conquer, and in some shape or other it kept at this work till the year 1500. It conquered Europe much as Israel conquered the promised land. It possessed the heart, or main part of the country, and kept possession. But there were districts of mountain and fastness to be fought for and possessed. Caleb must do some battle for "that mountain," with its Hebron. The rough regions of the north gave the northern tribes a chance to air their valor. Nor was Jerusalem even the possession of the nation till David's time, four or five centuries after the crossing of the Jordan. Nor was the full possession, from the Tigris and Euphrates to the Mediterranean, obtained till the same period.

Thus in like manner was Europe given to the Christian faith—a part at a time. And the like spiritual condition characterized alike the older and the later Israel. Both exhibited their phases of corruption. Israel lapsed into idolatries, and the papacy grew in the west.

But with brief exceptions, there was with the Christian faith spread and advance. An estimate which has currency places the number of Christians in the world at the end of one hundred years from the birth of Christ at one-half a million. In 325 the number had grown to ten millions. The advance continues at the rate of four to ten millions each century, till the twelfth, when it has reached eighty millions. But during the next century the number recedes five millions, standing at seventy-five millions; but for this century only. It again advances, gaining what it has lost the next, or fourteenth, century, and in the fifteenth century it reaches 100,000,000, which it doubles during the eighteenth.

But from the year 1500 to the close of 1800 the church takes on a new phase of progress. It is the era now of *reform*. Before 1500 there had been reformers. In fact, there never was a period of any length when there had not been those who called for a purer faith and practice than prevailed in the church; but the custom of the papacy had prevailed, of putting such out of the way. But with Luther and his fellows, including Wesley and the Puritans preceding him, there was a succession of reformers who defied the papacy. Here, then, are two periods of progress; first, that of growth and conquest of territory; and, second, that of purification—the first including fourteen centuries, and the second three centuries.

But with the year 1800, as a starting-point of convenience, though not of strict accuracy, we enter on a third period of advancement, no less distinct than these. It is again a period of spread, and it is not now the Roman Empire, though called the whole world at the first; but it is now the actual world, surrounding and including the entire globe, with every nation and tribe that dwells upon it. The whole church of every speech and nation is now engaged in this business of spreading the gospel of God on this new and enlarged sphere of action, seeking to realize the Savior's final command, to disciple all nations.

Of course, the work will not be completed as it goes. It never was. Its first aim is to overrun the territory, doing its first work as well as it can. The converts may be few in a place, compared with the population. Christ's apostles did not tarry in Judea, Galilee or Samaria, to convert all the people, before going abroad to the uttermost parts. They kindled the fire and left it to burn while they went elsewhere for the like purpose.

Is this third period of progress the last? May there not be needed another to do a work corresponding to that inaugurated by Luther and Calvin, a work of purification and reform? Are there not at work already the tendencies to corruption, and is it sure that these and others will not increase as time goes on, even while the gospel is making its way over the earth? It was so in the Middle Ages, and what has happened once may happen again. Of course, the developments may differ widely, for the old ignorance of the centuries before the Reformation has passed away. But Satan is not dead, nor has his malignant skill abated, so far as we know. But while we look these obstacles full in the face, it is the duty of the church, confident in its great Leader, to keep fighting on till he gives it the victory.—*Evangelist.*

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Arr. Lexington	4:10 p. m.	3:43 a. m.
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Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	8:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
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Arrives.	Leaves.
No. 1 ..... 9:00 am	No. 2 ..... 5:00 pm
No. ..... 1:[illegible] pm	No. 4 ..... 8:00 am
No. 5 ..... 11:00 am	No. 6 ..... 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:25 am	No. 1 Pass. Ex. ..7:00 am
No. 1 Pass. Ex. 7:20 pm	No. 3 Coast. ..3:40 pm
No. 5 Coast. ..9:00 am	No. 2 Lim. Ex. 3:30 pm

ILLINOIS CENTRAL.

No. 1 Pass'r. 11:30 pm	No. 2 Pass'r. 9:15 am
No. 7 Chic. and N. O. Lim. 7:30 am	No. 3 St. Louis and Chic Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express, 7:00 pm	No. 51 California Express, 8:35 am
B. Rouge, local, 10:00 am	B. Rouge, local, 3:35 pm

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No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor..11:00 am

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(New Orleans and Northeastern Railroad.)

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No. 5, Fast Line, 6:30 am	No. 6, Fast Line..9:00 pm

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THURSDAY, FEBRUARY 21, 1889.

Bishop H. N. McTyeire.

After three months of painful suspense on the part of the church and intense suffering on the part of this eminent servant of God, he entered upon his eternal reward, Friday, February 15, at nine A. M. The whole Methodist Church in our land, and in all lands, stands uncovered in genuine sorrow, and in deepest grief at the loss of one of Israel's princes. Christians of all denominations, recognizing the worth of the man and value of his service for Christ and humanity, sympathize with us in our bereavement, and mingle their tears with ours. Bishop McTyeire's last words reveal to the church the outcome of a life consecrated to God's cause. In the supremest moment of life—that moment when the whole past concentrates itself into the last utterance—the dying Bishop's words were: "Peace, peace." It was a beautiful fulfillment, for the encouragement of his family and friends and the church, of the Psalmist's words: "Mark the perfect man and behold the upright: for the end of that man is peace."

According to our judgment, Bishop McTyeire had one of the best proportioned characters we have known. In his mental and moral and spiritual make-up there was a symmetry which was as rare as it was striking, and as grand as it was beautiful. His mental endowments were of the first order, and were used with judicious care. His acquirements had a large range over the fields of human wisdom. His conception of truth was vigorous and clear. His judgment was correct and unclouded. His opinions, expressed in a terse style, were always of great value. His writings have a charm about them which few writings have.

As a preacher, Bishop McTyeire stood on a very high plane. His preaching showed that he held his subject with a vigorous grasp, and his utterances were characterized with a peculiar force. By some good judges he was considered one of the best preachers in all Methodism.

As a writer, Bishop McTyeire has acquired a well-deserved fame. His career as an editor not only brought him to the front as one of the ablest thinkers of the day, but it established his title as one of the ablest editors of the weekly church journal which this country has yet produced. He published several valuable works. His work on Methodism is one of the best that has yet been written on that subject.

As a general superintendent, Bishop McTyeire, for nearly twenty-three years, has been going out and coming in before the church with a popularity that has been constantly increasing in all her borders. His administration of church affairs has been wise and kind and judicious. Ranking among the first in his knowledge of church law and customs and traditions, for years he has been looked upon as good authority upon those matters. His "Manual of Discipline" is everywhere recognized as an authoritative exponent of the discipline of our church. As a parliamentarian, he had few superiors in all the land.

As the president of the Board of Trust of Vanderbilt University, Bishop McTyeire shaped the policy and guided the course of that great institution to its present position of success and power.

Thus on all these lines of church life and work Bishop McTyeire impressed his own individuality, and gave an impetus to the progress of the church along these lines which will tell of him for years to come. The older readers of this paper remember him as its gifted first editor, and they mingle their tears in sympathy together as children who weep over the bier of a father gone before.

Bishop McTyeire was born in Barnwell county, S. C., July 28, 1824. Entered the ministry in the Virginia Conference in 1845. He was married to Miss Amelia Townsend, of Mobile, in 1847. Elected editor of the NEW ORLEANS CHRISTIAN ADVOCATE in 1851. Elected editor of the *Nashville Christian Advocate* in 1858. Elected Bishop of the Methodist Episcopal Church, South, at New Orleans, in May, 1866. Died at his home in Nashville, Tenn., February 15, 1889.

RESOLUTIONS OF THE BOARD OF MISSIONS.

A meeting of the Mission Board, on call of the president, was held in the Mission Rooms, February 16, 1889. The president stated that the Board had been called together to render a suitable tribute to the memory and worth of our senior Bishop, H. N. McTyeire, an honored member of this Board, who, on the morning of the fifteenth, had been summoned from labor below to rest above.

A committee, consisting of Bishop Granbery, Dr. Fitzgerald and Dr. Cunnyngham, was appointed to prepare resolutions in memory of our venerated Bishop, and in due time reported the following paper:

Resolved, That the members of this Board are most profoundly impressed with the magnitude of the loss sustained by the church in the death of Bishop H. N. McTyeire, who has been so long officially connected with the administration of its missionary work, and whose pre-eminent ability has not been more conspicuous than his singleness of purpose and ardent zeal for the cause of missions.

Resolved, That while we shall miss his wise counsel, and feel the lack of the administrative genius with which he was so richly endowed, we are consoled with the reflection that the church will not lose the enduring results of his great life and abundant labors in all the spheres of service in which his energies were employed during a career of extraordinary energy and usefulness; nor will his surviving co-laborers lose the inspiration of his example and the wisdom of his teaching.

Resolved, That we would assure the family of our departed Bishop of our sincere sympathy for them in this deep affliction—a sympathy intensified by our own sense of bereavement growing out of the intimacy of personal as well as official association.

J. C. GRANBERY,
O. P. FITZGERALD,
W. G. E. CUNNYNGHAM.

The resolutions were adopted by a rising vote, and the secretary was instructed to furnish a copy to the bereaved family and to our church papers.

C. G. JOHN, Secretary.

RESOLUTIONS OF THE NEW ORLEANS PREACHERS' MEETING.

At a meeting of the preachers of the Methodist Episcopal Church, South, of the city of New Orleans, held at Carondelet Street Church on Monday, February 18, 1889, the Rev. Charles F. Evans, P. E., in the chair, the following committee were appointed to report suitable resolutions in reference to the death of Bishop H. N. McTyeire, namely: J. B. Walker, B. Carradine and F. M. Grace. The committee, after retirement in the preacher's study, reported the following:

Whereas, Intelligence has been received of the death of Bishop H. N. McTyeire, which occurred at Vanderbilt University, Nashville, Tenn., on Friday, February 15, at nine A. M.: *And, whereas*, this city was the scene of the earlier labors of his ministry, during which period he was pastor of Lafayette and St. Andrew Chapels, and afterward of Felicity, Moreau, and also of the colored congregations at Wesley, Soule and Wesley Chapels; *And, whereas*, He was the first editor of the NEW ORLEANS CHRISTIAN ADVOCATE, which has been one of the most influential periodicals of our church; *And, whereas*, He was elected and ordained Bishop at the General Conference, held in this city, in 1866; *And, whereas*, He was held in very high estimation by many of the Methodist people of this city and of the State of Louisiana, among whom he spent seven or eight years of ministerial labor; therefore, be it

Resolved, That we mourn the death of our beloved senior Bishop as a great loss to the church in America on account of his great abilities, successful administration of church affairs, literary labors, his extensive travels and instructive preaching to innumerable congregations, and his general piety and usefulness; and that we tender our sincere condolence to the members of his family who are so heavily bereaved; and that we unite in a memorial service, to be conducted by Bishop J. C. Keener, at Felicity Street Church, on Sunday afternoon, March 3, 1889, at three o'clock.

The Foreigners.

One of the problems confronting our statesmen, and which is every year growing larger and apparently more difficult of solution, is the problem of foreign immigration. It is true that we are not yet in danger of over-population and crowding upon one another's heels, for we have broad domains that it will take generations to fill up. It is the character of the population that is flocking to us in such hordes that constitutes the seriousness of the problem. There is abundance of room and the heartiest welcome for the honest and industrious and virtuous; but that class seems to be in the minority among the immigrants who seek homes among us. The ignorant and the lawless, the superstitious and the infidel, seem to be in the majority. This class of people we do not want, because wherever they go they create trouble and endless strifes. The Esaus of modern civilization we can well afford to do without. They are a perpetual menace to our laws and customs. Confounding liberty with licentiousness, and freedom with lawlessness, they are the enemies of all those sacred rights and principles for which Americans have suffered and toiled for more than a hundred years. They would overthrow our liberties and all that we hold dear in social life and in religion in one week had they the power. And the question of their power is only a question of time, if something is not done by our statesmen.

That our readers may see how fast these people are coming among us, we quote from an exchange:

The immigration for 1888 amounted to 518,518, against 510,058 for 1887, and 386,631 for 1886. During the past eight and a half years, the immigration has reached the large number of 4,535,000 souls. In the previous twenty years it amounted to 5,093,000, or an average inflow of about 250,000. In the decades preceding 1880 the large influx of foreigners, as it was then considered, although averaging only a quarter of a million a year, was regarded with anxiety by many patriotic and Christian citizens. If this tide, consisting largely of the ignorant, superstitious and infidel, could be reduced to the average of 1870 to 1880, or to even less, it would be greatly to the advantage of the country and of a large proportion of the native population of the United States. The population of the country is now about 64,000,000. The natural increase is about 1,000,000 souls a year, and is constantly rising increase. The States have no need of the additions now received from Europe.

If these figures are correct, we see at a glance that where *two* children are born here *one* foreigner comes here. It seems that such a statement should command the earnest attention of every true American.

We are glad to note that the subject *is* getting the attention of our legislators at Washington. Congressman Oates, of Alabama, from the Committee on Judiciary, reported, February 13, favorably to the House a bill to amend our naturalization laws. The report accompanying the bill treats the present laws in a critical spirit, and calls attention to abuses. Among other things, it says:

An alien may be a notorious thief, murderer, outlaw, an anarchist, polygynist, a leper or hardened criminal, and yet our laws allow him, by making an affidavit of intention before a clerk of a court, all the benefit of citizenship within the United States.

He is allowed by the land laws of the United States to buy and own any quantity of real estate or other property or to take a homestead on the public domain and thus receive a benefaction equal to the young man of American birth, and, at least, one half of the States of the Union allows such aliens to own and inherit real estate and to vote at all elections, the same as natives and naturalized citizens.

In many other States an alien who has legally declared his intention to become a citizen, is eligible to any office within the State. He may, by State law, be eligible to a seat in Congress when the Constitution of the United States denies to him such right until he has been a citizen for, at least, seven years. So deficient is the present law and so careless is the practice of the judges with but few exceptions, that it has become a matter of public notoriety that they perform their duty in such a perfunctory manner, that any alien, however bad his character or beastly ignorant he may be, can become a citizen of the United States.

There is nothing in the law to deny citizenship even to idiots, insane persons, paupers, criminals or others who have come into the United States in flagrant violation of our immigration laws.

The following is a synopsis of the bill reported:

A limitation of the classes of foreigners who shall be eligible to citizenship in the United States, including Indians adopting civilized life; a prescription of the form of application, a requirement that the district attorney shall defend the government against improper applications, and that applications shall be corroborated upon the point of residence, a restriction of jurisdiction to high State courts and Federal courts, the preservation of the rights of aliens who have already declared their intention, an allowance of the right of bona fide applicants to make homestead entries and to receive patents after naturalization, and a requirement of would-be citizens that they shall have resided five years in the United States and be able to read the Constitution in English.

We do not know if this is the best that can be done, but we are heartily in favor of that last clause. If we can't stop these hordes of dangerous people from coming, we can surely hedge up their propensity to make mischief, and circumscribe their power to govern our municipal interests by their ballots. The weak point in our suffrage system is in allowing men to vote who can't read the language of the Republic.

Shall I Read That Novel?

What novel? Any one of the thousands that flood the book markets of our day. With very many, especially of the young, novel-reading amounts to a passion. Many popular novels are like the sweetmeats of the confectioner, or the intoxicants of the dram-seller. Children are not more eager to devour the former, nor deluded men to drink the latter, than the average American is to indulge in the excessive reading of novels. But to live on sweets and stimulants is not more unhealthy for the body than is habitual novel-reading for the mind. Regarded as an intellectual recreation, the reading of light literature might not be harmful if properly restrained; but that sort of play which prevents or destroys all taste for useful labor had better never be begun at all. Novel-reading, in its least objectionable forms, is a kind of mental play which seems to have a tendency to produce an ever increasing desire to engage in it. This desire, with many, seems to become an enfeebling and corrupting disease. Candies bedecked with poisonous stripes, and drinks bedrugged with deadly powders, are scarcely more dangerous to the health of the young than are the sentimental, overdrawn and lust-exciting brain spinnings of the average novelist. No, I can not afford to waste my time and risk my mental health in reading trash, or the wild imaginings of venal brains.

But are there not good novels? Yes, doubtless; but which and for whom are the difficult questions. So widespread is the taste for fiction that novelists now are entering every field of literature and of thought. Even subtle schemes of skepticism are interwoven with fascinating stories of fiction, so that while one class of novels corrupts the morals of the young, another aims to undermine the faith of mankind in the God of the Bible. Witness this from a popular novel: "What did the apostle mean by a death to sin and self? What were the precise ideas attached to the words, 'risen with Christ'? Are this death and this resurrection necessarily dependent upon certain alleged historical events? Which is the stable and lasting witness of the Father: the spiritual history of the individual and of the world, or the envelope of miracle to which hitherto mankind has attributed so much importance?" "*Alleged* historical event," indeed! The author intimates that it is doubtful whether Christ died or not, and that if he did, his death was a matter of minor importance to us. "The spiritual history of the individual and of the world," says this author, is the "veritable revelation" of God as set against the miracles of the Bible.' I read no further. I will not read an author whose very manner of quoting the Bible throws discredit upon its fundamental truths. As a matter of religion, I have no concern with the "spiritual history of the individual or of the world" apart from the *historic fact* of the death of Christ. I will hear no one who proposes to base a religion on any other fact or truth. I have not time to waste hearing or reading an argument against the revelation of the Bible. Why not? Because I know beforehand that the author can not know anything worth my attention on the subject of religion, except what is taught in the Bible. Do you ask how I know this? I answer, Just as I know that no human being can think of the absolute beginning or ending of time or of space. I will hear no man proposing to teach a religion not found in the Bible till he brings me credentials superior to those presented by the authors of the Scriptures. I know that no man can know the things I wish to know about God and eternity unless he be directly inspired or taught of God. When I desire a man-made religion, I prefer to make my own. I wish to worship God and not a man. I need a religion that comes from God. If a man would bring it to me, he must bring his credentials; and they must be superior to those of Moses and Paul if he would supplant them in my faith. Hence the arguments and speculations of skeptics and infidels give me no trouble. They need to do so, but they do not now, because I have come to *know* that they can not know anything about the proper subjects and objects of religious faith. If, the natural sense of the words do not know the Bible to be true, I *know* that no human being knows it not to be true. Then man's words shall hinder my faith.

Though some impatient may contents leap from the deck the old ship of Zion (her name Faith, her anchor, Hope, and moves in the ocean of Charity and, while swimming with noble splash among the waves, cry out to those on board: "Your vessel has sprung a leak, her timbers are parting, and she never reach the shore;" although all may look and listen and wonder, and a few may jump overboard in madness to follow these preposterous adventurers, I'll stay with the ship's crew that are striving, every man at the oars, to work their way to the heavenly port. I'll never give up this ship till a better, or a safer is in reach.

W. L. C. H.

Notes.

A society has been formed in New York for the purpose of "attracting the attention of the American the necessity of such educational measures as are calculated to promote integrity and intelligence requisite the proper exercise of the right of suffrage." Surely something of this sort is needed down this way, too.

There is to be a Scotch-Irish congress at Columbia, Tenn., on the eighth of next May. All of that blood have an invitation to attend. Dr. John Hall, of New York; Senator Z. Vance, of North Carolina, and other distinguished men will take part in the congress. It is expected to be a meeting of great social and historical importance.

Some Christians seem to suppose that their only duty is to save their own souls and get to heaven as soon as possible. They care not for the souls or bodies of other people. It will be a wonder to find a man or woman in heaven who did not assist some one else to get there. Laziness is not a premium with Him who will distribute the rewards at the last day.

Dr. John E. Edwards, in an article in the *St. Louis Advocate*, on "Demands on the Pulpit," has this significant paragraph:

Now, accepting all that is assumed in relation to the growth and prevailing power and influence of worldliness in our church, what is the demand that is pre-eminent? I answer for myself that fidelity to ordination vows, in independent and fearless proclamation of the gospel in its simplicity and power, including the enforcement of its moral duties and obligations, combined with a gentle, but firm and decided enforcement of the discipline of our church, are among the imperative demands of the hour—if not the paramount demand.

One of our exchanges said, a few weeks ago, that "the greatest achievement on earth is to save men, a work which church members are not now doing in any adequate measure. That is to say, church members are not working for greatness in that line. There are many of them that are working tremendously every day, putting in every moment of time and rushing along with railway speed, but not to achieve the greatness that comes from soul-saving. They save to heap up money that makes to itself wings to fly away; they toil to acquire a reputation that one breath of slander will blacken forever; but not for saving souls, and thus rearing a monumental column whose peak will touch the skies and outlast the heavens, they don't do that. In the end, they will find too late, that they have built upon "wood, hay, stubble." Reader, are you engaged in soul-saving?

Bishop Vincent, in an address to theological students in Boston University recently, gave some points which we reproduce for the meditation of our young ministers:

The itinerancy is the only solution of ministry in this country. I could point to hundreds of Methodist Churches that have never had the break of an hour in their ministry for fifty years.

Get that most valuable experience that is gotten in the nethermost depths among the humblest people, by rubbing your heart up against tearful, toiling, struggling humanity. It will put new vitality into the valuable work of the schools.

When you bring so many old members to the higher life, it is just as much as bringing so many probationers to the lower life. Work must be counted, not by numbers alone, but by expansion of souls.

Oh, how much we all need good square, hard solid common sense in our ministry—the common sense that will tell a man when to be silent, when to speak, how to do the right thing in the right place at the right time!

Personal and Otherwise.

In a Quarterly Conference in Mississippi, when one said, "The NEW ORLEANS CHRISTIAN ADVOCATE grows better and better" the sentiment was endorsed by the others present. That's encouragement. Our work is appreciated. "We thank God and take courage."

We are compelled again to call attention to the fact that communications without name can not be published.

We have received the *Louisiana Immigration Bulletin*, issued by T. W. Cole, Commissioner of Immigration Louisiana, a document demonstrating in various ways, and by various writers and speakers, the superior advantages our Pelican State offers to the industrious and virtuous immigrant.

Mr. Homer Eaton, of Burlington, Vt., has been selected to fill the place of agent of the Methodist Book Concern New York, made vacant by the death of J. M. Phillips.

The joint resolution of the Pennsylvania Legislature to submit the prohibitory amendment to the vote of the people has been signed by the executive.

Robert Ingersoll was proposed for membership in the Players' Club of New York, founded by Edwin Booth. He was black-balled by the actors on account of his irreligious principles.

Emperor William of Germany is giving his subjects a good example in economy in the household. His breakfasts are not to cost over sixty cents a head, and his dinners not more than $1 25 a head.

Rev. Ebenezer Brown died recently in Baltimore, aged ninety-four years. He is said to have been the first missionary sent out by the Methodist Church, Bishop George sending him as missionary to the French inhabitants of the South, with headquarters at New Orleans. So says *Zion's Herald*.

The new governor of Kansas said in his message: "The saloon as a factor in politics, as a moral iniquity, has been outlawed and made a fugitive and a vagabond on the face of the earth, or that part of it within the territorial limits of Kansas." Good for Gov. Humphrey!

The Nebraska Legislature has passed a resolution providing that at the next general election the people of the State should vote upon the question whether prohibition or high license shall be incorporated in the Constitution.

Rev. Boyd Vincent, who was recently consecrated Assistant Bishop of Southern Ohio, is a cousin of Bishop John H. Vincent, of the Methodist Episcopal Church.

The British Parliament refused to pass the Sunday Closing Bill, but passed a "local option" act instead, by a vote of 186 to 128. The Britons are at last waking up to the evils of the saloon.

A writer in the *Western Christian Advocate* gives a list of names of *forty* Methodist ministers who have belonged to a Conference for from fifty-five to sixty-six years, and says there are three or four hundred who have held such a relation over fifty years.

One of our preachers writes us thus: "The name of our county is Clark, the name of the circuit is Clark, and the name of the preacher is Clark." Must be a kind of family affair!

Dr. Alexander McLean, one of the general secretaries of the American Bible Society, will address a union meeting of the Evangelical Churches in the First Presbyterian Church, in this city, Sunday, February 21, at 7:30 P. M. All are invited. There will be no collection.

That princely layman, R. W. Millsaps, of Jackson, Miss. has donated $50,000 to the new Mississippi Methodist College, on condition that the Church in Mississippi raise another $50,000. That is a fine start. Now, Mississippi Methodists demonstrate their gratitude by subscribing liberally to the new enterprise.

We are sorry to see that the election in Hinds county, Miss., on the local option question went against the prohibitionists by thirty-five majority. This is a reversal of the verdict of two years ago, which we are sorry to chronicle.

The announcement is made in the *Texas Advocate* that Bishop Key has decided to take up his residence at Fort Worth, Texas.

Dr. C. G. Andrews, secretary, has our thanks for a copy of the Minutes of the Mississippi Conference.

We are pained to chronicle the death of George Gunby, of Union Parish, La. He was the patriarch of Methodism in North Louisiana, being in his eighty-ninth year. We trust some friend will send us an obituary of this staunch Methodist.

Dr. W. C. Black will preach the dedicatory sermon in the new church at McNair, Miss., March 10, eleven A. M.

The New Mississippi College.

MR. EDITOR: The joint commission appointed by the Mississippi and North Mississippi Conferences to take steps towards the establishment of a college in Mississippi held a meeting yesterday in this city. Of the twelve members of the commission, ten were present, viz.: T. L. Mellen, A. F. Watkins, W. C. Black, R. W. Millsaps, W. L. Nugent and L. M. Sexton, of the Mississippi Conference, and J. J. Wheat, S. M. Thames, T. J. Newell and D. L. Sweatman, of the North Mississippi Conference.

I have not taken my pen in hand with a view of telling you all that was done, or sketching our plans for the future. All this will be given you in due time and in official form. I pen this brief note simply to gladden your heart and that of the church with the tidings that we have made a most auspicious beginning. One of our princely laymen, R. W. Millsaps, of this city, starts our endowment fund with a donation of $50,000, on condition that we raise an additional $50,000. Will the required condition be met? Of course it will. We have struck the word "fail" from our vocabulary. More anon.

W. C. BLACK.

JACKSON, MISS., Feb. 15, 1889.

Postal Card Reports.

—Rev. J. D. Clymes writes from Meridian, Miss., February 12: "I see, in the Minutes of Mississippi Conference, an omission of $13 65 self-denial money, which was paid to the receiver of that fund. For the information of the people of West Pearl circuit, will you publish this?"

—"Itinerant" writes from Coushatta, La.: "A storm without signals! At the parsonage everything was quiet and serene when, without the slightest warning, there appeared large drops, the invariable precursor of a storm; and, in a short time, it was upon us in full force. How it did storm! And when it cleared up it took the whole family nearly half a day to clear the dining room table, chairs and floor, so that the usual routine could be resumed. And now the sun shines brighter after the storm."

—Rev. J. D. Newsom writes from Duncan, Miss., February 13: "I am at Duncan with an appointment adjacent. Here in the Mississippi Valley the work begins slow in the winter season. The mud is almost intolerable for any mode of transportation, except on the railroad. I have made every appointment since Conference, and only failed one Sunday to have some show of a congregation. I am doing something for the ADVOCATE."

—Rev. H. S. Johns writes from Washington, La., February 11: "My work comes on nicely; good congregations, considering the weather and mud. Expect to begin a meeting at this place next Sunday. Bro. Blocker, of Rayne, is to help me. Remember me in your prayers, during that time especially. Expect to build a church in Waxia this year. Am making a thorough canvass for the ADVOCATE."

—Rev. J. G. Sibley writes from Fryar, Miss., February 12, 1889: "We are well pleased with our new charge—Providence, and the good ladies often remind us of the Queen of Sheba when she went up to see Solomon. The signs of the times are full of hope and cheer. There is another prosperous year before us. God has done for us all we asked, and more too. God bless you and the dear old ADVOCATE! I am making a vigorous effort to get it into the homes of all my people."

—Rev C. R. Godfrey, in a letter from West Melville, La., to the publisher, says: "At our prayer meeting here, on last Saturday evening, we had more than 100 present; preached Sunday morning and evening; five adults added to the church. We think we are on the upward grade in all the interests of the church. In a talk to my Sunday school here, a few Sabbaths since, I told them about having attended your Sunday-school during Conference, and what a man you are, etc., and that your Sunday-school is the best that I know anything about in the Conference, except West Melville Sunday-school. I would like for you to come up to see us some time, and I will let you talk and pray to and for us as much as you please."

In Maine there is a business like preacher who distributes to his congregation a printed outline of his morning sermon, which not only helps them to follow him as he preaches, but enables them to carry away the sermon in a concrete form.

Books and Periodicals.

BOOKS.

THE DESMOND HUNDRED. By Jane G. Austin. Tickner Paper Series. Tickner and Company, Boston; George F. Wharton, 5 Carondelet St., New Orleans. Price, fifty cents.

This is a story of great interest. Its chief characters being ritualistic priests. It lacks nothing of romance, warmth or poetry. The scenes are laid in New England and the Bahamas. When it first appeared the *Churchman* pronounced it "the strongest American novel that has been produced for many a year."

A REPLY TO THE "PROBLEM OF Methodism." (By J. M. Boland, D. D.) By Leo Rosser, D. D.

This pamphlet of 126 pages is devoted exclusively to the refutation of Dr. Boland's "Problem." It is a candid and energetic examination of the arguments of the "Problem." The main arguments of the "Problem" are successfully refuted; some points seem a little obscure. On the whole, the "Reply" is a success, and should be read by all who have read the "Problem."

PERIODICALS.

—*Wide Awake*, for February, is on good time, and is always a welcome guest in our office and a special favorite with the little ones around the hearthstone. The present number is filled with choice articles from the best authors. We note these: Who Ate the Queen's Luncheon, by Susan Coolidge; a humorous story called The Apple of Discord, by Georgiana Washington; J. T. Trowbridge continues the story of David Vane and David Crane; The Topper Children, by Mrs. A. G. Plympton; Ernest Ingersoll, in An Old Fashioned Boat, gives an interesting chapter in the progress of invention. The new department, Men and Things, is breezy. D. Lothrop Company, Boston. Price, $2 40.

—*The Sidereal Messenger*, for February, conducted by W. W. Payne, Northfield, Minn. Price, $2.

—*The Home Maker*, for February, opens with a fine portrait of the editor, Marion Harland. The contributors to this number are, Harriet Prescott Spofford, Helen E. Smith, Olive Thorne Miller, Kate Upson Clark, May Riley Smith, Catherine Owen, Frank Chaffe, Margaret E. Sangster, D. H. Goodale, Bessie Chandler. Such a list of contributors insures the very best contributions, and this new magazine takes high rank with the best of its class; indeed, we can not say that it is not the best. Published by the Home-Maker Company, New York. Price, $2; twenty cents a number.

PAMPHLETS.

—Thirty-ninth Annual Catalogue of the Officers and Students of the University of Rochester, N. Y.

—Twelfth Annual Meeting of the American Humane Association, held at Toronto, Canada, October 17-19, 1888.

—The Power of the Printed Bible. By E. Giluran, D. D. American Bible Society, New York. A paper read at the General Conference of Missions in London, June, 1888.

We take pleasure in calling the attention of our readers to the furniture advertisement of J. G. Grant, of New Orleans, which will be found in this issue of the *Gazette*. Mr. Grant has been very successful in his business, having established a large trade all through the Southern States, and we always prefer to deal with a successful man, because there must be some inducement in the goods he sells or something in his way of doing business to account for this success. In this instance we attribute it to the fact that Mr. Grant buys direct from the factories in large quantities for cash and can afford to sell cheap; that all goods are sold strictly on their merits and no misrepresentations of any kind allowed, and that he guarantees everything he sells, and, if not found exactly as represented, the parties buying from him can have their money refunded. We would strongly advise our readers who are going to New Orleans for the Mardi Gras celebrations to call at 50 and 52 Baronne St. when in the city, and those who do not intend going can write and get a handsome illustrated catalogue, which will enable them to make suitable selections. —*Magnolia Gazette*.

Literary Notes.

The "Story of Louisiana," the third in the notable series of the "Story of the States," is from the graceful pen of Maurice Thompson, one of the most gifted of our younger authors. His record of the varying fortunes of the Pelican State is full of romantic interest. Readers of Cable will find it fascinating and instructive.

One of the most delightful books of the New Year is Horace Lunt's "Across Lots," which has much of the quaint charm and out-door feeling of John Burroughs'. It will recall to many a tired business man happy hours spent in the woods when he was a country lad.

The first volume of Thomas Stevens' narrative of his journey "Around the World on a Bicycle" has gone into its second edition.

For a book of sermons to run through five editions is sufficiently unusual to attract especial attention to the late Dr. Roswell Hitchcock's volume, "Eternal Atonement."

Dr. Carl Lumholtz, of the University of Christiania, Norway, is now in this country, and has just delivered a lecture in New York City, giving some account, with the aid of stereopticon views, of a long sojourn which he made among the savage native tribes of Northeastern Australia. The narrative, in full, of his strange and thrilling experiences, will be published by the Scribners under the title of "Among Cannibals." The book will have maps and a hundred illustrations.

Dr. Field's "Gibraltar" is proving one of the most popular of that author's notable series of books of travel.

Military men will be interested in the announcement of a new edition of Col. Blunt's army manual under the new title, "Firing Regulations for Small Arms." It will be brought out by the Scribners.

Those who are planning for a trip to Bermuda to escape the bad weather of the next two months, will find that Julia C. R. Dorr's "Bermuda: an Idyl of the Summer Islands," is a charming piece of literature as well as an invaluable guide book. Its popularity is attested by the fact that it is now in its fourth edition.

A volume of very rare interest will be the "Essays, Religious, Social, Political," by David Atwood Wasson, soon to be issued from the press of Lee and Shepard, Boston. The book will include an autobiographic sketch, written in vigorous and interesting language, and a biography of Mr. Wasson, by his friend and contemporary, O. B. Frothingham. Mr. Wasson was one of the most profound men of his day, and his essays and poems will find a permanent place in literature.

Publisher's Department.

Three Reasonable Requests.

1. Let every subscriber carefully read this issue of the ADVOCATE, and then show the paper to some neighbor who does not take it, and ask him to subscribe.

2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation, and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

"Will you have a piece of this mince pie, Tommy?" said Tommy's aunt, with whom he was taking his dinner. "Please, ma'am," replied the little fellow, holding his plate, "but you might put two pieces on now; mamma has taught me never to pass my plate back for the second piece."

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"You can't go home when it's raining like this. You'd better stay and have dinner with us." "Oh, it's not quite so bad as that."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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SCHOOL MUSIC TEACHERS are invited to examine and use the newest of our successful *School Music Books*; SONG MANUAL (Bk. 1, 50 cts. or $3 per doz., Bk. 2, 40 cts. or $4 20 per doz., Bk. 3, 50 cts. or $4 80 per doz.), by L. O. Emerson. Thoroughly good and interesting graded course. Also SONG HARMONY (60 cts. or $6 per doz.), by L. O. Emerson, to be used in High Schools or for Adult Singing Classes.

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MISCELLANEOUS.

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Ladies' Wraps, $4 50; Reduced from $8 00. Ladies' Wraps, $8 75; Reduced from $13 00. Finest Wraps, $14 50; Reduced from $22 00. Fine Lace Curtains, 65c; Reduced from $1 00. Handsome Lace Curtains, $1 85; Reduced from $3.

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Our Young People.

THE HOST AND THE GUESTS.
(A Puzzle.)

BY CAIN BRITTLE.

A	B	C	D	E	F	G	H	I

In room marked A two men he placed;
The third he lodged in B;
The fourth to C was then assigned,
The fifth retired to D;

In E the sixth he tucked away;
In F the seventh man;
The eighth and ninth in G and H,
And then to A he ran.

Whereln the host, as I have said,
Had laid two travelers by;
Then taking one—the tenth and last—
He lodged him safe in I.

Nine single rooms—a room for each—
Were made to serve for ten;
And this it is that puzzles me
And many wiser men.

—*Harper's Young People.*

One Million Dolls.

Imagine for one moment one million dolls! Placed side by side, they would almost extend around Boston Common. And yet this number, it is said, has been ordered, and what is still more alarming, these charming little tots are all to be fitted internally with phonographs invented by Edison. Touch a spring and they begin, some to sing, some to pray, and some to scold. They can be made to talk in any language and sing secular music or anthems. It is true they will keep on singing the same tune and repeating the same soliloquy, which may become tedious in time. To obviate this there can be an interchange of dolls. The pet which sings "Home, Sweet Home," on Commonwealth Avenue, can be sent on a visit to Beacon street, and the doll exchanged will recite "How doth the little busy bee."

It is said that one million of these dolls are to be manufactured by a company which has a stock valuation of two millions of dollars. One million of dolls at $5 each will be $5,000,000, and this is the number that the market of the Northern States will absorb. The amount to be derived from the rest of the world can be imagined. The Phonographic Doll Company will be listed in Boston and New York, and daily quotations of the stock will be given. The possibilities of this company are beyond Calumet and Hecla, Tamarack, Pullman Palace Car Company, or even the Chemical Bank of New York. At least monthly dividends will be declared, and the doll mania will never die out; because, if you tire of hearing "The boy stood on the burning deck," you can exchange it at the headquarters of the company, paying a slight compensation, for one which will ask you, "Why should the spirit of mortal be proud?" Childless couples can have a family of these dolls, and even old bachelors may be able to realize with Tupper that "a babe in the house is a wellspring of pleasure."—*Boston Journal.*

Little Three-Year-Old's Story With a "Moral."

A little girl, aged three, informed her mother that she knew a beautiful story about a giant. "Would you like to hear it, mamma?" asked she.

"Well, then," she continued, "once there was a great big ugly giant, and he was very fond of eating little girls. One day, as he was walking along through the woods, he met two little girls—one very good little girl, and one very naughty one.

"First he took a bite out of the good little girl, and he made up a horrid face, and said she tasted awful nasty; then he took a taste of the bad little girl, and he smacked his lips and said she tasted dreadful nice, 'cause you see, mamma, she had eaten nuts and raisins and candy when her mother told her not to, and that made her taste sweet. Then the old giant said, 'I'll never again eat a good little girl. I'll always eat the bad ones.'"—*Wide-Awake.*

Giving Up a Career.

"I'm goin' to be a soldier, ma, when I grow up," said Bobby, as he crawled into bed, "and fight an wars and battles."

"All right, Bobby; now go to sleep."

In the morning she shook him for the fourth time, and said:

"Bobby, you must get up; *the idea of a soldier lying in bed at this hour!*"

"Well, ma," said Bobby, "*I've changed my mind about being a soldier.*"—New York *Sun.*

MR. EDITOR: Nearly two years have glided by on the swift wings of time since last I wrote. As my visits are "few and far between," I trust this will escape the waste-basket and come to the eyes of our gentle readers. As I take great delight in reading the children's column, I concluded to write again. My mind will ever revert to the many happy hours I have experienced while perusing its contents. Your reliable paper is a frequent visitor to our home, and am glad to say we would not do without it. I attend school regularly. My studies are geography, grammar, mathematics, history, spelling, writing, reading and music. I think so much of my tutors. My age is eleven. I enjoy going to Sunday-school every Sunday very much. I study my lesson on Saturday afternoon. Our pastor is Bro. B. F. Jones. This is his third year with us. I think so much of him. I am writing this letter, as it is my desire to take him by surprise. We have had our quarterly meeting. Our new presiding elder is Rev. Mr. McDonald. I have heard him preach once. This is, indeed, one of the loveliest evenings I have ever seen. "One of those days to mortals given to win our souls from earth to heaven." I will ask a few questions before closing: How many times is "Jane," "cypress" and "winter" mentioned in the Holy Scriptures? I fear I have taken more space than belongs to me; so I will close by saying, Jesus is my guide and the light that I am trying to follow.

Your little friend,

MAGGIE F. MORRIS.

WOODVILLE, Mississippi.

MR. EDITOR: It has been a year since I wrote to your valuable paper, so I have concluded to write again. I am living in Washington now, but my home is at Plaisance, where my papa lives, who often writes for your paper. I am going to school to Mr. Hardesty. He has twelve pupils. I am twelve years old, and am studying arithmetic, reading, fifth reader, grammar and geography. I have no pets, but I have some little ships that I sail, when I can spare the time from my books. They have regular sails and rudders. It would make the little cousins laugh to see the ships "plough the raging Atlantic Ocean," as I call the pool in the back yard.

Yours truly,

ABRAHAM FOSTER.

WASHINGTON, Louisiana.

MR. EDITOR: I am a little boy fifteen years of age. My papa takes the CHRISTIAN ADVOCATE, and I like it very well. I like to read the little cousins' letters. I go to school and I study arithmetic, reading and spelling. Bro. R. Harry is our pastor. I will close, for fear of the waste-basket, asking where in the Bible is the word "one" spoken thirty-two times in the same chapter? Please correct all mistakes. I will close with good wishes to your ADVOCATE.

RAMOW SPELL.

LAFAYETTE, Louisiana.

MR. EDITOR: As I have not written to the ADVOCATE for some time, I will write again. Bro. Howard is our preacher this year. We have not seen him yet. Bro. J. W. Ellison was our preacher last year. We all liked him so much. Will some of the little cousins tell me where "wash-pot" is found in the Bible? With many good wishes to the ADVOCATE and editor, I am,

Your little friend,

CARRIE FULLILOVE.

KRAEMÉ, Louisiana.

MR. EDITOR: I am a little boy fifteen years of age. My papa takes the CHRISTIAN ADVOCATE, and I like it very well. I like to read the little cousins' letters. I go to school and I study arithmetic, reading and spelling. Bro. R. Harry is our pastor. I will close, for fear of the waste-basket, asking where in the Bible is the word "one" spoken thirty-two times in the same chapter? Please correct all mistakes. I will close with good wishes to your ADVOCATE.

EDGAR M. JONES.

PINE GROVE, Louisiana.

The peculiar combination, proportion and preparation of Hood's Sarsaparilla makes this medicine different from others and superior to them all in actual curative power. Sold by all druggists. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

MR. EDITOR: I never have seen a letter from this place, and I thought I would write to you. I am a little girl, and take great interest in reading the children's letters. I will now answer Lucius D. Metchee's question. "Foxes" are mentioned eight times in the Bible. Who will answer this question: How often is "modest" mentioned in the Bible, and where? I hope to remain,

Your friend,

CARRIE FULLILOVE.

KRAEMÉ, Louisiana.

The French cannot pronounce cough, but they use Dr. Bull's Cough Syrup. 25 cents.

A boon to suffering humanity—Salvation Oil! Kills all pain. Price 25 cents a bottle.

Household.

The Home Library.

We form judgments of men from little things about their houses, of which the owner, perhaps, never thinks. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may buy books, he rises at once in our esteem. Books are not made for furniture; but there is nothing else that so beautifully furnishes a house. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting on luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it; and the love of knowledge in a young mind is almost a warrant against the inferior excitement of passion and vices.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that in our day books are so cheap that a man may every year add a hundred volumes to his library for the low price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books. A little library, growing larger every year, is an honorable part of a young man's history. It is a man's duty to buy books. A library is not a luxury, but one of the necessaries of life.—*Western Christian Advocate.*

"SIT" AND "SET."—Many of the agricultural journals are sorely troubled to know whether a hen sits or sets. If some editor of dignity would set a hen on the nest, and the little editors would let her sit, it would be well for the world. Now a man, or woman either, can *set* a hen, although they can not sit her; neither can they set on her, although the old hen might sit on them by the hour if they would allow. A man can not set on the washbench; but he could set the basin on it, and neither the basin nor the grammarians would object. He could sit on a dog's tail if the dog were willing, or he might set his foot on it. But if he should set on the aforesaid tail, or sit his foot there, the grammarians as well as the dog would howl. And yet, strange as it may seem, the man might set the tail aside and then sit down, and neither be assailed by the dog nor the grammarians.—*Christian World.*

An eminent physician states that he has frequently traced the cause of indigestion, especially when several members of a family seem to be affected, to a dyspeptic cook. She is constantly handling the food, kneading the bread, trimming the meat and washing the vegetables. Her bodily magnetism is thus imparted to the various eatables, and transmitted through them into different stomachs. If it be unhealthy to be rubbed by an irritable, dyspeptic person, or to sleep with such an one, how much more should we avoid eating the food prepared by one who has uncleanly habits, or is in any way diseased! While the real danger of contamination from this source may be very slight, it will do no harm for mistresses to have an eye to the health, as well as the capacity, of a servant who is to have charge of the family cooking.—*Exchange.*

The most potent remedies for the cure of disease have been discovered by accident. The first dose of Dr. Shallenberger's Antidote for Malaria was given, as an experiment, to an old lady almost dying from the effects of Malaria, on whom Quinine acted as a poison. *One dose* cured her; and a single dose has cured thousands since. It is the only known Antidote for the poison of Malaria. Sold by Druggists.

MISCELLANEOUS.

Rich and Poor

Prince and Peasant, the Millionaire and Day Laborer, by their common use, this remedy, attest the world-wide reputation of **Ayer's Pills.** Leading physicians recommend these pills for Stomach and Liver Troubles, Costiveness, Biliousness, and Sick Headache; also, for Rheumatism, Jaundice, and Neuralgia. They are sugar-coated; contain no calomel; are prompt, but mild in operation; and, therefore, the very best medicine for Family Use, as well for Travelers and Tourists.

"I have derived great relief from **Ayer's Pills.** Five years ago I was taken so ill with

Rheumatism

that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills." Peter Christensen, Sherwood, Wis.

"**Ayer's Pills** have been in use in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of pleurisy, from which I suffered many years, they afford greater relief than any other medicine I ever tried."—T. F. Adams, Holly Springs, Texas.

"I have used **Ayer's Pills** for a number of years, and have never found anything equal to them for giving tone, appetite and imparting energy and strength to the system. I always keep them in the house."—R. D. Jackson, Wilmington, Del.

"Two boxes of Ayer's Pills cured me of severe

Headache,

from which I was long a sufferer."—Emma Keyes, Hubbardston, Mass.

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. Kiser, Jr., Rock House, Va.

"Ayer's Pills are in general demand among our customers. Our sales of them exceed those of all other pills we handle. We have never known them to fail to give entire satisfaction."—Wright & Hannelly, San Diego, Texas.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Dealers in Medicine.

EASTER MUSIC

SERVICES.

In the year following, the Music is arranged through and in connection with the Responses, instead of being printed all together after the Service.

THE KING OF LOVE. J. P. Case changed from "KING OF GLORY."
SAVIOR VICTORIOUS.
EASTER MORNING. E. E. Rexford.
THE RISEN CHRIST. By J. P. Case.
Price, 5 Cents each by mail, prepaid.
$4.00 per hundred by express.

In the six following, the Carols are printed in Headings instead of being interspersed with proper references being given in such a way that can be used to best advantage with the Services.

EASTER SELECTIONS For 1889
WITH CAROLS by ROOT, MURRAY, SWEENEY, PATRICK, LORENZ, DANKS, AND COMBS.
EASTER GEMS. WITH CAROLS by ROOT, RAY, COLLIER, BOEX.
EASTER CHIMES. RAY, SWEENEY, PORTER.
HE IS RISEN. WITH CAROLS by ROOT, TOWNER, WESTENDORF.
THE EASTER ANGELS. By O. BUTLER and GEO. F. ROOT.
THE STORY of the RESURRECTION. By ROOT.
Price same as for the Services. Send for our Catalogue of Easter Music of all kinds.

THE JOHN CHURCH CO. Cincinnati, O. And 19 East 16th Street, New York City.

HINDERCORNS.

The only sure Cure for Corns. Stops all pain. Insures comfort to the feet. 15c. at Druggists. HISCOX & CO.

PARKER'S GINGER TONIC

The best of all remedies for Inward Pains, Colic, Indigestion, Exhaustion and all Stomach and Bowel troubles. Also the most effective cure for Coughs, Colds, Bronchitis and affections of the breathing organs. It promotes refreshing sleep, improves the appetite, overcomes nervous prostration, and gives new life and strength to the weak and aged. 50c. and $1.00, at Druggists.

YUCCA

Young Ladies are you troubled with dandruff, your hair falling out? You can stop both with Yucca. It possesses the quality of drying out and does not clog the pores. YUCCA has just been introduced to the public, and you can probably buy it at the nearest Druggists, if not, send us $1.00 and we will send you a trial bottle. Always address Yucca Chemical Co., Burlington, Vt.

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"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Brown Bros. & Co., Boston. *For $1 a large bottle sent*

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COMPOUND light-spreading Silver-plated Corrugated Glass. A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 118 Wood st., Pittsburgh, Pa.

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Wanted in every County. Shrewd men to act under instructions. Experience not necessary. Particulars free. Grannan Detective Bureau Co., 44 Arcade, Cincinnati, O.

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We wish a few more salesmen to sell our goods by sample to the wholesale and retail trade. Local or traveling; no peddling. Enclose 2-cent stamp. Wages $3 Per Day. Permanent position. No postals answered. Money advanced for wages, advertising, etc. Centennial Manufacturing Co., Cincinnati, O.

McShane Bell Foundry
Finest Grade of Bells
CHIMES AND PEALS for CHURCHES
Send for Prices and Catalogue.
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.

In all the world there is but one sure cure for the OPIUM Habit. The Dead Shot Remedy never fails. We have cured more than 10,000 cases. No other cure ever cured one case. NO PAY TILL CURED. Read this, and write to the J. L. Stephens Co., Lebanon, O.

CANCER

and Tumors CURED by Dr. Bye's book free. Drs. Gratigny & Bye, No. 163 Elm St., Cincinnati, O.

A BONANZA TO AGENTS

Samples Free. Write immediately to GEO. A. SCOTT, 342 Broadway, New York.

Christian Advocate.

Marriages.

...CH—STEWART.—At the residence of the bride's mother, Waterproof, Tensas parish, La., January 6, 1889, by Rev. James Edgar Riddle, A. L. Slack, of Tallulah, Madison parish, to Annie M. Stewart.

...MILTON—BOYD.—At the residence of the bride's father, Mr. George Boyd, February 6, 1889, by Rev. J. R. Roberson, Mr. T. A. Hamilton to Miss Lena A. Boyd, both of Chickasaw county, Miss.

...ARRA—BLACK.—January 9, 1889, by Rev. J. S. Oakley, Mr. T. G. McElahey to Miss M. Black, of Columbus, Miss.

...ENS—DAVIS.—January 28, 1889, by Rev. J. S. Oakley, Mr. R. L. Burns, of Brenham, Texas, to Miss Jennie Davis, of Columbus, Miss.

...SH—COLE.—February 12, 1889, by Rev. J. S. Oakley, Mr. H. G. Rush, of Waco, Texas, to Miss Georgia M. Cole, of Columbus, Miss.

Obituaries.

Obituaries of less than thirty-five lines six words each, will be published free charge. For all over thirty-five lines, cents for each additional line will be ...rged, and the money must invariably ...mpany the manuscript. When par... desire extra copies of the ADVOCATE *...taining the obituaries of their friends, ...y must send with the order the sum ...ive cents for each extra copy ordered.*

...ILLIS—Died, at the residence of daughter, Mrs. Moreland, in ...nville parish, La., August 4, 1888, ...RA WILLIS, at the advanced age ...ninety-two years.

He was born in Louisa county, Va., ...rch 20, 1796. He was mar... to Miss Barbry O. Winston, of above State and county, in 1818. ...1823 he moved to Morgan county, ...where he lived ten years, when removed to Tromp county, and re... there sixteen years. He then ...ved to Claiborne parish, La., where lived up to a few months previous his death. His children all having ...ried and settled in homes of their ..., and his wife having died a few ...rs before, he decided to break up ...sekeeping and went to live with ...widowed daughter in Bienville ...ish, where he died after a short ...ess.

He was a remarkably healthy and ...ive man all his life. I was in... ately acquainted with him for ...re than twenty-five years, and in ...time I do not remember that he ...r had a serious attack of sickness, was comparatively free from aches ...pains so common to old people. ...y a month or two before his death ...ode horseback five miles to church, ...seemed as little wearied as a man ...forty would have been. His good ...lth and activity was largely attri... to his regular temperate habits. ...ather Willis professed religion and ...ed the Methodist Church in 1821, ...Morgan county, Ga., and for sixty-...years he maintained an exemplary ...useful Christian life. At differ... times he was honored with all the ...es in the church allotted to lay... and filled them with efficiency. ...forty years he was identified with ...history of Methodism in Claiborne ...h. All the itinerant preachers ...have traveled in this portion of ...State, who are now living, will ...ember the hospitable home of Bro. Sister Willis, and by whom they ...e so kindly entertained and re... hed in body and soul. Their house ...an oasis in the desert of the ...ry itinerant's life; they always ...with an old Virginia welcome ...Bro. and Sister Willis and all ...family. Father Willis was a rep...entative man in Claiborne. He ...a farmer, with ample means; a ...of moderate mind, of cultivated ...e and refined manners. Adding to ...e his deep Christian piety and ...grity, it gave him an influence that ...felt in every department of busi... and every grade of society. He ...universally admired and beloved. ...few men in private life have ...le so deep an impress upon society ...our aged and venerable father in ...el. He raised a large family of ...dren; most of them are active, use... members of the church.

...he name of Father Willis will long ...remembered and revered by the ...zens of Claiborne parish, and the ...r of his godly life be felt for gen... ...ions to come. Eternity alone can ...al the fruits of his consecrated ...He fell with his armor on, and ...ded with victory. He could shout, ...anks be unto God, who giveth us ...victory through our Lord Jesus ...ist." He is now "waiting and ...ching" for the coming of friends ...loved ones. May we all meet "in ...sweet by-and-by!"

JNO. A. MILLER.

...LIPPIN, SYKES—We, the com... ...ee appointed to draw up resolu... ...s respecting the death of Sister ...PPIN and Bro. M. H. SYKES, report ...ollows:

...a sad accident which occurred on ...rday night, January 27, 1889, ...r Flippen came to her death. ...r Flippen having lived among us ...many years, as a useful member of ...church and society, she will be ...tly missed by us.

...o. M. H. Sykes died at his resi... ...ce in this town, January 29, 1889, ...a protracted illness of great ...ly suffering. The whole of his ...had been spent here, and his many ...l qualities of mind and heart are ...n to all. His manly form and ...ence will be greatly missed in all ...spheres of his activity.

Solved, That while we bow with ...ble submission to the will of God, ...orrow as those who have lost true ...ds and co-laborers in the com... ...ause of God and humanity.

Solved, That we tender to the be... ...ved families of our deceased sister ...brother our Christian sympathy, ...pray that God may grant unto ...grace for all their need.

Solved, That a copy of these reso... ...ns be sent to the bereaved families, ...ed upon the pages of our church ...nal and sent to the NEW ORLEANS ...TIAN ADVOCATE for publication, ...to such other papers as the friends ...select.

G. P. LAKE, for Com.

HAYDEN—MARY LOUISA HAYDEN was born and raised in Louisiana; was married to Bro. Elisha Hayden; joined the Baptist Church in 1872; moved to Wilkinson county, Miss.; joined the Methodist Episcopal Church, South, 1881; was converted on June 3, 1885, while at family prayer, being conducted by the writer, and died December 8, 1888, aged thirty-nine years.

She died in the faith, and as the veil was being lowered she could see over in the world beyond. Her exclamation was, "Heaven is my home;" and her advice to those around her was to meet her in heaven. Her life has been one of hardships and heart-aches, sorrows and disappointments, in this world, but they are ended and she is now bathing her soul in the sunlight of God's love. She leaves a husband and five children to mourn for her. Husband and children, mourn not; but only be faithful. Mamma is better off; she is now resting in the arms of Jesus. You will see her in the sweet by-and-by. Bro. Hayden and the children have the sympathy and prayers of the writer. M. L. WHITE.

GRIFFIN—Mrs. LAURA and Mr. G. G. GRIFFIN died near Cary, Miss., October 5, and November 3, 1888. Mrs. Griffin was born October 25, 1824, and Mr. Griffin, November 3, 1811. They were married January 25, 1840, lived together nearly fifty years, and departed this life in less than a month of each other.

Mrs. Griffin had for many years been a quiet, sincere, happy Christian, living in the fond expectation of a brighter and better life in the sweet by-and-by. Although death came unexpectedly, and she was not permitted to speak, yet her life doth speak with great force.

Mr. Griffin had in earlier life been an earnest worker in the church, but forsook God and gave many days to sin. The death of his good wife caused him to reflect, and we hope to repentance. A few days before his death he called his daughter to his bed-side and told her he was happy and ready to depart and join his loved companion on the shining shore.

W. D. DOMINICK.

JONES—ANTOINETTE JOHNSON was born in Coosa county, Ala., in 1832; married to S. V. Jones, December 18, 1879; died near Nittayuma, Miss., December 29, 1888.

"Nette" as she was familiarly called, came to this place when but five years old; joined the church at Shiloh, Yazoo county, when in her seventeenth year; thenceforth living a devout, earnest, consistent Christian life. Nette was an affectionate, dutiful wife; a devoted mother, warm in her friendships. Mrs. Jones loved her church, found pleasure in its services, and lived so that death found her ready and waiting for an immortal crown.

Her illness was brief; but before departing she called her husband and friends about her, bade them "adieu," and requested them all to meet her in heaven; for, said she, "I am going to be with my precious little children in the beautiful world of bliss."

W. D. DOMINICK.

BRADFORD—MARTIN VAN BUREN BRADFORD, of Catahoula parish, La., departed this life at his residence, on January 16, 1889.

Bro. Bradford joined the Methodist Episcopal Church, South, about two years ago, since which time he has lived an exemplary Christian life. He was devoted to all the interests of the church and to every interest of his country and his fellow-man. His life was in every respect above reproach, and he was the recognized leading figure in his community. "The mantle has fallen from him;" but who can take it up? His death was sudden and unexpected, caused by congestion, but his Master found him watching.

GEO. T. ASHLEY.

WRENN—Died, near Minden, La., December 7, 1888, MATTIE VIVIEN, infant daughter of A. G. and Millie Wrenn, aged three months and four days. Again these devoted parents are sorely bereaved. Less than two years ago they lost their first-born, and now another. Oh, how hard to give up these little ones; but Jesus has said, "of such is the kingdom of Heaven."

H. C. WHITE.

MADAGASCAR.—The London Missionary Society continues to push its work here with increasing success notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its 30 English missionaries, it reports the astounding number of 818 native ordained ministers, and 1,395 native preachers, 61,000 church members and 230,000 adherents. But as yet scarcely one-half of the population has been reached by the gospel.

Measuring to Emergency.

It is not well to believe all you hear. This is even a worse fault than faith in nothing. Among other dismal precedents we have long accepted is the belief that catarrh is incurable. But precedent is seldom cheerful and often inexact. It comes to us from a time when means were unsuited to the ends in view.

We alter this proportion in these days. For success implies the ability to measure to emergency, no matter how desperate. In this way Compound Oxygen is valuable. At least, such is the inference from the following:

ALMA, Neb., Feb. 13, 1888.

"I do unhesitatingly say that Compound Oxygen will cure catarrh."

HON. H. C. GRIFFITH.

ATLANTA, Georgia.

"I still recommend your remedy to my friends who are afflicted, and why should I not? It saved my wife's life and cured my boy of catarrh."

MR. WALTER T. FOWLES.

COLUMBIA CITY, Ind., March 19, 1888.

"It is about three years now since I had used the treatment to such good purpose for catarrh, and I find it has not lost its virtues in the least."

HENRY MCLALLEN.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to anyone addressing Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 331 Montgomery St., San Francisco, Cal.

Scientific.

Night Photography.

The *Picayune* thus describes the process of taking photographs at night, as practiced by Theodore Lilienthal, of this city:

At 7:30 o'clock last evening several gentlemen friends and representatives of the press gathered at the parlors of Messrs. Lilienthal & Burell, artist photographers, No. 137 Canal street, to witness the operation of taking photographs at night.

When the difficulties of obtaining good negatives in cloudy weather, owing to the absence of light, is taken into consideration, the process of taking portraits by night was not only interesting, but truly astonishing to the uninitiated. Frequent experiments have from time to time been made by the use of the flash light and instantaneous process, but the results were not exactly satisfactory. Mr. Theodore Lilienthal, however, continued making experiments, not only with the light, but also with the process of developing the negatives obtained by its means, and the experiments last night demonstrated their complete success.

After conducting the party through the establishment, which occupies the four upper floors of the building, explaining the methods of taking negatives, developing the same and printing copies therefrom, the visitors were invited into the parlor on the third floor, where they seated themselves and entered into conversation. Meantime the artist, Mr. Lilienthal, commenced his preparations for taking a picture. While the conversation was at its height, there was a sudden and brilliant flash of light, as though a vivid flash of lightning had illuminated the room, making the gas jets appear yellow and dim in comparison.

Mr. Lilienthal announced that he had taken the pictures of the party by this flash of light, but it was so astonishing that few of those present could believe it. He requested that the party remain seated, and he would take another picture, which he did, and then invited all into the dark room to witness the process of development.

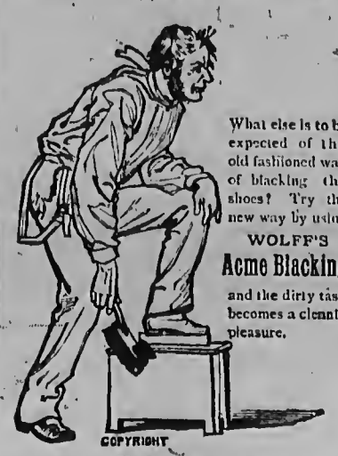
The room was closed, and a red glass shade drawn down over the single gas jet in the dark room, and the white glass plates, upon which not a discoloration could be seen, were subjected to the chemical bath. Slowly the forms of the seven parties who were in the group began to assume shape, and finally, held up to the light, the negative was seen to be complete and the picture satisfactory to the operator. Several other pictures were taken, which Mr. Lilienthal declared would show perfectly on the prints which would be taken from the negatives.

Material of Books.

If we of this stirring generation were suddenly jolted backward to the time when the art of writing consisted in painting with different kinds of ink, or when events were recorded by planting trees or throwing stones into a pile, we should begin to appreciate our current privileges. Visitors at the British Museum are often entertained by the examination of specimens of the earliest modes of writing on bricks, tables of stone, ivory, the bark of trees and the leaves of trees. In the Sloanian library is a nabob's letter on a piece of bark, about two yards long and richly ornamented with gold. There are also several copies of the Bible written on palm leaves. The ancients appear to have written on any leaves they could find adapted to the purpose. Hence the name leaf, or a book, referring to a tree, was derived. The Babylonians made their contracts of business on tiles or broken pots. The treaties between the Romans, Spartans and the Jews were written on brass. The speech of Claudius, engraved on a plate of bronze, is preserved in the town hall of Lyons, in France. There are wooden manuscripts which must have existed prior to 1423. In the shepherd state people wrote with horns and awls; then they invented an iron hodkin. After that the stylus came into use, made sharp at one end to write with, and blunt and broad at the other for effacing and correcting. But the Romans found these sharp instruments dangerous, as vicious persons used them for daggers. A schoolmaster was killed on one occasion with them in the hands of his own scholars.—*Exchange.*

MISCELLANEOUS.

Sweat-Groan-Growl.



What else is to be expected of the old fashioned way of blacking the shoes? Try the new way by using WOLFF'S **Acme Blacking** and the dirty task becomes a cleanly pleasure.

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Sheds Water or Snow. Shoes can be washed clean, requiring dressing only once a Week for men, once a Month for women. It is also an Elegant Harness Dressing.

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Marshall J. Smith & Co.,

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MISCELLANEOUS.

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MANUFACTURED BY THE

Pacific Guano Company.

FOUNDED 1864. CAPITAL $1,000,000.

WORKS AT Woods Holl, Mass., —AND— Swan Islands, Caribbean Sea.

WORKS AT Charleston AND Chisolm's Island, SOUTH CAROLINA.

—THE— PIONEER AMERICAN **FERTILIZER.**

Suggested by Science, Perfected by Experience, and Endorsed by the Leading Farmers of the State.

Competitors say, "Theirs is "as good as Soluble Pacific Guano."

None But High-Grade Chemicals Used. Gives an Early Start, Vigor and Vitality. The Economy Shows Up at Crop Time. The Best is the Most Economical. GREATER DEMAND EVERY YEAR.

ASK YOUR NEIGHBOR WHO HAS USED IT.

For further information, address W. P. RICHARDSON, 33 Carondelet Street, NEW ORLEANS, LA.

REPRESENTING GLIDDEN & CURTIS, GENERAL SELLING AGENTS, BOSTON, MASS.

B. D. WOOD & SONS,

113 Common Street.

COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at Lowest Market Rates.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO STERN'S Fert. and Chem. Manufacturing Com'y

MANUFACTURERS OF HIGH GRADE BONE FERTILIZERS, PURE GROUND BONE, ACID PHOSPHATE, KAINIT, Etc.

14 UNION STREET, *New Orleans, La.*

Write for Agricultural Hand-Book. *Mention this paper.*

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS

J. G. GRANT

50 and 52 Baronne Street,

OFFERS THE FOLLOWING SUGGESTIONS:

THERE are two ways to make money. One is to earn it; the other is to save it. There are two ways of saving money. When you save a dollar by putting it in the bank you do well, but when you save a dollar by shrewd purchasing you do better. The first is saving; the second is in reality earning. So there are two ways of earning money--by labor and by wise purchasing.

LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited my warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOODS CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The public are beginning to understand the difference, and my trade proves it very clearly. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

J. G. GRANT,

50 and 52 Baronne Street, - - New Orleans, La.

MISCELLANEOUS.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

GIRLS' TRICYCLES,
R. P. Randall,
54 & 56 Baronne.

W. B. SCHMIDT. F. M. ZIEGLER. JAS J. SCHMIDT
SCHMIDT & ZIEGLER,
WHOLESALE GROCERS,
Nos. 49, 51, 53 and 55 SOUTH PETERS ST.,
NEW ORLEANS, LA.

EDUCATIONAL.

KENTUCKY MILITARY INSTITUTE,
Near Frankfort, Ky. 43d session began Sept. 10; will close June 19, 1889. Studies—Literary and Scientific. Special Departments of Engineering and Chemistry, and Commercial course. Appropriate degrees conferred. Officers and cadets constitute military corps. Discipline firm, but kind. Military drill thorough and exact. Total expense per session, for tuition, board, uniform, etc., $300. Cadets received at any time; charged only from date of entrance. For further information address
B. F. BOYD, Supt.,
Farmdale P. O., Ky

Elfinwood Select School.
The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.
Terms moderate.
Edwin H. Fay, A. M.
Mention this paper.

Mansfield Female College,
MANSFIELD, LA.
One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.
Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.
For particulars address
A. D. M'VOY, A. M., Pres.
PROF. D. F. HEIDLE, Sec.

Centenary College
JACKSON, LA.
Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.
Special attention will be given to the health, morals and biblical instruction of the students.
For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

NEWS OF THE WEEK.

DOMESTIC.

A joint meeting of Union and Confederate veterans was held in Washington, on the fourteenth instant. The object was to devise a plan for preserving the battlefield of Chickamauga, on which those present were engaged, and marking the positions of all the forces that participated in the fight.

The last of the State receptions of President Cleveland to the officials drew an unusually large crowd to the White House, on the fourteenth. The reception was to the army and navy.

It is said at the State Department that there is not the slightest wish or desire on the part of the President or Secretary Bayard to embarrass the incoming administration with respect to its Samoan policy. It is not at all likely that the present administration will arrogate to itself the selection of the American representative at the proposed conference at Berlin, or that it will take any action whatever that might tend to commit the next administration.

The war against Catholic schools in Massachusetts has been again declared by the revival of the attack on the French-Canadian Catholic School at Haverhill. The decision of Judge Carter, declaring the law that gives local school committees power to regulate private schools inoperative, has aroused a storm of protest from the Protestant community.

Bishop Holland N. McTyeire, the senior Bishop of the Methodist Episcopal Church, South, and president of the Board of Trust of Vanderbilt University, died at his residence on the university campus at nine o'clock, on February 15, after an illness of three months.

Gen. Gilman Marston has been tendered and accepted the appointment of United States Senator by the governor of New Hampshire, from March 4 until the Legislature in June provides for the next six years' term. He succeeds Senator Chandler.

There is great excitement in Northern Georgia, about sixty miles southeast of Chattanooga, over the discovery of a vein of quartz four feet wide, 500 feet deep and three miles long, which is very rich in silver. The quartz has been thoroughly tested, and yields $30 in pure silver to the ton.

An organization known as "Personal Rights League" has been formed in Chicago. Its object is to resist the prohibition movement as a menace to the rights guaranteed by the Federal government. The organization has issued an address to the citizens of the United States, warning them of the dangers which threaten them in the prohibition movement, and calling on all who are opposed to prohibition principles to join in the work of fighting them by forming local assemblies under the plan of the parent organization in Chicago.

President Cleveland announces that to enable him to dispose of pending business requiring his personal attention before the close of his term of office, it will be an absolute necessity that he have this week for such work free from interruptions, and he must, therefore, be excused to all callers.

A fourteen-story building in Chicago, one of the tallest office buildings in America, in process of erection, collapsed on February 18. A number of workmen rushed out in time to escape being crushed.

FOREIGN.

The French ministry was defeated on the revision question, on the fourteenth, and the resignation of the Cabinet has been tendered to President Carnot.

Further advices from Shanghai by the China steamer state that the famine in Anhui and Kiang-Su is worse than at first reported. In one province 300 families are starving, and altogether several millions are suffering from a famine caused by drouth two years in succession.

In the German Reichstag, on February 15, a white book in reference to the Samoan matter was introduced. It comprises forty-four documents, extending from December 8, 1886, to February 5, 1889.

A white marble figure of the late Emperor William, similar to the figures of his parents, has been placed in the Charlottenburg mausoleum.

It is said Bismarck's influence over Emperor William is waning, and Count Waldersee continues to grow in imperial favor. An open collision between Bismarck and Waldersee is anticipated over the artillery credits during the debate in the Reichstag early in March. The report of Waldersee, now before the Bundesrath, demands a large extra credit. Bismarck opposes the demand, and Schellendorf sides with the Chancellor, denying that there is any necessity for the amount Waldersee recommends. The Emperor is undecided, but he shows a tendency in favor of Waldersee.

Advices from Vienna state that Herr Von Tisza's position causes grave anxiety. Popular feeling in Hungary threatens to overthrow the ministry, leaving a way for the return of Count Andrassy, with a foreign policy not in accord with that of Count Kalnoky.

The Czar, Czarina and Czarwitch will attend a reception to be given by Sir R. D. Morier, British ambassador at St. Petersburg, this week. In view of the quarrel between Sir Robert and Prince Bismarck, much comment has been caused by this announcement, as the attendance of the members of the imperial family at the reception will be a mark of unusual patronage.

Count Herbert Bismarck daily receives long cipher dispatches from the German embassy at Paris and goes personally to present them to the Emperor. If the foreign officials faithfully reflect their chief's opinion, the gloomiest view is taken as to the results of the French crisis. Gen. Boulanger is considered to be master of the situation.

Success results from merit. Hall's Vegetable Sicilian Hair Renewer is placed before the public solely on its merits. Its success is indisputable.

Minutes of Mississippi Conference.

If any of the brethren desire to know whether they or I made a mistake as to their statistics, I would be glad to send them their reports as handed to me at Conference. Please enclose postage.

JOHN W. CHAMBERS,
Statistical Secretary.

ENTERPRISE, MISS., Feb. 14, 1889.

A Correction.

The published Minutes of the last session of the Mississippi Conference give an incorrect report from Meridian station, as regards finances. The amount paid for foreign missions was $139 80, instead of $79 80. The amount paid for church extension was $40; the Minutes reports nothing. The contributions to Children's Day Fund was $24 15. W. C. BLACK.

Our Minutes.

Conference Minutes received, and I notice a gap in my financial report: On domestic missions, church extension, education, and week of self-denial I am blank, while I paid over in due time, for domestic missions, $15; church extension, $10; education, $5, and for week of self-denial, $12 50; and the reports were given in to the secretary.

R. ARMSTRONG.

A Correction.

The Minutes of the last session of the Louisiana Conference fails to show anything for the week of self-denial from my work (West Monroe). It is due me, as well as my people, for this error to be corrected. We paid for week of self-denial fifteen dollars, and I reported it at Conference.

C. T. MUNHOLLAND.

Men grow old, but the race is ever young, for in it lives and moves the ever-creative God.—*Home Journal.*

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS.—This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

In connection with the discovery of a revolutionary plot in Belgrade, it has been ascertained that two emigrants have been arrested, who had 2,000 revolvers and 400 rifles in their possession.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.
The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,600,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

M. Meline, the new Premier of France, is experiencing great difficulty in forming a Cabinet. M. Waldeck-Rousseau and other prominent men have refused to join.

East Tennessee, Virginia & Georgia R. R. Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Reason and experience both forbid us to suppose that personal morality can be maintained without religion, or national morality in the exclusion of the religious principle.—*Washington.*

Mrs. Milo Ingram.
IT IS astonishing how many people have been cured of Scrofula by reading in Dr. Harriman's "Ills of Life" about the remarkable cure of Mrs. Milo Ingram, of Pittsburgh, and by taking Lactu-pi-a as she did. One thing is clear—it pays to read the "Ills of Life." Sent free by Pe-ru-na Medicine Co., Columbus, O.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Blackland circuit, at Pisgah	Feb. 23, 24
Pleasant Ridge circuit, at Mt. Nebo	Mar. 2, 3
Ripley and New Albany, at Ripley	9, 10
Ripley circuit, at Marvin	12
Jonesboro circuit, at Ebenezer	16, 17
Guntown circuit, at Guntown	23, 24

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Mt. Pleasant, at Mt. Pleasant	Feb. 23, 24
Shawcee circuit, at Saulis	Mar. 2, 3
Olive Branch circuit, at Center Hill	9, 10
Hickory Flat circuit, at Hickory Flat	16, 17
Ashland circuit, at Ashland	23, 24

J. W. BONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Friar's Point	Feb. 24
Rosedale	Mar. 3
Beulah	10
Falcouia	17
Bolivar	24
Clarksdale	31
Helena	Apr. 7
Cherry Hill	14
Friendship	21

H. M. STANDIFER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okalona circuit, at Blackwell's Chapel	Feb. 23, 24
Tremont, at Hamewell	(Fri.) Mar. 1
Fulton and Smithville, at Smithville	2, 3
Prairie, at Palne Chapel	9, 10
Athens, at Camp Ground	(Wed.) 13
Aberdeen station	16, 17

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Ebenezer	Feb. 23, 24
Kosciusko	Mar. 2, 3
Richland, at Pickens	9, 10
Ripley circuit, at Marvin	12
Jonesboro circuit, at Ebenezer	16, 17
Guntown circuit, at Guntown	23, 24

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Kosciusko	Mar. 2, 3
Richland, at Pickens	9, 10
Ripley circuit, at Marvin	12
Sardis, at Springdale	16, 17
West	23, 24
Wiler	30, 31
Ethel	Apr. 6, 7
Newport	13, 14
Belzoni	20, 21
Poplar Creek	27, 28

J. J. WHEAT, P. E.

SARDIS DIST.—FIRST ROUND.

Mt. Vernon	Feb. 23, 24
Lake View	Mar. 1
Arkabutla	2, 3
Chulahoma	9, 10
Cockrum	14
Lowisburg	16, 17
Horn Lake	23, 24

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Tillatoba, at Pleasant Ridge	(Fri.) Feb. 22
Charleston, at Oakland	23, 24
Coffeeville, at Coffeeville	Mar. 2, 3
Tocumpola, at Tocumpola	8
Hannah at Sarepta	9, 10
Pittsboro, at Pittsboro	16, 17
Vicksburg, at Bovina	23, 24

A. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Shubuta, at Quitman	Mar. 3, 4
Waynesboro and State Line	9, 10
Winchester, at Mt. Hebron	16, 17
Enterprise and H. at H.	23, 24
Clarke, at Salem	30, 31
Paulding, at Pleasant Hill	Apr. 6, 7
Sandersville, at Liberty	13, 14
Vossburg, at Pettigrew's	20, 21
Marion, at Cokers	27, 28
Meridian circuit, at Concord	May 4, 5
Meridian—West End	(7 P. M.) 7
Meridian station	(7 P. M.) 9
Bunkerville	11, 12
Lauderdale, at Center Ridge	18, 19
DeKalb	25, 26
Leesville	June 1, 2
Spring Hill	8, 9
Union	22, 23

R. D. SCRUGGWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

Pearlington, at Gainesville	Feb. 23, 24
Bay St. Louis, at Bay St. Louis	Mar. 2, 3
Covington, at West Pearl	5
Tallsheek, at Parkersville	6
Columbia, at Hickory	9, 10
Bethel, at Bay Springs	16, 17
Mt. Carmel, at Williamsburg	23, 24
Ocean Springs, at Biloxi	30, 31
Moss Point, at Moss Point	Apr. 6
Scranton, at Orange Grove	6, 7
Hattiesburg, at Ellisville	13, 14
Augusta, at Perkins	20, 21
Whittington, at Poplarhead	26
Vancleve, at Antioch	27, 28
Americus, at Cross Roads	May 4, 5

T. S. WEST, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek, at Silver City	Feb. 23, 24
Mt. Olivet, at Satartia	Mar. 2, 3
Flora, at Bentonia	9, 10
Edwards, at Edwards	16, 17
Raymond, at Bolton	23, 24
Spring Ridge, at Oak Hill	30, 31

B. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Franklinton, at Magee's Chapel	Feb. 23, 24
New Hope, at Adams	Mar. 2, 3
Hodmesville, at Sartins	9, 10
Adams, at Adams	16, 17
Poplarsaw, at Tilton	23, 24

My postoffice is, Crystal Springs, Miss.

W. H. LEWIS, P. E.

BRANDON DIST.—FIRST ROUND.

Trenton, at Trenton	Feb. 23, 24
Westville, at Gibson's Chapel	Mar. 2 3
Strong River, at Goshen	4
Corvin, at Marvin	9, 10
Shiloh, at Clear Creek	16, 17
Mt. Rose, at Raleigh	23, 24

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—FIRST ROUND.

Bayou Sara, at Thompson's Creek	Feb. 21
St. Helena, at Darlington	23, 24
East Feliciana, at Independence	Mar. 2, 3
Clinton, at Clinton	4
Betoville	4

E. M'DONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg	Feb. 23, 24
Bovina	Mar. 2, 3
North Warren, at Beechland	9, 10
Meadville, at Nebo	16, 17
Roxie, at Buck Grove	19
South Warren, at Redbone	23, 24
S. Vicksburg and Bovina	30, 31

The district stewards will meet at the Methodist Church, in Vicksburg, Wednesday, February 27, at 11 A. M.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

Amarero, at Holly Grove	Feb. 23, 24
Valley circuit, at B. Bevue	Mar. 1
South Bossier, at Haughton	2, 3
Mooringsport, at Mooringsport	9, 10
North Bossier, at Collinsburg	16, 17
Coushatta, at Coushatta	23, 24
Wesley circuit, at Wesley Chapel	27
Red River, at Lindsley Chapel	30, 31

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville	Feb. 23, 24
Edgerly	Mar. 2, 3
Opelousas	9 10
Lake Charles	16, 17
Sabine Mission	23, 24
Plaquemine Brulee	30, 31

S. S. KEENER, P. E.

HOMER DIST.—FIRST ROUND.

Haynesville, at Haynesville	Feb. 23, 24
Arcadia, at Arcadia	Mar. 2 3
Vienna, at Vienna	9, 10
Indian Village, at Bethel	16, 17
Louisville, at Siloam	23, 24
Ruston, at Ruston	30, 31
Downsville, at Downsville	Apr. 6, 7
Smyrna, at Bear Creek	13, 14
Saline, at Mill Creek	20, 21
Gibsland, at Gibsland	27, 28

District stewards' meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

ROBERT HANDLE, P. E.

WEEKLY MARKET REVIEW.

(For Week Ending February 19, 1889.)

COTTON.

Low ordinary	7 7-16	@ — —
Ordinary	7 15-16	— —
Good ordinary	8 7-16	— —
Low middling	9 1-16	— —
Middling	9 9-16	— —
Good middling	10 3-8	— —
Middling fair	10 7/8	— —
Fair	11 7/8	— —
Galveston middling	10	— —
Mobile middling	9 3/4	— —
Memphis middling	9 3/4	— —

SUGAR.

OPEN KETTLE:		
Prime	4 5/8	4 7/8
Fully fair	4 9-16	— —
Good fair	4 7-16	4 1/2
Common	2 3/4	4 1/4
CENTRIFUGAL:		
Seconds	4 1/2	5 3/8
Prime yellow	— —	6 1-16
Gray white	6 1/4	6 1/4
Choice white	6 7-16	6 1/2
Standard granulated	7	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	35
Fair	25	28
Good common	20	24
SYRUP	25	31

RICE.

No. 2	2 3-16	2 3/8
Head	4 1/2	4 5/8
Fair	4 3/8	4 1/4
Prime	4 3/4	6
Rough, ₩ bbl	2 00	3 90
Polish, ₩ ton	14 00	15 00

FLOUR.

Extra Fancy	5 05	5 15
Fancy	4 65	4 75
Choice	4 25	4 40
Minnesota Patents	6 00	7 00
Winter wheat patents	5 75	5 87 1/2
Minnesota bakers	6 00	7 00

CORN PRODUCTS.

Corn meal	2 25	2 50
Cream meal	2 50	— —
Grits	2 40	— —
Hominy	3 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	44	— —
Yellow	45	50
Mixed No. 2	44	— —
OATS:		
Western	35	37 1/2
Texas rust-proof	— —	— —
BRAN:		
West	80	85
HAY:		
Prime	16 00	17 00
Choice	18 00	21 00

PROVISIONS.

PORK:		
Mess (Standard)	13 00	13 25
Prime Mess	13 00	13 50
Rumps	12 50	12 75
BACON:		
Fancy Breakfast	10	11
Shoulders	6 1/2	— —
Sides, short rib	— —	7 3/4
Sides, long clear	— —	7 3/4
HAMS:		
Sugar-cured	11	11 1/2
DRY SALT MEAT:		
Shoulders	5 1/2	6
Sides, short rib	6 3/8	—
Sides, long clear	6 7/8	7

GROCERIES.

COFFEE:		
Prime	18 3/4	19 3/4
Fair	17 3/4	18
Common	15 3/4	16 1/2
TEAS:		
Choicest	40	80
Hyson	— —	60
BUTTER:		
Western Creamery	32	33
Western Dairy	17	18
Common	13	15
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	11	— —
Coal, cases	16	17
Cotton seed, crude	44	48
Lard, Extra No. 1	72	75

VEGETABLES.

CABBAGES:		
Western, ₩ head	8	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	10 1/2	11
Jute, 1¾ lb. ₩ yard	9	9 1/4
Lane Mills Cotton Bagging	12 1/2	— —
BALING TWINE:		
₩ lb	9 1/4	10
TIES:		
₩ bundle	98	1 00

SUNDRIES.

POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	1 50	2 00
Chickens, Southern	3 00	3 25
Young	1 50	2 00
Turkeys, Southern	8 00	10 00
EGGS:		
Western	11	— —
Southern	11 1/2	12
WOOL:		
Lake, ₩ lb	24 1/2	25
Louisiana	22 1/2	23
Hurry	12	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	6 1/2	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 50	21 00
Pure ground bone	30	— —
Muriatic acid, ₩ lb	— —	2 1/2
Sulphuric acid	2	— —

Commercial Notes.

The potato crop of this country is estimated at 210,000,000 bushels, the largest ever harvested; hence the small shipments from abroad.

The employees of the various canning houses in the State of Maryland receive $10,500,000 annually in wages, in all 35,000 persons are employed in this industry, including boatmen and dredgers.

American manufacturers are supplanting the English in exports to Australia of stoves, locks, cutlery, steel wares, axes, plated ware, tools, ranges, lamps, and agricultural implements.—*New York Star.*

Persia is one of the foreign lands that is attracting the attention of American railway builders. The Legislature of Maine has been asked to charter "The Persia Railway Company," and it is said that citizens of that State have contracted with the Shah to build a road extending from Teheran to the Persian Gulf, 500 miles or more.—*Railway Age.*

A Catholic colonization society, with a capital stock of $100,000, divided into 1,000 shares, has been formed at Pittsburg, Pa. The objects of the society are to establish Catholic colonies in the South, engage in manufacturing, mining, lumbering, stock-raising, and so forth. Large tracts of suitable land will be secured in Northern Georgia and Alabama.—*Boston Pilot.*

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O, TIRED HEART.

BY HANNAH CODDINGTON.

O, tired heart,
God knows!
Not you nor I
Who reach our hands for gifts
That wise love must deny.
nder where we fain would do our best,
very; then we cry, "Do thou the rest"—
his hands the tangled thread we place
poor blind weaving with a shamed face,
t of ours he sacredly will keep.
l heart—God knows—go thou to work, or
ep!

Bishop H. N. McTyeire.

e give this week some addi- l facts in the life and work ur deceased Bishop, which now will be interesting to readers. Dr. A. G. Hay- furnishes us with the fol- g memorial, read by him at on meeting of the Methodist ches in the city of Atlanta, ay, February 17:

out 9 o'clock Friday morn- February 15, after months ckness and suffering, Hol- Nimmons McTyeire, senior op of the Methodist Episco- Church, South, "fell on ." Conscious till within a minutes of his going away, ast words, uttered shortly 8 o'clock, were, "Peace, ." When Bishop Joshua was in the act of going out e body, Bishop McTyeire, ing by his bedside, asked od old man this question: hop, are you praying now?" now, sir," was the signifi- answer. There was no need; ork was done; his praying l. Commenting on these s in the funeral discourse, eire compared his sainted 's manner in reaching his ed haven to a great steamer, ecan now crossed, coming y to its place at the wharf, gines stopped, making the ovement by the momentum e voyage. When one has a long time ready, there is ng to do when the time s but to step on shore.

ey buried our Bishop's body t was all they could bury— morning on the beautiful us of the great university d founded. There rest the s of two of the Bishops of eroic age—William M. Mc- ree and Joshua Soule. We no man so worthy to find l there as he whom we to-night.

vidence prepared Bishop eire to do the work of a man. As the late Doctor k Pierce expressed it, in ing of his own ancestry, he e of good human stock." as born in Barnwell dis- S. C., July 28, 1824. To st he cherished his boyhood or the old farm, and held a property there because he the place. We owe much fact that he grew up in the ry in a simple, natural way. a life favored and fostered clear and sturdy common that gave him power to do reat duties that coming laid on his conscience. His ts were plain, steady-going ians; such a son could not have been bred in a fashionable or worldly home. When a lad, attending a Methodist school at Cokesbury, S. C., he joined the church of his people in 1837. Further preparation for college was made at Collinsworth Institute, a Methodist school at Talbotton, Ga., under that molder of men, Dr. James R. Thomas. He graduated at Randolph-Macon College, Virginia, then the foremost school of his church. His parents might have sent him to a fashionable school of the world's people. Had they made this mistake we would not have had our Bishop.

He began to "exercise his gifts" while yet a college student, making, with others like minded, excursions into the regions round about Boydton, the seat of the college. He joined the Virginia Conference in 1845, some months after the convention that met in Louisville, Ky., organized the Methodist Episcopal Church, South. He was a looker-on in Petersburg, Va., May, 1846, when the first General Conference met. That same year, while a probationer in the Conference, he was transferred to the Alabama Conference, and stationed in Mobile. In that city, November 9, 1847, he married the good woman who survives him, Miss Amelia Townsend, a cousin of the lady who became the second wife of the late Cornelius Vanderbilt. The unhasting and unfailing Providence was arranging for the great university that is an honor to our times. The young preacher served his church in Demopolis, Ala., and Columbus, Miss. When he was about thirty years old, he was stationed in New Orleans, where he built Felicity Street Church and founded the NEW ORLEANS CHRISTIAN ADVOCATE. He had not long been an editor till the church knew that a man of uncommon quality had risen up—a man not afraid, having opinions and a gift in expressing them that left no mind doubtful as to his meaning. It would be hard to find an obscure sentence in any writing or speech of his during his last thirty years.

He was a member of the General Conference that met in Nashville, Tenn., May, 1858—a Conference that brought together the best and noblest of our church that the old South produced, its consummate quality and flower. We see him, well drawn, in the Smithson engraving; tall, strong, rather rugged, not yet portly, self-poised, calm, but alert. At this Conference he was elected editor of the *Nashville Christian Advocate*, the official organ of the church. He did noble work as editor of this paper till February, 1862, when he left the city upon the retreat of the Confederate army. He did not return till 1867, a year after he was made a Bishop. While within the Confederate lines he did what service he could, most of the time till the General Conference of 1866 being pastor in Montgomery, Ala.

He was not elected to the General Conference that was appointed for May, 1862, but that the war hindered from assembling. At Nashville, in 1858, he had done an unpopular thing—many unpopular things he had sense and grace to do while in the service of his church. He secured the passage of a law that exempted New Orleans from the old two years' limit in the appointment of pastors. His course in this matter was characteristic; a fact meant to him more than a tradition. He respected precedents; but he was also a maker of precedents. He thought that when men had been in New Orleans long enough to be reasonably safe from yellow fever, it was bad economy to send them away, only because two years had passed, making a levy for new men likely to die the first summer.

This action illustrates his characteristic way of thinking and planning for the church. He held to nothing simply because it was old; rejected nothing simply because it was new. The Conference that met in New Orleans, May, 1866, was the most radical—one may say revolutionary—in the history of our church. Many and great changes were introduced, notably lay representation. For these changes, particularly the radical changes involved in lay representation, McTyeire was more responsible than any score of leaders besides. He did all these things well; history has vindicated his clear prevision. With less than 500,000 members in 1866, he lived to see 1,200,000 in 1889.

McKendree gave Episcopal Methodism the elements of its constitution; McTyeire, more than any other, expounded and gave it living energy and harmonious expression. He had genius for ecclesiastical affairs; he was confessedly our chief jurist: his expositions of law are of first value; from his judgment on church law few cared to appeal. More than all our leaders and chief pastors, he unified and harmonized the discipline of the church. The appearance of his "Manual of the Discipline" made the law plain and easy of application. He might have been, had he been born too soon, for the work he did—had he lived in other countries and other times—among the greatest of the Popes. But, brought up as he was, and living as he did, he was no mere ecclesiastic. He was in his church its first statesman as well as chief pastor.

He was at college more famous for debate in the societies than for the niceties of scholarship—making in his first attempts, as he has told his friends, most inglorious failures. He was a learner always—getting out of books and papers and, perhaps, most of all, out of men of sense, the solid things he cared for. He had an admirable gift of getting out of a book or a man that which he wanted, not wasting time or burdening his memory with what served him no useful purpose. He was the best reader of newspapers, secular and church, I have known—falling with a sort of instinct upon what was worth reading, and laying it by in his retentive memory for use. He understood full well that his work lay among men in the busy world, and he kept up with what was going on. When, in writing or speaking, he wanted a fact, a thought, or truth, it came into place at his bidding. What was fine spun in metaphysics he did not care for. Perhaps he lacked faculty for its airy dreams and fine hair-splittings. The great truths of revelations and the great facts of life attracted him, and, as a public teacher, he made plain the meaning of the Word of God and the works of God. Few men I have heard could make so much out of the Old Testament history. He did not read into these old records, meanings foreign to them; the men lived before us again; we saw them, heard them, and knew them.

He did not attempt what is called oratory. He dealt in robust thoughts, presented in such style that attentive hearers remembered what he said. A restrained humor that never was irreverent underlay his thinking and flashed through his words. He that has humor is capable of pathos, and now and then, when the mood, not rare, but infrequent, was on him, there was a tender touch that brought a gush of tears. His picture of the death of the ascetic itinerant, Richmond Nolly, dying on his fast day in a Louisiana swamp, is one of the most exquisite etchings in religious biography. Once in Missouri, near the close of a sermon, he gave us a picture of a young mother, who had buried her baby, waking from a motherly dream and feeling in the dark by the bedside where the cradle had stood in which she had rocked her darling. Tears streamed from his eyes, and his voice, generally rough and monotonous, was sweet and musical while he recalled a pathetic experience in his own household. It was the death of that baby that inspired an editorial while he was in Nashville before the war, on "The Ministry of Infant Children," a production matchless of its kind, and that has been a comfort to thousands of hearts bereaved of little babes.

There was contradiction to a degree between his manner and his real nature. It did not grow out of affectation, of which he was incapable, but of a life-long habit of self-restraint. His marvelous self-poise was not a birth-gift; he learned it with a great price, as the chief captain, Lysias, obtained his Roman citizenship. He had most uncommon control of himself, and expended no little will-force in securing the result. Upon the great driving wheels of his mind he often threw the full pressure of strong and heavy brakes. Men seeing him in public life—particularly as he bare himself in the chair guiding a deliberative body—saw that he was a masterful man. They felt his strong hand; they saw that he could be stern, and most people thought him cold of heart. Not so; about his official life sometimes drifted the ice floes, but I know that his heart was warm as a summer sea. The last time I saw him he was walking about under the trees near his home, on the Vanderbilt campus, with a grandchild in each arm, talking, laughing and cooing with them. As he grew older it come to pass with him, as with all good men of his make-up, he grew softer, more tolerant, more tender. Age and sorrow and grace wrought in him the beauty of holiness. As the roots of his life went deeper down into experience, the fruit was fuller, richer, more mellow and good. No honest man of sense could lack in respect for such a man. He challenged confidence, and in those—it was not a large or miscellaneous company—who knew him truly and were close to him, he awakened a love stronger than is common between men.

He was a great chairman: deliberative bodies were never confused by his blunders, nor did they ever get the upper hand of him. He could not be hurried, but he made rapid progress with business, because he finished what was in hand, and had nothing to undo and do over again. He was, as a Bishop, careful to learn what he could of men, and given to do, at last, what he thought was the best thing. Conferences thought better of him at his second visit than his first, and after that, with few exceptions, were always glad to have him. He was a Methodist, warp and filling, but there was too much of him every way for the narrow notions of ecclesiastical bigotry or partisan intolerance. It was no surprise to me that a townsman of his, Senator Burns, a stalwart Catholic, paid a hearty tribute to his friend and neighbor when the news came to the Tennessee Legislature that he had gone from among them to come back no more.

He was a debater to be respected by the strongest and to be feared by him who had a weak or bad cause. Whether in a committee or Mission Board—and in this sort of work I have met with but one man equal to him—or in General Conference, he had singular mastery of himself, and, therefore, of others. He economized arguments, generally speaking towards the close of a debate, and using arguments to fit the case. His speech was brief, laconic; he excelled in stating a case. Had he been a lawyer, he would have been matchless before the Supreme Court. It was a rifle-cannon that he used—a six-pounder only, if that weight of metal was enough, but a twenty-inch that could pierce through the thickest steel when great guns were needed. And he could use one as easily as the other.

Such a man could not escape antagonism; no strong man can who stands by his conscience. He could stand more hammering than most men, not because he did not feel, but because he could endure. A few small men made it a business to fire into him poisoned arrows, and generally from ambush. He did not seem to notice, but he did; what hemorrhage he suffered was internal. He was, through and through, a game man, who did not cry out when he was hurt, or make an exhibition of his wounds. These antagonisms were a great blessing to him; they made him very careful not to deserve reproach, and very prudent in avoiding mistakes. And this may be added here: he was as little apt to make the same mistake twice as any man of our times. Once, some years ago, in talking to me at his house, he made a comment rich in unique humor—half Irish and half Scotch—upon the fatal blunder of Solomon in failing to learn what his enemy, "Jeroboam, the son of Nebat," might have taught him.

A thousand of his brethren will say: "We shall not see his like again." He was unique in his manifestation. He would have been a marked character in any time or line of life. Beginning now he could not repeat his career; he would be great in different ways. He brought into his own personal growth much that was characteristic of his times and people. He was a Southern man; the best of the old South was in him, and he had sense enough to know that the new South had come. He grew into a great tree, and now that his old place knows him no more, there is a vacant space as when a giant of the Yosemite falls to the earth.

He had the book-making instinct, and we hoped that he would live to write a commentary on the New Testament, not for commentators, but for the people. With his strong sense, spiritual insight and Saxon style, terse and clear as Abraham Lincoln's, he would have given us an exposition that the people wait for some natural and strong and good man to give them.

It is not without a touch of pathos that just before the final breakdown of African slavery he wrote a book on the "Duties of Christian Masters," that was the best deliverance ever made on this subject. His most important book is his "History of Methodism." It deserves the tributes paid to it, and will take its place among the standards and classics of the church.

But his noblest work is the Vanderbilt University. It is essentially his; without him it would not have been. Now that he is gone from among men the small jealousies, that could not all be kept down, will finally die. This man will not grow smaller as we move away from him, but larger. As when going out to sea and looking back at the receding shore, long after mere pretty shrubbery is lost to view, and small trees become a mere mass of color indistinguishable, a great palm, lifting itself on high, seems really taller than when we stood at its foot, so a man like Holland Nimmons McTyeire will be best seen and best known when we are farther from him than the contact of daily life allows.

I have not eulogized him. I have written briefly of him as I knew him, saw him, loved him for more than twenty years.

He was not given to much talk concerning his religious experience. But he walked with God; he served his own generation according to the will of God; he lived a long time, if we measure life by deeds; he wrought well in every field; his works do follow him. No wonder to those who knew him that, as he was departing, he whispered "goodbyes" to those who watched him go—"Peace, peace."

Somebody has an idea that the reason why many people have no interest in missions is that they fail to invest the principal. Certainly the Master's test, "Where thy treasure is, there will thy heart be also," applies in the sphere of missions quite as truly as everywhere else. Bear that in mind the next time the contribution box comes around.—*Congregationalist.*

Letter from Mexico.

MR. EDITOR: More than a month has elapsed since we arrived in the City of Mexico. We have known sickness and suffering in a strange land; but, through it all, have been sustained by him who has promised, "I am with you." We are now hard at work on the Spanish language, and are both teaching English some. We had an exhibition for the mission school at our little chapel last Friday night. The children all acquitted themselves well. They are very bright, intelligent children. After some very sweet music by the school, the premiums were awarded, and all joined with zest in singing the national hymn. The Mexican men, young and old, clapped their hands vigorously whenever the chorus was sung. Ah! how they love their country! Now, if we could only win them to love as truly the King of kings, Mexico would be a happy land. The sufferings of the women and children here appeal to my sympathies every hour of the day. Oh! for help for them. Woman's work for woman is sadly needed in this field. Like our sainted Bishop Marvin, I feel like crying out: "Oh, women of my country! will ye not come up to the help of the Lord against the mighty?" Only to-day my eyes were suffused with tears, as I saw a poor girl telling our pastor's wife, Mrs. Watkins, that she had been driven from home because she joined our church, and since she left her home her mother had died.

Bro. Watkins and the native preacher, Bro. Blanco, are doing a noble work. They spare not themselves in their efforts to win souls to Christ. But we want another church in this city, and other preachers. These brethren do all they can do, but we want more help. Consecrated men of God, and women, too. Our need is great, and the laborers very few. Some noble men have fallen in this field. I go to-morrow with my chaplet of flowers to place upon the sleeping dust of our sainted Bro. Freeman, and we will there remember the noble young wife, so early and sadly bereaved.

Now, I feel sure if the women of New Orleans knew the happy hearts they were making, and could see the good they are doing in our one little mission school, they would rally others to their help and double their pennies in this noble enterprise. How I wish some of them could have been with us in our little chapel last Friday night. The house was filled to its utmost capacity. Many, many Catholics were standing in the aisles. These exhibitions tell favorably on our work here. I am so eager to be able to talk to the women. I believe the good Lord is enlightening my understanding, so that in a few weeks I hope to be able to converse in Spanish. I trust our friends in the dear home-land are praying that the Lord of the harvest will give us success.

S. G. WEEMS.

CITY OF MEXICO,
Avenida Balderas No. 3, Feb. 17, 1889.

"Stroke No. 3."

MR. EDITOR: YOUR ADVOCATE, of February 14, came to us as a valentine. It is, I believe, fashionable for the ladies to reciprocate with a valentine, especially if they have a suspicion of the author, who, of course, does not sign his name (in full).—Page 2, column 5, "Stroke No. 3," of Bro. Tom Stirling's pounding, where he told the good sister that Jack "asked to be removed; said it would be an affliction to be returned"—I wonder if he also told her the circumstances that provoked Jack to declare it an affliction?

Most affectionately,

JACK'S WIFE.

Christian Advocate.

THURSDAY, FEBRUARY 28, 1889.

THE ANGEL OF PATIENCE.

A free paraphrase of the German.

BY J. G. WORTHEN.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again;
And yet, in tenderest love, our dear
And heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his tall countenance!
He marks to grief with lille cheer,
Not wounds with words the murmurer's ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of patience! send to calm
Our feverish lives with cooling palm;
To lay the storm of hope and fear,
And recognette life's smile and tear;
The throbs of worldly pulse to still,
And make our own sure Father's will.

O thou who meetest on thy way,
With longings for the close of day:
He walks with thee, that angel kind,
And gently whispers, "Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

Kentucky Correspondence.

BY JOSEPH B. COTTRELL, D. D.

There has been a little breeze up here in ecclesiastical circles touching "the new theology:" and, as you have perceived, not a few of our hitherto-considered safest, surest men are, by the "holiness" writers, accounted heretical. Dr. D. P. Fitzgerald, Dr. J. E. Edwards, Dr. J. E. Baxter, Dr. Bowland, and some others (among them some of our Bishops), are held to be teaching that which Dr. Leo Rosser declares, in our *Southern Review*, to "deny what is at the very core of Methodism." Awhile back it was "original or birth sin" that was at issue; then came the question as to the order of the "blessings"—first and second blessings; and Dr. G. W. Kelly, of Louisville, by a mere statement before the city preachers' meeting of what is "the new theology" has, as the Wizard Oil men sing, put other "razors a-flyin' in the air." I care not to make any criticism touching these questions, but will have you to allow me a reproduction of a criticism, substantially, I made in *Stedd's Monthly*, awhile back, on one phase of spiritual life:

Criticism is dangerous. Much caution is requisite in killing a serpent which has coiled itself among the flowers of the garden border. Right intent and a benevolent prompting may presume on divine guidance; and the point of the sword of the Spirit will find its way between the joints and the marrow!—the word of wisdom will discern and discover, first in purity, then peaceably; and then it will yield itself easily to entreaties of the soul, making all luminous without and within.

Religionists who have sought to retain the soul in the primary, provisional measures; who have exaggerated *feeling* and discounted processes of mind; who have accounted the apostles of science and philosophy, and government, and commerce, and art, as non-spiritual in comparison with those who have been denominated evangelical or religious, have misconceived the true genius of spiritual life. I deem Emerson, and "George Eliot," and Herbert Spencer, and Calhoun, and Tennyson, quite as spiritually-minded as Luther, and Calvin, and Bushnell, and Watson, and Wesley. The *acme* of the third Person of the Divine Ministers is exponential of the non-passional, non-affectional and non-emotional, but eminently spiritual, and spiritualizing ministries of life; and the grand apostles of thought, in scientific and philosophic, in political and commercial and artistic and industrial ranges, are *evangelists* just as truly as are such as make discovery of the thought of God from out the written Word, and who handle the symbols of the sanctuary. "I believe in the Holy Ghost!" I believe in all ministries of the "true, the beautiful and the good," as of his power and direction. Terms of our communion with him, and by inspiration of him, are mountain ranges and valleys—rocks and forests wide, with birds and all other living forms on earth, in air or flood; the heaving sea and rushing torrent; the garniture of the sky, as sun-kissed clouds and rainbow signet-ring betoken the wedlock of earth and heaven, whence, by means of rain—the fruitful rain—the flowers are as daughters of the clouds. Are they not echoes of the stars? All laws of this varied expression of wisdom and power, and life and love, are a trellis upon which the mind may twine itself as it feels upward after God; and in tracing out the methods, and gathering the secrets of the elaborate design, we have the whisperings of a voice that ever speaks in truth, and the fragrance of that breath of which all beauty comes.

Under persuasions and appeals articulated thus through all forms of life and being, does the soul respond to the Holy Spirit, discovering its own riches of thought and sentiment—its own imperishable glories—through literatures that become the inheritance of the ages. What gems and jewels of moral and mental treasure gleam along the line, as mind has submitted itself to the guidance of the Spirit who hath a symbol and a sign for his every conception, and knoweth well how to apportion the lessons—the ravishing lessons of that communion of Life, best denominated spiritual because voided of the commerce and converse incident to the passional, affectional and emotional. "I believe in the *communion of saints*." Communion is the fruitage of the Spirit, transcendently above commerce and converse; and in order to our ripening into this heavenly franchise, we are to "live by every word that proceeded out of the mouth of God." What an utterance is this universe! There is no stammer or stutter here. "He that hath ears to hear let him hear!" Oh! this beating of gongs and braying of horns! This everlasting clatter of conflicting and afflicting orthodoxies! Are we never to be permitted to yield the ear singly to God? If our eye be single, the whole body shall be full of light! If the ear be single, the soul will be full of the harmony and melody of truth!—of life!

So, then, I presume to say that, at the vital point, we have had, by insistance of religionists on mere fervency in the name of "Holy Ghost religion," a *detention* rather than an advancement of the soul in the experiences of the Life; and many, in attempted conformity to, or compliance with, the mistaken demand, have fallen into affections whence cant and all manner of grotesqueness have ensued. When the grace of naturalness has possessed and informed the genuine pupils of the Holy Spirit, they have been outlawed as not spiritually-minded. In becoming genuinely spiritualized, we are weaned, but not divorced, from home-life and love. God's law of love knows no divorce, but is full of yearnings. The soul, retained in the primary and provisional measures of the Life, which I denominate the passional, affectional, and emotional, becomes rancid, and mistakes it for richness. Often it is a cooling, rather than heating, that is needed in Zion—a cooling by the breath of him who forms crystals for a purpose and a service just as pure and as necessary in their turn as is flame of fire in its place and season. It is divine wisdom that spreads the mantle of snow upon the wheat and over the grass. Man's wisdom would lead to building, instead, trees in the field. Underneath the snow the grass grows. After this analogy, have we the ministries of grace: and thoughts, like snow-flakes, from minds that seem like clouds that know no lightning, fall unheralded by thunder. The most potent ministries of grace, as of nature, are quiet. They are silent. Is there alarm, lest this interpretation of the doctrine of the Spirit will deny the franchise of spiritual holiness to the humbler sons and daughters of earth, who have not opportunity as have the favored? Nay! God's ways are equal. There are melons that ripen on the ground, and they are as luscious as grapes that swing from the trellis, or fruit large high on boughs of trees. Yea, even underneath the soil does nature form the succulent potato: and it is quite as toothsome as are its kindred of the upper air. In the realm of grace have we the counterpart or the parallel of this benevolent wisdom, and to every honest soul the ministries of life are most immediate in suitable adaptations to the exigencies of human condition. Royalty of life is independent of place or form of service, and God's sweet covenant of life and love hath respect to all possible conditions. It is an infinite variety that is wrought by the one self-same Spirit. Work is worship: study is service: and rest is righteousness. The benevolence of masterly refrain from deed or word by which a brother is hurt or hindered, is correlative ever with that chivalry of soul that gives "place by subjection? No! not for an hour." Under guidance and comfort of the Holy Spirit we come fully out from under slavery of men into the humility of service, realizing life to be its own reward and its increase the only luxury of being.

To suppose our mirth and laughter, and all spontaneous, fresh and objectless converse that is ultimate and without respect of consequence, an element of life contraband of the Spirit of holiness, has been a foil to that naturalness requisite to highest relish.

Tobacco.

BY "ONE."

Why should this popular, poisonous weed be paraded in the ADVOCATE? I am not going to do that. But we have to talk about the devil sometimes, and about a great many things that are unpleasant. Now, it is the purpose of this paper to discountenance and discourage the use of tobacco by Christian people, especially Methodist people.

Let us begin with some rough, but, I think, safe guessing. I guess that in the three Conferences that patronize the NEW ORLEANS CHRISTIAN ADVOCATE there are three hundred and fifty preachers. I guess that of these, fifty use tobacco, and that they use upon an average $20 worth of the stuff *per capita* annually. That is $1,000 are chewed up and burnt up by these "servants of the Most High that show unto us the way of salvation," every year! And how long has this been going on! "Ye ministers," "ambassadors for Christ," *is it right?* I guess that in these three Conferences there are 90,000 members. Of these I guess 5,000 use tobacco to the amount of $20 each annually. That is $100,000 worse than wasted by these disciples of him who said, "If any man will come after me, let him *deny* himself," every year. Why, that would put and keep in the foreign field, on a comfortable salary, *one hundred* missionaries. But, as we see it, Louisiana and Mississippi Methodism can not support more than a fifth of that number. That is to say, if I have guessed correctly, we chew up and spit out on the ground, and burn up and puff out on the air, five times as much as we give to send the gospel of salvation to the heathen. Well may our editor ask, "*Are we a missionary church?*" It is. In this view of the case, a habit that can be none other than wrong. Then, besides this, the use of tobacco is a filthy, offensive and poisonous habit. Tobacco so thoroughly saturates the blood that it can easily be discovered under the microscope, and shows itself in the peculiar color of the skin; while it so thoroughly narcotizes the system as to interfere very often and very materially with the action of the heart, thus unsteadying the nerves and impairing the health. And my! what offensive odors! I sat, not long since, some fifteen feet away from a man while he preached, and at that distance I could smell the odors of the pipe on him. And I knew a preacher, not long since, to go into a pulpit where the smell of the pipe was so strong as to be very sickening. His predecessor was an inveterate smoker. And it is so offensive to delicate and refined ladies!

And would that something might be done to abolish the deadly cigarette. These twelve-year-old boys who smoke cigarettes, ten chances to one, will not live to be grown. And if they should, they will have neither manhood nor moral force. I would not give the snap of my finger for the moral or physical worth of the twelve-year-old boy who, for the next nine years, constantly indulges the cigarette habit.

All this will go for fanaticism with many, *if they read it*; but the conscientious are asked to pause and ponder before they chew or smoke anymore.

Letter from China.

The statistics of Protestant missions in China for 1888, published in the *Chinese Recorder*, for January, 1889, show an encouraging increase in every item. There are 39 societies operating in China, having a total (including 3 independent workers) of 1,123 foreign missionaries, male and female, being an increase of 93 over last year—1887. The communicants number 34,555, an increase of 2,295 over 1887. The number of pupils in mission schools is 13,817, an increase of 1,140; while the contributions of the native Christians for all church purposes amount to $44,173 39—an increase of nearly $6,000 over last year. Surely these figures ought to afford encouragement to those who are working and praying for the salvation of China.

Final arrangements have been made for the General Conference of Missionaries in China. The Committee of Arrangements met in Shanghai, November 27, 1888, and, after organization, proceeded to select subjects for papers, to be brought before the Conference, and writers for the same. They adopted a program of proceedings for the Conference, which is to cover a period of ten days, beginning May 7, 1890. The program includes a wide range of topics, both interesting and important; and the careful discussion of them in the manner proposed can not fail to be of permanent advantage to the missionary enterprise in China. Forty-one different subjects are included in the program, and they are to be treated by sixty-two different writers. Besides these, three subjects for evening lectures are also included.

Although China is a great and, in many respects, a rich country, yet scarcely a year passes without bringing calamity of a more or less serious nature to some part of the country. When drouth occurs in one place, or flood in another, and the crops are destroyed for one, two or three seasons in succession, starvation and death are sure to result, and the lack of transportation makes it very difficult to get relief to the famine-stricken districts. Reports from Shantung and Manchuria show that the crops have been destroyed by repeated floods, while our own province of Kiangsu, and the adjoining province of Anhwui, are greatly afflicted by the drouth. The rainfall has been less here this year than for any year since 1880. Also Honan and northern Anhwui are still suffering from the overflow of the Yellow river, whose breach has not yet been, nor is it likely to be, closed. In all these places hundreds of thousands of the people are reduced to starvation, and only the relief sent from more favored regions can save the lives of the people till next season's harvest is gathered. Foreigners and natives, missionaries and merchants are all helping liberally to relieve the suffering, and telegrams have been sent to Europe and America, calling for assistance. No doubt, the hand of God is in these national calamities which are afflicting this country, in order that all may turn out for the furtherance of the gospel.

Imperial sanction has at last been given for the extension of the railroad from Tientsin to Tangchow, near Peking, a distance of some seventy-five miles. The Chinese Railway Company has advertised for over 7,000 tons of rails, and the Hong-kong and Shanghai Bank has loaned the Chinese government some two and a half million dollars for the construction of the road. We will, no doubt, see the iron horse in Central and Southern China ere many years pass.

Our work in Suchow is progressing. Three new stations have been opened in the Suchow district in the past two years, and we have just completed the negotiations for a house on an island in the Great Lake, where we propose to open another station. Ultimately the city of Changshuh, just opened last year, and now occupied by a native preacher, and the place just secured in the Great Lake, will be occupied by missionaries. Bishop Wilson decided that we will need twenty more men to properly occupy this field. Let us have them, everyone, within the next five years.

Two persons were received into the church at our last quarterly meeting.

A. P. PARKER.

That Look!

At Shiloh Camp Meeting there were several of us in the group, among the number my pastor, when I began to criticise the manner and the words that one of our ministers had used in the pulpit during the service before. In my mistaken zeal I had measured my brother by the divine standard of the Christ that I knew, and because I was disappointed in the comparison I had dared to censure one who had come in my Master's name; and, with that earnestness, tinged with anger, I was willing to point out my brother's defects to my hearers who probably hadn't seen them before! My pastor mildly expostulated at first; but seeing that I was determined upon expressing my disapprobation, he gave me a *look* that I never will forget! Rebuke, sorrow, love, pity, disappointment and grief were all blended there!

As our earthy teachers use illustrated primers to teach their scholars to spell and read more readily, so Christ, the divine Teacher, has always illustrated by Scripture lessons with *human, living pictures*; and, thus, through this sweet, tender way of his, I better understand how much his incarnation means to the world! Through this one, who had come "in Christ's stead" to me, I felt that every *look* in the Bible was turned upon my soul. I had often read about them, heard them preached of from the pulpit, but never before did their meaning so flood me with light! With this mental kaleidoscope I saw how magnetic the cord of love is that vibrates between the world and the great throbbing heart of its Redeemer, as he tenderly says: "Look unto me, and be ye saved, all the ends of the earth;" and how "our fears, *looked* unto him and were lightened." I see now how there could be life given to the smitten Israelites in the wilderness for a *look* at the brazen serpent, and how Peter's heart was broken under the sorrowful, loving look of his suffering Master as "he went out and wept bitterly." Oh, the *looks* of the Bible! how powerfully they will always beam on me, all because I had been blessed with "a faithful priest!" God bless him! He is a loyal "watchman on the tower;" and, while I make no defense of myself, I feel in my soul that I can say: "If there were more like him, there would be fewer like me."

S. H. P.

From the Work.

RED RIVER CIRCUIT.

MR. EDITOR: I came on this peculiar circuit with very little information. Vague notions of a cyclone at Campo Bello, a $500 parsonage, and short, abrupt bends in the river, filled my mind. Since my arrival very little has been done towards putting things into shape, on account of bad weather and high water. Instead of a parsonage I found that $175 was on deposit at Coushatta, as proceeds of the sale of the East Point parsonage to another work. While our church at Campo Bello was blown down, there is a temporary place for preaching in a house near by. A prominent architect and builder, Mr. Russell, of Coushatta, has received word to commence the rebuilding of the demolished church, and the erection of a parsonage also. The $175 parsonage fund will, therefore, soon be called into use. I have opened a new appointment, nine miles from here (Knox Point), at a place called Ash Point. Owing to bad weather I have not preached there yet, but have visited the community, and approached the people on the question of Sunday-school and church services. Prof. Dortch has consented to act as superintendent of the Sunday-school, which, with the preaching, will be held in his school-house. A neat, new church building has also been talked of, with some prospect of certainty. Very few members are found on this circuit, but I trust it will not always be the case. Eleven families have been visited, while only two sermons have been preached. As spring opens, I expect better things. Our Sunday-schools at Knox Point, Campo Bello and Bossier Point will then, no doubt, resume study. I think much pastoral visiting and earnest, spiritual sermons and prayers, with Sunday-schools at every appointment, and the ADVOCATE in every member's home, will be the means of accomplishing much good. The intense business life led by these river people, and a great abundance of this world's goods, seem to have hindered spiritual religion. Yet, as a general thing, the gospel is regarded with favor, and churches are in demand by the people. While the congregations are small, their behavior is reverential, and their support towards religion is, indeed, generous. Society is of the highest type, in a secular sense, and needs only "the mind that was in Christ."

J. G. E. GREENE, P. C.

OCEAN SPRINGS, MISS.

MR. EDITOR: While others are writing of the pleasant receptions given at the parsonages, where good fires and smoking dinners awaited them, perhaps a few words from a young itinerant, on his first year's work, will be of interest to some. No such reception was given *us* at the parsonage, for there is none on the work; and, if there was, *we* did not want to stay there *alone*. But Bro. W. R. Stuart met me at the train, and took me to his home, which will be mine for this year; and a more delightful one can not be found. Bros. Hopper and Cooper, two other ministers of the Mississippi Conference, found homes in this house during the first years of their ministry.

My work embraces Ocean Springs, Handsboro, Mississippi City, and Biloxi. Ocean Springs has the strongest membership, and half of my time goes to that place. At Handsboro our church is very weak, and we have no house of worship, but will make an effort to build one this year. We have no church at Mississippi City, but preach in the court-house once a month. Biloxi is a town of about four thousand inhabitants, and is growing rapidly. Here, too, our church is very weak: Catholicism has the stronghold. I understand that the priest there recently published a statement that he had twelve hundred members inside the city limits (to say nothing of those outside who attend his church), an increase of two hundred in the past twelve months. This shows that instead of having service once a month, as we do now, we ought to have a station preacher there. If our Conference would send some of its best material there, supplement his salary from the home mission treasury for two years, I truly believe that it would then be a self-supporting station. It is next to impossible to build up a church in a town growing as rapidly as this, when the pastor can only be there three or four days in each month. I have one applicant for membership there, who has been for a number of years a member of the Catholic Church.

I have sent you one subscriber, and hope to get more soon; will endeavor to put the ADVOCATE in every Methodist family on my work. Pray for us, that this year may be one of gracious ingathering of souls on this coast country. Fraternally,

JAS. G. GALLOWAY.

Sunday-School Lesson.

(Hurlburt and Shipman's Lesson Commentary. Phillips & Hunt, New York.)

LESSON X.—March 10.

THE CHILD-LIKE SPIRIT.

Mark ix, 33-42.

GOLDEN TEXT.—*Whosoever shall not receive the kingdom of God as a little child he shall not enter therein.*—Mark x, 15.

TIME.—A. D. 28.

PLACE.—Capernaum.

PARALLEL PASSAGES.—Matt. xviii, 1-14; Luke ix, 46-48; xvii, 1-4.

33. To Capernaum—In his journey from Cesarea Philippi. Here he was called upon to pay the annual Temple tax, and sent Peter to find the amount in the fish's mouth. It was probably immediately after this that he spoke to them about their dispute. *In the house*—Probably Peter's. What we too eagerly dispute *by the way*, amid the stir and excitement of the world, is often rectified *in the house*, in the calm second thought and self-examination of the closet. *He asked them*—At first glance we should imagine an irreconcilable difference and error of detail. But a closer inspection will show that each evangelist gives different stages of the same transaction. Luke tells of the first rising of the dispute, which probably took place on the way from the fishing on the lake to Capernaum, and then he omits the rest until Jesus placed the child before them. Mark commences after they had come into the house, when Jesus questioned him, and they were silent; he omits what followed until the Lord called all together, and placed the child before them. Matthew tells us what occurred after our Lord questioned them, and they were silent for shame. From this example the unpracticed reader may easily see how the evangelists supplement each other. *What was it* Our Savior asked, not for information, but to prepare their minds for certain ideas he wished to communicate. They were made to feel by the form of the question that they were in the presence of one who read the very thoughts of their hearts; and they *were silent*, and shrank from announcing it. *Disputed among yourselves*—Notice that the Revised Version has it "reasoning among yourselves." While his disciples were constantly about him, they went on pretty well; but there was good reason for his leaving them sometimes to themselves. Observe what directions your thoughts and feelings most readily take when you are alone; and you will then form a tolerably correct opinion of your real state.

34. Who should be the greatest—They asked the question because they supposed, in accordance with the common expectation of the Jews, that he was about to set up a temporal kingdom of great splendor; and they wished to know who should have the principal offices and posts of honor and profit. This was among them a frequent subject of inquiry and controversy. The giving of the keys to Peter had not produced the idea in the apostle's mind that he was thereby nominated head of their body, or prime minister, vizier, or general in the divine kingdom. Among the disciples it was still an unsettled question which should be primate; it might be one of our Lord's blood relations; it might be the beloved John. Our Lord's discourse decides that it will be neither.

35. He sat down—The usual posture of teaching among the Jews. *Called the twelve*—He would have all the apostles hear this, for even if all were not engaged in this dispute, all had worldly views of his kingdom, and needed instruction. This first outbreak of selfishness and strife among his chosen companions was a [illegible] occasion in the sight of Jesus might, and it did, spring to a [illegible] tent from ignorance, and, with removal of that ignorance, [illegible] subdued; but it might and it did from sources which, after knowledge had been conveyed of the kingdom was and wherein distinctions lay, might still have to flood the church with a [illegible] evils. Therefore, it was that would signalize this occasion by and an act of particular impressi*If any man desire to be first*... potism makes man a slave; despotism makes him the lowest most abject of all slaves, who serve the most external and le hests of a police for the interna dom of God. But voluntary se the kingdom of love, and un impulse of humility and self makes a man a spiritual power.

36. And he took a child—M says he *called* a child: therefore old enough to walk. As the h probably Peter's, the child ma been one of his. *Set him in the* Made him so conspicuous th present received the impression iden of *childhood*.

37. Whosoever shall receive such—That is, whoso shall rece love with a spirit like this chil who is humble, meek, unambiti a real Christian. As a follower or because he is attached Whoso receives one possessed spirit, and who, *because* he h spirit, *loves* him, loves the also. word "receive" means to love or treat with kindness; the time of need. *In my name enced by regard to my name.* W lay emphasis on this expressio Savior is thinking only of actio ciated with his name. *Receiv me, but him that sent him*—Th action does not find its term Christ. It goes further, and nates in the great Father. So will of him who receives Chri harmony with the Infinite Wi heart beats in sympathy with finite Heart.

38. And John answered him, s The expression "in my name" to have suggested to John a question, which broke the Christ's discourse. "They had said, a man who was casting ou in Christ's name; but, since th was not one of them, they had den him. Had they done right *ing out devils in thy name*—It is from this that the power of miracles in the name of Chr given to many who did not s his ministry. *Followeth not us* the many who were favored Lord's ministry, there was, one, at any rate, who had true him to so high a degree as to though not an apostle, to work cles. He probably had recei regular, open commission from to preach or work miracles. *bade him* There is no reason t here, that John had any impro signs in opposing the man. He that it was evidence that he w be right, because he did not jo and follow the Savior.

39. Jesus said. Forbid him no replied that he should not ha forbidden, for there was no could work a miracle in his n could lightly speak evil of him is, though he did not attend though he had not joined his their society, yet he could not re opposed to him. If he uses my he must believe that mine is name. If he can work wonder his faith must be both true and "Let those observe this," says "who bind on spiritual gifts to local succession." This man did what the very apostles then were especially appointed to our Lord, so far from prohibiti couragea him.

40. He that is not against us—[illegible] one is either for Christ or against neutrality is impossible. There let him that is not consciously for Christ beware lest he be working against him; (2) let thwart or hinder any work that clearly opposed to Christ, for prove to be a work for him.

41. A cup of water to drink mentioned as the cheapest of all refreshments, and, therefore, to represent the smallest act of ness done by man to man. *In my name*—How easy it is to be a Ch What is easier than to give a cold water to a thirsty disciple of But it must be in his name—that cause he *is* a Christian, and, the from love *to the Savior*. This different from giving it from motive of common kindness. from love to Christ, it *will* be re and hence we learn that the l acts of Christians, the lowest that is rendered, will be gra noticed by Jesus and rewarded.

42. Whosoever shall offend—Te in the scriptural use of the we cause anyone to fall from the f to renounce his belief in Chris against anyone who makes use of violence or artifice to terrify or the sincere, and humble, and pleplous believer in Christ from hi and obedience to his divine Mas severest woes and the heaviest ments are here denounced. *One little ones*—That is, Christians testing the spirit of little childre term was familiarly used of the ars of a rabbi, and in this se Lord, as the great Master, send disciples, now employs it. *A mill were hanged about his neck*—The Ver. has it *a great mill-stone*. *upper mill-stone*, as it is freely properly translated, since this one turned, while the lower e unlined stationary. The comme upper mill-stone, being about in diameter and a half foot thi well suited as an instrument of ment for drowning criminals. therefore, our Savior speaks larger and heavier mill-stone hanged about the neck, he most forcible expression, and in the strongest terms.

PRACTICAL THOUGHTS.

There is much difference childishness and childlikeness, taught. It is childish to dispute unimportant matters. It is child comeede, to yield, to trust.

Service, not selfishness, is no It is greater to be a servant than to be a manly man.

Missionary.

E ROLLS THE CONGO RIVER.

ere rolls the Congo river,
s soft, majestic flow,
where its waters quiver
foaming falls below;
r all its fertile borders
There millions live and die,
pressed by sin's disorders—
omes help us!" is the cry.

ll commerce track the region
nd lead an eager train?
ll cradle with its legion
rave death itself for gain?
l shall the Lord's anointed,
Who know the truth and life,
save the world appointed,
e backward in the strife?

ake! ye hosts of Zion!
ehold the favored hour;
ur Captain's word rely on—
is strength shall be your power.
th to the land before you,
his harbingers have gone.
l now, his banner o'er you,
e calls! "come on, come on!"

e, saints! as God has given,
nd see as your reward
ose pagan darkness riven,
nd Christ received as Lord;
ile you the work engages,
y continent in gloom
ll burst the chain of ages
nd rise in light to bloom.

—*Selected.*

ANDER DUFF.—There was un
n I wanted to see when I first
o Europe in 1867. I was told
ail to go to Edinburgh and see
ff, of the Assembly. I stayed
inburgh a week, to get a little of
man's fire. He pleaded for an
nd a half once for India, and at
l of that time he fainted away.
ook him up and carried him to
stibule. When he revived, he
I didn't get quite through; let
back and finish." They said,
go back, it will cost you your
"Well," he said, "I shall die if
." So they carried him back.
passed up the aisle the people
nd tears flowed down every
t the sight of the old veteran.
to them, "Fathers and mothers
land, is it true that you have
more sons to give to India? I
pent twenty-five years of my
re, and I have come back to die.
plenty of money in the bank,
r sons are not willing to go. If
comes from the Queen to go
the army, they are ready. Is
to this, that the Lord calls for
s for his kingdom, and they will
" And, turning to the mod-
he said, "If there is no one to
ndia, I will return to them, and
them know that there is one
can die for them
can't live' for them."—*D. L.*

KEY.—Government opposition
vangelical influences is manni-
restrictive legislation towards
sion schools, and in interfer-
with the personal liberty of
teachers, and sometimes of
aries. Mr. Strauss, the Ameri-
ister at Constantinople, is ably
g the interests submitted to
, and his efforts are warmly
ted by the missions, and
rthy of hearty commendation.
Colleges at Aintab, Harpoot,
rsovan, almost the only schools
grade in the Turkish Empire,
at number of boarding-schools
s and girls in all these mis-
and the far greater number of
hools taught by graduates of
igher schools, are far superior
ther schools of the same grade
land, and are steadily pervad-
life of the whole people with
ruitments and examples of
istian faith. The theological
ries at Marsovan, Harpoot, and
are quietly raising their
ds according to the growing
of the field and the better class
didates for the ministry fur-
by the colleges.—*Report to the*
an Board.

AVANS.—Among the marvels of
anity must surely be reckoned
sionary work, from century to
, of the Moravian brethren.
formation they commenced to
nt, missionaries when they had
0 members. They labored for
years in Greenland without a
, and yet in dogged faith and
e they went forward, and to-
ere is not a professing pagan in
ole district which they mis-
Their work among the Hot-
ls of a similar character, and,
their traditions, they are once
e pioneers of an apparently
ible mission. Four of their
r are at work right up on the
of Thibet, and have established
mall churches. At one of these
es they have been at work for
n years, and have made eight
ts. Here is a chance for doubt-
Canon Taylor to count up the
each convert. But let Canon
wait until the Lord of the har-
s brought in the sheaves by and
he will no doubt find that, as
and, so in Thibet, the time is
when "a nation shall be born
y." The never-tiring patience
Moravian brethren has won
hard-fought field for Christ.—
Guardian.

—From special information re-
g this colony, anticipatory of
ne-book for 1887, it appears
e total population that year was
eighty-four less than in 1886,
ing off being mainly in Indian
olynesian laborers. Education
to be in a satisfactory condition.
ost entirely under the care of
issionaries. In 1887, 41,721
were at the Wesleyan mis-
hools and about 1,000 at the
Catholic schools. There is a
ident Industrial School, at
youths are trained, among
hings, in boat building, house
g, and cattle tending. In 1887,
persons attended the Wesleyan
of worship, and 9,830 the
es of the Roman Catholic mis-
The total number of pure
In 1887 was 110,754.—*Exchange.*

Brain-Work.—Essentials for Its Development and Health.

There is such a thing as mind-stre gthening work. In truth, it is, as every physiologist knows, only by work that mu ds, or, more correctly speaking, brains, can be strengthened in their growth and naturally developed. The exercise of those centers of the nervous system, with whose function we call consciousness and intellect are associated, is as essential to their nutrition as activity is to the healthy growth of any other part of the organism, whether nervous or muscular. Every part of the living body is developed and enjoys vitality by the law which makes the appropriation of food dependent upon and commensurate with the amount of work it does. It feeds in proportion as it works, as truly as it works in proportion as it feeds. This canon of organic life is the foundation of those estimates which physiologists form when they compute the value of food in measures of weight-lifting power. It is, however, necessary to recognize that, although these propositions are true in the abstract, they need the introduction of a new integer or combining power before any sum of results can be worked out.

We know that food is practically just as truly outside the body after it has been eaten, digested, and even taken into the blood-current, as it is when it lies on the table. Nutrition is a tissue function, and its performance depends on the appetite and feeding power—which is something different from the organic *need*—of the tissue with which the nutrient fluid is brought into contact. Again, any particular part of the organism may be so exhausted by work that it has not power enough left to feed. It is a matter of the highest practical moment that this fact should be recognized. There is undoubtedly a point at which work ceases to be strengthening and becomes exhausting—self-exhausting and self-destructive so far as the particular tissue in activity is concerned.

Work may be carried too far—in fact, to such a point that not only the last reserve of power for action, but the ultimate unit, so to say, of the force of nutrition, which is, as we now believe, identical with the force of general activity, may be expended in work, and the organism left so utterly powerless that its exhausted tissues can no longer appropriate the food supplied or placed within their normal reach. We have said that it is necessary that this should be understood. it has a special bearing on the question of brain-work in childhood and adolescence.

Just as extreme weakness and faintness of the body, as a whole, produce restlessness and loss of control, so extreme exhaustion of the brain produces mental agitation and loss of health-consciousness. This is how and why the "overworked" become deranged. One of the earliest indications or symptoms of brain-exhaustion is irritability; then comes sleeplessness of the sort which seems to consist in inability to cease thinking either of a particular subject or things in general; next, the mental unrestful or uncontrollable thought gets the better of the will, even during the ordinary hours of wakefulness and activity, which is a step further toward the verge of insanity than the mere persistence of thought at the hour of sleep—this way lies madness; and, finally, the thinking faculty, or, as we say, the imagination gets the better of the will, and asserts the supremacy for its phantoms, those of sight or hearing being the most turbulent and dominant which happen to be most commonly used in intellectual work, and, therefore, most developed by the individual cerebrum—this is madness. Such is the story of overwork of the brain or mind, and it is easy to see that at any stage of the progress from bad to worse the will may be overpowered and the judgment perverted in such manner as to compel the victim of this mind trouble to seek refuge in death or to so disorder his consciousness that he supposes himself to be acting in obedience to some just and worthy behest when he commits an act of self-destruction or does something in the doing of which he accidentally dies. Such, in the main, is the story of suicide from overwork.

What, then, can be the excuse pleadable by those who heap on the brains of the young or adolescent such burdens of mind, labor, and worry as exhaust their very faculties of self-help, and leave them a prey to the vagaries of a starved brain? We pity the suffering of those ship-wrecked sailors who, after exposure in an open boat, perhaps without food for hours or days, "go mad," and, raving of feast and pleasures the antithesis of their actual experience, fall on each other or throw themselves overboard. Have we no pity for *brains* dying of lack of food because we have compelled them to expend their very last nail of force in work, and now they are distraught in the act of dying.

It may be a sublime ideal, that of a highly educated people, but if it should happen that the realization of this beautiful dream of our philosophic reformers can only be achieved by the slaughter of the weak, it will scarcely console the national conscience to reflect, that, after all, "the survival of the fittest" is the law of nature.—*London Lancet.*

Sunday Papers.

"The Sunday paper has come to stay." We know not from what oracle this sage deliverance originally proceeded, but it has been caught up by a swarm of newspapers and wafted about with as much confidence as if it were a revelation from heaven, and some ministers have echoed it back from the pulpit as though it were the final word on the subject. We are not so sure about it. Probably some papers of a low grade will continue to publish a Sunday issue for a long time; but papers which lay claim to respectability will find it difficult to make their Sunday issue stay. One of the foremost questions before the American people is that of rest-day. Leading secular journals take no prominent part in the discussion. The reason is plain. To defend the Sabbath, while they violate it, would be ridiculously inconsistent, and to oppose it would be to espouse openly the cause of social demoralization and corruption. But the time is not far off when they can be silent no longer, and when they are compelled to speak they will be constrained to act in harmony with their views.

While the secular papers are just now receiving severe criticism on account of their Sunday issues and the demoralizing tendency of a large share of their daily contents, it must not be forgotten that the proprietors of the papers themselves deplore these things also. Many of these proprietors stood out against the Sunday business a long time, and pleaded against it with irresistible logic. But the pressure on them at last became so great that they yielded, and now, having thrown themselves into the current, they feel constrained to defend the course they pursue. Whatever arguments they may use in self-defense, they evidently wish it were otherwise. Gladly would they close on Sunday and give their employees the day of rest, but they are carried on by the current of modern reckless scramble for money. They have created a demand which they now plead as a reason for going on. There is no justification in these facts; rather, they call for severer condemnation. But in the contest now being waged against some damaging features of the secular press, it is well to remember these facts and take advantage of them. Men who lack courage to carry out their convictions will soon have no convictions worth mentioning. The men who are willing to lose for the sake of principle will be the winners of the future. There is a loud call for such heroes now.—*New York Christian Advocate.*

EVERY DAY A LITTLE.—Every day a little knowledge. One fact in a day. How small is one fact? Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do in three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for?

Every day a little helpfulness. We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness. *Our Church Home.*

CHURCH EARNESTNESS.—A large number of church members are, we fear, sadly lacking in this indispensable qualification for taking part in the church's divinely appointed mission in the world. Self-consecration and personal efforts for the salvation of souls would speedily make such inroads upon the outlying masses around every church, as would cheer the heart of every pastor and bring rejoicing to the Savior. It is vain to talk of excellent preaching and fine music and lovely prayer meetings so long as these blessed means of grace do not rouse the people to action and bring them to say to each regarding the work God has given them to do in their own neighborhood, as Caleb said to Moses about the taking of Canaan, "Let us go up at once and possess it, for we are well able to overcome it."—*Treasury.*

BITTER WORDS.—A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—*Evangelical Messenger.*

What is more beautiful than a living, working, loving church? It means a collection of families who are dwelling in peace, and whose homes are filled with the Spirit of God. There is no such thing as a church in love and sympathy made up of unhappy families. What will cause disturbances in the church will do so at home, and what will fill homes with strife will set a church on fire from beneath. Lifeless churches have no power to mould home life.

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Take no "just as good." Get the genuine Salvation Oil. It kills pain. Price 25 cents.

Positiveness is a most absurd foible. If you are in the right, it lessens your triumph; if in the wrong, it adds shame to your defeat.—*Sterne.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Arr. Birmingham	2:50 a. m.	11:25 a. m.
Arr. Attalla	4:47 a. m.	1:55 p. m.
Arr. Chattanooga	7:35 a. m.	6:20 p. m.
Arr. Junction City	2:35 p. m.	2:23 a. m.
Arr. Lexington	4:10 p. m.	3:43 a. m.
Arr. Cincinnati	6:40 p. m.	6:40 a. m.

	SOUTH-BOUND. No. 1, Lim'd.	No. 5, Ft. Line
Lve. Cincinnati	7:55 a. m.	8:00 p. m.
Lve. Lexington	10:25 a. m.	11:05 p. m.
Lve. Junction City	11:45 a. m.	12:30 a. m.
Lve. Chattanooga	7:00 p. m.	3:50 a. m.
Lve. Attalla	9:49 p. m.	1:10 p. m.
Lve. Birmingham	11:45 p. m.	3:45 p. m.
Lve. Tuscaloosa	1:30 a. m.	6:00 p. m.
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No. 5..... 10:00 am	No. 6..... 3:45 pm

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THURSDAY, FEBRUARY 28, 1889.

Funeral services in memory of Bishop McTyeire will be held by Bishop Keener, in Felicity Street Church, next Sunday, at 3:30 P. M.

Briefs.

A writer in one of our exchanges asserts that "there are hundreds of Methodist families who really do not know that there is such a thing as the church paper"! If that is so, can anybody tell whose fault it is?

Our church has 11,724 Sunday-schools, 82,205 teachers, and 649,104 scholars. In all the world there are 116,306 Sunday-schools, 1,953,932 teachers, and 16,466,029 scholars, making in all in the Sunday-schools of the world 18,419,961 persons.

When you get through reading this paper, if you will show it to that friend who is not a subscriber, and point out the articles you consider helpful, you will do a good deed. You know a "cup of cold water" will not be unrewarded; how much less a deed by which your friend may be introduced to a weekly blessing of pure reading!

A good thing for a young preacher to remember is thus stated by A. S. Hill in his new book on, "Our English:" "Facility with words may be a facility fatal not only to thought, but also to strength and directness of expression." A preacher, above all men, should acquire "strength and directness of expression." Ponder that, ye young ambassadors of the Lord.

This is from the *Chautauquan*, for March:

The popular feeling is, that the Bible is exclusively a religious guide and to be read only for personal application. Its value as a historical document, as a portrayer of character, as literature of the finest quality, as a moral code, and as a link in the development of government and society, is generally unrecognized. We believe that there is no book of such varied and general interest as the Bible, and that an appreciation of its many-sidedness would increase its usefulness to every reader. The widespread and growing demand for placing the Bible in the college curriculum as a study will do much to bring it into the realm of books read "as if one liked them."

There has been incorporated in this city "The New Orleans Terminal Railway and Bridge Company." The object of this corporation is to bridge the Mississippi river at this point. The capital stock is fixed at two millions of dollars, to be represented by twenty thousand shares at one hundred dollars a share. The first Board of Directors is composed of the following persons: W. B. Schmidt, S. O. Thomas, Adolph Meyer, J. C. Denis, Carl Kohn, T. L. Airy and E. M. Hudson. *The Picayune* says:

The bridge is to be so built that it will in no way interfere with the free navigation of the river for the largest ships, while the railway accommodations which it will furnish are expected to satisfy every demand for terminal facilities. Moreover it will not be under control of nor its use subject to be monopolized by any existing railway interest, but will afford like accommodations to all.

In England there were 4,960 books published during 1888. There were twice as many poetical and dramatic publications as in 1887, but the largest increase was in the number of novels.

A Working Faith.

We listened lately to a practical sermon on "Faith That Worketh by Love." There are two great divisions of faith. One is a "dead faith," the other is a "working faith." A dead faith is no more than any other dead thing. There being no degrees in the idea of death, a "dead faith" is just as dead as a dead soul or a dead body. It is just as useless as any useless thing can be, and its possessor has something which he thinks is something when it is really nothing. To rely upon it is folly. To build upon it is to build upon the "baseless fabric of a dream." If there can be such a thing as "a real nothing," it is a "dead faith."

There are various kinds of "working faith," and all its kinds are distinguished by an intense energy. The Scribes and Pharisees of our Lord's time had a large, earnest, working faith, but it was a faith that worked by malevolence. Saul of Tarsus had intense convictions, and they put him to work earnestly to destroy the disciples of Jesus. His faith worked by hatred. In past ages of the church the church authorities have worked by faith in the destruction of heretics. The inquisitor, in his black robes and holding the crucifix in his hand, worked by faith to extort from his wretched victim the confession of his heresy. And so in a thousand ways a working faith exhibits itself among men today, working by hate, by cupidity, by lust, by ambition.

This is far from being the Christian's "working faith." The apostle's words are: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *faith that worketh by love*." Here is the everlasting distinction between the true Christian faith and all other faith of whatsoever kind or degree. It is a working faith—a faith of tremendous energy, a faith transforming men and remodeling society, but *working by love*. In the Christian system, in the Christian church, in the Christian family, in the Christian heart, God has joined together faith and love. Whenever they become separated, the order of God is reversed, and there is tumult, and upheaval, and chaos, and night, and death. Read Paul's famous chapter about love in his letter to Corinth, and learn what a mighty instrument faith wields in its work. "Faith working by love" is the power in the hands of the church to evangelize the world. What a limited view of faith and its power it is to look upon it simply as the instrument to bring peace to the individual soul! In Christ Jesus the only thing available in Christian work is "faith that worketh by love."

Very much more of the same practical sort the preacher uttered; and we found the wish in our heart that all the people could see and be made to feel the force of such preaching. How careful they would be to possess the faith that works by love, and not that which works from any other principle.

The Octopus.

This is said to be one of the most ferocious and dreadful monsters of the sea. It was well known to the ancients as the polypus, and marvelous tales have they told of its ferocity and power in seizing with its terrific tentacles and dragging down into the deep large boats with their hapless crews. It has eight long arms that reach out in restless motion in all directions, and to *each* of these are attached one hundred and twenty suckers—like fingers that expand and contract with rapid, ever-changeful motion; and by these nine hundred and sixty fingers it feeds its capacious maw with whatever comes to hand. "With eyes fixed on its adversary, and with parrot-like beak advanced for the encounter, this most unsightly of all living things inspires awe by its loathsomeness, not less than by its actual power to harm." It is the special dread of wreckers and divers, and many a poor fellow has found himself involved in its dreadful tentacles, and had his life-blood drawn out by its sucking fingers.

Strange to say, this hideous monster has its counterpart in our midst. Its body, containing a maw as capacious as the deep, is domiciled in this city; but its thousand tentacles reach out to every part, even to the remotest nooks and corners of this fair land. With an appetite insatiable, and that becomes keener by the efforts to satisfy its voracity, it is gulping down the hard earnings of the poor, paralyzing the energies of labor, blasting the hopes of honest toil, lowering the vitality of business life, weakening the integrity of the legislative chamber, deadening the spirituality of Christians and spreading a moral paresis over the whole body politic. The name by which this hideous monster is known among us is, THE LOUISIANA STATE LOTTERY.

Shall We Resist Innovation?

BY REV. F. M. GRACE.

There are several live questions now before the church which, as usual, have arrayed our writers in two opposing lines—the Innovators and the Unchangeables. Both sides claim very respectable names among their leaders or followers. Nor is *age* always to be found on the one side, or *youth* on the other. An Abbey of seventy-five or eighty may be found among the Innovators, and sometimes a callow young preacher will blow his whistle for the Unchangeables. One set of men act as the leaders in a team of horses, guiding and pulling the others after them. Nor are the old wheel-horses less useful—holding back on a down-grade, and keeping things from going to destruction. One of these questions is the woman question: Shall women be made co-ordinate and equal in the affairs of the church? Dr. Black has discussed the question in a well-filled volume. Dr. Foster comes back at him in a beautiful and well-written article for your paper. We like the discussion as we like the men who are engaged in it. It is a noble question, and it has noble advocates on either side. They agree in the essential point: that woman is to be honored, to be put into the place for which God intended her in the creation. But how to do it? Is she *now* in that place, or has she been unjustly kept out of it? If an old wrong has been done, it is time to make reparation.

In all controversies that involve the overthrow of established usage the burden of proof must rest on the Innovators. The presumption has always been that the well-known, established customs of society are founded on reason. But this class of evidence is only *ex parte*, or, at best, *prima facie*. Had this doctrine been always maintained, or this presumption been always correct, then no changes or improvements in human affairs would have been possible. The appeal to the fathers would have kept Jews from becoming Christians, or Gentiles from changing their religion, or Catholics from being made Protestants. If what we *already believe* is infallibly true and certain, then the book of knowledge has been closed and sealed forever.

My old friend and class-mate, Rev. James A. Peebles, now a presiding elder in Arkansas, has licensed a woman to preach—that is, he has permitted a Quarterly Conference to license both a man and a woman—husband and wife—at the same time. This is like the firing on Fort Sumter—it will bring on the war. The battle must now be joined all along the line, because Bro. Peebles' administration must pass in review before the Annual Conference of which he is a member; and if he is condemned, then he will, no doubt, take an appeal to the General Conference that meets next year. So we may as well prepare ourselves for the fight.

Let us look, then, without stopping for discussion, at the line of argument that will certainly be employed on either side:

AGAINST THE WOMEN.

1. Past and present usage in Methodism.

2. Example of our Savior who, though ministered unto by women, chose twelve *men* to be his apostles.

3. St. Paul's positive declaration: "I suffer not a woman to speak." "Let the women keep silent in the churches."

FOR THE WOMEN.

1. Old Testament prophetesses—Miriam, Deborah, etc.

2. Prophecy of Christ's kingdom: "Your old men shall see visions, your young men dream dreams, your sons and daughters shall prophesy, and on my servants and hand-maidens I will pour out in those days of my Spirit, and they shall prophesy." This quoted by St. Peter on the day of Pentecost, and thus applied directly to the Christian dispensation.

3. St. Paul always seems to speak with some diffidence when women are concerned. (1. Corinthians vii, 6, 12, 40.) Besides, in the eleventh chapter of this epistle, he gives specific directions as to the manner in which women shall prophesy. And in Galatians iii, 28, he says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

4. Admitting past usage in the church has been against women holding official position, is it not time to reconsider a question, the conditions of which have so greatly changed through the advance of civilization and higher education of women? Do not the organization of such societies as the Woman's Missionary Society and the Woman's Christian Temperance Union suggest an advance of thought on this subject?

5. Do not women now freely speak and appear in public in all other ways as equals of men in every good cause? Do they not get full houses and hold their audiences as well as men in speaking of temperance, missions, medicine, or other suitable topics?

6. Have not our churches uniformly allowed gifted women to pray in public and to take all the positions that men hold in the church, except in the mere formality of a license to preach the gospel?

There is one other view that ought to have weight on this question. Up to this time, the preaching having been done by men, most of the conversions have been from the opposite sex. Now, let us try the effect of the soft and gentle voice of woman pleading the cause of Christ from our pulpits; and, perhaps, by the blessing of God upon this law of sexual attraction, more men may be converted than women. And if the experiment does not prove successful, it will readily fall into disuse. Only a few women may be expected to seek the office of the ministry for some time to come; and, for one, I am in favor of giving them the opportunity.

The Protestant Episcopal Church in this country has sixty-nine Bishops and 450,000 members. If the same ratio between Bishops and members obtained in our church, we would have 169 Bishops. What could we do with them?

Minutes of Louisiana Conference.

The Minutes of the late session, held in this city, December 19-24, have been published, and are now being distributed to members of the church in the ratio of one copy to seventeen members! It seems strange that our able secretary did not see the advantage of giving us a larger edition, especially after the Conference had ordered a public collection to be taken for bearing the expense. Of course, everyone who contributed a nickel to that collection will feel entitled to a copy of the Minutes; but, as it appears, the cost will be as much as twenty-five cents per copy. This rate could, of course, have been very much diminished by publishing a larger edition—say, five thousand—and then the preachers would have been enabled to put one copy into every family. The important information thus conveyed would be worth much more to the church than the cost of publication. For instance, it would show that there has been an *increase* in all the departments of our work during the past year, except in the number of infant baptisms and of parsonages. The increase in members is very large, nearly two thousand, being about 12½ per cent. According to this rate, Methodism would double its members in Louisiana in eight years. The increase in all the collections is also large, except a small deficiency in the Bishop's collection. It appears that only one new church was built in the Conference last year, and that there are fewer parsonages by six than there were reported last year. What became of those six parsonages? And where are all the new churches that most commonly are built every year? The discrepancy may be accounted for by the correction of figures, but the increased valuation reported in church property of both kinds militates against the supposition.

On the whole, the past year has been one of gratifying prosperity in the church in Louisiana. Thousands have been converted, and for the first time in twenty years it looks like the harvest was ready to be gathered. If only the churches in the city could show increase of members corresponding to that in the parishes, Methodism would soon double her numbers in the State.

F. M. G.

Our Church Extension Needs.

MR. EDITOR: I have received the following letter from Dr. Morton, our wise and energetic Secretary, and know no better use that can be made of it than to offer it to you for publication. It fully explains itself, and I will just say now that there is not enough money in the hands of the treasurer of our Conference Board to pay off the appropriations recently made by the Board. So let us have the money early.

J. W. MEDLOCK, Treas.
NEW IBERIA, Louisiana.

Rev. J. W. Medlock, Treas., New Iberia, La.—

MY DEAR BROTHER: We are not likely to break or suspend, but we need a few thousand dollars to meet *promptly* our last spring appropriations; and the building this year of several churches of importance must be deferred if these are not paid. This would be a calamity to them and a misfortune to our work. I have been trying to stir up the presiding elders, and hope a good deal of money will reach you soon; and I trust you will have in my hands not later than March 15 all that may then be due us. Very truly,

DAVID MORTON, Sec.
LOUISVILLE, KY., Feb. 12, 1889.

We have received the *Hebrew Messenger*, a monthly published in the interests of Christian Missions to the Hebrews. It is the only paper of the kind published in our church. It is edited and published by Julius Magath, of the North Georgia Conference, professor in Emory College, Oxford.

Notes.

It is said the French are cu drunkenness by hypnotism. patient is hypnotized and then that he must feel a deep disgus liquor, and the plan works. Fr specialists on this line have be successful, that they have establi a hospital and are publishing a view.

An exchange says: "One of most successful European writers day studied composition under author of reputation for *seven years* fore he offered a line for publicat Wilkie Collins revises his manus several times before it goes to printer." It would be a great he our printer if some of our wr would revise *occasionally*.

These two sayings of two emi men are worth thinking about:

Dr. Cuyler: "I have noticed young converts who neglect to t publicly of the love of Christ d the thirty days following their version, become tongue-tied."

Dr. Abbott: "The function of Christian Church is not to get into the churches, but to get rel into men."

A subscriber who lives beyond bounds of our territory writes have been subscribing for and rea the NEW ORLEANS CHRISTIAN AD CATE ever since 1857. I can not it up for any other *Advocate*. pure, clean pages come every wee a benediction. Long may it live prosper to bless the world and vance the Master's kingdom." member these are the delib words of a man who has been re the ADVOCATE for *thirty-two years*.

They are to vote on the prohibi amendment in Pennsylvania, Ju A hotel keeper in Ashland thoug would try the signs. He put a box by his register and requ every guest to deposit a ballot for or against the amendment. A end of the week there were four dred and forty-six ballots, and hundred and one were *for* amendment. As there is no question before the people, it is sumed that the vote will be a one. There can be no dodging.

Cambridge, Mass., has had "pr hition on trial" for *two years*. *citizens determined* that it should fair and honest trial. The res thus summed up:

The saloons have been closed. rests for all kinds of offenses diminished. Physicians report homes improved, employers b work done, landlords more pr payment of rents. It is said ev be difficult to give away old cl This success is the citizen's su Prohibition, or any other reform will not enforce itself.

The crowning excellence of Christian system is that it propo develop and educate human cha to perfection. The ultimate ai the gospel is never lower than The "holy, harmless, and undef One is everywhere placed before our patteru. In the Sermon on Mount our Lord said: "Be ye p as your Father in heaven is perf This is the goal of all the Holy Sp work in human lives and upon ha characters, and he will never be s fied until that goal is reached those upon whom he has wro shall stand "without fault before throne." Our highest privilege yield ourselves to these working the Divine Spirit, and our supre duty is to use all our faculties hearty co-operation with him in great work.

There have been some trials violation of the Sunday law in Sh port. Reporting these cases, *Daily Democrat*, of that city, says:

Although the first case for viol of the Sunday law resulted in mistrial, the course pursued by attorneys for the defense, the ch by the judge and the vigorous able prosecution by the district ney, all indicate that there will after he no difficulty in enforcing law. We are gratified to state the people of Caddo parish have been corrupted by the example New Orleans juries on the Sun law question, or misled by the erable sophistries indulged in by of the New Orleans papers on same subject. While many me this parish are opposed to the la principle, there is a strong senti in favor of its strict enforcement.

Moralizing on the great strik car-drivers, just ended in New Y the *Herald*, of that city, has the lowing. The questions are such should command the earnest th of all the people:

There is a question for poli economists, for charitable ch people to discuss, and it is an e mous question. We confess th seems to us far greater than problem presented by current poli The tariff is a side issue and can left to solve itself; the federal sur is insignificant. But how shall provide work for willing hands? shall we enable these thousand idlers to get an honest living? shall we prevent them from sin down into a discontented, revolu ary and dangerous class? Ye gentlemen of New York, you h the most solemn, the most pres and the most impressive problem hour.

Personal and Otherwise.

The publisher informs us that new subscribers are coming in at a rate that is very gratifying. We thank the agents for this evidence of their interest, and trust that they will continue to press the claims of the ADVOCATE upon the attention of all Methodists and all other people. It is a paper qualified to go into *every* home, and we know that wherever it goes "a blessing is in it."

Bishop Galloway and wife spent two days last week in our city. They are making preparations to occupy their new home in Jackson, Miss.

In a private note to the editor, one of our young ministers in North Mississippi says: "Your 'Thoughts on Preaching,' in my case, were timely. I expect to love and study God's Word more and strive harder to make a true, acceptable, and successful minister of Christ." In the Christian warfare no weapon is equal to the sword of the Spirit, which is the Word of God."

In this country last year seventeen churches were built for each working day in the year. Verily, Christianity must be dying out!

The people of Pennsylvania will vote on June 18, on the question of a prohibitory amendment to their Constitution. There being no other question before them, there will be no complication with politics.

Judge Harris, of Athens, Ga., has purchased Bishop Key's residence in Oxford, Ga., and presented it to Emory College as a residence for its president. It seems to be a historic house, having been the residence of presidents Few, Longstreet, Pierce and Haygood.

Rev. A. T. Mann, D. D., a member of the North Georgia Conference, died recently, aged seventy-four years. "Fifty-two years were spent in unbroken labors in his holy vocation."

There is a bill before the Legislature of Pennsylvania making "treating" to intoxicating liquors punishable by a fine of not less than $50, nor more than $100.

Bro. W. H. Huntley, from Flora, Miss., gave us a pleasant call last week. He represents Methodist matters on Flora circuit as in a most hopeful condition, and expects it before long to take rank among the first circuits of the Conference.

Mr. Moody announces that, on April 4, he will open in Chicago a convention of Christian Workers, similar to those he holds in Northfield in the summers. The meetings will continue from thirty to sixty days.

The old firm, Philips and Hunt, agents of Methodist Book Concern, New York, is now Hunt and Eaton. The first book with their imprint will be, "Wesley's Plain Account of Christian Perfection."

The Illinois Senate, by a vote of twenty-four to twenty, rejected the resolution asking a submission of prohibition to popular vote.

The "Australian Ballot System" seems to be gaining in favor. The Indiana Senate has passed upon it favorably.

J. R. Gunning, a teacher in a Methodist Sunday-school in Natchez, Miss., has missed but two Sabbaths from Sunday-school in *forty years*; once because of sickness in his family and once because ill himself! How is that for punctuality?

Notice.

Having read in the *Nashville Advocate* that the young ladies of Dr. Price's school have contributed the whole amount for the organ at Nantziang, China, I desire those who sent money to me for that purpose to inform me what I shall do with it. I have $13 in my possession.

C. W. CARTER.

Postal Card Reports.

—Rev. W. W. Hopper, writing from Jackson, Miss., February 19, says: "I am moving off well in my work. My people are generous and kind. We are now finishing our new church on the interior with plastered and frescoed walls, and ceiled with native pine and hard oil finish. Bishop Galloway will dedicate it in the spring. Secondly, we expect to have a parsonage. Then, firstly and thirdly, we are going to have a revival. Taking in some members already."

—Rev. Ira B. Robertson writes thus of Camden circuit: "The prospect is encouraging for an advance movement all along the line on Camden circuit. The faith of some of our members is, that we will have a gracious revival this year. Many thanks to some at Soule Chapel, Camden and Thomastown for much needed help to the pastor, who had the misfortune to lose his horse. If this connection special mention is due a number at Soule Chapel. We are pressing the claims of our ADVOCATE."

Books and Periodicals.

BOOKS.

TOBACCO—ITS USE AND ABUSE. By Rev. J. B. Wight, of the South Georgia Conference. Published by Southern Methodist Publishing House, Nashville, Tenn. Price, $1.

This book is well written. The subject is treated in twelve chapters. The effect of tobacco on the mind and physical health is pretty fully stated. The evils which result from its use are clearly pointed out and ought to have weight with every reader. Some of the arguments are rather weak, and some of the inferences are without any foundation whatever. If writers against liquor and tobacco would cease arguments which apply equally as well against good things, they would make more progress in accomplishing their ends. The author quotes freely from the highest authorities; his quotations going back even to King James "Counterblast." That our old topers may know what they are using and our young people be warned in time, we quote from the author a sentence showing what are the properties of tobacco: "It is errhine, sternutatory, sialogogue, emetic, cathartic, expectorant, cholagogue, diaphoretic, diuretic, antispasmodic, nervine, stimulant, narcotic, anæsthetic, anaphrodisiac, parturifacient and antipsoralic." If you will use it after reading that, your case is hopeless.

PERIODICALS.

—*The Gospel in all Lands*, for February, is devoted to the discussion of the various parts of missionary work in China. Rev. Judson Smith, secretary of the American Board, contributes Our Missionary Opportunity in China; Rev. S. L. Baldwin writes of Some Problems Solved by Methodism in China; Rev. G. W. Woodall contributes Our Methodist Missions in China; a *resumé* of the progress of Methodism in China is also given. This number will give its readers a vast amount of light and will undoubtedly stir up many who are lukewarm on foreign missions. Published by Methodist Missionary Society, 805 Broadway, New York. Price, fifteen cents a month, $1 50 a year.

—*The Homiletic Magazine* has a full table of good things arranged under such headings, as, Sermons, Expository Papers, The Church Year, Practical Homilettes, Texts Illustrated and Reviews. E. B. Treat, 771 Broadway, New York. Price, $3.

—We are indebted to Dr. Young J. Allen for the January number of *The Messenger*, a record of Christian thought and work in China for missionary circles and general readers. Editor, W. J. Lewis, of China Inland Mission, Shanghai. Price, $2.

PAMPHLETS.

—We have received from Cranston and Stowe, Cincinnati, Easter Missionary Service for Sunday-schools, arranged by Rev. George M. Hammell. Price, fifty cents per hundred. Also, The Immortal Dawn, An Easter Service, by E. E. Hewitt, John R. Sweney and W. J. Kirkpatrick. Price, $2 50 per hundred; 40 cents per dozen; 5 cents, sample copy.

—Sunday Laws, by Harvey D. Ganse. New York Sabbath Committee, 31 Bible House.

—Our Sunday-school periodicals, for March, are on hand and display good taste, sound judgment, excellent research and much learning. These periodicals are decidedly the best for our own people, and they are cheap enough to be in reach of everybody. Send to our House in Nashville for your Sunday-school literature.

Literary Notes.

D. Lothrop Company are hastening toward completion a remarkable story by Mrs. Martha Livingston Moody, of New York. It is a contribution in story form to the present "religious fiction craze" and is in many respects, as intended by its author, a capital refutation of the inconsistencies of "Robert Elsmere."

While the March *Century* was being prepared, the press was stopped in order to insert a paper by the Hon. Thomas B. Reed, of Maine, one of the Republican leaders in the Lower House, on "The Rules of the House of Representatives," and it has peculiar importance from the fact that it not only calls attention to the present difficulties of the situation, but suggests changes.

Many educators, who would be glad to use science in the training of young pupils if they knew just how to go about it, will be interested in the practical directions given in an article on "Natural Science in Elementary Schools," by J. M. Arms, in the March *Popular Science Monthly*. Mr. Arms writes with a full appreciation of the true aims of science teaching, and from an experience of ten years in the work.

Prof. Boyesen's "Vagabond Tales," in press by D. Lothrop Company, is a most engaging collection of this popular story-teller's recent "novellettes." No writer living—scarcely excepting even the great Björnstern—so thoroughly understands the Norse character, and when into this is infused the American element, the success of Prof. Boyesen's tales is easily understood. Some of the stories taken into this collection have already been translated into French, German and Spanish.

Joel Chandler Harris has contributed to *St. Nicholas* a story called "Daddy Jake, the Runaway," which will begin in the March number and continue through three issues. The last installment is said to contain one of the best of Mr. Harris's "Uncle Remus" stories.

Swan, Sonnenschein & Co., London, have printed "Is Marriage a Failure?" in book form, containing the correspondence in the *Daily Telegraph* on the subject, prefaced by Mrs. Lynn Linton's paper on "The Philosophy of Marriage," and supplemented by an appendix on "The Marriage Laws of the World," by H. A. Smith. Mrs. Mona Caird has just finished a novel dealing indirectly with the question raised in the recent "marriage" correspondence, under the title of "The Wing of Azael."

A hitherto unpublished chapter in the life of Edgar Allan Poe will appear in *Harper's Magazine*, for March. The old lady who was the heroine of this early love episode of the poets gave Mr. Augustus Van Cleef permission to write down and publish her reminiscences of it, provided her identity should not be revealed. She declared that the portrait of the poet which is reproduced in this number of *Harper's* was the "best one she had ever seen, and had his expression." She died in the West in 1887, over seventy years old.

Ruskin is reported to have done most of his literary work by candlelight before breakfast.

Dr. Birbeck Hill is about to publish a new collection of Dr Johnson's letters, including a number never printed hitherto.

Louisiana Conference Minutes.

Bro. Armstrong will find his lost figures in the line below, and incorrectly credited to Oak Grove. Bro. Munholland, doubtless, made a verbal report of the $15 for self-denial. Having just examined his written reports on file, I can find nowhere in them any amount reported for self-denial. Hence the statistical secretary is not to be blamed in the matter.

JOHN T. SAWYER.

FEBRUARY 21, 1889.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS.—This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

Publisher's Department.

Strong Endorsement.

Bishop C. B. Galloway, D. D., formerly editor of the NEW ORLEANS CHRISTIAN ADVOCATE, while spending a pleasant hour in our office, last week, stated that recently he met a merchant who advertises largely in religious papers, who told him that his advertisement in the NEW ORLEANS CHRISTIAN ADVOCATE brought him more business than his advertisements in all the other religious papers put together.

Three Reasonable Requests.

1. Let every subscriber carefully read this issue of the ADVOCATE, and then show the paper to some neighbor who does not take it, and ask him to subscribe.

2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation, and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

Judge—"What sort of a man, now, was it whom you saw commit the assault?" Constable—"Shure, yer honor, he was a small, insignificant craythur—about yer own size, yer honor."

"Don't you believe the milk I sell you is pure?" asked a milkman of a customer who complained that the lacteal fluid looked rather blue. "I won't tell you what I believe," replied the customer, "but I know your milk makes my mouth water."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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For the year ending December 31st, 1888.

Total Assets,	$126,082,153 56
Increase in Assets,	$7,275,301 68
Surplus at four per cent.,	$7,940,063 63
Increase in Surplus,	$1,645,622 11
Policies in force,	158,369
Increase during year,	17,426
Policies written,	32,606
Increase during year,	10,301
Risks assumed,	$103,214,261 32
Increase during year,	$33,756,792 95
Risks in force,	$482,125,184 36
Increase during year,	$54,496,251 85
Receipts from all sources,	$26,215,932 52
Increase during year,	$3,096,010 06
Paid Policy-Holders,	$14,727,550 22

THE ASSETS ARE INVESTED AS FOLLOWS:

Bonds and Mortgages,	$49,617,874 02
United States and other securities,	$48,616,704 14
Real Estate and Loans on collateral,	$21,786,125 34
Cash in Banks and Trust Companies at interest,	$2,813,277 60
Interest accrued, Premiums deferred and in transit, Etc.,	$3,248,172 46
	$126,082,153 56

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, Auditor

From the Surplus above stated a dividend will be apportioned as usual.

Year.	Risks Assumed.	Risks Outstanding.	Surplus.
1884	$34,681,420	$351,789,185	$4,743,771
1885	46,507,139	368,981,441	5,012,634
1886	56,832,719	393,809,263	5,643,568
1887	69,457,468	427,628,933	6,294,442
1888	103,214,261	482,125,181	7,940,063

NEW YORK, January 23, 1889.

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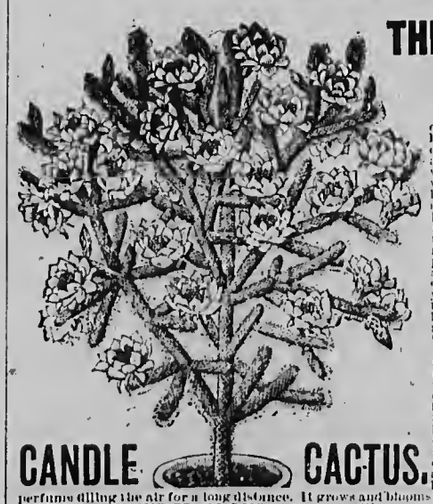

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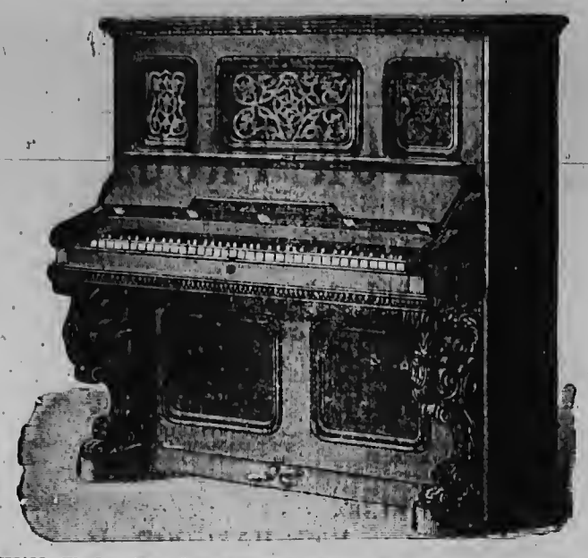

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Our Young People.

TO PHILLIS, TEN MONTHS OLD.

Baby Phillis, lady fair,
Fat and small of size,
With the sun's gold in your hair—
And the sea's blue in your eyes—
How I wonder what your will is,
Winsome Phillis!

When you point with tiny hand
At your tiny toe,
How am I to understand
What you mean by doing so?
Prithee, tell me what your will is,
Dainty Phillis!

When you, wide-mouthed, on the floor
Like a birdling sit—
Twenty different notes try o'er
In a pretty talking fit—
Guess it, can I, what your will is,
Saucy Phillis?

When you suddenly, unlaught,
Clap your hands amain,
Is it that some new sweet thought
Flashes through your baby-brain?
Come, unriddle what your will is,
Merry Phillis!

When you gravely fingering scan
Tiniest scatterlings,
Studying the Atomic Plan
Are you, in those specks of things?
Who can fathom what your will is,
Quaintest Phillis?

But when you come crawling after
Me with eyes askance,
And with sudden burst of laughter
Stretch your small, plump arms to mine—
Ah! I know then what your will is,
Darling Phillis!

—*The Spectator.*

Are You on God's Side.

Dear Children: By this time you have all seen, and I hope studied, the maps I sent you, and are each one ready to come out on the Lord's side in the great battle against sin and Satan. Satan has many friends in this country. That seems strange, does it not, when this is called a Christian country? Satan not only has many friends, but they are very active and are trying to win the whole country for him. Then *God's* friends must be busy too, and do all they can to help him. And if you are God's friends you must not be idle. There are many things a little child can do if she is really the friend of God. There was such a little girl in a country called Madagascar, which was not a Christian land, but belonged entirely to Satan. A very wicked queen reigned over the country. She encouraged her people to be very wicked. If she found anyone who wanted to be a Christian, she had him killed. The little girl was kin to the queen, and lived in the palace with her. A good man who had gone to that country to win it for Christ, though he had to be very secret about it for fear of the wicked queen, taught this little girl to love God. She became a Christian. One day the wicked queen ordered fierce, bad men to seize and bring every Christian they could find to a very high steep place on the side of a mountain. This place was called the Hurling Rock, because the people whom the queen wanted to punish were hurled from it and killed. Now each Christian who would not give up his faith in Christ was seized by his arms and legs and thrown headlong over the high place, and dashed to pieces on the rocks below.

The little girl was there, and when she heard the Christians confess they loved Christ, though they knew they must die the next instant for it, she became afraid Jesus would think she did not love him if she kept silent. She cried out: "I am a Christian; hurl me over too." No one noticed her. Again and again she cried out aloud: "I am a Christian: hurl me over too." How brave she was! She loved the Savior so dearly that she was willing even to die for him.

They did not throw her over because they thought she was too little to know what she was talking about. But God did not. He knew that small as she was, she loved him truly and faithfully, and he had a great work for her to do. She grew up to womanhood loving God and desiring above all things to help his people. Finally the wicked queen died, and the little girl became queen. Now things were changed. The Christians were no longer afraid, for the queen herself was a Christian.

She invited good men to come and preach to her people, that they might *all* learn to love Jesus. A church was built upon Hurling Rock, and Jesus was worshiped where so many who loved him had perished. The whole country was won for Christ by the little girl who was not afraid to confess her love for him, not afraid to come out on the Lord's side even if she should have to die for it.

As queen she encouraged her people to become such true Christians that they put to shame other nations that had much longer called themselves Christian countries.

If this little girl was willing to come out on the Lord's side and give him her life to show her love for him, should we not be willing to give up *something* for him? Can we begrudge him a few pennies? We can not value him very highly, can not love him very much, if we are not willing to give up something for his sake. The heart of the little girl was troubled when she saw the people dying in their sins because God's ministers were not allowed to preach the gospel to them. As soon as she became queen she did all she could to help them and to deliver her country from the power of Satan.

You will none of you ever be a queen, but you can each one do as the good queen did—that is, you can do *all in your power* to aid those who preach the gospel, that the people may come to Christ and the country be delivered from Satan, the great enemy of all good. When in your prayer you say, "Thy kingdom come," remember you are helping to extend the kingdom of God in your own country by building homes for the preachers who are trying to bring souls to Christ. And you must pray for them, that God will help them, will keep their hearts pure, will make them realize more and more how much depends on them. Then you must not forget each one to try to persuade some one to love our precious Savior who so loves us all. And may God keep you close to his heart, dear children! Your friend,

LUCINDA B. HELM.

Mr. Editor: As I have not written to your valuable paper in so long a time, I will make another attempt. Though we are a long way from our old home, Louisiana, mamma says we can not get along without the dear old Advocate. It is a welcome visitor we look for Friday evenings. Since I have written to your paper we have moved to Abilene, Texas. I like my new home very much. We are among strangers, but they are very good and kind to us. We have a very large, interesting Sabbath-school and over one hundred regular pupils. The people take great interest in religion. We have preaching every Sunday by Bro. McCarver, our pastor. Mr. Miller is my Sunday-school teacher. I like him so much; he is so kind to his pupils. I go to day school also; I started December 1. We have two large schools in Ahilene. The one I go to has three teachers and about one hundred scholars. We have such a fine time playing together; they have so many new plays for me—in fact, everything is new and different to me; so many curiosities. But it would be nicer if some of my little cousins were out here to get to see so much, too. I will ask a question: Where is the shortest chapter in the Bible found? I will close for this time.

Your little friend,

MARY S. HODGES.

Abilene, Texas.

Mr. Editor: I am a little boy six years old. I live in Winona, Miss. I go to Sunday-school every Sunday. Capt. D. L. Sweatman is the superintendent, and Mrs. Sweatman is my teacher. She says the little boys are smarter than the big boys. I have good lessons all the time. I don't go to the day school, but I have learned to spell and write my a. b. c's. I have no dog, but I want one mighty bad. If you can get me one, just put it in a box and express it to Winona. I have a book called the menagerie. It tells about bears and squirrels and tigers and monkeys and foxes and dogs and parrots. That parrot is a funny bird. Father saw a parrot on the train, and when its owner went to get a drink of water it cried out, "Come back, papa." I used to have a cat, but it got killed. Then I had a little kitten named Marshall, and when we moved to Greenwood my kitten just moved itself to a neighbor's, and I never saw it any more. Sister Lay sent me a basketful of oranges not long ago. Give my love to all the little cousins of the Advocate.

IRVINE LEWIS.

A good appetite is essential to good health, and loss of appetite indicates something wrong. Hood's Sarsaparilla creates and sharpens the appetite, assists the digestive organs and regulates the kidneys and liver. Take Hood's Sarsaparilla this season. Sold by druggists.

Household.

Morning Bible Reading.—The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil and the duties of the house are the first and most engrossing concerns. Some hours must pass with many before they can find time to sit down to any quiet reading. Let the plan be earnestly tried by taking some words from God's book for the meditation of the morning. Make, for the month, a fair, steadfast trial of the plan of studying the Bible when your faculties are at mental high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained, a little at a time, by patient, daily reading—thoughtful, prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence as well as our comfort, by giving more of our unwearied thought to the holy Book. A few tired, sleepy, worn-out moments at night, and those only; are almost an insult to the Master whom we profess to serve.

Faults of Many Mothers.—American women of all classes are, as a rule, sinfully negligent of some of the duties which pertain to health, especially exercise in the open air. The excuse that their many cares engross them, and that they, in consequence, have but little opportunity for leaving their homes is scarcely sufficient. The number who actually can not enjoy each day an hour's outing must be small, indeed, even among the class forced to work the hardest. Not only do many women fail in this respect in their duty to themselves, but their young children suffer in consequence of the same neglect. From one week's end to another during the winter not a few of them keep their little ones in overheated rooms, if not huddled around the kitchen stove, and the result is we find them, as spring approaches, weak, puny and ailing. In such families colds, coughs, sore throats, and the like, are common affections. There is scarcely a day during the coldest season when even the baby can not be safely taken out of doors. Mothers should understand that upon the daily enjoyment of fresh and open air depends, in a great degree, the health of their little ones as well as themselves; it is, in fact, absolutely indispensable to the well-being of all.—*Boston Journal of Health.*

Somebody suggests the keeping of a "birthday book" for the children. Get a substantial blank book, and let each child, as his birthday recurs, write a page giving a summary of his past year. Perhaps it will begin with only a printed page and a crude drawing at the end; but turn the leaves, and see the bold, plain, handwriting of the boy in his teens. He can write now, and there is no picture at the end. He has outgrown all that, but the record of the year has taken on a manlier tone, and between the lines mother love can read the unfolding of her boy's inmost purposes and desires. One of the names may drop out after a while, and then how precious the pages become! And how the date which marks the heavenly birthday may be turned to account by Christian parents! Not by brooding over the loss, nor by putting away the little garments and playthings to shed tears over as the anniversary comes around, but by filling that day with sacred ministry, in the name of the absent one, to the poor and sorrowful. Memory of this kind is a beautiful antidote for grief.

Raleigh, N. C., Feb. 20th, 1888.

Dr. A. T. Shallenberger, Rochester, Pa.

Dear Sir: I wish to say a word in behalf of your wonderful Chill and Fever Pills. Some months ago, a friend, who knew that my wife had been afflicted for months, sent me a package of your pills. I gave them to her and they cured her at once. A neighbor, Mr. Perry, had suffered with chills for more than a year, and had taken Quinine till his hearing was greatly injured. Seeing the cure wrought in my wife's case, he procured a bottle of pills and was speedily restored to perfect health. I feel that this is due to you. Very truly,

Rev. J. D. Davis.

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Marriages.

CARR—McGUFFEY.—At the residence of the bride's adopted father, Mr. J. J. McGuffy, near Brandon, Miss., November 11, 1888, by Rev. A. D. Miller, Mr. J. J. Carr, of El Paso, Texas, to Miss Jennie McGuffey, of Rankin county, Miss.

DONNELLS—CALQUHOUN.—At the residence of the bride's father, Mr. A. Calquhoun, November 8, 1888, by Rev. A. D. Miller, Mr. Esau Donnell and Miss Susan Calquhoun, all of Simpson county, Miss.

PATRICK—STAPLETON.—At the Methodist Church in Calo, Miss., December 12, 1888, by Rev. A. D. Miller, Mr. J. G. Patrick and Miss Alice Stapleton, all of Rankin county, Miss.

KERSH—HOWELL.—At the residence of the bride's father, Mr. Jeff Howell, January 13, 1889, by Rev. A. D. Miller, Mr. Pink Kersh and Miss Ida Howell, all of Rankin county, Miss.

SINCLAIR—POPE.—At the residence of the bride's mother, Mrs. Pope, February 13, 1889, by Rev. A. D. Miller, Mr. J. M. Sinclair and Miss Lila S. Pope, all of Simpson county, Miss.

WOOLFLEY—FASH.—At the residence of Capt. T. R. Mugkah, 527 Chartres street, February 16, 1889, by Rev. F. M. Grace, pastor of Horeau Church, Mr. Marion O. Woolfley and Miss Ada Edith Fash, all of New Orleans, La.

LOCKE—KEY.—At the residence of the bride's mother, February 14, 1889, by Rev. D. L. Cordell, Mr. E. W. Locke and Miss Mattie Key, all of Carroll county, Miss.

BARRINGTON—SELLERS.—At the residence of the bride's father, Copiah county, Miss., February 7, 1889, by Rev. J. W. Ellison, Mr. E. W. Barrington and Miss Flora Sellers.

SPIERS—RUNDELL.—At the residence of the bride's father, near Delhi, La., February 10, 1889, by Rev. H. Armstrong, Mr. Willie A. Spiers and Miss Ollie May Rundell.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SYKES—I take this opportunity to write briefly of the elements entering into and forming the character and life of our brother and friend, WILLIAM H. SYKES, to whose memory we offer this tribute of respect.

He was a good citizen. True to the interest of his country in the dark days of war, as well as when the kiss of peace rested on the land. There was no better soldier than he. He was brave, without being reckless; reserved and cautious, without cowardice; firm and solid, without being harsh or dogmatic; popular and pleasant, without the surrender of his convictions. But as soon as the war was over he returned to the community where he was reared and settled down to the peaceful and quiet life of a farmer. While he was Southern in every fiber of his nature, he recognized the close of the war as a settlement of hostilities, and became at once a factor in the section in which he lived for order and quiet. The promptness with which he met his obligations is worthy of the highest commendations—in this matter he had no superiors.

As a neighbor, he was kind, attentive and, of course, beloved and respected. The large congregation that attended his funeral services, and the tears of these strong men, testified to the estimate in which he was held by those who have known him longest and best. As a husband, he was rarely equaled and, perhaps, never excelled in the recognition of those relations growing out of the marriage state. While knowing that the divinely solemn form blended their lives and hearts into one, he never lost sight of his wife's individuality and never failed to contribute everything in his power to her happiness. Said one to me, who knew them well, "There was no better husband; it is doubtful if he ever crossed or spoke an unkind word to her." How thoughtful and kind he always appeared!—so considerate of her privileges and rights, and in making her happy himself was made happy. As a father, he was very affectionate. But one of the children lived to know and appreciate this wealth of love. He seemed from the first of his long illness to have a premonition of approaching death. Said he to his wife: "I have not lived as I ought to have lived, but, through Christ, I hope for salvation. My only trust is in Christ." In the main, he was a good man.

William H. Sykes was born December 24, 1840; was married to Mollie W. Wiggins, February 7, 1885; professed religion and joined the church, 1883, and died January 29, 1889. Peace to his memory!

H. C. MOREHEAD.

WILLIAMSON—WILLIE C., son of the late W. C. and Nannie Williamson, died at the residence of Dr. D. H. Kay, in Monroe, La., September 22, 1888, aged eight years and twenty-two days. His sufferings, though of only thirty-six hours' duration, were intense, until the wheels of life ceased to revolve and his spirit took its flight to the realms of glory. Few parents ever loved their own children as Dr. Key and his estimable wife loved Willie, and none ever more sincerely regretted their loss than they do the loss of little Willie. Indeed, the endearment between the doctor and Willie was so strong that neither was happy except in the company of the other. Willie's last words were, "I want my precious uncle so bad." And the doctor's eyes fill with tears at the mention of Willie's name. He who says, "Suffer little children to come unto me," also says, in his inspired Word, "Cast thy burden upon the Lord, and he will sustain thee." May the bereaved ones test him who made the promise and realize its fulfillment. Willie leaves a precious sister under the tender watch-care of Dr. and Mrs. Key, and they who loved and cared for him also love and care for her. Sleep on, precious Willie. We will meet you again.

A FRIEND.

COCHRON—Bro. W. O. COCHRON, son of W. O. and S. J. Cochron, was born in Marshall county, Miss., August 26, 1850, and died at his home, in Cockrom, Miss., November 30, 1888. He professed religion and joined the Methodist Episcopal Church, South, August, 1872, in which communion he lived a consistent member till called from labor to rest.

It was my pleasure to be his pastor for two years. Bro. Cochran was a quiet, unassuming Christian gentleman. He was strictly conscientious in what he conceived to be his duty as based on the broad principles of Christian integrity. While he was undemonstrative in his outward religious feeling, there was a deep-inward emotion that showed itself through the lineaments of his face. We often talked upon the obligations of man as growing out of his relations to God and each other, and I always found him consistent with the principles enunciated by Christ. He was at the time of his death engaged in the mercantile business, to which he seemed specially adapted. And I must say, while I have known and dealt with quite a number of merchants, yet I never knew a more straightforward, conscientious one. In my dealings with him, I have thought of Zaccheus' declaration to Christ, if "I have taken anything from any man, by false accusation, I restore him fourfold." He was a loving husband and an affectionate father. Therefore, to the tender love and care of him who is "a father of the fatherless, and a judge of the widows," we commend the grief-stricken wife and sorrowing children, praying that they may be reunited in the Father's kingdom!

H. L. VAUGHN.

MUNSON—Died, January 26, 1889, EDNA EUGENIA MUNSON, aged twelve years, one month and thirteen days; in the summer of 1888 she joined the church at Pipkin Chapel, near Port Hudson, La., in which she remained a devoted and consistent member till her death.

On the following Sabbath the Sunday-school, deeply feeling its loss, passed the following resolutions:

Whereas, It has pleased the Almighty to enter into our midst and remove from our number the person of our beloved sister, Edna Eugenia Munson, and while we realize the fact that one of the brightest and best of our Sunday-school will no longer be permitted to honor us with her presence and encourage us in the path of duty by her bright example, we bow in humble submission to his will, knowing she has been transferred from a world of care to unalloyed bliss and communion with the God whom she adored.

Resolved, That we will, as long as life shall last, cherish the memory of our sister, Edna Eugenia Munson.

Resolved, That we deeply sympathize with the dear father and mother of our deceased sister in the loss of a daughter, whose gentle disposition and high regard for truth and right would have made her the noblest of women.

Resolved, That a copy of these resolutions be transmitted to the father and mother of our sister and be furnished to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

JENNIE F. SMITH, for Com.

WAMACK—Sadness, like a chilling shadow, has fallen upon the home of Capt. J. K. Wamack, of St. Helena parish, La., in his untimely death, which occurred a short time ago—February 1, 1889. Capt. Wamack had been, for many years, a member of the Methodist Episcopal Church, South, and was ever a faithful supporter thereof. When well he was a quiet and peaceable man, a good and useful citizen.

Unfortunately, some years ago, from a sunstroke, he received a permanent injury in mind, which at times rendered him incompetent for the duties of life, and was a source of serious anxiety to his friends. From what cause the writer has not been informed, he was shot by one of his neighbors, which, after a few days, resulted in death. We learn that among his last words he said he was not afraid to die. May the Lord minister to the bereavement of the one and to the distress of the other family! is the prayer of a former pastor.

J. W. ELLISON.

A Convincing Quintette.

We want to make several statements in regard to Compound Oxygen, but are restrained by limits of time and space.

In other words, you have not the time and we lack the space, so we stand aside for our patients. Observe what they say of us:

Mrs. S. M. Anthony, in reply to query in the *Housekeeper*, of Minneapolis, Minn., issue of July 15, 1888:

MRS. W. E. EDDY.—"I have used Compound Oxygen several years for lung trouble. I believe it will cure consumption if taken in time.

MRS. S. M. ANTHONY.

Durhamville, Tenn.

PHILADELPHIA, PA., April 25, 1885.

"To make a long story short, my health was fully restored."

REV. VICTOR L. CONRAD.
Editor of *Lutheran Observer*.

ROCHESTER, N. Y., Jan. 11, 1881.

"I began the use of Compound Oxygen and have much reason to be grateful for it.

REV. CHAS. W. CUSHING.

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"Thanking you for renewed health, strength and the hope of years of comfortable life, I remain your grateful friend." HON. WM. D. KELLEY.

CHICAGO, ILL., April 24, 1886.

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Scientific.

The Problem of Artificial Lighting.

In the course of a series of articles setting forth the modern view of electricity, Professor Oliver J. Lodge arrives at the conclusion that "light is an electrical disturbance, and that light waves are excited by electrical oscillations;" which conclusion he believes must ultimately have practical import. Professor Lodge remarks that our present systems of making light artificially are wasteful and ineffective. We want, he says, a certain range of oscillation—between 7,000 and 4,000 billion vibrations per second; no other is useful to us, because no other has any effect upon our retina. But we do not know how to produce vibrations at this rate. We can cause strings to vibrate one or two hundred or a thousand times per second, with the result of emitting a pure tone of definite pitch; but to get much faster rates of vibration, we have to fall back upon atoms. We can make atoms vibrate by what we call heating the substance; but the vibrations are then infinite in number and mode and only a few of them are of use to us. As we do not yet know how to separate vibrations that are useful to us from the great majority, we are obliged to excite them all together, at an obviously unnecessary expense. We take a lump of matter—say, a carbon filament or a piece of quick-lime—and by raising its temperature, we impress upon its atoms higher and higher modes of vibration: not transmuting the lower into the higher, but superposing the higher upon the lower, until at length we get such rates of vibration as our retina is constructed for, and we are satisfied. The process is evidently wasteful and indirect and empiric. We want a small range of rapid vibrations; and we know no better than to make the whole series leading up to them. It is, says Dr. Lodge, "as though in order to sound some little shrill octavo of pipes in an organ, we were obliged to depress every key and every pedal, and to blow a young hurricane." If this remark applies to the incandescent electric lamp and to lime light, it also applies with even greater force to lights of combustion, in which a great amount of radiation is produced, but is not wanted; the only result really desired being the minute, almost infinitesimal fraction of the whole effect which enables us to see. In short, the production of light waves, without any others, is held out by Prof. Lodge as the problem of artificial lighting for the future.—*Journal of Gas Lighting*.

VOCAL MUSIC AND PREVENTION OF CONSUMPTION.—At a meeting of the Medical Society of Virginia, October 23, 1888, Dr. C. E. Busey, of Lynchburg, Va., read a paper on the cultivation of vocal music in schools as one of the means of preventing phthisis. He states it as a well-known fact that those nations which are given to the cultivation of vocal music are strong vigorous races, with broad expansive chests. If an hour a day in public schools were devoted to the development of vocal music, there would not be the sad spectacle of the drooping, withered, hollow-chested, round-shouldered children which confronts us now. There is too great a tendency to sacrifice physical health upon the altar of learning. Vocal music is gymnastic exercise of the lungs, producing increased expansion of the lung tissue itself. The lungs in improved breeds of cattle, which naturally take little exercise and are domiciled much of the time, are considerably reduced in size, when compared with those animals running at liberty; and so it is with the human beings who lead inactive lives. Phthisis generally begins at the apices of the lungs, because these parts are more inactive, and because the bronchial tubes are so arranged that they carry the inspired air with greater facility to the bases than to the apices. During inactivity a person will ordinarily breathe about 480 cubic inches of air per minute. If he will walk at the rate of six (*sic*) miles an hour, he will breathe 3,260 cubic inches. In singing this increases more than in walking, as singing well requires all of the capacity of the lungs. The instructor of vocal music, in addition to his musical education, should understand the anatomy and physiology of the respiratory organs.—*Virginia Medical Monthly*.

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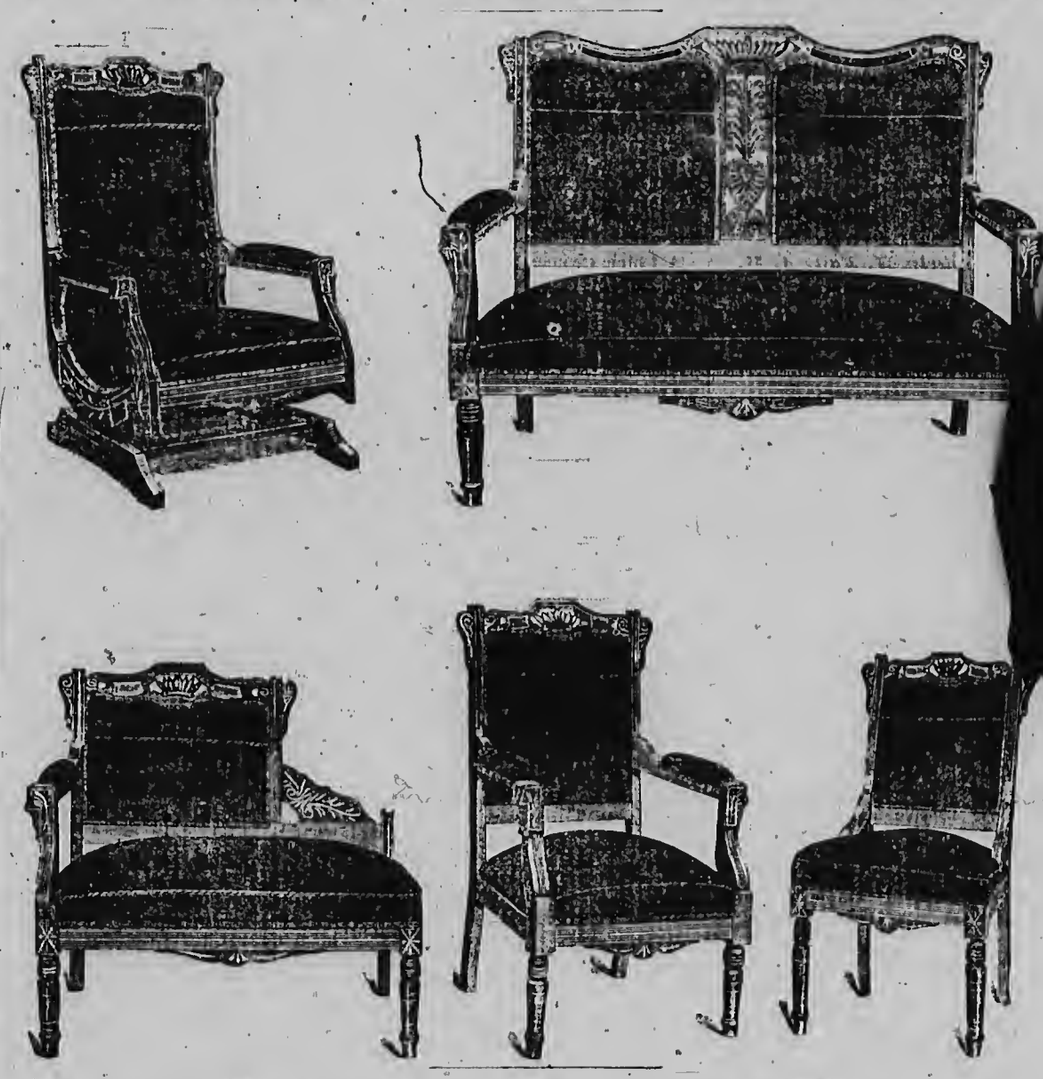

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NEWS OF THE WEEK.

DOMESTIC.

The storm that raged throughout the Northwest on the twenty-first was in some respects the worst of the season. It was bright and warm in the morning, but the mercury fell rapidly and a heavy snowstorm, accompanied by wind, set in. At midnight the thermometer registered 20 degrees below zero.

General Master Workman Powderly, of the Knights of Labor, has issued another special call, the second in a year, for *per capita* contributions from members of the order.

The up-river train on the European and North American Railroad, on February 23, when near Kingman, Me., was wrecked by jumping a switch frog at Boyd's Mills. The engine tumbled over, tearing up the track and knocking down three telegraph poles, which destroyed all communications by wire to Kingman.

The long-continued and bitterly waged warfare in the ranks of the green glassblowers of the section of the country east of the Alleghanies, including all of Canada and some of the Southern States, was ended on the twenty-third. The league transfers all of its effects to the district assembly, and gives the district a membership of about 1,600, divided among twenty-eight local assemblies.

The Northwest was visited by a genuine blizzard on the twenty-third. In Minnesota the thermometer registered 52 degrees below zero.

The Nova Scotian bark *Josie Troop* was wrecked on February 22 at Chicamicomico, N. C. The master and ten men were drowned; six were saved. The vessel and cargo are a total loss.

The Louisiana resolution was discussed in the United States Senate on the twenty-third. Senator Daniel, of Virginia, made an able speech, opposing its passage. Senator Hoar, in reply, denied that there was anything sectional in the investigation, or that it meant an attack upon the State of Louisiana. If the charges were true, that State was lying helpless and bound at the feet of a band of conspirators. The charges were, not that Louisiana had been wrong, but that Louisiana was suffering wrong.

Representative McCreary, of Kentucky, on behalf of the majority members of the Committee on Foreign Affairs, has prepared a report recommending the adoption of the Edmunds Panama Canal resolution.

FOREIGN.

On February 22, President Carnot signed a decree appointing M. Tirard, Premier and Minister of Commerce; M. Constans, Minister of the Interior; M. Rouvier, Minister of Finance; M. Thevenot, Minister of Justice; M. Faye, Minister of Agriculture; M. Gmyot, Minister of Public Works; M. de Freycinet, Minister of War; Admiral Jurirez, Minister of Marine. The Paris press received the new Cabinet coldly.

Two thousand Prussian Poles have held a meeting at Posen, and adopted a resolution declaring that the prohibition of Polish elementary schools is a violation of the national rights guaranteed by International treaties, and by the promises of Prussian kings.

A China steamer, which arrived at San Francisco, on February 22, brought news of a great snowstorm in Chee Foo. Over a million and a half of people in the provinces are starving and riots occur daily. Missionaries have been attacked by mobs of Chinese led by the gentry.

There have been heavy falls of snow in the Bernes, Switzerland. Avalanches have destroyed many houses and caused a number of deaths.

Emperor Francis Joseph will, in a few days, issue a proclamation granting general amnesty as a memorial to Crown Prince Rudolph.

The Peters' Emin relief expedition will consist of 100 Somali soldiers and 500 carriers, who are now being engaged at Zanzibar and along the coast. The force will be well organized and led by eight Germans. Several young officers in search of African adventure have obtained the Emperor's permission to accompany the expedition.

The Welsh colliers have given notice that on March 1 they will demand an advance in their wages. It is believed that the demand will be refused and that a strike will follow.

The efforts of the Berlin banks to obtain the new Italian loan, though very persistent, failed, and the French intriguers are accused of additionally pushing up Russian securities and trying to frustrate every operation which Italy attempts with German and English firms.

A committee of the Lower House of the Austrian Parliament has heard the evidence of twenty-five labor experts of all nationalities on the proposal to establish chambers of labor. The majority agreed that the proposed chamber would adequately represent the business and political interests of workmen, provided the right of electing representatives in Parliament was granted. Nearly all demanded universal franchise.

M. Constans, Minister of the Interior, France, has written a letter to the Prefect of Police, stating that he will not be able to receive the deputation of workmen which intended to visit him. In the letter M. Constans requests the Prefect to inform the workmen that public assemblages are forbidden, and that the police will not tolerate them.

Mr. Spurgeon has returned to London, and is reported as looking remarkably well. He preached twice on February 24.

The *London Times'* Berlin correspondent says: "At the dinner given by Prince Bismarck to the members of the Lower House of the Prussian diet, the Chancellor said he regarded it as an utter impossibility that the Samoan question should have the effect of interrupting those friendly relations between Germany and America which had existed for a century."

The whitest, worst looking hair, resumes its youthful beauty and softness by using Hall's Vegetable Sicilian Hair Renewer. Try it.

A Correction.

The published Minutes of the Mississippi Annual Conference (seventy-fifth session), held at Vicksburg, December 5-10, 1888, do not credit East Feliciana circuit with having paid a cent of the assessment for Conference claimants or the Bishops' assessment. Our assessment for Conference claimants was $30; for Bishops', $10. Both of them were paid in full. The above statement is published in justice to myself and the brethren by whom the assessments were paid.

N. J. ROBERTS.

Ruston Station and Self-Denial.

Please correct error of omission in our late Conference Minutes. I reported "self-denial" fund of $30 for Ruston, and gave the treasurer Dr. Kelley's receipt for that amount. This item is not named in the Minutes, as it should be in justice to all. Respectfully,

J. A. PARKER.

H. Dudley Coleman & Co.

It affords the business manager of this paper pleasure to call attention to the conspicuous advertisement of Messrs. H. Dudley Coleman & Co. Both Hon. H. Dudley Coleman, member of Congress elect, and Mr. Edgar L. Stream are personally and favorably known not only to the writer, but to thousands of persons in the Southwest as gentlemen of strict honesty, energetic and prompt. They are well versed in manufacturing corn mills, cotton presses, grate bars, sugar machinery, saw mills, steam engines, boilers and machinery of all kinds.

The Hon. H. Dudley Coleman, as well as his junior partner, is a Louisianian, self-educated, self-advanced; neither of them wear unearned spurs, the former having worked through a three hundred thousand dollar failure, paying to all who granted him time their entire indebtedness, dollar for dollar, with interest. This he did without sacrificing his foundry property or any of his real estate, worth over $100,000.

Mr. Stream, on Tuesday, February 19, entered into matrimonial partnership with one of Louisiana's fairest brides, Miss Chase. This is likely to prove as happy and prosperous as did his admission into the firm of H. Dudley Coleman & Co., about a year ago. His numerous friends attended the wedding at Rev. T. R. Markham's Presbyterian Church. On the return of the bridal party, Mr. Stream will assume the entire charge of the large and increasing business of this enterprising firm during the necessary absence of its senior, who will be attending the United States Congress as a representative of the Second Congressional District of Louisiana.

All impatience of monotony, all weariness of best things, even, are but signs of the eternity of our nature, the broken human fashions, of the divine everlastingness.—*Macdonald.*

Farmers Should Read This.

It affords us pleasure to notice the prosperity of the *Standard Guano and Chemical Manufacturing Company*, of New Orleans, whose advertisement will be found elsewhere in this paper. So rapidly has the trade of this company increased that during the past year they have nearly doubled their plant, increasing largely the size of their steam engines, boilers and machinery. This growth of business is mainly due to the high grade of fertilizers manufactured by this enterprising and reliable corporation. Its officers are C. M. Soria, Esq., president; John S. Rainey, Esq., vice-president; Frank W. Rainey, Esq., secretary and treasurer—all of whom are known to be gentlemen of integrity and honor. Their fertilizers are carefully and scientifically prepared, and each package contains what it purports to be—a first-class fertilizer.

The annual statement of the Mutual Life Insurance Company of New York shows the remarkable progress made by this institution during twelve months. The record made by the Mutual eclipses its own best efforts, and naturally exceeds that of any other financial institution in the world. The new business written amounted to $103,214,261 32, an increase of $31,756,792 95 over the new risks assumed in 1887, and a gain of $46,381,542 over the business of 1886—showing a continuous and phenomenal advance. The assets of the Mutual Life now aggregate $126,082,153 56, indicating a gain for the year of $7,275,301. The Company has now an outstanding insurance account amounting to $482,125,184. Its total income from all sources is reported at $26,215,432. It paid to its members during the year for death claims and endowments and other obligations $14,727,550 22. Up to date the Mutual had 158,369 policies in force, showing a gain in membership for the year of 17,425, thus forming the biggest army of policy holders in any regular Life Insurance Company in the world. The surplus fund was increased $1,645,622 11 in 1888, and the Mutual now has $7,940,063 33 over and above every liability.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kenesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kenesaw ticket office, 22 Carondelet street.

WEEKLY MARKET REVIEW.

(For Week Ending February 26, 1889.)

COTTON.		
Low ordinary	7 9-16	@ — —
Ordinary	8 1-16	— —
Good ordinary	8 9-16	— —
Low middling	9 3-16	— —
Middling	9 11-16	— —
Good middling	10 5-16	— —
Middling fair	11	— —
Fair	12	— —
Galveston, middling	10	— —
Mobile middling	9⅝	— —
Memphis middling	9¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	4⅝
Fully fair	4⅝	4 13-16
Good fair	4	4⅛
Common	2¾	3¾
CENTRIFUGAL:		
Seconds	4¼	4½
Prime yellow	— —	5⅛
Gray white	6⅛	6¼
Choice white	— —	6½
Standard granulated	7	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	35
Fair	25	28
Good common	20	24
SYRUP	25	31
RICE.		
No. 2	2 3-16	2⅜
Good	4⅜	4½
Fair	3½	3¾
Prime	4¾	5
Rough, ₱ bbl	2 00	4 00
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	5 30	6 00
Fancy	5 40	5 50
Choice	4 35	4 45
Minnesota Patents	6 75	7 00
Winter wheat patents	— —	— —
Minnesota bakers	6 00	6 25
CORN PRODUCTS.		
Corn meal	2 25	2 50
Cream meal	2 50	— —
Grits	2 40	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	44	— —
Yellow	45	50
Mixed No. 2	44	— —
OATS:		
Western	35	37½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	80	85
HAY:		
Prime	15 00	17 00
Choice	18 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	13 25
Prime Mess	13 00	13 50
Rumps	12 50	12 75
BACON:		
Fancy Breakfast	10	11
Shoulders	6¾	— —
Sides, short rib	— —	7¾
Sides, long clear	— —	7¾
HAMS:		
Sugar-cured	11	11½
DRY SALT MEATS:		
Shoulders	5½	6
Sides, short rib	6⅞	— —
Sides, long clear	6⅞	7
GROCERIES.		
COFFEE:		
Prime	19⅛	19¾
Fair	— —	18½
Common	— —	16½
TEAS:		
Choice	40	80
Re-No	— —	55
BUTTER:		
Western Creamery	30	33
Western Dairy	18	20
Common	12	15
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	11	— —
Coal, cases	16	17
Cotton seed, crude	44	48
Lard, Extra No. 1	— —	85
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	10½	11
Jute, 1¾ lb, ₱ yard	9	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9¼	10
TIES:		
₱ bundle	98	1 60
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 50	3 50
Chickens, Southern	— —	3 50
Young	1 75	2 50
Turkeys, Southern	12 00	14 00
EGGS:		
Western	12½	— —
Southern	13	— —
WOOL:		
Lake, ₱ lb	24	26
Louisiana	22½	23
Burry	12	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	— —
Meal	20 50	21 10
Pure ground bone	30	— —
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

Commercial Notes.

The total bank clearings reported last week in the United States was $887,890,305—an increase of 19 per cent. for the same week in 1888. The main points of interest in the bankers' statements are as follows: An increase of 100 per cent. at Duluth, Minn., an iron ore center; 60 per cent. at Galveston; 25 per cent. at New York; 17 per cent. at Boston; 13 per cent. at Philadelphia; a general increase at all the large Western cities, specially Denver, St. Louis, Chicago, Kansas City, Milwaukee. Memphis shows 20 per cent. improvement, while the bank clearings at New Orleans are 12.8 per cent. less this week than same period last year. A comparison of these statements show the direction of currents of trade to and from commercial centers.

The government pays to the railroads $20,000,000 annually for carrying the mails. At the present rate of increase it will be but few years until the amount reaches $40,000,00. If the present rate of compensation is maintained.

For the calendar year 1888 the total imports of coffee were 523,139,336 pounds against 442,750,870 pounds in 1887, an increase for 1888 of 80,000,000 pounds. And one of the biggest crops known is now being marketed. The imports of tea for 1888 were 87,814,529 pounds against 81,193,468 pounds in 1887. The average cost per pound of the 1888 imports was a fraction over 16 cents per pound.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate.*

"I have tried J. & C. Magnire's Condorango on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of illicious or Costive habits its action is most effective and salutary." D. R. McANALLY.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Pleasant Ridge circuit, at Mt. Nebo	Mar. 2, 3
Ripley and New Albany, at Ripley	9, 10
Ripley circuit, at Marrib. A	12
Jonesboro circuit, at Ebenezer	16, 17
Dumlown circuit, at Gumtown	23, 24

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Rosedale	Mar. 3
Beulah	10
Falsonia	17
Bolivar	24
Clarksdale	31
Belen	Apr. 7
Cherry Hill	14
Friendship	21

T. M. STANDIFER, P. E.

ABERDEEN DIST.—FIRST ROUND.

Tremont, at Hopewell	(Fri.) Mar. 1
Fulton and Smithville, at Smithville	2, 3
Prairie, at Palue Chapel	9, 10
Athens, at Camp Ground	(Wed.) 13
Aberdeen station	16, 17

AMOS KENDALL, P. E.

WINONA DISTRICT—FIRST ROUND.

Kosciusko	Mar. 2, 3
Richland, at Pickens	9, 10
Sallis, at Springdale	16, 17
West	23, 24
Wier	30, 31
Ethel	Apr. 6, 7
Newport	13, 14
Belzoni	20, 21
Poplar Creek	27, 28

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Shubuta, at Quitman	Mar. 3, 4
Waynesboro and State Line	9, 10
Winchester at Mt. Hebron	16, 17
Enterprise and H., at H.	23, 24
Clarke, at Salem	30, 31
Paulding, at Pleasant Hill	Apr. 6, 7
Sandersville, at Liberty	13, 14
Vossburg, at McGowan's	20, 21
Marion, at Pekers	27, 28
Meridian circuit, at Concord	May 4, 5
Meridian—West End	(7 P. M.) 7
Meridian station	(7 P. M.) 8
Russville	11, 12
Lauderdale, at Center Ridge	18, 19
DeKalb	25, 26
Leaksville	June 1, 2
Spring Hill	8, 9
Union	22, 23

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

Bay St. Louis, at Bay St. Louis	Mar. 2, 3
Covington, at West Pearl	5
Tallsheck, at Parkersville	6
Columbia, at Hickory	9, 10
Bethel, at Bay Springs	16, 17
Mt. Carmel, at Williamsburg	23, 24
Ocean Springs, at Biloxi	30, 31
Moss Point, at Moss Point	Apr. 5
Scranton, at Orange Grove	6, 7
Hattiesburg, at Ellisville	13, 14
Augusta, at Perkins	20, 21
Whittington, at Poplarhead	25
Vancleve, at Antioch	27, 28
Americus, at Cross Roads	May 1, 5

T. S. WEST, P. E.

JACKSON DIST.—FIRST ROUND.

Mt. Olivet, at Salartia	Mar. 2, 3
Flora, at Benoola	9, 10
Edwards, at Edwards	16, 17
Raymond, at Bolton	23, 24
Spring Ridge, at Oak Hill	30, 31

D. A. LITTLE, P. E.

VICKSBURG DIST.—FIRST ROUND.

Hurtonton	Mar. 2, 3
North Warren, at Beechland	9, 10
Mealville, at Nebo	16, 17
Roxie, at Buck Grove	19
South Warren, at Redbone	23, 24
S. Vicksburg and Bovina	30, 31

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FIRST ROUND.

Valley circuit, at Bellevue	Mar. 1
South Bossier, at Haughton	2, 3
Mooringsport, at Mooringsport	9, 10
North Bossier, at Dallasburg	16, 17
Coushatta, at Coushatta	23, 24
Wesley circuit, at Wesley Chapel	27
Red River, at Lindsley Chapel	30, 31

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Edgerly	Mar. 2, 3
Opelousas	9, 10
Lake Charles	16, 17
Sabine Mission	23, 24
Plaquemine Brulee	30, 31

S. S. KEENER, P. E.

ROMER DIST.—FIRST ROUND.

Arcadia, at Arcadia	Mar. 2, 3
Vienna, at Vienna	9, 10
Indian Village, at Bethel	16, 17
Louisville, at Sloam	23, 24
Ruston, at Ruston	30, 31
Downsville, at Downsville	Apr. 6, 7
Sparta, at Bear Creek	13, 14
Saline, at Mill Creek	20, 21
Gildsland, at Gildsland	27, 28

District stewards' meeting at the Methodist Church, in Arcadia, March 2, at 10 o'clock.

ROBERT HANDLE, P. E.

TAKE La-cu-pi-a for your Chronic Catarrh and get rid of that offensive breath.

ALL druggists keep Pe-ru-na, the great Blood Purifier. The demand for it conquers them to.

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By S. M. BROWN and J. M. HUNT.
Nothing has been more effectual in separating the Church and the Sunday School, than the fact that the two have had different sets of song books and different kinds of songs. The Gospel Alarm is adapted to both Church and Sunday School Services. To addition to about one hundred
NEW SONGS
the book contains the cream of the old ones, dear to all from their associations, so that for general purposes, the collection is all that could be desired. 160 pages, bound in boards. Price, 35cts. by mail, postpaid; $30 a hundred by express, not prepaid.
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Christian Advocate.

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Christian Advocate.

C. W. CARTER, D. D., Editor.
J. G. GRANT, Publisher.

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A TRIBUTE OF LOVE.

For the Memorial Service of Bishop Holland Nimmons McTyeire.

BY MRS. L. CRARY SADLER.

I bring my alabaster box,
Dis memory to perfume;
The frankincense of one true heart
That weeps around his tomb.

Upon this altar—sacred place—
I lay my offering down;
Tho' he for whom we mourn to-day
Has gone to wear his crown.

The mem'ry of the just is blest,
And he was just, indeed.
He lived to work for God and man,
And love was all his creed.

But, O, the aloes and the myrrh
Breathes from the box I bring
A bitter perfume o'er us all;
But, hark! the angels sing

Celestial songs to welcome him.
Then let our mourning cease;
His ear hath caught the seraph's note,
And answers back, "Peace, peace."

Texas Notes.

BY REV. H. W. WILLIAMS.

The subject of Christian education is always timely, always appropriate, always important. A few words in regard to our church schools in Texas would, therefore, be of interest. First among these I would mention Southwestern University, at Georgetown. It began the year with increased and liberal patronage, and has made steady progress up to the present time. The helping hall is full, and the various Conferences are aiming to build cottages on the ground for the accommodation of students. The contract for the North Texas cottage has already been let. The annex building is now about completed. Provision is thus made for the accommodation of the young ladies, whose interests will be carefully looked after. The members of the faculty are persons of learning and piety, and a good religious influence prevails among the students.

It appears that the attendance at Waco Female College exceeds the capacity to accommodate. A contract has recently been let for a new building. Central College, located at Sulphur Springs, is reported to be in a healthy and prosperous condition, having recently received liberal contributions for its support. The North Texas Female College, under the presidency of Mrs. L. A. Kidd, gains steadfast footing at every step.

The Granbury College building was burned a few years ago, but promptly rebuilt. This school has been in successful operation for fifteen years, with usually a good attendance. There is, however, a debt of $6,000 against it, secured by a mortgage, which will be closed in May if the money is not paid. Here is an opportunity for some of the rich men of our church to make a wise use of money in helping out an institution that has done much for the cause of Christian education in Northwest Texas. Who will respond to this Macedonian cry?

Our Cumberland Presbyterian brethren are also moving forward along the line of Christian culture and instruction. Hitherto they have had no female seminary in the State. Recently they have decided to establish a first-class female seminary in the city of Weatherford. This was secured in consequence of a proposition made by the Commercial Union Club, of that city, to donate eight acres of ground and the sum of $20,000 in money, to be expended in buildings and furniture. The enterprise will not only be a source of great gain to the Cumberland Presbyterian Church in Texas, but also highly advantageous to the city securing the location of the school.

From various pastoral charges we have encouraging reports of gospel successes. A revival at Cleburne some time ago resulted in 129 conversions, and 84 accessions to our church. The town was wonderfully revolutionized, and other churches received accessions also. A meeting at Waxahachie lasted three weeks, and resulted in great good. Over one hundred joined the Methodist Church. A recent revival at McKinney has stirred the town, aroused the church, and saved a large number of persons. Such are the consequences which follow the faithful preaching of the Word of God.

In view of the many gracious revivals that have resulted from the labors of pastors and evangelists, let us thank God and rejoice. When the Word of God is preached in its fullness and simplicity, and not weakened and diluted by loose theology and wrong methods, it does reach the hearts of the people. The gospel is still the power of God unto salvation to everyone that believeth. The preaching of to-day is not ineffectual, and the story of the cross has not ceased to exert its divine influence in renewing and transforming the moral character of individuals.

WEATHERFORD, Texas.

Dr. Foster's Idea of "Christian Womanhood."

BY REV. J. A. PARKER.

Of the many and strange opinions of men which I have heard or read, I have no hesitancy in saying that the sentiments expressed in the paper from the pen of our good Bro. Foster, and published in the NEW ORLEANS CHRISTIAN ADVOCATE, of February 21, are entitled to the premium. It seems that his object is to prove that woman is, by divine authority, both unfitted and unqualified to enter any business or profession which has heretofore been engaged in by the other sex. Instead of offering proof-texts from the Sacred Word, he theorizes at large, bringing in such sentences and parts of sentences as help him to express his views. The long quotation from Paul, about the behavior of the older women towards the younger women, can not even express an idea outside of the married circle. The whole thing applies to those who have husbands, and to none others. The idea of teaching widows and single women to "love *their* husbands!" Then when the Doctor comes to theorize about Adam! He places him in a "garden" full of "statuary of pure gold and precious stones," including, "perhaps, a beautiful model of the coming Eve—which so charmed Adam that even the Lord himself could not reconcile him, * * * *'till woman smiled!*'" Moreover, he supposes "the good Lord delayed a while the making of Eve, that Adam might experience what solitude was!"

This will be news to men who have studied this question from scientific points of view, for really we have believed, and do yet believe, that both Adam and Eve were the result of one day's work. Maybe the Doctor has found in some of his archæological investigations some proof of the fact that Eve was a sort of *layniappe*, and does not *primarily* belong to the *genus homo*. At any rate, he is certain that Adam was made "in the image and likeness of God;" but he does not say so much for woman. If the Doctor will read Genesis i, 26, 27, I think he will modify his opinion.

I hope the Doctor will tell us what *man was* made for, if the woman was made for the man; and also, what pre-eminence, if any, God gave the man over the woman.

Permit me to suggest this to the good Doctor:

1. The proper way to honor a person is to confer upon them as much privilege as possible, and, at the same time, the least possible responsibility.

2. In the history of civilization woman's sphere is enlarged in proportion to the grade of civilization. Among savages she is the slave, among Pagans she is the servant; but among Christians she is an equal. At least, this is Paul's idea of Christian civilization.

3. There can be but little honor in petting a woman, calling her sweet, beautiful, angelic, and the like, and, at the same time, refuse her the privilege of calling sinners to repentance.

4. There would not be much liberty for a woman carried to a palace, and told that she must stay at home, because she was too pure and sweet to go out to "heal the sick," or to "lend the blind."

BATON ROUGE, Louisiana.

Letter from South Carolina.

BY REV. H. BASCOM BROWNE.

South Carolina keenly feels the loss of our good and wise Bishop McTyeire. An eminent layman, who reads the family of *Advocates*, said to me the other day: "I had no idea that the Bishop had so impressed the church, far and wide, as he has." He loved his native State, and especially old Barnwell. He made occasional visits to the home of his early youth, and loved to linger amidst the scenes of his boyhood. Once, when nearing his old home, he had Uncle Si to stop the buggy, when he stepped aside in the wood and appeared to be searching for some peculiar spot, and finally said: "Yes; here is where the dog caught the rabbit." His memory of scenes and facts of the long ago, as well of yesterday, was remarkable. The last time he was in Charleston he preached the centennial sermon of Bethel Church, and reopened that edifice after the great earthquake disaster. I remember that, just before leaving us for Nashville, the conversation was in reference to a more thorough training for the pulpit, when he remarked in his own inimitable way: "If a man is going to chop wood for a day, he will do better to first spend a half-hour in grinding his axe."

The Rev. William Martin died recently. He was the oldest effective member of our Conference, having been admitted in 1828. He had rendered valuable service to the church, and his presence will be missed at our annual gatherings. These links that bind us to the pioneer days of Methodism are not like ropes of sand, but are the links of the great cable that shall carry the electric story of the toils and triumphs of the fathers down to the latest generation.

The South Carolina Conference Brotherhood is now a permanent institution with us, and has been the means of immediately relieving a number of saddened homes. The design is purely benevolent, the aged preachers being received on the same terms as the younger brethren are. The only qualification is membership in the Conference, and the payment of fifty cents entrance fee. When a member dies, the surviving clerical members pay three dollars to the family of the deceased, and the non-beneficiary (lay) members one dollar each. This has, so far, realized from $450 to $500. An earnest effort is now being made to increase the number of lay members, who, with only the pure desire to help the needful, contribute their part. Our average annual death-rate for the past two decades has been about 2½ to 3.

The assessment for superannuated preachers, widows and orphans in our Conference has been increased from $8,000 to $11,000, and still the allowance to these worthy servants is meagre. But there is no prospect of another increase in the near future, for the other collections, in the aggregate, now amount to about fifty per cent. of pastors' salaries, and at many points a reaction would not be surprising. It is worthy of remark that, excepting the Virginia Conference, and, perhaps, one other Conference, our preachers are paid the highest average salaries in the connection.

Our collections for the past year were in advance of all past history, and the hugle cry is to go unto perfection. The stations have always been in the front ranks in the matter of liberality, but now many of our well-developed circuits are coming to the front, and are doing nobly.

Revivals in town and country resulted in the ingathering of hundreds last year, and the blessed influence was far-reaching in every department. The camp-meetings in this low country reminded the old members of the olden days. Conversions clear and unquestionable were cause for shouting and triumph. In some sections the holiness movement, peculiarly so called (or second blessing theory), has given concern to the church. Some fear only ill will work to the church as a final result. Others are content if, by any means, the church is raised to a higher plane, it will be well. All are agreed that it is still the one business of Methodism to spread scriptural holiness over these lands; and I believe the old South Carolina Conference is as true to her work of preaching and practicing holy living as the fathers were.

Bishop Keener is to be with us at our District Conference in April, to be held in Beaufort. This old town is about the center of the Garden of Eden, which the Bishop locates between the Santee and Savannah rivers. His articles have attracted much attention. Our city press constantly refers to this section as, at least, the present Eden. The Bishop is always received with profound respect and love by South Carolinians. Many preachers went away from the last Annual Conference more surely trusting in that never-failing Providence about which the good Bishop preached on Thanksgiving Day.

In my way of thinking, a preacher never proves more emphatically his unfitness for any appointment than when he thinks himself too good for any save first-rate ones.

ADA, Louisiana.

Is There Not a Mistake?

BY REV. J. D. HOFFPAUIR.

I have long been noticing such remarks as the following in regard to the appointments of preachers: "That man deserves a *better appointment*;" "That man is *coming down*;" "That work (especially if it is a good one) should have a better preacher." And if I can read the signs of the times correctly, there is a prevalent practice of judging of the quality and merits of a preacher by the quality of the work he is sent to serve. If he serves a third-rate appointment, he is a third-rate preacher; and if he serves a first-rate appointment—well, the inference is plain.

I know nothing of the working of the Bishops and their Cabinet, but I am inclined to think there is a slight mistake in thus invariably estimating preachers and their work. If the Bishop and his Cabinet see a weak work struggling for life, and they have at their command a good preacher—a man that would rank well—and by sending this man to said weak work, it could be built up, would it be anything more than just to send him to it? Would it be a *discounting* of the preacher and his talent? Could it be considered a *waste* of talent? Would it justify the remark so often heard, "That preacher is *coming down?*" Coming down, indeed! Is there any coming down in going to save poor lost souls and build up our common cause? Yes: verily such a coming down as that exhibited by our blessed Savior, when he came to earth "and took upon himself the form of a servant," "to seek and to save that which was lost." Is not this idea of change of position, as well as place, included in our itinerant system? And, after all, the change of position in point of importance is more apparent than real. Any place where we can work for the Master is an exalted position. Was Paul *underrated* when commanded to turn from the Jews to the Gentiles? Was he *coming down* when called into Macedonia, and there had to suffer? Was he losing rank when sailing a prisoner to Rome?

There is evidently a mistake somewhere. If 'tis a fact, that *poor* preachers are always sent to *poor, puny* works, it is a mighty good way to keep them poor and puny. I am not ready to believe that our good Bishops and their Cabinet are guilty of this mistake. If not, then we, as a band of preachers, are mistaken in estimating our standing in the Conference by the grade of our appointment every time. Then we should throw all such thoughts and sayings, as I have reference to, to the wind, and if sent to a work not considered first class, go to work like honest men, in the strength of God, and make it better. If I had my choice, I would prefer being sent to a work considered inferior, and when I left it, leave it better than when I went to it, to being sent to a first-class work, and leave it something the worse. I am a young preacher, and write for the young preachers; the older ones need not read.

In my way of thinking, a preacher never proves more emphatically his unfitness for any appointment than when he thinks himself too good for any save first-rate ones.

ADA, Louisiana.

Missions.

BY REV. A. D. MILLER.

I am a strong believer in missions, both foreign and domestic, and am confident that we, as a church, are very far below our obligation with regard to missionary work, *for the reasons:*

(1) It may be, and doubtless is, a fact that we, as ministers, have not presented the matter as plainly and urgently to our people as we ought; and (2) our people have not sought and obtained the information they might have obtained by taking and reading our missionary literature. And the result is, that we are very far beneath our duty and privilege as missionary workers. But I do hope the time is not far in the future when we will awake from our sleep and arise from the dead lethargy into which we have fallen; that Christ may give us light, and that we may transmit the light to our heathen brethren, far and near.

And now, Mr. Editor, I know of nothing more likely to awaken thought and stimulate our people to action than a sermon by our own Rev. T. L. Mellen (of the Mississippi Conference), and published in pamphlet form by our Publishing House. (Title, "Obligations and Objections.") And I would here and now commend it to our people as one of the ablest productions it has been my privilege to read on the subject of missions; and I verily believe if our people would get and read and ponder said sermon, that we would have very little trouble in getting our missionary money. *Let everybody get and read said sermon from our Publishing House.*

But, Mr. Editor, I set out to write about the Indians in our State (Mississippi), and I know we have greatly neglected our duty with regard to this race of people in our midst. We (our Conference) have been talking for several years of getting a missionary to preach to them; but, up to the present, talk is about all we have done, and I, for one, am afraid to meet them at the judgment bar without making some effort for their salvation. *And what we do we ought to do quickly.*

So I now make this proposition: that I will be one out of one hundred that will obligate myself, by the help of Almighty God, to pay five dollars annually (extra of regular missionary collections), for the next five years, to support a missionary to preach to the Indians in Mississippi; the first five to be paid over to Bishop Galloway as soon as the one hundred names can be obtained, with notes for the other four annual installments, to be used according to Bishop Galloway's godly judgment in inaugurating and carrying on the work. And, furthermore, I will be one of one hundred that will pay five dollars for the purpose of erecting a parsonage for said missionary to live in, said parsonage to be located and built by a committee appointed by Bishop Galloway, and amounts to be paid to Bishop Galloway as soon as the one hundred names can be obtained.

Now, brethren, who will be one of the ninety and nine? I will not confine these propositions to the Methodists of Mississippi, but liberal-hearted men with liberal amounts may help us from anywhere; but let us have the one hundred names under each proposition at once.

CARO, Mississippi.

That Pounding.

Having read much in your valuable paper of preachers being pounded and parsonages stormed, I thought nothing in that line would be at all surprising. Behold here comes a grave (?) presiding elder, with much suavity, yet with the dignity of a chief justice; tells us, in "mourning numbers," that *he* has been *pounded* all along the line from Dan to Beersheba.

And oh! those terrible *strokes!* Mr. Editor, you certainly can not realize the effect of those strokes on the mental man, or you would not wish to exchange your *tripod*, to say nothing of those before-mentioned adjuncts of editorial dignity for a "presiding elder's saddle."

As for the *saddle*, it would be as comfortable as that *easy chair* in your *sanctum*, and you would not have to climb as high to get to it; but the *horse*—"that's the rub." Sometimes the horse is too fast, then too slow, and when you are in the biggest hurry, he don't go at all. Then, alas! for the saddle! "Distance lends no enchantment to the view." A new pair of boots and a heavy grip-sack neither lend enchantment nor give comfort. From the $250 circuit in Dan that wants "a stronger man," you cast a longing look to the hills of Beersheba, where wife and *bairns* lend all the enchantment there is in the view; and, with a sigh, you think of the stuffed pigeon-holes, the piles of letters, the pencil-written MS., the scissors, the beaver—the silk—and you exclaim: "O, Bro. Stirling, thou hast conquered! Take your *saddle* and your poundings; give me back my *tripod*." TEROL.

Read the Bible when you are fresh and wide awake; when the brain is clear and you are not pressed for time. Read it as the only book on earth that has dropped down from heaven, as your directory for life and your guide to immortality, and it will become a new book to you altogether.—*Rev. J. Thain Davidson.*

Christian Advocate.

THURSDAY, MARCH 7, 1889.

WANTED

Wanted—in places of folly and sin,
Courage, those wayward souls to win,
Voices, to tell the meed of Jesus' love,
Faith, that points to the rest above.

Wanted—we cry the homes of the poor,
Christian love to open the door;
Gentle hearts, to soothe the pain
That to the world comes of mind and brain.

Wanted—in the business hours of man,
The golden rule in each trade to plan,
Deal out we say, whatever we do,
That the love of God may shine all through.

Wanted—grace in heart's deepest loss,
Trials, to burn the gold from the dross;
Will, to bow in obedience mild
To the rule of Christ, as a little child.

Wanted—wisdom, power's true love,
To show Christ's all deep sin and cure;
Perfect trust in a living God,
Walking the path our Savior trod

Wanted—to be kept from evil here,
To live in life love without a tear—
Nothing to know but his will divine,
And that I am his, and he is mine.

Mississippi Methodist College.

AN APPEAL TO METHODISTS.

The committee of the Mississippi and the North Mississippi Conferences, at their session in Jackson, February 14, appointed the undersigned to prepare for publication an address to the Methodists of the State in advocacy of a Mississippi Methodist college for boys and young men.

The necessity for such an institution is manifest in such facts as these: There is no Methodist college in the State—not even a high school or classical academy under the control of our church. We are practically doing nothing for the Christian education of our boys, and have done very little for many years; and that, too, in the presence of the fact that there are, in round numbers, *seventy-five thousand* white members of the Methodist Church in Mississippi, and many thousands more who look to us for religious teaching and Christian education. The Presbyterians, so small in number compared to our church, have a well-endowed, prosperous collegiate institute at Port Gibson, and one of much influence and growing power at French Camps. Their institutions afford preparation for advanced classes in the university at Clarksville, or give a solid education in the classics and mathematics for professional or business life. The Baptists, with about our membership in addition to several high schools, have their splendid Mississippi College, at Clinton, with an attendance this session of two hundred and fifty pupils; and the average patronage for years has been over two hundred. The Baptists, though they have colleges in Louisiana, in Alabama, in Tennessee and Arkansas, have felt the imperative necessity of a home college for their people; and the great work done in the way of educated laymen and well-equipped preachers has vindicated their policy. A multitude of young men—well trained in science, literature and the classics—go forth, year by year, into all the professions and callings of life, dyed-in-the-wool Baptists. Full of zeal and enthusiasm, and with an intelligent comprehension of the wants and duties of the church, they are making their church a great, aggressive and progressive power in the field of Christian work.

It may be that there are Methodists in Mississippi who think that because the Mississippi Conference is joint proprietor of Centenary College, and the North Mississippi Conference in Vanderbilt, and the Southern University at Greensboro, Ala., is more accessible to many of our people than either of the other two, that there is no necessity for a Methodist college in Mississippi. Let such consider this: that, according to the latest information accessible in regard to these institutions, there are not exceeding *ten* boys each in their collegiate department; making, in a liberal estimation, a total of (say) *thirty* boys from Mississippi in Methodist colleges in other States.

The Master commended the children of this world, in that they were wiser in their generation than the children of light. Does not the educational policy of Mississippi Methodism illustrate the truth of this maxim? In all lines of secular business men abandon a policy that has proved a failure; yet we, the Methodists of Mississippi, are pertaciously adhering to a policy upon whose forefront "failure" was written in indelible characters years ago. For many years the most persistent efforts have been made to turn our Mississippi Methodist boys to colleges beyond our limits. That we have made a signal failure, who can deny? No discount is made upon the institutions named. Vanderbilt is the pride and glory of Southern Methodism, and deserves the widest sympathy and largest support. Greensboro has come to the very front rank, noble and strong, and intent upon still greater things than already achieved; while Centenary deserves to be what we hope she will ere long become—a commanding power in Christian education in all the fertile region tributary to her, a region destined at no distant day to be filled with an intelligent population, who will look to her for religious culture. But the fact remains that our boys do not attend these institutions, and have not done so in the past quarter of a century; and any hope that they will do so in the future seems utterly delusive. Now, since there are only about *thirty* boys in all the Methodist colleges, where are the remainder of our youth? According to the statement of a member of the faculty of that institution, *twenty-five* Methodist boys are in the Baptist college at Clinton—nearly as many as are found from the whole State of Mississippi in all our Methodist colleges. Let us ponder over this fact. It means Methodist boys away from home—from their pastors, churches, Sunday-schools, and all the tender ties and sweet associations of their own home and church-life in the most formative and impressible period of life—under Baptist influence utterly—Baptist preaching, Baptist teaching, with all the deference and docility that accomplished teachers inspire; Baptist worship, Baptist companionship in the social circle, in the class-room, in the literary societies—everywhere and in everything there is a silent, unconscious, well nigh resistless power modifying the religious beliefs and shaping the church-life; and this, too, it may be, without an open, direct effort at proselyting.

There are in the State University, at Oxford, *fifty* Methodist boys, and in the Agricultural and Mechanical College (say) *eighty*—one hundred and thirty in all. It has always been held by all denominations of Christians, and in all ages, that the collegiate and university training of their youth could not, without peril, be relegated to State institutions. Soon after the planting of the Christian Church among the nations, there were established seats of learning for the education of her future clergy, and of the sons of the nobility, gentry and common people. Out of these have grown the famous universities of Great Britain and the Continent. But when the Church and the State were united, and these schools became State schools, it came to pass that many of them lost their Christian character; and the mortifying spectacle has been witnessed for centuries of men, occupying professorships in institutions endowed by Christian men and women, openly attacking Christianity and seeking its overthrow. Many of the stale stock arguments against religion one meets with are but the echoes of men filling chairs of instruction in institutions once Christian, but now fallen under the power of a Christless court and State. The evangelical churches—Baptist, Methodist, Presbyterian, and all—have been forced to establish their own denominational colleges, in order to secure for their sons the religious culture which the great State universities did not afford. When the colonists came over to this country, it was but a short time before they began to found colleges for the Christian education of their boys. Thus arose Harvard and Yale, Brown and Amherst, Princeton and Dartmouth; and as the tides of population swept on westward and southward, denominational colleges sprang up everywhere.

The wisdom of this policy is manifest to every true Christian who will reflect seriously upon the matter. The Christian education of her sons is a work which the Church can not relegate to the State without proving recreant to the trust reposed in her by her divine Founder. Methodism surely, of all denominations, can least afford to take this backward step.

It is a lamentable fact that far too many of our boys are growing up without the benefits of a collegiate education. We have no college in our State to compel attention by its very presence to college life, and by its cheapness and excellency of work to stimulate attendance; hence our people here become apathetic to the claims of Christian education. Our preachers, too, being divided in opinion as to which college in other States ought to receive our scant patronage, take but little interest in the matter, and, in marked contrast with the ministers of other denominations, especially our Baptist brethren, are doing almost nothing to help needy young men of promise in their preparation for the pastorate and other high callings in life. The Baptists, it is believed, have as many boys in Oxford and Starkville as the Methodists have; and even if they have none in other States (and they have several), there would be *more than two hundred Baptist boys in excess of Methodist boys in colleges*; and this is, doubtless, due to the fact that they have a college *in the State*, while we have none. This also explains why fewer college graduates are entering our ministry than years ago, while there is a steady increase among the Baptists and Presbyterians. The statistics are not at hand to enable us to make a positive statement as to the exact number, but it is believed that in the last decade not more than half as many college graduates have joined our two Conferences as have gone into the ministry of these sister churches. This is not at all surprising when we reflect that we are doing practically nothing in the education of our boys. The great law of supply and demand obtains in the realm of education and religion no less than in the economies of production and exchange. A railroad built through a country creates values and develops resources. Even a canning factory located in a town will modify its industries, and change, in a large measure, the habits of its people. In like manner, a college located in our midst will create among our young men a desire for learning and a realization of the possibility of its attainment. Our preachers would be enthusiastic in the support of an institution to which they could repair with pride to hear, from pulpit and rostrum, the magnates of our Israel; to look upon the inspiring spectacle of halls crowded with students, and to reflect upon the possibilities that lie within reach of their own offspring—possibilities which fortune never placed within their grasp. Such an institution would be a constant and powerful stimulus to the liberality of our people. And who will deny that Methodism needs to cultivate "grace of liberality," especially as regards the cause of education? Seventy-five thousand Methodists in one State, and having such immense resources as we possess, doing practically nothing for the cause of Christian education, is a spectacle which is out of harmony with the spirit of the age in which we live. This muscle of our body has become shrunken and dwarfed from want of exercise. A first-class Methodist college in our midst will enable our people to realize, as they have never done before, the blessedness of giving. Such a college would be visited from year to year by sweeping revivals of religion that would bring into the church multitudes of college boys, many of whom would enter the ministry. These revivals in colleges are a part of the very life of evangelical Christianity. No attentive observer of current events needs to be told that these great outpourings of the Spirit scarcely ever occur in State schools. If we want our children to become Methodists of the true pattern—*i. e.*, Christians who have the power as well as the form of godliness—we must educate them at our own schools. But in no respect is the need for a Methodist college in Mississippi more apparent than in regard to ministerial education.

One Presbytery in Mississippi has *twelve* young men in school studying for the ministry. The Baptists have *forty-six* at Clinton alone, some supported in part by the church, and others to the full extent of their expenses. Have the two Mississippi Conferences as many as *ten* preparing for the ministry? And why is it that the few we do have take only a partial course, so that nowadays we hardly ever get a graduate? It is acknowledged, with gratitude that the general level of ministerial culture is higher among us than ever before; yet the deplorable fact remains that college-bred men, thoroughly educated men, are coming to us, as stated above, less frequently than years ago. But education among the people generally is receiving more attention than ever before, is held in higher esteem, means more, and is worth more, and the want of it draws a heavier discount than in former times. The State institutions, the colleges and high schools around us, are pouring into all lines of business and professional life every year thoroughly equipped, well-educated young men, refined and elegant in manners, and cultured in mind. There are probably *six hundred* Mississippi Methodist girls now in college. Girl graduates, by the wholesale, have their names in our cities, villages and country places. They are cultured and polished, elegant and fastidious, and experts by years of careful training in all that is beautiful and graceful in art, literature and life. Where are these girls to find congenial husbands? In another church, and be lost to ours, as many are every year? How are we to hold these great numbers of educated men and women? Who but an educated, loyal, consecrated laity and clergy can read the signs of the times, and educate our people into that abundance of life and largeness of liberality that God demands of us?

Look on this picture: A young man, yet in his teens, leaves his shop, or his plough in the furrow, and rides off to the "big meeting." He is powerfully converted to God; he is called of God to preach; the call comes as clear and distinct as if it fell upon him in an audible voice from heaven; and, with a soul of great possibilities, and all aflame with the love of God and of lost souls, he goes for advice to his pastor, singing as he goes, "The half hath never been told of love so full and free." He learns that to join Conference he must pass an examination, and so, between manual labor and attendance on meetings, and the heaven of love into which he has entered, he *crams* up on the most elementary branches of education; the committee squeezes him through; the Conference admits him, and the Bishop sends him to the swamp, or a backwoods mission. He has no books, and, if he had, he does not know how to use them (it takes years in school to learn that), and, if he knew how, he has no time, for he is kept moving by the demands of his work and his "quarterage." Round and round he goes, from year to year, with his sweet wife and promising children, perplexed and worried, and wrestling with the question as to how all these are to live on two or three hundred dollars a year; does the best he can, and the wonder is how well he does on such slender means. After awhile he is put on a circuit that has a railroad town on it, and the good man is glad that his family will be near the church and the school-house, and he hopes that there will be now an increase in his salary. He rides into town to preach his first sermon and find a house to move into. It is a beautiful Sabbath morning. Lawyers, doctors, teachers, merchants and sweet girl graduates are all out in full force, and the old brethren and sisters are in the "amen" corners, dubious and timid, for they have heard about the new preacher. He goes through with the services, prays and preaches, but the congregation was snowing on him. He was not at himself, for he felt what an ordeal of cruel criticism and harsh judgment he was enduring. No wonder he failed and the people were disappointed! Poor fellow!—if he were only in the pulpit of the country church, away back in the hills, such as that where mercy found him, he would thunder and roar, and happy faces and streaming eyes and Christian sympathy and prayer and hearty responses would make him a giant in the work of the Lord. But in this new field many of the educated young people, and some of the church officials, soon leave their own church to hear the nice young Baptist or Presbyterian minister across the street; and the old brethren and sisters, with some irritation, wonder why the Bishop sent that man here. Had they taken the money out of their pockets and put it in the brains of that preacher, he would have taken that town by storm, and the old brethren and sisters would have made the "amen" corners ring with hallelujahs. That preacher was a diamond in the rough, and only needed the lapidary of a college training to cut, polish and set it, and make it a gem of the first water, of priceless value in the church, and a real Kohinoor, to shine a sparkling brilliant in the Savior's crown. The petulance with which congregations ask "why this man was sent here," reminds one of an incident in the closing hour of terrible Waterloo. Blucher had come up with heavy reinforcements for the allies, and Wellington was driving the British battalions like wedges of iron into the melting ranks of the French. A field marshal most sorely pressed, sent to Napoleon an urgent request for more men. "More men!" said Napoleon, petulantly; "can I make men?" Can the Bishops make preachers to order as a shoemaker does shoes? Shame on us, as a church, that we sit still in our lazhess and stinginess and complain of the want of culture in our preachers, when we have hardly given a dollar to help educate one of them, hardly a dollar to equip a college where they might be trained!

But a great day is about to break on Mississippi Methodism. Our people are thinking, conferring, praying, and moving up. At the meeting of the joint committee in Jackson, a layman, who was educated in a Methodist college, and who knows, by a happy experience, the benefits of such an education, made a telling speech in favor of the college, and tendered to the church a donation of fifty thousand dollars, on condition that the church shall raise an equal sum. It is understood that several places in the State are preparing to offer all the grounds needed, and a considerable sum of money ($50,000 in some instances) to secure the location of the college. Whatever amount may be raised in this way will be used in erecting suitable buildings. The church must raise $50,000, to be used with the $50,000 already donated as an endowment fund. Only after this endowment fund of $100,000 is raised will we consider the question of location. Here, then, is the work to which Mississippi Methodism must address itself—the raising of $50,000 to be used as an endowment fund. Does this seem a large sum? We think not, under the circumstances. If one Mississippi Methodist is willing to give $50,000, ought not seventy-five thousand others to do as much? We have many laymen who can give us a handsome sum—one thousand, or, perhaps, five or ten thousand dollars. Then we have a very much larger number who can give us sums ranging from one hundred to five hundred dollars. And almost everyone can do something. Let no one excuse himself on the ground that he can give but little. The widow's mite, small, though it may be in the estimation of the money changer, because of the self-sacrifice it represents is of priceless value in the sight of Him who sits over against the treasury and takes note of its contents.

When Lord Nelson was about to engage in battle against the allied fleets, and when the fate of England and, as Lord Macaulay says, the fate of Protestant Christianity hung in suspense, he passed through his ships the thrilling watchword, "England expects every man to do his duty." A crisis equally great is now upon us. Failure now means a golden opportunity gone forever; means irreparable loss to our church for years to come. We must raise the $50,000. We ought to raise three times that sum. Let the cry ring along all the lines of Mississippi Methodism: "The great Head of the church expects every man to do his duty."

J. J. WHEAT,
W. C. BLACK.

Three Reasons Why.

When the fact is made known that some of our church papers have such a small circulation, many persons spread their eyes, and, in great surprise, exclaim: Why is it? 'Tis strange! 'Tis mysteriously strange! But this mystery is in one respect like all others. When the *whys* are known, the mysteriousness vanishes.

I do not claim that the appended reasons are the *only* whys; but I do claim that they are the *principal* whys that some of our papers have such limited circulation.

1. A great many of our people are afraid to take and read them, lest they should condemn them for their illiberality and sloth in religious matters generally, and they would be led to higher planes of Christian living and to pay the Lord his dues. They are afraid of the light.

2. The pastors, or many of them, who are the agents for these papers, present the paper in a careless, uninterested and uninteresting way, and quickly drop the matter lest they should offend or disgust. The fact that they seem indifferent begets the same in the people. They merely say: "Do you take our church paper? Well, you ought to." And there the matter ends. They never argue and demonstrate, clearly and convincingly, the duty and profit, personal and general, of subscription, but simply, incidentally broach the subject, and then let it rest. Pastors, it is an established fact that, when you help your paper you help your people and also help yourself.

3. The last, but by no means the least, is, some editors prefer using the scissors to the pen. I admit that using the pen is labor; thinking is labor, and so also is arguing; but, then, there can be probability, no hope of success in anything without labor. Then let us labor, for we must succeed.

To read some of our church papers makes one think of a backwoods' preacher who for years has been preaching the same sermon to the same people. He again and again asks the people to give him their attention while he recites the same old threadbare anecdotes.

Now, dearly beloved editors, lay down your scissors, take up your pen, and give us something *new* as well as old, and we will prepare us a *big* paper speech and press the dear *Advocates* so tight to the lean hearts of our people that they will take the paper to stop the cannon's mouth, if for nothing else.

J. G. SIBLEY.

TRYUS, Mississippi.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON XI.—March 17.

CHRIST'S LOVE TO THE YOUNG.

Mark x, 13-22.

GOLDEN TEXT.—*Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.*—Mark x, 14.

TIME.—A. D. 29. Shortly before the crucifixion.

PLACE.—Perea, on the east side of the river Jordan.

PARALLEL PASSAGES.—Matt. xix, 13-22; Luke xviii, 15-17.

13. They brought young children to him—St. Luke (xviii, 15) uses a word which implies infancy. The fact that they were brought indicates that there was something in our Lord's look and manner that attracted children, and impressed their parents with the feeling that he loved them. *Touch them*—Hebrew mothers were accustomed in this manner to seek a blessing for their children from the presidents of the synagogues, who were wont to lay their hands upon them. *His disciples rebuked those that brought them*—That is, *reproved* them, or told them it was improper. This they did, probably, either, first, because they thought they were too young; or, second, because they thought they would be troublesome to their Master.

14. He was much displeased—The language of the original is much stronger; so it is expressed in the Revised Version. *Moved with indignation*—The disciples had already been cautioned about their treatment of children. (Matt. xviii, 10-14.) *Suffer the little children to come unto me*—It was a thing highly gratifying to him, and which he earnestly sought, that children should be brought to him; and a case where it was very improper that they should interfere. *Of such is the kingdom of God*—Of children and of child-like souls. For the adult man must become child-like to be fit for the kingdom of Heaven.

15. Receive ... as a little child—In that spiritual condition which the child in conscious symbolism represents by its disposition.

16. Took them up in his arms ... blessed them—It teaches, first, his sympathy for and with children; second, our right to bring children to him for blessing, and this before they can understand anything concerning him or his truth; third, that they are members of Christ's kingdom, are so regarded by him, and are to be so regarded by us, and this *irrespective of any parental faith*, for there is no declaration here of parental faith, nor is it even stated that these children were brought by their parents, much less that they were received for their parents' sake; fourth, that such as die before they have wandered out of God's kingdom into the kingdom of Satan are certainly saved, since they are "of the kingdom of Heaven;" fifth, it condemns all conduct on the part of the church, the teacher or the parent which tends to repress, chill or check the enthusiasm of childhood for Christ, and darken its simple faith in him.

17. Gone forth into the way—From some house where he had been stopping. *Then came one running and kneeled*—His rapid movement indicated his earnest feeling; his kneeling indicated his reverence. *Good master*—This was a new and a very studied title by which to address our Lord. Others had called him *Lord* and *Son of David*; but he is a noble Jew, who must give a polite address without quite admitting that he is addressing the Messiah. *What shall I do that I may inherit eternal life*—The question exhibits the highest and noblest phase of Pharisaicism. The seeker has a firm belief in something that he knows as "eternal life." He thirsts for it eagerly. He believes that it is to be won as a perpetual inheritance by some one good deed of exceptional and heroic goodness. He feels that he has as yet done no deed that can claim that character. The Teacher has left on him the impression of a goodness such as he had seldom, if ever, seen before, and as being, therefore, able to guide him to the supreme good.

18. Why callest thou me good—If we may combine what seems to be the true reading of St. Matthew with the answer recorded in the other evangelists, our Lord seems to have said to him, "Why askest thou me about the good? and why callest thou me good? One is the good, even God." He would as little accept the title "Good" as he would accept the title "Messiah," when given in a false sense. He would not be regarded as that mere "good Rabbi" to which, in these days more than ever, men would reduce him. So far, Jesus would show the youth that when he came to him as to one who was more than man, his entire address, as well as his entire question, was a mistake. The sole reason, then, for his appearing to disclaim the application of the title to himself was an unwillingness to accept it when erroneously applied. *None good but one, that is, God*—"Why do you ask me what is right to do?" answered Jesus. "Your question is superfluous, for it answers itself. There is only one Absolute Good—that is, God. The good act respecting which you inquire can be nothing else than perfect obedience to his holy will. If you really would enter into life eternal, you must keep the commandments given thee by him."

19. Thou knowest the commandments—Jesus, as the youth wanted to *do* something, tells him merely of those of the Second Table, for, as has been well remarked, "Christ sends the proud to the *Law*, and invites the *humble* to the *Gospel*." *Defraud not*—Mark has the addition of "*Defraud not*;" representing probably the tenth commandment.

20. All these have I observed—He has kept them, as he imagines, until they have grown commonplace. At the same time a sense of the insufficiency of his own righteousness does not allow him ease. He has no full sense of peace with God. He wishes some new prescription, by which he may feel that he is a sure heir of eternal life.

21. Jesus beholding him loved him—Jesus read his heart in a moment, and was won by the guilelessness of his answer and question, and by the evident worth of his character. As he looked at him, so earnest, so humble, so admirable in his life and spirit, he loved him. A peculiarly interesting fact as indicating divine insight blended with natural human feeling. That love explains the following command, which might otherwise have an aspect of sternness. *One thing thou lackest*—Literally, *one thing is behindhand* (wanting or deficient) *to thee*. And Jesus, seeing his sincerity, looking on him loved him, and gave him one short crucial test of his real condition. He was not content with the commonplace; he aspired after the heroical, or, rather, thought that he did; therefore, Jesus gave him an heroic act to do. *Sell whatsoever thou hast, and give to the poor*—The man had grown prosperous, with all his commandment-keeping, and now he required to be sharply pulled upon the side of his wealth to see whether the commandments or the money had the greater hold upon him. There was no other method of meeting the case. The fortress of self must be stormed. Every prop must be struck down, every link broken, or he must remain outside the strait gate. The gospel does not, indeed, require of owners of property a general registration, so as to unsettle the foundations of the social system, but it does require such a consecration of all to God that when the duty is made known to give some, or much, or all, to God, the offering can be made. *Treasure in heaven*—The "treasure" is the "eternal life" which the young ruler is seeking, the memory of good deeds, the character formed and perfected, the vision of the presence of God. *Take up the cross, and follow me*—To follow Jesus then meant to be a personal attendant on his ministry; to go about with him from place to place, as well as to imitate and obey him. *Now* it means, 1. To obey his commandments. 2. To imitate his example, and live like him.

22. He was sad—"*Sorrowful*," says St. Matthew (xix, 22); "*very sorrowful*," says St. Luke, (xviii, 23); "*Sad*," says St. Mark, or rather *lowering*, with a cloud upon his brow. The original word occurs in one other place, Matthew xvi, 3, "for the sky is red and *lowering*." Mark expresses very graphically in the original the change in his countenance: "*But he, saddened at the saying, went away grieved.*" It was too much. The young ruler went away very sorrowful, grief in his heart and a cloud upon his brow, for he had great possessions. He preferred the comforts of earth to the treasures of heaven; he would not purchase the things of eternity by abandoning those of time; he made, as Dante calls it, "the great refusal." And so he vanishes from the gospel history; nor do the evangelists know anything of him further.

Another Missionary from Mississippi.

MR. EDITOR: You, and many of the readers of the ADVOCATE, have read the late appeals for help from our women in China, Brazil, and Mexican Border Missions: I write to tell you the help has come. One of our own members, an officer of our Conference society, has answered: "Here am I; send me." A more gifted young woman, one better qualified in every respect for the work required, could not be found than Miss Clara Chrisman, of Beauregard. She is a granddaughter of that whole-souled Methodist, Bro. Harvey Thompson, of Beauregard, Miss.

Miss Clara went to Nashville on February 15, to be examined with three others by the committee; her papers having preceded her. The following is the official record:

The corresponding secretary presented the papers of Miss Annie Clare Chrisman, Beauregard and Wesson circuit, Mississippi Conference. These testimonials were highly satisfactory. Help being greatly needed in Brazil, she was recommended to assist Miss Watts in the college at Piricicaba. She will be expected to sail June 5 to her field of labor.

Mr. Cunningham adds:

We were delighted with Miss Chrisman. Would that we had a dozen more such young ladies! Hope you will send somebody for China.

Do you think we can appreciate this gift from the Lord too highly? Ought we not to feel grateful to our God that he has so repeatedly honored our dear old Mississippi Conference Society? It looks as though the Lord were trying us, to see if we are as much in earnest about this work as we profess to be. We surely are very quiet about it. Instead of letting the work creep on as best it can, we ought to be *full* of enthusiasm; so charged that the whole community would feel it. Oh, that all of our auxiliaries would feel this enthusiasm, that they would *appreciate* this great work as they ought!

We have enough to encourage us. I have recently had letters from both of our representatives—Misses Hughes and McClellan. They are now together in Clopton School. Miss Hughes has charge now. They are "well and happy, hard at work." Miss Mary sent me a group-picture of all our fellow missionaries in China. Bishop Wilson and wife and Dr. Y. J. Allen are among them—eighteen in all. The card is 8x10, the faces large enough to be perfectly distinct. I wish you could see it: they all look natural and happy. This picture I have had copied, and can sell them for one dollar each. The profits will go to the society. There are so many who would like to have it, it may not be out of place to mention it here.

The time for the annual meeting of the Board has been fixed for May 9, at Little Rock, Ark. You know the annual meeting of our Conference society is to be held in Natchez: time not fixed yet. We would be very glad to have your presence at our meeting.

Very respectfully,

ANNIE LINFIELD.

CRYSTAL SPRINGS, MISS., Feb. 23, 1889.

Times and Seasons.

MR. EDITOR: How brave in you to urge the preachers to write! What liabilities you and Bro. Gant have incurred! When all the preachers write to you and the *ten thousand* and *more* subscribers are attained, how both of you will be involved in debt and labors and responsibilities! Let all hail the blessed time when, subjectively and objectively, the measure of possibilities of our great paper shall be filled. Fate has inscribed *Excelsior* upon your list of subscribers, and Fact reads it as the inspiration of every issue of the ADVOCATE.

When the pulpit preaches and the pews pray as you direct, there shall be many great things written and read. But at present of what shall we write? Against times and seasons as a subject Paul advised once. Yet these are always with us, upon tongue and pen. Shall we say that winter, who embraced us so warmly a few days ago, tosses in his icy fingers this morning many a frozen flower, victim of misplaced confidence in this cold traitor? That temerity has once more met its fate? That the blue-birds twittering and tapping at the window-pane, eliciting the genuine and beautiful sympathy of the children, echo the same truth! Let the moral be, "Soon, but not too soon." But nature teaches by utility. These birds and flowers are upon the shrine of earth's beauty and bliss.

Or shall we write of gifts of the people consequent upon kind receptions of the pastor, brightening these after-Conference days, and evoking mutual confidence as the blessedness of giving and receiving is enjoyed? Of such, pleasant experiences might be given. We will only inquire how many other pastors, among kindnesses and introductions, enjoyed receptions graced by the presence of a *presiding elder's* wife, and blessed with the ministry of her hands? But in these localities preachers are not strangers. Near us is Cane Ridge Church, in front of which is the grave of Dr. W. H. Watkins. To our parents belonged the benediction of his friendship and ministry; to us in infancy that of his hands in holy baptism. Near is the home of his boyhood. Near also is the home whence Rev. B. F. Jones went out to fulfill his calling. These places now serve as occasional and second homes, where holidays, made more pleasant by hallowed associations, are enjoyed by relatives, some of them members of our Conference.

While we remember the gifts of these places to the Conference and these men as gifts of God to the church, to-day recalls as anniversary his wonderful gift of a chieftain to our race and nation. Seven years and a century and a half ago to-day the God of truth gave us a leader of the people to the enjoyment of liberty and power that could have no other source and foundation than the principles of truth. One of earth's greatest to-day—Gladstone—declares that for sixty years he has considered Washington the greatest of all men.

Other things are also in season now. The ADVOCATE comes to us in mourning. The "Giver of every good and perfect gift" has "taken away"—are we not ready, as a church, to say?—our greatest. Deprive us of what we owe to the life and labors of our lamented Bishop McTyeire, and sad would be our loss. But God does not "take away" in the sense of such a deprivation. He gave a faithful, efficient laborer who has gone before to his reward, whose works do follow him. The God of all grace will still give, give to his church. His greatest gift, Emmanuel—"God with us," and that forever—shall never be taken away. Of him may we be able to preach and write, and of his wonderful works in the churches may many records be made in our beloved ADVOCATE this year!

J. WILSON BROWN.

A Location for the New College.

In order to locate a college wisely four things are requisite: money, health, accessibility, and insulation as respects other colleges. But since no location can be found, especially in Mississippi, to furnish all these requisites, it might be thought that wisdom suggests the one that can and would furnish the majority of these. If health is specially understood as one of the majority, we heartily concur to the conclusion, for all the rest would be wholly useless without health. In our humble judgment, therefore, Brandon is the place for our male college.

No one, perhaps, would venture to question its healthfulness, for it is conceded by all persons with whom we have been associated, who know anything about Brandon, that it is one of the healthiest towns anywhere. It is one mile from the railroad—which is a suitable distance for a college—and besides it is connected with the railroad by two stage lines. It is one of the most insulated towns, as respects male colleges, to be found anywhere. In the eastern part of the State is the A. & M. College; in the northern, the State University; in the western, the Baptist College, and at or near Kosciusko, the Presbyterian. So, you see, Brandon is the most central, healthy, accessible and insulated place, as respects male colleges; to be found anywhere in the State. Therefore, let us locate our Mississippi male college at Brandon.

ISAAC L. PEEBLES.

From the Work.

NATCHITOCHES, LA.

MR. EDITOR: Possibly a few words from this antique and dissimilar town will be of interest to some. Never have I found much trouble in dissenting to the truthfulness of that old aphorism—"There is nothing new beneath the skies;" but when the universality of the above phrase is destroyed by giving to it a local appellation, I acknowledge at once the genuineness of the maxim. This much to answer the numerous questions, naturally propounding themselves, to the mind of an ex-inhabitant. In many instances the same houses that covered the heads of our great-*great*-grandfathers as they reveled in the luxuries of primitive slavery, *now* are homes for their *still* extant progeny, continuing in their same beliefs, steering clear of all forms of proselytism.

The prison-like walls, the dungeon-like structures, standing firm upon their adamant foundations, almost defying "the wrecks of matter and the crash of worlds," compel us to notice the faultless strides of our pristine architects. Could the spirit of the founders of our town be heard to give, in their verdict upon the social, political and religious status, they would, with one record, exclaim, "There is nothing new in Natchitoches."

Having been in my new home for nearly two months, I find that my labors during this year will be among noble, hospitable, kind, big-hearted, people. Though we could not well call this a Christian town, yet for benevolence, charity, etc., the majority of this populace are strikingly characteristic. Though our church is not what it ought to be here, we hope, with the blessings of Almighty God upon our persistent efforts, and continuous labors, to move out of the pool of a sin-cursed stagnation into the swiftly flowing waters of a Savior's love. Our spiritual and financial strength has been gradually decreased during the last three or four years by death and removal. Our Sabbath-school, successfully carried on under the efficient management of Miss Alice Shields, is increasing in members and growing in interest. Our prayer meetings have just been organized, and have already proven as a great means of grace; singing, praying, and talking together in Christian love. Our Ladies' Aid Society has been resurrected, and has determined, at no distant day, to put some needed repairs on our church building. These noble, God-fearing ladies have taken hold of all church interests with such enthusiasm and zeal, that we hope to see them even eclipse the creditable works done by them here in the primitive days of Methodism.

So you see, our outlook is by no means discouraging. Remembering the truthfulness of that old Lutheran utterance, "The just shall live by faith," we shall pray, work and hope on, until the wilderness of sin will resound with the hallelujahs of the redeemed; and the desert places of iniquity blossom with the flowers of Christian love and friendship.

A. D. M'VOY, JR.

NORTH MISSISSIPPI CONFERENCE—WATER VALLEY.

MR. EDITOR: The Minutes of our North Mississippi Conference to hand. They are a little late. I think the arrangement of them will generally please. The secretary, Bro. Barerolt, has done his work well. They contain, in the main, statistics very gratifying. It is rather surprising that the salaries paid presiding elders and preachers in charge are below last year. Further, that the church building did not add quite two houses. A careful perusal of these minute facts will bestir us in trying to save more souls, more successfully edify believers make better collections on *every* opportunity, erect and repair *many* more church edifices and parsonages.

Wood St. Church, Water Valley, is a delightful charge. Plenty of work to do among nearly three hundred members, and in the midst of four or five thousand people. Have received four members; one on profession of faith, two from the Cumberland Presbyterian Church, one by an old certificate. Expended thirty-two dollars on parsonage; ordered pulpit and chairs at a cost of one hundred dollars.

J. M. WYATT.

ADA, LA.

MR. EDITOR: We have a degree of church prosperity under the ministerial labors of Bro. Ivy Hoffpauir; but he says he has to be with the people often to make his work permanent. The work is so large he can not get around often; consequently we all have a spell of backsliding every month. Now when Gen. Jackson defended New Orleans, would he have succeeded if he had been called upon to fill all the offices and fire all the guns while his men slept. No; it was the zeal and patriotism of the men that kept our country from falling into the hands of the British as much as the skill of the commander. It seems our people are not always as true to the cause of religion as they should be. They do not always aid the minister as they should. They, even, sometimes throw heavy stumbling-blocks in his way.

Well, now, could not the Conference appoint one of its wise and experienced itinerant ministers to write us an essay on the duties of church members, telling us how we should relieve and aid the preachers who are sent to us; how we should overlook all faults and draw out all good qualities. We ought to learn to take our preacher as we find him, and use him and aid him even when we think some other preacher would suit us better.

J. W. BALDRIDGE.

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CORRESPONDING EDITORS:
Rev. J. D. Cameron, D. D.
Rev. B. Carradine, D. D.
Rev. W. L. C. Rennicutt, D. D.

THURSDAY, MARCH 7, 1889.

Woman's Scepter.

The most notable fact of our age is the prominence given to what is popularly called the "Woman Question." Somebody has characterized this century as "Woman's Century." In the shops, in the counting rooms, in the public offices, in the schools, in the town councils, and especially in the literary circles, woman has made her appearance and achieved a preeminence that has astounded us all. By the very manner of her appearance in these various positions she says, "I am here to stay;" and by the character of the work she does, she has demonstrated her fitness for most of these positions, and her worthiness to reap the honors and rewards that come to those who fill such positions well. We believe that the advance of woman is due not merely to the fact that she has been successful in most of the new spheres of activity into which she has entered. Of course, the general law is, that success opens the way to further advance, but other causes have been operating in this same direction. The elevating influences of Christian civilization, and the possibilities which the Christian religion have revealed to the hopes and aspirations of the human heart, have been potent factors, working quietly through the past centuries for the uplifting of the race. Woman has felt those influences more deeply than man, and those possibilities have stirred her to greater and more persistent effort for their attainment; and hence we see her achieving success in spheres once thought unattainable.

But one of the chief glories of the gospel of our Lord is, that it has introduced woman into the sphere of *spiritual activities*, and opened to her efforts opportunities for work in the *spiritual realm*, and invited her to full citizenship in the kingdom of *spiritual privileges*. Operating here, under influences originated by the Divine Spirit, she becomes the *true* woman, seeking the "light from heaven," and leading others into its brightness. Appreciating her position, and realizing the fullness of divine grace, she breaks down the selfishness that is around her by exhibiting the beauty and wielding the power of an unselfish life. In whatever position of life or grade of society Providence may cast her lot, she may exercise a power which very few men possess. She may feel that her hands are weak; that her will is feeble, and that her intellect is dull; yet God has endowed her with a power akin to his own. The Psalmist said to the Lord: "Thy gentleness hath made me great." This is the talent entrusted to the true woman. Her power all lies in the exercise of a gentle spirit. The lifting power of gentleness is incalculable; and it is by this power that the true woman lifts those about her up into a broader and brighter sunshine. The true greatness is that which stoops down to the lowly and elevates them to their proper positions. This spirit of gentleness is woman's scepter. By it, and it alone, can she rule. Wherever it is wielded, there is obedience, for gentleness is one of the forms of love; and love is omnipotent. This realm of gentleness is woman's kingdom, and in it she has no rival that belongs to human kind. Here she sits a queen upon a throne, to which no man makes claim. She may extend this kingdom until its influence shall be felt everywhere. Wherever she may be—in shop or office, or profession or school, or at home or abroad—she may rule by gentleness; *but by that only*. Men gladly yield to such rulership, but will brook no other. They will do anything, dare any danger, suffer any hardship in obedience to the commands of gentleness, but stubbornly rebel at commands originating in any other principle. Woman's power is not in the *position* she may occupy, but in the spirit with which she occupies that position. It is not her surroundings that make her great, but her gentleness. It is not her *success* in art or science or literature, in the shop or profession or home circle, that gives her right to rulership, but the gentle spirit which breathes into others an unselfish devotion to duty, and fills them with aspirations for higher and holier things. Where such a spirit reigns, where such rulership obtains, human hearts yield to it, and are sweetly constrained to the love of God and man, and human lives, permeated by its power, pour themselves out in glad consecration to the service of humanity. Woman's chief adornment is her only greatness, and that is, "the ornament of a meek and quiet spirit." The only scepter by which she can rule, in any position, is her gentleness.

In Memoriam.

The services conducted in Felicity Street Church, last Sunday afternoon, by Bishop Keener, in memory of the late Bishop McTyeire, were most impressive and solemn. The beautiful new church was tastefully draped. There hung back of the pulpit in front of the organ a fine portrait of our deceased Bishop, on each side of which, printed in evergreens, was the word, "Peace." Bishop Keener preached a short sermon, the theme of which was: "The Effect of Christ's Death upon the Death of His Saints." It was a masterly statement of the subject. He then read a paper on the character and work of Bishop McTyeire. Having been the life-long companion and co-worker of the late Bishop, Bishop Keener's paper abounded in facts of great interest and value, and was listened to with eager attention. Many of Bishop McTyeire's old acquaintances in this city were present to take part in these services, and to pay their last tribute of respect to his memory. The services were closed by a fervent prayer by Dr. J. B. Walker.

The Great Change.

Last Monday, at noon, occurred one of the greatest changes that ever takes place on this continent. The government of this great republic passed out of the hands of Mr. Cleveland into the hands of Gen. Harrison. This transfer of "the greatest government on earth" from one political party to another was effected in a simple and quiet way, amid the rejoicing of the incoming party and the good wishes of the outgoing one. In the presence of assembled thousands in front of the Capitol, the Chief Justice of the United States administered the oath of office to the new President, and he turned and delivered his inaugural address to the great crowd; and the transfer of the administration of the government passed from the Democrats to the Republicans.

The address discusses largely the protection policy and strongly advocates it; enters into a consideration of the election laws of the entire country, and urges the purity of the ballot as the true aim of such laws; promises the sympathy of the President and the support of the whole country to all proper reforms that are attempted in a fair and honest manner.

Now that this change has been effected so quietly and peaceably, we trust that every reader of the ADVOCATE will make it the aim of life to live as a true, earnest, honest, Christian citizen, and pray for the divine blessing upon the new President and all the officials of the land; that the country may prosper yet more and more until she reaches that happy period "when our sons shall be as plants grown up in their youth; and our daughters as corner-stones hewn after the fashion of a palace; when our garners are full, affording all manner of store; and our sheep bring forth thousands and ten thousands in our fields; when our oxen are well-laden; when there is no breaking in and no going forth, and no outcry in our streets."

Preaching and Hearing.

BY "GILDEROY."

In many respects this has been a remarkably fine winter, particularly a warm winter. I do not remember but one warmer—away back in the fifties, when the old cotton stalks, in favored situations, put out and made a second year's growth. I was on the farm then, and left a few stalks to see what they would do. They grew, bloomed, had a few balls; made but little fruit, and that very imperfect. Since then I have believed that cotton, as an annual, is better than if it were perennial.

It is much the same way with sermons. It is better to grow them fresh from the seed—the Word of God—than to depend on new shoots putting out from the roots of old sermons. The fact is, making sermons is hard work; and most of us have to fight indolence, if not laziness, too. The ground has to be broken up, put in good tilth, and fresh seed planted to insure a full crop of most things grown in this country. This is specially true of things that make bread. Good, fresh, wholesome bread depends on fresh, good grain, grown on good land, from good seed, and thoroughly cultivated. The life-giving power of preaching depends largely on the same conditions. God insures good seed in great abundance, and the warming and fructifying light and heat of the Holy Ghost and the showers of grace, if we will only stir the soil and keep it in good farming condition. However, a good sermon, like good wheat, under favorable conditions, branches well, so that often a dozen full sermons grow from one seed.

Good hearing, like good preaching, is hard work. "Take heed how ye hear," is a good text for hearers. Some people hear, and do not hear; do not understand; do not get hold of the Word; do not appropriate it. The Word preached does them no good. It falls by the wayside, or on stony ground. Some people hear to misunderstand, misinterpret and misapply what is preached. They hear a lie in the truth, and believe it that they may be damned. Our ears may be good, but our hearts will make them hear wrong unless we take heed how we hear. There is in every man an outer and an inner organ of hearing—one hears the words, the other the spirit of truth. It is as important to prepare for hearing as to prepare for preaching. We must clean away the briars and thorns, and get the ground ready for the good seed. If we do not, these will spring up and choke the Word. It is a remarkable fact that the soil most capable of large fruitage from good seed is also best adapted to the growth of briars, thorns and weeds. The most capable need the most care in getting ready to hear. Careless churchgoers and listless hearers of the Word; hearers with minds preoccupied; minds surcharged with the things of time and sense, tend to make preaching profitless, however good and true it may be. Most sermons contain truth enough to make a large yield if it only fell into good ground—ground made ready for truth by penitence and prayer. Preaching is oftener ineffective and inefficient because the hearer is not ready to hear, than because the preacher is not ready to preach. Zeal for God and souls often eats the preacher up, while the din of worldly cares and the clinking cash of deceitful riches drown the hearer's sense of hearing. He is in his place in the house of God before the seed-sower, the Word of God going in at one ear and out at the other, while his inner ear is wholly attent on other sounds. He may blame the preacher, condemn the preaching, but the fault and failure lies deep down in his own heart. "He that hath ears, let him hear," and "let him take heed how he hears." Profitable hearing is a question of will, of purpose, of resolution, of inflexible determination. Where these exist, the finger of God—the Divine Spirit—opens the ears of our understanding that we may hear in the truest, highest and best sense of hearing. One may well pray, "Lord, I hear, but help thou my hearing." Sin seals the inner ear to the thunder of divine truth. We have ears, but hear not; eyes, but see not; hearts, but feel not; living, sentient men, but "dead in trespasses and in sin." "Lord, thou, and thou only, canst make me hear."

Not Peace, But a Sword.

BY "JEAN PAUL."

I hold that the enmity between the seed of Satan and that of the woman will not cease until time shall be no more. It is recreant to cry, "Peace! peace!" when there is no peace. Turning the world upside down bespeaks commotion, upheaval. Said Jehu to Joram's messenger: "What hast thou to do with peace?" Though the weapons of our warfare are not carnal, we must fight if we would reign.

New Orleans, as you know, is the favorite winter resort of the world, the flesh and the devil. Gaiety abounds; the theatres filled; terpsichorean festivities night after night. With Mardi Gras the carnival of mirth reaches its culmination. On the day preceding Mardi Gras, the mythical Rex enters our city. This day fell on the Fourth of March—the anniversary of the Fire Department. Processions, etc., abound. Rex and his fabled court feared a diversion of interest and requested the firemen to conduct their usual procession on Sunday, March 3. The firemen agreed to the arrangement. Did this concern the Christian community? It verily did. Our Sunday League and the Young Men's Christian Association, by numerously signed petitions, requested the Fire Department, in deference to Christian sentiment, to reconsider and, if possible, to annul their action in regard to the designed parade on the Sabbath. In due time answer was made that a change of their programme was not practicable. Now, quietly submit? No! The Evangelical Preachers' Union, composed of ministers from Presbyterian, Baptist, Episcopal, Christian, Methodist Churches, met and adopted an earnest protest against the intended Sabbath desecration. The protest was signed by forty-two Protestant ministers of our city, and was published in the leading dailies. In addition to this, it was resolved to call a mass meeting at Carondelet Street Church, on March 1, in order to give full expression to the sentiment animating God's people in this matter. A committee on arrangement appointed the following divines as speakers for the occasion: Ahrens, Bussey, Bakewell, Carradine, Mallalieu, Ferguson and Sawyer. The meeting was held. With stentorian emphasis God's people raised their voices against the intended iniquity.

Our protest availed not in preventing the Sunday parade, but has, nevertheless, served a wise purpose. The intended wrong has been called by the right name. The responsibility now rests with those who deem it a frivolous matter to ignore the demands of God and the wishes of his people. Well did Dr. Bussey say that the Mississippi Valley was no more in need of levees than a Christian nation of a Sabbath. Break the former, and devastation is unavoidable; ignore the Sabbath, and religious effeminacy and, ultimately, mobocracy and anarchy will inevitably follow.

You are aware that public sentiment is as fickle as fashion. Instead of quailing before it, dolorously lamenting increasing godlessness, it behooves us energetically to enlist in remoulding that sentiment in order to conform to scriptural requirements. In our nice little sermons we say many nice things to our nice little congregations; but oftentimes our courage is insufficient to beard the lion in his lair. It is sadly true that most preachers confine their evangelistic efforts to the faithful few. To these few we tell what the masses should hear. By iterated union meetings, emphatic declarations of true Christian sentiment, denouncing the various popular vices, availing ourselves assiduously of the columns of the secular and religious press in advocating the right and decrying existing evil, we would soon effect a reversal in public sentiment.

You know as well as I do, Mr. Editor, that Christian ministers are God's ambassadors. They have received positive instructions. God's demands are known to them. Must they not insist on a scrupulous compliance therewith? I hold that, as children of God, we must resist and resent all encroachments on the rights of our heavenly Father? What! not feel indignant when an indignity is attempted against our best Friend! Not rise in energetic opposition when the holy law of our greatest Benefactor is basely trodden under foot?

NEW ORLEANS, March 4, 1889.

Call for Preachers.

In the *Nashville Advocate*, Bishop Granbery has this:

The Board of Missions will provide next May, I trust, for two more missionaries to labor in Brazil. I now make a call for two men. They ought to have some experience in the itinerancy—to be elders, or, at least, deacons. Some acquaintance with Latin, and with French, or other modern European language, though not indispensable, will be of aid in learning the Portuguese. I would be glad to have a graduate, especially in view of the importance of establishing a school. The principal must have a diploma, or else stand an approved examination before a Brazilian Board, in order that a license for a school may be granted.

Consecration to God and to the work of the ministry is the prime requisite. It is not necessary that a man shall feel specially called or drawn to missionary work. The call to the ministry is not a call to preach in the United States, or in any other land, exclusively. Our commission is to go into all the world, and preach the gospel to every creature. If you are needed in Brazil, and your age, health, and other conditions suit that field, be ready to labor there.

Perhaps a young layman, who has graduated at one of our colleges, would be glad to devote his life to the service of Christ as a missionary teacher in a foreign land. Why not? "Whose I am, and whom I serve," should be the motto, not of the preacher only, but of every man. "For the love of Christ constraineth us."

Notes.

One of the papers propounds this problem for solution: "If it takes $1,000 a year to carry on a church which saves five souls every year, and if the saloon pays $250 a year for the privilege of ruining five souls every year, how long will it take a town having a population of 6,000 souls, with five churches and fifteen saloons, to go to the devil?"

A young brother writes: "How the notes from the different brethren interest us all; and they are, read too. We can't write to our many people to whom and from whom we are sent from time to time, but the ADVOCATE prints a circular for nothing, and we all read free. I hope to do my part toward getting the 10,000 subscribers." Let the brethren everywhere watch for items of interest in church progress and send them in.

Apropos of preaching in these days the *Western Christian Advocate* has this pointed paragraph:

We heard the remark recently that "preaching in these days is too good." We doubt whether such a thing is possible, and we are certain that preaching in these days is not too earnest. We believe, still further, that the earnestness of the modern pulpit is not equal to its intellectual power. Fire kindles fire. The minister who sacrifices soulfulness to brilliancy of thought or beauty of rhetoric makes a fatal error.

Rev. Joseph Parker, of London, has this, which will serve as a text for a profitable meditation:

That having all things in common, of which the New Testament speaks, was not alone the pitiful, little, arithmetical affair that most people fancy it to have been, a sharing of mere pounds, shillings, and pence. No, no. If one has much, he must use it for the feeble. Has he standing room, he must reach down to those whose feet have slipped from the ladder's round. Has he brain, it must be at the service of the one who does not quite know how to take care of himself. Large spiritual endowment is not to be enjoyed in a cloister, as a selfish boy would go off by himself to eat his Christmas sweets; but each must share with the needier to the limit of his ability.

Dr. Broadus, the eminent Southern Baptist, gave the lectures at the Yale Divinity School this year. Among a multitude of good and sound things we find this:

"Any preacher who does not some time make a very bad failure is a very poor preacher indeed. Be not flattered; if there's anything in you, let it come out." Dr. Broadus condemned the habit of verbatim recitation from manuscript, declaring that it was incompatible with freedom, and he quoted from old Dr. Emmons to the effect that the three requisites for extemporaneous speaking are ignorance, impudence, and presumption. He advised the students not to degenerate into verbatim reporters and thus gravitate hurriedly downwards, but to have their thoughts at their tongue's end. He also told them not to try to convert reading into speaking. "Don't lean forward and shake your hand into space," said he, "when your eyes are on your manuscript."

Show this to the brother who quit taking the ADVOCATE because he couldn't afford it. It is from Bro. Lafferty, of the *Richmond Advocate*.

When the Christian father and mother lets the church paper cease instructing their children to save less than a nickle a week, it is a cruelty to the offspring. They are unworthy of the precious gifts of God. This stinginess helps to hurt the souls of the dear children. We have known the little ones, after the *Advocate* was dropped, to gather up the old copies and re-read them on Sunday, while the father was chewing and spilling enough money away in tobacco to keep the paper going. There are brutal instincts, but when the boy or girl is the victim it shocks humanity. Think of saving half a cent a day at the risk of ruining your own child! What sort of religion is that? Even the postmaster knows when the paper quits going to a Methodist family that morality is getting low in that household. It's a sign of decay."

Speaking to a Methodist Home Mission Convention, in Yorkshire, England, not long since, Hugh Price Hughes told them that "when 20,000 people came together to see them kicking the devil as they did to see men kicking a football," the problem of reaching the masses would be solved.

At the same meeting the chairman, Sir Henry Mitchell, said:

What is wanted in these times is a fully developed Christianity. Some of us may have had the notion that it consists in our attendance upon the means of grace, public worship or belief in certain doctrines or in religious experience, and in a life of decent morality. We are not going to give up our public worship, nor our doctrines, nor our religious experience, and I hope we are not going to give up our morality. But it is a great deal more than that, and implies a great deal of work. We are to be a power among the populations in which we live, and we are to recognize in every man a man for whom Christ died, and endeavor to be instrumental in God's hands in being a blessing to everyone brought under our influence.

Personal and Otherwise.

It is announced that John D. Rockefeller, of New York, the president of the Standard Oil Company, is to give seventy millions of dollars for the endowment of a Baptist University.

The International Sunday-school convention, which is to be held in London in the first week of July, next, bids fair to be the largest and most important gathering of its kind since the centenary celebration of 1880.

Speaking of a certain church, a man said: "They are Christians, but they are not working very hard at it at present." Was that your church?

Another man said of another church: "When they work as hard at Methodism as their sons work at baseball, the whole town will be stirred." Do you know those people?

We are indebted to Rev. John Barcroft, the efficient secretary of the North Mississippi Conference, for a copy of the Minutes of the last session of the Conference, held in Starkville, Miss., December 12-17.

The *Arkansas Methodist* comes to us with new headings, longer columns, and wearing an air of improvement in several directions. The day of publication has been changed from Saturday to Wednesday. We offer our congratulations to our Arkansas brethren. May they increase yet more!

Dr. W. C. Black, of Jackson, Miss., will dedicate a new church at Gallman, Miss., the second Sunday in April, next.

The prohibitionists in the late election in Clarke county, Miss., carried the day by a handsome majority.

It is said that 1,400 persons joined the various churches in Los Angeles as the result of the meeting held by Rev. Sam Jones.

Rev. John F. Hughes, a member of the Tennessee Conference, died in Nashville, February 28. He was born in 1811, and was in the ministry over fifty years.

We received, too late to accept, an invitation to attend the examination of the Musical and Art Departments of Mansfield College, together with the programme of the Art Exhibition, March 1 and 2. We are glad to know this college is doing good work under the presidency of Bro. McVoy.

A postal card from Rev. J. M. Brown, of Bastrop, La., announces the death of Thomas H. Brodnax, a prominent member of our church at that place.

The manuscript which comes to this office written *on both sides of the paper*, has to wait indefinitely before it goes into the "chopper." It generally finds its way into the "waste-basket."

The convention of the Young Men's Christian Association of Mississippi will be held in Meridian, April 25-28.

During the last few days there have been seen in our midst *hundreds of Methodists* from all parts of Mississippi and Louisiana. Strange that they should *happen* here at the same time!

Postal Card Reports.

—Rev. G. W. Gordon, writing from Carrollton, Miss., February 25, says: "We have raised in money and subscription the entire amount assessed to Carrollton and Greenwood by district stewards, with an excess of nearly seventy dollars, and more to follow. 'Praise God from whom all blessing flows!' The next thing in order is a glorious revival to sweep every heart and home. May the Lord give it to us! Pray for us."

—Rev. L. W. Wood writes from Covington, La., February 26: "Glad to report a better attendance at preaching and prayer meeting at all points in this circuit. Also improvement in Sunday-schools. Have organized one new school and taken steps to organize a second. There seems to be a deeper interest in all church matters all along the line. Hope to swell the ADVOCATE's list soon. Praise God for all his goodness to us."

—Rev. J. P. Drake writes from Shubuta, Miss., March 1: "The friends of religion and good morals will rejoice that, by God's gracious help, the intelligent and Christian people of Clarke county, Miss., have been able once more to defeat the common enemy.' At our local option election, February 26, we polled a larger majority 'against the sale' than ever before. Considering the fact that prohibition has been on probation here four years, the verdict is instructive. Fervent prayer and hard work won the victory. We give thanks and go to work for the ADVOCATE hopefully."

—Rev. J. M. Johnston writes from Pleasant Hill, La., March 2, 1889: "Yesterday (Friday) Sister Gooch, wife of W. D. Gooch, died suddenly (supposed) of apoplexy. She was apparently as well as usual when she rose in the morning, sat at the breakfast table; a short time after rising from the table walked out into the back yard, and in a few moments was found dead. We mourn because we feel that the church, relatives and friends are the poorer, but heaven is the richer, as we have no doubt but what she has joined her sainted mother and loved ones in the glory land."

Books and Periodicals.

BOOKS.

THE PROHIBITION MELODIST. By J. H. Sweney and William J. Kirkpatrick. Published by John J. Hood, 1018 Arch street, Philadelphia. Price, thirty-five cents; $3 60 per dozen.

GERTRUDE'S MARRIAGE. By W. Heimburg. Translated by Mrs. J. W. Davis, of Cambridge, Mass.; with photo-gravure illustrations by W. de Meza. 1 volume, 12 vo., cloth extra, $1 25; same in paper, seventy-five cents. For sale by Eyrich, 130 Canal street, New Orleans.

A very charming and exceedingly interesting novel written by one of the foremost German novelists of the present time. The author is considered the successor to "Marlitt," her style is as perfect, but her characters are more natural. This story appeals strongly to the human heart, and possesses real dramatic fire. We predict the book will be the favorite of the year.

PLEAS FOR PROGRESS. By Atticus G. Haygood. Printed for the author, by the Publishing House of the Methodist Episcopal Church, South. For sale by Atticus G. Haygood, Jr., Decatur, Ga. Price, $1, postpaid.

This is a volume of addresses delivered by Dr. Haygood at various places during the years 1883-1888, inclusive. A large part of them relates to the Negro, his condition, his education, and our duty to him. This has been for twenty-five years, and is to-day, a most important subject. Dr. Haygood meets the question in a straightforward way. Having studied it closely and thoroughly, he does not hesitate to state his conclusions in a language so plain that everybody can understand him. He has very strong convictions, and he puts them forth in words whose force can not be questioned. Whether we think as he does or not, we are compelled to acknowledge that we are listening to a speaker who believes what he says, and says what he believes with an earnestness that attracts our whole attention. Besides the Negro question, the doctor has addresses on the Public Schools, on Broaden the College, on the Convict Question, all of which will amply repay the most thoughtful study. The chapter on Our Danger and Our Defense is a paper read by him, as Chairman of the Committee on Temperance before the North Georgia Conference at its session in 1887. This is as able a temperance document as we have ever read. If you read this book, you will discover that you have at last found a man who has something to say, and knows how to say it in a way that compels you to listen.

PERIODICALS.

—*The Magazine of Art*, for March, opens with an etching, by Boelvin, of The Snake Charmer. There is a paper on Art Patrons; one on Early Irish Art; and Francis Ford treats of the Egyptian Textiles at South Kensington. There is also a second paper on Illustrated Journalism in England. There are also several portraits of Rossetti. Cassell and Co., New York. Thirty-five cents a number; $3 50 a year, in advance.

—*Scribner's Magazine*, for March, has these interesting topics discussed: The Railway Mail Service, by ex-Postmaster T. L. James; The Master of Ballantrae, by Robert Louis Stevenson; A German Rome, by W. B. Scott; Hereafter, by G. R. Tomson; Economy in Intellectual Work, by W. H. Burnham; An Eye for an Eye, by Robert Grant; Some of Wagner's Heroes and Heroines, by W. F. Apthorp; Mexican Superstitions and Folklore, by T. A. Janvier; Extenuating Circumstances, by W. M. Bangs; An Animated Conversation, by Henry James. Charles Scribner's Sons, New York. Price, $3.

—*The Chautauquan*, for March. The table is full, as usual, with thoughtful articles. Prof. Mahaffy continues his Gossip about Greece; Clarence Cook contributes a second article on Greek Art; Rev. J. G. Wood writes on Color in the Animal World; John Habberton on Embezzlers and Defaulters; Z. R. Brockway on The Care of Criminals; C. R. Bishop writes an appreciative article on Henry Clay; Ernest Ingersoll contributes a paper on the Industrial and Social Effects of the Sewing Machine. There are other articles by popular writers. The editor's "Outlook" and "Notebook" give a good ending to a splendid number of this monthly. Price, $2. Theodore L. Flood, editor. Meadville, Penn.

—*Cassell's Family Magazine*, for March, has for its frontispiece a charming picture of a handsome young girl, and looking into her youthful face from across the page is the sharp-featured, sour-visaged "Miss Jigger," a character in Mr. Barrett's serial, Under a Strange Mask. The Family Doctor this month treats of coughs and colds, which are very apt to prevail at this season of the year. The Rev. S. Baring-Gould writes of the Elixir of Youth; while "J. W. S." describes All Night at a Junction, which gives us an excellent idea of the life of the man who works the switches from the signal tower. Housekeepers will be interested in Our New House and Its Plenishings, also in the monthly installment of Our National School of Housewifery. One who has suffered from Stammering and Stuttering gives himself as a warning to parents who do not have their children broken of this infirmity while they are young, which is the only time that anything can be done. Our Second Visit to Mars takes the reader up among the stars, and the fashion letters from London and Paris bring her down again to this terrestrial ball. There are the serials of the New Year still running, and there are short stories and poetry and a "Gatherer" full of useful information. Cassell & Co., New York. Fifteen cents a number; $1 50 a year, in advance.

—*St. Nicholas*, for March, opens with an exquisite picture, Under the Mistletoe. Joel Chandler Harris begins the Story of Daddy Jake, the Runaway; Washington as an Athlete, is by Mrs. Burton Harrison; The Bells of St. Anne are continued; and also the Routine of the Republic; The Bunny Stories are also continued, Palmer Cox has another chapter of his inimitable Brownies. There are other articles equally interesting. The young people will find this number equal to any. Century Company, New York. Price, $3.

—*The Methodist Magazine*, for February, has a full table of interesting matter. The writers who appear in this number are Mr. Gladstone, Harriet Beecher Stowe, D. H. Wheeler, Mark Guy Pearse, Canon Farrar, D. W. Butler. Shaw and Son 171 Washington St., Chicago. Price, $1 50.

Mississippi College.

MR. EDITOR: A college for Mississippi is an assured fact. Fifty thousand dollars from one man means business. There are many others in Mississippi who will give liberally for this college. I hope no mistake will be made in the location of it. Good health must be the first consideration. There is no place in Mississippi so well suited in all respects for a college as Brandon. Brandon is 190 feet higher than Jackson, Miss.; has as good water as can be found in any State, and as intelligent people.

I would say to the people of Brandon to put in their bid for the college. Gentlemen of Brandon, put your mind and heart to work in this matter; donate enough land to build upon, and then do your part in raising money to erect the building. Brandon, wake up! You hold the key to the situation. Come to the front, and let the church hear from you.

F. M. FEATHERSTUN.

Woman's Christian Temperance Union Convention.

The Woman's Christian Temperance Union of Mississippi, being desirous of reviving and extending the work of the organization in the State, cordially invite all Christian women who are interested in temperance, whether connected with the Union or not, to meet with them in convention at Crystal Springs, April, 1889, and help to plan work for the coming year.

Miss Willard, Mrs. Chapin and other great workers will be in attendance.

Ticket agents at all points in the State will furnish those desiring to attend with delegates' certificates securing two-third rates.

Names of delegates and visitors should be sent to Mrs. Bettie Smith, Crystal Springs, Copiah county, one week before meeting of convention.

MRS. L. S. MOUNT, Pres.
MRS. E. C. HURLBURT, Cor. Sec.

Notice.

Nearly 2,000 copies of the Minutes of the North Mississippi Conference, late session, have been published and mailed to all pastors and presiding elders. Many addresses of preachers, in making out our directory, were never sent me, and I could only infer them; but hope they are approximately correct. A few copies are left and will be sent to any brother who failed to receive his quota.

JNO. BARCROFT.
PICKENS, Mississippi.

Notice—Beware!

I feel it my duty to inform the preachers of the Louisiana Conference of the elopement of a local preacher from my circuit last December, whose name is W. W. Webb. He has a local preacher's certificate and a church certificate also. He left here in debt after having deceived all who trusted him. I would not write this, but the circuit demands it. He is an unsafe man.

W. H. CRAWFORD,
Pastor Lindale Ct., East Tex. Conf.

Diarrhœa, Dysentery, Cholera, &c.

From General Albert Sidney Johnston, the great Confederate General.

FT. BRIDGER, UTAH, Nov. 8, '57.
Messrs. J. & C. Maguire, St. Louis, Mo.
I have used the bottle of Maguire's Benne Plant handed me by Ass't Surgeon Dr. Kirtley Ryland, and found it a most efficacious remedy for Complaints of the bowels.
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Bros. J. A. Parker and "F. M. G."

Examining the original reports as filed by Bro. J. A. Parker, we find that, together with two other amounts for missions, he put on the wrong paper the $30 for the week of prayer. Then, scratching out all three amounts, we find that, though he put the other two there, he failed to put the self-denial amount on the right paper—the paper for missions; and so the statistical secretary, Bro. Beard, very properly supposed that Bro. Parker intended to make no report of self-denial money. At the bottom of the missions' paper Bro. Parker wrote in lead-pencil: "Total for missions, $304 82." The $30 he may have included in this total.

"F. M. G." is mistaken in saying that the distribution of the Minutes is "in the ratio of one copy to seventeen members." The usual number was published, and, with the exception of those sent to Bishops and connectional officials, mailed to the brethren according to their membership. "F. M. G." lays great stress upon the assessment, for he says, "Especially after the Conference had ordered a public collection," etc. Assessments in Methodism are not always paid by the people; and the better way in this matter of our Minutes is the old way in use when Bro. Shroeder was secretary, and during my former service of some four or five sessions. An amount deemed proper by the Conference Board of Missions was appropriated for the publication of the Minutes, to be supplemented by the secretary with such advertisements as were requisite. There was no such thing as an assessment, as now, on the top of all our other assessments, nor were we expected to sell the pamphlets at ten cents, or any amount. They were published for the benefit of the people, and they went to the Methodists of poor works and rich charges alike. By this present arrangement our people at Felicity were assessed $17, and yet our membership did not allow us as many copies as some brethren who sent me $2—their *full* assessment. To have given them out at ten cents per copy, or according to amount of assessment paid in, would have given Bro. Carradine's people and mine copies largely in excess of other charges of Louisiana Methodists who need the Minutes as well as our flocks, and have just as much right to receive them. Let us have the 5,000 edition next time, and, appropriating what amount may be proper, let the secretary get us many advertisements as needful to pay him out in his arduous work. Then, as "F. M. G." and all of us wish, every family can have a copy.

JOHN T. SAWYER.
MARCH 1, 1889.

There are fifteen great American inventions that have been adopted throughout the civilized world. They are the cotton gin, the planting machine, the mower and reaper, the rotary printing press, navigation by steam, the hot-air engine, the sewing machine, the india-rubber industry, the machine manufacture of horseshoes, the sand blast for carving, the gauge lathe, the grain elevator, artificial ice-making on a commercial scale, the telegraph and the telephone.

Gray hairs prevented, dandruff removed, the scalp cleansed, and the hair made to grow thick by the use of Hall's Vegetable Sicilian Hair Renewer.

Rev. C. W. CARTER, D. D., Editor. J. B. GRANT, Publisher. D. L. MITCHEL, Business Manager.

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Publisher's Department.

The Louisiana Lottery Company Exposed.

On Sunday morning, February 24, the Rev. B. Carradine, D. D., pastor of the Carondelet Street Methodist Episcopal Church, South, preached in that church a masterly and timely sermon on "The Louisiana State Lottery Company Examined and Exposed." This sermon produced a powerful effect upon the large audience which heard it, and, owing to numerous requests that it be published, it has been prepared by Dr. Carradine for the printer; and it is now going into type. Ten thousand copies of it will be issued, and will be for sale at $1 for ten copies. Several persons have subscribed for 100 copies. It is important for social, political and religious reasons that this subject should be fully and immediately discussed by ministers and all public speakers throughout the State, in order to prevent, if possible, the continuance of the Louisiana Lottery Company, this monster of iniquity, another quarter of a century.

Orders for this sermon of Dr. Carradine, as well as for his sermon on "Church Entertainments" (of the latter there being a few copies left), should be addressed to

D. L. MITCHEL, Business M'g'r,
New Orleans Christian Advocate, 112 Camp St.

The following unsolicited compliment is a sample of many received by the NEW ORLEANS CHRISTIAN ADVOCATE:

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Very truly yours,
W. P. RICHARDSON.
PP. PAUL FORTIER.
NEW ORLEANS, Feb. 28, 1889.

Hair in a plait is all right, if it isn't the butter plate.

These are the days when every chest becomes a cougher.

We have been favored with a copy of the Stranger's Guide of New Orleans, published by H. H. Solomon, an enterprising journalist of this city. This book will be found useful to visitors, and save them time and money in their trips sight-seeing.

Business Notices.

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Mention this paper.

Our Young People.

MABEL DINES OUT ALONE.

PREVIOUS INSTRUCTIONS FROM MAMMA.

I made her stand beside me,
My 6-year-old little girl;
I arranged each dainty ruffle,
And smoothed each sunny curl.
"Now, ba'by, you'll be careful
In all you do and say;
You will not trouble auntie
While dining there to-day.

"You'll take your place in quiet,
Nor ask for anything,
But eat what uncle gives you,
Or what the waiters bring.
You won't take too much pudding
When there's no mamma to check;
And when it comes to sweetmeats,
You'll scarcely taste a *speck*."

RESULT: AS DESCRIBED BY AUNTIE.

The feast was rich and splendid,
The board held flowers rare,
But yet my roughind tender
Was the sweetest blossom there.
Her eyes we c'eclar'd as diamonds,
Her spee'h a birdie's song;
She was frugal as a hermit,
Lest she might eat something wrong.

When asked to take some pudding,
She answered at her ease;
When questioned as to ice-cream, said:
"A little, if you please."
Alas that such behavior
Should end in utter wreck!
The sweetmeats come; the little tongue
Lisps, "Thankth; *I'll take a peck.*"
—*Harper's Young People.*

MR. EDITOR: I am a little girl seven years old, and enjoy reading the children's letters in the ADVOCATE very much. Thought I would answer Henry D. Roberts' question: "Where in the Bible are we told that the remains of a dead body brought a dead person to life?" In II Kings xiii, 20 and 21 verses we find: "And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." Now, Mr. Editor, as this is my first attempt, please do not cast it into the waste-basket.

Your little friend,
FLORIDA HENDERSON.
WOODVILLE, Mississippi.

MR. EDITOR: As I have never written to your valuable paper, I thought I would write. I am a little girl eleven years old. I go to school. I study writing, dictionary, sixth reader, geography, grammar, arithmetic. My teacher's name is Mr. I. C. Price. I like him very much. I like to read the children's columns very much. Our pastor's name is Mr. J. J. Huffpauir. I like him very much. He preached us a fine sermon today. I hope he will be sent back here again next year to preach for us. Papa takes your valuable paper, and I like to read it very much. I think I have written enough for the first time, so I will close by asking a question: How many times is "fox" found in the Bible? I hope my letter will not reach the waste-basket.

ALICE BARROW.
HOLLOWAY, Louisiana.

MR. EDITOR: As I have not written to your paper for a great while, I will write. I go to school every day. My studies are spelling, history, arithmetic, mental arithmetic, grammar, physiology and writing. I like to go to school very much. I am a member of the Methodist Church. I am thirteen years old, and have five sisters and two brothers, and a dear papa and mamma—all living, thank God! I hope my letter will not reach the waste-basket. I will answer Beulah Hinson's question: The first place in the Bible to find "gold" is in Genesis xiii, 2. I will close by asking a question: What word occurs in the Old Testament 35,543 times? I remain, Your true little friend,

MAGGIE E. WALKER.

MR. EDITOR: I am a little Methodist boy, and love to read the cousins' letters. I have never seen a letter from this place, so I thought I would write. I will be seven years old my next birthday. I have no pets to write about, except my little sisters. I will give you their names: Mattie May, Eula C. and Bessie Lee. I think they are very sweet little girls. My papa is a preacher. I am all the protection mamma has when he is gone. I will ask the cousins a question: What chapter in the Bible contains the word "which" seventy-five times. I hope my first letter will not find the waste-basket. Success to you and the dear ADVOCATE. Your little friend,

WILLIE H. MORSE.
MORTON, Mississippi.

MR. EDITOR: Another little Methodist girl would like to join the cousins and tell you how much we love the dear ADVOCATE. I live with my aunt, Mrs. Tidwell. She takes the ADVOCATE, and says she will have to take another copy so she can get to read it before the news becomes stale. We all enjoy reading it so much; I, especially the letters from the little cousins. God took my mother when I was five years old and I came to live with my grandpa, Judge J. A. Williams. A little over a year ago God called grandpa to heaven; then auntie got married and I continued to live with my auntie and uncle. My papa and sweet little brother, nearly six years old, and my "new mamma" live near us. I am ten years old, and never went to school in my life, we live so far out in the country; but learn my lessons at home. My studies are fourth reader, word book, geography and arithmetic. With best wishes for the ADVOCATE, I am, Your little friend,

I. AGGIE WATSON.
GREENSBURG, Louisiana.

Realizing High Ambitions.

Benjamin West, the great painter, was the youngest son of a poor Pennsylvania Quaker who had eight other children. When he was seven years old, he drew a portrait of one of his sisters that sent the rather large family into ecstacies, and he got all the encouragement that the limited means of the elder West would permit. Hairs from a cat's tail composed his brushes, and the indigo bag of his mother's kitchen gave him his paint for his school-day experiments.

It is related of him that before he was yet in his teens, he was out riding with another boy of about his own age, when talking each of the future, the other lad said that he expected to be a tailor. "What!" exclaimed little West, "a tailor? Then you can ride alone. As for me, I mean to be a painter, and be the companion of kings and emperors. I am not willing to ride with any boy who is only going to be a tailor."

This aristocratic element in the youth's nature held its own, until in later years he had indeed elbowed royalty, been recognized in the great world of art, and stood foremost among the painters of his day. Then, softened and idealized by that best of all teachers, Experience, there was nowhere in the world a more devoted democrat, for he came to learn, as all honest men learn, that true manhood—the manhood which can adorn a tailor's bench as much as it can become a throne—outreaches far all other earthly things.—*Young Hearts.*

AS TO BREATHING.—A boy fourteen years old, recently imported from Kentucky, handed the following in as a composition on "Breathing." The instruction was: "Tell all you can about breathing." He said: "Breath is made of air. We breathe with our lungs, our lights, our liver and kidneys. If it wasn't for our breath we would die when we slept. Our breath keeps the life a-going through the nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait till they get out of doors. Boys in a room make bad, unwholesome air. They make carboncide. Carboncide is poisoner than mad dogs. A heap of soldiers was in a black hole in India, and a carboncide got in that there hole, and killed nearly every one afore morning. Girls kill the breath with corosits that squeeze the diagram. Girls can't holler or run like boys because their diagram is squeezed too much. If I was a girl I had rather be a boy, so I can run and holler, and run and have a great big diagram."—*Washington Star.*

Dyspepsia, indigestion, sick headache, and that tired feeling are cured by Hood's Sarsaparilla, which tones the stomach, promotes healthy digestion, creates an appetite, cures sick headache and builds up the whole system. Sold by all druggists. 100 Doses One Dollar.

A little girl was taught to spell *cat*, and one day, soon after, she came rushing up to her auntie, exclaiming, "O Nantie, I've found a piece of a cat!" She had found the letter C.

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Household.

A Man's Part in Housekeeping.

A man should first of all hold his wife in planning her work. Let every husband give his wife the benefit of his practical business experience, and advise with her how she may best arrange and time her several duties that they may least conflict.

In the second place, the husband should give the wife the full amount of money necessary properly to care for the home.

Third, he should see that she has the best tools that can be had to lighten her labor.

Fourth, he should by every possible means shorten her hours of labor. If he finds that she is obliged to work earlier and later than he then he should at once give or procure for her such assistance as will make their working hours equal.

Fifth, realizing that for her labor she receives no direct compensation, he should at the least be careful to give continually that reward of cordial praise which costs him nothing and so much pleases her.

Finally, the man must recognize that many of the domestic duties are essentially proper to him, and not to the woman; such are all that require great physical exertion. Therefore, not only should proper implements be generously furnished for the woman's use, but all the materials she must use should be provided and made accessible. Plenty of coal, wood and kindlings should be kept near the place where they are to be burned, water should be supplied so as to be handy and abundant, plenty of hooks, shelves, closets, etc., should be arranged to the best advantage.

At house-cleaning time the man should either move or get moved the heavier articles of furniture; he should attend to the cleaning and putting down of carpets, the setting up of stoves and the like; in other words, he should assume the responsibility for all the heavier and more disagreeable duties connected with good housekeeping, and be willing on occasion to take a hand in those which are lighter. But if he won't do these things that he ought to do, let him at least have grace enough to keep out of the woman's way while she is doing them for him, and refrain when they are done from rewarding his overworked helpmate with cross and complaining speech.—*Good Housekeeping.*

A WISE MOTHER.—A good New Jersey mother thus prepared her daughters to enter upon the duties of married life as housekeepers. This mother, a widow, was in good circumstances, continuing a prosperous business her husband left her, and she had four daughters, to all of whom she gave the best education the city she lived in afforded. As it was the seat of a college the schools were unusually good, and so was the society of the place. When the eldest daughter was graduated from school, her mother took her into the kitchen and initiated her into all the arts and mysteries of that department, and from that to up stairs work, to the providing the supplies—in short, to everything pertaining to housekeeping, even to presiding at the table. After she was thoroughly instructed in all this, and perfectly competent to do it, she and her mother took turns in having the entire charge of the house, a week about. When the other girls were graduated they went in turn through the same course of instruction, and when they married housekeeping was no bugbear to them!—*New York Advocate.*

HOW LORD MACAULAY READ.—When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to the end. It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.

In cases where quinine utterly fails to have any effect, and where the patient can not take it by reason of its unpleasant influence, a cure is promptly obtained by Shallenberger's Antidote. It cures *immediately.* In no case will there be more than one chill after the first dose, and in the majority of cases not even that. Sold by Druggists.

Best of All
Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Troubles is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

"I have suffered for years from a bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying tickling sensation in the throat and by difficulty in breathing. I have tried a great many remedies, but none does so well as Ayer's Cherry Pectoral which always gives prompt relief in returns of my old complaint."—Ernest A. Hepler, Inspector of Public Roads, Parish Terre Bonne, La.

"I consider Ayer's Cherry Pectoral a most important remedy

For Home Use.
I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults."—Mrs. E. G. Edgerly, Council Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and, before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs, and soon developed all the alarming symptoms of Consumption. I had a cough, night sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of the medicine, and, after using only three bottles, am as well and sound as ever."—Rodney Johnson, Springfield, Ill.

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Christian Advocate.

Marriages.

POUTER-STAPLES.—At Mr. John Staples', brother of the bride, February 6, 1889, by Rev. Robert Randle, Rev. W. J. Porter, of the Louisiana Conference, to Miss Carrie Staples, of Union parish.

RUFFLE-RUSTON.—At the residence of the bride's father, Mr. Robert Ruston, February 13th, 1889, Mr. A. C. Coffle, of Quitman, Miss., to Miss Fannie Ruston, of Hillsboro, Miss.

STEWART-GRAVES.—At Hazlehurst, Miss., February 20, 1889, by Rev. A. B. Nicholson, Mr. Thomas W. Stewart, of Issaquena county, Miss., to Miss Mamie Graves, daughter of Dr. W. Graves, of Hazlehurst, Miss.

GOLSON-WALTERS.—In the Methodist church, of Coushatta, January 23, 1889, by Rev. S. Cornell, Mr. L. D. Golson, of Vienna, La., to Miss Mollie Walters, of Coushatta.

MONTEITH-LORE.—At the residence of Mr. J. McGee, February 12, 1889, by Rev. H. L. Coghn, Mr. T. E. Monteith to Miss Carrie Lore, of Panola county, Miss.,

BOWDEN-PRATT.—At the residence of the bride's father, February 20, 1889, by Rev. H. L. Coghn, Mr. E. F. Bowden to Miss Mollie Pratt, of Panola county, Miss.

MITCHELL-LOVE.—At the parsonage, in Ellis, Miss., February 15, 1889, by Rev. W. W. Hiatts, Dr. F. K. Mitchell to Miss Linda Love, both of Attala county, Miss.

GLASS-WILSON.—At the Methodist Church, Brandon, Miss., February 20, 1889, by Rev. Mr. L. Peebles, Mr. James H. Glass to Miss Lee Wilson, both of Brandon, Miss.

Obituaries.

Obituaries of less than thirty-five lines six words each, will be published free charge. For all over thirty-five lines, cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum five cents for each extra copy ordered.*

DAVENPORT.—Mrs. NANCY DAVENPORT was born in South Carolina, May 1819, and moved with her parents near Amite City when quite small. From there they moved to Tangipahoa county, Ark., where she was married to Mr. Fountain J. Davenport, on December 15, 1837, when they moved to Morehouse parish, where she lived and died. This sad event took place on January 12, 1889. Her maiden name was Roberts.

She lived to a good old age and to see all her children grown. They were with her in her long weeks of suffering and did all in their power to comfort and help her bear the pain through which she was racked. On Christmas Day she wanted some one to sing, asked for her pastor and his wife; but as he was away attending conference, her oldest son sang one of her favorite songs. She enjoyed it so much, and he said, "She looked happy." May God bless her children, and may they give their lives to his service; and especially would we ask the prayers of the church for her daughter, "her baby," as she so often called her! She never could be persuaded to stay away from "ma," preferring society to that of those near her own age, and, oh! how tenderly she watched and tried to stay the hand of death; but, alas! your mother is gone. God grant that children and grandchildren may meet her on the happy golden shore." S. R.

THOMPSON.—Died, February 5, 1889, near Hebron, Miss., Mrs. MARY JANE THOMPSON, (nee Malone). Sister Thompson was born in Caswell county, N. C. in 1825; was married in Georgia, January 9, 1844, to Z. Tolliver Thompson. They moved to Mississippi, and, in April, 1816, under the ministry of Rev. Andrew Day, she joined the Methodist Church. While Sister Thompson was not demonstrative in her religious experience, she had a well-defined hope in Christ Jesus and loved to live in the full discharge of every Christian duty, as a wife, mother and neighbor. She was ever diligent in making her home a centre of happiness, and sought the peace and welfare of the community where she lived. For the last twenty years she has been compelled to suffer God's will in the furnace of bodily affliction. Her last illness caused confinement to her bed for some three weeks. She knew that with age and her infirmities, that there was no hope for her recovery, and patiently and trustfully looked forward to the hour when she would be with Jesus. God kindly gave her a clear mind unto the last. She spoke calmly of death and expressed her readiness to take her departure and be with Jesus. Thus, one more, God's children are gathered home. ROBT. R. DOWNER.

STEPHENS.—Little CARL STEPHENS, of precious memory, died at his home in New Albany, Miss., December 1888. He was the son of Col. Marion and Letha Stephens. He was seven years, three months and twenty-four days old; was a bright and promising child, having been brought up under the careful Christian training. He was a member of the Sunday-school and attended it full of joy and life. With the other two brothers, made the joy of the household great to both parents and all visitors, especially teachers. Little Carl, may thy dust rest in peace, and thy ransomed spirit with him who took little children up in his arms and blessed them, and said "such is the kingdom of Heaven!"

D. W. RAMS.

RABB.—Bro. JAMES W. RABB, of Caddo parish, La., died December 1888. The new year begun the life of glory with him. He had been a member of the Methodist Episcopal Church, South, for several years and lived up to the full measure of his profession. He was one of the few in whose Christian experience was always bright and never seemed to have a cloud before his spiritual skies. The church has sustained an irreparable loss, but the testimony he left behind will more than suffice. He leaves a wife and two step-children to mourn the loss, to whom we extend sincere sympathy. GEO. T. ASHLEY.

ALLISON.—Rev. G. W. ALLISON, son of G. W. and Amanda S. Allison, was born December 12, 1862, and died December 28, 1888, at the residence of J. P. Holder his father-in law. He was quiet and benevolent, kind and good from his boyhood. He professed religion and attached himself to the Methodist Episcopal Church, South, September, 1883. He was married to Miss Mary Jane Holder, December 27, 1883. He was granted license to preach at Holder Church, of Sparta circuit, while Bro. C. T. Munholland was in charge of the work, and continued in the local connection until his physical strength was exhausted by the deceitful disease called consumption. I formed my acquaintance with him about five years ago, and since that time we have been in company with each other very often, and I always found him to be the same brother, ready to rebuke, reprove and exhort, and I was also with him during his sickness, and he seemed to bear his afflictions with patience; and in one of his last conversations he asserted to me that the Lord was his shepherd, and he should not want; and there is no doubt but while God was putting it in the hearts of the good brothers and sisters and friends to administer to his body, that he was also feeding his soul on the Bread of Life; and while his friends and relatives were watching by his bedside to administer to his wants, angels, no doubt, were hovering over him ready to bear him to that better land, and so strengthened him that he might have utterance to bid friends and relatives good-bye. Bro. Allison has left a wife and one little child and a host of friends and relatives to mourn his death. R. H. R.

SIMMONS.—Mrs. HARRIET CELIA SIMMONS (nee Warner) departed this life in Tangipahoa, La., Nov. 23, 1888, in her fifty-fourth year. She was married to Joseph M. Simmons, in Pike county, Miss., January 29, 1852. She was converted during the Civil War, and, there being no Methodist Church near her, she joined the Baptist Church, and, having united with that church, she continued in it, though her husband and children were devoted Methodists.

The New Testament, which she inherited from her mother, was her constant companion. She also read other good books and church papers and was fond of sacred music, singing much herself and having her family sing for her. She was very familiar with the Scriptures and delighted in quoting them at all times. She talked much upon the subject of religion, especially during her last illness. She died of consumption, but her faith was equal to her long-continued and great suffering. Once when a storm was raging, and loved ones were much alarmed, she calmly reproved them, through faith manifesting the most perfect composure.

Shortly before her death she called her mother—long since departed—declared she was present, and that she saw her. May the fond hope of reunion ever cheer the sad hearts of the bereaved companion and of the sorrowing sons and daughter!

A FRIEND.

MILLSAPS.—On February 7, 1889, in Memphis, Tenn., Mr. SIDNEY MILLSAPS, son of E. F. Millsaps, of Brown's Wells, Coplah county, Miss., fell on sleep, to await the resurrection morning.

This brings great sadness to the loved ones at home and to his many admiring friends. At about the age of twenty-three years, with bright promise for the future, last summer he left the parental home to start in life for himself, and chose the railroad as a business, and soon, alas! sadly soon, the train upon which he was came in collision with another, which gave him injuries; and, after six months of great suffering, he passed away highly esteemed by all that knew him and fondly admired and loved by many more intimately acquainted with him; and in his home was almost the idol thereof. Doubtless, the many friends and acquaintances of the bereaved family will cherish this notice and opportunity to pray for them. His remains rest in Western Coplah, in the family graveyard, where, with the beautiful service of the church, conducted by the writer, assisted by Rev. J. T. Nicholson, in the midst of many weeping friends, he was laid to rest. May our heavenly Father gather the bereaved family under the wings of his great love!

J. W. ELLISON, Pastor.

Short is the little that remains to thee of life. Live as on a mountain. For it makes no difference whether a man lives here or there, if he lives everywhere in the world as in a civil community. Let men see, let them know, a real man, who lives as he was meant to live. If they can not endure him, let them kill him; for that is better than to live as men do.—*Marcus Aurelius.*

What We Sing.

"Arma Virumque Cano," said Virgil; but in a more practical vein, "We sing the virtues of Compound Oxygen."

In these instances we sing by proxy; our patients are the proxies:

PORTAGE, WIS., January 30, 1888.

"My wife has been taking your Compound Oxygen for over two years for consumption and has derived much benefit from it. In fact I think she would have died long ago but for it."

H. D. JAMES.

WALLA WALLA, WASHINGTON TER., April 9, '88.

I have used your Compound Oxygen treatment. My lungs hold double the amount of air they did at the time I first tried it. I know your agent is all you claim for it."

N. K. GARRIEL.

SUMTER, S. C., March 24, 1888.

"I believe I owe my life to your treatment."

CHAS. L. WITHERSPOON.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 331 Montgomery street, San Francisco, Cal.

Scientific.

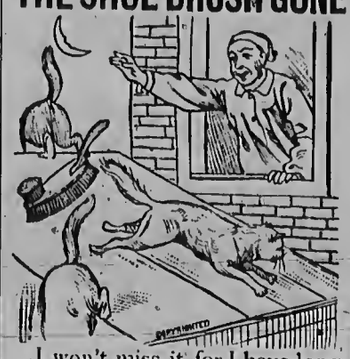
A RUMOR ABOUT THE COMPASS.—The London *Electrician* has a dispatch from Berlin to the effect that a means has been discovered of using electricity for ascertaining the true north, instead of the magnetic needle; that, in short, the new means will be altogether superior to the compass, and is likely to supersede it.

If this is true, it will be welcome news to the mariner, for since the coming of iron and steel ships the needle has played many fantastic tricks; requiring a fairly good knowledge of magnetism and other phenomena to understand it. The liquid or "Richie" compass, that came with the monitors, in which the needle is submerged in spirits of wine or alcohol, is, of course, a great improvement on the old-fashioned and wabbling "card;" and the lines of deviations, and the corrections for the same, laid down on all the ocean charts, are powerful aids to the mariner. But there are times—during magnetic storms or because of curious conditions of the cargo—when, on an iron ship, the compass in the binnacle may say one thing, the "tell-tale" compass swinging in the cabin another, and a third in the tops still another—"pointing three ways for Sunday," as the phrase goes. Aboard a man-o'-war is not so bad, for they have plenty of technical talent. But the master of a merchantman is more likely to be a sailor than a scientist, and all he can do, if near the coast under such conditions, is to turn her head hard off.—*Scientific American.*

THE MUSIC-CURE.—In these days of mind-cure, rest-cure, electricity-cure, ovariotomy, and other forms of faith-cure, why does no one start a music-cure? The influence of music on disease is as undoubted as that of opium on pain. In many forms of nervous affections, in mental perturbations, the art which soothes the savage has proved a distinctly curative element in the treatment. In chorea, the influence of gymnastic exercises, aided by music, is of benefit. In the delirium of fever we have known the tender strains of Schubert's serenade, evoked from the piano by the hands of a master, soothe the patient until he dropped into a quiet sleep. The *Lancet* says: "By acting as a refreshing mental stimulant and restorative it braces the depressed nervous tone, and indirectly that of the other tissues. Thus there is something to be said for the old customs of exorcising pestilences by the sounds of music. Calmed and inspired by harmony, the tonic energies of will and nerve combined to oppose a wholesome bodily tone to the invading scourge, and to prevent that tissue laxity which has often provided the nidus of disease. A similar process is relied on by those who turn to music, among other diversions, for some relief from the pain of atonic neuralgia. In melancholia and allied states of depression its value is generally admitted in our own day.—*Philadelphia Medical Times.*

"TELL IT OFT."—"Brother R——, just stand up and tell the friends how and when you found the Savior," said the preacher at the close of a special service in an out-of-the way little chapel, to the friend who had brought him to the meeting. Surprised beyond measure, he stood up, and said: "My friends, what I'm going to tell you, I'm sorry to say, I've never told before in all my life; and I'm fifty years old. When I was only two I lost my father, and when I was twelve I lost my mother. Then I had to get my own living, and started off to a place with all my little belongings tied up in a red handkerchief. As I went along the road my heart was very heavy, and I did so wish my mother could come and pray with me once more, as she used to do. Oh, didn't she used to pour out her heart before God on behalf of us children! Then I thought, 'I wish I could pour out my heart in prayer like she did.' So, jumping over the wall just below that public-house along the road, I went behind some beech trees, and, kneeling down, I prayed as I never prayed before. What I said I couldn't tell you, but I emptied my heart before God; and when I came back over the wall, no one—not even you, sir," addressing the preacher—"ever had a lighter heart than I had, and from that day to this I have been secretly following Jesus;" and, with tears in his eyes, he said, "And God forgive me for never telling it out before."—

THE SHOE BRUSH GONE



I won't miss it, for I have long since adopted an easier and cleanlier way. A bottle of

Wolff's ACME Blacking

and a sponge to keep my shoes washed clean, save a deal of labor and shoe leather.

Sold by Shoe Stores, Grocers, Druggists, &c.

The best Harness Dressing in the world.

WOLFF & RANDOLPH, PHILADELPHIA.

Marshall J. Smith & Co.,

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Losses paid by Chicago Fire, 1871, $8,239,091.
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All Losses Paid in Cash without Discount as Soon as Adjusted.

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HENRY V. ORDEN, Resident Secretary.

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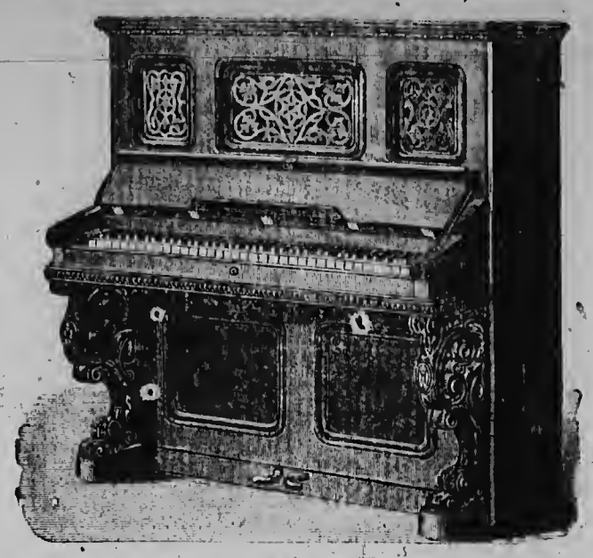

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Lasting 25 years and over; some staying in tune 7 years, and all fully guaranteed 7 years.

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Weber, Mathushek, Mason & Hamlin Pianos,

And Sell at from $350 to $1,000.

GOOD and DURABLE PIANOS Are the

Cable & Sons and J. P. Hale & Co.,

Guaranteed for 5 years. Sell from $250 to $400.

A Beautiful Style at $350.

Terms: $10 Cash, and $10 a month until paid. Stool and Cover Included.

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Beautiful Organ, 7 Stops, $55.

Terms: $5 Cash, and $5 per month until paid.

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LIBERAL TERMS MADE ON OTHER STYLES.

Everything Kept in the Musical Line at Lowest Rates.
Discount to Preachers, Teachers and Schools.

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Remember the Place:

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CHURCH AND LODGE FURNITURE.

Price of the above six pieces—consisting of Two Chairs, One Large Chair, One Stand, One Table and One Pulpit—in Walnut, covered with Crimson Plush, $80. Any of the pieces will be sold separately. Ash, Oak, Cherry or Sycamore made to order at same price as Walnut; Mahogany 20 per cent. extra.

Estimates furnished for every style and quality of Church and Lodge Furniture.

J. G. GRANT, 50 and 52 Baronne Street.

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DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

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GIRLS' TRICYCLES,

R. P. Randall,

54 & 56 Baronne.

KENTUCKY MILITARY INSTITUTE,

Near Frankfort, Ky. 43d session began Sept. 10; will close June 23, 1889. Studies—Literary and Scientific. Special Departments of Engineering and Chemistry, and Commercial course. Appropriate degrees conferred. Officers and cadets constitute military corps. Discipline firm, but kind. Military drill thorough and exact. Total expense per session, for tuition, board, uniform, etc., $300. Cadets received at any time; charged only from date of entrance. For further information address

D. F. HOYD, Supt.,
Farmdale P. O., Ky

Elfinwood Select School.

The undersigned proposes to open, January 1st, 1889, a Select School for young boys at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.

Terms moderate.

Edwin H. Fay, A. M.

Mention this paper.

Mansfield Female College,

MANSFIELD, LA.

One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 16, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

For particulars address

A. D. M'VOY, A. M., Pres.

PROF. D. F. HUDDLE, Sec.

Centenary College

JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

NEWS OF THE WEEK.

DOMESTIC.

The annual meeting of the State Immigration Association was held in this city on March 1.

Within two days of the adjournment of the present Congress, the exact size of the Republican majority in the next Congress, as determined by the November elections, is at last known. The Democrats having secured the four certificates from West Virginia, the Republican majority is at present three. By next December, however, there will be four new States, who will send four or five new Republican Congressmen to swell this majority.

The bill withdrawing the public lands of the United States from sale passed both Houses of Congress on March 2. Hereafter public lands can only be disposed of under the provisions of the homestead and the pre-emption laws. The bill also provides that persons who have abandoned their homesteads shall be permitted to enter another one.

The direct tax bill was vetoed by President Cleveland. The conceded effect of this bill is to take from the money now in the treasury the sum of more than seventeen millions of dollars, or if the percentage allowed is not included, more than sixteen millions of dollars, and pay back to the respective States and Territories the sums they or their citizens paid more than twenty-five years ago on a direct tax levied by the government of the United States for its defense and safety.

Nineteen Mormon missionaries arrived in Chattanooga Tenn., last week from the West, to be distributed from that city throughout the Southern field. Chattanooga is the headquarters of the work in the South, and over 100 are now engaged in actual proselyting.

Harrison's Cabinet is announced, as follows: Secretary of State, Blaine; Secretary of the Treasury, Windom; Secretary of War, Proctor; Secretary of the Navy, Tracy; Secretary of the Interior, Noble; Attorney General, W. H. H. Miller; Postmaster General, Wanamaker; Secretary of Agriculture, Rusk.

Benjamin Harrison and Levi P. Morton, President and Vice-President of the United States, were inaugurated on March 4.

The Howard Library, Miss Annie Howard's gift to the people of New Orleans, was formally opened to the public on March 4.

The second annual reunion of Confederate calvarymen took place in this city on the fourth instant.

Mr. Riddlebergor, Republican Senator from Virginia, was forcibly ejected from the Senate on March 3, for being out of order.

FOREIGN.

The statement that Sir Julian Pauncefoote has been appointed British Minister to the United States is officially confirmed.

Father Kennedy, who was imprisoned in Ireland for attending meetings of suppressed branches of the National League, has been released. On being liberated he addressed a crowd that had gathered to greet him. In the course of his speech he said that when the laws enslaved the people they were not obliged to submit to them.

Mr. Gladstone, in the House of Commons, on March 1, said: "To continue the state of things under which so many representatives of this House are placed under a ban of proscription, is impossible. You may deprive of its grace and freedom the act you are asked to do, but avert it you can not."

March 2 was the seventy-ninth anniversary of the birth of the Pope. He received a number of cardinals, who tendered their congratulations.

The French government has instructed the prefects of the various departments to prevent, forcibly if necessary, meetings of committees of the Patriotic League. The government has decided to create a special ministry for colonial affairs.

The German government has decided to prevent Dr. Peters' expedition for the relief of Emin Bey from proceeding into the interior of Africa.

Count Von Waldersee has declined the overtures of Bismarck toward his acceptance of a high diplomatic post, stated to be Vienna, in succession to Prince Henry of Reuss, upon whose discretion the Chancellor can not rely. Count Von Waldersee declined placing himself within the grip of Prince Bismarck and losing whatever hold his daily contact with the Emperor gives him.

Referring to Congressman Hitt's resolutions in favor of commercial union with Canada, the *Empire*, the leading government organ, says: "The United States, by their House of Representatives, have graciously invited Canada to become part of the Union commercially, or, rather, they have intimated that if Canada will offer to sacrifice its independence, Congress will kindly accept the surrender. They will wait a long time before they find Canada debasing itself by becoming a suppliant for its absorption by a foreign power."

Ecuador experienced fourteen shocks of earthquake on March 2. Panics prevailed among the people.

A rumor is current in naval circles in Kiel that a conflict has taken place in Samoan waters between an American man-of-war and the German corvette *Olga*. It is alleged that the American vessel fired the first shot.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS.—This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

Railroad and Industrial Notes.

About 1,600 men are cutting out and grading the new railroad from Troy, Ala., to Bainbridge, Ga., 125 miles. It is to be completed to Troy by August 1; to Montgomery, September 15. Equipments for 75 miles on the ground. This it another line across the cotton and iron belt that will provide cheap and short transit between the Mississippi river and the Atlantic, when its road and connections are completed.

Contract has been let for building the Decatur, Chesapeake and New Orleans railroad from a point in Lincoln county, Tenn., to Decatur, Ala., thence to the eastern boundary of the State of Mississippi.

Steel rails and new locomotives have been ordered by the recent purchasers of the Vicksburg and Meridian railroad. It is to be known as the Mississippi, Louisiana and Texas Division of the Queen and Crescent system.

The Florence Northern railroad, extending northward 150 miles from Florence, Ala., has been contracted for. Twenty-five miles is to be completed in next four months and the balance in one year from date of contract. The contracting parties are the North Alabama Construction Company.

John H. Rice, Esq., president of the New Orleans, Natchez and Fort Scott railroad, called at the office of the NEW ORLEANS CHRISTIAN ADVOCATE, last week. He said the prospects for building his road were fine; that he was prepared to let out contracts for construction of the road from Natchez, Miss., to Winnsborough, La.

The contractors for deepening the water at Sabine Pass, La., report they will be able to show eighteen feet of water on that bar in the next sixty days.

The NEW ORLEANS CHRISTIAN ADVOCATE enjoyed participation in the river excursion given by the New Orleans Board of Trade to the Denver visitors. On board the boat, Capt. W. W. Buck, chairman, together with his attentive committee, made every one feel at home. The numerous friends from Denver expressed themselves as greatly pleased with their hospitable reception by the people of New Orleans. There were among these friends from Colorado several prominent members of the Methodist Episcopal Church.

The present demand for saw-mill machinery is said to be unusually brisk.

Pittsburgh has the largest axe factory in the world; it turns out 3,000 axes per day.

The imports of iron and steel, not including iron ore into the United States, in 1888 were $12,300,377, as against 30,420,907 in 1887.

The carpet manufacturers of Philadelphia have 7,350 looms in use, employ 17,800 hands, manufacture annually 7,500,000 yards of carpet at a value of $44,970,000.

There were manufactured in the United States last year, in round numbers, 14,000,000 pounds of tobacco, 400,000 pounds of snuff, 4,000,000,000 cigars and 1,500,000,000 cigarettes.

The farmers of Kansas have tried the experiment of sowing salt on their growing crops, and the result has been, in every case reported, that salt drives away the chinch bugs or destroys them.

The president of the National Association of Stove Manufacturers estimates that the value of the production of stoves in this country for 1888, including all grades of cooking-stoves, heaters, ranges, etc., was $33,000,000.

Southbridge, Mass., has the largest spectacle factory in the world. More than three-fourths of the gold spectacles and eye-glasses made in this country are made in Southbridge, one company alone in that town having turned out 1,500,000 pairs last year.

The 7,200 miles of new railroads built in 1888 called about 35,000 new men into the service, reckoning five employees to the mile, including officers and men in all capacities. The present railway system of the United States has an army of about 785,000 men.

The United States exported in 1888, $2,092,053 worth of sewing machines, as against $2,397,357 in 1887; and $7,626,336 worth of steam engines and other machinery in 1888, as against $5,088,700 in 1887.

The Value of Our Crops.

Before active speculation shall begin as to the prospects of this year's crops it may not be out of place to briefly review the results of last year's harvest. We have been accustomed to speak of the wheat harvest of 1888 as bad, and yet the official returns show that in "money's worth" the crop of last year was nearly as good as that of 1887, or, in fact, of any other recent year. It is quite true that the money value of wheat to the producer is not an absolutely correct measure of the real value of the harvest in all its relations to the trade of the country. The high prices which the farmers receive for a comparatively short crop may be greatly outweighed by losses of consumers in the increased cost of bread. But, as a general rule, what the farmer receives for his products affords a tolerably correct measure of their purchasing power in exchange for other commodities. At the same time the price which the country receives for its crop exports measures the value of its agricultural products in exchange with the products of other lands. In quantity the wheat yields of 1888 was comparatively small, being 414,868,000 bushels, against 457,320,000 bushels in 1887. But the average high price which the farmer obtained, and which the country received for its export surplus in exchange for foreign commodities, was a set-off to the loss in quantity. While the average market price for wheat in Philadelphia in the last six months of 1887 was about 81¼ cents a bushel, its average price in the corresponding months of 1888 was $1.01¾ a bushel, making a difference of 17 cents. Upon this basis the wheat harvest of 1888 represented a value of about $144,000,000, and the greater crop of 1887 a value of about $383,000,000. The portion that was exported did not share in this relation, but taking the averages of the two years the wheat harvest of 1887 did not yield in the markets much more money than that of 1888. To cover this loss the corn crop of 1888 yielded about 2,000,000,000 bushels. Of this enormous crop not more than 5 per cent. is exported; but, taking averages, the value of this crop is at least $120,000,000 greater than that of the preceding year. So of the oats harvest, which is estimated to have exceeded that of 1887 to the amount of 42,000,000 bushels. In regard to cotton, the chief export of the country, it is estimated that the decline in value of the product of 1888, compared with that of 1887, is about $20,000,000. Taking, however, the four great crops of cotton, wheat, corn, and oats together, the gain in value in 1888 was $100,000,000 over the value of these crops for the preceding year. Although reliable comparative estimates in regard to animal products are out of the question, the official returns show a large decline in the exports of provisions during the last year. In beef, pork, and milk products there have been no serious fluctuations in prices. On the other hand, there has been a marked decline in prices of vegetables, which is attributed to excess of production. But taking all in all, the agricultural products of 1888 have brought more to the farmers than did the products of 1887. They have more money for the purchase of commodities than they had in the previous year.—*Philadelphia Record.*

The New York *Commercial Bulletin* makes an interesting comparison of exports for the seven months of the present fiscal year with those of the year preceding, which shows that in aggregate value there is a close correspondence between the two periods. Under the four principal classes the comparison is as follows:

	1889.	1888.
Breadstuffs (7 months)	$ 78,814,40	$ 82,501,764
Cotton (5 months)	119,841,015	148,658,757
Petroleum (7 months)	29,933 470	27,790,741
Provisions (7 months)	57,263,581	53,594,081
	$310,852,766	$311,924,343

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Waynesboro and State Line	Mar. 9, 10
Winchester at Mt. Hebron	16, 17
Enterprise and H., at H.	23, 24
Clarke, at Salem	30, 31
Paulding, at Pleasant Hill	Apr. 6, 7
Sandersville, at Liberty	13, 14
Vossburg, at McGowan's	20, 21
Marion, at Cokers	27, 28
Meridian circuit, at Concord	May 4, 5
Meridian—West End	(7 P. M.).. 7
Meridian station	(7 P. M.).. 9
Bonneville	11, 12
Lauderdale, at Cedar Ridge	18, 19
DeKalb	25, 26
Leaksville	June 1, 2
Spring Hill	8, 9
Fulton	22, 23

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Pipkin Chapel	Mar. 9, 10
Wilson, at Manassas	16, 17
Centerville, at Macedonia	23, 24
Andite cir., at Salem	30, 31
Bayou Sara, at Bayou Sara	Apr. 6, 7
Jackson, at Salem	13, 14
Percy's Creek	20, 21
Woodville	27, 28
North Wilkinson, at Mt. Carmel	May 4, 5
East Baton Rouge, at Antioch	11, 12
New River, at Magnolia	13
Livingston, at Friendship	18, 19
Clinton and Belleville, at Clinton	25, 26
Amite City, at Tangipahoa	June 8, 9
Springfield, at Ebenezer	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

C. O'DONNELL, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia, at Hickory	Mar. 9, 10
Bethel, at Bay Springs	16, 17
Mt. Carmel, at Williamsburg	23, 24
Ocean Springs, at Biloxi	30, 31
Moss Point, at Moss Point	Apr. 5
Scranton, at Orange Grove	6, 7
Hattiesburg, at Ellisville	13, 14
Augusta, at Perkins	20, 21
Wiltington, at Poplarhead	25
Vancleve, at Antioch	27, 28
Americus, at Cross Roads	May 4, 5

T. S. WEST, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Ripley and New Albany, at Ripley	Mar. 9, 10
Ripley circuit, at Marvin	12
Jonesboro circuit, at Ebenezer	16, 17
Gunlown circuit, at Gunlown	23, 24

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Beulah	Mar. 10
Falsonia	17
Bolivar	24
Clarksdale	31
Helen	Apr. 7
Cherry Hill	14
Friendship	21

H. M. STANDIFER, P. E.

WINONA DISTRICT—FIRST ROUND.

Richland, at Pickens	Mar. 9, 10
Sallis, at Springdale	16, 17
Weir	23, 24
Ethel	30, 31
Newport	Apr. 6, 7
Belzona	13, 14
Poplar Creek	20, 21
	27, 28

J. S. WHEAT, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—FIRST ROUND.

Vienna, at Vienna	Mar. 9, 10
Indian Village, at Bethel	16, 17
Louisville, at Siloam	23, 24
Ruston, at Ruston	30, 31
Downsville, at Downsville	Apr. 6, 7
Sparta, at Bear Creek	13, 14
Saline, at Mill Creek	20, 21
Gibbsland, at Gibbsland	27, 28

ROBERT RANDLE, P. E.

SHREVEPORT DISTRICT.—FIRST ROUND.

Mooringsport, at Mooringsport	Mar. 9, 10
North Bossier, at Collinsburg	16, 17
Coushatta, at Coushatta	23, 24
Wesley circuit, at Wesley Chapel	27
Red River, at Lindsley Chapel	30, 31

J. H. CASSITY, P. E.

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A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

WEEKLY MARKET REVIEW.

(For Week Ending February 26, 1889.)

COTTON.		
Low ordinary	7 11-16	— —
Ordinary	8 5-16	— —
Good ordinary	8¾	— —
Low middling	9 5-16	— —
Middling	9 13-16	— —
Good middling	10 7-16	— —
Middling fair	11 1-16	— —
Fair	12 1-16	— —
Galveston middling	10	— —
Mobile middling	9⅝	— —
Memphis middling	9¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	4 15-16
Fully fair	— —	4 13-16
Good fair	— —	4¾
Common	— —	4½
CENTRIFUGAL:		
Seconds	4¾	4⅝
Prime yellow	— —	6 3-16
Gray white	6 5-16	6⅜
Choice white	— —	6½
Standard granulated	7	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	35
Fair	25	28
Good common	20	24
SYRUP	— —	— —
RICE.		
No. 2	2 3-16	2⅜
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₩ bbl	2 00	4 00
Polish, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	5 90	6 00
Fancy	5 40	5 60
Choice	4 35	4 45
Minnesota Patents	6 75	7 00
Winter wheat patents	— —	— —
Minnesota bakers	5 00	6 25
CORN PRODUCTS.		
Corn meal	2 25	2 50
Cream meal	2 50	— —
Grits	2 40	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	44	— —
Yellow	45	50
Mixed No. 2	44	— —
OATS:		
Western	35	37½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	85
HAY:		
Prime	16 00	17 00
Choice	18 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 25
Prime Mess	13 00	13 50
Rumps	12 50	12 75
BACON:		
Fancy Breakfast	10	11
Shoulders	6¾	— —
Sides, short rib	— —	7¾
Sides, long clear	— —	7¾
HAMS:		
Sugar-cured	11	11½
DRY SALT MEAT:		
Shoulders	5½	6
Sides, short rib	6⅞	— —
Sides, long clear	6⅞	7
GROCERIES.		
COFFEE:		
Prime	20¾	20½
Fair	19¾	19¾
Common	— —	16½
TEAS:		
Choice	40	80
Re-No	— —	55
BUTTER:		
Western Creamery	30	33
Western Dairy	18	21
Common	12	15
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	11	— —
Coal, cases	16	17
Cotton seed, crude	41	48
Lard, Extra No. 1	— —	85
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lbs ₩ yard	10½	11
Jute, 1¾ lb. ₩ yard	9	9½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	98	1 00
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 50	3 50
Chickens, Southern	— —	3 50
Young	1 75	2 50
Turkeys, Southern	12 00	14 00
EGGS:		
Western	12½	— —
Southern	13	— —
WOOL:		
Lake, ₩ lb	24	25
Louisiana	22½	23
Horry	12	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	3½
Dry salted	5	6
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 50	21 00
Pure ground bone	30	— —
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	2	— —

Have You a Sister,

Mother, wife or lady friend to whom you desire to give that most acceptable of all presents—a handsome black silk or satin dress? or do you wish one for yourself? In another column of our paper is the astonishing offer of a reliable silk manufacturing establishment located in Mansfield Centre, Conn. Read it carefully. Selling as they do, direct from their looms, and thus saving all intermediate expenses, they are in a position to offer, at a merely nominal price, goods which can not be excelled for richness of color, durability and pureness. We recommend our readers to write for samples to G. S. Chaffee & Son, Mansfield Centre, Conn., which are sent free on application. Do not be deterred by the thought that a purchase of this kind is beyond the limits of your purse; it is not, as a silk dress bought from this firm will cost you no more than many ordinary cloth suits. On ordering, from the samples, the pattern you select is sent to your residence; and if you are not pleased with it in every particular, it will be taken away again without expense to you. Try them; it will pay you to do so.

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Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

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Paris, 1878 | Amsterdam, 1883
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THE VICTORY OF THE VANQUISHED.

BY H. G. H.

Granted the odds are against us; granted we enter the field,
When Fate has fought and conquered, broken our sword and shield.
What then? Shall we ask for quarter, or say that our work is done?
Nay, rather, a greater glory is ours if the field be won!

'Tis war with the wrong of years—with prejudice, pride and hate;
Against the world's decree, and the frown of an evil fate,
But even if hope should fail us, still we may do and dare;
At least there is left the courage born of the soul's despair.

A crown to the one who wins! and the worst is only a grave,
And somewhere—somewhere still, a reward awaits the brave.
A broken shield without, but a hero's heart within,
And held with a hand of steel, the broken sword may win!

—*Youth's Companion.*

The Mississippi Gulf Coast, the Churches, and the New Orleans Lottery.

BY R. ABBEY, D. D.

Or you may reverse this order of stating the case. It is not generally known among the uninformed masses that in every State of the United States, except Louisiana, and in every State of Europe, except Italy, the lottery is ostracized by law; and by a strong—I might say, an almost or quite universal—public sentiment, it is scouted and regarded as the worst, most pernicious and destructive of public morals and public good of all kinds, of all forms of swindling ever invented among men.

And, as to Italy, I am not certain. The lottery was patronized there by the Pope and *his* government; but Victor Emmanuel being acknowledged King of Italy in 1861, and declaring and maintaining his independence of the papacy, quite likely put a stop to this iniquity among his other reforms. Of this, at this moment I am not informed. If this is an exception, it is the only one in the United States or Europe, leaving poor, disgraced Louisiana the only custodian of this famous civil infamy.

I am, therefore, not uttering any opinions or views of my own, but merely stating legal and historic facts, when I point out the lottery as a fugitive and vagabond, an outlaw and an escaped convict on the earth, and without the protection of even the mark of Cain, its natural father.

The Legislature of Texas treats her next-door neighbor, Louisiana, on this wise:

If any person shall sell or take an order for the sale of any ticket or part of ticket in any lottery, or if any proprietor or manager of any newspaper or any other person shall publish the advertisement or statement of any lottery drawing, or if any person shall receive any lottery ticket or deliver the same to any other person or pay money on the delivery of same for any ticket, or if any person shall give any information to the public or to any other of the result of any drawing of any lottery, he shall be deemed guilty of a misdemeanor, and, on conviction, shall be fined in any sum not less than $20, nor more than $50.

And the law of my own State is much the same, though, perhaps, less sweeping; but at this moment I am not able to repeat it verbatim. It is hoped that our next Legislature will fix it better. Of the peculiar and practical disadvantages, and cool criminality of this particular form of swindling the poor out of their hard earnings, I will, with the editor's permission, try to have some good reading for the ADVOCATE at some future time.

But just now I wish to call attention to some of the outside social, moral and ecclesiastical effects of the forbidden intrusion of the Louisiana Lottery into Mississippi. You know that one of the most beautiful, valuable and delightful portions of my State is the sea-coast front of Hancock, Harrison and Jackson counties, fifty miles from Scranton to this place; and that unfortunately it sustains, geographically, commercially and socially, a mere suburban relation to New Orleans. And so our trains are full, or, rather, partly full, of this lottery, with its burglarious tools, filching money from the pockets of our people—mostly the poor—at the rate of about from eight to twelve thousand dollars a month, according to a very fair and impartial calculation.

And not only so, the lottery essays, and with some success, too, to *run the churches*. Our own church is by no means free from these influences. It even threatens to bestow large money upon us to hush our conscience. These "charities" and "benevolences" are dealt out among us with unstinted profuseness. For every thousand dollars they filch from us, they give us, in "noble charity" and public improvements, almost, and sometimes quite, a hundred dollars! And these hundreds soon amount to thousands; and no few of them. Being a new-comer on this coast line, I did not at first exactly understand this, but at second it looks very plain. So, if you will see the *Nashville Christian Advocate*, of December 8, 1888, you may notice a letter from me, giving some rambling information about this coast country, and, among other things, the building, many years ago, of a church for the Episcopalians, in Biloxi, by the munificent charities and benevolence of this lottery. Whereupon Bishop Hugh Miller Thompson, of Mississippi, in the *Church News*, of Natchez, of January 15 and February 1, of this year, takes me pretty severely to task. Referring to my Nashville letter, the Bishop says: "Some one calling himself a preacher of the gospel, moved by a sectarian hate," etc., "saw fit to make a brutal and false attack" on a then sick and almost dying minister of his church in Biloxi. The Bishop then a little more than faintly intimates that the end I sought, in my "blind malevolence," was the death of the sick minister, "if it be the end he sought." He calls me "the wretched author of this last development of its vile spirit." The Bishop then speaks of me as, "The unhappy author of the brutal assault upon the parish at Biloxi," and says, if I understand him right, that he has appointed a committee of vigilance to take vigorous action to *hunt him* (*me*) *out* as the author of this "slanderous attack," and to discover whether "he has any responsibility either in character or purse."

Now, I submit to the decency of Christendom, that whether I murdered a minister or not, this language, and more of the same sort that might be quoted, is proof positive that Bishop Thompson is far more familiar with the language of Billingsgate than that of Piccadilly.

And, Mr. Editor, I do most humbly apologize to you and your readers, for what seems to me a necessity, that I should mar your paper with a recital of such low vulgarity. It is as irksome to me to copy as it is to your printer to print, or you to read, such—call it what you please. And, furthermore, I most candidly assure you that I would not, so far as I, myself, am concerned, ask you to print these things. But it is evident that the Bishop's diatribe is not aimed at me primarily, but at my church through me. I am not here to defend my reputation, I would have you to know. My reputation is not my property, but that of others. It is what others esteem me do be, the Shakespearean jingle of nonsense about stealing *purse*, and *trash*, and *poor, indeed*, and all that, to the contrary, notwithstanding. "It is as much as I can do to take care of my character.

And, now, what is this Bishop's excuse for all this fearful accusation? If it is not to uphold the lottery, it is not apparent. I said the lottery built a church; and if that might suggest the inference that that puts the church in the position of a custodian of stolen goods—lottery money, I did not suggest the inference, but have no objection for the Bishop to do so, if he chooses.

That the lottery built the church, some twenty years ago—that is, that the owner of the lottery built it with lottery-made money—is well known, and is not disputed, so far as I know. The only pretense to a denial of what I said in my Nashville letter is a mere play upon words—a quibble, a metonymy. I said "*lottery*," meaning the owner and money of the lottery. I think that is good English. But whether it is or not, this is the only question in issue. And for this, exactly this, I am caressed by Bishop Thompson in the soft and beautifully classic terms above written. So it seems I am to be,

"Without reprieve, adjudged to death
For lack of well-pronouncing shibboleth."

But I insist I did put in the "h," and sounded it in good Gileadite English.

As to the late Rev. Dr. Hinsdale, of Biloxi, whom this Bishop drags before the public from his new-made grave, in order to charge me with being partially, at least, responsible for his death, as he plainly does in the Natchez paper above cited, I need only say, I never heard of the man until I saw announced the death of a man of that name, which, I suppose, is the same. I did not, before this, know there was a resident Episcopal minister in Biloxi or elsewhere on this coast. So, I could not have spoken of him, or in any way alluded to him. The facts I stated as being informed about occurred, if at all, possibly before Dr. Hinsdale was born; certainly, according to the Bishop's account of him in the Natchez paper, some twenty years or so before he ever saw the Southern country!

Now, citizens of Mississippi, in or out of the church, there is your Bishop! It is my duty, willing or unwilling, to introduce him to you just that way. I can do no less.

Will the Bishop, or somebody for him, specify and deny a word I said in my Nashville letter? If not, let him take the consequences, whatever they may be esteemed to be, of charging a man with falsehood, slander and, at least, connivance at murder, *without the slightest pretense of a probable reason!*

GULF VIEW, MISS., March 2, 1889.

The Power of Money, and a Place to Use It.

BY "W. L. C. H."

Money is the most wonderful fiction which man has produced. In itself, as money, it has no intrinsic value; yet it represents not only every form of exchangeable property, but almost every form of human power. It commands not only property, but labor of all kinds. Of all the forms which human power may assume, money represents that which is most susceptible of accumulation, concentration, transportation and transmutation into every desirable shape. Through the agency of money man's power becomes almost unbounded, defying the limitations of space, time, and measurement. Through money a man may exert his will at any place and in almost any conceivable manner. He may stretch his arm around the world with a dollar, and hold the cup of comfort to the lips of a suffering brother on the other side of the globe. All the wonders of architecture and of steam are wrought out under its order, and all the transcendent achievements of mind and of genius are brought forth at its bidding. Not alone the powers of earth are subject to its control, but the Holy Book informs us that money may be transmuted into heavenly treasures, and that we may make to ourselves friends of the mammon of unrighteousness, who, when we fail here, shall receive us into everlasting habitations.

The world in our day exhibits the results of accumulated capital, not only in great railways, factories, furnaces, bridges, and the like, but in also the ever-varying and multiplying forms of benevolence and charity. Never did money possess so great and so varied powers before, and never did its possessors rest under such weighty responsibility for its use, as they now do. All the world's advancement is accomplished by money. Through it every man may contribute his part to the great sum of human weal. A dollar is a draft on humanity that no man will dishonor. Among other great monuments of human beneficence we find that higher education is everywhere made in large degree a charity. No college, worth the name, exists anywhere without endowment in some form. Costly grounds, buildings and apparatus constitute their unproductive endowments; while interest-bearing stocks and bonds, amounting in some cases to millions, yield annual incomes of tens or even hundreds of thousands of dollars.

Friends of Christian education, Centenary College, of Louisiana, must be endowed, that it may fill its proper measure of usefulness. Its benefactors in former years have handed down to us an unproductive, but useful endowment, in the form of real estate worth $80,000. If we, of this generation, will add as much in productive endowment, the college will be in easy condition: If we will treble it, her prosperity will be assured.

Some man may ask for what purpose an endowment is wanted. We answer, An endowment is very greatly needed:

1. To enable us to reduce the price of tuition, so that we may compete with other endowed institutions of learning.

2. To enable us to purchase needed apparatus for all departments of instruction.

3. To enable us to increase the number of professors, and to pay them adequate salaries.

4. To enable us to build houses for the use and occupancy of the president and professors.

5. To enable us to put the grounds and buildings in such condition as the purposes and character of the institution demand, and to keep them so.

We have now a productive endowment of about $18,000.

All the presiding elders of the Mississippi and Louisiana Conferences have been furnished with books of blank notes for subscribers to the endowment. It is suggested that each presiding elder emphasize the twelfth question in the proceedings of each Quarterly Conference on the second round; that he preach on the subject of Christian education, and use earnest, and persevering efforts to obtain signers to the endowment notes. One hundred dollars of endowment costs one only six dollars a year, and thousands cost in proportion. Almost all can do something. We want an endowment which represents the affections of our people. Let us rally to Centenary.

"An Appeal to Methodists."

BY REV. JOHN W. CHAMBERS.

The *thirty-three thousand* Methodists of the Mississippi Conference have *two colleges* and, at least, *six high schools* under the control of our church. One college and five of these high schools are on Mississippi soil.

"A man can suppose anything he chooses; but it is a serious matter to accuse the "seventy-five thousand" Methodists of Mississippi of taking only half as much interest in the education of their boys as do our Baptist brethren. Did not our D. D.'s forget that French Camps, Port Gibson and Harperville gave schooling to many Methodist boys? Did they not ignore Kavanaugh College! What is to be made by depreciating the intellectual worth of Mississippi Methodists? Could no better plea be made than an appeal to *church prejudices* and *State pride*? Why did not the representative of the Mississippi Conference defend his brethren from the charge, "that college-bred men are coming to us less frequently now than in other years." This is a gratuitous assumption, without any ground in fact. Of *thirty four* graduates in our Conference, known to the writer, *twenty-eight* have joined the Conference during the last *ten years*. This fact goes far towards explaining why the "general average of ministerial culture is higher than ever before."

In the Mississippi Conference no such preacher exists as the one mentioned by the authors of the appeal. There is not a railroad town in the Mississippi Conference whose pulpit is not as well supplied as the pulpit of our sister churches." If there is, where is it? Is it Waynesboro, Shubuta or Lauderdale? Is it Newton, Lake or Brandon? Is it Natchez, Vicksburg or Jackson? Is it McComb, Wesson or Crystal Springs? Is it Yazoo City, Canton or Hazlehurst? Yet, so far as is known to this writer, these points are supplied by men *not full-fledged graduates*.

I write purely in defense of the Methodism of the Mississippi Conference. Her laymen and her clergy are the peers of the laymen and the clergy in any church within our bounds.

Upon what *policy* of the church was "*failure*" written years ago? The policy of building up institutions of learning of high grade? Let our five colleges and six high schools give the negative. The policy of getting those institutions on solid ground *one* at a time? Let Whitworth, Port Gibson, Meridian and Centenary answer. The *policy* of some of our preachers of saying three good words for the schools of our neighbors and one for our own? Let "an appeal to Methodists" answer. On that line we are still a success.

The Methodists of the Mississippi Conference have one school of high grade for every three thousand members, besides a large number of schools taught by Methodist preachers and consecrated Methodist laymen. Has any other church a better record?

Miss Kate Mary Felder.

A PROSPECTIVE MISSIONARY TO MEXICO DEAD.

BY REV. H. WALTER FEATHERSTUN.

Five years ago, when I came to this part of Mississippi, I found, living with their grandparents, two beautiful girls, whose mother had died in their infancy—Ella and Katie Felder. They sang so sweetly, and they were so prompt and efficient in all lines of church work open to girls situated as were they; and yet they were so sweetly modest, so intensely womanly, in the tenderest, purest sense of the term, that I, like all who knew them, was very much drawn toward them.

When Kavanaugh College was opened I wished to have them with us, because of the refining influence they would wield among the pupils, and because I was desirous of increasing their already phenomenal usefulness by adding culture to their consecrated genius. In course of time Ella married, and Kate—as I called her—entered our college at the beginning of its third term, remaining with us two years, the latter of which she was a member of my own household. At the close of her second year with us, last June, she went home, was taken sick, and lingering on until February 15, died.

Although quite an invalid, she attended the Topisaw Camp Meeting last August, where, on former occasions, she had been so efficient in revival work. Hoping, then, to be soon restored to health, she offered herself, through Dr. Weems, as a missionary for Mexico; and, had she lived, would, doubtless, have completed her education, being then in the junior class, and would have gone to that promising field where so much can be done for God and humanity by such consecrated culture as was hers.

Although so intensely womanly, she was unabashed in the performance of duty. I have often heard her sweet girlish voice leading the public prayer or the service of song with equal success; and I have often seen her, like a veritable angel of love, bending over penitents at the altar, or treading her way through the great congregation, place her hand upon the rough arm of some sinful man, and lead him to the altar for prayer. Her wonderful influence in such cases was the result of her sanctified womanliness, an element the very strength of which consists in its delicacy and tenderness.

Her school-life, like her home-life and her church-life, was irreproachable. I never knew her to offend in any way against the discipline of the college, and her popularity with pupils and teachers was so great that her long-continued suffering found sympathetic response in all hearts at Kavanaugh; and her death, though so long looked for, threw a shadow over the college deeper than it had ever known. To a bright intellect she added that never-failing factor of success, energy; and her energy, like all else that was of her, was sanctified. She toiled that she might learn, and she sought learning that she might use it for the Master; hence, as a natural result, she learned well and progressed rapidly.

She suffered severely and long for one so young, but was ever sweetly patient, her only anxiety seeming to be that she might get back to her "loved employ"—her preparation for her life-work; and when at length it became evident that this could not be, she became resigned, and lay through the long, dark, wintry weeks, "only waiting" the Master's home-call. Only Omniscience can measure the magnitude of the heroism that could lie there in that little plain room among the pines, away from congenial companionship, and often unable even to read, patiently suffering on and on, waiting the will of the Master. Surely, the highest heroism was not born on a battlefield.

At last, when the final hour came, she folded her hands and went peacefully "out of this world of ours," leaving with us who loved her so, the shadow of her going; and, oh! that shadow lies dark and heavy about the halls of her beloved Kavanaugh, pressing sorely upon our hearts.

One heart among us here had been so often strengthened and encouraged by her love and her loving counsel, that life seems, now that she is gone, only a desert to that heart. How they had planned to tread together the higher paths of Christian work, and achieve noble things for the cause they loved so dearly! But, alas! how often is it that

"Hopes perish, which have hung like wreaths
Around youth's buoyant brow;
And joys, like withered autumn leaves,
Drop from the shaken bough!"

We bore the fair, sweet dust of our Katie out to the old graveyard under the pines,

"Folded the white vesture, snow on snow,
And laid it where the violets blow"—

where sweet flowers have been planted as sacred memorials of our love; where the soft south breezes and the mocking birds sing her requiems till the angel comes and calls for it. Thus,

"Heaven is gathering, one by one, to its capacious breast
All that is pure and permanent and beautiful and best."

KAVANAUGH COLLEGE.

Bishop Galloway's Residence.

We are so glad to know when a preacher of the gospel gets a house of his own to live in, that we can't help congratulating him. The following description of Bishop Galloway's new home in Jackson, Miss., we clip from the *New Mississippian*:

Through the courtesy of the contractor, Capt. Harry Taylor, a *N. M.* representative was last evening shown through the residence of Bishop Galloway, which has just been completed and turned over to the Building Committee.

The style of architecture is modern and the plan is the duplicate of the residence of a friend of the Bishop, in Nashville, Tenn.

The site chosen was that directly in front of the handsome new Methodist Church, and the residence fronts it, facing eastward. The building is two stories and a half in height, surmounted by a gracefully tapering spire, which reaches to an altitude of 55 feet. The paint is of dove color, with trimmings of a darker hue, which produce an exceedingly pretty and effective contrast.

The plastered walls of the interior are of snowy whiteness, and the first floor comprises hallways, with library and bed-rooms to the left; to the right, parlor and dining-room, with bay windows, pantry, kitchen and wash-room. The upper floor, which is reached by central and rear stair-cases, of walnut finish, embraces five bed-rooms, with numerous closets and bath-room, which, in common with several other rooms, is provided with both hot and cold water.

The mantels throughout are of native oak or walnut, finished in oil, and those in the hall, parlor, library and dining-room are surmounted by elegant French plate mirrors, the mantel in the last named combining the features of a side-board. The hearths and fire jambs are of tile, of bright and variable colors, while the windows and doors are of native cypress, highly polished.

A rarer combination of beauty of architecture, or substantiality of structure and utility of arrangement, it would be difficult, if not impossible, to find in this State; and almost incredible to believe it was turned over, complete, for the small sum of $6,500.

Permanent seclusion from the cares and ordinary duties of the world has been thought the best aid in attaining saintly virtues. The higher attainments, the peculiar joys of religion, are inconsistent with the duties of active life. Such an assumption is an indictment of the divine administration. If seclusion had been best for us, God would not have made it imperative on the majority of men to spend most of their time in contact with affairs. He who made us knew our needs and knew that busy rather than idle people become practical saints. It is a false notion that men suffer damage by devotion to business. With little doubt, God will find, in the great day, a multitude of his chosen ones with full hands and a weight of care. Up out of the dust, rather than from places of retirement, will come an army of God's shining ones.—*Zion's Herald.*

Christian Advocate.

THURSDAY, MARCH 14, 1889.

HE CHOSE THIS PATH FOR THEE.

BY T. G. WILLSON.

He chose this path for thee.
No feeble chance, no hard, relentless fate,
But love, his love, hath placed thy footsteps here.
He knew the way was rough and desolate,
Knew how thy heart would sometimes sick with fear;
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well he knew sharp thorns would tear thy feet.
Knew how the brambles would obstruct the way;
Knew all the hidden dangers thou wouldst meet;
Knew how thy faith would falter day by day,
And still the whisper ever lived, "Yes, I see
This path is best for thee."

He chose this path for thee,
And well he knew that thou must tread alone
Its gloomy vales and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee,
What need'st thou more? This sweeter truth to know
That all along these strange bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more and thou thyself shalt see
His path is best for thee.

—*Union Signal.*

Dr. D. W. Foster and "Christian Womanhood."

In the ADVOCATE, of February 14, I find an article, in which Dr. Black is taken to task for certain things he has said about "Christian womanhood." I presume the writer, Dr. Foster, is a physician of some experience and eminence; but his observation, or perhaps his judgment, has led him into some gross error. He wants Dr. Black to revise his book, especially that part which treats of the "employments" of women. In my opinion, Dr. Black has voiced the sentiments of an enlightened public mind. The current of modern thought is fast turning in the direction of the doctrines ably set forth in "Christian Womanhood." The old erroneous opinions that women couldn't master the higher mathematics; that women couldn't teach school; that women couldn't sell goods; that women couldn't keep books; that women couldn't set type; that women couldn't practice "the healing art," are rapidly dying with the ignorance and prejudice of the ages that gave them birth.

But what does Dr. Foster say? "If a girl should be allured by visions of fame or fortune into the profession of medicine, she would inevitably encounter appalling, if not ruinous, obstacles." The Doctor admits (with dignity and reserve) that girls have the capacity to learn the profession; but were she to enter the arena of the medical profession, something of her pure, angelic nature would be defiled! The Doctor further states: "To practice it successfully and safely requires long years of close application to hard study; and the girl should decide upon that avocation, if at all, early enough in life to enter a female college, and go through a thorough course of study to prepare herself for the curriculum of three years in the medical college." Does it require a more thorough course of study for girls to become proficient than it does for boys? If it is necessary for a girl to spend five years in a female college to prepare herself for the medical school, ought not the boy to spend that much time in a male college to prepare himself for a similar medical course? Where is the advantage in favor of the boy? Anyone who has had experience in teaching knows that girls are as patient, faithful and diligent students as boys dare be. If boys can learn "the healing art," girls certainly can.

Dr. Foster seems to think that in order for girls to preserve their strength of character, purity of life, they must be shut up within the cloistered walls of some female college? Did it ever occur to him that boys are occasionally (?) led "astray" by the influences and surroundings of medical life? Or, are they proof against these things? Again: Did it ever occur to him that if we can have literary colleges exclusively for girls, could we not have medical colleges exclusively for girls, taught by women, and not permit "degraded man," under the penalty of death, to enter its sacred portals? The Doctor himself will admit that this could be done. A man is certainly hard pressed for argument when he states that girls can not be taught physiology and the science of medicine without endangering her moral welfare.

After she has completed her medical course, can she not safely and successfully practice her profession? Most assuredly she can. As a nurse, is she not far superior to men? In treating children and her own sex, would she not be more successful and far more suitable than the M. D.'s of the masculine gender? Does it not occur to the Doctor that nothing that the "nice, innocent and unsuspecting girl" sees or hears in the dissecting-room or hospital could be any greater offense against modesty or chastity than the present custom of male doctors attending women in all their diseases and conditions? But Dr. Foster says when she has completed her medical course, "if she does what God and nature intended she should do, she will marry and raise up a houseful of children." The highest ambition of woman, her loftiest aspirations—to become a wife, and the "mother of a houseful of children"? I thank God that there are hosts of Southern girls who have too much independence, too much of the spirit of "Christian womanhood" in them to lean upon the weak arm of the average boy for support; and God bless them if they *never* marry—they will accomplish something for themselves and their race. Thousands of women who have married, "raised up a houseful of children," and lived in poverty and want, would have done a far better act had they gone on to school, thereby preparing themselves for increased happiness and usefulness. I can't see that we especially need a swarm of boys and girls in every household. The living, earnest demand is, *better* mothers, *better* boys and *better* girls, and *not more* mothers, *more* boys and *more* girls. Many a woman would have done her country infinitely more good by remaining single than she has done by marrying and "raising up a houseful of children," who became mental, physical and social wrecks, a curse to society, and an infamy to the age.

I wonder if Dr. Foster tells his eldest son that he must get ready to become President of the United States, and his second son that he will get to be United States Senator, and his eldest daughter that she will some day become mistress of the governor's mansion of Louisiana? While I believe we ought to inspire in the minds of the young desires to become noble and useful, yet I prefer to tell them that no position or station can give them honor unless they merit it; that there is as much honor in being a good farmer, or a good mechanic, as there is in being a good President; that all stations and positions are alike honorable, if alike honorably filled.

I say, *Give the girl a chance.*

W. N. LEWIS.

WALTHALL, Mississippi.

Speak Kindly.

Why not? Why should not husband and wife, bound together, as they are, in the most intimate of all earthly relations, and necessarily in constant intercourse with each other, consecrate and hallow the sacred relation, and bless themselves, by always using kind words when they speak to each other. Where is the place for harsh words, angry words, and words of reproach and bitterness? Such words always leave a sharp sting behind them. They are not the words of affection, and become neither husband nor wife. They contribute nothing to the happiness of either, and are the prolific source of a large amount of misery.

The husband who abuses his wife by his words, and the wife who snaps and snarls at her husband, are alike untrue to their marital pledge, and really in a very bad way.

Speak kindly. Why not? Why should not parents always speak in this way to their children, and why should not children always so speak to their parents? If parents thus speak, children will naturally learn to do the same thing. Two example by the parents will reproduce itself in the practice and habits of the children; and the latter will grow up into manhood or womanhood with a gentleness and softness of manners, and a carefulness in the use of words that is characteristic of refined and cultivated beings. Authority, when exercised through kind words, is scarcely felt simply as authority. The element of severity is withdrawn from it, and obedience to it is secured by love. Parents who allow themselves to get into fits of passion with their children, and then thunder and storm at them in the language of vehemence and anger, are making a grave mistake in the matter of family government. Such parents need first of all to govern themselves and put their own passions under a healthful restraint.

Speak kindly. Why not? Why should not brothers and sisters living in the same house, eating at the same table, and fed and clothed by the same bounty, always speak to each other in this way? By so doing they will minister to each other's happiness, and avoid petty quarrels, make home pleasant, cultivate good affections, gratify their parents and please God. As they become men and women they will be scattered hither and thither; and when thus scattered it will be pleasant for them to look back to their childhood days, and remember that their intercourse with one another was kindly and affectionate. The friendship then formed will follow them through life.

Yes; speak kindly. Why not? Why should not men who are associated together in business study and practice the law of kind words toward each other? Why should not the minister of the gospel, the doctor and the nurse in the sick-room, the buyer and seller, the banker and the merchant, the governor and the governed, the judge on his bench, the warden of a prison, and, indeed, every man and every woman, on all occasions, in all circumstances, and under all provocations, both study and practice the law of kind words in the total intercourse of life from the cradle to the grave?

We would like to have the readers of this article, each one for himself, ponder these questions. There is an amazing power for good or evil in words. A large part of human influence is exercised through this channel.

What one is in life, how he affects others, and how they will feel toward him, depends very greatly upon the use he makes of his tongue. If he goes through life with a lawless and acrid heart, hurling epithets right and left at others, blistering the sensibilities of his fellow-men by his own vehemence, and disgusting them with his vulgarity, he may set it down as a fact that he will make himself a nuisance in the social system. Everybody will be afraid of him, and manage, as far as possible, to keep clear of him. If, on the other hand, he sweetens his own life with kindness of feeling and kindness of words, he will always be a pleasant person to meet, to talk with, and be acceptable and agreeable anywhere and everywhere. Society will find good use for such a person, and will use him to its advantage and his advantage.

Kind words are the cheapest and, at the same time, in practical power for good results, the most potent words that one can use. Reader, speak kindly; you will thereby avoid saying what might be offensive to others; and while making yourself happy, also make others happy.

OBSERVER.

JONES BAYOU, Mississippi.

Women as Physicians.

MR. EDITOR: In your issue of February 14 I noticed a communication from D. W. Foster, M. D., criticising Dr. Black's book, "Christian Womanhood," for its advocacy of woman's right to enter the medical profession. That an article of such a character should emanate from so respectable a source, in the last quarter of the nineteenth century, seems to me almost inexplicable. The Doctor has either been in a Van Winkle slumber for the last few years, or he willfully ignores facts in order to strengthen his argument, for he writes as if the entrance of woman into the medical profession were a thing untried. Hear him: "If a girl should be allured by visions of fame or fortune into the profession of medicine, she would inevitably encounter appalling, if not ruinous, obstacles which she had never conceived of." He then proceeds to specify some of these "appalling obstacles," the chief of which is that she would be compelled to sit alongside men to witness dissections and to listen to lectures on anatomy.

Now, if the good Doctor had only taken time to read Dr. Black's book thoroughly before framing his criticism, he would have learned that this "appalling obstacle" is a creature of his imagination rather than real. If he will turn to page 289 of "Christian Womanhood," he will find the following passages: "There are now, both in the Old World and the New, medical colleges for women. In the United States institutions of this kind exist at Boston, New York, Philadelphia, Chicago and Cleveland, O. So then, if a young lady concludes to enter the profession of medicine, she is by no means compelled to pass through the 'appalling' ordeal of mixing with men in the lecture-hall and the dissecting-room. She can attend one of these women's colleges where there are no men." In "Christian Womanhood" this statement also occurs: "These institutions (Women's Medical Colleges) have sent out hundreds of graduates who are now ornaments to the profession and benefactors to their kind." In this Dr. Black understands the facts in the case. Besides the goodly number of graduates who, for various reasons, have abandoned the profession, there are now over a thousand women who are regular practitioners of the healing art. Of these, several have won both fame and fortune. Some have an income of fifty thousand dollars a year.

It is a well-known fact that female missionaries are now accomplishing a work in mission fields which, a few years ago, was either left undone, or deemed impossible. How has this come about? It is mainly through the influence of women physicians, who, as Dr. Black states in his book, are now very important adjuncts to our missionaries in foreign lands. In many Pagan countries the customs of society are such as to make it impossible for women, however sick, to be properly treated by male physicians. The female doctor, however, finds no obstacle in her way, and her entrance into the household prepares the way for the entrance of those women whose mission is to preach Christ.

Says a distinguished writer: "A few young girl doctors, inexperienced, poor, trammeled by the narrow policy of the societies that sent them, have done more to Occident the Orient, to Christianize the heathen, than all the mints of missionary money that have been sent hitherto. There is scarcely a land under heaven where the woman physician is not found."

A celebrated mathematician once made an elaborate calculation, in which he demonstrated the impossibility of a steamship's crossing the ocean, because no ship could hold the coal needed for the voyage. Similar in character, it seems to me, is Dr. Foster's demonstration that it is impossible for women to become successful physicians. As soon as the first steamer crossed the ocean, the anti-ocean steamer calculator abandoned his theory. Our anti-female doctor theorist, however, clings to his theory in spite of facts.

WIDE AWAKE.

From the Work.

HOUSTON AND WESLEY CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I want to tell you something about my work, and then tell you how much I am pleased with the work you and Bro. Grant are doing. My first Quarterly Conference was held on February 13, which, you remember, was Wednesday. As a usual thing, we don't expect many at quarterly meeting held in the middle of the week; but we had a good congregation, all things considered. Bro. Kendall, the inimitable presiding elder, was with us, and preached to the delight and edification of the people. Such was the power attending the delivery of the sermon, that some of us Methodists got happy and shouted a little, notwithstanding some people consider it a sign of weakness. Well, I tell you confidentially, we have a good many on this circuit with just such a weakness, and I am continually asking God to increase the number. This is my second year on the Houston and Wesley circuit. We are having some soul-stirring and refreshing times at my regular appointments. Our prayer meetings are increasing in number and spirituality. I am hoping and praying that the time is not far distant when we shall have a revival the year round.

Now, I want to tell you that I think the dear old ADVOCATE is growing better with each number. You are getting rid of those objectionable advertisements, and filling the space with good, wholesome reading matter. I can heartily recommend it to my people now, and tell them it is not only worth the money they pay for it, but that it will repay fourfold. I will send you a subscriber occasionally. May the good Lord bless you both in the blessed work of disseminating truth to thousands of hungry souls!

"A mighty man in Israel has fallen;" all our papers are in mourning, and we are sorely bereaved. If it were not for the history of the past, of God's providence with his people, we might be inconsolable. But all the while "God is burying his workmen, yet carrying on his work." Some brother will step to the front, take up the work where Bishop McTyeire left it; and our grand old church, under God, will move right on to victory.

J. R. ROBERSON.

OLIVE BRANCH CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We are away up on the northern border of the Conference, and I reckon I shall have to write a little to have you think on us some. I think we are doing some good. Our people are growing in spirituality, and, therefore, in liberality. Our young people have gone through the winter admirably. The young men have kept up, every Saturday night since July, an interesting prayer meeting, which has been a source of great benefit to the community. This people are taking care of this preacher, and the preacher is trying, by God's grace, to take care of the people. I think sometimes, Mr. Editor, that a good people do better than a third-class preacher.

On last Friday, while I was busy in the room, my little niece, who lives with me, came to the door, and said: "Uncle Hodge, a man is at the gate, who wants to see you." I went out to see what the man wanted. I found a hack, with two horses, well loaded with various kinds of grub, and other good things. I said, "Brother, what does this mean?" He said: "This is a load of things my community have made up for the parsonage. I told them we could make up the load and never miss the little from each place, and it would be considerable when brought together at the parsonage." Quite a good notion. This man is not a member of the church, but I trust will be soon; for a man who thinks and does as he does will make a good officer in the Lord's army.

I feel, Doctor, that, in some respects, I am richer than my Master was in his earthly sojourn; but this all comes of pushing nearer to perfection the Christian system. Jesus Christ laid the foundation and furnishes the material, and we are to complete the system and structure.

The last question that gets close to me is, whether I have done as well for the flock as they have for the shepherd; but I will promise, by God's grace and the help of your prayers and paper, I will do my work. I ask the prayers of God's children for these who are not members of Christ's body.

Fraternally, G. H. HODGE.

HICKORY FLAT CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: As I am not in possession of the address of the secretary, will you allow me space in the ADVOCATE to make an inquiry concerning the publication and distribution of the Minutes of the North Mississippi Conference? Have they been published and distributed, or not? A great many of the brethren on my charge subscribed and paid for the Minutes, and they are constantly interrogating me about them, and I am as ignorant as they are. The secretary will please answer through the ADVOCATE, or by private letter, as he wishes.

We are moving along well on Hickory Flat charge; have employed most of my time since Conference trying to raise money to build new houses of worship, and have had encouraging success. Have one building in course of erection now, and money promised and lumber purchased for another, which will not go up till summer. Last week I made an effort to raise money to build at Hickory Flat depot; but this I found to be an arduous task. There are two other church buildings and a school-house to go up here this year, and, as we are weak numerically—and financially, too, for that matter—we are in a financial pressure; but, by the dint of continued perseverance, I think we will succeed; if not this year, we will another. If any brother is interested in the prosperity of Methodism, and wants to manifest his interest by his liberality, we will gladly receive and highly appreciate any amount he will donate to our building here.

Spiritually, the churches on this charge are prospering. Our Sunday-schools have been suspended during the winter for the want of good comfortable houses in which to hold them; but will be resumed as soon as the weather will permit. We are praying for and anticipating a glorious season of gracious things from the Lord this year. The Lord grant it.

Yours, etc., D. M. GEDDIE.

GLOSTER, MISS.

MR. EDITOR: As this is my first year in the traveling connection, I will send you a short letter from my work. We left our native home in Franklin county, January 10, and landed here on the eleventh. We were met here at the depot by a good steward with a hack to take us to the parsonage, and another with a wagon to haul our goods. At our new home we found several ladies with a dinner that consisted of a great many good things, to which we did justice, besides enough cooked to do us a week. Since that time we have received favors too numerous to mention.

We held our first Quarterly Conference, January 29. Our presiding elder was at his post. We had a pleasant time. I am getting my Conference money subscribed. Expect to get it all up before I go to Conference. This circuit covers a considerable portion of Wilkinson county; seven regular appointments a long ways apart. Preach at eleven A. M.; ride from six to eight miles, and preach at half-past three P. M. We are working for a general revival on this work. We expect to have it by the help of the good Lord and the prayers of the church. I find the ADVOCATE scattered over this work, but not as much as I would like. I am urging my members to take it. Have some few subscribers to send you; hope to send many more this year. Our Sunday-school work is improving. We are doing some work on our churches. Well, to say the least of this circuit, it is the best one I ever served. We are going to have a good time. Many good wishes to you and the ADVOCATE.

WM. M. SULLIVAN.

BELZONA, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I have been round my work twice, and have seen the people of the swamps, and find them to be a generous, kind and intelligent people. All they need is the right kind of preaching—a general stirring up. They do not care much about the education of their children.

This is a hard country to get round in, though I have been to every one of my appointments, and have preached at every place twice and three times. I have made about forty pastoral visits in this work. We organized a Sunday-school at Ashton last Sunday, and will organize one at Belzona, Sunday week.

I saw an article in the ADVOCATE, some time ago, headed, "Presiding Elder's Pounding." We would be glad to see one in this part of the swamp. You know, brethren, that when the elders come round, they always give us a send-off. I think it would be a good idea to have them with us eight times a year instead of four; and some places they do not get to see more than one or two times in the year.

I can say that I like this place very well, though I will make it a more desirable place before I leave it, if I can stay close to Christ, and get him to help me in the cause. The health of the people is good in this swamp.

W. H. SANDERS.

TRENTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have been advocating the necessity of taking the church paper to my congregations, and think it is doing much good; and I expect to continue insisting the necessity of every family taking our church paper, for I am sure when we, as preachers, can get the people to whom we preach to take the CHRISTIAN ADVOCATE, the church will progress much faster, spiritually as well as financially. Bible reading is absolutely necessary; but the members of the church can not do well without the church paper. I think every preacher should try to remove the idea that some have regarding papers, for many think because they can get secular papers for one dollar, that they are much cheaper. This is a mistaken idea, for the difference is as great as the difference between wheat and chaff. We admit that we get news from other papers that is interesting; but if we are not able to take but one, it should be the church paper. And, as I see that it is a great benefit to the church for the members to take the ADVOCATE, I expect to urge upon the people to take it; so I hope every family in the Mississippi Conference will take the ADVOCATE, and especially in Trenton charge. I send you some subscriptions, and will send others soon.

Yours fraternally, B. H. R.

FRANKLINTON, LA.

MR. EDITOR: Our first Quarterly Conference has just passed. Our presiding elder was with us, and preached a good sermon on Saturday, February 23, on "My grace is sufficient;" and on Sunday, "If you will hear his voice, harden not your hearts." The presiding elder brings encouraging reports from all the charges visited on his first round. He has started out on the district to strike out the embarrassing word "detich" from the Conference vocabulary this year; and the stewards on the Franklinton circuit made a liberal assessment for the pastor in charge and collected one hundred dollars for the pastor in charge and presiding elder, and have promised to bring up all the assessments in full. I am getting all the names of the heads of families, and, by the grace of God, I will do all I can for the dear old ADVOCATE. This people here in this pine country seems to be hard run for supplies at this time. They tell me they had a bad crop year last season; but they seem willing to do all they can. Doctor, pray for me, that I may be able to do the work faithfully that is assigned me. Your obedient servant,

J. H. EVANS, P. C.

MARCH 1, 1889.

WOODVILLE DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just completed my first round, and will send you a few items. I met every appointment, found every preacher well, at his post, and working faithfully.

The assessment for the preachers are in many cases an advance on last year's; in others, just the same as last year, and only in one charge, so far as I know, is the allowance less than last year.

The collections, so far, are very good, considering the disaster to the farming interests last August. There is a disposition on the part of the people to take care of their preachers.

I find here and there persons who give a tithe, or tenth, of their income to the Lord. I think I may say of each one, that I know that they are religious men and prosperous in temporal affairs. Such liberality indicates the prosperity of Zion all along the line. May their numbers be a thousand times as many as they are! We have had many refreshing seasons at our quarterly meetings. We feel much encouraged.

Centenary is doing well. There is a gracious revival and influence among the students. It is a good and safe place to educate the boys.

Fraternally, C. M'DONALD.

JACKSON, La., March 5, 1889.

COMMON SENSE IN RELIGION.—How much contentment and true happiness is missed by the true lack of common sense manifested by the majority of people in their every-day living. It is a rare thing to find a person, who is earnest and sensible, and who does not feel compelled to do as others do, who has the moral courage to depart from the rules and conventionalisms of society, and to face boldly and with true dignity the false judgments and even ridicule of those who suspect him to be ignorant of the same, because he does not conform to them strictly enough to meet their approbation.

What people say and what people think are often more weighty considerations in deciding upon one's manner of living than his own interests, absurd as this may seem when one reflects upon it. That this is true of many Christians as well as of people of the world, is greatly to be deplored, and it is time that more of the simplicity and common sense of the religion of Christ were made manifest in our homes, in society and in the church.—*From "Here and There a Leaf."*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary; Phillips & Hunt, New York.)

LESSON XII.—March 24.

BLIND BARTIMEUS.

Mark x, 41l-52.

GOLDEN TEXT.—*Thou Son of David, have mercy on me.*—Mark x. 48.

TIME.—A. D. 29. Shortly before the crucifixion. It is uncertain whether the visit to the house of Zaccheus took place immediately before or immediately after the events of the lesson.

PARALLEL PASSAGES.—Matt. xx, 29-34; Luke xviii, 35-43; xix, 1.

46. They came to Jericho—Jericho was a Levitical city, and hence the residence of a great many priests; its position as the center of an exceptionally productive district, and also of the import and export trade between the two sides of the Jordan, made it, also, a city of publicans. It had much the same place in Southern Palestine as Capernaum—the center of the trade between the seacoast and the northern interior, as far as Damascus—held in Galilee. The transit to and fro of so much wealth brought with it proportionate work and harvest for the farmers of the revenue. *A great number of people*—"*And a great crowd*," literally. *Followed nigh.* This crowd was probably composed of people going up to keep the Passover, and had been swollen by continual accessions from the towns and neighborhoods through which they passed. *Blind Bartimeus*—Notice the order of the words in the original, according to the highest critical authorities: *The son of Timæus, Bartimeus, a blind beggar, sat by the way-side.* It would seem that Bartimeus was well known at Jericho and afterward among Christians. This may explain why Mark and Luke speak of only one blind man, while Matthew speaks of two. Blindness is sperially frequent in the East. While in northern Europe there is only one blind in a thousand, in Egypt there is one in every hundred; indeed, very few persons there have their eyes quite healthy. The great changes of temperature at different times of the day, especially between day and night, cause inflammation of the eyes, as well as of other parts, both in Palestine and on the Lower Nile; while neglect and stupid prejudice, refusing or slighting remedies in the earliar stages, lead to blindness in many cases that otherwise might have been easily cured. *Sat by the highway side begging*—This had blind Bartimeus sat for years, and this was he sitting to-day. Evening was already approaching. The laborers would soon be returning from the fields, also those whom the cool of the day had tempted out for a walk. He would still wait a little while.

47. When he heard—St. Luke says, hearing the multitude, he asked what it meant. Sight is love's sense, not faith's sense. "Faith comes of hearing," saith the apostle, not by seeing. *Jesus of Nazareth*—The great prophet of Nazareth, the miracle-worker, whose name had become familiar to the sick and afflicted of Palestine. He was familiarly, and also contemptuously, known as the *Nazarene*; inhabitant of Nazareth. To the sufferers throughout the land that name would have a special interest. Its report would have a rapid circulation among the sons and daughters of affliction. They would somehow know more about him, and have more inclination for faith in him, than anybody else. *He began to cry out . . . Jesus, thou Son of David* That is, *Messiah*, or *Christ*. This was the name by which the Messiah was commonly known. He was the illustrious *descendant* of David, in whom the promises especially centered. It was a Jewish belief that one of the evidences of the Messiah would be his power to open the eyes of the blind; it was claimed, perhaps, from such passages as Isaiah xxix. 18; xlii, 7, and was certainly confirmed by the cures of the blind which Christ had already wrought, both in Galilee and in Judea. *Have mercy on me*—An acknowledgement of misery, unworthiness, and helplessness, as well as of strong confidence in Christ's ability and willingness to help him. The emphasis naturally falls on the word "me;" for Barthmeus, hearing "that it was Jesus," and knowing his own disadvantage from his blindness in the crowd, fears he may be overlooked.

48. Many charged him . . . his peace—Not because he called Jesus the Son of David, but because he presumed to intrude a private grief upon the King of Israel, when, as they supposed, he was going in triumph to Jerusalem to assume his throne and deliver the nation. *Cried the more a great deal*—Jesus was passing by—would soon be past—might never pass that way again. It was a short opportunity; it seemed likely it would be the only one.

49. Jesus stood still—Above the respectful clamor of the multitude the voice of earnest prayer reached the ear of Jesus. To this cry of his "Jesus stood still" arrested, as ever, by the cry of need. *Commanded him to be called*—Let the guilty, the empty, the tempted, the hungry, the naked, he of good comfort, for he *calls them* to be pardoned, to be supplied, to be succored, to be filled, to be clothed, to have all that done for them which their case calls for. *They call*—Then the obsequious throng alter their tone, and say to Bartimeus, who is so much the more prominent in the narrative that two of the Synoptists do not even mention his companion at all—"Be of good cheer; rise, he calleth thee."

50. Casting away his garment—That is, his *outer* garment; the one that was thrown loosely over him. He threw it off, full of joy at the prospect of being healed, and that he might run without impediment to Jesus. *Came to Jesus*—The blind man runs to Jesus without seeing him; so must we hasten to him in faith, though we see him not. *He applies to the right spirit.* He has no promise to trust in, but what he has heard calls up faith. He comes in faith. He comes earnestly. He comes defying opposition and hinderance. He casts away his garment in haste. Earnestness, coupled with confidence in Jesus—these are the feelings with which he comes.

51. What will thou The Lord's question . . . is, in part, an expression of his readiness to aid, a comment in act upon his own words, spoken a little while before, "The Son of man came not to be ministered unto, but to minister," is, in part, intended to call out into still livelier exercise the faith and expectation of the petitioner. *Lord, that I might receive my sight—Rabboni, that I may look up, or receive sight.* Mark in the original gives the very word which Bartimeus uttered, the Aramaic word, Rabboni, which means *my Master*, or *Lord*, being more reverential than the usual rabbi.

52. Go thy way—Implying that his request was granted. Other blind men had called him the Son of David, but he had studied charged them not to make him known. No such charge is given to Bartimeus. He is permitted to follow him and glorify God as loudly, as amply, as he can. *Thy faith hath made thee whole*—The faith of this man was great; because, being blind, he could not see the miracles which Jesus did. "Faith came" to him "by hearing." He believed on the testimony and report of others; and so he inherited, in a manner, the promise of the Lord his Savior. *Followed Jesus*—Heretofore his blindness had confined him to one place; now, with the freedom of sight, he follows Jesus on his journey with the multitude to Jerusalem. Luke tells us that he followed, "glorifying God," and all the people seeing it "gave praise to God." They who are thus restored to sight should follow Jesus. They should follow him wherever he leads; they should follow him always; they should follow none else but him. He that can give sight to the blind can not lead us astray. He that can shed light in the *beginning* of our faith can enlighten our goings through all our pilgrimage, and down through the dark valley of the shadow of death.

Missionary.

Romanism in Brazil.

At the annual meeting of the missionaries of the Woman's Board of Missions in Brazil, this paper was ordered to be prepared, was read and unanimously adopted, with the accompanying resolution:

Resolved, That the paper presented by Miss Bruce be recorded with the signature of each member of the mission, and that Mrs. McGavock be requested to send copies of the same to the editors of all our church papers, asking a place in their columns.

In view of the great apathy apparent throughout the body of the evangelical church toward mission work in papal lands, and the dawning interest here and there expressed in the question, "Shall the church of Rome be regarded as an ally in evangelical work?" we desire to place upon record, clearly and unequivocally, our position on this vital question.

We declare as our earnest conviction, after years of observation and experience of the practical workings and influence of Romanism, that it is *anti-Christ*, and should be opposed upon the same broad grounds and with the same uncompromising determination with which the *less subtle* and not *more real* idolatries of India and China are attacked.

Out of the much that might be offered in support of our position thus declared, we present the following:

1. The Bible is accepted as the standard of doctrine and rule of action by which obedience must be measured. The Church of Rome, while *claiming* the Bible as the foundation of its faith also, effectually shuts out its people from the knowledge of its contents.

2. Not content with the errors that would naturally flow from absolute ignorance of the revealed will of God, it mutilates the Decalogue, *omitting in its Catechism the Second Commandment*, and dividing the tenth so as to complete the number.

3. The Scriptures wrested and the Commandment suppressed, it gives itself to the teachings and practice of an unreasoned idolatry, multiplying images of things in heaven and things in earth, bowing down and serving them. Witness the famous image of "*Bom Jesu da Lapa*" worshiped by its votaries not as an image of the Deity, but as God himself. Witness the image of Mary in a church in the city of Santos, upon whose altar is inscribed the exhortation: "Come ye, and worship the Queen of Heaven." Witness the whole land divided in its allegiance between the multitude of idols—one image often presiding over one part of a river and another over another part, one "Virgin" being invoked in one class of danger, and the protection of another sought in another class—whose altars are heaped with offerings that are often the bribes for indulgence in sin.

4. It denies the efficacy of the atonement by Christ, and tramples upon his love, turning from the "one Mediator between God and Man" to the mediation of Mary and the Saints, exalting the Virgin as "mother of God" and "Queen of Heaven" above the Savior and the Holy Spirit. To such extent is this worship held by the priests and accepted by the people that the Holy Trinity has been publicly declared to be "*Father, Mother, and Son*," and worship of saints is supported by such authority as that of a published pamphlet by the Bishop of Bahia, in which are cited the instances of Cornelius offering worship to Peter (Acts x. 25), and of St. John prostrating himself before the angel (Rev. xxii), care being taken to suppress the context, "*See thou do it not.*" . . . Worship God!"

5. The Master himself has declared, "By their fruits ye shall know them." We see on every hand the fruits of Romanism—falseness, vice, ignorance, superstition, idolatry, blasphemy, and all uncleanness, common alike to priests and people.

We maintain that any *one* of these errors is sufficient to convict the church that upholds it of apostasy, and that all these and more Romedoes teach and practice, by whatever refined casuistry she may endeavor to refute the charge, and we stand in our place to protest against her as an instrument of darkness for the propagation of error, as a mystery of iniquity, as a blasphemer against the Holy Ghost, and one of the subtlest and most dangerous of all the foes to the pure religion of Christ and the evangelization of the world.

M. W. BRUCE,
M. H. WATTS,
M. B. JONES,
E. W. GRANBERY.
—Nashville Advocate.

Christ's Estimate of the New Testament.

There are those who, while professing devotion to Christ, the Lord, cast more or less discredit on portions of the Old Testament (and they claim that even some of the most important injunctions of the New are not *now* binding). Let us consider what Christ thought of the Old Testament, and how he treated it. Never did he manifest the least doubt of any part of it, nor that it was the work of those who claimed to write it. From nearly every book in it—notably from Jonah—he quoted. Who better than he can judge of the Holy Scriptures? In the synagogues he read the Book, saying, "In the volume of the Book it is written of me."

He went *through* the Book, expounding it to the two who walked sorrowfully to Emmaus. Ah! to have heard that exposition of the things in *all* the Scriptures concerning himself!

The learned Lnussen says, "All the course of the Son of man attests thus that no human teacher thought more respectfully of the sacred volume than he. This Book is the rule of his life. . . . The least word of this Book possesses, in his view, an authority more permanent than the heavens and the earth. When he seeks to convince the Sadducees and Pharisees, now he proves the resurrection to them by . . . Exodus; now the true doctrine of marriage by . . . Genesis; now his own divinity by . . . Psalms cx." He exclaims, "And the Scriptures can not be broken."

When he begins his ministry, he already knows the Scriptures without having studied them. "Probably he *had* studied them ever since he began to read." When he contends with Satan he three times strikes him with "the sword of the Spirit, which is the Word of God." He says to Satan three times, "It is written." Yea, and Satan never attempts to gainsay it. He, too, knows what is the inspired Word. "Finishing his ministry upon the cross, again he repeats the 22d Psalm; and when he resumes it after the resurrection, he is still engaged in explaining the Scriptures; beginning at Moses and all the prophets and Psalms, he quotes, as from God, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, Kings, Jonah, Daniel, Isaiah, Hosea, Jeremiah, and the Psalms."

We see, then, how our Lord regarded the canon of the Old Testament. This was his science on this point, his sacred criticism; to receive all the Holy Scriptures of the Jews. "Did he ever reproach the Jews for having altered the Scriptures? Never. He reproached them for constantly resisting the Scriptures, never for altering them. They were left to commit every crime but that. They rejected God, committed abominations with their infamous gods, and made their children pass through the fire; but *never* were they guilty of the crime so easily committed, of changing the Scriptures, and introducing into them false books."

And this because God would not allow it. It is the sole explanation of the miraculous fact, for the Book was their condemnation.—Augusta Moore in the *Evangelist*.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. BUNNICUTT, D. D.

THURSDAY, MARCH 14, 1889.

A note from Bro. Harp, at Keachie, informs us that Rev. George M. Liverman, a superannuate of the Louisiana Conference, died in Meridian, Texas, Sunday, March 3. A good man is gone home.

Briefs.

Among the duties of the preacher laid down in the Discipline, we find this: "To see that all the people of his charge be duly supplied with our books and periodicals." That is your duty, brethren. Do you keep trying to do it?

The Pennsylvania railroad has taken the initiative towards giving its employees rest on the Lord's day. The rule went into effect on Saturday, the ninth instant. From ten o'clock, Saturday evening, to seven o'clock, the next evening, no slow freight will be moved. This is to give the men a chance to have Sunday as a day of rest. This rule will discontinue seventy trains on the Sabbath on the Pittsburgh division alone, and between New York and Pittsburgh over three hundred. It is estimated that this regulation will give about twenty-four hundred men a Sabbath of rest. The same arrangement has been made for the Pan Handle, and, no doubt, will be for the Fort Wayne.

"The plays of Shakespeare and the English Bible," says one of the present English critics of to-day, "are, and ever will be, the twin monuments, not merely of their own period, but of the perfection of English: the complete expressions of the literary capacity of the language." This renders the editing of the Scriptures for any purpose whatever an incomparably difficult task. The scholar who makes changes in the Authorized Version may satisfy his soul with having got nearer the Hebrew; but the reader must rest his soul in such patience as he can command at seeing him go further with each change from good English.

The above, from *Book News*, reminds us of what Mr. Spurgeon said about the revisers of the New Testament: "The revisers appear to be fine Greek scholars, but they don't know good English."

Father McGlynn says:

Those public schools that make it possible for every child of the people to be educated, to enter into communion with the great minds of the ages, to read intelligently the history of his country, are truly the palladium of our liberty.

Referring to the establishment of parochial schools in the Catholic Church by one McMasters, he said:

He was a convert to the Catholic Church from some other church, and, with the zeal characteristic of proselytes, he set out to reform things in the Catholic Church in this country. He thought the public schools were all wrong, and clubbed Bishops and priests into getting up parochial schools. And that man, more than any other who has ever afflicted this country, helped to establish the parochial schools. If there were no public schools, there would be exceedingly few parochial schools.

Notice.

MR. EDITOR: In the Louisiana Conference Minutes, just published, there is no record of the missionary money contributed by the Carondelet Street Ladies Missionary Society. They feel troubled at the omission; hence I state in their behalf that they sent this year to our mission in Mexico over one hundred and fifty dollars.

B. CARRADINE.

The Law for the Tongue.

In that beautiful description which the wise man has given us of a good wife, not the least among the praises bestowed upon her is this: "In her tongue is the law of kindness." The rule by which the talk is governed, the law by which the tongue is controlled, the line which hedges in the conversation on all sides, is kindness. The design of the gospel is to control every part of man, and it has a special rule or law for every part by which every part shall be controlled. This shows the adaptedness of the gospel to enrich the happiness and to augment the pleasures of life. Where each of these laws is allowed to exert its full force, the person so operated upon realizes more real pleasure in living than if only one or two of them exerted an influence. The law for the control of the tongue—for the guidance of the conversation—is the law of kindness. Now, kindness is that "temper which delights in contributing to the happiness of others." When this law controls the tongue, the conversation becomes a literal and a liberal contribution to the stock of other people's happiness. This law, governing and guiding the tongue, does more for the happiness of man, adds more to the general bulk of the world's peace, than the mighty deeds of heroes or the schemes of statesmen. The exercise of this law is quiet and unobtrusive. Kindness never makes a noise. It is not a thing that babbles. It does not recommend itself by blowing trumpets. It falls as gently and as brightly as the rays of the sun, and acts as powerfully. The sun-rays make no noise, though they come down with inconceivable rapidity. In nature there is not a more powerful thing than a sunbeam, and yet there is not a thing that works more gently. Quiet power is the highest type of power. This law of kindness is as quiet in its operations as the law of light, and just as powerful. A kind word will melt its way into the depths of a heart of stone. No resistance can avail to stop its progress. It turns away wrath. It dissipates clouds of melancholy. It pours into the gloomy soul floods of beautiful light. The apostolic precept, "Be kind to one another," touches a chord of the human soul, and evokes therefrom a most delightful music. There is no purer pleasure, no sweeter peace, no calmer joy this side of heaven than that which is produced by the practice of this law of kindness. It works both ways. While it flashes a pure light upon the pathway of others, it sends a deep peace down into the heart of the man who exercises it.

Kindness is not generally made up of grand actions. It shows itself in all its beauty and glory in what we are pleased to call "the little things" of life. But by a few strokes of its quiet power it transforms these "little things" into the "greatest of all." Great actions make life a wonder to look at—kindness makes it the most beautiful picture outside of the kingdom of beauty. Now, if this law of kindness is specially adapted to human nature, and if the keeping of it develops a quiet power for the accomplishment of good which nothing can successfully resist, and if the practice of it enlarges the domain of happiness by removing the limits which selfishness has set up, then why do we so often hear sharp, cutting, stinging words from those who profess to be governed by gospel law? Why are some followers of the meek One as snappish as wild wolves? Why do they sometimes carry the thunder-cloud on their brows and the fierce lightning-flash in their eyes and the sharp sword in their tongue? How unlike him whom they profess to follow! How unlike him who had "the tongue of the learned, that he should know how to speak a word in season to the weary!" Oh, how appropriate is the prayer of David: "Set a watch, O Lord, before my mouth; keep the door of my lips." How calm and peaceful would our world be if men would persistently practice this gospel precept: "Be kind to one another!" The quiet, sunny days of paradise would beautify the earth with their brightness again, and man would walk upon its surface, always breathing the sweet-scented perfumes that float from the flowers which religion plants along the waysides of life.

Statistics of Divorce.

We have received "A Report on the Statistics of and Laws Relating to Marriage and Divorce in the United States from 1867 to 1886, inclusive." This report is by Carroll D. Wright, Commissioner of Labor, and is dated, Washington, February 25, 1889.

The Commissioner says: "The facts on which this report is based were collected, as a rule, by personal investigation by agents of the department." The statistical tables show a sad state of things in regard to the marital relation. In 1867 there were granted in all the States and Territories 9,937 divorces, and every year recorded an increase, till in 1886 there were 25,535; an increase in twenty years of 156 per cent. In the same period the population increased 60 per cent. The total number of divorces for the twenty years is 328,716. In the number of divorces by States, Illinois shows the largest—36,072; and South Carolina the smallest—163. The rate per cent. of increase in 1886 over 1867 is a curious study. The State of Maine shows the smallest increase—8 per cent.; and Dakota the largest, being nearly 18,000 per cent. In Delaware it is 64; Indiana, 51; Massachusetts, 77; Nevada, 19; New York, 30; Vermont, 17; Wisconsin, 72; Utah, 35; Connecticut, 16; Maine, 8. In Mississippi it is 928; Alabama, 748; North Carolina, 676; Florida, 625; Louisiana, 496; Arkansas, 433; Texas, 1,357; West Virginia, 201; Tennessee, 179; Georgia, 156. The largest rate per cent. of increase shows itself in the West. In Dakota it is 17,800; in Colorado, 11,175; Nebraska, 4,260; New Mexico, 3,900; Kansas, 975. The average rate per cent. of increase in 1886 over 1867, by groups, is as follows: Eastern States, 55; Middle States, 143; Southern States, 495; Western States, 1,139; Territories, 3,285. The rate for the whole country is 156 per cent.

Comparing the years 1870 and 1880, the number of divorces in all the country increased from 10,962 to 19,663, while the population increased from 38,558,371 to 50,155,783. In 1870 there were 664 married couples to *one* divorce, but in 1880 there were only 479 married couples to *one* divorce. The table which shows the causes for divorce exhibits some curious things also. For example: 12,411 divorces were granted to the wives of drunken husbands, and 1,432 to husbands of drunken wives. On account of desertion, 75,119 were granted to wives, and 51,438 to husbands. For cruelty, 45,419 were granted to wives, and 6,101 to husbands. For adultery, 29,480 were granted to wives, and 38,156 to husbands. In 1870 the number of married couples in the whole country was estimated at 7,281,031; the number of divorces was 10,962. In 1880 the number of married couples was put down at 9,428,885, and the divorces were 19,663. This shows that while the population and the number of married couples increased about 30 per cent., the number of divorces increased about 80 per cent. in that period. Only four States and one Territory show more married couples to one divorce in 1880 than in 1870. These are Connecticut, New York, Utah, Vermont and Wyoming.

These figures show that there are two things needed in this boasted land of ours. One is a juster appreciation of the sacredness of the marriage bond; the other is a uniform law on this subject for the whole country.

The New Orleans Christian Advocate.

The Committee on Books and Periodicals in the North Mississippi Conference, at the last session, said this:

As the recognized organ of this Conference, we heartily commend the NEW ORLEANS CHRISTIAN ADVOCATE to our people. We congratulate ourselves upon securing that brave, pure, strong layman, J. G. Grant, as publisher of the ADVOCATE. Its circulation in our bounds is only 847, which is simply unpardonable. The publisher generously promises to give $2,000 to the Conference fund of the patronizing Conferences at the close of this year, provided the circulation reaches 10,000; the money to be divided according to the number of new subscribers from each Conference. Let us do our full duty in this matter, and secure for this sacred fund this amount of money. The prospects are brightening. With the scholarly Dr. Carter as editor, and the magnanimous Grant as publisher, it will be a paper of which we should feel proud. We promise greater zeal in its behalf in the future.

We call the attention of the brethren of North Mississippi to the promise made in the last sentence of the above report.

The Committee of the Mississippi Conference, on the same subject, reported as follows:

The NEW ORLEANS CHRISTIAN ADVOCATE, our own very valuable and much-appreciated organ, has an increase of patronage, with an outlook far more encouraging than ever in all its history. It ought to be in the home of every Methodist family in the territory embraced in the Mississippi Conference. Its columns are filled with valuable matter on all subjects pertaining to the interests of the church, and is a most powerful auxiliary to the pastor. It is ably edited by Dr. Carter, while its enterprising and enthusiastic publisher, J. G. Grant, who captured the hearts of this entire body, proposes to enlarge and improve it as soon as possible; and says so soon as the three patronizing Conferences increase the list of subscribers to *ten thousand*, he will give $2,000, to be distributed *pro rata* between the three Conferences. In view of this fact, we urge every member of this Conference to make a diligent and earnest effort in his charge the ensuing year for a large and handsome list of subscribers.

Let the Mississippi brethren remember that securing subscribers is like securing sinners—you must keep at it with unflagging zeal and persistence.

The Committee of the Louisiana Conference spake on this wise:

In regard to our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, we feel assured that it has entered upon a new life and a more remarkable career than it has ever before known. With J. G. Grant as publisher, and Dr. Carter as editor, we feel confident of great and gracious results in the future.

We say now, that the brethren have begun the work for enlarging the sphere of the ADVOCATE'S operations in good hope for success, and the results are already beginning to appear in the office. The names of new subscribers are coming in daily from all parts of the country. One of our youngest ministers sent in, one day last week, *fifteen* new names. Nobody has ever yet been able to gauge the measure of a Methodist preacher's success when he sets himself earnestly to work. We would just like to see our brethren all over our territory determine to show the church what they can do on this important line of church work. If everyone will do his best, you will hear a song from our widows and orphans next Christmas that will make you think "heaven has come down to earth."

English Methodism.

In the following short extract from a correspondent of *Zion's Herald* our pastors will find some food for thought on some points vital to our own connection. No need to point them out. You will see them.

The *Wesleyan Calendar* gives the following figures, which will be interesting to Methodists everywhere. There are in Great Britain 505,186 church members and 1,982 ministers; in Ireland, 25,951 members and 234 ministers. Membership is more carefully regulated by British than by American Methodists. The quarterly visitation of the classes, and "renewal of tickets" by the minister, mean a revision of the church-roll every three months. There is no place for perpetual absentees; there are no members counted who have left the locality and are residing in distant parts. Non-attendance at the class meeting, neglect of the means of grace, indifference to the interest and funds of the church, if continued through a few months, soon result in the withholding by the minister of the "quarterly ticket," and the lapsed member is counted in the column headed, "Ceased to Meet in Class," and no longer included in the sum total of the membership of the church.

The French Conference reports 1,541 members and 29 ministers; South Africa, 38,529 members and 166 ministers; West Indies, 48,659 members and 87 ministers; Australasian Conferences, 80,632 members and 600 ministers; and foreign missions 37,176 members and 358 ministers. This makes the total for the "old body," the Wesleyan wing of the Methodist Church, 737,644 members and 3,456 ministers. The aggregate for all sections of Methodism throughout the world is stated at, ministers and church members, 5,636,210.

Good Giving.

The Wesleyans of England appear to be good givers, and, therefore, are worthy of imitation by the givers on this side of the water. A correspondent of *Zion's Herald* writes thus of their beneficence for the year 1888:

Methodists have always been generous. They *all* give, and they are *always* giving. Here are figures of the funds contributed by Wesleyans in the United Kingdom, put into dollars for your more easy reading. Foreign missions, $659,335; home missions, $176,540—together $1 60 per member; auxiliary fund (Preachers' Aid), $128,375; children's fund (from which an annual grant of $31 50, generally supplemented by the circuits, is made to each child of a minister for fifteen years), $144,845; schools fund, for the education of preachers' children, granting $60 a year for six years (or more than an equivalent, in board and education, at the schools for the sons and daughters of the clergy), $108,290; colleges for students for the ministry, $55,800; church building and relief (grants in aid), $44,645. The whole amount expended during 1888 on church building, enlargements, improvements and liquidation of debt, was $2,047,085; education fund (normal colleges for teachers), $32,525; extension fund, $7,910. This makes a grand total of Christian beneficence, amounting to $3,405,350, or $6 74 for each church member. All this in addition to salaries of preachers, rent and furniture of parsonages—and every married Wesleyan minister has a well-furnished home—cost of Sunday-schools and local charities. The gross assessment made upon itself by British Christianity of the Methodist type can not be less than ten dollars *per capita* per annum.

It is said that women have acquired the right to vote on school questions in fifteen States, on municipal matters in one, and on the liquor traffic in two.

Our Business Manager.

The ADVOCATE and publisher are to be congratulated upon securing the services of Rev. D. L. Mitchel as business manager. Bro. Mitchel comes to the ADVOCATE with considerable experience in this line, together with an extensive acquaintance throughout the country from his position as first secretary of the Young Men's Christian Association, of this city, and more recently secretary of the Chamber of Commerce.

Bro. Mitchel is a member of Carondelet Street Church, a local deacon, and is one of our most aggressive workers in the cause of Christ. He brings to the ADVOCATE experience, energy, industry and ability, and will do his share in bringing the ADVOCATE to the front.

Notes.

In his letter to the Ruston Convention ex-Gov. McEnery had this sentence:

Nine times as many people attain the age of one hundred in Louisiana as in New York, and fifteen times as many as in Maine.

For the benefit of the young men who read our paper, we clip this from *Zion's Herald*:

Thomas A. Edison and John Ericsson, both inventors, the one forty-two years of age, the other just double that age, were thus contrasted in a recent lecture by the author of "How to Get Strong:" "Edison never takes any exercise, and breathes comparatively little fresh air. Ericsson has a gymnasium fitted up in his house, and takes regular exercise every day. Edison is almost totally deaf, is pale of face, and stoops. Ericsson has all his organs in their early perfection, is ruddy of face, and straight as an arrow. Only recently, in a trial of strength, he outstripped two young men in their twenties."

The *New York Christian Advocate* has this very sensible note:

A pastor who will draw is in great demand. The pernicious custom of looking to the pastor alone to attract the people and hold them has been the ruin of some churches. The pastor can not fill the house. He will do well if he fills the pulpit. The church members must fill the pews. This they can do by being present at every service, and by inviting others, and by treating strangers in such a way that they will desire to return, and by praying and laboring for the conversion of souls. If none are drawn to the church except those whom the minister draws, there will be few remaining when he is gone. It is far more important to have a drawing church than a drawing pastor.

We sometimes read in the papers of a "dead line," which when a man crosses he is lost to the work of the world. The following, however, shows that it takes some men a long time to cross it.

The New York *Sun*, in an editorial congratulating Mr. Sidney Bartlett on the celebration of his ninetieth birthday, calls attention to some venerable New Yorkers: "Look, for example, at David Dudley Field, the jurist, who, though almost eighty-five, is still in legal practice. Look at Wilson G. Hunt, the merchant, on the verge of eighty-four, and yet hale and hearty. Look at Rev. Dr. Thomas E. Vermilye, who enters his eighty-seventh year this month, still full of the qualities that gave him his high rank in the pulpit. Look at Professor Robert W. Weir, the artist, who, in his eighty-seventh year, keeps his brush and palette ready for service."

The *St. Louis Advocate* says:

In the warfare against sin there is no place for conservatism. Its occupation is gone; it fights no battles, wins no victories—a patched-up compromise, alien to both parties, is its master diplomacy. Conservatism knows no world, is very respectful to the devil, and apologizes for the flesh. The conservative swims with the current. The radical faces both wind and current. Conservatism is fond of the dew which comes in the night, and noiselessly. Radicalism rejoices in the fury and rush of the tornado. Conservatism, like the kitten, seeks the hearth, its enervating warmth. Radicalism, like the lion, seeks its prey and stalks defiantly abroad. Conservatism gloves its hands, and its strokes are not felt. Radicalism strikes its trip hammer blows, and molds the heated iron and heats the cold.

It is evident that Mark Guy Pearse, the eminent Wesleyan, believes as strongly in hand-shaking as our own Dr. Matthews, of St. Louis. Hear him:

The greatest human power in the church is *hearty hand-shaking*. We could better spare a little Hebrew or Greek, or some of the mysteries of mental philosophy if we could only recover the lost art of hand-shaking. Elocution is useful; the management of the voice counts for much, but the action of the hands is quite as important. Can we find a professor of this lost art who can visit our colleges? No church is so dependent upon its sociability as Methodism. Happily we have no prestige and fashion to hold us together—for which let us thank God. We can not make any great boast of intellectualism—in itself not much to boast of, since St. Paul feared that it would kill the gospel. We have no distinct creed which separates us from all other churches. *Our life is in our sociability.* Hearty hand-shaking is our strength.

Personal and Otherwise.

Last week we made the serious mistake of reporting the death of Thomas J. Bradnax, of Bastrop, La., when we should have reported the death of Thomas H. Dalton.

A brother preacher writes: "I have been here *nine* weeks and have received $45; expenses, $160. Assessment not made yet." Reader, is that your circuit?

There is a bill before the Massachusetts Legislature providing for the establishment of a hospital for inebriates.

Our friend and correspondent, Dr. W. B. Chapman, of Hannibal, Mo., is to conduct a Missionary Institute at the next session of the Missouri Chautauqua Assembly at Pertle Springs, Warrensburg, Mo., in July. Dr. Chapman is capable of doing just that work.

The *Nashville Advocate*, last week, had this personal. It will grieve many.

Our readers will be pained to learn that Bishop A. W. Wilson has had a return of his old malady, and has suffered from it luteasely while on his homeward voyage returning from his official visit to China and Japan.

Zion's Herald says: "Hon. James G. Blaine, in intellectual acumen has no peer except it be William E. Gladstone." That is "a possible exaggeration!"

Dr. Howard Crosby is authority for the statement that one of the captains of police in New York City made $70,000 in one year by his carefulness in leaving lawbreakers alone.

Religious fanaticism is certainly not a very reasonable thing, but is not irreligious fanaticism about as absurd as anything can be?

We are thankful to those brethren who send us the church news. That is what we want. Mind you, "news;" not "gossip." Church gossip is the most miserable affair, especially when we read over five or six closely written pages.

The *Central Methodist*, published, last week, a symposium on our Doctrinal Standards. The writers are E. Ufloss, J. H. Riggin, G. G. Smith, W. C. Brown, W. S. Black, R. G. Porter, J. M. Boland, B. F. Orr. Only two of these seem to agree! So the question is not settled yet.

When we urged the brethren to give us items of church news we had no idea of waking up so many church boundings." They are good and interesting to the parties concerned, but we doubt if they are interesting to the *majority of the readers of the* ADVOCATE. *Verbum sap.*

Dr. Murrah, of Whitworth College, was to see us last Saturday. The doctor seems to be in excellent health. His look touching agrees with him. Whitworth now has 18 Instructors, 300 pupils, of which 162 board in the College. Everything is moving on in good style. Now that our Mississippi brethren are stirred up on the college question, would it not be a safe and wise investment—for some liberal Methodist brother or sister to donate a greater building to Whitworth? It needs just that to round out its symmetry.

There is a rumor that one of our war ships was fired into by a German ironclad and sunk in the Samoan waters. This looks like a speck of war. If we should engage in that business with Germany, it will, at least, put a quietus on home troubles *for a time*.

We much regret to learn that Dr. Palmer, of this city, has been in feeble health for some time, and unable to fill his pulpit regularly. Dr. Palmer is a great and valuable man among us, and we trust that he will soon be able to resume his usual work.

Postal Card Reports.

A prominent Baptist of Louisiana, writes, under date of March 9: "Although I am no Methodist, nor the son of a Methodist, I regard the ADVOCATE as one of the most valuable papers that enters my home. Its weekly visits are hailed with delight by every member of the family. I do not see how any Methodist family can afford to be without the ADVOCATE. Your position on the Sunday law question ought to commend the paper to every Christian heart in the land. I read a great many papers, both religious and secular, including my own church paper (Baptist), but I find in none of them that strong appeal to the great heart of Christianity, on this Sunday question, that I find in the ADVOCATE."

Rev. M. L. White writes of Vance circuit, Mississippi Conference: "My circuit is moving on very well. The people are responding very well to the different claims; the ladies are making an effort to furnish the parsonage better, and, I believe, will succeed. Our first quarterly Conference has been held; the stewards made a very good assessment for my support. I believe every dollar will be paid. I am doing all I can for the ADVOCATE."

Notice.

To the Members of the Mississippi and the North Mississippi Conferences—

DEAR BRETHREN: In obedience to instructions given by the Joint Committee of your Conferences, I will send to each of you several copies of the appeal recently issued in behalf of our college enterprise. Please distribute these where they are most likely to accomplish good. Moreover, brethren, is it asking too much of you to request that you supplement the circular with your own ardent advocacy of the cause? Such an opportunity comes but once in a lifetime. It is surely not unreasonable to ask of the seventy-five thousand Methodists in Mississippi that they contribute as much as one man is willing to contribute. Only sixty-six and two-thirds cents *per capita* is required. Is not this a mere bagatelle? Under such circumstances, will not failure be disgraceful? Brethren, we must not fail. But let it be borne in mind that success can not be achieved without effort. Bishop Galloway will make a canvass of the State, and will, doubtless, create much enthusiasm in the cause; but the Bishop is not ubiquitous, and he can spare only a brief period of time for this work. If this effort is to succeed, we must all put forth our very best exertions. We must not delude ourselves with the hope that two or three wealthy men are going to come forward with the required amount. The bulk of this $50,000 will have to be raised in small sums; and it will not be raised unless you, brethren of the ministry, lend your aid. Talk up the college everywhere. Do your utmost to enlist the sympathies and the co-operation of all our people, rich and poor, learned and unlearned. Get contributions of all sizes: large ones, if you can; small ones, if you must. Particulars as to endowment notes will be furnished in due time.

W. C. BLACK,
Chairman Ex. Com.

Notice.

The money sent the editor to assist in purchasing an organ for China has been turned over to Mrs. J. B. Chatfield, to help out the "missionary outfit," the organ having been purchased by other parties. C. W. CARTER.

New Orleans District Conference.

The New Orleans District Conference will convene in this city at Felicity Street Church, on Thursday, March 21, at half-past nine A. M. The recording stewards will please see that the Quarterly Conference records are sent up for examination.

CHAS. F. EVANS, P. E.

The Louisiana Lottery Company Sermon.

The sermon by Rev. B. Carradine, D. D., on "The Louisiana Lottery Company Examined and Exposed," which is being published at this office, is not all a money-making scheme for anybody, but the sermon was written from notes at the suggestion of friends, with the humble hope that its publication would do good and glorify God.

Correction.

MR. EDITOR: Will you oblige me by printing in the ADVOCATE the following corrections of the Minutes of the Mississippi Conference, Meadville circuit, Vicksburg district. The report of the secretary is, in the main, correct, but I notice two mistakes that ought to be corrected in justice to my circuit and to myself. I am not astonished at a statistical secretary making mistakes. I am only astonished that they make *so few* mistakes. The Minutes report us having been paid "For education, $50 50." The amount paid was $5 50, and it was thus reported. The Minutes report for "Other objects, $139 30." My report was for "Other objects, $289 90."

H. BRADFORD.

A Correction.

I find in the published Minutes of our late Conference, an error in the report of the Oak Ridge Circuit. The Minutes report for "Other church property," "$26," whereas I reported, "No other church property;" but reported, "Money expended for churches and parsonage, $260."

I wish this correction made that our people may have credit for all they have done. Respectfully,

T. S. RANDLE.

Literary Notes.

Canon Rawlinson's new volume on Phœnicia will be the next volume in the "Story of the Nation" Series, published by Messrs. Putnam's Sons.

Mr. Philip Bailey has been preparing a new edition of "Festus," with, as usual, additions, which is to be issued in the spring. May 1 is the jubilee of "Festus." Few authors have lived to see the fiftieth anniversary of the appearance of their masterpieces, and few poems have had so much effect on the generation which first had the privilege of reading them as "Festus."

Professor Maspero, who is well known to all students of Egyptology, is making rapid progress with his "History of Ancient Egypt." It is to be abundantly illustrated, and, of course, will contain the latest knowledge on the subject.

Professor T. F. Mahaffy, of Trinity College, Dublin, author of "A Manual of Greek Literature," "The Art of Conversation," etc., will visit the United States the coming summer as the guest of the Chautauqua Assembly. He will pass two weeks in August at Chautauqua, delivering a course of lectures. He may possibly also lecture at other places.

Anson D. F. Randolph & Co. will publish immediately: Life of Samuel Wilberforce, Bishop of Oxford and Winchester, by his son, Reginald Wilberforce. Revised from the original work, with additions. The Spirit of Christ, by Andrew Murray. Two new volumes in the Men of the Bible Series: Daniel, by H. Dean. Jeremiah, by Canon T. K. Cheyne. The Biblical Illustrator, Galatians, edited by Rev. J. S. Exell. The Pulpit Commentary, II. Samuel. Thomas Hard, Priest, by Barton Lee. The Counter-Reformation, by Adolphus William Ward. Epochs of Church History Series.

It will be a matter of much interest to many American men and women to learn that Miss Amelia B. Edwards, the eminent critic, author, archeologist and (especially) authority on Egyptology, is disposed to visit this country next year. Miss Edwards will lecture in various cities; should she make the proposed trip, appearing thus professionally under the auspices of various distinguished societies.

The complete works of Lord Macaulay, together with his Sir George Trevelyan's "Life and Letters" of the historian, in five volumes, for $3! That is the latest outcome of the cheap literature movement in England. Fifty thousand copies have been taken by the trade. Longmans are the enterprising firm who have published this boon to students.

The authorized Life of Miss Alcott will be published in about a month; that of Mrs. Stowe at nearly the same time.

The Provost and Dean of the University of Pennsylvania last year requested the Rev. George Dana Boardman, D. D., to deliver before the students "a series of Sunday afternoon addresses on religious topics." He acceded to the request, and, "believing the Ten Commandments to be the foundation stones of authoritative morality of true society," he selected them for the theme of his lectures. The American Baptist Publication Society has made arrangements by which they hope to be able to issue the lectures in a handsome volume early in March.

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New Orleans National Bank,
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RESOURCES.

Loans and discounts		$1,813,817 91
Overdrafts		64,690 00
U. S. bonds to secure circulation		260,000 00
U. S. bonds to secure deposits		200,000 00
U. S. bonds on hand		3,200 00
Other stocks, bonds and mortgages		670,464 10
Due from approved reserve agents		288,817 11
Due from other national banks		295,180 80
Due from State banks and bankers		41,011 55
Real estate, furniture and fixtures		95,616 53
Current expenses and taxes paid		7,548 67
Premiums paid		91,929 08
Checks and other cash items	$1,555 70	
Exchanges for Clearing-House	195,188 24	
Bills of other banks	30,059 00	
Fractional currency (including nickels)		1,638 76
Specie, including gold treasury certificates	411,695 50	
Legal tender notes	290,000 00	963,087 20
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		9,000 00
Total		$4,739,372 45

LIABILITIES.

Capital stock paid in		$200,000 00
Surplus fund		550,000 00
Undivided profits		66,965 47
National bank notes outstanding		173,450 00
Individual deposits subject to check	$3,076,715 38	
Demand certificates of deposit	65,542 50	
Certified checks	89,078 15	
Cashier's checks outstanding	42,104 50	
United States deposits	200,000 00	3,494,540 38
Due to other national banks		91,812 25
Due to State banks and bankers		163,614 35
Total		$4,739,372 45

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Subscribed and sworn to before me this 7th day of March, 1889.
GEO. W. CHRISTY, Notary Public.
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Surplus	$20,794,715 15
New Assurance	$153,933,535 00
Outstanding Assurance	549,216,126 00
Income	26,958,977 59
Surplus earned in 1888	5,067,123 68
Percentage of Assets to Liabilities	128
Increase in Surplus	$2,690,460 30
Increase in Income	3,718,128 30
Increase in Assets	10,664,018 11

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Our Young People.

A LESSON IN CONTENTMENT.

Three little flies in the room, on a pane;
Three little flies just outside, in the rain.

Said the three little flies, as they hummed on the pane,
To the three little flies who were out in the rain:
"Don't you wish you were here on this side of the pane,
Instead of out there in the cold and the rain?
And then we must tell you there's dinner a-cooking,
Though really and truly, we haven't been looking."

Said the three little flies outside in the rain
To the three little flies inside on the pane:
"We think it's much nicer out here in the rain
Than shut up where you are, inside on the pane;
And then there's more fun than the boys have at ball
In dodging the raindrops as fast as they fall."

And now I am sure that my lesson is plain:
Whenever you feel there is cause to complain
Remember the three little flies on the pane
And the three little flies just outside in the rain.
—*St. Nicholas.*

Letter from Aunt Loretta.

Dear Nieces and Nephews: I was just now wondering if any of you had found any more of those beautiful Bible promises. Jesus himself told his disciples to "search the Scriptures." If we do that, we will surely find something that will do us good if we do not find the particular thing or verse that we are searching for. Some of you little ones may think that it is a hard thing to do, because the Bible is such a big book and has such hard words and strange names. That is a mere fancy. I am often struck with the simplicity of some parts of the Bible. Any child can understand it if their friends would help them a little.

Some of you may have heard of the "Oxford League." It was a league that John and Charles Wesley and some other young men made up among themselves to keep from doing wrong. The power and influence of that famous league is felt in the world yet. How would all the little cousins like to belong to a league that would help you to be good and do good? Suppose we call it the Bible League. All who join it must read, at least, one verse every day in the Bible, and more if they can. If they find anything that strikes them as something new, let them speak of it to others and ask a question about it. If the children of two or three families would meet once a week to study the Sunday-school lesson, and then have a Bible League exercise, that would be very edifying. Each member could recite a verse or more, ask a question or explain some subject that had been given out before. Recitations and historical facts or questions would be in order also. A circle like that would be a great help to all Sunday-school scholars.

This is but a suggestion. Some one might take up the idea, and enlarge upon it anyway that seemed to promise the greatest good to all who would join in the exercises.

Some of the oldest of the cousins have read or heard of the "days of chivalry;" but the little ones will have to ask papa or mamma what that big word means. I hope all my little nephews know enough about it to be gallant and polite to all the girls; but they need not put on a helmet and take a sword and fight about them as the knights of old did in the days of chivalry. They carried it to such excess that it became ridiculous, and a Spanish author wrote a book and made so much fun of it that it was almost killed out. Some deeds of chivalry were very worthy of praise. The first one mentioned in all history was recorded in the Bible. Now get your Bibles and find who it was that did the first chivalric deed. God bless you all!

AUNT LORETTA.

MR. EDITOR: I must write and tell you about our last meeting here. It was very nice, and a good collection was taken up for Bro. Godfrey, Sunday night. I think it was $10. Now, was that not a good collection for a small place like this? Bro. Godfrey preached a splendid sermon, Sunday morning; the text was Revelation, xiv, 13—"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." It was a funeral of a lady who died last fall. His daughter, Miss Lulu Godfrey, was with him. Did you ever see her, Mr. Editor? Bro. Godfrey preached another good sermon at night, and there was a big crowd out to hear him. The Sunday-school is flourishing here! Oh, we have a splendid Bible class, and nearly everybody that belongs to it has a perfect lesson every Sunday. It is so nice. The two missionary societies are on a "boom," too. Our little society, The Lily of the Valley, met last Friday and we had such an interesting time. The Woman's Missionary Society met last Sunday; they have a very nice missionary society, too. There were five additions to the church this time and four baptisms. Bro. Godfrey married a couple last Sunday evening. I will ask some questions: Who was the first man to move away from idol worshipers? Who was Cain? Whom does Jesus say we must worship? I will answer Mary S. Hodges' question: The shortest chapter in the Bible is Psalms cxvii. I am afraid this will go in the waste-basket. Your niece,

JENNIE FAULKNER.

MR. EDITOR: Were you ever six years old? I am. Mamma said I might have a birthday party. So I invited George and Lois Welsh, Alma, Benton and Archie Crawford, Eddie and Robbie Hood, Richard Welsh and my little buddie, Lanier, and some more that didn't come. That was February 8. The boys took it turn about riding on the velocipede; the girls, they played with dolls, and behaved very well for girls. Then we heard the dinner-bell, and we were soon at our places at the table. There was not any room for the big folks, so they had to wait. We just had a grand dinner and a jolly time. After that it rained, and grandma said we could have a sack race in the hall; so she put each one of the boys in a big sack, and told us to run out on the portico. Away we started, and down we tumbled, over and over, all in a pile, and my big dog Caspar pulled at the sack and barked at us. Then we had other plays. Then they all went home but Alma; she staid all night. I go to Sunday-school; have been going ever since I was six weeks old, and like it better now than I did then. I can spell in three letters, and my mamma teaches me every day. I study "Our Little People" and the Bible verses. Grandma wrote this. I told her what to say, though. God bless you, Mr. Editor, and all the cousins.

CLARENCE CROCKETT.
PEARL RIVER, Louisiana.

A little girl of four years was very much pleased with a new "gossamer" which her mamma had just bought for her. It unfortunately chanced to be a very dry season, and she was impatient for the rain to come that she might wear her new rain cloak. One night her nurse was kneeling by the bedside, to have a few last words after she had been tucked snugly in her little bed; and she said, "Katy, do you know that is just the way mamma kneels down by the bed when she wants to ask Jesus for anything, and she most always gets what she asks for; but," she went on, "I think Jesus is the slowest man about rain I ever saw in all my life. Yesterday I took my gossamer on my arm, and walked up and down the street all the afternoon, and it never rained a drop."—*Wide Awake.*

Little George Brown had been listening intently for some time to his elder sister Jessie's at-home recitation in mental arithmetic. All at once his face gleamed with brightness; he thought he had grasped the mathematical problems. "Mamma, mamma," he said with a great show of enthusiasm. "What is it, George?" "If you had six apples, and I should give you six more, how much is twice two?"

Shortly after family worship, which had been conducted by the venerable John Wesley, Dr. Wilson said to him: "My wife was so delighted with your prayer that she has been looking in the prayer book for it, but can not find it; I wish you would point it out to me." "My dear brother," said Wesley, "I can not, because that prayer came down from heaven, and I sent it up there again."—*History of Methodism in Ireland.*

LIVE OAK, ALA., Dec. 13th, 1886.
Messrs. A. T. Shallenberger & Co., Rochester, Pa.
Gents: Last spring I received by mail a bottle of your Antidote for Malaria for my brother who had chills for more than six months. He frequently broke them with Quinine, but they would soon return. I gave him the Antidote and he has not had a chill since. It has made a *permanent* cure.
Yours truly,
W. W. PERDUE.

Household.

Your Boy.

You do not know what is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy; and most boys are bad. You think him so light-hearted, and fear he is light-headed as well. Remember he calls you father. When he played in your lap, you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things—rattling, playful, thoughtless—you almost despair. But don't be snappish and snarlish, and make him feel you are disappointed in him. He is your boy and you are to live with him. He bears your name, and is to send it down on the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It may be difficult to govern him; but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain. There is nothing in him; he has no pride, no ambition. You don't know. No one can tell what there is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smouldering fire, a latent energy, which the teacher's aid may stir, the association with books may arouse, develop and direct, and thus start your boy a-going with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you can not educate him, let him educate himself. That will make him strong, a giant with whom none dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigue of toil. Many such are in our minds now. Labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love, a mother's prayers follow us still; and the memory of her anxious tears shall never fade out during the succession of years.

Finally, but not least, pray for your boy. God hears prayer. Do the best you can; commit all you can not do to God, and hope. Never despair, for no one knows what is in a boy.—*Exchange.*

PHYSICAL PURITY.—No one has yet estimated the amount of villainy that may be pent up in a loaf of bread, or imprisoned in a pepper-box. A sagacious parent discovered cow's milk to be a better means of managing refractory boys than cow's hide, substituting the kind creature's maternal fluid for herself as well as her hide; and it may be that a vast deal more of the rascality of older persons, than any one it aware of, is born of the rare roasts and bloody steaks which constitute the staple diet of the average American.

The much-talked-of millenium will be introduced by the preaching of a crusade against "those fleshly lusts which war against the soul," of which one of the most baneful, because it is fundamental, is the lust of appetite, the gratification of instincts which are depraved, whereby all other evil appetites and morbid instincts are excited and exaggerated, to the detriment of those finer qualities of mind and heart which are the real distinction between man, the masterpiece of the Great Artist, and the "beasts that perish."—*Good Health.*

"Stop thief." Reader, don't *steal* one, but *buy* a bottle of Dr. Bull's Cough Syrup. 25 c.

Rub the Salvation Oil in and you will rub the pain *out*. Get only the genuine. 25 cts.

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"My daughter, twelve years of age, has suffered for the past year from

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A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Mohmens, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Moffitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 71 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

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PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
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Marriages.

BROWN—MACK.—Near Pine Grove, La., February 27, 1889, by Rev. P. Howard, Mr. A. L. Brown and Miss Louisa Mack.

LALLANCE—DOLAN.—At Carondelet Street Church, March 5, 1889, by Rev. C. F. Kraemer, Rev. L. Lallance to Miss Agnes A. Dolan.

RUFFLE—RUSSELL.—At the residence of the bride's father, Mr. H. T. Russell, Bayou Sele, La., February 28, 1889, by Rev. H. J. Boltz, Mr. Willie H. Shuffle and Miss Nannie Russell, all of Lafourche parish, La.

HANSON—SELLERS.—At the residence of the bride's father, Dr. Sellers, near Marthaville, La., March 3, 1889, by Rev. H. J. Boltz, Mr. Pearish Hanson and Miss Jennie Sellers, all of Natchitoches parish, La.

GODWIN—WHITTINGTON.—At the residence of the bride, near Arcola, La., February 26, 1889, by Rev. F. M. Kuen, Mr. W. S. Goodwin, of Kansas City, Mo., and Mrs. M. K. Whittington.

ANDERSON—BANKSTON.—At the residence of the bride, in Amite City, La., February 26, 1889, by Rev. F. M. Keen, Mr. Henry N. Noyes and Mrs. Sallie R. Bankston.

KILLIAN—STARNS.—At the residence of the bride's mother, in Livingston parish, La., February 27, 1889, by Rev. F. M. Keen, Mr. D. A. Killian and Miss Mollie B. Starns.

PHILLIPS—McKELVAINE.—At the residence of the bride's mother, February 27, 1889, by Rev. D. F. Guice, Mr. M. F. Phillips, of Vaudeolale county, to Miss Cornelia E. McKelvaine, of Kemper county.

WEIGHMAN—YUNG.—At the Methodist Episcopal Church, South, Franklin, La., February 21, 1889, by Rev. Alfred E. Clay, Mr. William Weighman and Miss Magdalena Yung.

BIGLER—STANSBURY.—At Bayou Ramos, February 21, 1889, by Rev. Alfred E. Clay, Mr. William Bigler and Miss Tilitha Stansbury.

BLAKESLEY—ROBICHAUX.—At Chatsworth plantation St. Mary, La., February 28, 1889, by Rev. Alfred E. Clay, Mr. Andrew Blakesley and Miss Lydia Robichaux.

HOLLAND—KING.—At the residence of the bride's grandmother, Mrs. Annie H. Pearce Paris, La., by Rev. B. A. Davis, Mr. E. L. Holland, of Ruston, La., to Miss Annie H. King.

GODFREY—CHAPMAN.—At the residence of the bride's father, Mr. D. T. Chapman, near Bolton, La., February 27, 1889, by Rev. J. F. Patterson, Mr. W. E. Godfrey, of Summerville, Ala., to Miss Florence E. Chapman.

GRAHAM—HUNNICUTT.—On February 20, 1889, by Rev. W. B. Hines, Mr. T. J. Graham and Miss Laura J. Hunnicutt.

BAKER—HARRIS.—At the residence of the bride's father, February 25, 1889, by Rev. R. Bradley, Mr. J. R. Baker to Miss Mattie Harris, all of Warren county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of 8 words each, will be published free of charge. For all over thirty-five lines, 5 cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BATTE—Bro. WILLIAM B. BATTE died at the residence of Mrs. Mollie Wilson, near Brandon, Miss., February 7, 1889, being in his thirty-fourth year. He was born in Rankin county, Miss., September 24, 1855. He engaged in business at Brandon, and in the fall of 1881 he moved to Texas, where he remained until the fall of 1885. About ten years before his death his lungs became diseased, and this finally terminated in consumption, which ended his life. His sufferings at times were quite severe, but he bore them patiently. In the fall of 1888 he came back to Mississippi, feeling assured that he could not likely live long. The undersigned visited him during his last and found him sensible of his critical condition, and, seemingly, not in the least alarmed, being strong in the faith.

He joined the Methodist Episcopal Church, South, in the spring of 1882. Before he joined the church he was regarded as a very moral man, and after towards he became very pious. A short time before he died he said: "I ought to be the chief aim of every one to do all the good that he can; that if he gained heaven, life was a glorious triumph; but if he lost heaven, it was a failure." It was his desire to be able to do much for the cause of Christ. He was very happy while living, and the last words he uttered were, "Blessed Jesus." May God abundantly bless his loved ones who survive him and strengthen them to say, "He can not come back to us, but we will go to Him, God being our Comforter." "Blessed are the dead that die in the Lord." (Rev. xiv. 13.)

ISAAC L. PEEBLES.

SMITH—These few lines are sacred to the memory of Mrs. ELIZABETH Smith. Born on December 10, 1810, she passed from earth December 20, 1888. "This is a long time for earth—there are many days; for their strength labor and sorrow, until we fly away." She lived this good woman, to see the generations of her descendants, and looked upon them all with the holy Christian eyes. Strongly and fully she lived, and peacefully she ceased to breathe. Children were all about her, tenderly ministering to her every wants, and they were faithful in their attention to this quiet, gentle mother, whose sands of life, for awhile, were running low. They seemed to feel that the gilding sands were grains of gold, and love and careful ness softened their footsteps round her bed. At the home of her son and daughter, Bro. Crisler and wife, she left her influence lingers, marked by the excellent lives of those she left, several of whom are residents in the community. Happy are the dead that die in the Lord. H.

SPROLE—Died, at his home on Pearl river, La., December 18, 1888, Mr. HUGG SPROLE, aged seventy-three years, a native of Philadelphia, Pa., and a resident of Louisiana for forty-six years.

ANNIE H. SPROLE.

Philadelphia and Camden, N. J., papers please copy.

FELDER—On the morning of February 15, 1889, God sent his holy angels to hear away on their snowy pinions the sweet spirit of Miss KATIE M. FELDER. The deceased was born February 3, 1869, in Pike county, Miss., near Topisaw Camp Grounds, and after an illness of many months, attended with many pangs and much suffering, departed this life in peace, shouting, "Hallelujah! glory to God!" Was converted when about twelve or thirteen years of age, and from that period of her life proved a devout and noble Christian. The law of love seemed to have been written on her heart, joy and peace on her countenance, and in all things she strove to do the will of her Master.

It was my good pleasure to visit her during the last days of her sufferings, to sing, pray and talk to her of the far-away home of the soul. She appeared all the while perfectly submissive to the will of God—in fact, she was; for on one occasion, while speaking to her of submission to his will, she said: "I am not afraid to die. I am perfectly reconciled to the will of God." At one time she held herself in readiness to go as a missionary to Mexico, with Bro. and Sister Weems; but God, in his all-wise providence, for some reason we know not, called her away just as she was blooming into sweet Christian womanhood; and just here, with what peculiar emphasis are the words of our Lord brought to bear upon our minds: "What I do thou knowest not now: but thou shalt know hereafter." Yes, a loving child of God has gone from our midst, and now stands waiting and watching for her loved ones at the beautiful gate.

She leaves many friends and dear ones, to whom we extend a heartfelt sympathy. May God help them to realize that their loss is her gain, and may they, too, ever be noble followers of that blessed Lamb of God that taketh away the sins of the world! Is the prayer of her pastor,

J. M. COWAN.

ESTES—At her residence, in Brandon, Miss., February 10, 1889, Miss SARAH A. ESTES died, being in her sixty-seventh year. She was born in Baldwin county, Ga., 1822, and when she was four years old her father moved to Crawford county, where he lived until she was fourteen years old, and thence he moved to Marion county. In 1844 she came with her parents to Brandon, Miss., where she resided until her death. She joined the Methodist Episcopal Church, South, about the year 1848, and lived a faithful member of the same ever since. In 1882 she was seized with pulmonary consumption, which terminated her earthly career. Her sufferings ever and anon were quite excruciating. She was almost a confirmed invalid for four years, and towards her last she could scarcely get any rest at all, even at night. Prior to her consumptive attack she was very stout and healthy.

Few, if any, who had more sympathy for the sick and afflicted than she. She was noted for her kindness and attention to the sick. Days and nights were spent by her in administering to the sick and afflicted. The writer of this visited her a few times during the last of her illness, and found her strong in faith and fully resigned to the will of God. A short while before her expiration she said to her sister, "I am not afraid to die." She has a sister and a number of other relatives who survive her. May God bless and comfort them, and keep them impressed that "all things work together for good to those who love God." (Rom. viii. 28.)

ISAAC L. PEEBLES.

HOPKINS—The subject of this notice, PAUL O. HOPKINS, son of C. L. and D. E. Ellis Hopkins, was born in Smith county, Miss., December 17, 1864; was superintending business for Mr. James M. Jones, in Smith county, Miss. On December 21, 1888, he received a stab in his neck, inflicted by J. M. Jones with a knife, while he (Jones) was intoxicated. This wound resulted in the death of P. O. Hopkins on December 25, 1888.

Oh! this sad, catastrophe is another warning against the use of intoxicants. Bro. Paul was a good young man, a kind and dutiful son, brother, and true friend. He was converted and joined the Methodist Episcopal Church, South, in his eighteenth year. Said he was ready for the solemn change. He was twenty-four years and eight days old when he hid us adieu for all time. But we'll meet again in the sweet by-and-by.

R. A. SIBLEY.

BADON—At Covington, La., February 7, 1889, at seven A. M., RUTH ISANELLE, daughter of Henry Badon and M. J. Gauley, aged eighteen years, two months and twelve days.

For two years she was a victim of that dread disease, consumption. During her last days her sufferings were intense; but, thanks be to God! her faith and trust in the Lord Jesus Christ were greater. She was conscious to the last, and, calling her loved ones around her, she said: "I am not afraid to die; I am going to Jesus; meet me in heaven." A slight twitching of the facial muscles, and the weary frame was at rest. As the soul left the body, it seemed as though God had imprinted a kiss of peace, for she lay as if asleep, with a smile on her lips. "Blessed are the dead which die in the Lord!"

L. W. WOOD.

Every man, however humble his station or feeble his power, exercises some influence on those who are about him for good or evil.—*Prof. A. Sedgwick.*

What is sweeter than roses
That bloom in the beauty of June?
Or the stately and fragrant lilies
Whose bells ring a summer tune?
Ah, sweeter the rose blowing
On the cheeks of those we love,
And the lily of health that's glowing
The cheeks of red rose above.

But how soon the lily and the rose wither in the faces of our American women. Why is it? Simply because so many of them are the victims of weaknesses, irregularities and functional derangements incidental to the sex. If they would use Dr. Pierce's Favorite Prescription all these beauty and health-destroying ailments might be warded off, and we would hear less about women "growing old before their time."

To regulate the stomach, liver and bowels, Dr. Pierce's Pellets excel. One a dose.

Scientific.

The Chemistry of an Egg-Shell.

The shell proper of an egg is made up mostly of earthy materials. The proportions vary according to the food of the bird, but ninety to ninety-seven per cent. is carbonate of lime. The remainder is composed of from two to five per cent. of animal matter and from one to five per cent. of phosphate of lime and magnesia. Now, Mr. P. L. Simmonds asks, "Where does the hen procure the carbonate of lime with which to form the shell?" If we confine fowls in a room, and feed them with any of the cereal grains, excluding all sand, dust or earthy matter, they will go on for a time and lay eggs, each one having a perfect shell, made up of the same calcareous elements. Vanquelin shut up a hen for ten days, and fed her exclusively upon oats, of which she consumed 7,474 grains in weight. During this time four eggs were laid, the shells of which weighed nearly 409 grains; of this amount 276 grains were carbonate of lime, 17¾ grains phosphate of lime, and 10 grains gluten. But there is only a little carbonate of lime in oats, and whence could this 409 grains of the rocky material have been derived? The answer to this question opens up some of the most curious and wonderful facts connected with animal chemistry. The body of a bird, like that of a man, is but a piece of chemical apparatus, made capable of transforming hard and fixed substances into others of a very unlike nature. In oats there is contained phosphate of lime, with an abundance of silica, and the stomach and assimilating organs of the bird are made capable of decomposing the lime-salt and forming with the silica a silicate of lime. This new body is itself made to undergo decomposition, and the base is combined with carbonic acid, forming carbonate of lime. The carbonic acid is probably derived from the atmosphere, or more directly, perhaps, from the blood. These chemical changes among hard inorganic bodies are certainly wonderful when we reflect that they are brought about in the delicate organs of a comparatively feeble bird, under the influence of animal heat and the vital forces. They embrace a series of decomposing and recomposing operations which it is difficult to imitate in the laboratory.—*Popular Science.*

A NEW TELEPHONE.—The Lowth telephone is a new, and in some respects, remarkable instrument, by which speech is transmitted, without making use of sound waves as in the Bell and other forms of electrical telephones. In the Lowth telephone the transmission is effected by means of an electrical plug, which is placed against the neck of the operator, near the vocal organs. The vibrations of the neck produced by the act of speaking, shake or move the plug, thereby giving rise to corresponding electrical undulations which pass over the wire to a receiver at the opposite end of the wire, and are there heard by the listener. A receiver and plug are both combined in one instrument. The instrument is held to the ear, with the plug resting against the throat. The operator speaks, and the voice is heard at the other end of the line, with the utmost clearness.—*Scientific American.*

THE BRAKEMAN'S LINGO MUST GO.—Dr. George H. Kirwan, of Wilkesbarre, has invented a station indicator to be used in the cars, which is an ingenious piece of electrical mechanism, and which has had a very satisfactory test. The apparatus occupies a prominent place in the front end of the car, over the door, and after one station is passed it drops a white card with the name of the next station in large letters. Passengers are notified of this change in the announcement by the ringing of an electric bell. If adopted, it will relieve the brakeman from calling out the name of the next station, and thus save the razzle-dazzled passengers from much annoyance, who are not able to interpret their periodical shouts. The machine had a practical test on a local train between Wilkesbarre and Mount Pleasant a few days ago, and the railroad men who were experimenting declare it is a grand success.—*City Item.*

Nature.

HOW BEAUTIFULLY systematic is Nature in everything she does. In the animate and inanimate world all is perfect system. System is the secret of Nature's success. So it is with the human body. Keep its system in order and all is well. What will keep it in order? Macallin. Try it. All druggists keep it. Only $1 a bottle.

Boy—Mother, since I have been using *Wolff's Acme Blacking* my shoes wear longer than ever before and I never get my feet wet, but I do not think they look as smooth as when I first used it.

Mother—Indeed, my son, I am sorry you are so careless. You forgot that even a good thing is only good when properly used. You have not even looked at the directions, for they are yet around the neck of the bottle. Now you must read them, and they will get you out of your trouble. Your father and I keep our shoes in elegant order by its use. I use it about once a month and papa about once a week.

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Is wonderful; preserving and Waterproofing any leather; giving it a deep, rich black lustre which lasts a week. *Don't use oftener.* Do not confound ACME Blacking with any other. Sold by Shoe Stores, Grocers, Druggists, &c. Try it on your Harness.

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THERE are two ways to make money. One is to earn it; the other is to save it. There are two ways of saving money. When you save a dollar by putting it in the bank you do well, but when you save a dollar by shrewd purchasing you do better. The first is saving; the second is in reality earning. So there are two ways of earning money—by labor and by wise purchasing.

LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited my warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOODS CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The public are beginning to understand the difference, and my trade proves it very clearly. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

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Terms moderate.

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Mention this paper.

Mansfield Female College,

MANSFIELD, LA.

One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

For particulars address

A. D. M'VOY, A. M., Pres.

PROF. D. F. HUDDLE, Sec.

Centenary College

JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

NEWS OF THE WEEK.

DOMESTIC.

Ex-President and Mrs. Cleveland arrived in New York City, on March 6. Mr. Cleveland will practice law in that city.

President Harrison signed the commissions of all the members of his Cabinet on the sixth instant, and they were formerly inducted into office during the day.

Three leading breweries in Rochester, N. Y., were sold last week to an English syndicate. The price is said to have been $3,500,000.

Isaac V. Williams, the venerable millionaire philanthropist of Philadelphia, is dead.

Several earthquake shocks were felt in many sections of Pennsylvania on March 8. No damage reported.

A most disastrous fire occurred in Louisville, Ky., on the eighth. Over $200,000 worth of property was destroyed.

White Caps are reported to be in the vicinity of San Antonio, Texas, and within the past week several reputable citizens have received warning and threatening epistles.

The Pythians' Castle Hall in this city was dedicated on March 9. After the dedication of the hall had been completed, Hon. A. E. Read, grand vice-chancellor, of Baton Rouge, delivered an address.

President Harrison has filled three second-class positions by sending nominations to the Senate for ministers to Spain, Japan and Switzerland.

In the North Carolina Legislature, special provision was made for more fully pensioning Confederate veterans and needy widows, a tax of 3 cents on each $100 worth of property and 9 cents on the poll being levied for the purpose.

By the will of Isaac V. Williams, of Philadelphia, the Mechanical School received a fund of $2,500,000.

John Ericsson, the inventor, is dead.

A thirty-foot boiler exploded in Cleveland, O., on March 11, killing two persons and injuring eleven.

FOREIGN.

King Milan, of Servia, abdicated the throne last week in favor of his son, thirteen years old, who will begin to reign under the title of Alexander I. A regency has been appointed, and a new cabinet formed.

The *Boersen Zeitung* says that the United States had proposed to refer that portion of the Samoan question concerning Germany and the United States alone to arbitration. Germany is not averse to this, but adheres to the opinion that the conference to be continued in Berlin should settle the question involving Germany, Great Britain and the United States.

A dispatch from Rome to the *London Daily News* says that President Harrison's Cabinet fully satisfies the Vatican and that the information has reached the propaganda that under Mr. Harrison's administration the relations between the United States and the holy see will be of a most cordial character.

The British vessel *Eldorado*, 270 tons burden, has passed through the Panama Canal from Aspinwall to Chagres, a distance of fifteen miles. This is the first foreign vessel that has passed through the canal from one port to another.

Advices from Berne say that the damage done by the recent snowstorm is enormous. Thousands of splendid firs were destroyed and several old inns and bridges ruined.

A dispatch from Roumania says that the ex-president of the Chamber of Deputies has received a letter, in which it is threatened to blow up the Chamber with dynamite. The police are reported as being vigilant to thwart any such attempt.

The House of Commons, by a vote of 112 to 79, rejected Mr. Bradlaugh's motion to expunge from the records the particulars of his expulsion from the House in 1880.

While a party of students in Zurich were at work making bombs, an explosion took place, killing one and wounding several others. Many arrests were made.

A thaw and heavy rain have caused serious floods in the midlands in the west of England. Numerous fatalities are reported.

French Ambassador Herbette gave a dinner in honor of Emperor William. This was the first of its kind since 1883, and was a success. The Emperor said he was happy to give a mark of sympathy to France and its representative.

During the progress of a riot in Chin Kiang, China, recently, many foreign buildings were burned; among them the British consulate, the British marshal's house, the Baptist Church and the houses of two missionaries—a Rev. Mr. Hinnex and a Rev. Mr. Bryant. The United States consulate and the Methodist Chapel were not burned.

A party of 107 American pilgrims has arrived at Genoa, from Marseilles.

The Salvation Army has been prohibited by the authorities from carrying on its work in Berlin.

A landlord and his sister were ambushed and fired upon in county Clare (Ireland) on March 10. Both are in a critical condition.

Sixteen torpedo boats, intended for the German navy, are now in process of construction.

The Blood

is the source of health; therefore, to keep well, purify the blood by taking Hood's Sarsaparilla. This medicine is peculiarly designed to act upon the blood, and through that upon all the organs and tissues of the body. It has a specific action, also, upon the secretions and excretions, and assists nature to expel from the system scrofula, humors, impure particles, and effete matter through the lungs, liver, bowels, kidneys and skin. It effectually aids weak, impaired and debilitated organs. A trial will convince you that it does possess peculiar curative powers.

Commercial Notes.

Report of the Average Daily Condition After the Morning Exchanges of the Associated Banks:

For the week ending Friday Morning, March 8, 1889:

RESOURCES.

U. S. legal tender and National bank notes	$ 6,384,000
Other cash items	261,500
Sight exchange on New York	2,795,500
Foreign exchange	118,600
Due from distant banks and bankers	879,300
Loans and discounts	16,194,200
Other cash assets	5,068,800
	$31,196,900

LIABILITIES.

Circulation	$ 1,035,300
Deposits (net after exchange)	20,688,900
Due distant banks and bankers, subject to check	1,902,700
Other liabilities to banks and bankers	375,500
Other cash liabilities	88,800
	$24,046,000

THOS. C. HERNDON, Manager.

NEW ORLEANS, March 8, 1889.

Compared with last week: Legal tenders, increase, $575,700; Loans, increase, $265,400; deposits, increase, $387,800; banks and bankers, increase, $230,200; exchange, increase, $811,200.

Col. James Andrews, civil engineer, formerly Gen Eads' chief assistant, and now at the head of the Tehauntepec Railway scheme, says, in reference to this project, recently when in Mexico he asked for certain changes in the concessions, which the government of that country had already made to the Atlantic and Pacific Railway Company. European capitalists, who are largely interested in this company, say that if those changes are made, they would at once put capital into the enterprise that would assure its immediate start and rapid completion.

Col. E. L. Corthell, who is now in New Orleans, stated in an interview published in the Times-Democrat that the Mexican government recently amended the concession which had been granted to Capt. James B. Eads for a ship railway across the Ithmus of Tehauntepec by guaranteeing 5 per cent. interest on $60,000,000, the estimated cost of the railway: that is; they have agreed to make up any deficit in the earnings to this extent, so that if the ship railway does not earn 5 per cent. on $60,000,000, the government will make it up. The promoters of the railway are soon to hold a very important meeting in regard to it, and the expectation is that the work of construction will commence within a very short time.

Col. Andrews, speaking about the failure of the De Losseps Panama Canal Company, said: "I believe that the canal will be built, but that it will not be maintained or operated. It would be much better to complete it than to start work on the Nicaragua Canal. The Nicaragua would be 170 miles long, while the Panama is fifty miles. The old Panama Company failed for $350,000,000, but I believe that under the reorganization it could be finished for $150,000,000. In my opinion no such canal would ever be able to pay a dividend. The tolls would have to be so high that vessels would go around the Horn. Ship railways can be built for one-third less than ship canals and are more feasible and practicable. Canals are subjected to great danger from earthquakes and floods and the locks are continually out of order. The rainfall in the region of the Panama averages from twelve to fourteen feet per year. The locks on the Panama Canal are from sixty to 100 feet high and it is a question whether they will be able to withstand the heavy floods."

The total taxable wealth of twelve Southern States (real estate, personality, railroads, etc.), for 1888, is $3,681,746,945. These figures are far ahead of any previously given. The taxable wealth of Alabama has increased in the past eight years 68 per cent.; Arkansas, 77; Florida, 211; Georgia, 42; Kentucky, 50; Louisiana, 20; Mississippi, 26; North Carolina, 30; South Carolina 26; Tennessee, 44; Virginia, 18, and Texas, 118. The increase in the taxable wealth, of the above-named States amounts to $1,204,176,664.

The loss record in the United States for the month of January, 1889, shows that there were 639 fires, on which the losses amounted to $7,054,666 41, with insurance of $4,148,637.

From Most Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. & C. Maguire's Cundurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.

P. J. RYAN.

Railroad and Industrial Notes.

The gross earnings of the Texas and Pacific railroad for the year ending 1888 from freight, passengers, mail and express service, amounts to $6,374,386 29; the operating expenses, which were 77.30 per cent., and taxes amounting to $5,071,669 27; net income from operation of road and other resources was $1,433,653 21.

At the annual meeting held at New York, March 6, the following directors were elected for the ensuing year:

Messrs. Jay Gould, Samuel Sloan, John T. Terry, Henry G. Marquand, Samuel Thomas, George J. Gould, Thomas J. Eckert, Russell Sage, C. M. McGhee, C. E. Saterlee and A. L. Hopkins, all of New York; Isaac J. Wistar and J. N. Hutchinson, of Philadelphia; E. B. Wheelock, New Orleans; M. H. Smith, of Louisville; S. H. H. Clarke, of St. Louis, and John C. Brown, of Texas.

The new directors of this board are; Messrs John T. Terry, Henry G. Marquand and T. J. Eckert, representing the Missouri Pacific; Samuel Thomas, also president of East Tennessee, Milton H. Smith, vice president of the Louisville and Nashville, and E. B. Wheelock.

One year ago the number of electric light plants in the country was estimated at 4000; to-day they are said to number 5747. One year since the number of arc lights was 175,000; to-day there are 219,924; and the incandescent lamps have increased from 1,750,000 to 2,504,490. During the year, the increase of capital invested in electric light plants has amounted to $09,397,734.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Winchester at Mt. Hebron	Mar.	16, 17
Enterprise and H. at H.		23, 24
Cla ke, at Salem		30, 31
Paulding, at Pleasant Hill	Apr.	6, 7
Sandersville, at Liberty		13, 14
Vinsbrug, at McGowan's		20, 21
Marion, at Cokers		27, 28
Meridian circuit, at Concord	May	4, 5
Meridian—West End (7 P. M.)		7
Meridian station (7 P. M.)		9
Hinnsville		11, 12
Lauderdale, at Center Ridge		18, 19
DeKalb		25, 26
Leaksville	June	1, 2
Spring Hill		8, 9
Union		22, 23

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Wilson, at Manassa	Mar.	16, 17
Centerville, at Macedonia		23, 24
Amite cir., at Salem		30, 31
Bayou Sara, at Bayou Sara,	Apr.	6, 7
Jackson, at Salem		13, 14
Percey's Creek		20, 21
Woodville		27, 28
North Wilkinson, at Mt Carmel	May	4, 5
East Baton Rouge, at Antioch		11, 12
New River, at Magnolia		18
Livingston, at Friendship		18, 19
Clinton and Betoville, at Clinton		25, 26
Amite City, at Tangipahoa	June	8, 9
Springfield, at Ebenezer		15, 16
East Feliciana		22, 23
St. Helena, at Pipkin		29, 30

P. M'DONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Bethel, at Bay Springs	Mar.	16, 17
Mt. Carmel, at Williamsburg		23, 24
Ocean Springs, at Biloxi		30, 31
Moss Point, at Moss Point	Apr.	6
Scranton, at Orange Grove		6, 7
Hattiesburg, at Ellisville		13, 14
Augusta, at Perkins		20, 21
Whittington, at Poplarhead		26
Vancleve, at Antioch		27, 28
Americus, at Cross Roads	May	4, 5

T. S. WEST, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Tibbee, at Kilgore	Mar.	16, 17
West Point		18
Starkville		23, 24
Tampico, at Pisgah		30, 31
Columbus circuit, at Murrah's Chapel	Apr.	5
Columbus		7, 8
Hebron, at Center Point		13, 14
Macon		14, 15
Brooksville, at Soule Chapel		19
Shuqualak, at Salem		20, 21
Macon station, at Mt. Hebron		27, 28
Crawford, at Shafer's Chapel	May	3
Starkville circuit, at Lebanon		4, 5
Louisville, at Noxupata		10
Plantsburg, at Mt. Pisgah		11, 12
Chester, at Chapel Hill		17
Walthall, at South Union		18, 19
Lagrange		25, 26
Sturges	June	1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit, at Gains' Chapel	Mar.	30, 31
Corinth station		31, Apr. 1
Boonerville, at Baldwyn		6, 7
Iuka circuit, at Mt. Pleasant		13, 14
Harmony circuit, at Harmony		20, 21
Iuka station		21, 22
Kossuth circuit, at Kossuth		27, 28
New Albany circuit, at Mt. Olivet	May	18, 19
Marietta circuit, at Liberty		25, 26
Ripley and New Albany, at N. Albany	June	1, 2
Blackland circuit, at Wesley Chapel		8, 9
Ripley circuit		15, 16
Jonesboro circuit		18
Pleasant Ridge circuit, at Siloam		22, 23
Guntown circuit		29, 30

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Falsmila	Mar.	17
Bolivar		24
Clarksdale		31
Helena	Apr.	7
Cherry Hill		14
Friendship		21

R. M. STANDIFER, P. E.

WINONA DISTRICT—FIRST ROUND.

Sallis, at Springdale	Mar.	16, 17
West		23, 24
Wier		30, 31
Ethel	Apr.	6, 7
Newport		13, 14
Belzoni		20, 21
Poplar Creek		27, 28

J. J. WHEAT, P. E.

Buckingham's Dye for the Whiskers is easy of application, and never fails to color the beard brown or black as may be desired. Try it.

Emerson said that only about *six* of the *twenty-five thousand* books published each year are really worth reading.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS.—This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

WEEKLY MARKET REVIEW.

(For Week Ending February 26, 1889.)

COTTON.

Low ordinary	7¾ @	— —
Ordinary	8⅛	— —
Good ordinary	8 13-16	— —
Low middling	9⅜	— —
Middling	9⅞	— —
Good middling	10 7-16	— —
Middling fair	11 1-16	— —
Fair	12 1-16	— —
Galveston middling	10 3-16	— —
Mobile middling	9⅞	— —
Memphis middling	9⅞	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	5 15-16
Fully fair	— —	5¼
Good fair	— —	5⅛
Common	— —	4 15-16
CENTRIFUGAL:		
Seconds	— —	5¾
Prime yellow	— —	5⅝
Gray white	5 5-16	5⅝
Choice white	— —	6 13-16
Standard granulated	7	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	35
Fair	25	28
Good common	20	24
SYRUP	25	31

RICE.

No. 2	2 3-16	2⅜
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ℔ bbl	2 00	4 00
Polish, ℔ ton	15 00	16 00

FLOUR.

Extra Fancy	5 30	5 45
Fancy	4 85	5 00
Choice	4 50	4 60
Minnesota Patents	6 75	7 00
Winter wheat patents	— —	— —
Minnesota bakers	8 00	6 25

CORN PRODUCTS.

Corn meal	2 25	2 50
Cream meal	2 50	— —
Grits	2 40	— —
Hominy	3 00	— —

GRAIN, ETC.

CORN:		
White, ℔ bushel	44	— —
Yellow	45	50
Mixed No. 2	44	— —
OATS:		
Western	35	37½
Texas rust-proof	— —	— —
BRAN:		
℔ cwt	80	— —
HAY:		
Prime	15 00	16 00
Choice	17 00	18 00

PROVISIONS.

PORK:		
Mess (Standard)	13 00	13 25
Prime Mess	13 00	13 50
Rumps	12 50	12 75
BACON:		
Fancy Breakfast	10	11
Shoulders	6¾	7
Sides, short rib	7¾	8
Sides, long clear	7¾	8
HAMS:		
Sugar-cured	11	11½
DRY SALT MEATS:		
Shoulders	5¾	6
Sides, short rib	6⅞	— —
Sides, long clear	6⅞	7

GROCERIES.

COFFEE:		
Prime	20¼	20½
Fair	19½	19¾
Common	— —	16½
TEAS:		
Choice	40	80
No. 1	— —	55
BUTTER:		
Western Creamery	29	30
Western Dairy	18	21
Common	12	15
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	11	— —
Coal, cases	16	17
Cotton seed, crude	44	48
Lard, Extra No. 1	— —	85

VEGETABLES.

CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ℔ yard	10½	11
Jute, 1¾ lb. ℔ yard	9	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
℔ lb	9¼	10
TIES:		
℔ bundle	98	1 00

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 50	3 50
Chickens, Southern	— —	3 50
Young	1 75	2 50
Turkeys, Southern	8 00	12 00
EGGS:		
Western	11	12
Southern	11	12
WOOL:		
Lake, ℔ lb	24	25
Louisiana	22½	23
Hurry	12	15
COUNTRY HIDES:		
Green Salted, ℔ lb	3	3½
Dry salted	5	6
FERTILIZERS:		
Cotton seed, ℔ ton	11 00	— —
Meal	20 50	21 00
Pure ground bone	30	— —
Muriatic acid, ℔ lb	— —	2½
Sulphuric acid	2	— —

The Equitable Life—A Wonderful Success.

We call special attention to the Statement of the Equitable Life Assurance Society, to be found in another column. This is the Society's twenty-ninth annual report. When it was organized, in 1859, the business of life insurance was conducted along lines that afforded but limited privileges to the insured, and in many cases worked grave injustice to the patrons of insurance companies. The officers of the Equitable were quick to see the necessity for reforms. They recognized the fact that policy-holders had rights to be regarded as well as the policy-maker, and they addressed themselves earnestly to the work of reform. The result is seen in the revolution which has taken place in the conduct of the business within the past twenty years.

The Statement published to-day shows that policies were issued during the past year for an amount exceeding One Hundred and Fifty Millions of Dollars, bringing the aggregate of Outstanding Assurance to the enormous sum of Five Hundred and Fifty Millions, and the Surplus to Twenty Millions. In New Business, Outstanding Assurance, Surplus and many other particulars which go to make a company deserving of public patronage, the Equitable stands among the leading insurance companies of the world.

Mr. R. P. Lake, of Grenada, who possesses an extensive acquaintance in Mississippi, has been appointed general agent of this company in that State.

The second edition of "Dr. Black's great book, "Christian Womanhood," is now out. It should be on the centre-table of every lady in the land. It stands at the top in its line. Solid, sound, Christ-like in its declarations. It still sells almost with the rapidity of the light and trashy novelettes of the news-stand. Any young lady will do good by helping to put it in circulation. See ad.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

Agents Wanted

The "ERIE"

Is the only PERFECT Self-Wringing MOP

Made

No breaking; made of malleable iron & wire; a perfect cloth filter; every mop before shipping. Liberal terms. Exclusive territory.

Send 50 cents for sample and save time. Circulars and terms free.

EVANS BROS., Southern Agents.

13 Perdido St., New Orleans, La.

WANTED!

1000 Active Young Men or Ladies

TO INTRODUCE THE GREAT WORK,

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Write for agency to

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50 Constantinople St., New Orleans

CARD OR LETTER ANSWERED PROMPTLY.

20,000 Carpets and 10,000 lbs Feathers

TO CLEAN OF ALL IMPURITIES.

Have your work done in any kind of weather or any time of the year.

Over four thousand carpets and two thousand pounds of feathers cleaned in our city, testifying to the thorough and satisfactory way work has been done.

All work is guaranteed.

Star Carpet Cleaning and Renovating Works

88 ST. PETER ST.

W. L. JARVIS.

THE GREAT TWIN REMEDIES

These are PE-RU-NA, the great Tonic, and MAN-A-LIN, the great System Regulator. They were not born together, but they work together, and they act together with a reason and an effectiveness that are noteworthy. While MAN-A-LIN keeps the system in good working order, each organ performing its function, tones the up-if de- and, if diseased, cures Consumption, Diphtheria, Typhoid Fever, Neuralgia, Dyspepsia, Heart and Kidney Diseases, and many others. For sale by all druggists. Only bottle; 6 for $5. Give the twins a trial. For "The Ills of Life," Peruna and Man-a-lin are manufactured by

THE TWINS

THE PERUNA MED. CO., Columbus, O.

Over 8,000,000 people believe that it pays best to buy Seeds of the largest and most reliable house, and they use

Ferry's Seeds

D. M. FERRY & CO are acknowledged to be the *Largest Seedsmen* in the world. D. M. FERRY & Co's Illustrated, Descriptive and Priced

SEED ANNUAL

FOR 1889

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D. M. FERRY & CO., Detroit, Mich.

PRICE $180.

We Sell DIRECT to Families

By avoiding Agents you save enormous expenses and profits which double the cost on every first class Piano they sell.

PIANOS, $150 to $1500.
ORGANS, $35 to $500.

Sent for trial in your own home before you buy. GUARANTEED SIX YEARS. Catalogues Free.

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Over 14 Millions Sold in this Country Alone.

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SOLD EVERYWHERE

Christian Advocate.

VOL. 36.—NO. 12. NEW ORLEANS, THURSDAY, MARCH 21, 1889. WHOLE NO. 1700.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

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Christian Advocate.

Rev. C. W. CARTER, D. D., Editor.
J. G. GRANT, Publisher.
ev. D. L. MITCHEL, Business M'g'r.

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isters and wives of deceased preachers, $1.

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(*For N. O. Christian Advocate.*)

IrIEE.

BY MARIA TAYLOE-PIPKIN.

And what is life, at dawn so fair?
A breath afloat upon the air;
God's boon to be just what we make it;
A harp sweet-strung unless we break it;
A thing of joy, if taken rightly,
O'er which God's smile o'er falleth brightly;
A time we all may call our own
(Though none should live for self alone)
In which to build, with half-veiled eyes,
A ladder reaching to the skies,
With Christ our sure foundation-stone,
Covered with blood that will atone
For ev'ry shopeless round we make,
For ev'ry faltering step we take,
If we but do our *very best*,
And, *ever trustful*, leave the rest,
With child-like faith, to His dear love,
Knowing he'll hold the end above,
E'en whilst he reaches down His hand
To steady us, until we stand
Beside Him in the "better land,"
Close on to Jordan's storm-beat strand.

China Notes.

BY YOUNG J. ALLEN, D. D.

When the United States Congress assed the Chinese Exclusion Bill, he government, it would seem, had me fears as to how it might be re-arded in China; hence for the past wo months, or more, the admiral's agship and some two or three other rge men-of-war have been conspicu-us objects in our harbor. Every-hing here, however, and hereabouts as perfectly quiet, until, a remarka-le coincidence, the very day the last ip took its departure, there sudden-y on the lightning's wing came a ispatch announcing

AN ANTI-FOREIGN RIOT AT CHIN KIANG,

he first port on the Yang-tsz, about 50 miles above Shanghai. The de-ails are not all in yet; but from some f the victims, members of the South-rn Baptist Mission, we learn that the oreign Police Station, the English onsulate and the Baptist mission resi-ence and church have all been de-troyed, the consulate and mission remises having been fired and burned to the ground. The origin of the rouble is yet unknown, though it is aid to have been provoked by a for-gn policeman ill-using a Chinese on he street. It is said that the United tates Consulate was also looted and, erhaps, other foreigners have also uffered in a similar manner. The opulation of the city is said to be bout two hundred thousand, and bout six thousand people are reported have been participators or sympa-izers with the mob. Being Chinese ew Year, the officials of the place ere absent for one cause or another, o there was no authority present to ope with the outbreak. English and merican men-of-war have been sum-oned by telegraph and will soon be here. But all too late—the deed is one. The only sufferers among the issionaries, so far as known, are the aptists, who have lost their premises, welling and church, and all their ersonal effects, barely escaping in heir night-clothes to the steamer by hich they came down to Shanghai. o far as yet reported, no one is illed or missing.

The above reminds us how precarious life among this multitudinous eathen! Yet it is a thousand wonders we e not all victims, and I think it eaks volumes for this long-suffering ople. Our European aggressiveness, not to mention the often high-handed treatment and abuse the poor natives sometimes suffer even here in our streets from men wearing *Christian clothes*, is enough to kindle resentment against us. Yet they suffer and we go scot-free.

A CHANGE IS COMING.

We have been practically dominating China now since 1860—nearly 30 years—during all which time China has been subject to a regency. But in a few days, 26 inst., the long-looked-for period of China's emancipation will have arrived. At that date the Emperor is to assume the reins of government, and the new era of Chinese intercourse with foreign nations be inaugurated. China is a great *literalist*, and as she now holds in her hands a convenient copy of our International Law, you may not be surprised that her future intercourse with the West will be characterized by the strictest of literal interpretations. This is certain: She is going to assert her rights out of the book of the law which we have taught her. But that is all as it should be. It is a great triumph even to have placed the law in her hands, and now that she is disposed to accept and use it, foreign nations should have as little objection as the missionary who is only too glad to see his converts taking up and promoting the gospel which he has so long labored to give them.

MR. CLEVELAND ELECTED PRESIDENT IN CHINA.

The vote cast by Americans in China gave Mr. Cleveland a considerable majority, and the surprise here was very great when a few hours later our dispatches began to arrive indicating his defeat in the home-land. It having been settled that a new administration is to follow, and that a change is inevitable here as elsewhere, a strong movement was set on foot to try and retain in China, if possible, our much esteemed and respected consul-general at Shanghai, Gen. J. D. Kennedy. Accordingly, three separate memorials—one by American citizens, one by American missionaries and one by all foreigners, including all nationalities—have been fully signed and sent on to Gen. Harrison. This is a rare compliment, and we hope to keep the General with us.

SHANGHAI, CHINA, Feb. 7, 1889.

Missouri Letter.

BY W. B. CHAPMAN, D. D.

Many of the churches in the Missouri Conference have been blessed this year with very gracious revivals, and there have been more conversions and additions to the church than during any year since 1885, when there were over 4,000 additions within the bounds of our Conference. White, at Plattsburg; Jackson, at Columbia; Whitten, at Moberly; Snarr, at Canton; Tucker, at Montgomery City; Rooker, at Winchester; Hardin and McMurry, at St. Joseph; Gibson, at Troy, and a number of the other preachers have had revivals of great power, and have each received from fifty to a hundred members into the church.

Park Church, in this city, has also been greatly blessed, and has received a large number of accessions. Sam Small was with me nine days, and rendered very valuable service. He preaches a pure gospel, and his trumpet gives forth no uncertain sound. Out of some twenty-five sermons which he preached while with us, there was only one on which any criticism, so far as Methodist theology is concerned, could be offered. Some one calls Bro. Small "a gilt-edged edition of Sam Jones." I think such a term is unjust both to Bro. Small and Bro. Jones: They are entirely different—the complements of each other, working well together, but in no sense similar, save that both have a keen sense of fun, and know how to both amuse and interest an audience.

I have seen but little notice of the great university which the Roman Catholics propose to establish at Washington, and I think the facts are not generally known. They have secured one of the finest sites in the suburbs of the city, and have already begun work. The plant alone is to cost $5,000,000, and the endowment is an after consideration, but will be commensurate with this original cost. Students are to be supplied by the parish and diocesan authorities, and will thus come from almost every Congressional district throughout the Union. These are to be selected students, notable for mental and pious (Catholic) abilities. It is easy to see what a powerful political enginery this will be, and how easily legislation will be effected by it. The majority of our Congressmen are very liberal in their religious ideas, and many of them are susceptible to the influences which can be exerted by such a constituency, which would always be watchful and alert. Thus Washington will be filled with these propagandists, and in emergencies of legislation their secret and coercive influence upon politicians will be immeasurable. The project, as it is proposed to be carried out, is not only a dangerous menace to evangelical religion, but to the freedom of our governmental affairs. The past history of Catholicism shows what it will do if it has the power, and it is no secret that the Vatican has for the past fifteen years been looking upon this country with longing eyes.

Then, of course, these Catholic students will have access to all the treasures of the government, as if, indeed, they were gathered for their sole benefit. The magnificent Congressional Library, one of the finest in the world, the Patent Office, the Smithsonian Institute, the botanical collections, and all the other great literary, scientific, mechanical and artistic museums which make Washington a city of such interest, will be open to them, and used as though they were private property. There is, perhaps, no way to prevent all this; but a counter-influence could and should be brought to bear by the establishment of a grand Protestant University there, which could share in these superior advantages. President White has shown the great necessity and the magnificent opening for such an institution in a recent number of the *Forum*. It is, indeed, somewhat remarkable that such an institution has not been before established at this great center.

There has been for some time a Bureau of Catholic Missions in Washington, and it was through this Bureau that last year the Catholics, who compose about one-tenth of our population, received more than *one-half* of the money allowed by the government for the education of Indians in contract schools. The statement of Senator Blair, made upon the floor of the United States Senate, will be remembered, that "upon the staff of every great paper of this country there is a Jesuit, whose business it is to see that a blow is struck whenever there is an opportunity to strike at the common school system of America."

It is time for Protestantism in this country to guard itself against these dangerous manifestations. Rome's lamb-like disposition in the United States does not imply a change of heart. She is tolerant where she is helpless. If she had the power, she would to-day repeat the scenes of the Spanish Inquisition in America. And the Pope openly says that "America is the hope of Rome." Lafayette, himself a Romanist, said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy."

Who can predict the future of this country? I have great faith in the conservatism and good sense of the American people; but with this hydra of Romanism coiling itself around our vitals, with the Old World pouring its criminals and paupers upon us at the rate of 800,000 per annum, and with the fearful inroads of drunkenness and infidelity, it will need all the strength and faith of evangelical Christianity to save this country for Christ. But I am not a pessimist, by any means, and I have an abiding faith in the final triumph of the truth. We may delay this triumph, however, by not being watchful and vigilant.

HANNIBAL, Missouri.

Woman's Work.

BY REV. ISAAC L. PEEHLES.

The subject of woman's work is becoming quite momentous, and we confess that we are truly glad that it is, for now there is great hope of her work being properly designated and freedom granted her to perform it. In order to do this we must not forget that she is not a man and, too, that she is not in every respect fitted for the same kind and amount of work that a man is.

"But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." (1. Cor. xi., 3-5.) "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." (1. Cor. xi., 14, 15).

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. v., 22-24.) "Unto the woman he said, I will greatly multiply thy sorrows and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee." (Gen. iii., 16.) "Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel and as being heirs together of the grace of life." (1. Pet. iii., 5, 7).

Not desiring to detail woman's work, we readily concede, however, that a part of her work is to preach if God calls her to do so. But, after all, there is one of two things that we are compelled to admit: that her work as a preacher is to be limited entirely to the local ranks, or, if extended in that of the itinerant, she is to pledge perpetual maidenhood or widowhood. Motherhood is inconsistent with an effective itinerant preacher. Until the General Conference sees fit and makes provision for licensing women to preach, no presiding elder or Bishop has any right whatever to license a woman to preach. Every preacher who enters our itinerancy solemnly promises not to mend our rules, but to keep them for conscience's sake (Dis. p. 89: 2); and, therefore, whenever he does anything contrary to them, he breaks his promise, and thereby forfeits his right to the itinerancy unless he makes suitable amends.

Fasting.

BY F. M. GRAFE, D. D.

"Why do thy disciples fast not?"

Fasting was not presented as a duty in the Old Testament. There were three feasts: the Passover, the First Fruits, and the Harvest, or Feast of Tabernacles. The only day resembling a fast was the tenth day of the seventh month called the day of atonement, in which they were commanded to rest from their labors and to afflict their souls. The Pharisees boasted that they fasted twice in the week. Moses was forty days in the mount: the presumption is that he fasted. Our Savior was forty days in the wilderness and did eat nothing. These supernatural fasts were no examples for us. The forty days of Lent, it is said, originated in the observance of Quadragesima, or fast of forty hours, during the time when our Savior's body lay in the tomb: but forty days has no authority. Our Savior evidently meant to restrict fasting, as then practiced by the Jews, to a private exercise. "When ye fast be not as the hypocrites of a sad countenance, for they disfigure their faces that they may appear unto men to fast: but thou, when thou fasteth, anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father which seeth in secret." Our Savior said of a certain kind of evil spirits, "This kind cometh not forth but by prayer and fasting."

Of the fasts of the apostles we read that when they set apart Paul and Barnabas for a certain work, they fasted and prayed and laid hands on them. (Acts xiii., 1-3.)

Of the fasts of St. Paul we find they were not voluntary or self-imposed, but are numbered in the same catalogue with other afflictions that came on the apostles. "Approving ourselves in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in watchings, in fastings." (II. Cor. vi., 4, 5. "In weariness, in painfulness, in wanderings often, in hunger and thirst, in fastings often, in cold and nakedness." (II. Cor. xi., 27.)

In Acts xxvii we read that Paul, after long abstinence, made a petition to the captain of the ship in which they had been sailing, saying, "This is the fourteenth day that (we) ye have tarried and taken nothing (no regular meal). Wherefore, I pray you take some meat, for this is for your health."

From all this we see that it is impossible to prove from the Scriptures that there is any command for public or stated fasting in the Christian church, although we know that it has been practiced by nearly all Christians as a traditional duty. If a man chooses to fast for his own spiritual good, he certainly has the liberty to do so. But no man, no church, has the right to prescribe it as a duty. All decrees of this kind are of human authority only.

But what does our Savior mean by saying "when the bridegroom shall be taken away, then shall ye fast?" Evidently from the context, that they are to be sad and troubled on account of his absence. There will be sorrow enough (John xvi., 6.) when they hear the sad announcement that he must be taken away. The sorrow will be multiplied when they find the cruel manner in which this is to be done. Persecutions also are to follow of every kind. What need of men fasting who are thus beset on every side by the deepest afflictions? Would it be well to add the pain of fasting to all this?

But it may be said, now there are no such persecutions, is it not well for men to lay these burdens upon their souls to keep down pride? We answer: when we see the condition of man in this life there is not much to be proud of. "For man is of few days and full of misery. He cometh forth as a flower and is cut off. He never continueth in one stay." When I look around upon the actual and inevitable sufferings of human life, I can not see there is much need to add to them. Nevertheless, if anyone has a consciousness of too much happiness, if anyone feels puffed up with pride and wealth, if anyone has become gross and lusty by excess of health, it may be well enough for such to lay out his strength in doing good to others. Daily self-denial and taking up the cross will cure all our natural pride and self-conscious strength.

But not only has our Savior discouraged fasting, but the Old Testament writers describe a fast in very different terms from that of mere bodily castigation. "Is this the fast that I have chosen? a day for a man to afflict his soul. * * * Is not *this* the fast that I have chosen?" etc. (Isaiah lviii. 5-7.)

CONCLUSIONS.

1. That all religions practice fasting.

2. That to be successful, it must be accompanied with other things—benevolence, etc.

3. That nations or communities may be called to fast by public authority in time of great peril, etc.

4. That Christianity seems to lay less stress upon this exercise than do other religions.

5. That private fasting is not discouraged.

The Christianity for To-Day.

Our readers have heard something through our columns of the great mission which our Wesleyan brethren have established and are successfully working in West London. The following article from the *Sunday Magazine*, for March, concerning that mission, gives a good idea of the plan upon which the work is carried on. We do not hesitate to say that something of the kind is needed among us, especially in our cities. The writer of the article, Mary Harrison, says:

Rightly or wrongly, the masses of London have an ingrained and unutterable contempt for the ordinary institutions of the Christianity they see. Doubtless there is much that is bad, but surely there is also something hopeful in a British mob which can not accept a Christianity that ignores all its own needs, which is a friend of the pious, even a friend of penitents, but not a friend of sinners. It may be a patron of them, a reformer of them; but unless it is a friend of them, they surely refuse to receive even its words. Whatever be its credentials, it looks vile to them—a living lie. Happily, the masses know what is Christian. Little as they know, they have some conception of the Nazarene, vague and limited, and crude enough, maybe, but conception bright and true and divine enough to distinguish between him and the thing they hear and see around them which has taken to itself the Christian name. Theirs is not incapacity for the true; it is incapacity for the corrupt. They decline to believe that if is a vine which bears thorns.

Mr. Hugh Price Hughes and his band of helpers in the West Central London Mission have grandly recognized this fact, and the hope there is for a Christ-like Christianity, which is, first of all, true to flesh and blood, to its need of a brotherhood which combines a conqueror's courage with a Savior's patience. They have discerned in what lies the true cause of man's alienation from the church. Enmity can not last which has made acquaintance with *living* capability of anything for Christ's sake. To its patience with waywardness, its healing for sickness, its joy for weariness and sorrow, it is utterly weak. It is not used to men who thus willingly suffer for it; and in time, to such lovely and lovable natures it yields the ascendency.

Wisely, Mr. Hughes, in his West Central Mission, has set himself down by the people's side with inhalers, steam-kettles, air-cushions, blankets, bed-rests, bandages, materials for poultices, babies' clothes, medicines, night dresses, sheets and linen of all kinds, with hands that know how to put a poultice on, to wash a weary face, and (that miracle of the sick-room) to brush a sick man's hair. With all that are diseased, he would come into terms of friendship. He seeks to make "the hem of his garment" sacred. In nothing has the city Christian of the age such opportunity of likeness to the soothing goodness of his Master.

Round about him are hospitals of every kind. What the hubbub of the noisy dwellings and turmoil of the streets will not permit to be cured at home, he conveys to the quiet and noiseless ward of the hospital. "I have taken them there myself in cabs," says his Sister Superior. And while there they are visited and soothed and influenced by a woman's love. Distinction of rank and character are lost to them in the pain and in the joy of recovery. A Sister's hand makes the husband's coffee, and looks after children and dwelling while bed-ridden mothers and wives are away. She is shepherdess of the fold while the sheep have no shepherd. So the throbbing pain in the body grows easier, because the sufferer's mind is not anxious. Even in the valley of the shadow of death the stricken mother is helped to fear no evil; neither to the home which is left, nor in the possible home which may open its doors to receive her if her sickness shall darken into the stillness of death. She can keep her soul in quietness.

For the sick he provides "food convenient." Too little do men imagine how rough food and rougher cooking, which suits the poor in health, is famine to the squeamish appetite of sickness. Beef tea, beaten-up eggs and milk, served just so as suits the particular palate; given, too, spoonful by spoonful, with a "There, now, do take this," spoken in entreating tones; dainties fetched from an eating-house; and a delicate spray of Eau de Cologne, are all divine ministries of life and slumber to intense exhaustion. Death, too, is sacred. "Often they ask me to promise that no other hands but mine shall touch them when they are dead," tells its own tale of the triumph of a Sister's" hospitable love. "Run to Wardour Hall and ask the nurse to come," often spoken when serious accidents have happened, is not far from that saying: "If thou hadst been here my brother had not died."

Ten sisters go their daily and nightly rounds to bring knowledge of illness to the medical superintendent; then all that can be done follows. Six eminent physicians and surgeons, who, for such fees as the invalids can properly afford, or free, work with the superintendent. Surgical apparatus and medicine are supplied. No parents are allowed to feel that they are being treated at the price of their children's bread, or of a debt which will take them months of family privation to pay. "Use another's tenderness," that is the watchword of the medical visitants of the sick poor—a rich treasure of Christ! Independence of character, too, is dear to them, and by these ministers of love is not lost. Invalids share the cost where they can but are not allowed to lie anxious about it. Helper and needy, blending one within another, can not err in this.

All is free where—as one of those who go forth to minister says she has known—ten shillings a week has to go to the landlord out of eighteen shillings earned by the father. No wife nor family-sickness can hope for recovery where there is but eight shillings to provide clothes and food!

Infidelity pauses with astonishment at the strange tones of the disciple's voice and the gentle touch of her healing hand; and is willing to listen to the gracious story of Him who taught her these wholesome ways. Whether Jesus be Messiah or not, they may not yet know; but one thing they do know—that whereas they were once sick and friendless, they are now well, and have one whose kindliness they love. They have no longer wood statuettes of Jesus; they have a bit of his lavish love made flesh and dwelling among them; a singular mingling of the human and divine which merits faith in it for "the work's sake." A blinding light comes down from heaven and strikes them down to pray.

A true perception of the gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—*Gen. Gordon.*

Christian Advocate.

THURSDAY, MARCH 21, 1889.

THE LAST-SOUGHT REFUGE.

BY OKAN THESCH.

If I ever had anywhere appeared in space
Another place of refuge where to flee,
Our hearts had taken refuge in that place,
And not with thee.

For we again at creation's dawn had been
Like prisoned eagles through great worlds had sought
Though but a foot of ground to plant our feet,
Where thou were not.

And only when we found on earth and air,
In heaven or hell, that such might nowhere be—
That we could not flee from thee anywhere,
We fled to thee.

Woman's Foreign Missionary Society of Louisiana Conference.

Women of the Church: The winter is past, with its season of inertia; all nature is springing into new life, and with the springtime comes seed planting and joyous praise to the Father of all blessing. Let us put off our sloth and bestir us about the Master's business while we unite our voices in the universal song of praise. While we have been shut in our comfortable homes, the issues of life and death have been steadily marching on. Many heathen souls have, day by day, gone down into endless night. Our missionaries have kept their places in the front of the conquering hosts, battling ever with the powers of darkness. Now comes our working season; let us be up and doing valiant work for their support. Gather your societies together; rally your members; infuse new life into the idle and indifferent; uphold the hands of your willing workers; extend your membership, and collect your dues; but, above all, strive to awaken an interest in missions. This cause is the life of the church. Read and talk and live missions until the pulse of the whole church is quickened. Your light, if smothered under a bushel, will go out. Lift your candle up high, and the very air which is necessary for its brightness will convey the glad cheering beams out into the regions of darkness. Let every worker feel assured that she needs the work more than the work needs her. Let every heart be burdened with the love which yearns for expression, and then, whether the offering be a priceless alabaster box of ointment or the widow's two mites, it will be holy and acceptable unto the Lord.

The Annual Convention of Woman's Foreign Missionary Society of Louisiana Conference will meet in Delhi during the month of July. In due time the exact date will be announced. Elect your delegates as soon as possible, and let every auxiliary have a representative. This part of the home work can not be too strongly stressed. There is strength in union and inspiration in numbers. The zeal and interest gathered up will kindle a holy fire, which will burn and diffuse warmth through the delegates into every auxiliary. The district secretaries are earnestly solicited to attend, and all ministers and lovers of the work are cordially invited.

E. J. FELLOWS, Pres.,
W. F. M. S., La. Conf.

A Prospective Book.

To the Preachers and Members of M. E. C., S.—

DEAR BRETHREN: I contemplate having prepared in the interests of my work a book to be entitled, "The Gospel Among the Slaves." I desire to embody in this volume sketches of those who were in anywise connected with giving the gospel to the slaves before the war, as well as such incidents, historical points, and data as will properly fall under the head designated. Brethren, especially elderly brethren, who were missionaries to the slaves before the war, who can furnish reminiscences of the character desired—whether personal or otherwise—as well as any other matter of interest, will confer a favor by forwarding same. All such contributions will be duly acknowledged, and given proper credit in the volume. I desire particularly points touching upon the work of our church among the slaves before the war, also sketches of some of the more prominent of these slaves themselves; such as Sandy Kendall, in Georgia; Harry Merrick, in North Carolina; Father Castile Selby, in South Carolina, etc.

I have turned the compilation of this work over to Miss Annie Maria Barnes, of Duluth, Ga., now one of the most competent and painstaking of our younger church writers, and whose last work, "The Life of David Livingstone," bids fair to give her a national reputation. Work hitherto done by Miss Barnes affords ample evidence that this commission will be well and faithfully carried out.

Brethren who are able to furnish any of the material desired will please forward same, either to the undersigned at Covington, Ga., or direct to the compiler at Duluth, Ga.

Your brother in Christ,

W. C. DUNLAP.

COVINGTON, GA., March 12, 1889.

"Location for the New College."

MR. EDITOR: In the last issue of the ADVOCATE there were two letters presenting the claims of Brandon as a suitable place to locate the proposed new college. I agree with Bros. Peebles and Featherston that good health is the first consideration; but I can not concede that Brandon is healthier than Winona. I believe Winona has advantages over Brandon which will be quite a consideration in the location of said college. (1) Winona is built on both sides of the Illinois Central railroad, and the Georgia Pacific will run just north of its business streets, and through the resident portion of the town. (2) Winona is a healthy town. There is no local cause to produce sickness, and its streets and lots are kept clean. (3) Winona is a dry town, and it is likely to remain so, for nearly every business man in town, five of the seven lawyers, nearly all the doctors, and the principal property holders of the town are prohibitionists. The great Methodist Church of Mississippi can not afford to locate its college for the education of its boys in a whisky town. When it does it, as against the bids of other towns offering even a little smaller sum of money as an inducement, then I think it ought to quit making great claims to morality. Brandon, I understand, is a dry town, and I am not writing about that town under this head. (4) As to accessibility, Winona can not be excelled in the State. Situated on the Illinois Central, about one hundred miles north of Jackson, and seventy-five miles south of Oxford, and at the crossing of the Georgia Pacific railway, it is in close connection with the great Delta country, from which it expects to draw a part of its support. The importance of this item must not be forgotten. It is also in close connection with the eastern part of the State. (5) It is far enough removed from the other male colleges of the State to commend it as *the* proper place of location. Jackson is too near Clinton; any town south of Jackson is too near Centenary; Meridian is too near Greensboro, Ala.; West Point is too near the A. and M.; Holly Springs is too near Oxford. Brandon lacks accessibility. Winona is near the geographical center of the State, and, with the advantages already mentioned, there can be but one thing lacking, to wit: money. But Whom proposes to make a liberal offer at the proper time. Let the college be located where the morals of our boys will be guarded, and where their religious welfare will be attended to.

Yours for Winona,

T. W. LEWIS.

From the Work.

FRIAR'S POINT, MISS.

MR. EDITOR: This is, in some respects, a most delightful place. It is one of the oldest towns on the east bank of the Mississippi river, between Memphis and New Orleans. Since the construction of the Valley road, the town has lost a great deal of strength, socially and financially, as well as religiously; but the general understanding is, that the loop-line running up the levee is to come by here, and much of the old prestige of the community will return. We are here, very comfortably situated for the year, among a clever, kind people; but for a number of years the church in this place has been asleep, and in a dying condition. We do not know where to lodge the responsibility for this state of things. We have had some of the best consecrated talent this Conference ever produced in charge of the church here. We think, however, that a lax administration of discipline has been principally to blame. I find an instance of nervous anxiety to increase the membership, which led to a slight compromise with the world. The result is that the church has become a sacrifice to worldliness. The best element in the church has been tongue-tied and handcuffed, and some of the pastors who have served this point have been tortured more or less with the same troubles. The pastor is forewarned not to open his mouth in condemnation of sin, nor in vindication of the Discipline. How did this begin? By a smooth bargain virtually annulling the vows of baptism and church membership. I have known of such before. It is this: A certain preacher, years ago, admitted into our church some members, giving them the privilege to dance and engage in other worldliness, which their *conscience*, forsooth, did not condemn. It is hard to believe that a Methodist preacher, under the vows of ordination, would thus act. But it is even so. These parties had been expelled from a sister denomination for the same offenses, and found shelter in our bosom. But it was the poisonous serpent instead of a harmless babe. They are not really in our church, for they could not ratify the vows and reserve the aforesaid privilege.

Can Methodism bear such a reproach? Is this the spirit of our precious Savior, of his holy apostles, of our fathers, of Methodism of to-day? Would Fletcher, Wesley, Coke, Asbury, McKendree, and the great and good fathers of Methodism from 1739 to 1889, and the precious, devoted mothers of Israel recognize these as their spiritual children? Is there not too much catering to the world, the flesh, and the devil for patronage among our preachers? God forbid that I should not as a censor toward my brethren. I feel the responsibility that is upon us. I do not impugn the motives actuating my brethren. There is, no doubt, the best of intentions behind their administration; but there is such a thing as zeal without knowledge.

It is a hazardous thing to receive unregenerate persons into the church without probation, especially so when there is a spirit of self-will and insubordination to the rules of the church. It was a risk even when the old class meeting was an established and universal custom in our church, which served as a nursery for young converts, and held them responsible for their conduct and cultivated their piety. How much more so when we have no nursery, and practically little discipline to regulate the lives of our members! This thing of taking people into full connection with the church for a *mere* desire to be saved from sin and live better, will not do. Nothing short of a full fulfilment of the vows will suffice, and then a subsequent fruitfulness to betoken the continuity of the initial faith and pledge.

In the preamble to the "General Rules" the *desire* is not all that is required for membership; yet I have known persons received into full connection on this platform, and this course has wrought damage to our Zion. What does the preamble say? "Where this" desire "is really *fixed* in the soul, it will be shown by its fruits. It is, *therefore*, expected," etc. This phraseology presupposes probation. To take in everyone who merely wanted to be saved from God's wrath, would be to receive all indiscriminately, for no sinner lives who does not want to be saved from the wrath of God.

But I rejoice and thank God that we are here in much better condition, spiritually, than one month ago. Rev. Joe Jones, brother to Sam, has been preaching, laboring and praying here among us, and a good revival has been the result. He is a fair sample of Sam's stock. He did some much-needed subsoiling and grubbing, which was the only salvation for the church. The *Christian sinners* got mad and slandered him, but the truly Christian element in the church joined with me and held his hands up, and, despite the venom of the slanderous persecution, he came out triumphant. Sin had become respectable, and some of the church who were guilty were most vicious in their denunciation. God bless him! He is a man of God. The community is now sorry that he is gone. We received ten on profession of faith and some by letter. We expect to double our membership this year. There is a general awakening in this community, and we shall see other souls born to God. This people are my friends, for they have shown themselves such. For two months I have prayed and labored for a revival. This saves the membership and vindicates the Discipline. It may be that some will have to be expelled finally; but the church, as a body, is going to live a better life, and conform to the Discipline. I shall do all I can do, by love and prayerful effort, to rectify the church and save the rebellious. If any of my brethren want good, thorough grubbing done, and a genuine revival, send for Jones. We expect to carry up all the collections ordered by the Conference. My daily prayer is, God save Friar's Point!

C. H. OWEN.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The good work of God is still going on among us up here.

About one month ago I made a special visit to an aged man in the bounds of my circuit, who had never made any pretensions to religion. In due time I told him I had come to have a talk with him about his soul. Instead of his becoming offended, he was much affected by the conversation, and concluded by saying that he would take his soul's salvation under prayerful consideration, and if he came to a favorable conclusion, he would let me know when I could come and receive him into the church. As I had prayed earnestly to God to give me access to him, I afterward prayed him to water the seed sown; so, after the space of two weeks, a message came from the family to me, requesting me to come up. Accordingly I went on the morrow, and found my aged friend in penitence for his sins. He stated that he had put his case in the hands of his Savior, and intended to let it remain there; and that he wished to be baptized and received into our church. I received him; and when I had extended the right hand of fellowship to him, I gave the family the same opportunity; at which his wife clapsed his hand in hers and "fell on his neck and kissed him," after which his youngest daughter came forward and, with sobs of joy, embraced her aged father, who for so long a time had wandered from his spiritual home, but now had returned to a Father's embrace. Oh, how I love to be a fisher of men!

Within the last few days I have finished my round in the interest of our Conference collections, which resulted most satisfactorily. At Hollybush, where I only collected fifty cents last year for all the collections combined, I secured three-fourths of their whole assessment for this year. Then at Liberty, where I made my next effort, I was equally successful in getting our several collections in cash and subscriptions. The third and last effort was made at Fannin, on the fourth Sunday in February, last, where we raised the whole sum of our assessments for the collections, including the Bishop's salary, with an excess of $8 85, and more to follow; making in all up to date $150 (nearly twice the amount we raised last year for these purposes). Thus you see that our advancement is not imaginary, but *real*.

Mr. Editor, This is the first year of my ministerial life that I will have been privileged to carry up all my Conference assessments in full; and unless you have had failures in this respect in your pastoral life, you can hardly conceive how *good* it makes me to feel that I shall be able to read our assessments and report in full at our next Annual Conference (the Lord will, and I live); that there will be no mouths left unfilled, no soul left unsaved by my failures. Pray for us, that we may continue to grow in grace, and in the knowledge of our Lord.

Respectfully,

J. N. TUCKER, P. C.

MARCH 4, 1889.

BENTON, MISS.

MR. EDITOR: It has been ten weeks since we entered our new home in Benton. I have visited each appointment, save one, three times; visited fifty or more families; procured several new subscribers to our dear old ADVOCATE; collected and forwarded $25 to same.

To tell of all the good things the noble people of this circuit have done to render us comfortable and make us feel welcome, would require too much space. The stewards met in due time, made a liberal assessment, paid to date $180, and have paid a balance of $50, due from this circuit on district parsonage, making in all $200 paid by this circuit on district parsonage; $155 of said amount paid by Midway Church, mostly by one man, Bro. William L. King. Noble man!

In addition to all this, the good women of the Wesleyan Aid Society gave us $15 to help pay moving expenses, etc. Then many good things, such as butter, eggs, hams, potatoes in abundance, just keep dropping in. Then some of the good women concluded we ought to have a buggy; so, with a little effort on the part of some young ladies and young men, an amount sufficient to buy a nice top buggy was soon collected.

Now, Bro. Carter, with a new horse, a new buggy, on a new circuit, with a consecrated Christian woman for a wife, among clever, good people, don't you think I ought to be a thoroughly consecrated man, a faithful, earnest preacher, a true watchman on Zion's wall? God bless the good people of Benton circuit! I want to see them all converted, saved from all sin, purified by the blood of the Lamb, and made every whit whole. God bless you and the ADVOCATE! Pray for us.

H. P. LEWIS.

NOTES FROM PLAQUEMINE BRULEE AND RAYNE.

Well, dear old ADVOCATE, here comes your list of subscribers for the three appointments of this charge—Plaquemine Brulee, Rayne and Crowley. A few names are a little in arrears—most of the subscribers are keeping up. Here is, also, your list of former subscribers, some of whom are now in heaven. And, dear ADVOCATE, they were greatly aided and comforted by your weekly visits while plodding their way towards the celestial city. I shall look after the list—the living—of both former and present subscribers, and solicit new ones also.

At Rayne, last week, I held a ladies' prayer meeting, and secured one subscriber to the ADVOCATE. The next day, at the dinner table, a lady promised her subscription. I find it well to talk up our church papers at social meetings, and on all occasions of pastoral visiting, where they are not taken and read. Yes, dear ADVOCATE, your influence is felt in every family and church where your sacred columns are perused. Leading minds have been discussing, through your columns, several very important subjects of late; one of which is, the financial and spiritual features of our reports at Conference. Some have accused our Bishops and Conferences of measuring men and preachers by the finances in their reports, and others defend by suggesting that reports are statistical—namely on the finances, etc.—and see nothing improper in stressing that feature of our work, since our church must handle money, etc. I was very much pleased at the editorial, few weeks ago, in the *Nashville Advocate* on this subject, calling attention to the fact that extreme views had been entertained on each side of the subject. Well, that's the way men often do. But, if not too late, let me suggest that we have not unfrequently impressed the spectator attending our Conferences that we are more interested in the finances of our church than anything else; and we are, to a large measure, responsible for it. We should ever regard the spiritual state of the church—the salvation of souls—our work; the end and, therefore, aim of everything the church and ministry undertakes, and the finances simply means through which we accomplish the great end—the salvation of the world. Then why not a Bishop ask a preacher about the conversion and sanctification of souls, the class meeting, the family altars, etc.; and then ask about the money as a means of support, church building, missionary work; in short, as means of saving souls. Let one be the end, and the other the means; and let everybody understand it and feel it.

Another important subject still under discussion is the woman's sphere in the church of God. Well, of this subject I am reading, thinking and praying—too much to be commented upon in this letter; but will simply say that while men are writing that the noblest and highest end of woman's creation is to stay at home, be mothers, rock the cradle and train the children, she is not only doing her share of that, but she is thanclering for the church, teaching, singing, praying, and sometimes beating the last one of us preaching. Go on, my sisters; you haven't time to stop. Men may tell you what you were created for (according to their limited views); but as long as God is so grandly opening doors to usefulness and showering blessings of success upon you, say, "Here am I; send me."

R. M. BLOCKER.

A NEW CHURCH DEDICATED.

MR. EDITOR: Yesterday (March 16) it was my good fortune to dedicate the neat little church recently built at McNair, Miss., by our diligent, enterprising brother, John A. B. Jones. The congregation exceeded the capacity of the building. The collection footed up more than the amount asked for. This church is another vindication of the wisdom of our church extension movement. But for the aid afforded by the Church Extension Board, this house of worship would certainly not have been built at present, and possibly not for years to come.

W. G. BLACK.

"I Die Poor."—McTyeire.

Divine economy differs widely from human notions. This is apparent everywhere, especially in the church. Take, for example, the ministry. The stripling David is selected rather than the staid Eliab, Abinadab or Shammah. The law of "supply and demand," that obtains in other vocations, is here set aside, and the conscience, not the purse, impels to action. "Filthy lucre" corrupts politics; the bigger the salaries, the corrupter the methods to obtain them. This "filthy lucre" is excluded as a motive: "the love of Christ constraineth us."

The Pauls, the Luthers, the Wesleys, the McTyeires "die poor," as the successors of him who "went about doing good." No greater calamity could befall the church than the endowment of the ministry with great riches. Corrupt men would scramble for places, and simony would carry the day. In the divinely appointed poverty of the ministry there is a blessing in disguise. The preachers are "to live of the gospel"—"their bread and water" sure. Like McTyeire, they find it "better to give than to receive." The world takes knowledge of them, that they have been with Jesus."

J. H. BRUNNER.

Woman's Department of Church Extension.

Patrons to "Preachers' Wives' Loan Fund," made by the Mississippi Conference: Mrs. J. S. Parker, Miss Mamie G. Wood, Mrs. F. M. Williams, Mrs. J. W. Harmon, Mrs. R. F. Witt, Mrs. George Bancroft, Mrs. E. F. Edgar.

Made by the North Mississippi Conference: Mrs. S. M. Thames, Mrs. J. E. Thomas, Mrs. R. P. Mitchell, Mrs. T. C. Wier.

If any name has been paid for that does not appear in these lists, we would be glad to have it sent to us at once; for the names of patrons to the "Preachers' Wives' Loan Fund" given above are all from those Conferences, for which we have received the $5 dues since March, 1888. The list has been sent to the Conference officers for correction, if needed. In the meantime I must ask all who have subscribed, but have not paid, or desire to subscribe, to send name and $5 direct to Rev. David Morton, 705 West Chestnut street, Louisville, Ky., for the time is short, and we can not, of course, publish any name in our report not paid for before March 31, 1889; and we are very desirous of publishing in the annual report all names that have been subscribed.

LUCINDA B. HELM.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON XIII.—March 31.

TEMPERANCE LESSON.

Ephesians v, 15-21.

TIME.—A. D. 64. Written some time during either the first or second year of Paul's imprisonment.

PLACE.—From Rome to either the church at Ephesus or at Laodicea. Learned men adduce many forcible arguments in favor of each church.

15. See then that ye walk circumspectly.—The wisdom or circumspection required by St. Paul in this place, though it may very well be understood of Christian prudence in its utmost extent, is yet by very eminent interpreters presumed to have a more special regard to the circumstances of the converts from heathenism; and "the evil day" to intimate those dangers and temptations more particularly, to which the Ephesians were exposed by the enemies and persecutors of Christianity, who took every advantage of any imprudence in the professors of it. *Not as fools, but as wise*—The heathens affected to be called sophoi, or wise men; Pythagoras was, perhaps, the first who corrected this vanity by assuming the title of philosophos, a *lover of wisdom*; hence our term philosopher, used now in a much prouder sense than that in which the great Pythagoras wished it to be applied. The apostle here takes the term sophos and applies it to the Christian, and instead of it gives the empty Gentile philosopher the title of asophos, *without wisdom*—fool.

16. Redeeming the time—Prolonging your time in the world through the prudent conduct, for the days in which ye live are full of trouble. Buying up those moments which others seem to throw away; steadily improving every present moment that ye may, in some measure, *regain* the time ye have lost. By diligently making use of the opportunity for presenting in their conduct such a *contrast* as may convince those who are in the deep sleep of Pagan ignorance and vice, so that, standing reproved thereby, they may be brought to Christ. *Because the days are evil*—Because the characters and actions of the heathen deities, according to the notions which men entertained of them, were vicious in the extreme, and had a most pernicious influence in corrupting the manners of their worshipers. The apostle, in different parts of this epistle, but in a more solemn manner in the beginning of this chapter, held up to the Ephesians the characters of God and of Christ as truly venerable, and worthy of imitation.

17. Not unwise—Do not become madmen. Here is a most evident allusion to the *orgies of Bacchus*, in which his votaries acted like madmen, running about, tossing their heads from shoulder to shoulder, appearing to be in every sense completely frantic. Ye, for the sake of gaining time, do not become madmen by joining the votaries of Bacchus in their frantic rites, but understand ye what the will of Christ is; that he does not allow you to partake in these impurities.

18. Be not drunk with wine—Appropriately to the exhortation against impurity, he subjoins the exhortation against drunkenness. Hence the apostle condemns the Bacchanalian rites of which the heathen were immoderately fond. *Wherein is excess*—Denotes every luxury inconsistent with frugality. Signifies entire dissoluteness of mind and manners ... Denotes such a course of life as is void of counsel and good intention, like the behavior of persons who are continually drunk. The word rendered "excess" is to the same effect as that used in Luke xv, 13.

19. Speaking to yourselves in psalms—When by psalms I understand those of David's composing; by hymns, such anthems as were made up chiefly of praise and thanksgiving, by whomsoever composed; by spiritual songs, all sorts of songs upon any spiritual subject. These the apostle would have them speak or sing to themselves, or to one another by course, as the words "to yourselves" here signify, being the same as another in Colossians iii, 16. And accordingly we find, from the testimony of Pliny, that the Christians in the first age did sing among themselves a hymn to Christ, as God, by course, one after another.

20. Giving thanks always ... in the name of our Lord Jesus Christ—To return thanks to God in the name of Christ is, in effect, to declare our faith and confidence in Christ, as in our Mediator and Redeemer, our High-priest and Intercessor.

21. Submitting yourselves one to another—Let no man be so tenacious of his own will, or his opinion in matters indifferent, as to disturb the peace of the church; in all such matters give way to each other, and let love rule. *In the fear of God*—That is, so far as is consistent with the fear of God, and for his sake, and out of conscience toward him; and hereby we may give proof that we truly fear him. That is either in obedience to the command of God, who enjoins this subjection, or making the fear of God the rule and measure of their submission to one another.

PRACTICAL THOUGHTS.

Perhaps no class of men *look round* so much as fools, idiots and weak intellects, but it is to no purpose that the eyes of such wander to the ends of the earth. There is curiosity which learns nothing. There are questions which reveal only folly; against such conduct we are warned.

Complete occupation of the mind and heart is defense against temptation to evil.

The stimulus which most effectually arouses the faculties and feelings to active, wakeful action is not alcohol, but the Spirit of God. For most men the part of worship undertaken is that of singing psalms and hymns. Paul approves this, and points out what should be its aim and result—*melody to the Lord.*

Thanksgiving is never impossible or out of order. There is always both reason and opportunity for it.

Three things certainly are included in the lesson: The demand for watchfulness and care. The abstinence from the practices of the world. The adoption of positive means of defense and indicating the difference between the world and the church.

The Campaign Opened.

The college campaign has opened with gratifying results. The first meeting was held last night (March 12) at Wesson. The spacious Methodist church was crowded to its utmost capacity. After a few introductory remarks by your humble servant, Bishop Galloway made an address worthy of the man and the occasion, closing with a collection, which aggregated $2,665 50. It is believed that there is more to follow. Several contributions of fifty dollars each were made by young ladies who earn their livelihood in the school-room, and one by one of our young ladies who is a foreign missionary-elect.

Now, Mr. Editor, I regard this as a very good beginning. Don't you? I am frequently asked, "Do you think you will get the $50,000?" In reply to that question, I wish to say that if every church in the two Conferences will do as well in proportion to ability as Wesson has done, we will raise ten times $50,000.

The good beginning made at Wesson is largely due to preparatory work done by the pastor, Rev. T. L. Mellen. Bro. Mellen preached last Sabbath on Christian education, and he has been for some time working industriously to get all his people on the college question. If every pastor will do likewise, the problem before us will be easily solved.

Mr. Editor, I neglected to say in the outset that we had raised $1,700 before going to Wesson. So we have already a little over $1,000. We go to-night to Crystal Springs. This will be the last meeting held for a time, as Bishop Galloway will be in Arkansas for the next two weeks. W. F. BLACK.

Missionary.

An Open Letter.

TO THE METHODIST EPISCOPAL CHURCH, SOUTH, CONCERNING THE PRESENT WORK, NEEDS AND PROSPECTS OF THE JAPAN MISSION.

Dear Brothers and Friends: As a mission field, Japan presents features different from any other in the East, if not in the world. The Japanese nation is in the midst of changes and movements that can not be fully appreciated by any one not an eye witness. There is a general commotion of thought, a revolution powerful, but peaceful in the government—a running to and fro, a casting off of the shackles of a feudal system dating from the former centuries, a taking up of foreign institutions and modes of life—all of these things, too, with a rapidity that seems almost incredible. Ere this shall be read, the Emperor will have proclaimed a constitution for the future Empire. Within two years a parliament will be set up as the result of partial suffrage granted for the first time to this nation. In very many Japanese schools the English language is regularly taught. Western sciences, and the history of western nations are now part of the course of education in the public schools. These facts are unparalleled in any other country in Asia.

Buddhism is still making desperate effort against Christianity. The following extract from a manifesto promulgated from their great centre at Kyoto, the old capital, explains the latest movement of the priests to prejudice the mind of the Japanese against the religion and teachers of the gospel of God: "Son No Ho Ilusu Dai Dodan ("Honor the Emperor, Believe in Buddha") is an association established for the purpose of maintaining the honor and majesty of our Emperor and the truth of the doctrines of Buddhism; a union of those who wish to protect our land and religion from the contempt of foreigners. Those who unite with us are expected to avoid everything that would lessen the reverence due to his Imperial Majesty or the influence of Buddhist doctrine. For instance, in selecting our representatives to the national parliament, to provincial assemblies, to town councils or local offices, in the distribution of all honors, in appointing school teachers, officials of societies and business companies, etc., we pledge ourselves to exclude all who are disloyal to the Emperor or untrue to Buddhism by believing in the foreign religion called Christianity. If these points are kept well in mind and carried out in practice, we, 39,000,000 of brethren united in one, will so protect our country that though many a difficulty and many a social problem may arise, still our Emperor's position shall stand secure, and the doctrine remain unshaken."

The Buddhists feel that the influence of the old doctrines is decaying. They, therefore, propose to link their waning cause with the government in the person of the Emperor. Failure will be the result, but the failure only offers new opportunities and puts greater responsibilities upon the Christians in America, for just as fast as the Japanese are being detached from their heathen faith there is a teaching and there is a power standing ready to enter and occupy that soul thus made void of its old faith. The more easily may this become so, because in realizing the falsehood of the old religion the Japanese are in the mood to go further and say: "All religion, Christian and pagan, is false." "All a deception and a fable." Oh, let our Christians in America ponder well what must be the awful mind and heart struggle going on in so many Japanese at this very hour.

Yes, there are other spirits, sevenfold other spirits, ready to come in the moment the spirit of heathenism is cast out.

(a) The spirit of a godless infidelity is here in all its power.

(b) The teachings of modern science are being turned against a supernatural Christianity.

(c) An agnostic philosophy is being disseminated far and wide—a form of philosophy so deadening to every spiritual aspiration of the mind, teaching the educated class to say, "I do not know" "I can not know about these things," and thus making the next step so easy—"I do not care."

(d) A rationalism that claims the holy name of Christianity for its banner, and thereby all the more dangerous, is also abroad in this land. This rationalism is coming from two sources; one is the rationalistic schools of Germany, the other, the Unitarian societies in the United States. The press is being used to scatter to the ends of the country these deadly doctrines that profess to be Christian, but virtually deny the supernatural in Christianity, and the divinity of our Savior Jesus Christ.

The missionaries still have the ear of the Japanese under command. But it will not long remain so. What is done now will save ten times the effort, if put off a few years. Now is the time to strike. Now is the day to take the citadel when Buddhism is about to be driven out, and before infidelity shall have intrenched its forces. We repeat: *To-day Japan is offered to the Christian Church of America and Europe. In ten years it will not be so.*

Again, speaking now more particularly of the Southern Methodist Mission in Japan, we crave the earnest attention of every reader to the fact that our work is now under most extraordinary conditions. Though coming to this field after all the others, not three years ago, we are thankful to say that under the blessing of God an unprecedented success has crowned our feeble efforts. But we are not more deeply impressed by the marvelous success than we are by the enlarging opportunities and wide doors that from all sides bid us hasten our steps and double our forces.

Let us consider the field now occupied by your representatives in this land. The Mission of the Methodist Episcopal Church, South, in Japan, lies in the Southern part of Japan, along the shores of the Inland Sea. It is a region of large cities, rich soil, and dense population—the most desirable section of the whole empire. Kobe, a city of 100,000 people, and situated on the northern coast of the Inland Sea, is the headquarters of our mission. This city is the second seaport emporium in the empire, and is growing steadily. Here we have one church organization and a house of worship. The building was erected without asking the Board of Missions for a dollar. The society is the outgrowth of one member that for three months constituted our total native membership in Japan. For this large city and growing work that demands the establishment of two good schools, one male and one girl school, we have only two missionaries, Rev. J. W. Lambuth, D. D., and Rev. N. W. Tiley.

Osaka, twenty miles from Kobe on Osaka Bay of the Inland Sea, is a city of 500,000 people, and is on many accounts a most important centre. But here we have only one missionary, Rev. O. A. Dukes. A society has been organized, but no church building, and Dr. Dukes has besides Osaka several villages under his charge located on the railroad between Osaka and Kobe. To meet the demands the work needs to be doubled in both these cities.

Wakayama, fifty miles from Kobe, has a population of 70,000. Here the work was opened last year, but we have not had a missionary to spare for that field able to devote his whole time. Rev. C. B. Mosely had to teach in the government school to supplement expenses. There is encouraging outlook in that city if we had the force sufficient to keep a missionary there his whole time.

Hiroshima is a city of 80,000, one hundred and eighty miles from Kobe, on the north side of the Inland Sea. We have had here the finest opportunities, and these may still be grasped, but we will lose them, if we do not build at an early day both a church and a good school for girls. For this pressing work, and enlarging field, we have two regular missionaries, Rev. H. W. Waters and Miss Gaines. Bro. Waters is partially self-supporting, which means that much nerve and time drawn away from the regular work. The work is growing and more laborers for this vineyard are sorely needed.

Otta, the chief city and Ken seat of the Island of Kushiu, two hundred miles from Kobe. Here is the seat of the government normal school. Otta is very important to our work. Here we have an earnest layman, Dr. S. H. Wainright, but not supported by the church. A society has been organized and the membership is constantly increasing. A school and a church building are both needed. By all means a regular missionary should be sent to Otta.

Mitsuyama and Mitsugaitama, a city and adjoining seaport with a population of 40,000 people, is up to this day almost entirely destitute of Christian work. Had we the men and the means we could at once occupy this unoccupied place. Kyoto, the former capital of the empire, is only forty miles from Kobe, and is a city of 300,000 people. This is the centre of old Japanese influence and culture. Here is the stronghold of Buddhism. But we have no man to send there. Our feeble resources and small number of workers keep us out of that great city.

Besides these chief cities named, there are a score of smaller places that lie properly within our territory, and some of these are stretching their hands for the gospel of the true God. At Uwajima a mere Japanese youth is holding the field because we have no missionary to send. Our superintendent, by traveling often as an evangelist, ministers to these intermediate places occasionally and thus holds them in a tentative way till re-Interrements can come, but it help does not come soon nearly all of these positions will have to be given up.

At Tokyo, the capital of the empire, we have an evangelistic work, which is a fact anomalous in the operations of all the missions planted in Japan. Tokyo has a population of 1,200,000, and is the most important city in the whole empire. At the recent annual meeting of our mission it was decided that we should open work in Tokyo. Rev. J. C. C. Newton and our theological students in the Union Methodist Theological School in that city will open evangelistic work. We can not afford to neglect the capital and key to the whole Japanese nation.

This single glance across the boundaries of our mission must convince every Christian reader throughout the connection that if the forces of this mission were at once doubled, our superintendent could only then barely man the field with forces to work the places already occupied.

But we have not called your attention to the schools that must be established and carried on if we expect to permanently occupy the territory. This people are a reading people, and education is being fostered by the government. But this education is not Christian—far from it. How could it be, when the body of the nation is not Christian, but pagan? The rulers in the government are not Christian, the teachers, nine-tenths of them, are not Christians—some are open opponents. Christian education must be a part of our work in Japan. There is no escape from the conditions that imperatively impose this kind of work upon us. But here again, we shall be compelled to call upon the church in America for the same equipments and same quota of competent teachers as have been furnished the older mission fields. Numbers are not always an infallible test, but generally they are a fairly good index of the situation. Since the annual meeting, the first of September, presided over by Bishop Wilson, there has been an increase in our baptized membership of 40 per cent. These baptisms are all after due probation and thorough examination. Not unto us, but unto our blessed Christ be the praise for such unparalleled growth in mission work. Having only one native Japanese preacher, and the work multiplying so rapidly, the few men we have on the field are overworked. Not only so, but they are deprived of the proper time necessary for the mastery of the language. The language is by all admitted to be the most difficult language in the world. Without its thorough mastery our missionaries are put against their will at a disadvantage in comparison with other missions and before the eyes of the Japanese. This state of things can not continue long. We must have speedy reinforcements of men and means or the work will inevitably suffer. Nor do we forget the fact that some of the wives of the married missionaries are doing all they can to help carry forward the work. All do so as far as they are able. Our honored Bishop Wilson and his noble wife have recently been here surveying the field, and they were strongly impressed with the remarkable opportunities and the increasing demands of this young mission. We rejoice in view of the representations which they will make speaking to you face to face. We can only write on paper the words our hearts so deeply feel. We confidently expect that the Bishop will awaken a renewed interest in the mind of the whole church toward this mission.

Dear brethren, we are your fellow laborers in the gospel of our Lord. We ask nothing more than is accorded to our itinerant ministers at home. But as a majority of our pastors in the home lands are provided with parsonages, we would like also to have a home for ourselves and families in this far land. The truth is, a time is reached sooner or later when every church in the prosecution of her work must invest in ground and houses, or else labor at tremendous disadvantage. She can not, beyond a limited period, hold a camping, nomadic or mere tenant relation without loss. We, therefore, feel strongly and know well that this mission has reached a crisis in its history:—1. It is the reinforcement crisis. 2. It is the building crisis. Apropos to the subject of investments, it is but just to say that the Japanese as compared with our American people are very poor, yet we are warranted in saying that the amount of money raised on the field will more than pay the interest on the money appropriated by the Board. As the report of our statistical secretary shows, the sum of 3,897.80 yen was raised in various ways on this field last year! We do not boast, God forbid, but we simply ask where in all history of the missionary work of the Methodist Episcopal Church, South, can a parallel be found for this fact, namely, that a mission not yet two years old raises on the field in one year nearly 4,000 yen? (The yen equals 75 cents in American gold.) Our superintendent has from the first taken decided ground upon the question of self-support. He is training our new members in this idea, and, therefore, we think the Japan mission promises an early day self-support as a practical attainment in the native church.

And now in conclusion. Dear brethren and friends, we have made this statement of the situation believing that you would be interested in the progress of this your youngest mission in foreign lands. In the name of our common Lord, we have written and we commend to your earnest and prayerful consideration the facts set forth.

J. C. C. NEWTON,
N. W. TILEY,
O. A. DUKES.

KOBE, Feb. 8, 1889.

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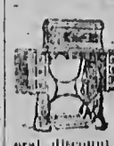

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THURSDAY, MARCH 21, 1889.

Briefs.

The presence of Bishop Keener at ministers' meeting, at the Carondelet Street Church, last Monday, was enjoyed by all. Every city pastor, as well as other workers, were present. The Bishop's closing prayer touched, thrilled and warmed every heart.

One who has the most knowledge of the history of the Methodist Episcopal Church, South, in Louisiana, says that the New Orleans district has sent out more itinerant preachers than any other district in the Louisiana Annual Conference.

The Rev. C. F. Evans, D. D., presiding elder of the New Orleans district, reports that everything in this district is moving off harmoniously and pleasantly. The people have received their preachers kindly, and the latter have gone to work enthusiastically. The church collections are being successfully taken. The Sabbath and social meetings of the churches are well attended. Accessions to several of the churches encouraging. There is but one church in the district that owes a dollar for church property. Several are, however, in arrears for their preachers' salaries. This ought and need not be the case.

Mrs. E. T. Merrick, president of the Woman's Christian Temperance Union of Louisiana, has received a dispatch from Miss Frances E. Willard, president of the World's Woman's Christian Temperance Union, stating that she will attend the convention of the Louisiana Woman's Christian Temperance Union, on Thursday and Friday, April 25 and 26. This convention meets this year at Alexandria, La., where Mrs. R. F. White is making ample arrangements for the accommodation of the numerous delegations expected from the seventy-nine local Woman's Christian Temperance Unions of Louisiana. The opening address will be made on Thursday by Miss Frances E. Willard, which will be followed by the annual address by the president, Mrs. Caroline E. Merrick. The music of the convention will be in charge of Mrs. David Zable.

Bishop Foley, of Detroit, has astonished the Catholics by taking strong ground, in an interview, in favor of the public school system. A committee of ladies recently called upon the Bishop with a petition affirming the right of women to vote for school inspectors. Bishop Foley signed the petition, and the woman suffragists were delighted. Being asked if he was in favor of woman suffrage generally, the Bishop said he was not, and added: "I signed because I thought, perhaps, it might prove of some benefit to education, and, perhaps, take the schools out of politics. I believe in the State providing educational facilities for its citizens, and I think the public schools should be non-sectarian. Sectarianism should not be allowed to enter into either politics or the public schools. When I vote, I vote as John Foley, an American citizen, and I would vote for a Protestant candidate against a Catholic, if the former was better fitted for the place than the latter. I do not approve, however, of the maintenance of schools for the rich out of money taken from the poor."

The Test of the Leisure Thought.

When the Psalmist prayed that the meditation of his heart might be acceptable in the sight of God, he had about reached the limit of consecration; he was ready to surrender the last stronghold of self.

The chronological succession of the Psalms can not now be ascertained, but there is strong internal evidence that this prayer came after the affair of Uriah the Hittite. David had probably not then learned to appreciate the dangers that threaten even a good man in his hours of ease. But Bath-sheba's presence in the royal house was a daily reminder to him of that fatal hour when, in a leisure walk upon the house-top, he was surprised into a sin which shadowed his own life and put into the mouths of God's enemies a taunt that has served its evil purpose from that day to this.

It is not an easy thing to throw the whole weight of one's life upon the promise of God; to commit to his keeping the imaginations of the thoughts, as well as the works of the hands. The spirit of compromise enters into all our sacrifice and service. It is comparatively easy to forgive our enemy, or to forego some gratification of the flesh, if only we may regard the iniquity in our hearts. But the forgiveness which simply lays restraint upon hands and tongue, the continence which does not curb the unlawful thought also, is far below the divine requirement.

The vast majority of Christians are never safe except when at work or asleep. Our excellent "General Rules" contain no more wholesome direction than that which warns us against being unemployed, or triflingly employed. It is not without reason that our Savior so often prescribed active service to those whose maladies he had healed. The leper must go and offer the gift which Moses commanded. The demoniac of Gadara even was required to use his recovered reason in making known what great things the Lord had done for him. In no single instance does he advise the subjects of his ministry to sit down and meditate merely upon the goodness of God and the glory of his power.

But activity can not continue always. There must needs be intervals of rest in our daily life; moments when the mind turns in upon itself, or seeks recreation in realms of fancy, or falls into musings upon the past or the future. At such times the enemy of souls is unusually alert, and the world and the flesh are apt to allure us with a fascination that it is hardest to resist. To be strong, then—to forego the sensuous delights of unrestrained reverie—is a severe test of Christian character. The wonder of Job's constancy is, that he could sit down in enforced inactivity for days, and years, perhaps, of suffering, and yet without sin. But possibly it was Job's boils that saved him after all. He might have found it harder to be patient if he had been condemned to sit there and merely hold his hands—physically capable of enjoyment, and yet surrounded by the ruin of all that might have given him pleasure.

The leisure thought makes some valuable revelations, if we will only give them heed. It is not unlike a glass in which we may see our moral and spiritual self reflected; for as the thought of the traveler turns in the intervals of business to the home he has left and the loved ones there, so naturally does the mind at leisure dwell upon the objects that are nearest the heart. In this connection, may not dreams be sometimes good to the use of edifying? For is it not a fact that, uncertain as they seem to be—unreasonable and even grotesque in the physical acts and situations in which they involve us—they seldom represent us as morally better or worse than we are? The coward probably never dreams that he is brave, nor the vile man that he is pure. One resists temptation or yields to it, fights or runs away, in these visions of the night just about as he would under similar circumstances when awake. Is it not possible, at least, that God still warns men thus as he did of old?

The leisure thought has its uses, doubtless. Through it the Divine Spirit may operate upon us in warning or rebuke; by it being revealed more perfectly to ourselves we may be the better to withstand the assaults and guard against the surprises of the besetting sin.

But the revelations thus made are not for judgment only. "My meditations of him shall be sweet," says the Psalmist in another place. Sweet, indeed, is the privilege, and gracious, to lay down the care and burden of a weary day, and spend an hour in heaven. This is the Christian's secret of a happy life. "The kingdom of Heaven is within you," means more than that God's restraining and suppressing hand is on the secret springs of action. The introspection of the pure in heart discovers heaven in miniature, "righteousness and peace and joy in the Holy Ghost." The whole length of Jacob's ladder was in his heart. Enoch walked with God in a very special manner; no doubt, in the quiet morning and evening hours. John was in the Spirit; but the Spirit was in John also when the apocalyptic vision burst upon him. And Paul was in a like frame of holy meditation, doubtless, when he saw those great and gracious things which it is not lawful for a man to utter. It is in the effort to relate the experiences that come with the leisure thought sometimes that the most fluent of us falter in our speech and burst into tears or hallelujahs.

This habit of holy contemplation and communion is what the ascetics of old so often vainly sought by fast and vigil. The mistake they made was to magnify sacrifice at the expense of service, not knowing that the heaven within develops only as heart and mind and hands are busied in creating heaven around us. A word of cheer to a despairing soul, the cup of cold water to a thirsty pilgrim, count for more in this development than all the dramatic sufferings of St. Simeon on his tower. A living sacrifice and service of love, a consecration that includes the lightest fancy as well as the profoundest emotion of the soul, is that which Paul declares to be "acceptable unto God."

What say you, brother; can you stand the test of the leisure thought?

ASTERISK.

Increase in Giving.

There is too little rule about our giving. In a great many cases there is no rule at all. Very few of us measure our gifts by our receipts. The decrease of receipts *always* shows itself in our gifts. The increase of receipts is rarely followed by increase in giving. To have no rule, or to practice none in the matter of beneficence, is unscriptural, because the Scriptures do lay down a plain law on this subject. To follow a practice which is unscriptural is anti-Christian. If a man don't act as Christ teaches him in his Word to act, then plainly he is against Christ. If this is so, how can he call himself a Christian?

Some men, who are accounted liberal in the use of their money, give the same amount every year. Whether their income increases or is the same, they contribute the same amount to the Lord's cause. It depends entirely upon the circumstances whether such a man is liberal or not. At any rate, he does not follow the rule laid down in Scripture, and, of course, is guilty of a want of fealty to the wisdom and authority of his Lord as expressed in that rule. He simply says: "I know a better rule for my guidance than my Lord does." He here runs against that saying of Christ: "He that is not *with* me is *against* me." How dare he say that he is a Christian in the full sense of that great word?

A man's gifts should increase as his income increases—"As God hath prospered him." But do we do this? Is it not frequently the very opposite? A man with an income of $500 finds no difficulty in giving 10 per cent. of it to the Lord. If his income increases to $1,000, is he keeping the Scripture by still giving 10 per cent.? Surely not. He has prospered 100 per cent.; and does not the rule require that his gifts shall increase 100 per cent.? Surely it does. And if he adheres to the 10 per cent. in giving while his income has doubled, his giving is contrary to the rule. It is anti-scriptural and anti-Christian. He sets himself against Christ; and how can he call himself a Christian?

Let us make this plain, for we do believe that many church members are in danger of being wrecked right here. A man ought to adopt a certain per cent. of his income as the measure of his gifts to the Lord's cause; and this rate is not a constant, but a variable quantity. The Scripture law demands that it be such. If his income is $1,000, and he determines that 10 per cent. shall be set aside as the Lord's portion, that is good, and may be all that is required of him as long as his income does not increase. By this rule he has $900 for his own use and $100 for the Lord. Suppose now that his income increases to $2,000; what shall be his per cent. in giving? The general usage is, that we still, under these better circumstances, hold to the 10 per cent. rule as the measure of our giving, if we do not actually lower the rate. This, we affirm, does not come up to the requirement of Christ's law in the case. The case now stands thus: The man has received $2,000; his 10 per cent. requires $200 of this to be laid aside for the Lord. His revenue is *doubled;* has increased 100 per cent., while his rate of giving has not increased at all! He has not followed the rule: "As God hath prospered him;" and, not having followed the rule, he is found in an unscriptural attitude—an anti-Christian position. *As* his income has increased 100 per cent., *so* his rate of giving ought to increase 100 per cent. There is no other way, that we can see, to keep the rule. The case, then, ought to stand thus: Income doubled; rate of giving doubled. Income, $2,000; rate of giving, 20 per cent.—not $200, but $400.

We do not say that every man and woman shall give 10 per cent. of their income, but we do say that every man and woman must adopt *some* rate per cent. in giving, and that the percentage in giving must increase in the same ratio as the increase in income. It seems to us that nothing else will satisfy the requirements of the rule laid down in the Scripture. The haphazard way we have of giving is obstructive of Christian progress and barren of blessings to our own souls. Let everyone of us adopt *some* rule of giving; and, then, "as God prospers" us, learn liberality from him, and increase the *rate* of our giving as he increases our prosperity. Then we shall learn by experience something of the joy of the Lord.

The Baptists in Cuba have purchased the Havana Theatre, which they will convert into a church. They have had wonderful success with their mission in Havana.

A Preacher's Gift to Centenary.

That preacher who sent me yesterday his note for $100 toward the endowment of Centenary is a real friend to the college. He is not rich (what preacher is, except in good works?), but, having previously given $200 for the endowment, he continues to help to swell the growing fund. If one hundred preachers (of whom there are four hundred in the two Conferences) and five hundred laymen should do likewise, we should have an endowment of $240,000. And why shall we not have it? When God shall enlarge the hearts of the friends of Christian education, no man will think twenty-four dollars a year too much to give for so great a cause.

W. L. C. H.

Comparative Giving.

We have before us the Minutes of our three patronizing Conferences. These Minutes differ materially from each other. The North Mississippi Conference reported 12 collections; Mississippi, 15; and Louisiana, 17. The whole amount reported by the three Conferences for all purposes is $332,-205 81. They report 89,552 members, counting all the preachers. Their contributions last year to churches, then, amounted to $3 70 *per capita*. The contributions of the North Mississippi Conference reached the sum of $129,437 29, which, divided among 37,390 members, makes $3 46 apiece. Mississippi Conference, with 33,719 members, contributed $105,597 40, making $3 12 apiece. The Louisiana Conference, with 18,443 members, contributed $97,-171 12, which is $5 27 apiece. These three Conferences contributed to foreign missions $19,-108 93, which is 21 cents apiece. To domestic missions they contributed $5,177 22, which is 5¾ cents apiece. Just here we would like to inquire where are the contributions of those who believe in domestic missions, but can't endure foreign missions? Putting the domestic and foreign mission reports together, we find that the North Mississippi and Louisiana Conferences contributed the same amount *per capita*—that is, 29 cents; and the Mississippi Conference contributed 23 cents apiece.

During the past year these Conferences expended in church and parsonage building and repairs, the sum of $91,320 64: North Mississippi expending $38,070 70; Mississippi, $25,-236; and Louisiana, $28,073 94. North Mississippi reports nothing for education and self-denial, and the Mississippi Conference Minutes show nothing whatever of the money raised by the Woman's Board. That seems to us to be a very serious omission. We might extend these figures, but enough has been written to show that the 89,552 Methodists in Louisiana and Mississippi, while, perhaps, they are doing as well in finances as any other churches among us, are not beginning to come up to the measure of their ability. Brethren, wake up the people to the awful responsibilities of their stewardship before we all perish.

Two Big Straws!

Two large straws shot through our atmosphere last week.

1. A man was tried and convicted of manslaughter some days ago. Last week it leaked out that the jury by whom he was tried and convicted had been furnished with liquor and cards, and had spent the greater part of the night in card playing and drinking. This while deliberating upon the innocence or guilt of a fellow-being on trial for his life!

2. A woman, who was defending her husband and her home from the attacks of a set of drunken hoodlums, was shot and killed. The parties were promptly arrested by order of the Chief of Police, and as promptly released on a bail bond of $1,000 by Recorder Landry.

These outrages are simply evidences of the utter contempt in which the law and the rights of the community to protection are held. Such juries are not only a disgrace, but a menace to the rights and lives of the people, and such a judge is unfit for the judiciary, and should be superseded.

Notes.

We have all to learn how to do everything. If we keep our eyes open we can learn from a great many unexpected sources. Getting the church collections often bothers the brethren no little. We commend to the thoughtful study of our pastors the following from a pastor of a different church. He says: "By the outlay of a little *money and labor and time and a talk*, the people have been induced to give *seven times* as much this year as last. This is my first year, but my experience has taught me that 'where there's a will, there's a way,' even though the people are poor and don't believe in missions."

An exchange says:

At the late annual meeting of the Baptist Missionary Society of Great Britain, Rev. F. B. Meyer mentioned these instances which came under his notice: "A governess earns £100 a year, and gives away one-half; a person whose income is £2,000 lives on £200, and gives away £1,800; another who earns £1,500 lives on £100, and gives away £1,400; another whose income is £8,000 lives on £250, and gives away £7,750. The latter gives back to God $31 out of every $32 received. As we read these things we begin to get some idea of what is munificence."

Now, that may be called giving, and, judged by those examples, very few of us are givers.

The heathen seem to be pretty good givers, if we may judge by the following, collected and reported by a missionary:

Of nine persons he gives the annual income of each and the yearly amount given to idolatry:

No. 1. Income, $120; given to idolatry, $29 30. No. 2. Income, $60; given to idolatry, $14 84. No. 3. Income, $84; given to idolatry, $21 43. No. 4. Income, $60; given to idolatry, $21 69. No. 5. Income, $33 33⅓; given to idolatry, $7 31. No. 6. Income, $54; given to idolatry, $12 30. No. 7. Income, $66 66⅔; given to idolatry, $12 72. No. 8. Income, $133 33⅓; given to idolatry, $25 11. No. 9. Income, $48; given to idolatry, $20 22.

Very few Christians with as little income give anything, and yet they say they love their Lord. These benevolent heathen will rise up in the judgment and condemn them.

The prime subject with the churches of the present is the evangelization of our cities. The people are concentrating in them, and there the church problem is to be worked out. Rev. Washington Gladden thinks the problem is one of "colonization" rather than "missions." He says:

The church must send forth strong colonies of its best families to plant churches in these dark places. The problem of city evangelization can not be solved by "mission churches" or Sunday-schools. We may send missionaries to China and Zululand, because we can not go ourselves; but to our neighbors in the down-town wards we can go ourselves; hired emissaries will not answer the purpose, because they can not possibly convey the one essential gift for which these churchless multitudes are suffering—and that is our love. We must carry that ourselves.

This is the way a heathen father of a family managed to save money in order to support his religion. Read it and blush, oh! ye stingy Christians. He thus described the process of *saving* in order to give:

From ancient times my family has believed in and worshiped "the great bright god of self-restraint." We have also made a box, and called it the "self-restraint box," for the reception of first fruits and other percentages, all of which are offered to our god. As to percentages, this is our mode of proceeding: If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into the "self-restraint box;" or, if I would give a five-dollar feast to my friends, I exercise self-restraint and economy and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy and build it for eighty, putting the remaining twenty dollars into the box as an offering to *Kannin Daiminyo-jin-gan*. And it is always my purpose thus to make an offer to my god twenty per cent. of everything by the exercise of the virtues of self-restraint and economy. In proportion to my annual outlays the sum in this box is large or small. This year my outlays have been large; hence, by the practice of the virtues named, the amount in the "self-restraint box" is great. Yet, notwithstanding this, we are living in comfort, peace and happiness.

Personal and Otherwise.

Our correspondent, Dr. J. H. Brunner, of Hiwassee College, is said to be the oldest college president in office to-day in the United States—that is, he has been in the president's office the longest time.

We regret to learn that Rev. J. G. Bibley, of the Mississippi Conference, has been compelled to give up the pastorate on account of ill health. His postoffice hereafter is Nicholson station, Hancock county, Miss.

The New Orleans District Conference convenes in Felicity Street Church, this morning, at 9:30. Bishop Keener will preside.

The Board of Missions will meet in annual session, Friday, May 3, at nine A. M., in the Mission Rooms, Nashville, Tenn.

The Twenty-eighth International Convention of the Young Men's Christian Associations of North America will be held in Philadelphia, May 8-12, 1889.

It is announced that the *Florida Christian Advocate* will, in a few weeks, remove to Leesburg. We wish Dr. Anderson great success in his new home and may his paper continue to "grow in favor" with the people!

Rev. Fisher T. Rawson, for several years a member of the Louisiana Conference, died in this city, March 13.

If you read the article on the fourth page, entitled "The Test of the Leisure Thought," twice, you will find that then you will want to read it the *third* time. Each reading will do you good.

The editor hopes that the "Minutes" have all been corrected by this time, and that everything now is straightened out. The secretaries have much trouble in this matter, and the wonder is that they get so few things incorrect.

We would have our readers know that there are some genuine philosophers who write for their edification. One of them appended this to an article just received: "I know this will get in the paper or waste-basket, so I am sure of a hearing." Isn't that genuine philosophy?

Bro. Van Valkenburgh will have a good supply of our publications on hand at our District Conference in Felicity Street Church. Give him a call. He can suit you in reading matter.

The subscriptions to the endowment fund for the new Methodist College in Mississippi are coming in right handsomely. From the start made we think the matter is an assured fact, and therein do we rejoice, yea and will rejoice." Let every Mississippi Methodist show his loyalty in this great enterprise.

The Catholic Bishop of Detroit, Bishop Foley, has expressed himself in favor of the State providing education for its citizens.

Dr. Haygood preached recently in Jacksonville, Fla., and took a collection to build a new church in that place and the responses from the congregation amounted to $12,659. We congratulate Pastor Anderson on the splendid success of that day's work.

Postal Card Reports.

—Rev. H. C. Morehead writes from Grenada, Miss., March 15: "The District Conference, Grenada district, will convene at Duck Hill, by appointment of Bishop Galloway, April 3; Sunday-school Convention, April 4. The editor and publisher of the ADVOCATE—one or both—are cordially invited to be present. We are moving forward in many lines of church work. Have bought a splendid parsonage for Grenada circuit, and we are comfortably and happily domiciled in it. Collections are well advanced. Come to District Conference, and see for yourself."

—Rev. R. M. Blocker, writing from Crowley, La., March 17, says: "Today, at this place, I received into the Methodist Church from the Presbyterian Church a lady who was superintendent of our Sunday-school, and one of the best I ever met. Of course, she continued her in charge of the school. At Robert's Cave, a schoolhouse five miles of Crowley, the afternoon service resulted as follows: Five children baptized and two adults; four conversions and six accessions to the church. A Sunday-school of thirty persons organized, one young man started in public praying, and one subscriber to the NEW ORLEANS CHRISTIAN ADVOCATE. Praise the Lord!"

—Dr. T. C. Wier writes from Okolona, Miss., March 18: "James L. Barnes, son of Rev. J. M. Barnes, of the North Mississippi Conference, died at Shannon, Miss., Friday, March 15, and was buried at Okolona on Saturday following. We laid him away to rest by the grave of his mother, who died about eighteen months before. Bereft of two sons, left off in bright, hopeful young manhood in less than two years, Bro. and Sister Barnes need the sympathy and prayers of the church."

—Rev. J. B. Harris writes: "Clarksdale has been moved as it never was moved before. We have just closed a glorious meeting. Rev. Joe Jones, a brother of the inimitable Sam Jones, has been with us, putting in his sledge-hammer blows, and the whole town has been moved. Forty-six have united with the church. To God be all the glory!"

Books and Periodicals.

BOOKS

CHRIST AND OUR COUNTRY; OR, A HOPEFUL VIEW OF CHRISTIANITY IN THE PRESENT DAY. By Rev. John B. Robins, A. M., of the North Georgia Conference. Printed for the author by the Publishing House of the Methodist Episcopal Church, South. Price, $1.

This book seems to be written as an answer and antidote to Dr. Josiah Strong's "Our Country." The author does not hesitate to contradict many of Dr. Strong's positions as to the perils that surround us, and endeavors to show the illogical inferences he has drawn from his facts and figures. He believes, and states his belief clearly and forcefully and courageously, that the only peril threatening the church is the church itself. He argues that neither wealth, nor Immigration, nor Romanism, nor Mormonism, nor Socialism, nor the concentration of population in cities is a peril to our civil or religious institutions. He believes evidently the old adage, "Whatever is, is right," and that the present condition of things is the best for the present generation. Those who have read Dr. Strong's book should read this.

THE PREACHER: HOMELY HINTS ON MINISTERIAL MANNERS AND METHODS. By One of the Preachers. Publishing House of the Methodist Episcopal Church, South. Price, $1.

We have come to the conclusion that when a man writes a book that is worth reading he ought to give the reader his name. We are sure the author of this book ought to have put his name to it, and not put the public to guessing who he is. There is much in it that is excellent, and it frets us to read good things and not know who says them. There are twenty four short chapters, each presenting the preacher in a different attitude and from a different point of view. The author as he goes along presenting the preacher in his private and public positions, shows that he is pretty well acquainted with the Methodist preacher and his duty and surroundings. Any preacher, whether young or old, can find much to do him good in this book. We have read it all and commend it to all.

PERIODICALS.

—The Century Magazine, for March, opens with The Grand Lama of the Trans-Baikal, by George Kennan; an interesting Illustrated article on Christian Ireland, by Charles de Kay follows; W. H. Beehler writes, The Use of Oil to Still the Waves; a finely illustrated paper on York Cathedral is from the pen of M. G. van Rensselaer; Charles Barnard contributes, George W. Cable, another Strange, True Something Electricity Is Doing; Story of Louisiana; Dutch Painters at Home, is by Emma E. Chase; Edward Eggleston contributes a criticism on Prof. Bryce's American Commonwealth, under the title of A Full-Length Portrait of, the United States; Thomas B. Reed writes on the Rules the House of Representatives; and the editor writes upon Topics of the Times. And this all makes a fine number. Century Company, New York. Price, $4.

—*The Treasury*, for March, has a very fine table of contents. There are sermons, talks, comments, Sunday-school lessons, prayer-meeting topics, helps in pastoral work; and these written by such men as Moses D. Hoge, John R. Paxton, Milton S. Terry, W. C. Prime, C. H. Spurgeon, and others. Its editor is J. Sanderson, D. D. E. B. Treat, publisher, 771 Broadway, New York. Price, $2 50; clergymen, $2.

—*Boston Musical Herald*, for March, has its usual complement of musical matters and persons. Franklin Square, Boston. Price, ten cents.

—The *Home-Maker*, for March. This is number six of this new monthly, and it is better than any preceding, though all have been good. It makes a specialty of everything connected with the home, and is destined to find its way into thousands of homes, and do them good when it gets there. It is edited by Marion Harland, and that is the guarantee of its right to be in every home. Home-Maker Company, New York. Price, $2 a year.

—*The Studio*, for February and March, came together this time. We have already spoken in favorable terms of this monthly. It is devoted exclusively to the "Fine Arts," and is well worth the attention of all who are engaged in that line of business or thinking. The photo-gravures are in excellent style, and the reading matter and critical notes are of the best. Studio Publishing Company, New York. Price, twenty-five cents.

—*Book News*, for March, has a sketch of Frank R. Stockton, with portrait. The Miscellany contains articles of interest and value. The review of new books is a special feature, and a fine one, of this monthly. You get also a list of new books announced by the principal publishers. John Wanamaker, publisher, Philadelphia. Price, five cents a number; 50 cents a year.

—*The Converted Catholic* is a magazine devoted to the enlightenment of Roman Catholics and their conversion to evangelical Christianity. James A. O'Connor, 50 Bible House, New York. Price, $1.

—*The Kindergarten*. The March number has a good table of contents. Alice B. Stockham & Co., 161 La Salle St., Chicago. Price, $2.

—*The Great South* is a monthly paper devoted to the furtherance of all the varied industries of the South. The March number is full of news, and presents a good view of the real state of our Industrial affairs. *The Great South*, Birmingham, Ala. Price, $1.

Missionary Review of the World, for March. The leading and longest article in the number is by Dr. Sherwood, on "The City As a Factor in the World's Evangelization." It is a noteworthy paper, full of startling facts and statistics and irresistible arguments going to show the necessity of evangelizing our cities in order to the salvation of the country and the world. Dr. Pierson's "Exposition of Missions" and "A Wonderful Work in the West Indies" will be read with intense interest. Mr. Bliss' criticisms on the *Evening Post's* gross and stupid assault on missions are trenchant and deserved. Then Dr. Cust's paper on "Missions in Equatorial Africa," Dr. Morse on "The Bondei Mission," and Sturbuck's translations from foreign missionary periodicals, are all valuable. All the departments of *The Review*, as usual, are full of matter adapted to their several spheres, and the whole rounding out a number of marvelous interest and power. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; twenty-five for single numbers. In clubs of ten, $1 50.

—*The Trained Nurse*, published from Buffalo, N. Y., by the Lakeside Publishing Co., is the only journal published in America consecrated to the interests of those who minister to the sick and suffering in hospital and home. It isn't a magazine of clippings, but original from cover to cover. *The Trained Nurse* is succeeding largely because it is worthy of success. If you'd like to get acquainted with the journal, send the publishers 15 cents. They want to know you and have you know them.

PAMPHLETS.

—*The Sunday Paper*, by Bishop S. M. Merrill and Theodore E. Schmauk. Cranston and Stowe, Cincinnati. Price, fifty cents a dozen.

—*Chimes of Victory*—A service of Scripture and Song for Easter. By Emma Pitt, Baltimore, Md. Price, five cents; $4 per hundred.

Seashore Camp Meeting.

A meeting of the Board of Trustees of the Seashore Camp Ground will be held on Thursday, March 28, at nine o'clock A. M., at the camp ground. A full attendance is requested.

The presiding elders of the New Orleans, Seashore, and Mobile districts are to meet with the trustees of the Seashore Camp Ground, at the camp ground, on Thursday, March 28, at nine A. M., for the purpose of consulting as to the work of the next camp meeting, July 10. Every effort will be made to make the next session a success in winning souls.

W. J. BEARDS, Pres.
J. G. GRANT, Rec. Sec.

Correct.

I lovingly ask. Is it right for a brother to *correct* the Minutes when those Minutes are a faithful copy of the reports which he has handed to the statistical secretary? According to your reports, brethren of the Mississippi Conference, *your Minutes are correct*. You are aware that I stated to the Conference that the statistics did not present the exact condition of our work. I do not know what ought to be in the blank places of a report. As far as possible, I make a note of the matter, see the brother, and question him. Even then I sometimes fail to get correct answers.

Correcting brethren, if the case demands correction, would it not be more charitable to correct in such a manner that, at least, part of the blame may fall where it belongs? Why should you force me to publish these facts to the 20,000 readers of the ADVOCATE? Of your number, Bro. Dominick only had a right to complain. He might have seen that the mistake in his case was caused by a misplacement of the type.

Let Ques. 15 be properly answered at every third Quarterly Conference. May God bless you, my brethren!

JOHN W. CHAMBERS,
Statistical Secretary.

Notice.

The plan for raising the Mississippi college endowment fund is this:

We take notes payable in one and two years, viz: December 1, 1889, and December 1, 1890. Blank forms for these notes are in the hands of Bro. R. W. Millsaps, and will be furnished to any of our preachers who desire to work for the college. Bishop Galloway will be in Arkansas from the fifteenth to the twenty-fifth. On his return he will resume the canvass. Brethren desiring a visit from him in the interest of this enterprise, should write to him at this place by the twenty-fifth. W. C. BLACK.

JACKSON, Miss., March 11, 1889.

The Bishop of Liverpool has been saying some things about "Preaching," as well as our ADVOCATE. Hear him on one point:

"Preaching consists in telling in simple language the things of the gospel, and as long as the world stood, no instrument could be compared to it for doing good. Christ was sent into the world as a preacher; Christ commissioned his apostles as preachers; preaching founded Christianity, preaching brought the light of the Reformation into Germany and England; and preaching accomplished the great revival in England. What was wanted now was no more ceremonies and forms, but more simple preaching of the gospel.

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Rev. B. Carradine, D. D., and Rev. T. S. Randle.

The Rev. Dr. Carradine states: "In the Louisiana Conference Minutes, just published, there is no record of the missionary money contributed by the Carondelet Street Ladies' Missionary Society." Since the foregoing sentence was published, his statistical papers on file were shown to Dr. Carradine; and they are wholly free of one letter or figure in regard to the women's society of his church. Hence Bro. Beard is not to be held accountable for the silence of the statistical tables in regard to that noble body of Christian workers. Near the foot of page 3 of the Minutes is this item: "Collected from Woman's Auxiliary to Parent Board, $147 20." This Treasurer Parker informs us, is the amount handed him by Bro. Carradine for his women's society. Bro. Parker also informs us that in not giving the names of the Mexican societies in his report he has followed the course pursued by his predecessor, Rev. C. Keener. It would be well for every brother who has a Mexican Missionary Society to *report* it on his statistical blank, so that the statistical secretary may publish it in the statistical tables. The ladies who are working directly for Mexico, as well as those who belong to the organization of which Mrs. Juliana Hayes is president, are entitled to be fully reported in our Annual Minutes.

Rev. T. S. Randle's point on the statistical secretary is well taken.

JOHN T. SAWYER.
MARCH, 15, 1889.

Notice.

Please say to the presiding elders of the Mississippi Conference that any ministerial work they can give me for the vacation will be appreciated.

GEO. H. THOMPSON.
VANDERBILT UNIVERSITY.

The American National Bank.

The results of the first week in the life of this new enterprise in New Orleans shows conclusively the confidence this community has in its able president, Mr. Henry Gardes, W. W. Girault, cashier, and efficient Board of Directors. From its opening day the number of depositors, as well as amount of business, has steadily increased. Doubtless, its success will soon equal that of the most popular of our banks.

Publisher's Department.

Three Reasonable Requests.

1. Let every subscriber carefully read this issue of the ADVOCATE, and then show the paper to some neighbor who does not take it, and ask him to subscribe.

2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation; and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

A Bologna bank cashier has absconded. We suppose the detectives will collect evidence against him link by link.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

A computation of the next census is to include "animals not on farms." The cats that live on the back fences must feel flattered.

Business Notices.

ADVICE TO MOTHERS. Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Ten Thousand Subscribers is what the Publisher and friends of the ADVOCATE ask for.

Ten Thousand Subscribers is the number that all say the paper should have in the bounds of the three Conferences. How can we secure the requisite number to make up the 10,000? If each subscriber will send in **one** new subscriber, we will have more than enough to make the 10,000. If each preacher will send in **ten** *new* subscribers, it will give the ADVOCATE over 10,000.

THE PUBLISHER'S PROPOSITION.

Brethren and friends, if you will give the ADVOCATE a subscription list of 10,000, I will give *$2,000* to the superannuated preachers, widows and orphans' fund, to be divided among the three Conferences, *pro rata*, in proportion to the number of new subscribers sent in from each Conference.

My object in asking for the ADVOCATE'S increased circulation is to enlarge its field of usefulness and increase its power for good in this part of our Zion.

J. G. GRANT, PUBLISHER.

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CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50

Steadily Increasing in Strength and Popularity. Solicits Fire and River Business.

LIBERAL SETTLEMENTS AND PROMPT PAYMENTS.

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Mechanics' & Traders' Insurance Company,

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CAPITAL AND SURPLUS, - - - $500,000.
Fire, River and Marine Insurance Solicited.

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New Orleans, La., March 20, 1889.

Report of the Condition of the

New Orleans National Bank,

AT NEW ORLEANS.

In the State of Louisiana, at the Close of Business, Feb. 26, 1889.

RESOURCES.

Loans and discounts		$1,813,817 91
Overdrafts		84,690 00
U. S. bonds to secure circulation		200,000 00
U. S. bonds to secure deposits		200,000 00
U. S. bonds on hand		3,200 00
Other stocks, bonds and mortgages		670,461 10
Due from approved reserve agents		281,817 11
Due from other national banks		295,180 30
Due from State banks and bankers		41,041 55
Real estate, furniture and fixtures		95,615 54
Current expenses and taxes paid		7,548 67
Premiums paid		21,939 08
Checks and other cash items	$1,555 70	
Exchanges for Clearing-House	135,138 24	
Bills of other banks	30,059 00	
Fractional currency (including nickels)		1,658 76
Specie, including gold Treasury certificates	444,695 50	
Legal tender notes	290,000 00	963,087 20
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		9,000 00
Total		$4,739,372 15

LIABILITIES.

Capital stock paid in		$200,000 00
Surplus fund		550,000 00
Undivided profits		66,964 47
National bank notes outstanding		173,450 00
Individual deposits subject to check	$3,076,715 33	
Demand certificates of deposit	65,542 50	
Certified checks	89,078 5	
Cashier's checks outstanding	42,191 50	
United States deposits	200,000 00	3,473,550 38
Due to other national banks		91,812 25
Due to State banks and bankers		163,611 35
Total		$4,739,372 15

STATE OF LOUISIANA, PARISH OF ORLEANS, ss:
I, WILLIAM PALFREY, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief. WM. PALFREY, Cashier.

Subscribed and sworn to before me this 7th day of March, 1889.
GEO. W. CHRISTY, Notary Public.

Correct—Attest: JOHN H. HANNA,
SAM'L DELGADO,
FRANK T. HOWARD,
Directors.

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FACTORY,

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ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring, Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

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Mention the ADVOCATE when you write.

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OUTFITTER,
122 and 124 Canal St.,
NEW ORLEANS.

Clothing, Hats, Shirts and Furnishing Goods for all ages and all sizes. Fat suits and lean suits for men and boys. Always depend on us, for the largest variety and lowest prices.

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American National Bank,

No. 47 CAMP ST.,

NEW ORLEANS, LA.

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Homeopathic Physician,
288 St. Charles Avenue, cor. of Calliope St,

Cases treated by letter.

THE EQUITABLE
Life Assurance Society.

CONDENSED STATEMENT.

JANUARY 1, 1889.

Assets	$95,042,922 96
Liabilities, 4 per cent.	74,248,207 81
Surplus	$20,794,715 15
New Assurance	$153,933,535 00
Outstanding Assurance	549,216,126 00
Income	26,958,977 59
Surplus earned in 1888	5,067,123 68
Percentage of Assets to Liabilities	128
Increase in Surplus	$2,690,460 30
Increase in Income	3,718,128 30
Increase in Assets	10,664,018 11

HENRY B. HYDE, - - - - - - President.
JAMES W. ALEXANDER, - - - - - Vice-President.
GEO. T. G. WHITE, - - - - - - Southern Manager.

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GRENADA, MISS. }

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Are just at hand.

MUSICAL SOCIETIES and Choirs do well who round off the season with the practice of the CANTATAS or tiles Collections.

Among many good Cantatas, we publish
Thayer's Herbert and Elsa (75 cts., $6.72 per doz)
Romberg's Song of the Bell ($0 cts., $6.40 per dz).
Buck's 46th Psalm ($1.00, $9.00 per doz).
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can not do better than to adopt our *New, Tried and True School Music Books.*
Emerson's Song Manual. (Bk. 1, 30 cts. $3 doz. Bk. 2, 40 cts. $1.20 doz. Bk. 3, 50 cts. $4.80 doz). A thoroughly good graded series. United Voices (50 cts. $4.80 doz). Good School songs. Song Harmony. (60 cts. $6.00 doz). For High Schools. Children's School Songs (35 cts. $3.60 doz). Charming book for younger classes, and many others. Any book mailed, post free, for retail price.

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No breakage; made of malleable iron & steel wire; special cloth filled to every mop before shipping. Liberal terms. Exclusive territory.

Send 50 cents for sample and save time. Circulars and terms free.

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CARD OR LETTER ANSWERED PROMPTLY.

20,000 Carpets and 10,000 lbs Feathers

TO CLEAN OF ALL IMPURITIES.

Have your work done in any kind of weather or any time of the year.

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The Most Scientific Invention of the Nineteenth Century.

INVENTED AND MANUFACTURED BY
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Who were born and raised in this city. They can ship ladders to Chicago and sell them cheaper than they can be made there. They will sell you their laddere at prices you never dreamed of. Their factory and office is 1300 TCHOUPITOULAS STREET, N. O., LA.

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Standard, Reliable Instruments at Lowest prices known. No competition with Cheap, Inferior Instruments.

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Write for prices. Samples sent to country free

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METALLIC CASES and CASKETS of the best Manufacture, Ornamental Cases and Caskets of every variety and design constantly on hand. Carriages and Tally-ho's for weddings and all occasions.

271 CAMP STREET, bet. Calliope and Delord,
NEW ORLEANS.

Funeral attended to in person by the proprietor, and he hopes by strict attention to obtain a share of public patronage.

Our Young People.

THE BOYS WE NEED.

Here's to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All ills in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this:
"Right always wins the day."

Golden Days.

MR. EDITOR: I am a little orphan girl. My mamma went to heaven five years ago. My papa is living, but is not housekeeping. I am living with Papa and Mamma Clark, and they love me very much and are so kind to me. Of course, you know I love them. I was eight years old on March 6, and weigh forty pounds. I can sweep the floor for mamma and fry batter-cakes and potatoes and wash the dishes; and when mamma milks I help her milk. I can spell and read and am learning to write and cipher, and last year I raised one dollar and fifty cents' worth of chickens, and gave the money to Bro. Drake at Vicksburg, in December, for missionary money. Now, Mr. Editor, don't you think I am a right smart little girl? This is my first letter to the ADVOCATE, and I will be very proud to see it in print. I love to read the children's letters very much. Mr. Editor, Papa Clark is the preacher you referred to in your good paper last week. He is in charge of Clarke circuit, in Clarke county. Will the little cousins tell where this passage of Scripture can be found?—"Everyone shall be salted with fire." Your little friend,

MAGGIE JONES CLARK.

MR. EDITOR: As it is a rainy day, and I can not go to Sabbath-school, I thought I would tell the little cousins that our Sabbath-school did not go into "winter quarters," as some have done. Mr. Green is our superintendent. His daughter and my Cousin Lilian are our teachers. We like them very much. Bro. W. G. Backus is our preacher again, and we are all so glad. He comes once a month to our Sunday-school; gives us some beautiful cards, good lectures, etc. I am anxious for warm weather to come, so I can see his wife and sweet little ones, Daisy and Oatie. I will answer Mary Hodges' question: The shortest chapter in the Bible is Psalms cxvii. I will close by asking a question: How many words are there in the Bible? Much love and prosperity for the dear ADVOCATE. I am eleven years of age.

PEARL P. HOUSTON.
DEKALB, Mississippi.

MR. EDITOR: I am a little girl seven years old, and live in the pleasant little town of Newton. I thought I would surprise my papa by writing a letter to the ADVOCATE. My dear Uncle Jarred Watts died last year, and we still get the ADVOCATE in his name. He has taken it since the first copy was published. I have one little brother, Jarred Watts, and two sweet little sisters. I go to school and study geography, revised third reader, spelling and arithmetic. My teacher's name is Mrs. Plalack, and I love her so much. She is so kind. Our new preacher is Rev. J. S. Parker, and we all love him. He is such a splendid preacher. His little boy, Bennie, who wrote such a nice letter to the ADVOCATE, is now quite sick, but hope he will soon be well. Your little friend,

LIZZIE RANKIN.
NEWTON, Mississippi.

MR. EDITOR: This is the first letter I have ever written, and I hope it will be nice enough to put in your paper. I have two little brothers and one little sister. Sister and I have been going to school four months. The name of our school is Sunbeam, and it is a mile from home. We have a nice walk going to and from school. We are going to have Sunday-school at our school-house, and I wish you could come to it sometimes. I have finished the first reader, and will be so glad to get the second. Hoping you will always have a place for our little letters in your paper, I am,

Your little friend,

ANDREW RAMSEY.
HARRISON, Mississippi.

MR. EDITOR: A letter from me may be a surprise to you and the many readers of the NEW ORLEANS CHRISTIAN ADVOCATE, as I have never troubled you before. I have one brother named Marshall Marvin. I am ten years old, and he is eight to-morrow. I am studying history, geography, arithmetic, grammar and music. Buddie is not much behind me. Mamma and papa think we are getting along well. I have no sister, as my dear, sweet little sister Emma's body is sleeping at Bastrop, La. Papa moved to Texas to improve mamma's health; but, besides the sickness she had when we came here, she has rheumatism in the arms, hands and feet, so that I have to do much of her work. I must not forget to tell you that one of our cows found two calves last night, and they are doing well. We think papa ought to carry mamma back to Louisiana; but he has not decided that he will. I close by answering little Mary S. Hodges' question: The shortest chapter in the Bible is Psalms cxvii, if you call a Psalm a chapter. Your little friend,

JIMMIE M'KEE.
ALLEN, Texas.

The Happiest Boy.

Who is the happiest boy you know? Who has "the best time?" Is it the one who last winter had the biggest toboggan, or who now has the most marbles, or wears the best clothes? Let's see.

Once there was a king who had a little boy whom he loved.

He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy, and said to the king: "I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away and asked no price at all.

The boy did as he had been told, and the white letters on the paper turned into a beautiful blue.

They formed these words:

"*Do a kindness to some one every day!*"

The prince made use of the secret, and became the happiest boy in the kingdom.—*Our Sunday Afternoon.*

Is It any Wonder

that Dr. Pierce's Golden Medical Discovery outsells all other blood and liver medicines, since it possesses such superior curative properties as to warrant its manufacturers in supplying it to the people (as they are doing, through druggists) under conditions such as no other medicine is sold under, viz: that it must either benefit or cure the patient, or the money paid for it will be promptly returned. It cures all diseases arising from deranged liver, or from impure blood, as biliousness, "liver complaint," all skin and scalp diseases, salt-rheum, fever sores, scrofulous sores and swellings, fever-sores, hip joint disease and kindred ailments.

$500 Reward for an incurable case of chronic Nasal Catarrh offered by the manufacturers of Dr. Sage's Catarrh Remedy. 50 cents, by druggists.

Raymond is five years old, and a strong Democrat. "Raymond, you must behave better," said his mother; "good Democrats don't act in that way." "Do Republicans?" inquired Raymond. "No," said his mother, "good ones do not." "O Raymond," said little Laura, "do be good, or no one will have anything to do with you—unless," she added, "it is somebody who hasn't any politics!"

How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

AN IDEAL HOUSEKEEPER.—The best housekeeper we ever saw never raised her voice much above a whisper. When she spoke you had to listen to hear what she said. Her household numbered twenty-five persons in all, and was amply equipped with every provision for comfort. One could tell the seasons by looking at her house, but how the various changes from one season to another were made, it was not easy to see, they were made so quietly. The house was always clean and in order, but there was no confusion, no bustle, nothing upside down at any stage of the proceedings. Her servants, like herself, went noiselessly about the house, making their presence felt only in tasks quietly and deftly done. No parade was made about things left undone, and though she often had to wait for the accomplishment of her plans, there was no fuss made about waiting, no attention called to it, and only she herself knew that everything was not as she wished. The secret of her success lay in her exact knowledge of what needed to be done and the best way of doing it, in the exactness of her routine, in the quietude of her soul, and the patience of her disposition. She was thus easily mistress of herself and of her household.—*New York Christian Advocate.*

SPOONS—An interesting article appears in the current number of *Cassell's* on the origin of spoons. The earliest spoons were doubtless made of wood, a hollowed improvement upon John Chinaman's chopstick. These in turn were displaced by spoons of horn and bone. Then came spoons of tin and iron, of rough and inelegant shape, and hammered by hand. In the prosperous Tudor times the precious metals became more plentiful, and gold and silver plate was in such demand, that every great family had its own goldsmith. Perhaps the most curious, and certainly the most singular variety of spoon is that known as the Apostle spoon. Apostle spoons are very seldom found before 1500, but they were very popular for a century and a half. It was the custom for sponsors to present them to their godchildren, a wealthy person giving a whole set. A list is given of the emblems found on Apostle spoons: St. James the Less is represented by a fuller's hat, St. Peter by a key, St. Paul by one or two swords, St. Matthew by a wallet, and St. Bartholomew by a butcher's knife.

HOME, SWEET HOME.—The Western farmer, with his hundreds of acres of new and fertile soil, looks with contempt upon the small and often sterile farms that are to be found in some parts of New England.

The owner of a Western farm of eight hundred acres, nearly all of it under cultivation, who was visiting in Maine, sent a letter home, in which he expressed his mind freely as follows:

"Here in this country they call two acres of ground, six hens and an old rooster a farm, and half the time one acre of the ground is graveyard. Give me old Kansas every time."—*Youth's Companion.*

Look for good in every life instead of evil, and you will be surprised to light on much of it where least expected. An expression of happiness over the discovery will leap to its cultivation.

Our Endorsement Is Result.

It is the incessant drip and drop upon the surface of the stone that finally makes the impression.

So there need be no question, after this statement, why it is we so persistently present these little bulletins of Compound Oxygen for your consideration.

RICHMOND, VA., March 26, 1887.

"I am happy to tell you that my husband has greatly improved since taking this second treatment: and has been relieved of his *rheumatism*. He finds his *digestion* almost perfect now and no pains save from rheumatism."

MRS. W. L. WARING.

RICHMOND VA., May, 18, 1887.

"Mr. W.'s improvement from your Compound Oxygen is so perceptible that my nieces decided that they must have it as a trial for their difficulties. Our friends see for themselves the marked improvement in him."

MRS. W. L. WARING.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on Invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 331 Montgomery street, San Francisco, Cal.

The Favorite

Medicine for Throat and Lung Diseases has long been, and still is, Ayer's Cherry Pectoral. It **cures Croup, Whooping Cough, Bronchitis, and Asthma**; soothes irritation of the **Larynx and Fauces**; strengthens the **Vocal Organs**; allays soreness of the **Lungs**; prevents **Consumption**, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this

Cough Medicine

to every one afflicted."—Robert Horton, Foreman *Headlight*, Morrillton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Bullard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Coburn, 19 Second st., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington street, Boston, Mass.

Ayer's Cherry Pectoral,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

EASTER MUSIC
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In the four following, the Music is interwoven through and in connection with the Responsive readings instead of being printed all together, after the Service.

THE KING OF LOVE. J. R. MURRAY. (Title changed from "KING OF GLORY.")
SAVIOR VICTORIOUS. By J. E. ROOT.
EASTER MORNING. E. E. REXFORD.
THE RISEN CHRIST. By J. E. ROOT.
Price, 5 Cents each by mail, prepaid. $4.00 per hundred by express.

In the six following, the Carols are printed after Readings instead of being interspersed through, the proper references being given to show how they can be used to best advantage with the Responsive Readings.

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HE IS RISEN. WITH CAROLS by ROOT, MURRAY, EDWARDS, WILTENBURG, &c.
THE EASTER ANGELS. By H. DE LA HOGUE and GEO. F. ROOT.
THE STORY of the RESURRECTION. By J. H. ROOT and others.
Price same as for the Services. Send for our Catalogue of Easter Music of all kinds.

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FOR
LADIES' AND CHILDREN'S BOOTS AND SHOES.
Awarded highest honors at
Phila., 1876 Melbourne,
Berlin, 1877 Frankfort,
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Paris Medal on every bottle.
Beware of Imitations.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Brown Bros. & Co., Boston. *For $1 a large bottle sent postpaid.*

HINDERCORNS.
The only sure Cure for Corns. Stops all pain. Ensures comfort to the feet. 15c. at Druggists. HISCOX & Co., N. Y.

PARKER'S GINGER TONIC

The best of all remedies for Inward Pains, Colic, Indigestion, Exhaustion and all Stomach and Bowel troubles. Also the most effective cure for Coughs, Colds, Bronchitis and affections of the breathing organs. It promotes refreshing sleep, improves the appetite, overcomes nervous prostration, and gives new life and strength to the weak and aged. 50c. and $1.00, at Druggists.

For Gas
BAILEY'S
COMPOUND light-spreading Silver-plated Corrugated Glass
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Christian Advocate.

Marriages.

MATTHEWS—BLANKS.—At the residence of the bride's grandfather, Mr. William Hale, March 7, 1889, by Rev. A. W. Moore, Mr. Thomas J. Matthews and Miss Belle Blanks, all of Franklin parish, La.

EVANS—MOORE.—At the residence of the bride's father, Capt. W. W. Moore, Port Gibson, Miss., February 28, 1889, by Rev. E. H. Mounger, Mr. R. H. Evans and Miss Anna Moore.

WHITWORTH—SANDERS.—At the residence of I. F. Sharp, of Sharpsburg, Miss., March 6, 1889, by Rev. Ira H. Robertson, Mr. J. F. Whitworth and Miss Mollie Sanders, all of Madison county, Miss.

VONGUE—SCRUGGS.—At the residence of the bride's grandfather, Judge J. P. Marshall, near Carrollton, Miss., by Rev. T. W. Lewis, Mr. Shelly Vongue, of Winona, Miss., and Miss Addie Sue Scruggs, of Carroll county, Miss.

KETTERINGHAM—MONTGOMERY.—At the Methodist parsonage, in Natchez, Miss., by Rev. W. E. Ballard, Mr. W. K. Ketteringham and Miss Millie H. Montgomery, all of Natchez, Miss.

BRADLEY—FORD.—At the residence of the bride's mother, in Natchez, Miss., March 6, 1889, by Rev. H. F. Lewis, Mr. S. R. Bradley to Miss Lena Ford, both of Natchez.

HAMILTON—BOYD.—At the residence of the bride's father, Mr. George W. Boyd, February 6, 1889, by Rev. J. R. Roberson, Mr. T. A. Hamilton to Miss Lena Boyd, all of Chickasaw county, Miss.

COX—MAYFIELD.—At the residence of the bride's father, Capt. Mayfield, February 21, by Rev. J. R. Roberson, Mr. A. C. Cox to Miss Nedie Mayfield, all of Chickasaw county, Miss.

KIRBY—MEDLIN.—At Concord Church, near Houston, Miss., February 24, 1889, by Rev. J. R. Roberson, Mr. H. H. Kirby to Miss Mollie Medlin, all of Chickasaw county, Miss.

BRASSFIELD—SMITH.—At the residence of the bride's father, Mr. Edward Smith, February 7, 1889, by Rev. J. R. Roberson, Mr. John Brassfield to Miss Caroline Smith.

BORING—JOEL.—At the residence of the bride's mother, Mrs. Joel, near Houston, Miss., February 27, 1889, by Rev. J. R. Roberson, Mr. John Boring to Miss Rebecca Joel.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

LOFTLIN—Mrs. JANE LOFTLIN. (nee Sessions) died at the residence of her son-in-law, J. H. King, after a long and painful illness, December 12, 1888. The deceased was born May 18, 1829. She was a member of the Methodist Church and was a true and devout Christian. During her long and painful illness she did not murmur. Thus another one of God's children has gone to join the already innumerable host of heaven. She leaves to mourn her loss one son and three daughters. She was one, who amid all the storms and tempests on the sea of life, never made shipwreck of her faith and sweet trust in the promises of a blessed Redeemer, but trusted in God till she was sweetly drawn into the arms of Jesus. Her resignation was beautiful and her confidence was unwavering to the last. She was heard to remark, "God's will be done," and her prayers would ascend to Heaven not for recovery, but grace sufficient to enable her to bear her afflictions. She exercised the liveliest faith in the promises of her Savior. She was loved by all who knew her, especially her children and grandchildren, who feel their loss keenly, but their loss is her eternal gain.

E. HESS.

POOL.—The subject of this notice, Mrs. ELIZABETH LYON POOL, died in New Orleans, La., November 22, 1888. At the time of her death she was living with the family of her son-in-law, Mr. H. T. Allen. She was a native of South Carolina, having been born in that State in Abbeville district, December 29, 1820. When about the age of sixteen she came to Mississippi, and at eighteen was married to Hon. Joseph Pool. Soon after their marriage they joined the church and remained faithful to their vows—her husband preceding her by several years into the "rest that remains for the people of God." Sister Pool delighted in the services of the sanctuary, and the company of the people of God was her chief joy. As age came upon her she grew more and more ripe for the kingdom of Heaven. From the time that the Spirit opened her heart to receive the Word her desire was to honor God with her life. In her last hours she found great comfort and peace of soul in the precious promises which she realized were fulfilled to her. She was the last remaining child of Thomas and Lucy Lyon. She sleeps in peace.

T. B. HOLLOMAN.

WEST—Dr. JAMES M. WEST was born in Florida, December 25, 1801. He moved with his parents to Georgia in his boyhood days, where he lived until 1828, when he moved to Lawrence county, Miss. In 1829 he moved to his late home in Copiah county, Miss., where he spent the last sixty years of his life. Dr. West's first marriage was to Miss Nancy Taylor; but the date of that marriage and of her death the writer has not at hand. His second marriage was, in 1839, to Miss Mary A. Sims, who lingers yet on the shores of time. He professed religion and joined the Methodist Episcopal Church, South in 1819, and lived in full communion until January 12, 1889, when God called him to his home in the skies. It was the privilege of the writer to be his pastor and intimate friend for years, and ever found him true in his friendship and faithful to the church of his choice. We miss him sadly, but while we feel that earth is poorer, we rejoice to believe that heaven is richer. May the Lord bless the aged widow and all the children and friends, and bring us all to meet in that better land!

E. F. M.

PIERCE—Mrs. SALLIE KATE PIERCE was born in Attala county, Miss., September 29, 1867. She was the daughter of Hon. F. M. and M. A. Gibbs. She was married to Hugh H. Pierce, December 26, 1888. Sister Pierce made a profession of religion very early in life and joined the Methodist Episcopal Church, South, and lived a devoted member until the day of her triumphant death, which sad event occurred February 23, 1889. Sister Pierce was one of our best women—she was meek, quiet and retiring in her disposition, but progressive in her nature. Goodness and benevolence were depicted in her countenance. She was a model of order and neatness, and as an angel of mercy she moved in the family, and among the large circle of relatives and friends, bestowing a kind word on all. She was the center of attraction among her many friends. She was one of nature's noblest women. With her beauty of person and smoothness of temper, intensified by the religion of Jesus Christ, she became a character that was beautiful to contemplate. One feature in her life was specially prominent; that was devotion to her father and mother. Such willing obedience is rarely seen. Her last sickness was of short duration, but was very painful. She bore it with patience and fortitude. When the final end came, she gave clear evidence of her preparation and willingness; then asked those who were present to meet her in heaven. Thus she passed away to live where there is no more sorrow. It is sad to think we will meet her no more in this life, but there is comfort in the hope of a reunion in the glory-world. God grant that we may meet those we have loved where death and parting are no more!

W. W. WILLIAMS.

WEST—Died, February 21, 1889, ANNIE TOMLINSON WEST, aged twenty-one years, seven months and two days. Sister Annie when a child was called a good child, and when she grew up to young womanhood she had lost none of the sweetness of childhood's disposition, but had ripened into a Christian that was the admired and loved of all who knew her. She joined the Methodist Episcopal Church, South, while young and gave her heart to the Savior and her life to his cause. No wonder, then, when she came to the dark valley she found it lighted up, for the Savior was with her. When Annie found she must die she called her father, mother and brothers to her, and exhorted them to faithful, loving lives and to meet her in heaven, saying she was not afraid to die, but was ready and willing to go. She sent for some of her classmates, and after exhorting them to meet her in heaven she calmly and peacefully passed away. May the loved ones left behind, when they think of the sweet and gentle spirit of Annie, strive earnestly to meet her in the sweet by-and-by.

E. F. M.

WILSON—Sister MARTHA WILSON, wife of Bro. Robert Wilson, died in Burnsville, Miss., December 25, 1888, full of faith and hope of a blessed immortality. She was a devout Christian, having professed religion at the early age of twenty years, and joined the Methodist Episcopal Church, South, and was a true servant of the Lord and his Christ in every sense of the word. Her home was the home of the preacher. She left a sorrowing husband and ten children to mourn her loss. Two of the children had preceded her to the better land. Her parting words were to her children to meet her in heaven, and gave evidence in her dying moments that the Lord of Glory had come for her, and called upon her husband to look and see her Maker. Thus she passed out at the age of fifty-eight years, and, as we doubt not, has gone home to heaven. May we all meet her there!

L. A. M'KEOWN, P. C.

FLURNAY—Sister M. M. FLURNAY died near Woodville, Miss., January 29, 1889, aged seventy-four years, twenty-one days. She joined the Methodist Episcopal Church, South. In early life and lived a consistent member of the same until her death. She said just before she died that she was satisfied as to her future prospects. Sister Flurnay was a patient sufferer for several months before she died. She leaves a lonely daughter to mourn. She loved her Savior and trusted him in all troubles. Our loss is her gain. God bless her loved ones and finally save them with their loving mother and friend!

WM. M. SULLIVAN.

Nearly everybody needs a good medicine at this season, to purify the blood and build up the system. Hood's Sarsaparilla is the most popular and successful spring medicine and blood purifier. It cures scrofula, all humors, dyspepsia, sick headache, that tired feeling.

The Religious Newspaper.

1. It helps to expel from the homes of its parishioners worthless and injurious literature.

2. The religious newspaper in the home aids in solving the Sabbath problem.

3. The religious denominational newspaper attaches the people more closely to their own church.

4 The religious newspaper strengthens the people in the fundamental doctrines of the Scriptures.

5. The religious newspaper makes the pastor's work more effective by increasing the intelligence of his hearers, by making them acquainted with the philanthropic and missionary enterprises of the day, and by giving them information respecting churches near and far.—*The Watchman.*

If you are suffering from Malaria, ask your druggist for Shallenberger's Antidote for Malaria. If he don't have it and tells you he has something just as good, *don't believe him*, but send one dollar to Dr. A. T. Shallenberger, Rochester, Penn'a, and get the Antidote by mail. A few doses will restore you to perfect health. The medicine is in the form of pills, but is not a purgative. It not only destroys Malaria, but is an excellent tonic.

Scientific.

WOMEN AS INVENTORS.—According to a document recently issued by the Commissioner of Patents, the number of patents issued to women since 1790 is 2,500. This is evidence of the fact that women as well as men are capable of inventing, and many of these patents also prove them to be quite as practical and possessing equal skill. The first patent granted to a lady was that for straw weaving with silk or thread, and was issued to Mary Kils, in 1800. For the first few years, however, there were very few applications filed by ladies, but during the last half-century they have increased quite rapidly. Most of these patents were, however, upon articles of feminine or household nature, but still quite as important in their line as are those produced by a masculine genius. There were several exceptions to this rule, as it is shown that improvements in reaping and mowing machines, improved war vessels, furnace for smelting ores, and last but not least, burglar alarms for windows, etc., were among the inventions of the fair sex. There seems, however to be one thing lacking. In all these there is not the first sign of a new principle, and they were invariably in the form of improvements. We do not, however, need to look at the patent lists to satisfy ourselves of the ability of women to provide for herself or assist at the work which man has looked upon as beyond her powers and capabilities. We find them now in almost every vocation, and they are showing themselves masters of the situation. It is, however, to be regretted that in most cases they have been driven to it, not through choice, or because they were dissatisfied with their lot as women, but by stern necessity, and too often through the duplicity or depravity of man.—*Exchange.*

NEW USES FOR THE ELECTRIC LIGHT.—The body of a boy drowned at Winchendon, Mass., recently, was found through the use of the electric light, a bulb being fastened to a pole and submerged, illuminating the water for a considerable distance in the neighborhood. The electric light promises to become an important aid in all manner of submarine operations. We notice that the superintendent of the Madras Museum has been requested by the Board of Revenue to visit electrical establishments in Europe in order to select an electric globe light to shine in twenty fathoms of water. Such a light is wanted at the pearl fisheries, for, up to the present, the work of the fisheries has been confined to comparatively shallow banks. Electricity is also being applied with some success to the lighting of omnibuses in London. The accumulators are placed in a small box beneath the body of the vehicle. The lamp stands in a frame, and is so arranged that, by being moved a little towards right or left it is lighted or extinguished. The frame is connected with the accumulator by a small hidden wire. One charge of the battery is sufficient for two days. The invention is in practical use on some of the London omnibus lines, and is said to work excellently.

LONGEVITY OF PROFESSIONAL MEN.—The comparative longevity of professional men may be accounted for by reference to the exceptionally favorable conditions under which they exist. While the man who is in trade is tormented by anxiety over the uncertainties of the morrow, and the man who has made a fortune and retired is, unless he has cultivated a hobby, a prey to inanition, and liable to feel that he has no longer a welcome place in the world, the professional man of fifty has learned what he can do, and has adjusted himself to a career for which he is fitted. If he is making a fortune, his life is full of interest and brings little trouble or anxiety to himself. It is not his own case that the lawyer pleads, the physician combats, and the parson arraigns. If he is only moderately successful, his earnings, though small are safe, and he may hope that his future will be as happy as his past. His occupation, meanwhile, brings him consideration and intelligent surroundings, and his life is fairly and pleasantly varied. These things all contribute to length of life.—*Popular Science.*

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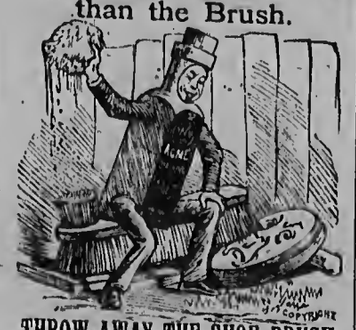

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THERE are two ways to make money. One is to earn it; the other is to save it. There are two ways of saving money. When you save a dollar by putting it in the bank you do well, but when you save a dollar by shrewd purchasing you do better. The first is saving; the second is in reality earning. So there are two ways of earning money--by labor and by wise purchasing.

LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited my warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOODS CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The public are beginning to understand the difference, and my trade proves it very clearly. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

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NEWS OF THE WEEK.

DOMESTIC.

A battery of boilers at the West Point Boiler Works, in Pittsburg, Pa., exploded on March 14, completely wrecking the plant and burying a number of men in the ruins. Five persons killed and eleven injured.

The American bark *Agnes*, from Nassau to Baltimore, was wrecked on the Virginia coast last week. Six lives lost.

The recently elected officers of the Grand Lodge, K. of H., of Louisiana, were publicly installed in this city on March 14.

The liabilities of the Reading Iron Works are estimated at $1,875,959 91 and the assets at $2,091,747 24.

It is said that the convicts in Sing Sing Prison, N. Y., are becoming insane for want of employment. Two prisoners were transferred to the Auburn Insane Asylum on March 15.

One of the smelters of the Anaconda Mining Company, at Anaconda, M. T., burned on March 5, entailing a loss of fully $1,000,000, with no insurance.

Telegraph communication with the United States has been established by cable from Santiago de Cuba to Hayti and San Domingo, thence to the Island of Curacoa, thence to La Guayra and Caracas, Venezuela, where connection is made with the government land lines for the places of the interior.

The small-pox scare cost Galveston, Texas, $6,000. There were twenty-four cases treated and fifty-four persons placed in quarantine. The city is now free of the disease.

Senator Chace resigned his seat in Congress upon the beginning of his second term of six years. It is said the reason for this action on his part was caused by the insufficiency of the compensation of a Senator.

Ex-President Cleveland, ex-Secretary Bayard, ex-Postmaster General Dickinson and ex-Secretary Vilas left Washington, on March 18, for a trip to Cuba.

Big Sandy, Mont., is full of excitement over the development of gold mines in the Sweet Grass Hills, fifty-five miles northwest of that place. People have just arrived from the hills reporting that miners in Eclipse Gulch are making from $50 to $80 a day.

Jay Gould and party arrived in this city on March 18, after an inspection tour over the entire Gould system of railroads.

Letters of sympathy with the projected National Confederate Home, at Austin, Tex., continue to pour in to the secretary from every section of the Union.

FOREIGN.

Advices received from Samoa show that there was no basis for the sensational rumor of an engagement between the United States man-of-war *Nipsic* and the German corvette *Olga*. Far from this, German officials in the island have given up their aggressive policy.

March 14 was the forty-fifth anniversary of the birth of the King of Italy. In receiving deputations that came to congratulate him, King Humbert referred to the economic crisis, and expressed a desire for European peace.

Reports from Newfoundland say that the issue of licenses to American vessels for the purchase of bait and other necessary outfit will be refused this season, and that the British government will coincide with the Dominion government in its policy.

By an explosion of firedamp in a colliery near Nimes, France, on March 15, fifteen persons were killed and six injured.

The Samoan conference is not expected to present formidable difficulties. Slight doubts are expressed as to the attitude of America, but the German government will do its utmost to prevent friction, at the same time maintaining Germany's full right to deal with the Samoan rebels. Confidence is felt in Berlin that the peaceful disposition of all three powers will render an agreement easy. Prince Bismarck is in no way inclined, in the present state of European affairs, to be drawn into colonial disputes.

The Paris police have made further searches of the residences of the members of the Patriotic League. It is reported that they have seized papers showing that a plan had been matured for a descent by members of the league upon the Palais Bourbon (where the sessions of the legislative chambers are held) and the Elysee (the residence of the president).

The Pope, on March 16, gave a special audience to Bishop Keane, who is to be rector of the Catholic University which is to be erected at Washington. Bishop Keane presented Miss Caldwell, her sister and her aunt to the Pope, who specially blessed Miss Caldwell for her generosity in endowing the university.

An enthusiastic reception was given to Gen. Boulanger at Tours, France. A crowd of 3,000 persons gathered at his hotel to welcome him.

Queen Victoria and Queen Christina will meet, on March 21, at San Sebastian.

A dispatch from Tien Tsin to the *Hamburg Correspondent* says it is reported there that the natives have risen on the Kiang Si frontier and they have destroyed houses and killed 100 Frenchmen.

It was a genuine Sunday at the White House. Both ends of the house observed it. Not a stroke of work was done in the executive offices, and the family rooms were as quiet as the Harrison home at Indianapolis used to be of a Sunday. Few people came, and not one of these on anything approaching business or politics. So strict was the observance that the President's mail lay unopened on Private Secretary Halford's desk.—*Washington Post.*

There are many hair preparations in the market, but none have so desirable effect upon the hair and scalp as Hall's Vegetable Sicilian Hair Renewer.

Callers.

The ADVOCATE enjoyed a call from Mr. John A. Lewis, of Meridian, Miss. Bro. Lewis is a plucky, liberal worker in the cause of Christ. He is one of the best of Mississippi's numerous excellent Sunday-school superintendents, and is a strong, wise leader in temperance work. He is much interested in the success of the next meeting of the Seashore Camp Meeting.

Rev. W. F. Brown, a Presbyterian minister from Cannonsburg, Pa., called at the ADVOCATE office this week. He and his wife have been so benefited by their frequent winter trips to New Orleans that they say they can not keep away during the hard, cold weather of the North. Bro. Brown has been filling Rev. Dr. B. M. Palmer's pulpit a few Sabbaths during Dr. Palmer's illness.

During the past week, Bro. Richard L. Robertson, of Moreau Street Methodist Church, has reached the advanced age of ninety-one years. He is hale and vigorous, attending to his business regularly, and continues his official position as superintendent of the Sunday-school of the above-named church, which place he has ably filled for nearly half a century. Bro. Robertson remarked to the writer that he saw the first steam vessel (the steamship *Savannah*) that crossed the Atlantic, enter Liverpool on her first voyage. That he also was at Richmond, Va., when the first steamboat ascended James river, on which occasion an old lady with whom he was staying, who was out in the field at the time this boat was seen coming up the river, the smoke pouring and steam belching, hurriedly gathered her children to her and fled to the house, exclaiming, "The day of judgment is coming up the river."

A reporter of the *New York World* states that the manufacture of cotton goods is profitable goes without saying. If it were not, there would not be so many mills. There are four new ones nearly completed, and four more contemplated. Those who are going into the business see the dividends paid: By the Amerieau, 22½ per cent. last year; Border City, 11; Bourne, 10; Fall River, 12; Flint, 10; Granite, 22; Sagamore, 13; Seacounet, a new mill, 14½; Troy, 20; Union, 30; Wampanoag, 11½. They see also that the American stock, $400 par value, is selling at $990; granite, $100 par, at $250; Sagamore, $100 par, at $122; Seaconnet at $140, and Union, $100 at par, $240. They also observe that many of the stocks are not to be had at any price. They know that cotton goods are protected by a 140 per cent. tariff, which will not be changed for the next four years in any event, and they are assured they can compete with all the world even if the tariff was removed.

The Mechanics' & Traders' Insurance Company.

We call attention to the card of the above well-known insurance company, which, under the skillful and careful management of Mr. Lloyd R. Coleman, its president, and competent Board of Directors, has, with unfailing fidelity, met every demand in the many past eventful years of his history. Few gentlemen in this community have warmer friends, or more entirely the confidence of his business associates, than Mr. Lloyd R. Coleman of this company.

The Home Insurance Company.

This prosperous local institution, which has stood the test of many years, again presents its business to the numerous readers of the CHRISTIAN ADVOCATE. Its assets have grown from over $400,000 in 1886 to nearly $460,000 in the year closing December 31, 1888. The growth of this excellent and reliable Insurance Company is largely due to the wise, honest and judicious management of its president, Thomas Sefton, and its influential Board of Directors, many of whom are prominent members of the Presbyterian Church.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS.—This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

Wherever an external remedy can be applied Salvation Oil will reach the case. 25 c.

Even in Honolulu, capital of the Sandwich Islands, they use Dr. Bull's Cough Syrup.

District Conferences.

The Greenville District Conference will be held at Cleveland, on the L., N. O. and T. R. R., April 26-28. Bishop Galloway will preside. The opening sermon will be preached by Bro. C. N. Terry, on Thursday evening, April 25.

R. M. STANDIFER, P. E.

Bishop C. B. Galloway will hold the Grenada District Conference, North Mississippi Conference, at Buck Hill, April 4-7.

The Sunday-School Conference will meet Thursday, April 4, at 2 o'clock, and the following subjects will be discussed:

1. Qualifications Necessary to Successful Officers and Teachers.
2. The Mission of the Sunday-school.
3. The Value of the Bible in the Sunday-school Room.
4. How Shall We Overcome the Difficulties of Sunday-schools in the Country?
5. Music in the Sunday-school; How Best Secured, and What Should Be Its Character?

J. F. EVANS, P. E.

Prevent Attacks of Fever.

We ask but a glance at this, and it will pay any sufferer from liver complaint, enlarged spleen or ague cake, bilious affections of any kind, deranged secretions, prostration from dissipation, constipation, dropsy, or any affections where liver, bowels, blood and stomach are involved. A guaranteed cure for all this class of diseases is offered in J. & C. Maguire's Cundurango. Doctors are astonished and invalids delighted.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Faoulu, at Faoulu	Mar.	30, 31
Brandon, at Brandon	Apr.	6, 7
Lake, at Centerville		13, 14
Newton, at Garlandsville		20, 21
Forest and Morton, at Forest		28, 29
Neshoba, at Hester's Chapel	May	3
Philadelphia, at Ebenezer		4, 5
Carthage, at Liberty		11, 12
Walnut Grove, at Pine Grove		18
Hillsboro, at Good Hope		18, 19
Shiloh, at Calo		25, 26
Trenton, at Pine Grove		26, 27
Westville, at Pleasant Grove	June	8, 9
Strong River, at Fairmount		15, 16
Raleigh		16, 17
Marvin		22, 23

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City ct., at McComb City	Apr.	1
Summit circuit, at Johnson station		3
Brookhaven		5
Wesson and Beauregard, at Wesson		6, 7
Gallman circuit, at Gallman		13
Crystal Springs		14
Hazlehurst		15
Providence circuit, at Georgetown		20, 21
Franklinton circuit, at Franklinton	May	4, 5
Bowerton circuit, at Pleasant Valley		11, 12
Scotland circuit, at Bethesda		18, 19

W. B. LEWIS, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Wesley Chapel	Apr.	6, 7
Jackson, at Jackson		13, 14
West Jackson, at West Jackson		20, 21
Canton, at Canton		27, 28

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Port Gibson	Apr.	6, 7
Fayette, at McNair		12
Martin, at Rodney		13, 14
Rocky Springs, at Hermonville		18
Burlonton, at Sarepta		18
Utica, at Cayuga		20, 21
Natchez—Jefferson Street		27, 28
Natchez—Wesley Chapel	May	1
Washington, at Kingston		4, 5

JOHN A. ELLIS, P. E.

MERIDIAN DIST.—SECOND ROUND.

Enterprise and Ll., at Ll.	Mar.	23, 24
Clarke, at Sallio		30, 31
Paulding, at Pleasant Hill	Apr.	6, 7
Saudersville, at Liberty		13, 14
Vossburg, at Mellowan's		20, 21
Marion, at Pokers		27, 28
Meridian circuit, at Concord	May	4, 5
Meridian—West End (7 P. M.)		7
Meridian station (7 P. M.)		9
Hinnsville		11, 12
Lauderdale, at Center Ridge		18, 19
DeKalb		25, 26
Leaksville	June	1, 2
Spring Hill		8, 9
Union		22, 23

E. D. NORSWORTHY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Centerville, at Macedonia	Mar.	23, 24
Adolte cir., at Salem		30, 31
Bayou Sara, at Bayou Sara	Apr.	6, 7
Jackson, at Salem		13, 14
Percey's Creek		20, 21
Woodville		27, 28
North Wilkinson, at Mt Carmel	May	4, 5
East Baton Rouge, at Antioch		11, 12
New River, at Magnolia		18
Livingston, at Friendship		18, 19
Clinton and Betoville, at Clinton		25, 26
Amite City, at Tangipahoa	June	8, 9
Springfield, at Ebenezer		15, 16
East Feliciana		22, 23
St. Helena, at Pipkin		29, 30

C. M'DONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Mt. Carmel, at Williamsburg	Mar.	23, 24
Ocean Springs, at Biloxi		30, 31
Moss Point, at Moss Point	Apr.	5
Scranton, at Orange Grove		6
Hattiesburg, at Ellisville		13, 14
Augusta, at Perkins		20, 21
Whitfington, at Poplarhead		25
Vancleve, at Antioch		27, 28
Americus, at Cross Roads	May	4, 5

T. S. WEST, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	Mar.	23, 24
Shannon, at Chesterville		30, 31
Saltillo, at Hebron	Apr.	6, 7
Verona and Tupelo, at Verona		13, 14
Richmond, at Brook's Chapel		20, 21
Pontotoc, at Mt. Pleasant		27, 28
Houston and Wesley, at Houlka	May	4, 5
Sparta, at Friendship		11, 12
Buena Vista, at Lake Providence		18, 19
Ebenezer, at Pleasant Grove		25, 26
Okolona circuit, at Tranquill	June	1, 2
Tremont, at Ashury		8, 9
Fulton and Smithville, at Greenbriar		15, 16
Prairie, at Prairie Chapel (Wed.)		19
Athens		22, 23
Aberdeen		23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Oxford	Mar.	30, 31
Grenada	Apr.	13, 14
Water Valley		20, 21
Water Valley circuit		27, 28
Abbeville		30
Minter City	May	4, 5
McNutt		11, 12
Chapel Hill		18, 19
Carrollton		25, 26
Tocopola	June	1, 2
Grenada circuit		8, 9
Tillatoba		15, 16
Charleston		18
Coffeeville		22, 23
Pittsboro		29, 30
Atlanta	July	2, 4
Banner		6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville	Mar.	23, 24
Tanpleo, at Pisgah		30, 31
Columbus circuit, at Murrah's Chapel	Apr.	5
Columbus		7, 8
Hebron, at Center Point		13, 14
Macon		14, 15
Brooksville, at Sonle Chapel		19
Shuqualak, at Salem		20, 21
Macbulaville, at Mt. Hebron		27, 28
Crawford, at Shafer's Chapel	May	3
Sterkville circuit, at Lebanon		4, 5
Louisville, at Noxapata		10
Plattsburg, at Mt. Pisgah		11, 12
Chester, at Chapel Hill		17
Walthall, at South Union		18, 19
Lagrange		25, 26
Sturges	June	1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit, at Gains' Chapel	Mar.	30, 31
Corinth station	Ml, Apr.	1
Booneville, at Baldwyn		6, 7
Iuka circuit, at Mt. Pleasant		13, 14
Harmony circuit, at Harmony		20, 21
Iuka station		21, 22
Kossuth circuit, at Kossuth		27, 28
New Albany circuit, at Mt. Olivet	May	18, 19
Marietta circuit, at Liberty		25, 26
Ripley and New Albany, at N. Albany	June	1, 2
Blackland circuit, at Wesley Chapel		8, 9
Ripley circuit		15, 16
Jonesboro circuit		18
Pleasant Ridge circuit, at Siloam		22, 23
Guntown circuit		29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar.	30, 31
Hernando	Apr.	6, 7
Como		13, 14
Sardis		20, 21
Batesville		27, 28
Pleasant Grove	May	4, 5
Courtland		11, 12
Panola		18, 19
Mt. Vernon		25, 26
Lake View	June	1, 2
Chulahoma		8, 9
Cockrum		15, 16
Louisburg		22, 23
Horn Lake		29, 30

S. M. THAMES, P. E.

WEEKLY MARKET REVIEW.

(For Week Ending March 19, 1889.)

COTTON.		
Low ordinary	7⅝	— —
Ordinary	8⅛	— —
Good ordinary	8 11-16	— —
Low middling	9¼	— —
Middling	9¾	— —
Good middling	10⅜	— —
Middling fair	11	— —
Fair	12	— —
Galveston middling	10 3-16	— —
Mobile middling	9⅞	— —
Memphis middling	9⅞	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	5 11-16
Fully fair	— —	5 9-16
Good fair	— —	5½
Common	— —	— —
CENTRIFUGAL:		
Seconds	5½	6½
Prime yellow	6⅞	6 15-16
Gray white	8 5-16	8⅜
Choice white	— —	8 13-16
Standard granulated		
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	35
Fair	25	28
Good common	20	24
SYRUP	25	31
RICE.		
No. 2	2 3-16	2⅜
Good	4⅜	4½
Fair	4⅝	4¾
Prime	4¾	5
Polish, ₩ bbl	2 00	4 00
Polish, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	5 30	5 45
Fancy	4 85	5 00
Choice	4 50	4 60
Minnesota Patents	6 75	7 00
Winter wheat patents	— —	— —
Minnesota bakers	6 00	6 25
CORN PRODUCTS.		
Corn meal	2 25	2 50
Cream meal	2 50	— —
Grits	2 50	— —
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	45	— —
Yellow	45	— —
Mixed No. 2	44	— —
OATS:		
Western	35	37½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	— —
HAY:		
Prime	15 00	16 00
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	13 25
Prime Mess	13 00	13 50
Rumps	12 50	12 75
BACON:		
Fancy Breakfast	10	11
Shoulders	6¾	7
Sides, short rib	7¾	8
Sides, long clear	7¾	8
HAMS:		
Sugar-cured	11	11½
DRY SALT MEAT:		
Shoulders	5¾	6
Sides, short rib	6⅞	— —
Sides, long clear	6⅞	7
GROCERIES.		
COFFEE:		
Prime	20¼	20½
Fair	— —	19¾
Common	— —	17¼
TEAS:		
Choice	40	80
Ho-No	— —	55
BUTTER:		
Western Creamery	— —	80
Western Dairy	18	19
Common	13	15
LARD:		
Refined	7¼	— —
OILS:		
Coal, bbls	11	— —
Coal, cases	16	17
Cotton seed, crude	40	43
Lard, Extra No. 1	— —	80
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔. ₩ yard	10½	11
Jute, 1¾ ℔. ₩ yard	9	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ ℔	9½	10
TIES:		
₩ bundle	98	1 00
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 00
Chickens, Southern	— —	3 25
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	10	11
Southern	10	11
WOOL:		
Lake, ₩ ℔.	24	25
Louisiana	22½	23
Burry	12	15
COUNTRY HIDES:		
Green Salted, ₩ ℔.	8½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	20 00	— —
Pure ground bone	30	— —
Muriatic acid, ₩ ℔.	— —	2½
Sulphuric acid	2	— —

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

The Burlington's "Eli."

The formerly popular Vestibule Fast "Eli" Train of the Burlington Route has been resumed between Chicago and Kansas City, St. Joseph and Atchison, leaving Chicago daily at 5:30 P. M. The Burlington's Vestibule Trains to Omaha, Denver and St. Paul will continue as before. They are the best trains between Chicago and the points mentioned. Tickets can be obtained of any ticket agent of connecting lines, or by addressing P. S. EUSTIS, G. P. and T. A., C. B. & Q. R. R., CHICAGO, ILL.

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ROYAL BAKING POWDER CO., New York.

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THE System Regulator.
Are your Liver, Kidneys or Bowels out of order? MAN-A-LIN will put them in order. Are you Constipated and Bilious? MAN-A-LIN will correct both troubles. Does your head ache? MAN-A-LIN will cure it. Are you suffering from Piles? MAN-A-LIN will make them disappear. Is your Complexion sallow, Taste bad and your head heavy? BILIOUSNESS MAN-A-LIN will give you rosy cheeks, a pure breath and a clear head. For a system that is out of order there is nothing like MAN-A-LIN, and nothing like it to keep the system in order. Try it. Sold by all druggists—fifty cents a bottle; 6 for $5. Send for Dr. Hartman's "Fifty Years of Life." Man-a-lin is manufactured by
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Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
J. C. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

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ETERNITY.

BY DD. THOMAS GIBBONS.

"What is eternity? Can aught
Paint its duration to the thought?
Tell every beam the sun emits,
When in sublimest noon he sits;
Tell every light-winged mote that strays
Within his ample round of rays;
Tell all the leaves and all the buds,
That crown the gardens and the woods;
Tell all the spires of grass the meads
Produce, when spring propitious leads
The new-born year; tell all the drops
The night upon their bended tops
Sheds in soft silence, to display
Their beauties with the rising day;
Tell all the sand the ocean laves,
Tell all its changes, all its waves,
Or tell, with more laborious pains,
The drops its mighty mass contains.
Be this astonishing account
Augmented with the full amount
Of all the drops the clouds have shed,
Where'er their watery fleeces spread,
Through all time's long-continued tour,
From Adam to the present hour;
Still short the sum: it can not vie
With the more numerous years that lie
Enrolled in eternity."

On the Street Corner.

BY A. G. HAYGOOD, D. D.

Early thirty years ago I knew in
anta a good man and Methodist, a
l worker, but afflicted, poor, and,
men count such things, unfortunate.
elt an invalid widow and two small
dren. It was hard for them to live
ll; they had no comforts and few
ortunities of any sort. The boy,
strong of body, was not otherwise
l, as men judge, for the long, hard
for existence he entered when but
tle thing. But this was in him:
tion to his mother and sister, an
iling purpose to take care of them,
an unflinching determination to do
t, trusting God for the issues of
and death.

Johnny Knight was in my Sunday
ol at old Trinity during my pastor-
1865–66. When about grown up,
strong of body, nor well taught,
gifted, he received employment
the Atlanta Gas Company. He
recollecting bills, and he is still at
This week I met him at the street
er on his endless rounds. It has
s been helpful to me to "howdy"
Johnny; we have been good
ds a long time.

Well, Johnny, how are you getting

till collecting for the Atlanta Gas
pany, Doctor; doing the best I
The Lord is good."

en, upon inquiry, he told me how
ess had fallen upon his sister's
and, and how death had claimed a
. He began at ten taking care of
mother and sister; now, nearing
, he is taking care of his sister and
afflicted ones. But not one word
pining. His voice was cheery and
ere bright as he told me of these
s.

ot married yet, Johnny?"

laughed right out.

, no; taking care of sister and the

ere was not a trace of the feeling
he was bearing a burden; selfish-
ll he ever felt its stirrings, was
him. It seemed to be a com-
nd joy to him to help others. His
are very unbusiness-like; but He
"spake as never man spake"
t the doctrine of which Johnny is
carnate exposition. He brought
himself—his religious life. I am
e had no idea how wise and good his words were (as a little child—like the sunny-faced boy now toddling round my desk—has no notion of the sweetness of his laugh and his smiles) when he said to me:

"The other day Bro. —— said: 'Johnny, you must come round to class meeting and tell us what the Lord is doing for you.'

"I said: 'Bro. ——, if any of you were to ask me what "I am doing for the Lord," I don't know what I should say.'"

And then he added: "If I only served the Lord as faithfully as I serve the Atlanta Gas Company!"

I said to him: "Johnny, you are in the employment of the Gas Company: doing faithfully your work is religious—that, also, is serving God."

When the Lord makes up his jewels, it seems to me men like Johnny Knight, who do faithfully all their life the plain work given them to do and who lay themselves out for others, deny themselves utterly to bear "burdens" in caring for others—these will be among the crown jewels of the great King.

As Johnny held my hand tightly, his eyes grew dewy with glad tears, and the "skin of his face shone" as he turned down the crowded street, looking after his gas-bills for the company he had served so long and so well.

Religion is a very practical thing; it makes all days holy and all true work sacred.

DECATUR, GA., March 22, 1889.

The Lottery.

BY R. ABBEY, D. D.

The lottery in some of its various forms dates back both in England and this country about two hundred years. In other countries some forms of gambling somewhat resembling the lottery dates further back. The name, it is seen, implies a game of hazard or chance. Lotteries in former times were chartered for various public purposes; sometimes to raise money for support of the government; but this was discontinued in Europe long ago. It was a very sure way of furnishing revenue, but it was soon seen that this mode placed government support mainly on the poorer classes, leaving the more wealthy untaxed. Lotteries were then confined to particular objects, such as establishing colleges, asylums, hospitals, and sometimes to build houses of worship. They were never allowed without special permission.

But about a hundred years ago public sentiment, both here and in Europe, set in so strong against this mode of gambling that by about 1830 it was placed under ban, and very nearly, if not quite, exterminated, in every part of Christendom, except a very few places where the Romish Church holds rule. It does not appear from any authentic history now before me that the lottery was ever chartered, in any country, for any private company, persons or corporation, except in poor, unfortunate, down-trodden Louisiana!

One of the most unfortunate things that ever occurred in the Southern country was that, some years ago a gang of drunken roughs and hoodlums, by some means, got control of a majority of the Louisiana Legislature. And under the Constitution of the United States "*a State Legislature can license crime*, even though the members themselves may be the beneficiaries. This was long ago settled in the celebrated "Yazoo frauds" case of the Georgia Legislature.

It is not necessary for me, here, to express my views about the moral, religious, social and civil misfortune of the lottery. It is sufficient to state that in every State, county, Legislature and court in the United States, and nearly, if not quite all of Europe, the lottery is treated as an outlaw, a fugitive and vagabond, an incendiary, wanderer, and enemy of mankind. It is everywhere by all men regarded as the worst and most damaging form of gambling ever invented. One of the great features of its peculiar harm and criminality is its insidious stealthiness of approach to the young, the ambitious and the unwary. The possibility of getting a hundred or a thousand dollars for ten is very tempting. And the losses, which are morally certain to occur, beget a spirit of recklessness and fault-finding with Providence, unfitting a man for the sober realities of life. Chagrined with one loss, he tries his luck again and again, and so, like scores and hundreds of foolish, inconsiderate people, he gives to this monstrous shark, which swallows ten thousand smaller fishes, one third, or one-half, or more, of the wages of his honest toil.

As to his chances of his drawing a big prize, it is all a cheat, with scarcely the semblance of truth about it. It is one of the most deceptive frauds ever invented. One chance in ten thousand or a million is just about equivalent to no chance at all. One might say that in ninety days from this day, at exactly noon, it will begin to thunder and in two hours after, to a minute, it will begin a hard rain. These things *might* happen in each one of ten times' trial; and the likelihood is greater than that your ticket will draw a prize. "A fool and his money are soon parted."

But the lottery is a "benevolent institution!" Was ever such stark fool impudence uttered before? For every thousand it filches from the pockets of the credulous and the unsuspecting, it *gives* back, out of pure charity, five, ten, and in a rare case, even fifty or a hundred dollars. A stage coach in Kentucky was robbed of several thousand dollars; and the liberal highwaymen generously *gave* to each passenger as much money as would pay his expenses home. Now, it is seldom a half-dozen penniless stage passengers meet a stranger who furnishes each one as much money as will carry him home. Lottery generosity is certainly very charitable.

But this lottery is charitable. It helps the hospitals, gives a public library, builds a church, school-house, and other public charities, and proposes, on a renewal of its charter, to pay the city and State debt! Isn't that charity enough? Of course it is—genuine stage-coach charity. Does not the State of Louisiana owe a large debt, and the city also? And is not that debt to be paid? And if somebody proposes to pay it, "free, gratis, for nothing," isn't that a large charity? And when three "gentlemen" in Kentucky meet with a stage coach full of passengers, who, by some means, have lost all their money, isn't it a considerable charity to furnish each one money to enable him to get home? Who objects to charity?

Now, it can hardly be supposed that common sense has entirely taken leave and departed in broad daylight from the people and State of Louisiana. Of course, the lottery can pay the State debt, and the national debt, too. Any fool can do that. Give him four times that amount of money, gathered from the pockets of the people, no matter how, and what is to hinder him? The State treasurer will pay the debt for one-fourth the money less his annual salary. Which way is best?

The money comes from the people; but it is a question of some import, looking exclusively at the mere dollars, whether it be gathered by fraud from the poor mainly, or from the poor and rich according to several ability in the usual way of taxation. And it is still another question whether a rapacious, gormand lottery company would be a safer and better custodian of public funds and disbursing agency than a treasurer regularly appointed with security and financial capacity.

Now, I am not of Louisiana; but I am a household of a considerable community of sufferers along this coast line, which is lawlessly and wickedly invaded by this lottery horde of trespassers upon Mississippi soil. By them our laws are daily trampled upon, and our rights constantly invaded by this peculiar form of robbery, and I, therefore, have a right to enter a protest. I will not commit the wrong to my fellow-citizens in mincing words descriptive of this great public iniquity.

And now what? First, let public sentiment wake up! And, secondly, let the pulpit and the press wake up. I thank you, my young friend, Dr. Carradine, for leading off in this matter. We must be outspoken. I know they hold out their bags of ill-gotten gold as a menace to overawe. How far that will succeed we expect to see. It is to be hoped that the pulpit and, at least, the non-subsidized press will handle this subject firmly, judiciously, fairly, and with ungloved fingers. The people have a right to our support. The masses don't understand the subject at all. These flaming, gilt-edged, rather quilt-bodied advertisements deceive the unwary. The people must be informed. And their source of public information is the evangelical pulpit and the unpaid press.

Now, brethren and friends, let us speak a united voice, neither in a whisper, nor in an uncertain sound. Here before us is one of the greatest and most formidable hinderances to the spread of the gospel and the support of public and private morals. And this lottery fraud is so nakedly and defenselessly vulnerable that we can soon get the ear of the people and command the situation. The duty presents itself to every minister, to every editor, to every public man and every private citizen. The lottery must be exposed; nothing is needed but to show what it really is. The pulpit has already introduced the subject on this issue line, and so has the press; but the public looks to the great pulpit and press power of Louisiana to arrest this great and growing evil.

GOLF VIEW, Mississippi.

A Quarterly Meeting.

BY A. P.

As a relief to the monotony of my winter-quarters, I accepted an invitation of my presiding elder to take a seat with him in his buggy, and accompany him to his quarterly meeting, sixty miles due north, over roads which have not improved a whit since 1841, the first time I ever saw them. Talk about progress, but not in these roads. The quarterly meeting was at Mooringsport, a town on a bluff overlooking Fairy Lake, a mile wide, with expansive waters to the right and left, giving an enlarged view. A grove of beautiful forest trees, mostly oak, lined these waters, making it a delightful summer retreat for fishing and pleasure. The place seems to have been designed by nature for a town, or even a city; but apparently nature and art have been at outs, the town is small, dilapidated, and, I judge, growing less. Here the faithful pastor, Bro. Sanders, and his consecrated helpmeet live in the parsonage, which has no sign of paint, or even whitewash, or any other trappings to give it a cozy, home-like look. Yet it is a center, a place of prayer, study and preparation, from which to radiate gospel light for the benefit of the circuit. There was a good turn-out of the officials on Saturday at the Quarterly Conference; every church represented save one. Salary assessed to the pastor, $350, and the discussion turned on whether or not that could be paid before the end of the year. The preacher seemed to be confident and easy. He is in the itinerant succession; a descendant from an itinerant ancestry. He is no novice in these matters.

All the Sunday-schools on the work reported in winter-quarters—no stoves; and churches uncomfortable. A most paradoxical report came from —— church; more than a hundred members enjoying a high degree of spiritual life. A stove had been placed at the door, and the preacher donated brick to put it up; yet the Sunday-school in winter-quarters two winters, the children perishing for the bread of life, and no one found to put up the stove. This is what a Chinaman would call, "Muchee faithee, little-ee workee." That quarterly meeting, in my judgment, was wanting in two essentials to make it a success—a love-feast and the sacrament of the Lord's Supper; and, I might add, a collection. My experience has been for these long years, where Friday preceding the quarterly meeting is observed as a day of fasting and prayer, with the sacrament of the Lord's Supper on Sunday, and a good love-feast, that it never fails to stir, vitalize, and do good. Try it.

The presiding elder honored me with the eleven o'clock hour; by the way, that is all the hour we had. The morning was cool, no stove in the church, and, as might be expected, the congregation was small. I thought of an incident which occurred on an occasion when Dr. Payson preached to his choir and one old negro. The old darky told the preacher he enjoyed it so much. When he said anything hard about the sinner, he looked round to see somebody to give it to; but, as there was no one, he took it to himself. On this occasion there were not enough to divide with. We wound up with an old-fashioned camp-meeting shout, a hearty handshake, and a renewed covenant to live faithful, in view of the sweet by-and-by. I found it good to be there.

GRAND CANE, Louisiana.

Conviction for sin is a consciousness of wrong to the heavenly Father, so pungent that the mind is unfitted for any thought or action that affects our self-interest. "There is no peace, saith my God to the wicked."

Letter from the City of Mexico.

BY REV. J. M. WEEMS.

MR. EDITOR: We make grateful acknowledgment for your kindness in looking after the shipment of our goods from your city, and for the bundle of ADVOCATES just received. The goods came safely, but expensively, to hand a few days after your letter came. Our total expense from Brookhaven to this city was $206 in American money and $80 in Mexican. Of this amount $25 was paid as duties on my library. I can not tell why it is so, and yet it is true, that only occasionally does the dear old ADVOCATE find its way to our home. And after looking into its cheery face, and communing with its consecrated spirit for the years past, you can imagine how sadly we miss its weekly visits, now that we need it most. But all our missionaries complain of the irregularity with which their papers come. By the way, why is it that our church papers do not exchange with our paper? 'Tis true its strange tongue might not be very edifying to them, but theirs would be immensely so to it. So let them come to Avenida Balderas, No. 3.

For the past month we have been passing through the deep waters, and have learned something of the sweet experience of "trusting in him who is our life." For three weeks my wife has been confined to her bed, and she is now unable to walk a step without assistance. We hope, however, the worst is past, and that she will soon be well again. While her sufferings are great, I am thankful that her confidence in the goodness and mercy of our God is strengthened by each day's experience. And then we are greatly comforted by the sincere and constant sympathy of our Mexican brethren. They often visit us, and do not think of going away without asking the privilege of prayer with us for wife's recovery. Yesterday one came into the room and read these words: "Greater love hath no man than this: that a man lay down his life for his friends." And while the tears rained down his cheeks, he implored God not to suffer the senorita to lay down her life for her friends in Mexico; but to spare and prolong her life to help and bless the women of his country. It is useless to say we love them, and are willing to work and suffer for their good. O! that our women realized what a rich field is open to them in Central Mexico! They will see it some day, for our God will show it to them; but, O! how long, my Master, before this heavening power shall be felt in this needy field!

Well, we are now blessed with the presence and preaching of the great Methodist, of London, whose efforts for the Master on the Congo and elsewhere have made his fame world-wide. I heard him preach to-day, and he impressed me that he was a man of one heart, one mind, and one book. Indeed, I have rarely seen such power and authority over the deep things God has revealed unto man. He is here, as he said to me, for the purpose of seeing for himself what there was in this field for the Master. May the God of heaven open his eyes wide to see the great things that will transpire in the near future!

Specie Payment.

BY THE REV. GEORGE H. BUCHARD.

The readiness to adopt indirect methods of raising money is a dangerous weakness of the Christian church of to-day. Whenever a church is to be built or repaired, or a large sum of money raised for any object, the first thought is apt to be of suppers and fairs and concerts, and other entertainments. Christians contribute a few dollars to such an entertainment, or buy a number of tickets, and imagine that the sum thus expended has been consecrated to God, and is put down to their credit in heaven. Some day they will learn that they have made a mistake, and that the credit side of their account on the great ledger is much smaller than they had supposed. That money is not consecrated to God that we spend in entertainments or suppers, although we may receive an adequate return. It is simply a trade in which we have knowingly gotten the worst end of the bargain. Such schemes reflect great discredit upon the intelligence of Christians, to say nothing of their piety. If some one who is equal to the task would write a book on Christian economy, the real loss and wastefulness of these indirect methods might be made clear, and Christians might be induced to abandon them.

What should we think of St. Paul, if he had written to the Corinthians thus: "Now, concerning the collection for the saints, let all the brethren and sisters unite in getting up a charity ball, or a series of Isthmian games, with tickets of admission, that you may have a goodly sum of money raised when I come!" We should canonize him at once.

The old tabernacle of the Hebrews cost an immense sum of money, and it was built at a time when the people were not in a flourishing financial condition. Why, then, do we not read, in the account of its construction, something like the following: "And Moses called unto him Bezaleel and Aholiab, and said unto them, Go to, let us get up an entertainment, a grand festival with a manna supper, and roast quails in abundance. We may also have games and music and dancing. And let sundry beautiful damsels scour the neighboring country, selling tickets. Let them be in comely attire, and let them play upon the timbrel and lute as they go, that they may attract the attention of the people. It may be that you wealthy Hittite will be pleased to contribute of his substance to the building of the Lord's temple; and, if we shall succeed in drawing a few shekels from some of the well-to-do Amalekites, our burden will be much reduced thereby; and, best of all, these ungodly sinners will have been duped into paying tribute for the glory of our God."

"Absurd!" you say. Of course it is. If the Bible contained any such nonsense, we would throw it away. The fact is, none of the indirect methods of raising money find my approval, either from precept or example in God's Word. They are not in keeping with its teachings. They are a disgrace to the Church of Christ, and bring only contempt upon it from the unbelieving world. Their result has always been to vitiate the true spirit of consecration, and to blight the spiritual life, influence, and activity of church members.

The popular notion regarding church finances needs reforming. It is based upon false principles of economy, and places the Church of Christ in an unworthy light before the world. The credit of the kingdom of Heaven has been weakened by subterfuges and shams. Christians have been too careful to distinguish between religion and business, as though there were some necessary antagonism between the two. Men like to talk about consecrating "themselves" and their "time" and their "talents" to the Lord, but they shudder when the word "talent" is translated into the modern word "dollars." They fancy that the mere thought of money is worldly, and will lower the tone of spirituality. It is a grand mistake. That spirituality which is so easily injured by contact with the world, which must be bottled up and hermetically sealed lest it should spoil in the open air, is a pretty poor article. True spirituality sanctifies whatsoever it touches, by the power of its own purity. Like Christ, it touches even the leper, and, instead of being defiled, imparts pure and healthy life. We have altogether too much religion that is like a balloon—full of gas, and shooting straight up into the air whenever it is let loose; or, like a soap-bubble, beautiful with its rainbow tints, but bursting into a thousands fragments the moment you touch it with anything solid.

True business principles are not unspiritual; they are helpful in the religious life. Not only would the church as a whole be benefited by a well-regulated system of economies, but individual Christian lives would be strengthened. May the time soon come when we shall be as practical in religious matters as we are in business. Then we shall do away with all indirect methods; all evasions of duty, and build up our Christian institutions on the only true basis—that of specie payment.—*Sunday-School Times.*

Help!

To any who may read this, I call on them for help. Sister Jackson, widow of Rev. J. D. Jackson, is in great need. She is homeless, and I am trying to raise a sufficient amount to build her a house. Two hundred and fifty dollars will buy the lumber and shingles to build the house. Fifty dollars of this amount is subscribed, and part paid. She can get friends to put up the house. Can't the two hundred be raised? I think so. Come, brethren, sisters and friends, help in this worthy cause. I will report through the ADVOCATE the amounts received. The undersigned will give ten dollars of the two hundred asked for. Bro. Jackson was one of our best preachers. His zeal for Christ and the church, no doubt, caused his death; therefore, I hope those who read this call will respond at once. Send contributions to me at Plaquemine, La.

W. WIMBERLY.

Notice.

Will the preachers of the Greenville district please send me at once the number and names of delegates who will attend the District Conference, which meets at Cleveland, April 2d? Address me at Stonestown, Miss.

Yours truly, W. T. BARNETT.

Christian Advocate.

THURSDAY, MARCH 28, 1889.

THE LAST GOOD NIGHT.

BY J. R. EASTWOOD.

Clad in their night-gowns, clean and white,
The children come to say good-night;
Father, good-night," says Marjory,
Climbing for kisses on my knee;

Then I must, Kittie, Harry next—
And Lulu—till I feel perplexed,
Wishing the last good-night was said,
And each and all were packed to bed.

These small folk take me unawares;
I hear the call, when safe upstairs,
As I sit down to read or write,
"Father, we want to say good-night;"

The book or pen is laid aside;
I find them lying open-eyed—
Five rosy cheeks, five curly heads,
Who greet me with tumultuous noise.

Can I be stern with such as these?
Can chiding ways and looks displease?
They hold and scarce will let me go,
And all because they love me so.

Then in a vision, suddenly
The future seems unveiled to me!
It is my task, though all in vain,
To long to say good-night again.

I see the years stretch on and on,
The children all grown up and gone:
No chamber echoes to their tread,
The last good-night has long been said!

And by his fireside desolate,
An old man sits resigned to wait,
Recalling joys that used to be,
And faces that he may not see.

Therefore, what bliss is mine that now
I still can smooth each fair young brow!
And feel the arms that clasp me tight,
The lips that kiss the last good-night!

—*The Quiver.*

Quarterly Conferences.

Quarterly Conferences are not what they ought to be, for the following reasons:

1. The districts are much to large, as a general thing, thereby rendering it impossible for the presiding elder to give the time necessary for the best interest of the work. I am fully convinced that they ought never to be more than twelve circuits or appointments in one district, so that the presiding elder could give two full days to each work, embracing a Sunday on each work; then he could fill all his appointments in forty-eight Sundays, and have two Sundays for Conference, and three to visit camp meetings and District Conferences, and he could then go into the neighborhood of his Quarterly Conference on Friday night, and then remain over until Monday, and not have to break the Sabbath, hurrying home on Sunday evening to prepare to go somewhere to hold a quarterly meeting in the week. There is no telling the amount of good which could be done by our presiding elder if they had a little more time to visit around and see after the general interests of the work. May the time soon come when we will only have twelve appointments in a district!

2. The official members do not attend the sessions of the Quarterly Conference, as is their duty; and it ought to be esteemed a high privilege to do so.

I suppose it is the duty of all official members, as much so as it is the pastor's or presiding elder's; but my experience is, that they do not do it. While it is the duty of class leaders, exhorters, local preachers and stewards and all official members to attend, we generally have only a few in comparison to the whole, and the few a great many times leave for home on Saturday evening after the session of the Quarterly Conference is over, and the Sunday service left with the little neighborhood church alone.

Mr. Editor, just imagine a quarterly meeting with a large majority of the official members present—stewards, class leaders, exhorters, local preachers, trustees, Sunday-school superintendents, and all—on Sunday morning, at half-past nine o'clock, assembled in love-feast and experience meeting, full of the Holy Spirit, and telling sinners around what a dear Savior they have found! I tell you, sir, it would shake the devil's kingdom from center to circumference in that neighborhood; and, as the quarterly meetings revolved around on the circuits and stations, we would have a genuine revival influence pervading the entire work. But it is not that way, and it is getting so that the quarterly meetings do not amount to any more than an ordinary occasion; and I want it understood that I am not referring to the Brandon district, or to any one district or circuit, for I suppose we have as good, faithful and efficient presiding elders and as faithful official members here as anywhere; but I am fearful this state of affairs exists almost everywhere. There may be some exceptions.

Now, brethren, when will we wake up and get out of the old ruts and make our Quarterly Conferences occasions of great interest and power? It may be that it is the fault of the pastor to a large extent, for not stirring up the minds of our brethren, by way of remembrance, that it is their duty to attend and remain at the quarterly meeting. If so, let us do better, brethren.

3. It has been a rule in our church for a long time for the pastor to announce, and the church to observe, the Friday preceding each Quarterly Conference as a day of fasting and prayer to God for a general revival, and for the prosperity of the church generally. Is it observed? Do we keep the rules of the church? Are we obedient at this point?

I am fearful that not one-tenth of our members observe this rule, and it may be that some of our pastors, although under a solemn vow, do not set the example before the members as they ought. Our blessed Lord, just as he was ready to enter upon his great life-work, fasted forty days and forty nights, and, although we can not fast that long, we can and ought to fast a reasonable length of time, and pray for the power. And if our presiding elders could give us full time, and our official members would attend after fasting and praying for the power of the whole church, the Quarterly Conference would then be what it ought to be.

A. D. MILLER.

Young Men's Christian Association.

From the cradle to the grave we are subjects of unconscious influences; in their hands we are as plastic as is the clay in those of the moulder. The little girl unconsciously imitates every action of her mother, and sings her dolly to sleep with the self-same lullaby that she herself had been sung asleep. The boy apes his father's actions, copies the mode he wears his hat, his gait; the most trivial action of the parent is observed and imitated, and the boy grows up a veritable "chip of the old block." Literature is a powerful factor in forming the characters of our rising generation. Pernicious books are motors of the strongest kind for filling our prisons with criminals. We are all prone to hero worship, and are apt to select from the pages of history or fiction some hero who we delight in honoring, and who unquestionably helps to mould our characters. To bring our youth under good influences has for many years been the work of philanthropists. Undoubtedly, the best method that has been devised is that adopted by the Young Men's Christian Association. From Maine to California this association is to be found represented in every city and town, and the good it is doing is incalculable. The clergy and merchants everywhere recognize the benefits which accrue from an alliance with this association. Its influences are the best, the literature it provides the purest, and the companions to be met with in its portals are sure to be of irreproachable character. The aim of the association is to make its rooms and surroundings as homelike as possible; by so doing, giving young men far from home influences a safe haven from the temptations which are likely to assail them. The merchants of New Orleans are perfectly cognizant of these facts, and subscribe handsomely for the maintenance of the Young Men's Christian Association here. The fact is clearly established that the rooms used here are totally inadequate to the wants. In no part of the Union does such a lack exist of a place for a man (stranger or otherwise) to pass his leisure hours profitably as in this city. The reading-room of the Young Men's Christian Association is thronged all day—mostly by strangers. In all the large cities of the Union the Young Men's Christian Association is well represented by a building worthy of the association, equipped with a good reading-room, library, gymnasium and baths.

New Orleans boasts of the perfection of her public institutions; her Charity Hospital is unique; and her other institutions for the amelioration of the condition of man are unrivaled. It is to be hoped that some one will take the initiative, and start a subscription which will give to the city a building worthy of the association. The association has a charter which empowers it to erect an edifice in New Orleans, but is prevented from so doing by the want of requisite funds.

AUBREY MURRAY.

Location of the Mississippi Methodist College.

That Mississippi is to have a male college is a foregone conclusion. Where is it to be located?

First, several things that ought not to be considered in fixing the place. Or if considered at all, should weigh but a trifle.

Conference lines ought not to be regarded. There are now two Annual Conferences in the State, and either next year, or four years thereafter, there will be four. So, never mind Conference lines. Everybody can not have the college in his Conference, nor in five or ten miles of his home. Neither is geographical relation to other colleges of any importance. Nor is geography in itself of any importance—that is, its importance is measurable. It is exactly two cents a mile of importance. If geographical center is important, the average of advantage would be about one dollar a year to each student. And if this is important, then go to Kosciusko. There you have all the advantage I am able to see at any other point, *except one.*

Health is of ten times more importance than all the other questions combined. And in this respect there is but one place in the State that is far away and supremely above all others. That is the *Gulf coast.* And to the man who considers that remark extreme, or extravagant, I have but a word to say: You are not well informed.

I have lived more than fifty years in Mississippi, and with some acquaintance throughout the State, before I knew anything almost about the remarkable healthiness of this seashore country. With some acquaintance of a practical kind in more than two-thirds of the United States, I give my experience for what it is worth, that I know of no interior country or neighborhood that will compare with this, or come half-way to it. Seven or eight children around me exhibit such health, vivacity and constant sprightliness as I never saw before. Three years ago I came here an old man, "in good health," but "getting old." Now, if you will keep the almanacs out of the way, I am several years younger than I was five or six years ago. And my experience is the uniform experience of everybody along this coast. No sort of febrile diseases here.

I suggested to a medical gentleman, familiar with all the hospitals in New Orleans, that if they would remove them all here and supply the wants of the patients from the kitchen alone, they would fare better than where they are, with all the doctors and all the drug stores. "O, yes," he replied, "no doubt of that; but that is the very thing that would render such an enterprise impracticable. No doctors or drug stores would be needed, and so, what we now call hospitals would be large boarding-houses. Then what of the doctors and druggists?"

Here we have no cold weather, no uncomfortably warm weather. I never spread an umbrella except for rain. We have a constant breeze. The simple fact of summer bathing and oyster food will, in my judgment, overbalance all the local advantages to be suggested in favor of any other place in the State. I think these suggestions are worthy of consideration.

As to traveling facilities, no part of the State has better; and as to geography, a hundred miles means two dollars. I presume there is no better stock region than this, and yet the housekeepers tell me that oysters are the cheapest animal food we have. The supply is said to be not only inexhaustible, but the more you remove, the more there is left.

Now, I suggest that this matter be looked into.

R. ABBEY.

GULF VIEW, Mississippi.

Save the Advocate.

I have adopted the plan of preserving the ADVOCATE this year, which I never did before, and which I find of great advantage and convenience. Here is the way I preserve it: I take all the numbers of each month, and sew them together in order, according to date, and make a book in pamphlet form; so that at the end of the year will have twelve numbers of the pamphlet. By this means the papers will not be scattered and so liable to be lost, as if thrown aside, after a casual perusal, as newspapers generally are. This paper is well worth all the pains it takes to keep it in a state of preservation for future reference. By this means any article in any number of any date may easily be turned to and consulted again. It frequently occurs that we wish to re-read an article in a previous number, for it contains, week after week, thoughts and researches of the ablest minds in the Methodist Church, South, on scientific and theological subjects which can be found nowhere else without a vast deal of study and investigation. The generality of readers have neither the time nor opportunity to investigate such questions as the ADVOCATE solves and gives the result. The various topics of the day are also fully discussed, *pro* and *con*, and brings to light the various phases of the subject. As a rule, these articles are well worth reading in after days. But there are no long-winded, continued stories of a thrilling, exciting character, founded entirely on fiction, or the results of a vivid imagination, published in the ADVOCATE. And, indeed, it is meet, proper and right that there should not be such, for such articles are calculated to produce a dislike for reading either books or papers of real worth and accredited authority. They never make educated men or women. They never give the proper tone to the morals of a boy or a girl. They are never instrumental in producing in the mind of the reader a sense of his or her sinful nature and practice, and of leading him or her to the cross upon which hung the bleeding Victim for the sins of the world. Such articles are not worth reading the second time, and should not be read the first.

And such is not the case with the paper sent out by you, week after week. It is, indeed, and in truth, what its title indicates. It advocates the cause of Christianity. It is alive to the interest of the church at large, and to the demands of the intellectual and spiritual man. From all points of the compass it brings intelligence of the progress of the Christian religion. From it we learn what advances the kingdom of Christ and of our God is making in the far-off heathen lands; how the idolatrous worshipers are being turned from their idols to the true God; how the missionaries labor and toil for those children and older ones who have never enjoyed the Bible and Christian privileges that we have.

M.

WINNSBORO, Louisiana.

A Chance to Get Two Good Books, and, at the Same Time, Help the Paine and the Lane Institutes.

Dr. Rogers, of the Illinois Conference of our church, is the author of a small treatise on baptism.—I heard Bishop McTyeire give it a strong endorsement from the chair during the session of that Conference, last November. Bro. Rogers offers to give for my work the entire profits on all the copies ordered through me. It is well bound. Price, twenty-five cents.

Miss Annie M. Barnes has written one of the most intensely interesting books of the day, "The Life of David Livingstone," published by our House at Nashville. Price, one dollar, postpaid. They allow her forty cents on every copy she sells, or that is sold through her influence. She proposes to give for my work half this commission on every copy sold through me as her agent. You can not get a better or a more instructive book for your Sunday-school library; your children, or for yourself. The book, too, is one of the most handsomely bound that has ever been sent out by our House. It would make an elegant birthday or holiday gift. Send me one dollar, and get this book. By so doing you will not only help in a good cause, and get a valuable present for some young person, but you will encourage the commendable efforts of a young lady who deserves well of our church.

Fraternally, W. C. DUNLAP.

COVINGTON, GA., March 15, 1889.

Answer to "Jack's Wife."

MR. EDITOR: Please inform "Jack's Wife" that "Jack" was not in "Tom Stirling's" mind when he wrote "A Presiding Elder Pounded." I have "Tom Stirling's" word for it. "Jack" was loved here, but not so much loved that the people were unwilling to receive kindly his successor. As "Jack's" successor, I have been as kindly received and as generously treated as I have ever been in any new circuit. I hope "Jack" will not think that there is any great dissatisfaction at my appointment here as pastor. I have assurance to the contrary from "Tom Stirling" and one of the leading stewards of the circuit. The latter, one of "Jack's" most ardent admirers and truest friends, assured me a few days ago that the officials of the church had expressed themselves as gratified at my appointment to their work.

"JACK'S" SUCCESSOR.

From the Work.

COLUMBIA, MISS.

MR. EDITOR: There is in the bounds of this work a house, in which was held the second Annual Conference in the State of Mississippi, still in a good state of preservation. It was once a block-house; and if it could talk, doubtless, could tell many a tale of gallant resistance and deathly struggle on the part of the whites against the dusky warriors of the forest. In it, too, was held one of the first State conventions; so that it has quite a politico-religious history—one, too, that runs back for, perhaps, a hundred years. It was then owned and occupied by John Ford, a local preacher, who was one of the pioneers of Methodism in this country.

Many and great changes have been wrought since that time; for whereas before this was one immense wilderness, with here and there a settlement, and the preacher's duties extended from the Tombigbee to the Mississippi river, now it is all different: the whole country is pretty well occupied, and the circuit is one of only five appointments, with the farthest church only fourteen miles away.

This is the beginning of my third year here, and the people have treated me well. One hundred and sixteen have been received into the church these two years, and the assessments have all been paid in full, and last year overpaid. This year we have begun well; am taking all of the collections at once, and have succeeded beyond my most sanguine expectations. Foreign missions paid in full, and sent off, and the remaining collections will be overpaid in a short while. This is not a rich circuit, but our people are becoming more and more liberal, which is better than wealth. We paid more self-denial money last year than did any one of the four largest stations in the Mississippi Conference. That speaks well for Columbia circuit. We are getting along better spiritually, too. We have three prayer-meetings in Columbia alone, and they are on an average better attended than any I ever saw. Do not understand me to say that all is sunshine and smooth sailing, for it is not. I suppose that everything has its evil as well as good, and we are no exception to the rule. This is a "dry" country, but it has its stump-hole groceries, which is one of the evils that we have to contend with. Columbia would be the very place for the Mississippi College, according to the requisites stated by the brother from Brandon. Yes, far superior to the above-named place; in fact, I do not think that Brandon would do at all, for it had Centenary once, but did not keep her. Bro. Featherston said at Conference that Centenary was sick. That sickness must have been caused by the chill given to her by Brandon. There is too much malaria there for a college, for it might take the swamp fever, and so we would lose the child. Now, this is a fine country—the land sandy, and the health splendid. So much for the prime requisite. The next, necessibility. We have Brandon there, for we are only thirty-two miles from the railroad on one side, and forty on the other; so that while Brandon is as much as a mile from the railroad, it is only one railroad, while we have one on each side, to say nothing of the steamboats that run here (when the river is up). The third requisite—insulation. Well, sir; it would have been well for the boomer of Brandon to have left that point out, for we have him there worse than ever. There is not a male college in a hundred miles of this place; in fact, we are so insulated that if we were electrified by having the college granted to us, the sparks would be seen by no college—no, not even by Brandon, the aspirant. The least and last requisite—wealth. I have told you that we were liberal; indeed, sir, we would, I think, give the public school buildings for the college, and, besides all that, furnish the president. In view of this array of facts, Brandon had better hide her diminished head and withdraw her complaint, for she has not the ghost of a chance. Columbia is the place for the college.

G. H. GALLOWAY.

FAISONIA AND NEW SALEM, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: As I have been connected with the Methodist Episcopal Church, South, thirty-four years, and steward about twenty years, and the ADVOCATE is the oldest member of my family, I will send my first item of news from this circuit. I have been in this delta about two years last December, I came here from the Brookhaven district, Mississippi Conference, under the impression that the church was poorly supplied with the ministry; but I have been very agreeably surprised to find the preaching ability of my worthy pastor for 1888, Rev. T. H. Owen, equal, if not superior, to any that I had been accustomed to. He done us a faithful year's work, and we were sorry, indeed, to give him up last Conference; but we consider his place well filled by his successor, Rev. O. L. Savage, who is a man of sweet spirit and fine ability, and abundant in labors. This charge is in better condition than it has been since I have been here.

Our first Quarterly Conference was held at Faisonia, March 10, Rev. R. M. Standifer in the chair. He preached a good sermon from 1. Cor. xv, 58. The report of the preacher in charge was splendid, having visited quite all of the members in the bounds of this charge, and organized a new church about six miles from his charge, where the gospel was never preached before.

Methodism has a fine field in this delta, and it is gratifying to see that the church is "going *forward.*" and to have men of wisdom and faith to carry on the work.

The NEW ORLEANS ADVOCATE is highly appreciated in this country, and my pastor is doing all he can to increase its circulation. We would be glad to have you come up to our District Conference, April 26, at Cleveland, on the L., N. O. and T. R. R. Pray for us.

Yours in the love of Christ,

R. E. GRAY.

JONES BAYOU, Mississippi.

CANTON, MISS.

MR. EDITOR: I agree with you that accounts of preachers' poundings are no good as church news. I do not know whether the good people of the Methodist Church, of this city, have filled Bro. Holloman's pantry or not. This I do know: that he is in favor with his people. His congregations are good, his sermons are good, and his prayer meetings are well attended, because they are not too long, and he has not too many prayers. Short prayers, and sweet, lively, spiritual songs, and very short and *quick* addresses are the things for prayer meetings, which, you know, all the clergy say are the laymen's meetings. Bro. Holloman has commenced and gone thus far in his work very nicely, indeed. May God direct him, and good-will be the result! Some accessions, I know; but how many have joined the church I do not know. If he can but be the instrument in the hand of the Master of convincing the *wise men* of this city of the true duties of life, all will be well.

A MEMBER.

SALLIS CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The first Quarterly Conference for this pastoral charge was held at Springdale Church, on Saturday and Sunday, March 16, 17. Our able presiding elder, R. Wheat, was present, and preached with improved ability. The Conference was an occasion of spiritual power, and was enjoyed in the usual Methodist way. Dr. Wheat made a fine impression on the people, and his visits among us during the year will be looked to with fond anticipation. The assessments for the new year were made and accepted by the Conference without a despondent word that I heard of. I believe this people mean business this year, and, as a basis for my calculations, I am glad to say: Sallis circuit paid every assessment in full last year and some over. We will do the same this year by the help of the Lord.

W. W. WILLIAMS, P. C.

SHILOH CIRCUIT.

MR. EDITOR: Our first quarterly meeting has come and gone, and we had a very pleasant occasion. Our presiding elder was at his post, and, though a little indisposed, he did the work well, both in the pulpit and Quarterly Conference, and we had a good meeting. The Board of Stewards made liberal provision for the preacher and family, and made a good showing for the first quarter; and, although my wife has been sick ever since Conference, depriving me of the privilege and duty of pastoral visiting almost entirely, yet I think the work is in a good condition, spiritually and temporally or financially. Now that my wife is much better, and will probably soon be well, I am hoping and praying for a good year; and, as I move around among my people, I shall not forget the ADVOCATE.

A. D. MILLER.

CATO, Mississippi.

What Inspires Dr. J. Parker.

He told his hearers what it was, the close of a paragraph in a recent address in a Congregational Church in England. Here is the paragraph:

When the world's heart is aching and sends for Charles H. Spurgeon, General Booth, Moody and Sankey, men who have, by the Eternal Spirit, entered into the solemn and overwhelming agony of Christ. I will not hesitate to say that there is a pollysyllabic ministry which is as barren as rationalism itself, though it professes to be evangelical in doctrine. It is not evangelicism; it is a mere trick of pollysyllables. I call such preaching the cruel art of giving stones for bread. It is the gospel made difficult. It is not the universal tongue of simplicity; it is the local and limited tongue of Babylonia. It is not right in our pulpits. It will destroy our holiest influence. It is the most monasticism which claims to hold the only key of the kingdom of heaven. Thank God the men who resort to theological cloud-making are unwanted by the great sorrowing and dying world. They are clever cloud-makers, but they know not the truth of the spirit of Christ. Thank God for the great Methodist pulpit! When I am outworn and helpless, I will take down a volume of the lives of our Methodist preachers, and I am sure to be inspirited and encouraged. When Methodism loses its evangelical intuition, it will sink into the decrepitude and heartlessness of a ghastly respectability.

LIBERALITY PROSPERS.—Richard Baxter says: "I never prospered more in my small estate than when I gave most. My rule has been, first, to spare out none on necessity, but to live frugally on a little; second, to serve God in any place upon that competency which he allowed me to myself, and what I had myself might be as good work for common good as that which I gave to others; and third, to do all the good I could with the rest, preferring the most public and durable object and the neurest. And the more I have practiced this, the more I have to do it with; and when I gave almost all, more came in, I scarce knew how, at least unexpected. But when by improvidence I have cast myself into necessities of using more upon myself or upon things in themselves of small importance, I have prospered much less than when I did otherwise or have contented myself to devote a sum I had gotten to charitable uses after my death instead of laying it out at present."

CHEERFULNESS.—How contagious it is! "I can not meet Mr.—— without getting a gleam of sunshine into my own life," said a friend recently. How we all need it! How one cheerful face lights up and brightens a company and changes in the thought of a disheartened pastor the whole aspect of a congregation! What right has one to look like a thunder-cloud and to generate darkness and gloom wherever he goes? Be cheerful. Cultivate a pleasant look; and a pleasant way of speaking to everybody. Never take a doleful view of things; then no one will cross the street to avoid meeting you or feel that the peace of mind is destroyed by a brief interview. The clear sky and bright sunshine after days of rain and fog are no more grateful than the cheering face and presence of those who reflect the most of the image of God.—*Christian Inquirer.*

It is the slovenliness of men and women which, for the most part, mars their lives, so unsatisfactory. They do not sit at the loom with keen eye and deft finger, but, they work listlessly, and without a sedulous care to piece together, as best they may, the broken threads. We are apt to give up work too soon, to suppose that a single breakage has ruined the cloth. The men who get on in the world are not daunted by one or a thousand breakages.—*Sunday Review.*

Missionary.

"I STOOD A MAN OF MACEDONIA."
(Acts xvi., 9.)

BY REV. J. F. STONE, M. A.

Through midnight gloom from Macedon,
The cry of myriads as of one,
The solemn silence of despair
Is eloquent in awful prayer;
The soul's exceeding bitter cry—
"Come o'er and help us, or we die!"

How mournfully it echoes on,
For half the earth is Macedon.
These brethren to their brethren call,
And by the love which loved them all,
And by the whole world's life they cry—
"Save that live, behold, we die!"

By other sounds the world is won.
Not that which wails from Macedon.
The roar of guilt is round it rolled,
For men unto themselves are sold;
And can not list the alien cry—
"To hear and help us, lest we die!"

Yet with that cry from Macedon,
The very ear of Christ rolls on.
"I come! who would abide my day,
In yonder wilds prepare my way.
My voice is crying in their cry—
Help ye the dying, lest ye die!"

Protestant Missions in Syria and Palestine.

In 1818 the American Board of Foreign Missions appointed Rev. Pliny Fisk and Rev. Levi Parsons as missionaries to Palestine. Mr. Parsons arrived in Jerusalem, February 17, 1823, and was the first Protestant missionary of modern time to reside there, but his work was cut short by his death, February 20, 1822. Mr. Fisk reached Jerusalem with Rev. Jonas King in 1823, and these missionaries for two years made Jerusalem the chief place of their labors, but from there was then suspended.

In 1823 the missionaries of the American Board commenced a mission in Beirut, the Rev. Isaac Bird and Rev. William Goodell landing there October 16, 1823, and the mission was strengthened in 1828 by Rev Eli Smith.

The London Society for the Jews was established in 1809, and in 1825 Michael Solomon Alexander, of England, was baptized and afterwards made the first Protestant Bishop of Jerusalem, being succeeded in 1846 by Bishop Gobat of the Church Missionary Society. Samuel Gobat was born in Switzerland in 1799. He was first a missionary in Abyssinia and afterward in Jerusalem, and for 30 years he was Bishop of Jerusalem, dying in 1879.

In 1870 the American Board transferred its mission in Syria to the Board of Foreign Missions of the Presbyterian Church in the United States of America, and this church is the most important of the evangelizing agencies of Syria.

The Irish Presbyterian Church, the American United Presbyterian Church, the Free Church of Scotland, the English Church Missionary Society, the London and the British Society for the gospel among the Jews, the Edinburgh Medical Missionary Society, the Friends and some German societies, are supporting missions in Palestine and Syria. There are also British Syrian schools, some independent Protestant schools at Sidon, and Rev. Y. El Karey, a Baptist missionary, at Nablous.

The American Presbyterian Church reported last May that in its Syrian mission at Beirut, Abeih, Sidon, Tripoli, Zaideh, and their out-stations, there were 31 American missionaries, 1 native Syrian laborers, 19 churches, 31 church buildings, 1,493 communicants, 85 regular preaching places, 66 Sunday-schools with 3,732 scholars, and that in 1887 the native churches contributed $8,114. The printing work is very important, there being printed during 1887 over 57,000 volumes containing over 20,000,000 of pages, more than half being pages of Scriptures. The educational work is no less important, there being 1 Syrian Protestant college, 1 theological school, 1 theological seminary, 3 boarding-schools, 3 female seminaries, 19 high schools, 91 common schools, with a total of 5,391 pupils.

The Free Church of Scotland commenced a mission at Tiberias on the Sea of Galilee in 1884 and it has there two male missionaries, Dr. D. W. Torrance and Rev. William Ewing; a foreign teacher, Miss Ellen Fenton, and five native helpers.

The London Society for work among the Jews reports missions in Jerusalem, Jaffa, Safed and Damascus. The missionary in Jerusalem says that the Jews' knowledge of Christianity is much better than it used to be, that the New Testament is now read and published where formerly it was unknown, and he fully believes it is becoming a household book among the Jews.

The British Society for work among the Jews has one missionary in Syria, Rev. A. Ben-Oliel, who was transferred from Rome to Jaffa in 1887.

The Presbyterian Church in Ireland supports a mission at Damascus and four stations where there are 11 day-schools with 705 scholars.

The English Church Missionary Society supports missions at Jaffa, Gaza, Jerusalem, Ramallah, Nablous, Nazareth, Haifa, Salt, and East of the Jordan, with 10 ordained English missionaries, 1 European female teachers, 5 native ordained preachers, 60 native readers, 131 communicants, 32 schools and 2,011 scholars.

The missionary at Jerusalem writes that there is an immense field for work among the women of Jerusalem, and that the almost unanimous testimony of workers in Palestine is that never before the Moslems of Palestine so willing to listen to the gospel as now, and it is our duty to avail ourselves of the very opening for telling them the message of love in Christ."

The missions of the Friends are at Ramallah on Mount Lebanon and at Ramallah, Palestine. At Brummana is a medical mission, a boys' training home, a girls' training home. At Ramallah are several schools and a medical mission.—*Gospel in all Lands.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON I.—April 7.

THE TRIUMPHAL ENTRY.

Mark xi, 1-11.

GOLDEN TEXT.—*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee.*—Zech. ix. 9.

TIME.—A. D. 29. Palm Sunday. Four days before the Jewish Passover. Christ's triumphal entry into the city took place on Sunday.

PLACES.—Bethany. In Bethany Jesus was at home. It was the village of Lazarus, and Martha, and Mary. Jerusalem and the Temple.

PARALLEL PASSAGES.—Matt. xxi, 1-11; Luke xix, 29-44; John xii, 12-19.

1. Nigh to Jerusalem—Bethany was a suburb of Jerusalem, about two miles from that city, on the eastern slope of the Mount of Olives, near the place where the road to Jericho descends steeply to the Jordan valley. It was the home of Mary and Martha. But where was *Bethphage*? It is generally assumed to have been a village near Bethany. The meaning of the word is *house of figs*. *Mount of Olives*—A hill just east of Jerusalem, so called from the olive trees upon it. It was about a mile from the city. It was their open ground for pleasure; for worship—the "Park" of Jerusalem—the thoroughfare of any going or coming in the direction of the great Jordan valley. *Two of his disciples*—An analogous commission to prepare the Passover was given to Peter and John. (Luke xxii, 8.) They may have been the two sent forth.

2. Into the village over against you—This may have been Bethany, or, on the assumption that it was nearer Jerusalem, Bethpage itself, or possibly some smaller village, the name of which has perished. *Ye shall find a colt tied*—The horse was an animal of pride and war; the ass of humility and peace. Yet there was nothing mean in the humble state which our Lord now assumed. Even Solomon, the Jewish prince of peace, rode on a mule in state. *Wherein never man sat*—Not readily would there be found such a colt at one and the same time and place; this one, therefore, was reserved for the Lord. Those creatures or things which are to serve Christ must be free from all pollutions of sinful bodies. (See Matthew xxvii, 60.) This was not, we think, as Hengstenberg maintains, to indicate humility, but sacredness. Unused animals were put to sacred purposes.

3. If any man say—Whether owner or not. *The Lord*—The word *Lord* often means no more than *master* as opposed to *servant*. The word is sometimes used in the Bible as applied to God, or as a translation of the name JEHOVAH. Its common use is a mere title of respect given by an inferior to a superior, by a servant to a master, by a disciple to a teacher. As a title of *high respect*, it was given to Christ, or the Messiah. *Straightway he will send him hither*—Or, in the new version, *straightway he* (Jesus) *will return him back hither*. The new version gives the true meaning. The idea is not, as commonly understood, that the owners will at once give up the animal, but a promise *that the Lord would, without delay, return the animal.*

4. They ... found the colt ... where two ways met—(Or, new version, *at the door without, in the open street.*) As this was an inconsiderable hamlet, which had probably but one street, it seems better to explain the term as meaning the highway on which the village stood. The apostles also found these animals, Mark tells us, *by the door without;* that is, probably before the door of the owner, who had just used or was just about to use them.

5. Certain of them—The owner or members of his household. *What do ye, loosing the colt*, is not an English idiom, though obviously equivalent to saying, What do you mean by thus unfastening or untying him?

6. They let them go—What a clear and full demonstration Christ gave of his divine nature: of his omniscience, in foreseeing and foretelling the event; of his omnipotency, in inclining the heart and overruling the will of the owner to let the colt go; and of his sovereignty, as he was Lord of the creature, to command and call for their service when he needed them. All was the carrying out of an eternal plan that an old prophet saw six hundred years before.

7. They ... cast their garments on him; and he sat upon him—Jesus mounted the unused foal, while probably some of his disciples led it by the bridle. They lifted him upon the colt, and the triumphal procession set forth. It was no seditious movement to stir up political enthusiasm, no "insulting vanity" to commemorate ambitious triumph. Nay, it was a mere outburst of provincial joy, the simple exultation of poor Galileans and despised disciples. He rides, not upon a war-horse, but on an animal which was the symbol of peace.

8. Many spread their garments in the way—These garments were the abba, or hyke, being the loose blanket or cloak worn over the tunic or shirt. To celebrate the arrival of some great hero by spreading carpets, or, still more, their garments, was a Greek and Roman custom, and is so natural as to be in use in modern times even in Christian countries. *Cut down branches*—That is, while one part were strewing their garments in token of humble affection, the others were cutting the branches of the palm, the emblem of victory, to strew his path. Others still, according to Mark xi, 8, cut and strewed mattings or twisted weavings of the palm twigs.

9. They that went before, and they that followed—Stanley assumes that the front band came from the city, and the rear from Bethany. *Hosanna*—The word *hosanna* means "save now," or, "save, I beseech thee." It is a Syriac word, and was the form of acclamation used among the Jews. It was probably used in the celebration of their great festivals. During those festivals they sang the 115th, 116th, 117th, and 118th Psalms. In the chanting or singing of those Psalms the Jewish writers inform us that the people responded frequently, *Hallelujah!* or *Hosanna!* Their use of it on this occasion was a joyful acclamation, and an invocation of a divine blessing by the *Messiah. Cometh to the name of the Lord*—That is, as his embassador. The words are taken in part from Psalm cxviii, 25, 26, a hymn which belonged to the great hallelujah chanted at the end of the paschal supper and feast of tabernacles.

10. Kingdom of our father David—Mark adds that they shouted, "Blessed be the kingdom of our father David, that cometh in the name of the Lord." That is, the kingdom *promised* to David. *Coming in the name of the Lord* means coming according to the *promise* of the Lord. Its meaning may be thus expressed: "Prosperity to the reign of our father David, advancing now according to the promise made to him, and about to be established by the long-promised Messiah, his descendant." *In the highest*—This may mean either "Hosanna in the highest, loftiest strains," or it may mean a prayer to God, "save now, O thou that dwellest in the highest heaven, or among the highest angels."

11. Into Jerusalem—Jerusalem in its glory rose before them. It is hard for us to imagine, even to imagine the splendor of the view. The City of God, seated on her hills, shone at the moment in the morning sun. Straight before stretched the vast white walls and buildings of the temple, its courts glittering with gold, rising one above the other: the steep sides of the hill of David crowned with lofty walls: the mighty castles towering above them: the sumptuous palace of Herod in its green parks, and the picturesque outlines of the streets. Over all rested the spell of a history of two thousand years; of a present which craved salvation in its own perverted way; and the mystic holy of holies linked the seen to the invisible. The crusaders, long centuries after, when the only glory left to the Holy City was its wondrous memories, burst out into a loud cry, Jerusalem! Jerusalem! when they first saw it, and the enthusiasm of the Jew could not have been fainter. The shouts and rejoicing rose higher than ever. *Into the temple*—The word *temple* was given, not merely to the sacred edifice, or house itself, but to all the numerous chambers, courts, and rooms connected with it, on the top of Mount Moriah. The temple itself was a very small edifice, and was surrounded by courts and chambers half a mile in circumference. Into the sacred edifice itself our Savior never went. The high-priest only went into the holy of holies, and that but once a year; and none but priests were permitted to enter the holy place. Our Savior was neither. He was of the tribe of *Judah*, and he consequently was allowed to enter no farther than the other Israelites into the temple. The works that he is said to have performed in the temple, therefore, are to be understood as having been performed in the *courts* surrounding the sacred edifice. *Looked round about upon all things*—This was not done through vain curiosity, but in order to ascertain by personal inspection what abuses had crept into the temple worship, and what portions of the sacred house and its courts had been profaned by money-changers and others of similar stamp. *Eventide was come, he went out*—Thus a certain sadness and sense of rejection fell even on the evening of the day of triumph. It was not safe for Jesus to stay in the city, nor was it in accordance with his wishes. He retired secretly from the temple, hid himself from his watchful enemies, and protected as yet outside the city walls by the enthusiasm of his Galilean followers, "went out unto Bethany with the twelve."

Temperance Notes.

It is said that 30,000 people go to bed drunk in Glasgow every Saturday night.

A Kentucky W. C. T. U. woman recently said she had six unanswerable arguments in favor of prohibition—her six sons.

In one court of London twenty-seven out of twenty-eight cases of attempted suicide within a short time were traced directly to drink, and the twenty-eighth was doubtful.

Pennsylvania W. C. T. U. has a well organized press department. Out of a total of sixty-six counties, sixty-four have active superintendents at work for the amendment.

Mrs. Aggie F. Newman, of Lincoln, Neb., recently spoke before the State Legislature in behalf of the Milford Home for unfortunate women. An appropriation bill is pending.

The American Humane Education Society, through Geo. S. Angell, president, offers to American editors a prize of $300 for the best essay on "The Effect of Humane Education on the Prevention of Crime."

There is more spiritual destitution prevalent among a million of the dwellers in New York and Brooklyn than exists among a dozen whole States and Territories at the West.—*J. M. Sherwood.*

How to control and finally destroy this evil is the great problem of the hour. Its solution is next on the world's calendar of progress. The saloon has boldly entered politics and it has come to stay until vanquished or victorious. *Hon. William Windom, Secretary of the Treasury, July, 4, 1887.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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No. 3.....6:25 pm	No. 4.....8:00 am
No. 5.....10:00 am	No. 6.....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 7 Lim. Ex. 7:55 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 8 Coast....3:10 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..5:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim. 7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

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No. 52 California Express. 7:00 pm	No. 51 California Express. 8:25 am
Baton Rouge local. 4:30 pm	Baton Rouge local. 9:30 am

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No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor..11:00 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
Rev. A. D. CAMERON, D. D.
Rev. R. CARRADINE, D. D.
Rev. W. L. C. HUNNICUTT, D. D.

THURSDAY, MARCH 28, 1889.

Briefs.

The Carondelet Street Methodist Church subscribed this week seven hundred dollars for the new brick church that is to be built for the Louisiana Avenue Methodist Episcopal Church, South. Rev. J. B. Walker, D. D., who is pastor of the last-named church, states that there is about $7,000 secured for building the Louisiana Avenue Church, and that it will not be long before the brick walls are up and the slate roof put on this edifice.

Rev. Dr. A. G. Haygood says: "True education will move along three great lines—books, morals, industry. To state it otherwise: There must be head-training, heart-training and hand-training. Each helps the other, and neither is complete without the other." Again he advises: "Put religion in your college; not mere orthodox belief, but real, warm, soul-saving religion; not the sort only that makes people happy, but also the sort that makes them good; the sort that makes men and women good and true in all the relations of life, as well as ready for the life to come."

Rev. James A. Parker, president of the Board of Education of the Louisiana Annual Conference, informs us that owing to the agitation of the subject of education by the ministers of this Conference, as well as by the Louisiana Educational Societies, an increasing interest in public school education is manifest in Louisiana, specially in the northern part of the State. So great has been the improvement in the quality and number of schools in the parishes of Bossier, Webster, Bienville, Claiborne, Lincoln, Union and Ouachita that there is hardly room for more schools than now are regularly taught in said parishes; while good schools are found in Winn, Caldwell, Catahoula, Richland and West Carroll, in nearly every thickly settled neighborhood. Bro. Parker stated that he was not sufficiently acquainted with the progress made in education in other parts of Louisiana, but he thought the advance in this line was manifest throughout the entire State.

The New Orleans City Mission, of the Southern Methodist Church, held its annual meeting March 19, Rev. J. T. Sawyer, its president, in the chair. After several short, spirited talks, it was unanimously decided to push this arm of Christian work and to strengthen and maintain the mission stations already planted, which are as follows: Claiborne Street Mission Sunday-school, and Gretna Chapel and Sunday-school; The Industrial School, supported by the Carondelet Street Church; Felicity Mission, by the Felicity Street Church; Third District Mission and Washington Avenue Mission, by Moreau Street Church; and Gouldsboro Mission, by Algiers Church. The following officers of the City Mission were elected for the present year: President, Rev. D. L. Mitchel; vice-presidents, J. G. Grant, C. M. Fush, W. B. Thomson, J. W. Adams, J. J. Rochester, C. Wagener, F. A. Daniels, W. H. Krone, A. Weaful, and J. T. Belt; treasurer, J. R. Westerfield, who is also secretary *pro tem.* A vote of thanks was tendered Bro. Sawyer, the retiring president, for his faithful labors in this good cause.

New Orleans District Conference.

This body was opened for business March 21, in Felicity Street Church, by Bishop Keener reading the eighth chapter of Hebrews, and the Conference joining in singing 249th hymn and prayer, led by the Bishop. Bro. Sawyer was elected secretary. Only two committees were called for—one on Public Worship, and one on Quarterly Conference Records. There was a goodly number of members present, especially from the country circuits and stations. Before proceeding to call for reports from the pastors, the Bishop took occasion to say that it was oftentimes difficult to guage properly the spirituality of a church. Several things must enter into such a computation, and we must, in some way, form our judgment by the aggregate use or non-use of such things. Attendance upon preaching and the social meetings of the church; home religion, such as reading the Scriptures and family worship; reading religious literature and giving to the Lord's cause, constitute the principal evidences of a church's spirituality. Where these are all well attended to the growth of a church in holy things becomes an assured fact.

From the reports of the pastors we come to the conclusion that, in many things, our church in this district is in a growing condition. Faithful work in preparing the ground and sowing the seed and cultivating the vineyard is beginning to reward the laborer with a ripened harvest. Many members have already been received into the fold. The congregations have increased in number over last year, and the social meetings of the church are being better attended than in the past. The Sunday-schools generally are in fine working order, and are doing admirable work, both in the Scripture lessons for each week and monthly missionary lessons. Some pastors report a monthly missionary prayer meeting. This we know to be an excellent feature to awaken an interest in missions, and would advise our pastors everywhere to adopt it. Make preparation to give the prayer meeting a talk on some phase of the mission work, and then pray over it, and ere long you will see a good result. Church and parsonage building are getting along towards the eve of a revival. Two new churches are projected in the city, both of which we hope will be built before the next session of our Conference. The Conference collections have, in some places, been pretty well collected, and in others will be forthcoming at the time they are wanted. There can be no fear about collections in a district where the membership contribute $14 apiece for church work, as was done by the members in this district last year. Bishop Keener's talk on this subject before the Conference was the most tremendous and awful statement of the financial responsibility of the church we have ever heard. It made the hair stand on end when we saw the picture of the Methodist Church leaning over the brink of the precipice of the bottomless pit. Such talks must stir our people on this important subject.

Several very valuable papers were read before the Conference on important topics, such as "Higher Education," by F. M. Grace; "The Steward and the Pastor," by S. J. Davies; "How to Take the Conference Collection," by J. T. Sawyer; "Mission Work in the City," by J. B. A. Ahrens.

The missionary spirit took a good, strong hold on the Conference, and brought it right up to the point of subscribing $500 in a few minutes for the purpose of supplying the waste places along the Lafourche with the gospel. A committee was raised to continue the work of soliciting funds for that purpose until sufficient have been contributed. The financial report of the Seashore Camp Ground Association was read by the secretary, E. P. Mackie; and while it showed progress in the improvement of the grounds, it revealed the fact that the association was still somewhat in debt.

The following persons were elected delegates to the next Annual Conference: George Thomson, B. O. L. Rayne, W. B. Thomson, T. J. Reames.

Dr. Hunnicutt, the president of Centenary College, was present during the whole session. His address before the Conference, on "College Endowment," yielded the magnificent result of *ten thousand dollars* added to the endowment fund of Centenary. Rev. J. W. McLaurin, Agent of the American Bible Society, gave a short, but clear-cut account of what that time-honored and noble institution is doing to supply *the world* with the Word of God. By a unanimous vote the Conference decided to hold its next session at Plaquemine.

One feature of this session was the preaching each day at eleven A. M. This has not been usual here, but the results justified the course. We had some strong and practical preaching, which was edifying and refreshing, and full of power for good. Looking over the whole field as represented by the reports of the preachers, we think the cause of God in the district is moving forward. Let every Methodist in the district strive for the point at which the prophet stood when he cried: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until her righteousness go forth as brightness, and her salvation as a lamp that burneth."

Missionary Reunion.

Tuesday evening of last week we spent a delightful hour with the Felicity Street Sunday-school Missionary Society. The enterprising superintendent, Bro. E. P. Mackie, has started a quarterly missionary reunion of his school, and the one we attended was the first of the series to be carried throughout the year. The exercises, consisting in speeches, recitations and songs (all on the line of mission work), were quite interesting and entertaining. There was a good attendance for the first meeting of the kind, and the audience enjoyed the hour most delightfully. We like Bro. Mackie's new departure, and are sure that it will give new zest to the mission work of a school which has already done much good and attained high distinction on that line. For over twenty-five years this school has been sending money every year direct to China to educate native ministers; and this new movement of a quarterly missionary reunion will certainly quicken a zeal that is already commendable, and bring into the treasury of the Lord much money that might otherwise go into some other treasury. There is no better work for a superintendent to do than to familiarize his scholars with missionary obligations and privileges and methods of work. Train them up in this way, and when they are old they will be missionary Christians out and out.

Not the least interesting of the exercises of the evening was the report of what the different classes had done during the past quarter in missionary collections. The report showed quite an advance over the first quarter of last year. The collection for the evening amounted to a handsome little sum. We wish Bro. Mackie and his bright Sunday-school scholars and faithful teachers abundant success.

The Christian Newspaper.

We quote from one of our exchanges the following in regard to the influence of a good religious newspaper upon the habits and character of the individual Christian: "No Christian can hope to attain to any truly high degree of *intelligent* spirituality and *comprehensive* efficiency who passes through life without reading a good Christian newspaper. Such an one is necessarily narrow-minded and short-sighted with reference to the vast and varied issues which are being realized by the kingdom of Christ in its world-wide outreaches and magnificent achievements. He needs the Christian paper to be constantly informed of the various phases of the work which is being carried on all along the lines of Christian endeavor throughout the world. No Christian can pay to the best advantage without the helpful agency of the Christian newspaper. It is by means of such an instrumentality that hundreds of objects of prayer are brought to our notice. The wants of the kingdom of Christ and the needs of a perishing world are thus laid before us, and they invite us to pray to God to specially bless those objects, and to fill us with deeper desires to do more than ever for the support of his cause. And let me say, further, that no Christian father can afford to deprive his children of the reading and influence of such a paper. It is one of the very best educators of the family, and is worth *ten times* its actual cost to every household."

We endorse heartily every word of the above extract, and especially do we emphasize the last sentence. Several years ago Bishop Keener said that "the church will march into the kingdom of God through the beautiful gates of childhood." If the church will familiarize her children with the doctrines and precepts and facts of our holy religion, and with the simple and impressive services and ritual of Methodism around her family altars and in her sanctuaries of worship, and then will emphasize and clinch these lessons through the instrumentality of the church paper, she will anchor herself in the affections of childhood; and once anchored there, she will safely ride the crest of every billow and weather every storm. Readers of the ADVOCATE, is not that something worthy of our best efforts? Will we not do that much for the church of the future?

$10,000.

Dr. Hunnicutt's speech before the New Orleans District Conference, on "College Endowments," was an able exposition of that now prominent subject. The Doctor showed conclusively that no college now-a-days can do regular college work, and do it as it ought to be done, without an endowment fund. It is needed to procure first-class instructors, and to keep buildings in repair, and to maintain an apparatus for the illustration of the advancing science of the day, and to cheapen tuition. The Doctor presented these and other points so forcibly that when he came to call for subscriptions to the endowment fund of Centenary College, the audience responded in a short time with $10,000. Pretty good for one speech! One advantage of subscribing to the endowment fund of Centenary College is, that she has already a plant of magnificent buildings worth $75,000, and no money is needed, and none will be spent, for houses. New Orleans district has sounded the key-note, and now let the other districts take up the strain and waft its music along the valleys and over the hills of Louisiana and Mississippi. Let the preachers everywhere work like beavers to consummate the grand work so auspiciously begun in this city, and let the membership of our church rally as one man to push forward this important matter. There is plenty of room for two colleges in the territory of our ADVOCATE, and we trust the friends of each will work in a generous Christian rivalry, "provoking one another to love and good works," and thus build up the cause of Christian education. It will be a grand day for our church when we have two great colleges built and richly endowed by the generosity of the Methodists of our two great States.

Something to Think About.

We have been looking over the financial reports of our church in Louisiana, and find some things commendable, and some things not commendable, and some things alarming. We take the reports as published by Secretary Sawyer in the last Minutes. We have simply compared districts on one or two points. Hereafter we may return to the subject. The New Orleans District, with 2,617 members, raised $36,497, which is about $14 11 per member; Shreveport district, with 3,890 members, raised $17,250, which is $4 43 per member; Alexandria district, with 2,950 members, raised $9,619, which is $3 26 apiece; Opelousas district, with 1,891 members, raised $10,407, equal to $5 50 apiece; Delhi district, with 1,794 members, raised $9,262, which is $5 16 per member; Homer district, with 5,199 members, raised $13,643, which is $2 62 apiece. This includes everything reported in the Minutes.

On missionary contributions the districts stand thus: For foreign missions, per member—New Orleans, 58 cents; Shreveport, 24 cents; Alexandria, about 7 cents; Opelousas, 26 cents; Delhi, 23 cents, and Homer, 12 cents. For domestic missions, per member—New Orleans, 12 cents; Shreveport, 6 cents; Alexandria, 3 cents; Opelousas, 8 cents; Delhi, 8 cents; and Homer, 4 cents. So that last year Louisiana Methodists gave 25 cents apiece to evangelize the heathen abroad, and about 5 cents apiece to supply the destitute places at home.

Loyalty to Law.

No civic virtue is of more importance at the present time than that of *loyalty to the law.* We know nothing of loyalty to the persons of princes. To us there is more of majesty in the law, as the expression of the sovereignty of the State, than in any person however exalted. But the absence of the outward trappings of majesty, more especially to the view of our adopted citizens, who have to unlearn the impressions of the old world, has the effect of weakening the sense of obligation to obey the law. Lawlessness is the besetting temptation of our time. The freedom given to individual initiative in all pursuits, and facility of organization to bring a collective force to bear in any direction, alike tend to diminish the sense of responsibility. There is need of impressing, particularly on the minds of the young, a lesson of the sacredness of the authority of law, and of the rightful supremacy of the justice of the State. A league of good citizens to promote the impartial execution of salutary laws operates as a constant reminder that the statutes of the commonwealth are not a dead letter, but an expression of the public will, in forms authorized by the fundamental law, and under the sanction of him who is the author of society. "The powers that be are ordained of God:"—*Watchman.*

News has been received by Mrs. Kells, editress of the *Mississippi White Ribbon*, stating that Miss Frances E. Willard, president of the World's Woman's Christian Temperance Union, will be present at the Mississippi convention of the Woman's Christian Temperance Union, on Friday, April 12.

Notes.

At a meeting of the Railroad Commissioners of the several States, in Washington City, recently, Commissioner Collin, of Iowa, stated that 6,000 men are killed or maimed every year by the pin and link coupler and the hand-brake. He recommended national legislation compelling the adoption of safety appliances.

"A vast majority of Christians are never safe, except when *at work* or *asleep.*" That sentence occurred in the article by "Asterisk" in last week's paper. Have you thought about how much there is in it? And how much the one depends upon the other? And what a peril idleness is? Especially idleness in respect to the Lord's work? The command every morning is: "Go work *to-day* in my vineyard!"

It is wonderful how much wisdom some children do sometimes show when explaining their mistakes. Read this:

"Tommy, what are you going to do with that club?" "Send it to the editor." "What for?" "'Cause he says if anybody sends him a club he will send him a copy of the paper." "But Tommy, what do you suppose he wants with a club?" "I don't know unless it is to knock down subscribers who don't pay for their paper."

We are glad always to chronicle examples of good giving. A notable instance is given of a Methodist Church in New York City. The *Advocate*, of that city, says that in the morning the congregation gave $1,600 and at night the Sunday-school brought in their collection cards, and the amount footed up $1,401, making in all, in one day, $6,081 to the missionary cause. That simply shows what a church can do, and it also shows that very many churches are simply doing nothing.

Miss Frances Willard's new book, "Glimpses of Fifty Years," with an introduction by Hannah Whitall Smith, will soon be ready for the public. We have been permitted to look at the "preface." It is rich and gives promise of richness in the body of the book. The book will have seven sub-divisions to correspond with the seven stages of life. They will be the welcome child, the romping girl, the happy student, the roving teacher, the fireless traveler, the temperance advocate and organizer, the woman in politics. The book will close with silhouettes.

At a meeting of the ministers of the Methodist, Baptist, Presbyterian and Congregational Churches in Chicago, recently, the following was passed:

Resolved, That we appoint a committee to meet with similar committees of similar bodies to consider the propriety of calling a mass meeting in Chicago to extend sympathy and help to States thus struggling to free themselves from the bondage and degrading influence of the liquor traffic.

There is nothing like "aid and comfort" to those engaged in the battle. Our brethren in several of the States are engaged now in battle with the saloon, and they need and will appreciate sympathy and help.

There is a good deal of talk about the "spiritual destitution prominent among the dwellers in our great cities." An exchange puts the case thus:

The "destitution" in question is not of places of worship or of preachers of the gospel, but, of workers to seek men out, and by patient and long continued visitation win them to the church-going habit.

That is exactly the case. Our city pastors can not do all the work needed to be done. They need, every one of them, helpers, and the cause of Christ is suffering and its progress hampered because this need is not met. When our city churches begin to put in their budgets an item looking to the support of helpers for the pastors they will be moving in a right direction.

One of our ablest and best papers announced, frequently, that no original poetry would be published in its columns, and those who sent such to the office were only wasting time, paper and stamps. But one of our Bishops sent in a poetical contribution which fairly took the wind out of the sails of the craft, and made the editor's hair stand on end. With great haste it went to the printer, and appeared in the best and most conspicuous part of the paper. Did the editor think it too good to be original?—*Central Methodist.*

The "revenges of providence" are sometimes very "grim!"

The editor of a Christian newspaper has this:

What a bitter-sweet business this editorial work is! It is taffy and tronneling in about equal measure, and alternate doses. When you mourn somebody wants to dance; when you pipe somebody laments. You write a temperance paragraph and somebody sends you the information that you are a fanatic, while the same man brings the flattering opinion that "them" will give old and comfort to the rum-sellers." You find out that you are at once a Sabbatarian and a secularist; an aristocrat and an anarchist; a radical and a dogy; a Republican, a Democrat and a "third-partyite." The luckless editor is thus worked bellows-fashion, alternately inflated and flattened. But may be it is this, after all, that keeps him blowing and keeps this glowing "at the flaming forge of life."

Personal and Otherwise.

It is said of Dr. John P. Durbin, that when he went into the pulpit he gave out the notices, and then said: "We will now commence the worship of God."

A brother who has been looking up the figures gives us the following: At the Louisiana Agricultural and Mechanical College, at Baton Rouge, board and lodging is $180 per session; St. Charles Catholic College, $300; Centenary College $123. So there you are!

The *Evangelist* says that Rev. M. D. Hoge has entered upon the forty-fifth year of his pastoral charge of the Second Presbytorian Church of Richmond, Va.

There are *nine* cables connecting Europe and Amorica, and they use 13,000 miles of cable. That is enough cable to reach around the earth four and one half times.

Justice Stanley Matthews, of the United States Supreme Court, died in Washington, March 22. He was sixty-four years old and was appointed Justice by President Garfield, in 1881, to succeed Justice Swayne, retired from the position.

Rev. J. F. Girault, of the Episcopal Church in this city, died at his residence here last week. He was a native of Natchez, Miss., and had just past his sixty-eighth year.

Fielding Marvin, the only son of the late Bishop Marvin, a lawyer by profession, has been licensed to preach.

The *St. Louis Advocate* is out in a new dress *entire*. We congratulate our friends. We have only been able to put on a *new apron*.

The time of holding the Conferences on the Pacific Coast has been changed to the spring. The Los Angeles, May 22; Columbia, June 12; Pacific, June 26. This makes the present Conference year about eight months long.

Rev. J. H. Collins, evangelist, of Fulton, Ky., will be at the call of any of the brethren of Mississippi to assist in revival meetings after April 1. So writes Rev. W. M. Adams from Waterford, Miss.

The address of Rev. J. E. Buck is Boone, Winston county, Miss.

Rev. B. F. Alexander writes: "I am pleased to write that the Alexandria district is prospering."

In addition to the $10,000 subscribed for the endowment of Centenary College in the Distrfot Conference, Dr. Haunleutt secured $1,200 more on last Sunday from the Rayne Memorial and Felicity Street Churches.

Rev. O. L. Savage will preach the opening sermon of the Greenville District Conference, Thursday night, April 25.

The Sunday *Picayune* published a picture under which were these explanatory words: "Rev. C. W. Carter, D. D., editor of the *Southwestern Christian Advocate*." That was a surprising piece of information to many, and to none more than to Dr. Carter. Considering that the *Picayune* office is just two blocks from ours, the accuracy of the statement is truly refreshing.

In our last issue we alluded to Mr. John A. Lewis, of Meridian, Miss., as a Sunday-school superintendent. He writes he is only an humole teacher in the Sunday-school.

Mrs. E. M. Haunleutt, the wife of President Haunleutt, of Centenary College, is having fine success in raising means to procure a library for the Young Men's Christian Association of the college. This laudable enterprise, when completed, will add to the interest and profit of the students of the college.

Postal Card Reports.

—Rev. J. D. Newsom writes as follows: "Duncan can not as yet be pronounced a regularly organized charge. Formerly the Mississippi river was the attraction; it created the centres of trade and was the thoroughfare of travel. The Valley railroad unsettled these established centres and changed the route of travel. As we are adjusting ourselves to these changes and are preparing to build churches, etc., we are arrested and unsettled again by the survey and locating a double to the main trunk of the present line, which is being built so near to us here as to suggest other stations and depots that may be greater centres and create greater attraction than the places where we have been trying to organize and build."

—Rev. R. Randle, presiding older of the Homer district, writes as follows: "The work is doing well. The quarterly meetings are spiritual and the attendance good, with few exceptions. There is a greater disposition to make reasonable allowances for the support of the ministry than has been, and the communion services are well attended, while there is an increased attendance upon prayer meetings and other social church meetings, with an advance in the enforcement of Discipline. May the Master still build us up! Pray for us."

—Rev. G. E. Green writes from Red River circuit: "The Campo Bello Church is nearly rebuilt, and will be ready for services in a few weeks. It will be a very neat and attractive country church, with vestibule, Gothic windows and tasty cupola. Mrs. Hutchinson, the energetic lady member who has pushed on the rebuilding, certainly deserves credit for her untiring efforts. The Red River parsonage will shortly be commenced."

—Rev. J. W. Malone writes from Minter City, Miss., March 18, 1889: "We set apart the second and third Sundays in this month to raise the Conference collections for the Minter City and Strathmore charge. When the call was made, after a missionary sermon, in less thue than it takes to write this the decks were cleared at each place with a total excess of $40. Over ninety-five per cent. of the entire collection was paid in cash. Now for revival power deep and sweeping in both churches!"

Books and Periodicals.

BOOKS.

CHRISTIAN WOMANHOOD. By Rev. W. C. Black, of the Mississippi Conference. Second Thousand. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn. Price, $1.

The first edition of this work was sold out in a little more than ninety days after it appeared. This shows the popularity of the subject treated. Dr. Black, in bringing out a new edition, has added a supplement, containing a section on the New Testament deaconess, and one on the office of deacone-s in the Methodist Episcopal Church. He argues for the establishment of this office in all the churches, that thereby women may be brought to assist in the great work of evangelizing the people, especially in the cities. We think the book has already done much good and will do much more.

GUILDEROY. By Oudda. J. B. Lippincott Company, Philadelphia. Eyrich's 130 Canal St., New Orleans. Price, twenty-five cents.

FORCED ACQUAINTANCES. By Edith Robinson. For sale here by Wharton, 3 Carondelet, and Eyrich, 130 Canal St. Price, fifty cents.

This capital novel is the new volume in Ticknor's Paper Series. Here is a bright story that has an uplifting power. It widens the moral horizon while teaching the tenderest, truest lessons of right living. The story of this life runs on—simple, natural and very true and sweet in its chronicle of the every-day trials and the possible realization of better ideals of life. It is a thoroughly good story for girls, holding the reader in absorbed attention from the first page to the last, and leaving a girl with the feeling that noble standards for common duties are practicable.

PERIODICALS.

—*Fashion and Fancy*, for April. The editors say they have determined to make this magazine not only one of the best, but one of the cheapest, so they have reduced the price to $3. 610 Olive Street, St. Louis, Mo.

—*Vicks' Monthly*, for March. All engaged in gardening for vegetables or flowers will find this magazine full of topics and hints for opening and pursuing spring work. James Vick, Rochester, New York.

—The April *Missionary Review of the World* puts in an early appearance and presents a rich and varied table of contents. Among the ten articles in the Literature Section we note as of special value, Dr. Pierson's on Further Testimonies to Missions; Dr. Ellinwood on Canon Taylor's Question of Population; Prof. Harlburt on China Inland Mission; Dr. Ludlow's Historical paper. Ulphilas and the Gothic Bible; The Distribution of Missionary Agents, by the veteran author, Storrow; Sir William Hunter's Religion of India, and Starbuck's translations from the missionary periodicals of the world. Here is a wide range of topics, and they are all ably handled. Then there are abstracts of the last reports of ten Missionary Societies, Correspondence from various lands, the International Department, and the Monthly Concert, by Drs. Gracey and Pierson. The Monthly News literally gleaned from the whole world and skillfully arranged for use. The Statistical Tables are valuable and Editorial Notes specially so, particularly the one on Utah and Dr. Isaac G. Bliss. The number as a whole is one of intense interest, and fully sustains the high character which this *Review* has already achieved. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

—*Good Housekeeping*, published by Clark W. Bryan & Co., at Springfield, Mass., has reached No. 100. It is held by some that there may be too much of a good thing, but in practice it is found to make a difference what the good thing is. There can not surely be too much of *Good Housekeeping*, nor of good housekeeping, and since one promotes the other, the more the better in a double sense—in a centuple sense, in fact, in the present case.

—*The Book Buyer*, for March, has as frontispiece a portrait of Charles Dudley Warner, with a sketch of the same. It gives a summary of recent American and foreign literature, the newest books, readings from new books, and a list of the books of the month. Charles Scribner's Sons, New York. Price, $1.

—*Wide Awake*, for March, is as good and beautiful and interesting as any number which has preceded it. There are articles which will please all sorts of readers, young and old, and pictures to delight the eyes of everybody. The adventures of David Vane and David Crane reach the eighteenth chapter in this number, and Margaret Sidney's Five Little Peppers Midway have gone through the eighth chapter. We know of no monthly for young people better than *Wide Awake*. D. Lothrop Company, Boston. Price, twenty cents; $2 10 a year.

—A paper on Ragged Schools, Old and New, opens the April number of *The Quiver*. Then comes the month's instalment of the serial, Miss Hillary's Suitors, with its capital illustrations, Bishop Alexander's thoughts upon Christ's last words, About Sternhold & Hopkins's Psalms, The Name Christian, A Call by the Unknown to the Unknown, and Religion on Earth and Religion in Heaven, make up the more theological articles of the number, but the general reader will find enough to entertain him in the short stories and the descriptive articles. Among the latter are The Silence of the Woods, Christian Work Among the Eskimos, and an account of a visit to the Reverend Scientist, Dr. W. H. Dallinger. Poetry and music add variety to the table of contents and a bundle of well selected "arrows" brings the number to a close. Cassell & Co., New York; fifteen cents a number, $1 50 a year in advance.

—*Christianity in Earnest*. A bi-monthly, edited by A. J. Kynett, D. D. Published at Church Extension Rooms of the Methodist Episcopal Church, Philadelphia. Price, fifty cents.

The Campaign Continues.

At Crystal Springs, on the thirteenth, our collection for the college footed up $1,100. Several persons known to be interested in the movement were absent; hence it is confidently expected that the amount will be raised to, at least, $1,500. A meeting was held at Hazlehurst the next night. The amount we are authorized to report from there is $810, but more is expected. The three towns—Wesson, Crystal Springs and Hazlehurst—have given $1,275; and these are all in Copiah county. What county will eclipse Copiah? Will it be Hinds, Adams, Lowndes, Monroe or Montgomery?

W. C. BLACK.

JACKSON, Mississippi.

Notice.

To the Members of the North Mississippi Conference:

It may have escaped the memory of some of the brethren (as it does not appear in the published Minutes lately issued) that the Conference resolved that the collection for Christian education should be taken, if possible, before April 1, 1889, and forwarded to Rev. T. J. Newell, treasurer of the Grenada Collegiate Institute, at Grenada. Now, then, we desire to call attention to this, and to say that it is important that $500, at least, be in hand by April 1. A little attention to this important matter we feel is all that is necessary.

R. P. LAKE,
Sec. B'd Trustees, G. C. I.

Notice.

MR. EDITOR: Will you please publish the following notice in next week's ADVOCATE. All persons coming to the "Holiness meeting," at Waterford, Miss., must obtain from agent at starting-point a receipt for full fare paid to Waterford on a Southern passenger association "blank," which when properly filled out at meeting will be honored by agent at Waterford, for return ticket at one-third fare. This applies to the I. C. and K. C. M. and B. R. R. R. I hope you will put this short notice in our organ. If it were about education, no doubt you would; but as it is about *Holiness*, I am afraid I will not see it.

Your brother in Christ.

W. M. ADAMS.

Publisher's Department.

Gladstone, in giving his estimate of advertising, says: "Advertising is undoubtedly very effective; its power is enormous. If we consult those who have made successful use of this extraordinary instrument, it will be found that it depends upon making an impression by iteration, or by constant repetition of the same thing. This shows a great eagerness to compete for attention, and that no one gets it unless it is by giving, as it were, so many strokes of the hammer to compel people to notice what is going on."

Stationery drummer (to editor of religious newspaper): "Can't sell you some fine paper on which to write 'editorials?'" Editor: "No, indeed! You are mistaken, aren't you? You know I have my correspondents write on *one side only*; so I just write my editorials on the other side!"

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper to writing to advertisers.

It doesn't amount to anything, of course, but it's rather singular that a keen retort is usually made of blunt words.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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And for the Democracy.

THE SUN believes that the campaign for the election of a Democratic Congress in 1890 and a Democratic President in 1892 should begin on or about the fourth of next March. THE SUN will be on hand at the beginning and until the end of the most interesting and important political conflict since the war, doing its honest utmost, as ever, to secure the triumph of the Democratic party and the permanent supremacy of the principles held by Jefferson, Jackson and Tilden.

The great fact of the year is the return to absolute power of the common enemy of all good Democrats—the political organization for whose overthrow THE SUN fought at the front for fifteen years, the memorable years of Grant and the Grand Hayes, and Garfield and Arthur.

It is the same old enemy that Democrats now confront, and he will be intrenched in the same strong position. It has been carried once by brave and hopeful fighting. Do you not believe with THE SUN that the thing can be done again? Wait and see!

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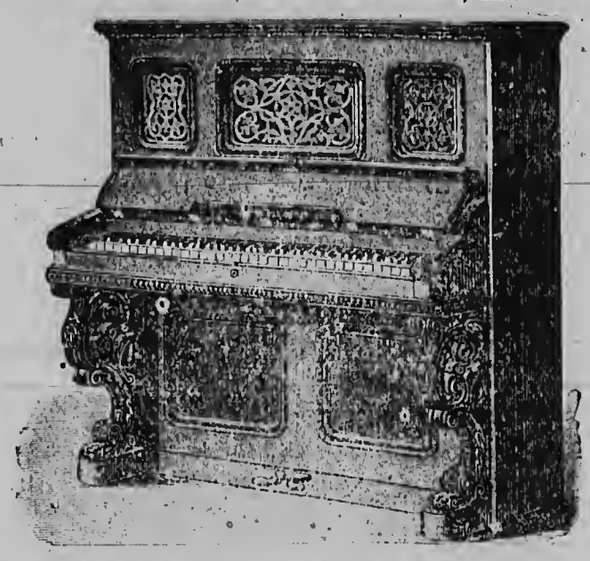

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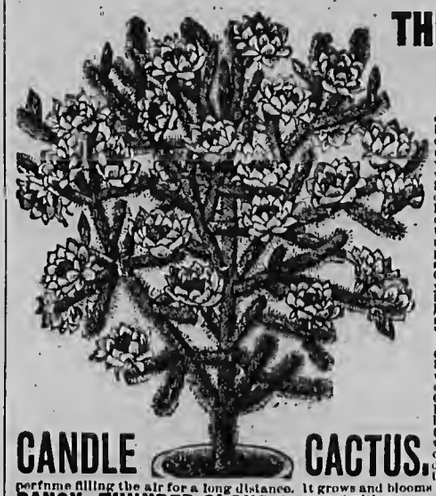

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1 Corset, retail, $1.25
1 Hair Curler, " .50
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Total .....

The price of above set is $1.25 only if these ladies mention this paper when sending the money and they will forward as above.

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JANUARY 1, 1889.

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Liabilities, 4 per cent.	74,248,207 81
Surplus	$20,794,715 15
New Assurance	$153,933,535 00
Outstanding Assurance	549,216,126 00
Income	26,958,977 59
Surplus earned in 1888	5,067,123 68
Percentage of Assets to Liabilities	128
Increase in Surplus	$2,690,460 30
Increase in Income	3,718,128 30
Increase in Assets	10,664,018 11

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Our Young People.

MAY AND HER PUSSY.

MAY.

Now, Pussy Gray,
Come here, I pray;
Listen to what I have to say.
Sit on the cushion at my side
And have your ribbon neatly tied.
You must not scratch, nor growl, nor bite,
And you must never steal nor fight;
But clear the house of rats and mice,
And keep your fur and whiskers nice.
The things that other pussies do
Would not be right at all for you;
You are *my* cat,
Remember that.

PUSSY.

O Mistress May,
Your Pussy Gray
Has quite as much as you to say;
You should not scold, nor pinch, nor strike,
Nor feed me only when you like;
Nor shut me out to freeze at night,
When you are tucked up warm and tight;
But treat me always in the way
You'd like if you were Pussy Gray.
The things that other people do
Are done the nearer right for you;
I am *your* cat,
Remember that.

—*Wide Awake.*

Mr. Editor: I am a little boy nearly eight years old. I have never been to school, but my mamma teaches me at home. I am reading in the second reader; commenced to study arithmetic this year, and geography, writing and spelling; but, as I don't write very well with ink, I will get mamma to copy my letter for me. I got a nice Bible the other day from the Bible House, with a dollar Bro. Manly gave me for a keepsake. I am reading in it. It has my name in gilt letters on the back, and is quite nice. Our pastor is Bro. H. S. Johns, and we all love him very much. We have no Sunday-school; there are so very few in our neighborhood who take any interest in it. I have a dog named Rock, and he has fits sometimes; but he is a good yard dog. I have a little garden, too, in one corner of grandpa's, in which I raise a few hills of different kinds of vegetables. I enjoy the children's corner in your good paper, but must say good-bye for fear I make my letter too long.

Your little friend,
THEO. MANLY ENOCHS.
Garland, Louisiana.

Mr. Editor: I thought I would write a few lines to the dear paper, as I have never written to it. I went to school last year. I am not going now. My older sister, Malia, is going to school at Meadville. She is well pleased with her teacher, Mr. Everett. I am a little girl ten years old. I enjoy reading the little cousins' letters. My mamma takes your paper. Papa lives four miles from Roxie station. Bro. Young is our pastor this year. We like him very much. I will close, wishing the Advocate and the editor great success.

Your little friend,
FLORENCE A. DAVIS.

Mr. Editor: We feel sure that some of your readers would like to hear from our "missionary quilt." We collected $6 on it; then mother bought it, paid $5 for it, and made our only brother a birthday present of it, with the understanding that he would be a worker for missions. We sent the money ($11) to Conference by Bro. Mellen, of Wesson. We trust Mr. Lambuth has it by this time. We are wondering now what plan to fall upon to raise money for missions this year. Wishing the editor and Advocate success, we are,

LILLIAN BEESLEY.
MABELLE BEESLEY.
Wesson, Mississippi.

Mr. Editor: As my papa has written to the Advocate, I thought I would write, too. I have two sisters and three brothers. The babies are twins, five months old. Ora and Winborn are their names. I am nine years old. I go to school to mamma and study fourth reader, arithmetic, geography and spelling, and take music lessons. Mamma says she heard you preach at a camp meeting, many years ago, near Delhi, La. As I have never written to a newspaper before, I hope this one will not fall in the waste-basket.

Yours respectfully,
MAMIE A. BALDRIDGE.

Mr. Editor: We were very sorry to hear of Bishop McTyeire's death. He was a friend of my Grandpa Currie's, and he was editor of the New Orleans Christian Advocate when my grandfather gave an engine, costing $450, to that paper, and he wrote to my grandpa that he could have the paper free of charge for all time to come; and it is so nice now, that we are not very well able to pay for papers. Edgar M. Jones, you will find "washpot" in Psalms lx, 8. I do not have time to hunt out many of the cousins' questions, as I go to a day-school about a mile from home. On Saturdays I have lots of little jobs to do for mamma, and, then, you know a boy wants some time to hunt squirrels, birds, etc. I went to preaching last Sunday and heard Bro. Kimball preach a good sermon. Your friend,

GARDNER D. CURRIE.

A Little Logical Lass.—A girl six years old was on a visit to her grandfather, who was a New England divine celebrated for his logical powers.

"Only think, grandpa, what Uncle Robert says."

"What does he say, my dear?"

"Why, he says the moon is made of green cheese. It isn't at all, is it?"

"Well, child, suppose you find out for yourself?"

"How can I, grandpa?"

"Get your Bible and see what it says."

"Where shall I begin?"

"Begin at the beginning." The child sat down to read the Bible. Before she got more than half through the second chapter of Genesis, and had read about the creation of the stars and the animals, she came back to her grandfather, her eyes all bright with the excitement of discovery: "I've found it, grandpa! It isn't true, for God made the moon before he made any cows."—*The Presbyterian.*

Boy Character.—It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there will be no discount on his word. And there are such noble Christian boys; and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immeuse influence for good, loved and respected because of the simple fact of living the truth.

Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sabbath-school. Be true in every friendship. Help others to be and to do good.—*Child's Paper.*

True Heroism—What an influence is often exerted over a group of young people by one strong decided character! In "Tom Brown at Rugby" we are told the touching story of the one little boy who dared to kneel at his bedside and say his evening prayers amid all sorts of interruptions and even insults from the larger boys. And it is related that as a result it soon came about that, whereas it had been the exception for any boy to pray at Rugby, it was the exception if any boy did not. These winter months at school or in social gatherings afford many opportunities for the exercise of moral heroism. Let us be true to our convictions of right, and we shall certainly have what is better than honor from men—the approval of God; and, if others do wrong, we shall not feel that we have influenced them to do wrong.—*Methodist Young People.*

Peruna.

After trying Peruna for a severe Cold and Cough, contracted through exposure, T. J. Ewing, of Catlettsburg, Ky., writes: "I have taken your Peruna with best results. My cough has entirely left, soreness is gone, and am increasing in flesh." Peruna is sold by all druggists. Only $1 a bottle.

Let our prayers, like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God.—*Channing.*

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Household.

SIDNEY SMITH'S WINTER SALAD.

Two large potatoes passed through kitchen sieve,
Unwonted softness to the salad give;
Of mordant mustard add a single spoon—
Distrust the condiment which bites too soon;
But deem it not, though made of herbs, a fault
To add a double quantity of salt;
Three times the spoon with oil of Lucca crown,
And once with vinegar procured from town.
True flavor needs it, and your puet begs.
The pounded yellow of two well-boiled eggs.
Let onion atoms lurk within the bowl,
And half-suspected animate the whole;
And lastly on the favored compound toss
A magic tea-spoon of anchovy sauce.
Then, though green turtle fail, though venison's tough,
Though ham and turkey are not boiled enough,
Serenely full the epicure shall say,
"Fate can not harm me—I have dined to-day."

A Man for the Kitchen.

A mother carefully taught her sons many details of work usually considered the sole province of girls, and concerning which boys generally grow up in utter ignorance. They washed and wiped dishes, learned to prepare plain meals, had practice in sweeping and dusting and putting to rights, and were taught to patch and darn neatly and to sew on buttons. Some of them learned something of the "higher branches."

When they went out into the world they had frequent occasion to bless the mother for these useful accomplishments, and when they became heads of households they had an intelligent practical knowledge of the details of the work of which their wives had charge and were able to make the burden easy in many ways where another man would have made it heavier.

No man worthy of the name permits his wife or any woman in his house to perform the heavy drudgery of carrying coal and wood, caring for furnaces and stoves, moving stoves or heavy furniture, beating carpets, and so on. But this need not be the limit of a man's usefulness about the house. There is no reasonable reason why a man should not be able to broil a steak, boil or bake potatoes, cook an egg, make coffee or tea and prepare other articles of food should an emergency arise to make it desirable (and such emergencies do often arise), and do it too without turning the kitchen and dining room topsy-turvey in the operation. Some men can and do accomplish such work, and even make biscuits, griddle-cakes and the like. A woman whose husband is in the habit of "taking hold" when needed in housework has been heard to say that she would rather have him to depend on in case of indisposition or other emergency than any girl that could be hired. He does not interfere when there is no cause for it, but he saves labor for his wife and expense for himself, and he is not at all ashamed of doing it nor afraid to undertake it. No man need be; rather any man should be ashamed of unwillingness and should regret inability to perform any ordinary household task on occasion.—*Good Housekeeping.*

"Home Duties First."—A girl of fourteen, who had lately been converted, asked God to show her what she should do for him, and what was her special work. After praying for some time, the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little one. This was godly and Christ-like. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work, when God places work within our reach. "The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.—*H. Bonar.*

The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—*F. W. Robertson.*

Happy Homes.

Here's a health to the wives and the mothers
Who sit in our households to-day;
Who are glad when they brighten for others
The hours that go drifting away.
May their eyes keep the light of the gladness
That beams bold the fullness of bliss
That banishes shadows and sadness,
And what need we ask more than this?

But—how can this happiness be kept? What shall protect those we love,—those who make a Heaven of the Home,—from the ravages of disease that is often worse than death,—that is, in fact, a *lingering* death? The question is easily answered: Dr. Pierce's Favorite Prescription—the standard remedy for all of those peculiar diseases to which women are subject,—is what must be relied on to preserve the health of wives and mothers. It *prevents* those diseases, and it *cures* them. It is a blessing to women and therefore a national blessing, because it gives health to those about whom the happiness of home centers, and the strength of a nation is in its happy homes.

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And most powerful alterative is Ayer's Sarsaparilla. Young and old are alike benefited by its use. For the eruptive diseases peculiar to children nothing else is so effective as this medicine, while its agreeable flavor makes it easy to administer.

"My little boy had large scrofulous ulcers on his neck and throat from which he suffered terribly. Two physicians attended him, but he grew continually worse under their care, and everybody expected he would die. I had heard of the remarkable cures effected by Ayer's Sarsaparilla, and decided to have my boy try it. Shortly after he began to take this medicine, the ulcers commenced healing, and, after using several bottles, he was entirely cured. He is now as healthy and strong as any boy of his age."—William F. Dougherty, Hampton, Va.

"In May last, my youngest child, fourteen months old, began to have sores gather on its head and body. We applied various simple remedies without avail. The sores increased in number and discharged copiously. A physician was called, but the sores continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Ayer's Sarsaparilla. In a few days a marked change for the better was manifest. The sores assumed a more healthy condition, the discharges were gradually diminished, and finally ceased altogether. The child is livelier, its skin is fresher, and its appetite better than we have observed for months."—Frank M. Griffin, Long Point, Texas.

"The formula of Ayer's Sarsaparilla presents, for chronic diseases of almost every kind, the best remedy known to the medical world."—H. M. Wilson, M. D., Wiggs, Arkansas.

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Marriages.

LIDDELL—JOHNSON.—At the residence of the bride's parents, by Rev. J. A. H. Jones, Mr. Durward O. Liddell and Miss Lela Johnson, all of Jefferson county, Miss.

FAUNTLEROY—DRAKE.—At the residence of the bride's mother, by Rev. J. A. H. Jones, Mr. J. Fauntleroy, of Pine Ridge, and Miss L. May Drake, of Jefferson, Miss.

LIPSCOMB—MONTGOMERY.—On November 1888, by Rev. H. R. Singleton, Mr. John N. Lipscomb, of East Baton Rouge parish, La., to Miss Clara Montgomery, of Natchez, Miss.

LYONS—DAVIES.—At Rayne Memorial Methodist Episcopal Church, South, March 6, 1889, by Rev. F. N. Parker, Rev. Clayton Marcy Lyons and Miss Maggie C. Davies.

MOORE—NELSON.—In Morton, Miss., March 10, 1889, by Rev. W. W. Morse, Mr. McN. Moore and Miss Geneva Nelson.

WILLIAMS—DAVIS.—At the residence of the bride's brother-in-law, Mr. Thomas McAdams, January 17, 1889, by Rev. T. S. Randle, Mr. J. L. Williams and Miss I. B. Davis, all of Morehouse parish, La.

WITHHORNE—FILES.—At the residence of the bride's mother, Mrs. K. Files, January 21, 1889, by Rev. T. S. Randle, Mr. W. W. Withhorne and Miss J. L. Files, all of Morehouse parish, La.

FILES—TURPIN.—At the residence of the bride's brother, Mr. Evens Turpin, February 12, 1889, by Rev. T. S. Randle, Mr. F. W. Files and Miss Carrie Turpin, all of Morehouse parish, La.

CASON—ANDREWS.—At the residence of the bride's father, Mr. W. C. Andrews, February 7, 1889, by Rev. T. S. Randle, Mr. J. T. Cason and Miss R. E. Andrews, all of Morehouse parish, La.

SHORT—NAPIER.—At the residence of the bride's father, Philip H. Napier, Esq., near Williamsburg, Miss., March 7, 1889, by Rev. Robert B. Downer, Mr. John S. Short and Miss Lillian Napier, all of Covington county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, six cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of ten cents for each extra copy ordered.*

HODGENS—On December 5, 1888, in Mobile, Ala., there passed from earth to heaven the spirit of my precious mother, Mrs. E. J. HODGENS.

Although for two years we had watched with painful anxiety her failing health, she was called away sooner than we expected, and we were left with broken hopes and plans. In early girlhood she consecrated her life to the service of the Master, and through a long life, in her own quiet, unassuming way, served him faithfully. She was a woman of prayer and faith, and thus she was given grace to bear, patiently, many afflictions, and never to lose an active interest in and enjoyment of the duties and privileges of life.

The faithfulness that marked her as a Christian entered into all the relations of life, performing every known duty, and fulfilling every promise. All who knew her felt that they could safely confide in her. Born of gentle blood, the high-toned sentiments of honor and fealty she maintained so carefully were her birthright. She was candid and sincere, just and charitable; unjust criticisms and slighting remarks of the absent were always displeasing to her.

Her tender compassion and sympathy made her many friends among the poor and distressed. She was endowed with a clear, practical mind, keen perception and good judgment, hence she was a wise and safe counselor. Timid, sensitive and retiring in her nature, she was most loved and appreciated by those who knew her best. How inexpressibly sad the thought that we will never have her gentle, thoughtful, helpful presence with us again. How can we do without her? To her few remaining children the memory of her character and life is an inspiration, and she "being dead, yet speaketh."

"Our hearts shrine many a picture
Of her life deeds fair and bright;
We love to pause and recall them,
Though she is beyond our sight.

"Missing, not lost, we'll remember,
As we bow to the chastening rod,
In our Father's house we'll find her,
Safe in the presence of God."

L. F. W.

IRELAND—The subject of this sketch, STEPHEN IRELAND, was born in Calvert county, Md., about fifty miles from Baltimore, July 1, 1811, and died at his residence, in Adams county, Miss., ten miles from Natchez, just after day-dawn, on January, 12, 1889, in the seventy-eighth year of his age. When but a young man, he came South and settled in Mississippi, and in a short while was married to Miss Blue, of Louisiana. She lived only a few months, leaving him alone for several years, when he returned to Mississippi, and was then married to Miss Martha Owens, of Calvert county, January 31, 1815. He came back to Mississippi, and after living a short while in Jefferson county, he settled in Adams county, where he lived till he ceased at once to "work and live."

His union with his last wife was a long and happy one, being blessed with most affectionate and obedient children, four of whom survive him. He united with the church late in life, under the ministry of Rev. J. W. McLaurin, just ten years ago; but those ten years were spent in service for the Master, in doing what he could. He was steward for several years, and a true one to his church did he prove to be. In him his pastor had a congenial, trustworthy and constant friend. These facts are obtained from those who knew him and his worth. One said, after he had passed over the river: "Mr. Ireland will be greatly missed in the church and community."

His last sickness closed with the dawning of the seventh day, and his spirit was wafted by a celestial host who were commissioned for that one end. We buried him in the Church Hill Cemetery, on the evening of January 13—Sunday—and I must say, from the number of people who were assembled on the roadside, both black and white, that surely a good and influential man has gone; but from the concourse of people, and from the comments passed, his entrance into the pearly gates was grand and glorious. I knew him only two weeks, though what I have written can be substantiated.

His loved ones weep, but their weeping will all be turned into a jubilee and hallelujah "after awhile." Their faith in the resurrection and heavenly recognition is abiding!

ROBERT SELBY.

GARRETT—Little URSULA GARRETT, daughter of Zay and Emma Garrett was born near Franklinton, La., February 11, 1886, and died at their residence, in Washington parish, La., November 11, 1888, aged two years and nine months. She was a sweet little angel in the household of Bro. Garrett, and evidently saw the angels that came to accompany her to the spirit-world, judging from her last act and expression. Calling her mamma to her, she kissed her on both cheeks, and said, "Oh, mamma, I see them; ain't they pretty?" She called all the children around her as if to bid them good-bye till we meet.

We sympathize with this family in their loss, but trust this precious little tie shall bind them more to the service of their Master, so that after awhile they may make a united and unbroken family in heaven.

A. C. FLOWERS.

ONEAL—The committee on memoirs in the Haughton Sunday-school, South Bossier circuit, respectfully submit the following report and resolutions:

Mrs. LAURA W. ONEAL fell on sleep in Jesus, February 23, 1889. In her life the church had great hope as an earnest, influential, useful and willing worker, ever ready to engage heartily in whatever work for the Master was assigned to her; but in the Sunday-school, among the young, she shone the brightest. Many children, together with her co-workers in this and other departments of church work, will long remember her walk in the Lord, her bright and pleasant Christian face with her hope-inspiring words and looks. She was a consecrated woman, whose life was devoted to Christ. We feel, therefore, that the tribute which we offer to her worth is small; yet as the officers, teachers and children of the Sunday-school and members of the church at Haughton, which she so dearly loved, we desire to give vent to our feelings in this expression to her memory, and at the same time to offer words of condolence and expressions of sympathy to the bereaved husband and orphan children.

While we bow with reverence and humble submission to the wise and merciful hand of our Heavenly Father in taking the sweet spirit of our deceased sister to himself, we can but sorrow and mourn our great loss; but we bless and praise God that our mourning is not as those who have no hope, for we feel the assurance that what is our loss is her gain, and we willingly leave her spirit with him who saith: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Resolved, That in token of the appreciation and love which we bear for our deceased sister, Mrs. Laura Oneal, we the officers and teachers and children of Haughton Sunday-school will each wear, conspicuously upon our person, for thirty days a badge.

Resolved, That the secretary be requested to furnish the bereaved husband and family of the deceased a copy of this memorial.

Resolved, That the secretary be requested to furnish a copy of this memorial to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

LEWIS M. REED, for Com.

Dr. Jekyll and Mr. Hyde.

Since that delightful author, Mr. Stevenson, has so suggestively written of Dr. Jekyll and Mr. Hyde we find ourselves holding our natures in closer regard, and we discover other lurking Hydes to mar the sweetest disposition and turn the most earnest and direct of us away.

Disease takes up its residence in us and develops into the most malignant and destructive of lodgers, cruel, obstinate and defiant. We will not recall the various and expensive expedients to which you have vainly resorted in the desperate endeavor to expell this obnoxious tenant, but briefly call attention to a most effective agent to drive away the vandal Hyde.

We refer to Compound Oxygen already known to be curative and restorative to that delightful degree so long sought by the invalid, as the following would indicate:

ATLANTA, GA.

"I still recommend your remedy to my friends who are afflicted, and why should I not? It saved my wife's life and cured my long of catarrh."

WALTER F. FORBES.

ALMA, Neb., Feb. 18, 1888.

"I do unhesitatingly say, Compound Oxygen will cure catarrh."

HON. H. C. GRIFFITH.

MEDIA, PA., July 3, 1888.

Compound Oxygen is better in the house than the best physician.

A. S. BROWN.

LEAD CITY, DAK., April 24, 1888."

"I feel that the Home Treatment is doing me great good. In fact I am confident that it invigorates every function." REV. J. B. WHALING.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 331 Montgomery street, San Francisco, Cal.

Scientific.

The Use of Oil to Still the Waves.

Under the above title Lieutenant W. H. Beehler contributes to the March *Century* an account of the experiments made with oil in rough water. We quote the following account of two rescues: "The captain of the ship *Martha Cobb*, loaded with petroleum, fell in with a sinking vessel during a heavy gale in the North Atlantic, in December, 1886. The signal made stated the vessel was sinking and that all her boats had been stove. The *Martha Cobb* had lost her large boats, her bulwarks washed out, and decks swept in the same storm; the only boat left was a small sixteen-foot dingey, which could not possibly live in the sea that was then running. The captain says he was puzzled and lay by for some hours hoping that the gale would moderate; but as there was no appearance of better weather and night coming on, he decided to make an attempt to rescue the crew of the sinking vessel. The *Martha Cobb* had a cargo of petroleum, some of which leaked, and the captain had noticed that the sea in the wake of the ship was much smoother when the pumps were worked.

"He signaled to the other vessel to haul by the wind while he luffed to get to windward, and at the same time started the pumps; but the ship drifted faster than the oil, and, while the oil made the sea comparatively smooth to windward, it did not cover the sea leeward. He then ran down across the other vessel's stern, hauled up close under her lee, and started the pumps again; at the same time also he emptied a five-gallon can of fish oil down the scuppers. The effect was magical. In twenty minutes the sea between and around the vessels was broken down. The long heavy swell remained, but the combers and breaking seas were all gone. The little dingey with three men had no difficulty in pulling to windward, and the crew were saved. The boat was deeply loaded and did not ship any water, although the sea was breaking fiercely outside of the 'charmed' space in which the vessels lay on oiled seas.

"In June, 1885, the British ship *Slivemore* took fire and had to be abandoned when eight hundred miles north-east of the Seychelle Islands, Indian Ocean. The people took to the boats and made for Seychelle Islands. The third day after leaving the vessel a cyclone came up, and no one believed that the boats would live through it. Before they left the ship the boats had been supplied with oil for just such an emergency. Each boat had got out a drag made of spars and oars lashed together, for what is known as a sea-anchor. Oakum saturated with paraffine was stuffed in long stockings hung over the bows of the boats. Before the oil was used the boats had been several times nearly filled with water and the occupants had to bail for their lives; but when oil was applied no further trouble was experienced. An oil-slick formed around the boats, which rode in perfect safety on tremendous swells which took the place of the previously breaking seas. Little, if any, water came over the sides of the boats, and the occupants could lie down and sleep. The boats eventually reached the islands, but every soul would have perished except for the forethought of Captain Conby, the captain of the *Slivemore*."

It has been the usual impression that the horns of the elk and of deer, while useful for purposes of defense, were in the creature's way while threading dense woods or underbrush. Sir James Hector maintains that the chief use of the antlers is not so much for fighting as for facilitating the progress of the stag through dense woods. He had had considerable experience with the elk, and found that by throwing up the head, thereby placing the horns along the back, the animals were enabled to go forward with great rapidity and follow the hinds. Mr. Fortescue added that in New Zealand he had observed that the antlers assisted the stags in penetrating dense forests, and Mr. Higginson bore out this statement from his experience in India.

"Is that really true?" Druggist:—"Yes, madam. Dr. Bull's Cough Syrup is only 25 c."

A bruise may result in an abcess if not promptly attended to. Apply Salvation Oil.

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LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited my warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOODS CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The public are beginning to understand the difference, and my trade proves it very clearly. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

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NEWS OF THE WEEK.

DOMESTIC.

An explosion occurred in the mixing room of the United States Dynamite Company, eight miles from Lakewood, N. J., on March 21. Two men, the only occupants of the room, were killed.

The great scheme of Henry Villard, whereby the Edison electric companies were to be consolidated into one gigantic concern, is reported to have collapsed.

Barnum's hotel, Baltimore, founded in 1825, and made famous by Dickens, who said it was the best hostlery in America, is to be closed and sold April 4.

The *Grampus*, the fish commission schooner, is at work in the Gulf of Mexico, and in connection with the *Fish Hawk*, is making a thorough investigation of the gulf fisheries, both as to their present condition and their possibilities from an economic standpoint.

Associate Justice Stanley Matthews, of the Supreme Court of the United States, died on March 22.

It is said Hon. Chauncey M. Depew, of New York, has been selected, by President Harrison, for the British Mission.

The treasury surplus has been steadily increasing. On March 22, it amounted to $50,200,000, or $5,000,000 more than it was ten days previous. This increase is due to the great excess of receipts over disbursements since the first of the month.

Miss Frances E. Willard and Miss Anna Gordon left Chicago, on the twenty-second, for a six weeks' trip in the South, during which time they will attend the annual W. C. T. U. conventions and visit the leading cities in Georgia, South Carolina, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas and Indian Territory, returning via St. Louis early in May.

Rev. John Francis Girault, D. D., rector of St. Anna's Church (Protestant Episcopal), in this city, died on March 22.

A prominent merchant in Vicksburg, Miss.—G. S. Irving—has donated a site for a Presbyterian Church in that place.

Natural gas has been discovered in the vicinity of Aiken, Miss. A natural gas and oil company is about to be formed with a capital stock of $1,000,000.

The employees in the machine shops of the Pennsylvania Railroad Company were notified on March 23 that hereafter nine hours would be considered a day's work, with a half holiday Saturdays. This affects about 4,000 men.

A large party of tramps boarded a freight train on the Pittsburg and Lake Erie railroad near Alliquippa, Pa., on the twenty-third, and for five hours held the train, refusing to allow the crew to move the train unless permitted to ride on it.

The Democrats of Brooklyn have determined to erect in that city a building similar to Tammany Hall, of New York. They will expend $50,000 for a site and $100,000 for the building.

FOREIGN.

Russian officials have tested and reported favorably upon a Russian invention for applying the revolver principle to the Barrets-of-Borden rifle. By this arrangement a machine gun is obtained which will fire 480 shots a minute.

Fourteen of the largest paper makers in England have formed a syndicate for the purpose of raising prices. The capital of the syndicate is £2,000,000.

The American pilgrims will leave Rome for Naples, en route to Alexandria. They will reach Palestine in holy week.

The Mexican government has taken steps to prevent the introduction into Mexico of American lard, owing to the official announcement that it is deleterious to health.

It is understood that the French agent at the Vatican, in obedience to instructions from his government, has made a complaint to the Pope of the support which is given General Boulanger by the French clergy.

Count Herbert Bismarck is stopping at the residence of Lord Roseberry, in London. He declares that his visit to England is of a private nature.

A French torpedo boat foundered off Cherbourg in a hurricane, on March 23. Her captain and fourteen of the crew were drowned.

England has demanded of Morocco £50,000 indemnity for the massacre and pillage of the Mackenzie factory at Cape Juuby in 1888.

Cholera has broken out at Zambsangai, in the Philippine Islands. There have been over 500 deaths so far.

Ex-President Cleveland and party arrived safe in Havana on the twenty-third. Crowds of people gave the travelers an enthusiastic reception.

Pope Leo is said to be suffering with fainting fits, which have become more frequent of late.

Serious inundations are feared in east Prussia. The Vistula has overflowed its banks, and the bridge at Lublin has been destroyed. All the rivers in Silesia and Hanova are rising rapidly.

Dispatches from St. Petersburg say that a large number of foreign Jews have recently been expelled from Kieff.

The labor movement is spreading throughout Germany. Many strikes are reported in the provinces.

TIBBEE, MISS., Oct. 16, 1886.
Messrs. A. T. Shallenberger & Co., Rochester, Pa.
Gents:—The bottle of Shallenberger's Pills sent me in February last I gave to W. G. Anderson, of this place; a long standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the Malarious poison from his system.
Yours truly, V. A. ANDERSON.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Cernersville, at Potts' Camp	Mar. 30, 31
Holly Springs station	Apr. 6, 7
Red Banks circuit, at Victoria	13, 14
Pine Mountain, at Asbury	20, 21
Rylania, at Fountainhead	27, 28
Myrtle circuit, at Dillon Hill	May 4, 5
Early Grove circuit, at Early Grove	11, 12
Mt. Pleasant circuit, at Marshall Inst.	18, 19
Olive Branch, at Miller	25, 26
Waterford, at Ebenezer	June 1, 2
Hickory Flat, at Pleasant	8, 9
Shawnee, at Liberty	15, 16
Ashland	22, 23

J. W. HONNOLD, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon, at Chesterville	Mar. 30, 31
Sallillo, at Hebron	Apr. 6, 7
Verona and Tupelo, at Verona	13, 14
Richmond, at Brook's Chapel	20, 21
Pontotoc, at Mt. Pleasant	27, 28
Houston and Wesley, at Houlka	May 4, 5
Sparta, at Friendship	11, 12
Buena Vista, at Lake Providence	18, 19
Ebenezer, at Pleasant Grove	25, 26
Okolona circuit, at Tranquil	June 1, 2
Tremont, at Asbury	8, 9
Fulton and Smithville, at Greenbrier	15, 16
Prairie, at Prairie Chapel ..(Wed.)	19
Athens	22, 23
Aberdeen	23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Oxford	Mar. 30, 31
Grenada	Apr. 13, 14
Water Valley	20, 21
Water Valley circuit	27, 28
Abbeville	30
Minter City	May 4, 5
McNutt	11, 12
Chapel Hill	18, 19
Carrollton	25, 26
Tacopola	June 1, 2
Grenada circuit	8, 9
Tillatoba	15, 16
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Athalia	July 2, 4
Banner	5, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Tampico, at Pisgah	Mar. 30, 31
Columbus circuit, at Murrah's Chapel	Apr. 5
Columbus	7, 8
Hebron, at Center Point	13, 14
Macon	14, 15
Brooksville, at Smile Chapel	19
Shuqualak, at Salem	20, 21
Macon circuit, at Mt. Hebron	27, 28
Crawford, at Shafer's Chapel	May 3
Starkville circuit, at Lebanon	4, 5
Louisville, at Noxapata	10
Plattsburg, at Mt. Pisgah	11, 12
Chester, at Chapel Hill	17
Walthall, at South Union	18, 19
Lagrange	25, 26
Sturges	June 1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit, at Gains' Chapel	Mar. 30, 31
Corinth station	31, Apr. 1
Booneville, at Baldwyn	6, 7
Iuka circuit, at Mt. Pleasant	13, 14
Harmony circuit, at Harmony	20, 21
Iuka station	21, 22
Kossuth circuit, at Kossuth	27, 28
New Albany circuit, at Mt. Olivet	May 18, 19
Marietta circuit, at Liberty	25, 26
Ripley and New Albany, at N. Albany	June 1, 2
Blackland circuit, at Wesley Chapel	8, 9
Ripley circuit	15, 16
Jonesboro circuit	18
Pleasant Ridge circuit, at Siloam	22, 23
Guntown circuit	29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 30, 31
Hernando	Apr. 6, 7
Como	13, 14
Sardis	20, 21
Batesville	27, 28
Pleasant Grove	May 4, 5
Courtland	11, 12
Panola	18, 19
Mt. Vernon	25, 26
Lake View	June 1, 2
Chulahoma	8, 9
Cerkrom	15, 16
Louisburg	22, 23
Horn Lake	29, 30

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Fannin, at Fannin	Mar. 30, 31
Brandon, at Brandon	Apr. 6, 7
Lake, at Centerville	13, 14
Newton, at Garlandsville	20, 21
Forest and Morton, at Forest	28, 29
Neshoba, at Hester's Chapel	May 3
Philadelphia, at Ebenezer	4, 5
Carthage, at Liberty	11, 12
Walnut Grove, at Pine Grove	13
Hillsboro, at Good Hope	18, 19
Shiloh, at Cato	25, 26
Trenton, at Pine Grove	26, 27
Westville, at Pleasant Grove	June 8, 9
Strong River, at Fairmount	15, 16
Raleigh	16, 17
Marvin	22, 23

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City ct., at McComb City	Apr. 1
Summit circuit, at Johnson station	3
Brookhaven	5
Wesson and Beauregard, at Wesson	6, 7
Gallman circuit, at Gallman	13
Crystal Springs	14
Hazlehurst	15
Providence circuit, at Georgetown	20, 21
Franklinton circuit, at Franklinton	May 4, 5
Bowerton circuit, at Pleasant Valley	11, 12
Scotland circuit, at Bethesda	18, 19

W. B. LEWIS, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Wesley Chapel	Apr. 6, 7
Jackson, at Jackson	13, 14
West Jackson, at West Jackson	20, 21
Vazoo City	27, 28

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Port Gibson	Apr. 6, 7
Fayette, at McNair	12
Martin, at Rodney	13, 14
Rocky Springs, at Hermonville	16
Bachanton, at Sarepta	18
Ithea, at Cayuga	20, 21
Natchez—Jefferson Street	27, 28
Natchez—Wesley Chapel	May 1
Washington, at Kingston	4, 5

JOHN A. ELDS, P. E.

MERIDIAN DIST.—SECOND ROUND.

Clarke, at Salem	Mar. 30, 31
Paulding, at Pleasant Hill	Apr. 6, 7
Saundersville, at Liberty	13, 14
Vossburg, at McGowan's	20, 21
Marion, at Cokers	27, 28
Meridian circuit, at Concord	May 4, 5
Meridian—West End	(7 P. M.).. 7
Meridian station	(7 P. M.).. 9
Blunsville	11, 12
Lauderdale, at Center Ridge	18, 19
DeKalb	25, 26
Leaksville	June 1, 2
Spring Hill	8, 9
Union	22, 23

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Amite cir., at Salem	Mar. 30, 31
Bayou Sara, at Bayou Sara	Apr. 6, 7
Jackson, at Salem	13, 14
Percey's Creek	20, 21
Woodville	27, 28
North Wilkinson, at Mt. Carmel	May 4, 5
East Baton Rouge, at Antioch	11, 12
New River, at Magnolia	13
Livingston, at Friendship	18, 19
Clinton and Betsville, at Clinton	25, 26
Amite City, at Tangipahoa	June 8, 9
Springfield, at Ebenezer	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

C. M'DONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs, at Biloxi	Mar. 30, 31
Moss Point, at Moss Point	Apr. 5
Scranton, at Orange Grove	6, 7
Hattiesburg, at Eldorville	13, 14
Augusta, at Perkins	20, 21
Whitfington, at Poplarhead	25
Vancleve, at Antioch	27, 28
Americus, at Cross Roads	May 4, 5

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Minden, at Flat Lick	May 3, 4
Haynesville, at White Hall	6
Bluggdol, at Grand Bayou	10, 11
Vernon, at Long Straw	15
Farmerville, at Tennessee	17, 18
Summerfield, at Harmony	20
Homer, at Arizona	24, 25
Tulip, at Sheppard's Chapel	27
Arcadia, at Paine's Chapel	June 1, 2
Downsville, at Mars Hill	6
Italian Village, at Sardis	8, 9
Louisville	11
Huston	15, 16
Vienna	18
Saline	22, 23
Sparta	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT HANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND RDUND.

Grand Cane, at Logansport	Apr. 6, 7
Bellwood, at Provencal	12
Natchitoches, at Natchitoches	13, 14
Shreveport	17
Sabine, at Rocky Mt.	20, 21
Pleasant Hill, at Beulah	22
Cablo, at Stonewall	27, 28
Mansfield	May 4, 5
DeSoto, at Woodside	11, 12
South Bossier, at Benton	18, 19
North Bossier, at Walker's Chapel	22
Valley circuit	25, 26
Mooringsport, at Mt. Zion	June 1, 2
Many, at Lewing's Chapel	6
Anacoco, at Beech Grove	8, 9
Wesley circuit	15, 16
Coushatta	18
Red River	22, 23

District Conference, at Keachie 28

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	Mar. 31
Morean	Apr. 7
Donaldsonville and Plaquemine, at Plaquemine	14
Gross Tete, at Cottonwood	15
Dryades Street	21
Bayne Memorial	28
Carrollton and Parker Chapel	May 5
Lower Coast Mission	12
Gretna and Scrapara	19
Craps Street	19
Louisiana Avenue	26
Baton Rouge	June 2
Carondelet Street	9
Felicity	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington	Apr. 6, 7
Indian Bayou	13, 14
Pattersonville	20, 21
Franklin	27, 28
Leesburg	May 4, 5
New Iberia	11, 12
Edgerly	18, 19
Asbeville	25, 26
Bayne	June 7, 8
Lake Charles	15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KREMER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria, at Pineville	Mar. 16, 17
Melville, at Melville	23, 24
Bloomfield, at River Side	30, 31
Evergreen, at Bayou Clair	Apr. 6, 7
Centreville, at Jena	13, 14
Taylville, at Beckett's	20, 21
Black River, at White's Ridge	27, 28
Columbia, at Master's Chapel	May 4, 5
Ada, at Fellowship	11, 12
Montgomery, at Whitehall	18, 19
Lecompte and Boyce, at Boyce	25, 26
Clifton creek, at Fellowship	June 8, 9
Sugar Town, at New Hope	15, 16

D. F. ALEXANDER, P. E.

Gray hair is made to resume its youthful color and beauty by the use of Hall's Vegetable Sicilian Hair Renewer, the best preparation known to science.

The postmaster general is receiving about 2,000 applications a day for postmasterships.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.
Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

All Ladies
Will appreciate the liberal offer made in another part of this paper by Dr. Scott, New York City. In order that he may quickly introduce into every neighborhood his new and beautiful Electric "High Hip" Corset. These Corsets are a new invention combining quality of material and finish with French style. A dressmaker can make a lady's dress fit perfectly who wears this Corset. The Doctor offers a very handsome little Curler to anyone who name this paper and buy his excellent Sateen Corset. For full details see advertisement headed "Dr. Scott's Hair Curler Given Away."

Our readers should notice the Advertisement of J. L. Childs, Seedsman and Florist, Floral Park, N. Y., in this issue.
Mr. C. is one of the largest Seedsmen in the country (or the world), and those who entrust their order to him are sure to be more than satisfied. His catalogue for this year is one of the most beautiful ever issued. The new Candi-Cactus which he advertises is a most curious and beautiful novelty.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*.
"I have tried J. A. Maguire's Cuadurango on myself and others, and it is my opinion that it produces a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of bilious or Coalive habits its action is most effective and salutary." D. R. McANALLY.

WEEKLY MARKET REVIEW.

(For Week Ending March 26, 1889.)

COTTON.		
Low ordinary	7 11-16	@ — —
Ordinary	8 3-16	— —
Good ordinary	8¾	— —
Low middling	9 5-16	— —
Middling	9 13-16	— —
Good middling	10 7-16	— —
Middling fair	11 1-16	— —
Fair	12 1-16	— —
Galveston middling	10⅜	— —
Mobile middling	9 13-16	— —
Memphis middling	9⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	5 13-16
Fully fair	— —	5 11-16
Good fair	— —	5⅜
Common	— —	— —
CENTRIFUGAL:		
Seconds	4⅝	6⅛
Prime yellow	7⅛	— —
Gray white	— —	— —
Choice white	— —	7½
Standard granulated	7 9-16	7 11-16
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	35
Fair	24	28
Good common	20	24
SYRUP	25	31
RICE.		
No. 2	2 3-16	2⅝
Good	4⅜	4½
Fair	4	4⅛
Prime	4¾	5
Rough, ₱ bbl	2 50	4 15
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	5 00	5 15
Fancy	4 67	4 75
Choice	4 25	4 50
Minnesota Patents	— —	7 00
Winter wheat patents	5 50	6 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	2 20	2 30
Cream meal	2 40	— —
Grits	2 50	— —
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	45	46
Yellow	44	— —
Mixed No. 2	44	— —
OATS:		
Western	34	— —
Texas rust-proof	— —	— —
BRAN: ₱ cwt	75	77½
HAY:		
Prime	15 00	15 50
Choice	16 50	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	15⅝	18¾
Prime Mess	— —	— —
Rumps	— —	— —
BACON:		
Fancy Breakfast	— —	11
Shoulders	6¾	7
Sides, short rib	7⅝	7¾
Sides, long clear	7⅝	7¾
HAMS:		
Sugar-cured	11	11½
DRY SALT MEAT:		
Shoulders	5¾	— —
Sides, short rib	6⅞	7
Sides, long clear	6⅞	7
GROCERIES.		
COFFEE:		
Prime	— —	26¼
Fair	— —	19¼
Common	— —	17
TEAS:		
Choice	40	80
He-No	— —	55
BUTTER:		
Western Creamery	27	28
Western Dairy	17	18
Common	13	14
LARD:		
Refined	7	7⅛
OILS:		
Coal, bbls	11	— —
Coal, cases	16	17
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	— —
ONIONS:		
New Louisiana	— —	— —
Western	1 25	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	10½	11
Jute, 1¾ lb, ₱ yard	9	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	98	1 00
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 00
Chickens, Southern	3 00	3 25
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	10	— —
Southern	10	11½
WOOL:		
Lake, ₱ lb	24	25
Louisiana	22½	23
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	— —
Meal	20 00	— —
Pure ground bone	30	— —
Muriatic acid, ₱ lb	— —	— —
Sulphuric acid	2	2½

A Blooming Flower Garden!
Who of our lady readers would not like to have one this coming summer? Surely not one, especially as it can be had without any expense whatever. All lovers of flowers will fail to take advantage of the liberal offer made by S. H. Moore & Co., New York City. In the issue of our paper, will miss a really good thing. This publishing firm is old-established and thoroughly reliable; and the offer they make to give away 200 varieties of Choice Flower Seeds with a three-months' subscription to their charming ladies' paper—*The Ladies' World*—for the insignificant sum of twelve cents, is indeed the good a bargain to be slighted by our readers. See advertisement in another column.

The remarkably rapid sale of the "Life and Times of Bishop Pierce" is phenomenal in the history of biographical literature. 850 copies were sold in January. It is a charmingly attractive work, and remarkably cheap.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*
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Special attention will be given to the health, morals and intellectual instruction of the students.
For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

Mansfield Female College,
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One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.
Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.
For particulars address
A. D. M'VOY, A. M., Pres.
PROF. D. F. HUDDLE, Sec.

Elfinwood Select School.
The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gayden, on the L. N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.
Terms moderate.
Edwin H. Fay, A. M.

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CASH ASSETS, December 31st, 1887, - - - - $413,850.76
CASH ASSETS, December 31st, 1888, - - - - $459,363.50
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TREASURE.

The flowers I planted in the flush of spring,
Have budded, bloomed, and withered long ago;
The grain my lavish fingers used to throw,
Long since was reaped for others' garnering;
Yet I am rich amid my nature dearth;
My gold is where the rainbow touches earth.

My wealth is molten of full many an ore,
Dug from the sacred caverns of the past;
Stored where the present's quiet light is cast;
Piled in the promise-land that lies before.
All blent together, all of priceless worth,
All hid just where the rainbow touches earth.

And Memory, Faith and Hope its guardians are,
As holding Love's strong hand I make my way,
Knowing I near a little every day,
The one sure goal where, passing o'er the bar,
I find, in all the glow of second birth,
My treasure, where the rainbow touches earth.

All The Year Round.

The Best Manner of Taking Up the General Collections.

A PAPER READ BY REV. JOHN T. SAWYER AT THE NEW ORLEANS DISTRICT CONFERENCE.

How shall we most successfully take up in the Sunday congregation the general collections ordered by Conference? For instance, How shall we raise our foreign missionary collection? The district stewards have assessed B. station $250 for foreign missions. The pastor, intent upon doing his duty, fixes upon a certain Sunday early in the year for the purpose of raising his full assessment. He prepares with great care an appropriate sermon for that day. Based upon the positive commands and demands of God in his Word, and the consequent obligations of Christians to do their part, vertebrated with sound and weighty arguments, and bristling with facts and figures, the sermon reaches a natural and logical conclusion, to be impressed by a short, pointed and burning exhortation to give cheerfully and liberally for the saving of the world. Believing prayer is always a necessity to the preparation of a sermon that is to do execution. Such a sermon of sound doctrine, facts, figures, convincing logic and warm exhortation, thoroughly impregnated in the study with the prayers and even tears of the pastor of B. station, will be sure, at the appointed time, to come to its delivery with manly energy and the divine unction from above. The sermon preached, the pastor stands face to face with a duty from which many ministers shrink. Having faithfully preached the Word, the pastor must be as faithful in raising the collection. He should feel, first of all, that in asking for money for the Lord, he is doing something thoroughly honorable, and of which he has no need to be ashamed. He should go at it with as much heart and purpose to succeed, as in the preaching of a sermon or talking to mourners. He should fully realize that he is in the line of duty as a collector of money for God. Apologies, such as are sometimes made by brethren, are out of place at such a time. He should not, either by word or manner, make the impression upon the people that he is going to do a disagreeable duty and take up what money they may please to give, *just because he must*, his Conference having so ordered, and he, therefore, being without option in the matter. He must not join his officials nor his church at large in the cry of excessive assessments; but, if the district stewards, whose right it is, have raised the amount higher than the previous year, he should feel that his church has been greatly honored by the increase, and he should himself catch inspiration from the fact that he is expected to bring up to Conference a larger amount than before. We presume that it has been the experience of every man who has been a presiding elder or a pastor any length of time, that a church is rarely found that does not think, if a raise is made in the assessments, that the burden is too grievous to be borne. The officials and the people need no helping on the part of their pastors in the matter of nursing their feelings of poverty when asked to give liberally. We honestly confess it to-day, that we have never had a single twinge of conscience in the effort to take the full assessments, and largely over, if possible, from the people. The audience in most any church that sits before a preacher about to take a collection have, in themselves, such a wonderful supply of conservatism that they are not likely to be reckless and improvident in their responses to his appeals. None of us ever saw an individual church, nor an individual church member, either, who were bankrupted by giving of their substance to God. What if a church that pays for its expenses of preacher and sexton and incidentals $3,000 per annum, should be assessed $3,000 for foreign missions? The pastor would soliloquize: "Surely, now, I must apologize for the blunder of those church assessors;" and he would likely feel, if one-fourth of the amount only were raised, that his people would have met the measure of duty. Ah! what low estimates have we of the actual value of human souls! The $3,000 for foreign missions, raised by a church of $3,000 of running expenses, would go far to bring that church, in its love for souls, into the neighborhood of that infinite love which poured out its richest treasure to save men. And yet the fact is, doubtless, that those who can afford a church of $3,000 or $5,000 expenses, can, if their bank accounts and real assets were ascertained, afford to give for missions yearly an amount greatly in excess of $3,000. We ought to pay *at least as much* for the saving of the millions in heathen darkness as we do for the saving of ourselves and our children at home. A preacher can not damage his congregation by asking of them the full assessment, and then doing his best to get it. Prayed over, wept over, preached about, a plain statement should be made, and then the preacher should lift the collection.

His style of doing it should be his own, and it matters little whether he calls for responses, or sends out the cards, or goes down among the pews and gets from each his amount. He may be better suited to one of these methods than to the other two, and, at any rate, he should use that method by which he can succeed, always providing that it be honest and manly. The public collections are apt to secure the money, while, at the same time, they act as an educative force. These collections make the people think, and, if some dollars are gotten from them, they are helped by that much to think intelligently ever afterwards on that cause to which they gave. It would be a sad day for us if all the money we need for God's cause should have to be gotten by a still-hunt. In certain enterprises, of course, it is important to go to a man and get him to give right in the midst of his cotton, or sugar, or at his desk at work, or after his good dinner at home. The general collections, however, should be given the chance of a tug at the hearts and purses of the people in the great congregation.

If we take them by card, or by responses, or other way on Sunday, at the eleven A. M. service, we should be careful to hold back the hat until there is nothing left to be gathered but the fragments. Tell your people, without the least tremor in your voice, that you have the amount to raise, and you confidently expect them to help you; and, then, doing your own part, and leading off, if necessary, lift the collection in any honest way that suits your genius. Of course, some will object to your way, whatever method you adopt. The brother who preceded you, or some other, did it differently. However, don't be dismayed nor switched off, and take a panic; for have there not been objectors from the beginning? Set your face as a flint to get the assessment, but do not let that face of yours betray any over-anxiety, nor let not the least shadow of doubt flit over your features. Determine to have it, and your audience, though possibly indisposed at first, will presently be found helping you along—slowly, perhaps; and yet you are moving to the point from which you can see the successful end. You do not need to tell any hog stories, nor make a buffoon out of yourself, to get God's money from God's people. You can be pleasant withal and genial, and show your utmost confidence in the ability and willingness of your audience to put the collection through. There sometimes comes a lull—a sort of shallow place—where the keel scrapes the bottom. Don't lose your temper, but smile and wait, and talk a little, too, and keep on asking, and your good humor and splendid patience will win at last. If you get mad or tired, the people will press their lips together and doggedly give you over to your fate. The darkest hour is just before the dawn, and so the lull in the responses and the scraping keel of your vessel are simply preludes to success—*if* you are patient and keep your temper. We verily believe that the full assessments on all our charges can be gotten if we will inform ourselves about the causes for which we plead, tell it all out plainly to our people, ask them to give, using manly words, and in a manly, straightforward spirit. The inking of a collection with a sepulchral voice and a hang-dog look never did succeed. Pray to God about it, and he will help you. Then, like a true man, ask for *all* the assessment, and work your own plan in a thoroughly manly way. Thank God that the public collection in the Sunday congregation still remains one of the glories of Methodism! He gave himself for us—what are we doing and giving for him?

New Orleans City Mission.

ATTAPER READ BY DR. J. D. A. ANDENS BEFORE THE NEW ORLEANS DISTRICT CONFERENCE.

The mission field in our city is as vast as it is important. Among the 260,000 human beings domiciled here, only very few enjoy experimental religion. Of the 85,000 Americans and Irishmen, fully one-half are Roman Catholics. With scarcely any exception, our 70,000 Frenchmen have vowed fealty to the Roman Pontiff. The 30,000 Germans are about equally Roman Catholics and Protestants; among the latter the High Church Lutherans being largely in the ascendant. Of the 50,000 negroes, fully one-half are irreligious. The other half is composed of Baptists, Methodists, Congregationalists, with a small percentage of Romanists. Of the Hebrews, about six thousand have their home among us. Of these, only a few are orthodox Jews, though all, including rationalists, are religiously strictly exclusive. The Italian colony has, of late, received large additions. About 8,000 of the degenerate descendants of Cicero follow their favorite avocation in our city. The majority of these are anti-Romish; have discarded all religion. Our white population numbers about 190,000. How many of these are scripturally religious, having been truly converted, enjoying the witness of the Holy Spirit? Five thousand? Less? A thousand? I dare not guess farther. But, according to Methodist doctrine, all classes of humanity who are devoid of experimental religion constitute legitimate mission ground. Is not our field a large one?

How work this field? Nationalistically to shut ourselves self-complacently up in the narrow limit of our kin is as unscriptural as it is unwise. The various nationalities in our country, now a heterogeneous conglomerate, will, in the course of a few decades, constitute one compact nation. Many, now rich and influential, will be reduced to penury, as many who are now poor will be opulent. The rich American banker's son, married to an Italian lady, reduced to indigence, may be glad to secure a subsistence by cleaning our gutters. The poor Irishman's son, wedded to a German girl, may, ere long, be mayor of this city, or governor of our State. It is, hence, our solemn duty to know no man after the flesh. We must save sinners, all sinners, no matter from whence they are. Physically aristocratic exclusiveness has invariably resulted in scrofula; nationally, in the Chinese queue; ecclesiastically, in spiritual putrefaction, dearth and death.

Yes; but how reach these perishing thousands? Of the various nationalities mentioned, the French and Irish Roman Catholics are most difficult of access. No matter how irreligious and worldly the former may be, upon evangelical religion they have learned to look with utter abhorrence. If I mistake not, we could operate successfully among the Italians, Scandinavians and Germans. But to organize the immigrant converts into separate congregations does not seem wise to me. We ought to prevail upon them to identify themselves with our American work. Separate organizations may seem expedient; but, ere long, it will be discovered that the clannishness thus fostered more than counterbalances the temporary benefit.

Here, though, we encounter many difficulties. The chief of these is the over-nicety and chilly reservedness of our membership towards strangers. Churches in which the sun-bonnet on a woman's head and the blouse of the mechanic are marks of depreciation—if not cause for merriment among gay damsels and sap-headed youngsters—such churches can not expect an acquisition of new elements. As recruiting officers, we want soldiers. Captains, colonels and generals we have more than enough. Our churches need the infusion of new blood, even though that new blood be not blue blood. At any rate, we must seek to win sinners for Christ, sinners wherever found. If we fail in this, we are recreant to our Master, who has instructed us not to neglect the "lame, halt and blind" in our call for guests to the gospel feast. The unconverted around us will die in their sins and be lost; but can we be saved if their loss is attributable to our neglect? Satan can not bring greater disaster to God's people than by instilling the belief that by annually contributing five or ten dollars towards the missionary cause, they are absolved from further obligations to the unconverted. Oh! for the true spirit of the Master in our congregations, where everybody deems it his duty to win souls for Christ, and where the poor seamstress is not less honored than the wife of the merchant-prince.

Much good is being accomplished by organizing and supporting mission Sunday-schools, and by outdoor preaching. A gospel song attracts the loitering masses. A pithy sermon, whose theme is Jesus and his love, never fails in accomplishing much good. Here, though, lack of wisdom is sometimes displayed. Have heard it said that this teaching and preaching should solely aim at the evangelization of the people, without ulterior ecclesiastical design. Seek the conversion of the godless, and therewith be content. I hold that said mission Sunday-schools and platforms for outdoor preaching should be utilized as advertising mediums by way of making iterated mention of our neighboring churches, the pastors at work there, and the time for public worship. Our spirit is no more in need of our body for life sublimer than spirituality is in need of healthy ecclesiasticism. In a word, we must win the people for Christ, and for his church as well.

Let us be up and doing! Be city pastors less and true missionaries more. We ought to devote less time to those already saved, and, with the Good Shepherd, be often found in seeking the lost sheep!

Irrelevant Cerebration.

We commend to the consideration of *some* of our readers the following paragraphs from a communication in the *Wesleyan Christian Advocate*, signed "Zed." Speaking of the different sorts of writing appearing in our church papers, he says:

There is another sort of writing seen often of late much like that referred to above. If one urges the necessity of education, *another* answers him: "Education won't save souls," as if this were an objection to education. No friend of education, taking the word in its ordinary sense, supposes it is a substitute for religion. So far as my knowledge goes, those who contend most for education, are in the forefront of those who urge religion. It is a curious state of mind that can reply to an appeal for intellectual enlightenment—"Get religion." As if one should urge farmers to raise more corn, another should imagine he replied by saying, "Man can not live by bread alone." Verily, but bread is good, even necessary. What does it all mean? Do some believe that knowledge is in itself evil? That light is friendly to deeds of darkness? Then the persecuting inquisition was right and "ignorance is the mother of devotion." Some go almost to the point of advocating the essential blessings that inhere in ignorance. Why don't they go the full length? Shame, probably. But if they believe that knowledge is *per se* unfavorable to virtue—that it is *per se* favorable to vice, they ought to join the old-time Romanists and stop the people from reading—the Bible and all books. If they are right, idiocy is the *summum bonum*.

It puzzles me much what sort of cerebral action is that which meets an appeal for education by an exhortation to seek religion? And that will be tempted to answer this question by calling it "a sneer at the emotional in religion." If knowledge is in itself bad; if ignorance is in itself good, let us imitate the fierce Arabs that burned great libraries as an act of piety; let us close up colleges and schools; let us stop the press—except as it may denounce knowledge; let us seek a conference of ignorant preachers; in a word, let us revert to barbarism. It is in harmony with the notions of some who oppose missions to the heathen on the ground that "giving the heathen light will increase their responsibility."

Why readers should complain at the papers for endeavoring to arouse the church to the importance of educating her children, is one of the strangest of all strange things. We are sorry to say our paper has not escaped these complaints. In regard to this point "Zed" makes this remark:

Some complain at the editor, and do it in shocking English—"as she is spoke"—for printing so much about "education." What would please them? The paper is large; one year with another obituaries take up vastly more space than education. Let the anti-education subscribers console themselves with the obituaries.

The Public Schools Must Go!

THE FIAT HAS GONE FORTH FROM THE VATICAN.

POPE PIUS IX.,

Than whom neither council nor Bishop has spoken as plainly on public education,—in the 45th proposition of the Syllabus issued by him in 1804, declares, "That the Romish Church has a right to interfere in the discipline of the public schools, and in the choice of the teachers for these schools." And in proposition 47th that "public schools open to all children for the education of the young, should be under the control of the Romish Church, should not be subject to the civil power, nor made to conform to the opinions of the age." While in proposition 48th he says, "Catholics can not approve of a system of educating youth which is unconnected with the Catholic faith and power of the church."

Such a system he declares in his Apostolic Brief to the Archbishops of Freiburg, 1864, "must necessarily be guided by the spirit of error and lies."

"Peter having thus spoken—to use the words of the Irish Bishops—through Pius, the question is settled; as in him (the Pope) all speak, all affirm, all deny; for he is the infallible doctor and pastor of all Christians." But, in the words of Father Jenkins, "We feel inclined to pile up the evidence on this subject to the very skies." So we quote the testimony of Cardinals, and Councils, Archbishops and Bishops, priests and press. Listen to

CARDINAL ANTONELLI,

who was verily "the power behind the throne." To Mr. Dexter A. Hawkins, who, some years ago, investigated under a commission the conditions of the public schools in the papal states, the Cardinal said, he "thought it better that the children should grow up in ignorance than to be educated in such a system of schools as the State of Massachusetts supported; that the essential part of the education of the people was the *Catechism*;" and, while the arithmetic and geography, reading and writing and other similar studies might be useful they were not essential."

The public schools must go! So say

THE COUNCILS OF ROME.

The Sacred Congregation of Propaganda in its instructions to the American Bishops, 1875, assigns as a reason why the Roman Catholic Church is hostile to the public schools, that "teachers indiscriminately of every sect, are employed—who are left free to sow errors and the seeds of vice in tender minds."

The Second Plenary Council of Baltimore, 1866, ascribed to the public schools "that corruption of morals which we have to deplore in those of tender years."

The Second Provincial Council of Oregon, 1881, said that "swearing, cursing and profane expressions are distinctive marks of public school children," and all were enjoined to preserve the little ones from the poisoned atmosphere of these godless institutions."

ARCHBISHOPS

declare the public schools must go!

Archbishop Segher, in his lecture on the "Secular School System," says, "It is grossly and monstrously immoral;" it is "a blot, a blemish, and a disgrace on this country, a living scandal and an opprobrium which covers its promoters with shame and infamy."

Archbishop Williams, of Boston, when a committee waited upon him to complain of Rev. Mr. Scully, of Cambridgeport, refusing to give absolution to parents who sent their children to the public schools. The Archbishop "sustained the priests and gave the rebels to understand that their Bishop considered himself *insulted* by the bare suspicion that they would find any support from him as favorable to public schools."

The public schools must go! So say

THE BISHOPS.

Bishop Gilmour, of Cleveland, in his Lenten pastoral of 1873, authorizes confessors to refuse the sacraments to parents who send their children to public schools.

Bishop St. Palais, of Indiana, in a pastoral, of 1872, "objects to the public schools on account of the infidel source from which they originated."

Bishop Baltes, of Alton, in his Lenten pastoral 1870, calls our public schools "seminaries of infidelity, and as such most fruitful sources of immorality."

The public schools must go! So echo

THE PRIESTS.

Father Walker, on the evening of Sabbath, March 14, 1875, said in St. Lawrence Roman Catholic Church, 84th St., New York: "The public schools are the nurseries of vice. They are godless schools, and they who send their children to them can not expect the mercy of God. . . . I would as soon administer the sacraments to a dog as to such Catholics."

Priest Phelan, at a convention held at St. Louis, October 17, 1873, said, "The children of the (public) schools turn out to be learned horse thieves, scholastic counterfeiters, and well versed in all shemes of deviltry. He frankly confessed the Catholics stood before the country as the enemies of the public schools. They would as soon send their children into a pest-house, or bury them, as let them go to the public schools. They were afraid the child who left home in the morning would come back with something in its heart as black as hell."

The Roman Catholic Priest Capel, according to a newspaper report of a conversation, which was widely circulated and never contradicted, said, "The time is not far away when the Roman Catholics, at the order of the Pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents rather than pay. . . . The order can come any day from Rome. . . . It will come as quickly as the click of the trigger, and will be obeyed, of course, as coming from God Almighty himself."

The public schools must go! So voices

THE ROMAN CATHOLIC PRESS.

Catholic Telegraph, of Cincinnati, says, "The secular school is a social cancer presaging the death of national morality. . . . The sooner it is destroyed the better; it will be a glorious day for Catholics in this country when under the blows of justice (?) and morality (?) our school system will be shivered to pieces."

The Freeman's Journal, of Dec. 11, 1869, exclaims, "Let the public school system go to where it came from—the devil."

The Catholic World, January, 1870, says, "We are opposed to the common schools as they are, because our church condemns them." This same magazine for April, 1871, says: "We do not indeed prize so highly as some of our countrymen appear to do the simple ability to read, write and cipher. . . . The best ordered and administered state is that in which the few are well-educated, and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. . . . We believe the peasantry in old Catholic countries two centuries ago were better educated, although for the most part unable to read or write, than are the great body of the American people to-day." Thus Father Hecker echoes the sentiments of Cardinal Antonelli, and would have the public school give place to the reign of the "dark ages."

COMMITTEE OF ONE HUNDRED.

Some Presbyterians See the Opportunity.

If the Methodists neglect to respond to Rev. P. A. Johnston's proposition to raise a loan fund to aid young men seeking an education at Centenary College, Presbyterians do not fail to avail themselves of so good an opportunity to help the worthy.

Bro. Johnston writes me that while not a Methodist has proposed to join him in raising the loan fund, two Presbyterians voluntarily offered to become subscribers to the fund. This is, perhaps, not the only instance in which other denominations have seen our opportunities better than we have seen them ourselves. What better use can a man make of money than with it to help young men to prepare themselves for great usefulness in the world? Has any man fulfilled his mission in life until he has equipped another for greater achievements for God and humanity than his own have been? Let the loan fund be raised. Some of our choice young ministers are, at this very time, being driven from college for lack of just such aid as this fund is intended to afford. Brethren, help the loan fund, or the endowment, or both. Some are doing this now, and others will when they get their minds screwed up to it.

W. L. C. H.

Christian Advocate.

THURSDAY, APRIL 4, 1889.

THE SWEET OLD STORY.

Tell me about the Master!
I am weary and worn to-night.
The day lies behind me in shadow,
And only the evening is light!
I gild with a radiant glory
That lingers about the West.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills he in loneliness trod,
When the tears and blood of his anguish
Dropped down on Judea's sod.
For to me life's seventy milestones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs he freely forgave;
Of his love and tender compassion,
Of his love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

—*The Watchman.*

Sanctified Ambition.

THE WOMAN.

The girl is not born without ambitions impulses. The effort to outdo in her childish plays, to excel in her school-girl studies, to lead in her classes, develop the same motives common with boys. It does seem that to the average girl the theater of this world on which she is to display her genius, her talent and capabilities is far narrower than that presented to the average boy. At any rate, it looks so from the standpoint from which the life-duties of the woman are at present reviewed. The boy takes in all the probabilities, and even the possibilities, too, with but little thought of failure in his plans. When one seems impracticable, another is adopted. The varied changes of home and duties abroad—of field, of woods, of stock and herds, of the stir of travel and clatter in business life—will serve to keep alive within him the cherished objects of his ambitious aims. The girl has so little change, except in that which comes up in the regular routine of every-day domestic life—sweeping out and dusting the same rooms, probing into the same recess and corners after dust and "litter," only occasionally varied with a new broom or a rearrangement of furniture, which is often too well fixed or too scant to admit of much change; the dish washing, the handling of the same cups and saucers, the same knives, forks and spoons; their jingle and clatter growing more and more monotonous as the days go by. Some years since I occasionally visited a family where one dish had been in the family for more than fifty years. It had all the time belonged to the same person, and had been handled almost exclusively by the same woman. No wonder when a slip or a crash occasionally comes, as the pieces are gathered up, the reflection is made: "Well, I am done for that dish; hope now I shall get to handle something new and better looking." These unvaried rounds of duty have a tendency to too greatly moderate a legitimate ambition, and narrow down woman's views of life's duties.

Her build, her natural strength never designed her for the regular hard toil of the farm, nor for the rougher and severe labors of the woods. Certainly she is not so well adapted to these as the man whose brawnier muscles show his better adaptation to them; yet the force of circumstances has compelled the woman to the plow and hoe of the farm, and to wield the ax and maul to provide bread for her children. The history of nations seems to indicate that Divine Providence never meant, as a rule, that she should lead soldiers in battle, rule empires, nor reign over kingdoms. The Sacred Scriptures, too, seem to sustain this idea; yet the force of circumstances and the force of character have placed her at the head of armies and seated her upon thrones. It would be difficult to show that Heaven ever administered a reproof to the woman because she occupied such position. The success of her military campaigns, the prosperity of her reigns, the peace and growth of her rule, her wise counsels in state indicate that an all-wise Providence acknowledges her right to these positions and her fitness for the same.

Without elaborate argument, we may assume that, in the main, it is not intended for woman to strive for these places of preference, nor to wear her laurels gathered from these earthly heights, but to be as she was created—the helpmeet of man. I do not mean by this that she is to marry the man—not by any means, to marry, whether or not; but to save the man from the ruin to which he sinks in every land and from all ranks of society. To consecrate her aims to this object, her every ambitious motive sanctified to this purpose, her work

——"more than fills an angel's hands—
It filled a Savior's heart."

It looks for its attainment not in wreaths woven by mortal hands, but for glory and for a crown prepared by the Savior. To change the word a little—that she is the *companion* of man is shown by her association with him on every moral plane on which he moves. The man has never descended to such a low estate of infamy but what the woman went down to stand beside him. The average woman repudiates and forever proscribes her sister-kind who has fallen into these low estates of shame, but will receive the man fresh from her polluted embrace in polite society, with smiles and signs of recognition and welcome, giving him an assurance that he has lost nothing, while the sister has lost all; not that she is the greater sinner by any light that can be thrown on the case by the law, the prophets or the gospel. Could this uncompromising proscription on the one part, and this incongruous toleration on the other, be adjusted to such lines as could be defined by the most sanctified motives, working according to the varied tempers and dispositions of women made holy, the man might be arrested and saved at his first step downward lured, or compelled back from these nameless vices of shame. Then it is plain that the wayward sister, too, would be saved.

There is no one instinct developed earlier nor stronger in the girl than motherhood. The doll is one of the first, the most constant and longest cherished toys. There is a tenderness and earnest solicitous care rarely, if ever, found in the boy, but comes up so natural in the heart of the girl as she so fondly and so untiringly plays mother. Take in connection with this the oneness of the husband and wife—"one bone and one flesh;" one in name; one in fortune or disaster; one in honor, and one in ignominy and shame. The wife may contribute much help in counsel and force of character as the husband climbs to fame, or sinks to ignominy. Her counsels and economy go far in the amassing of wealth, while her profligacy and her spendthrift go as far to drag or press down to poverty. The unselfish wife seldom thinks that it is mainly her push and support that have pressed her husband to place and position; her economy and saving housewifery which have raised him to large wealth. This oneness and community of interest we may regard as the legitimate offspring of ambition. If this sentiment, so common with women, could be so entirely sanctified as to make her a truly spiritual helpmeet, hanging all her help and attainments on the cross, using this push and support as helps to the attainment of a glorious heaven beyond, and waiting for her commendations and encomiums from the lips of the Savior, no aim in earth or heaven can be higher than this; no attainment can be more. Woman was made to be the companion of man, his equal and associate. It was never meant that he should stand above and beyond the woman in heaven, having more of its glories, as he claims and takes more of the glories and honors of this world than he allows her.

The son is but a little removed from the mother beyond the husband. She can and does, in some sense, give her own eyes and her own brains to him; his success is hers. She is willing to sit in the shadows neglected, lest a knowledge of her presence might mar the interest of the hour, and see her son caressed and honored. She would not so much as say, "This is my son," if saying it detracted one iota from him. If this motherly ambition could be so sanctified as to look through the shell of his humanity and earthly nature to his greater spiritual life, and bring every other interest and solicitude to contribute to this higher spiritual life, regarding anything and everything else attained, if achieved at the expense of this heavenly life, as a most disastrous failure. Could these earthly honors, rewards and emoluments be looked through and beyond to the higher attainments of a life in heaven, and all these conscripted and made to contribute to the attainment of a crown and kingdom in glory? If the mother can thus bide her time and "possess her soul in patience" when she sees her son robed and crowned and sceptered and enthroned by the Savior in the kingdom of the Father, the mother realizes, as she never could on earth, what are the rewards of a holy and sanctified ambition.

J. B. NEWSOM.

In Memoriam.

Rev. Charles Tompkins French was born at Laurenceburg, Ind., February 11, 1822.

He was blessed with religious training and example, and early gave his heart to God, and became a member of the church. He soon felt the call to the ministry of the Word; and before the completion of his twentieth year he was licensed to exhort, and not long afterward to preach. In the providence of God he was led southward, and came to Mississippi in 1843. For some months he engaged in secular business; but all the while feeling the pressure of duty, he hastened to begin what he had chosen as his life-work by entering the Mississippi Conference, December, 1844, in Port Gibson. His connection with the Mississippi Conference continued for twenty-six years consecutively, during which period he received and filled appointments in different parts of the Conference. These appointments make up a record of arduous and faithful labor, and the mention of them may not be without interest to those who knew him. They are, for 1845–'46, Leaf River circuit; 1847, Decatur; 1848, Paulding; 1849, Deer Creek, Hill's Plantation; 1850, Hampton's Plantation; 1851 and 1852, Covington, La.; 1853, Grand Gulf; 1854, Fayette; 1855, Paulding; 1856, Rocky Springs; 1857–'58, South Jefferson; 1859 and 1860, Greenwood; 1861 and 1862, Bayou Pierre; 1863, distributing literature in the army; 1864 and 1865, Cayuga; 1866, Burtonton (colored charge); 1867 and 1868, Steel Chapel (colored charge); 1869 and 1870, Rocky Springs. At the close of the year 1870 he located.

His friends knew how much it cost him in feeling to retire from a work and association in which he so much delighted. But his retirement from the itinerancy was not a cessation from labor. He engaged in useful work through all the years since until the end. His interest in the cause of Christ, his love for the church, knew nothing of abatement, but rather increased till the last.

As a citizen, he was public spirited, active, useful and patriotic. He had strong convictions, and uttered them boldly. He never for a moment made it his aim to be merely popular; never seeking to know which way the multitude was going, though properly esteeming the good opinion of his fellow-men. He inquired only on which side the right lay. His was not one of those timid, cautious natures that spread their sails to every shifting breeze, and who would not rebuke or speak a bold word if the most solemn interests depended on it. He was diligent in business, and earnest in all things to which he applied himself. He was well endowed with all those qualities that secure success in life. He had a vigorous intellect, a commanding figure, and such a natural force of character as would have prevented him from being obscure anywhere. He impressed himself strongly on the community where his latest years were passed. His preaching was wholesome, interesting and thoughtful. During the last few months, it was observed that he was growing ripely, in love, and in heavenly mindedness. He met death with that firmness and composure that faith alone can impart.

On January 10, 1889, at his home in Claiborne county, Miss., after a few days of sickness, he quietly fell asleep in Jesus, and entered into the rest that remaineth for the people of God. His wife, and three sons, all grown to man's estate, survive him.

E. H. MOUNGER.

Help for Needy Sunday-Schools, and How to Get It.

There are many places where Sunday-schools can be organized and maintained only through outside aid. The sole object of this communication is to direct the attention of pastors and superintendents to the resources at their command, and to the channels through which such assistance is made available. Ample occasion for offering suggestions in this line is furnished by the lamentable want of information known to exist on the subject, as well as by a most sincere desire to see God's humble poor made participants in the riches of his grace, through a knowledge of his Word. It is hoped that the following statements will make the matter plain:

1. At the General Conference, held in Richmond, Va., May, 1886, the following (Report No. 5 of the Committee on Sunday-schools) was adopted:

Resolved, That the third Sunday in May be set apart as "Children's Day," to be observed throughout our church with appropriate services, and on that day a collection be taken up for the aid of needy Sunday-schools, 10 per cent. of the money collected to be forwarded to the General Conference Sunday-school Committee, Nashville, Tenn., and be distributed by said committee in the same manner and under the same regulations as the interest accruing from the "Centennial Sunday-school Aid Fund." A suitable programme shall be prepared by the Sunday-school Editor for "Children's Day," having special reference to the character and objects of the day.

This order, wherever obeyed, has created in each Annual Conference a "fund for the aid of needy Sunday-schools" within its bounds. This fund is controlled and disbursed by the Sunday-school Board of the Annual Conference in which it is collected. If any Annual Conference is destitute of such fund, it must suffer the consequences of its own culpable negligence of duty. The most serious aspect of the case, however, is the suffering of the innocent for the guilty.

II. As indicated in the resolution quoted above, the General Conference Sunday-school Committee at Nashville have at their disposal for the use and benefit of needy schools the interest accruing from the "Centennial Sunday-school Aid Fund," and 10 per cent. of amounts collected annually on "Children's Day" throughout our church. As will be observed, 90 per cent. of all "Children's Day" collections made in each Annual Conference goes into the treasury of the Sunday-school Board of that Conference, for distribution among its needy schools, under such rules and regulations as the Conference may adopt.

This provision being considered fully adequate to the wants of all self-supporting Conferences, the fund at the disposal of the General Conference Sunday-school Committee is devoted *wholly to Mission Conferences*, by which is meant Conferences, whether home or foreign, that are sustained by appropriations from the Board of Missions of our church.

III. As to the proper method to be pursued on the part of those seeking aid for needy schools.

1. Application should, in every instance, be made *first* to the Sunday-school Board of the Conference in which the school is located. This is, of course, to be done through the officers of said Board. If through negligence or otherwise the Board of a self-supporting Conference is unable, by reason of an empty treasury, to grant the desired aid, the application "goes a-begging"—to the detriment of souls and to the damage of the church's professions of regard for immortal interests.

But in Mission Conferences, as explained above, if the application to the Conference Board fails, then—

2. Send to Mr. D. M. Smith, Treasurer, Nashville, Tenn., for a blank "Application for Aid." Fill it out and return it to him, and if on examination it is approved by the disbursing committee of the General Conference Aid Fund, the grant will be cheerfully made, and supplies will be promptly forwarded.

I take pleasure in stating that many schools have received substantial aid from this general fund, that an increase in the number of applications of late indicate the great value of this stimulus to activity in behalf of the destitute, and that the committee desires to enlarge the sphere of its beneficent work.

That my Annual Conference should be blind to the blessed opportunities of "Children's Day," and that any pastor should have money at command and missionary ground without a Sunday-school, are suggestive of facts which demonstrate the truth of the Scriptures, as it is written, "The children of this world are in their generation wiser than the children of light."

J. A. LYONS.

From the Work.

KOSCIUSKO CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: This year, so far, has been one of marked improvement and success on this charge. The Kosciusko circuit, alias Newtonville circuit, alias Labaucha mission, is not what it once was. The time was when the preachers who knew anything of Labaucha country had an aversion to it, and dreaded to hear the reading of their appointment, for fear this might be their field of labor. And really it has had a hard name abroad. Whether the actually existing circumstances rendered both preachers and people justifiable in their conclusions, or whether unfounded prejudice has given rise to the manner of speaking disparagingly of this work and section of the country, is unknown to the writer. Judging from statements made to him since his appointment here, he is a little inclined to the former opinion; but by the earnest and faithful work of former pastors, directed by a divine hand, the work has not only gotten to itself a better name, but has a large credit in the Lamb's book of life.

My appointment to this work was not a surprise to me. I felt that, having served the same charge two consecutive years, and that appointment, being my first in the itinerancy, the probability was that I would move. Trusting my case to the Lord, with the determination to accept my appointment as coming from him, I would not have been surprised at going anywhere. Thank God for the itinerant system! It's good for all parties concerned, making us more trustful. Upon my arrival on the work I found a kind people, ready to minister to the wants of the pastor in any way possible. But no home for the preacher! A week's hard riding and earnest efforts to secure one, availed nothing. Then came some of the troubles peculiar to a preacher's life. When it was "noised abroad" that I would locate outside the circuit, the words, "We will build a parsonage," rang out through the charge, and in a few days plans were formulated, committees appointed, and the work begun in earnest.

On February 27 the preacher, with his family, moved into the new home; and, notwithstanding the house is yet unfinished, it is comfortable and convenient. We are assured that it will be completed in summer. While waiting on the building of the parsonage, we were taken and highly entertained in the home of the parents of one of North Mississippi's most promising and useful young preachers. God bless those noble and loyal veterans of the cross! On the day of our arrival at the parsonage, and on every successive one, almost, tokens of appreciation have been presented by the good people of the charge. Pantry and barn are stocked with articles necessary to the subsistence of man and beast.

The spiritual interest is better than usual. My predecessor left the work in fine condition in this respect. Prayer meetings and Sunday-schools, with one or two exceptions, did not go into winter-quarters. Fasting weekly is characteristic of one neighborhood in the bounds of the work. The erection of two churches evidences the determination to have more comfortable quarters for the Lord.

Our first Quarterly Conference, which convened on February 16 and 17, was a benediction to us all. Bro. Wheat, our beloved presiding elder, was on hand, full of faith and the Holy Ghost. His preaching was such as this people rarely ever heard. Reports in the Conference assured both presiding elder and preacher in charge of success. For the support of the pastor a larger assessment was made than for the pastor of any former year, and a larger proportion of this was reported paid at the first quarter than formerly. The Bishops' Fund and some on other claims has been collected. An increase in membership of thirty-four (by letter and otherwise) marks the progress along that line. The ADVOCATE is not as generally read as it should be; but no efforts on my part shall be spared to widen its circulation, knowing that, while the readers derive incalculable benefit, the pastor is aided both in his pastoral work and in taking his collections.

The Minutes of our last Annual Conference came up in good shape, except a failure, on the part of the editor, to record therein the proceeds of the "week of self-denial and prayer," and of the "Ministerial Aid Societies" (of some of the districts). It seems to me that the amounts thus collected should be printed in the financial report. The laity, who are the contributors of these amounts, are interested in the results of their efforts, and would like to see, at a glance, what is doing. When I refer to "Ministerial Aid Societies," I mean those who have organized themselves for the purpose of aiding young ministers in procuring an education.

J. E. BUCK, P. C.

ROME, Mississippi.

A Lost Opportunity.

MR. EDITOR: I have read with interest the article by Rev. A. D. Miller in the ADVOCATE of March 7. He has certainly made a very liberal proposition for the good of the Indians of our State, who have been so long neglected. But, Mr. Editor, in my humble opinion, we have lost our opportunity. It is now too late—at least, too late to attempt to organize Methodist societies among the Indians of our State. And it would be an unwise expenditure of means to attempt this by a missionary from the Territory.

About ten or twelve years ago, Rev. J. A. Vance, of our Conference, made an earnest appeal to our church in behalf of the Indians in our midst, at which time our Conference agreed to procure the services of a missionary from the Territory, and arrangements were made accordingly; but, for some cause or other, this plan failed, and just at this point the Missionary Baptist Church, of our State, seeing our failure, entered the door of opportunity and sent for an Indian missionary from the Territory. He came, his health failed, and he died. They sent for another; he came, his health failed, and he returned. These were here long enough, however, to plant a church and ordain some native preachers, and through the native preachers the Baptist Church is doing a fine work among the Indians. They have several churches in this part of the State; one in four miles of Walnut Grove, with a membership of forty or fifty.

Now, in conclusion, I say we ought to do something, and we will be held responsible if we do not do something. But my plan is this: Let us give our mite and encouragement to the Baptist Church, and help them to help the Indian, for the Indian population of the State is too small to be divided among different denominations, and, besides, I believe this would be a confusion to them instead of an advantage, for they are a peculiar people, and are one, and, therefore, disposed to believe alike.

W. W. CAMMACK.

WALNUT GROVE, Mississippi.

Christian, let the fact that the birds of the air have food, and the grass and flowers beneath your feet are clothed with loveliness, be an argument and token to you of the love of God, who will supply you with food, and cover you with raiment.—*Stevenson.*

Call for Help.

Last August the storm blew our church down at this place. We are now trying to build it up again. I wish to ask, through your good paper, for 100 Methodists to give us 50 cents apiece. They can give as much as they wish to, but I only ask for 50 cents apiece. May the Lord bless you and the dear old ADVOCATE!

Your brother, etc.,

W. T. CURRIE.

SLAUGHTER, Louisiana.

Correction.

In the published Minutes of the last session of the Conference my pastoral charge is reported as paying $6 43 foreign missionary money. I reported $6 45. In a report that I read before the Conference I see two "t's" not crossed and one "i" not dotted.

TOM STIBLING.

(As Josh Billings used to say: "This is sarkasm."—EDITOR.)

What Are Your Children Reading?

BY PRESIDENT J. H. CARLISLE.

This question can be answered if you will tell us what you are giving them to read. They will scarcely rise much above the fare you spread for them. If you provide nothing for them, some one else will furnish them, cheaply, freely, with that which is worse than nothing. If *you* do not feed their young minds, *some one else* will poison them. A good book *now* may be worth more for good to your boy than a share in any bank or railroad ten years hence. The fortune may come too late.

A few years ago an official in our Publishing House said, in substance: "Everybody praises our books, but very few people read them." Good books unread differ very little from blank books. Let us hope that times are changing in this respect for the better. We ought to aim not only at the increase, but at the diffusion of good literature. A large supply of salt safely stored away in a splendid warehouse is not all that we need. It is wanted in ten thousand smoke-houses all over our land. Good books and good newspapers are wanted in all the homes of our populous, restless country. The father must be rather exacting who can not find in recent issues from Nashville a good supply of reading for himself and family. Get the Life of David Livingstone for your son. Read it with him. Talk it over with him. Let him hunt lions with the bold Scotchman, and then follow him as he turns to hunt more savage men, to train them by the gospel which he carried to them. The dollar spent for the book may yield its rich dividends to your household for years to come. This beautiful volume is from the ready pen of a Georgia lady, Miss Annie Maria Barnes.

Perhaps another question may be asked: "What are the grown people under your roof reading?" At one time our network of itinerant preachers covered the land with active book agents, who dealt in books that were safe and good. The Methodist family one hundred miles from a good bookstore had new books brought to their door once a month. It is not so now. We may assume this as a fact without stopping to express regret or censure. But the condition calls for effort somewhere to supply our people with good reading. If the changed circumstances of our people make it no longer necessary or convenient for the ministers to carry books around, their office still gives them the privilege of helping our members to wider acquaintance with a healthy range of reading.

There lies before me a book (Howie's History of the Church, Vol. I.), from the college library, which bears on a blank leaf this inscription, in a very uniform hand: "The gift of Francis Asbury to Daniel Asbury, with a condition that he may lend them to other preachers for a short time, provided they are preserved from damage." This was one of the many ways in which the untiring, faithful Francis Asbury tried to sow beside all waters and to put all his capital out actively at interest.

A few months ago, when visiting a retired country family, among other good old books was one with a label on it, stating that the volume was never to be sold, but must be circulated freely, a fund for that purpose having been given by ——. I would gladly give the name if I could trust to memory. I think it was the name of a Presbyterian pioneer in the beginning of the century, or even earlier. The good man's name is indelibly recorded where it will not be forgotten or misquoted.—*Southern Christian Advocate.*

"WHAT DOEST THOU HERE?"—How often is that question put still! When a Christian worker, surely needed, deserts his post, because of some unforseen difficulty, or to secure selfish gratification and ease; to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, "What doest thou here?" When a child of God is found in the theatre, the dancing saloon, or the place of evil companionship; sitting in the seat of scorners, or walking in the way of the ungodly, again must the question come as a thunderbolt out of a clear sky: "What doest thou here?" When one endowed with great faculties digs a hole in the earth, and buries the God-intrusted talent, standing idle all the day long among the loungers in the market-place, again must the inquiry ring out: "What dost thou here?"

Life is the time for doing. The world is a great workshop, in which there is no room for drones. God himself worketh as the great master-builder. All creatures fulfill their needful functions, from the angel that hymns God's praise to the insect that floats in the air. There is plenty to do; evil to put down; good to build up; doubters to be directed; prodigals to be won back; sinners to be sought. "What doest thou here?" Up, Christians, leave your caves, and *do*. Do not do in order to be saved; but, being saved, do.—*F. B. Meyer.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON II.—April 14.

THE REJECTED SON

Mark xii, 1-12.

GOLDEN TEXT.—*He came unto his own, and his own received him not.*—John i, 11.

TIME.—A. D. 29. The Tuesday before the crucifixion.

PLACE.—The Temple.

PARALLEL PASSAGES.—Matt. xxi, 33-46; Luke xx, 9-19.

1. He began to speak unto them by parables—The parables of Jesus up to this time were parables of compassion and mercy, intended to stimulate their thought, and, if possible, to awaken them to repentance, but now his parables are of judgment. They are direct and terrible, and he compels them to interpret them and bring themselves in guilty and condemned. *A certain man*—The head of the family. *Planted a vineyard*—A symbol of the field of duty and service of God, customarily used in both the Old Testament and the New. It is often used to represent the church of God, as a place *cultivated* and *valuable*. It is used here to represent the *Jewish people*: the people chosen of the Lord, cultivated with care, and signally favored; or, perhaps, more definitely, *the city of Jerusalem*. *Set a hedge about it*—The hedge about them is the law, separating them from the Gentiles. By their circumspection through the law (Ephesians ii, 14) the Jews became a people dwelling alone, and not reckoned among the nations, that law being at once a hedge of separation and of defense—a wall of fire, which, preserving them distinct from the idolatrous nations round them and from their abominations, gave them the pledge and assurance of the continued protection of God. *Place for the wine-fat*—The wine-vat, which was a square or round vat or pit excavated in the earth, mortared and plastered so as to make it tight like a modern cistern. Over this vat was the *wine-press*, into which the grapes were heaped, and when the juice was trodden out it flowed into the vat. *Built a tower*—In eastern countries at present these towers are often eighty feet high and thirty feet square. They were for the keepers who defended the vineyard from thieves and animals, especially from foxes. These circumstances denote in *general* that God had taken proper care of his vineyard—that is, his people. *Let it out to husbandmen*—The *letting out to husbandmen* was probably that kind of letting when the tenant pays his rent in kind, although the fruits *may* be understood of money. *Went into a far country*—As St. Luke adds, "for a long while." The hiring out and the departure are, of course, not to be pressed, but understood as circumstances introduced in order to describe God as sending and the people as refusing.

2. At the season—All time is the time of fruit with the individual and with the nation. God continually seeks for fruit. *A servant*—And when the fruit season drew near, he sent his [illegible] to the husbandmen that they might receive for him his fruits. The husbandmen were the leaders and chief rulers of the people; the servants were the prophets. The successive missions point, perhaps, to the earlier and later—Elijah and Elisha, Isaiah, Jeremiah, Ezekiel, and the Baptist. All were received with persecution and death. *The fruit of the vineyard*—The fruits were obedience, love, righteous living, teaching the true God to the nations. These fruits which are demanded are in nowise to be explained as particular works, nor yet as a condition of honesty and uprightness, but much rather as the repentance and the inward longing after true inward righteousness, which the law was unable to bring about.

3. They caught him—Mark minutely describes the gradual climax of their advancing villainy. This servant was only beaten and dismissed empty—that is, without any payment or rentage. They at first scarce dared little more than the withholding the due. The second servant is so wounded in the head and shamefully treated that it seems not worth while to add that he departed unpaid. The third, with his retinue, undergoes beating and slaughter.

4. Cast stones, and wounded him in the head—This was among the Jews a common way of punishment.

5. Him they killed, and many others—The conduct of "the lord of the vineyard" is a vivid representation of God's dealings with man. It is a faithful picture of his merciful dealing with the Jewish Church. It is a no less faithful picture of his gracious treatment of the Gentile Churches. *Beating some and killing some*—The word here translated *beat* properly means to *flay*, or to take off the skin; hence, to beat, or to whip, so that the skin in many places is taken off. Isaiah is said to have been put to death by sawing him asunder.

6. One son, his well beloved—Who does not see that our Lord here severs himself by the sharpest line of demarkation from all merely *human* messengers, and claims for himself *sonship* in its loftiest sense? *They will reverence my son*—These words represent God's *rightful* expectation—that is, the expectation he has a right to have. If a human householder would have such an expectation, much more God has a reason and a right to expect reverence for his *Son*.

7. Come, let us kill him—This resolution had actually been taken (see John xi, 53), and that immediately after the manifestation of his power as the Son of God in the raising of Lazarus, and also immediately after Caiaphas' prophecy. *The inheritance shall be ours*—By the design of the husbandmen, and their reckoning on the inheritance, the heir being killed, we may understand the vain hope entertained by the Jews of reserving to themselves the glory of the law after they had slain Christ.

8. Killed him, and cast him out of the vineyard—This is partly to be understood of our Lord being given up to the heathen to be judged, but also literally, as related by all three evangelists.

9. He will come and destroy—The answer was followed by a deep "God forbid!" from several voices. The dignitaries thus addressed could not, in the presence of the crowd listening to all that had passed, refuse the only possible answer: "He will come and miserably destroy these wretched men," said their spokesman, "and give the vineyard to others, who will render him his fruits in their seasons." The reckoning of the parable had already flashed on the minds of some of them, and the answer was followed by a deep "God forbid!" from several voices. The "God forbid!" which, according to St. Luke, the people uttered when they heard the terrible doom of the husbandmen, gives evidence that the scope of the parable had not escaped *their* comprehension, that they had understood it, even before its plain interpretation at the last.

10. Have ye not read this Scripture—The quotation is from Psalm cxviii, 22, 23, a Psalm which the Jews recognized as applying to Messiah, and of which there is a like application at Acts iv, 11; I Peter ii, 7; and an allusion somewhat more remote, Ephesians ii, 20. In the primary meaning of the Psalm the illustration seems to have been drawn from one of the stones quarried, hewn, and marked, away from the site of the temple, which the builders, ignorant of the head architect's plans, or finding on it no mark (such as recent explorations in Jerusalem have shown) to have been placed on the stones of Solomon's temple in the place where they were quarried; to indicate their position in the future structure fabric), had put on one side, as having no place in the building, but which was found afterward to be that on which the completeness of the structure depended, on which as the chief corner-stone the two walls met and were bonded together.

11. The Lord's doing—Our Lord here interrupts the transition of the figure to declare, from Psalm cxviii, that this exaltation of himself *was from God*; and thus their question as to his authority is completely answered.

12. Feared the people—They saw now, more clearly than ever, the whole bent and drift of these parables, and longed for the hour of vengeance! But, as yet, fear restrained them; for, to the multitude, Christ was but a prophet.

PRACTICAL LESSONS.

This parable was exactly adapted to the case of the people who heard it. Consciousness of the approach to hatred, revenge, betrayal, and death, seemed to urge on to the closest application of the truth, accepted by Jesus, but rejected by the people.

Christ, in this, takes clear the connection between the Old and New Testaments. He points out once more the unity in the work of prophets, priests, apostles, and himself. The most telling and convincing of all religious teaching is that into which personal experience is wrought, even though it be sad beyond expression. It is always Christ-like to make or attempt to make one's personal misfortunes the means of grace or the salvation of others, particularly when those others are involved as the authors of the misfortune. The most marvelous part of the plan of our salvation is the humiliation and the exaltation of Jesus. The rise and fall, the prosperity and adversity in men's lives is also one of the things greatly wondered at. It is also the Lord's doing. Many men in whose heart there is none of the fear of God, yet are kept from violence and crime by the very force of public opinion. What the people think has weight.

Missionary.

A Comparative View of Christian Work in the Home and Foreign Fields.

OUR HOME FIELD.

Proportion of Ministers to Population.—Population of the United States (est. 1886), 60,000,000; total Protestant ministers in the United States (1886), 78,861; in United States average one minister to less than 800.

Proportion of Christian Workers to Population.—Ministers in United States (1886), 78,861; lay preachers, 31,991; Sunday-school teachers, 1,107,170; total Protestant workers in the United States, 1,218,025. Population, 60,000,000, an average of one worker to each forty-eight persons.

Proportion of Church Members to Population.—In 1886 there were in the United States 11,560,396 Protestant ministers and church members, or nearly one in five of the entire population. These are so thoroughly distributed throughout the country, that the gospel of our Lord Jesus Christ could be preached to the whole population every week.

Amount of Money Expended.—Annual expenditure for Christian work in the United States by Protestant church members, $80,000,000. This $80,000,000 is expended for the evangelization of 60,000,000 people—$1 33 each.

THE FOREIGN FIELD.

Proportion of Missionaries to Population.—Total population in the foreign field—heathen, 856,000,000, Mohammedan, 175,000,000, Catholic countries, 150,000,000—1,181,000,000; total ordained Protestant missionaries in foreign field, 2,923; average, in round numbers, one missionary to 400,000.

Proportion of Christian Workers to Population.—Ordained missionaries, 2,923; lay, 763; women, 2,420; ordained natives, 3,216; all other workers, 28,382. Total workers in the foreign field, 37,704; population, 1,181,000,000; an average of one worker to each 31,322 persons.

Proportion of Church Members to Population.—In 1886, in the foreign field there were 37,704 missionaries and other workers, and 710,384 native communicants, a total of 754,068, in a population of 1,181,000,000; an average of only one Protestant Christian to each 1,566 persons.

Amount of Money Expended.—Annual expenditure of Protestant Christians in the United States for foreign missions, $4,000,000; for the evangelization of 1,181,000,000—one-third of a cent each.

MISSIONARY UNBELIEF.

"Go ye and make disciples of all the nations."

The Christian that does not believe in foreign missions does not believe in the Great Commission. Repeat it and see. The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see. The Christian that does not believe in the Lord's Prayer. Repeat it and see. The Christian that does not believe in foreign missions does not believe in the Doxology in long metre. Repeat it and see. The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ. How long is this unbelief to go on? How many more millions must die before the church of God is ready? If thou canst believe, all things are possible to him that believeth.

MISSIONARY LOGIC.

The Premise.—There is no distinction between Jew and Greek. For the same Lord is Lord of all. And is rich unto all that call upon him.

The Promise.—Whosoever shall call upon the name of the Lord shall be saved.

The Irresistible Sequence.—How then shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? How shall they hear without a preacher. How shall they preach except they be sent?

MISSIONARY SUCCESS.

It is *fixed*. "I will declare the decree." It is *definite*. "I will give you the *heathen* for thy inheritance." It is *ever expanding*. The waters of prophetic vision, "to the ankles," "to the knees," "to the loins," "waters to swim in," that "can not be passed over." It is to be *universal*. Go and disciple "*all the nations*." A whole world full of believing sons and daughters. It is *irresistible*. "All power is given unto me in heaven and on earth. Go ye, therefore." It is with *Christ's presence*. "Lo, I am with you all the days." It is *inspiring*. When *Duty's* brow is sunlit with *Hope*, the feet and heart take wings. It is to the *glory of God*. "That unto principalities and powers in heavenly places may be known *by the church* the manifold wisdom of God."—*Standard*.

Temperance Notes.

It is estimated that considerably over 3,000,000 penny meals have been served at the one-cent coffee stands in New York. How many poor creatures may have been saved in this way from the temptations of the liquor store "free lunches," as well as kept from crime or the almshouse, it is impossible to estimate. On the evening of April 2, an entertainment is to be given for the benefit of the work at Steinway Hall; prominent artists have volunteered their services. This may be a suggestion to other towns and cities to "go and do likewise."

In 1886 the French government appointed a Commission of Inquiry into the consumption of alcohol in France. That commission has lately made its report, an abstract of which is given in the last number of the *Journal of Inebriety*, and is very instructive reading. This is its conclusion: "The present position of affairs is graver than ever. A certain number of our departments are threatened with a rapid degeneration of the race. Alcoholism is a cause of great misery, and has already assailed the well-being of our community." They, therefore, recommend the abolition of all private distilleries, and prohibition of the sale of all spirituous liquors containing alcohols, as injurious to health. Two of the medical experts, called as witnesses by the Commission, declare all alcohols are toxic. There is one public house for every ninety-four persons in all France; in some districts there is one for every sixty-two persons.

Babu Gyan Chandra Basak, a prominent Bengalese, of Calcutta, has pioneered the way for native temperance literature, by preparing in Bengalee an excellent "Hand Book of Temperance," which bristles with facts and figures, and is the only vernacular publication on the subject. The sketch it contains of the work of the Woman's Christian Temperance Union is the fruit of Mrs. Leavitt's visit, and will give a new impetus to the movement. Babu Basak is a member of the Calcutta Band of Hope, which now has a membership of 1,000.

A home for Inebriate Women, under the auspices of the Women's Union Church of England Temperance Society, has been opened near London.

Mrs. J. R. Nicholls sails for Paris, March 21, to superintend the W. C. T. U. exhibition in the World's Exposition, which opens in Paris, May 30. She will stop in London a few days to consult with Mrs. Hannah Whitall Smith and Mrs. Margaret Bright Lucas about the exhibit, and after the arrangements for the display are concluded will return to England to attend the spring meetings. The prayers of all W. C. T. U. women should follow Mrs. Nicholls on her journey and be raised in petition for the success of her work, which is the largest venture that has ever been made to represent the W. C. T. U. work and literature in foreign lands.

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No. 3..... 6:25 pm	No. 4..... 8:00 am
No. 5..... 10:00 am	No. 6..... 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex.. 7:05 am
No. 1 F'st Ex.. 7:20 pm	No. 6 Coast.... 3:40 pm
No. 5 Coast..... 3:05 am	No. 2 Lim. Ex.. 3:20 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:05 pm	No. 2 Passen'r. 9:15 am
No. 3 Chicago and N. O. Lim.... 7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

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No. 19 Califor. 11:25 pm	No. 18 Local.... 7:20 pm
No. 17 Local.... 6:55 am	No. 20 Califor.. 11:00 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
Rev. J. D. CAMPBON, D. D.
Rev. B. CARRADINE, D. D.
Rev. W. L. C. RUSNICTT, D. D.

THURSDAY, APRIL 4, 1889.

Briefs.

At the Preachers' Meeting of the Methodist Episcopal Church, of Chicago, they voted to support only such candidates for municipal offices in that city as will pledge themselves to favor the enforcement of Sunday laws.

One of our old subscribers sent his renewal and subscribed for four more copies for different members of his family. He also ordered the *Nashville Advocate* and *Missionary Record* for his wife. How many others will do likewise? As households scatter, it is a good plan to follow them with the NEW ORLEANS CHRISTIAN ADVOCATE.

Rev. J. T. Sawyer announces that protracted services are being held this week at Felicity Street Methodist Church. Both morning and evening, on Sunday last, the congregations were large, and seven joined the church. The Rev. Wm. Wimberly will preach at these services every night this week at 7:15 o'clock. At the "Felicity Mission," 700 Annunciation street, services held Tuesday night are largely attended, and evidences of growth of work are manifest. Things are ripening for a protracted meeting at that point.

Joseph Cook, in the late "Monday Lecture," said: "The Sunday of to-day makes 1,000,000 men slaves. Civilization without a Sunday in it is a kind of blasphemy." In speaking of the Catholic question, he states that "papal aggression is the great question on this continent. Whoever opposes rum and Romanism must expect opposition and a certain amount of picturesque advertising, but let not the clergy be afraid. You are sowing into the future."

Rev. J. W. McLaurin, the Southern agent of the American Bible Society, states that this society circulated 1,500,000 copies of the Scripture in 1887. Since 1864 Mr. A. M. Milne has distributed, chiefly by sale, 200,000 volumes of the Scriptures in Venezuela, Colombia, Ecuador and Peru. During the four late years 30,000 copies of the Scriptures have been circulated in Cuba, the result being the establishment of Sunday-schools and churches. The total circulation of the Scriptures in Brazil in the ten years ending 1887 exceeded 60,000. From 1861 to 1887, 300,000 copies of the Scriptures have been sent into Mexico.

The Louisiana Society for the Prevention of Cruelty to Animals held its annual meeting, March 26, at Tulane Hall. There was a large attendance of members, and unusual enthusiasm in this excellent cause was apparent. The platform was occupied by Rev. Dr. B. Carradine, pastor of Carondelet Street Methodist Church; Rt.-Rev. J. N. Galleher, S. T. D., Bishop of Louisiana; Hon. W. W. Howe, Mr. E. D. Forsyth, the president of the association, and other distinguished persons.

The Rev. Dr. Carradine's address was highly appreciated, and he has consented to deliver a lecture in Carondelet Street Methodist Church on the subject of "Kindness to Animals," at an early date. Dr. Carradine has also determined to introduce this feature of lecturing on moral subjects into his church work, and now and then deliver an address on the live questions of the day. These lectures will be duly announced in this paper.

Laymen to the Front.

We were never more encouraged than when, in our recent District Conference in this city, a layman moved the appointment of a committee to raise funds to send the gospel to a region just outside of the city that is destitute of preaching. The brother's earnestness and sincerity were evinced at the close of his short speech, advocating the appointment of the committee, by authorizing his name to be put down at $50. Another layman immediately arose and agreed to give $100; another said, $50; others said, $25; others, $10, and some, $5; and in a few minutes the sum of $500 was promised. *Very little of this money was promised by the preachers.* The committee was appointed, and consists entirely of laymen.

If there is any money in the church, it is in the hands of the laymen; and as the success of the church at home and abroad depends upon the benevolence of those who have the money, we rejoice to see our laymen coming to the front again, as they did years ago, and offering liberal gifts upon the altar of evangelization. It is one of the best arguments to the world of the genuineness of our religion. It shows that we think it worth our best efforts to extend it; and that fact when known must arrest the attention and serious thought of outside people.

We have thought for some time, and have so expressed it to those in authority, that the Methodism in this city ought to come together in a sort of general council to consider the best plan for furthering the cause of Christ in our midst. It is simply impossible for our pastors to do all that can be done. There are thousands of people around us "perishing for lack of knowledge." It seems to us that the business men in our church in this city could very judiciously expend $10,000 a year in spreading the knowledge of Christ among the non-church-going masses, and thus save hundreds of them annually from want and crime and wretchedness. It will not avail to say the money can not be obtained. When men of business want money for other enterprises, they get it; and *when the business men of the church take hold of church enterprises with the same enthusiasm that they put into their business, they will get the money.*

This very plan is operated successfully in other cities; and why can it not be operated successfully here? We believe it can be! Why should we be behind our brethren anywhere? Have we not as much spiritual courage as they? Is not our money as acceptable to God as theirs? Will we continue to heap up money, knowing not who shall gather it? We commend to the business men of our church in this city the example of the business Methodists of Richmond, Va., as given in the following clipping from an exchange:

In the city of Richmond the Methodists have seven prineipal houses of worship, some of them very fine edifices. With the growth of the city there is a demand for more. Recently the laymen connected with the different congregations in the city have taken the initiative in forward steps to build suburban chapels. A public meeting was held a few Sunday nights ago in Broad Street Church, called by leading lay members, in which the demand for an advanced movement in the direction indicated was considered. The meeting was presided over by a layman; the speeches, in advocacy of the measures proposed, were made by laymen! Mr. John P. Branch, a well-known banker in the city, and son of the late Thomas Branch, made an effective appeal in favor of the enterprise, and backed it by a thousand dollars subscription. He was followed by Col. A. S. Buford, a great railroad man. The pastors of our churches in the city, all of whom were present, gave their approval of the object contemplated. A subscription of about seven thousand dollars was taken on the spot. This will easily be raised to ten thousand dollars. With this money it is proposed to build two or three chapels on the outskirts of the city for the accommodation of families and laborers who are more or less remote from the older churches. This movement is worthy of being chronicled, originating as it did with the laity of the church. They will push it to a success.

The Promises.

There is nothing more inspiring to a man than a promise that is believed. In this world of strife and toil, of disappointed desire and baffled energy, of weary labors and weak benevolence, a promise of present help and future reward is the best thing a man can have. And when he feels that this promise is made by the All-wise and All-good, "one jot or tittle" of whose word can never fail, he knows that there is nothing equal to it. To the humble, devout soul there is nothing in this broad world so full of comfort as the smallest promise of a good heavenly Father. If the Lord had left only one promise on record in relation to the future of his saints, that one promise, coming from Infinite Goodness, would have rendered his people rich forever. How opulent, then, has God made his children, for we see that his promises of good sparkle upon almost every page of his Word! How affluent do those children appear, for life is enriched and made doubly valuable by the vitalizing influences of the numerous promises of an ever-faithful Lord, and their pathway glows under the steady light of a most marvelous love!

These promises are the light of the Christian's life. In some form or other they mingle with every duty. In some way or other they are connected with every pleasure and pain, every joy and sorrow of probation. They give freshness to weary energy. They add impulse to flagging zeal. They impart zest to oft-repeated duties. They throw over all religious obligations a sacredness with which no right-thinking man will dare to trifle, and invest them with a beauty which no sane man will desire to mar. To the man whose ear is attuned to catch the harmony of divine love these promises come, mingling their sweet cadences with the discordant notes of this world's strife, and calling to mind the consoling thought that there is One who sits above the billows and holds the storms in his hand. To the man whose eye is opened to see the "beauty of holiness" these promises come, flashing their radiance down the vistas of life, and attracting the attention to the grand things which they reveal. In the darkest sorrow through which the child of God has to pass these promises belt the horizon with a line of light which, to the trusting heart, says that the sun is yet in the heavens, and a world of beauty and glory on the other side of the clouds. To the man whose soul is stayed on God these promises make weakness strong, bring "sweetness out of woe," create bows of enduring encouragement out of the tears of anguish, apply a healing balm to wounded hearts, and produce a calmness the world can not ruffle.

What a variety of promises there is in the book the Lord has given his children! Every condition of heart, every state of mind, every circumstance of life has its corresponding promise. If the Christian feels himself without strength—destitute of power to persevere in his course through the ills and trials of life—there is the blessed promise, written by the hand of unfailing sympathy: "I will help thee!" If he feels himself friendless—if he has to sit down by the waysides of the world and complain, like the Psalmist, "No man careth for my soul"—there comes the promise of infinite and condescending love to cheer his lonely heart: "I will never leave thee!" And we might go through the catalogue of life's circumstances and draw from the Bible a promise of hope and help for each.

The Christian should aim to live among these promises. Here should be his home. As Adam lived among the flowers of Eden, so the regenerated man should live among these promises with which the beneficent hand of the Lord has dotted and fringed the garden of religion. He should open his eyes and look at their marvelous beauty. He should take deep inspirations of the atmosphere which is full of their fragrance. All the sweetness of life is right here, and the Christian should try to extract it. The higher joys of existence begin among these promises and end in their accomplishment. Here, then, let every child of God abide, realizing these joys and qualifying his soul for the enjoyment of higher and yet still higher joys as the years of life run out into the unending cycles of eternity!

Meeting of the Trustees of the Seashore Camp Ground.

Nothing more plainly indicates the growth of grace in our church members than their willingness to make sacrifices for the good of the cause. This was plainly evidenced at the recent annual meeting of the Board of Trustees of the Seashore Camp Ground, held in Felicity Tent, March 28. Nearly every member of the Board was promptly present, the absent being unavoidably detained. The Board is composed of Bros. W. J. Hearin, William Otis, A. C. Danner, C. H. Lindsey, of Mobile; J. H. Eakin, of Montgomery, Ala.; Dr. R. F. Griffin, Moss Point, Miss.; J. P. Carter, Hattiesburg, Miss.; J. G. Grant, J. H. Keller, E. P. Mackie, W. B. Thomson, J. H. Campman, Philip Werlein, B. O. L. Rayne and D. L. Mitchel, of New Orleans.

Bro. Hearin, of Mobile, the president, called the meeting to order, and cordially welcomed the members; also the three presiding elders, Rev. Drs. A. J. Lamar, Charles F. Evans and T. S. West—these ministerial brethren having been invited to sit in council with the Board. Bro. C. H. Lindsey was elected secretary *pro tem.* The various committees reported the condition of the camp ground, in brief, as follows: "Finance"—Debt considerably reduced, with every prospect of its complete extinction at an early date. The Executive Committee stated that the grounds were much improved, and that all repairs and preparations necessary for the approaching camp meeting, including the rebuilding of wharves and bath-houses, will be pressed with vigor. The new road and depot, erected mainly through the efforts of Bros. J. H. Keller and A. C. Danner, have added much to the beauty of the grounds, and will increase the pleasure and comfort of visitors. Bro. Lindsey reported that he had purchased one of Bro. Otis' tents, and Mrs. David Zable notified the Board that she had purchased Mrs. Dalton's tent, and would repair it. She has purchased the lot adjoining, on which she will erect a cottage. Several parties were anxious to secure lots for tents, and it is thought there will be several new tents erected before camp meeting. Information as to tents and lots for sale will be furnished by any member of the Board of Trustees.

The following officers were unanimously re-elected: W. J. Hearin, president; J. H. Keller, vice-president; J. G. Grant, recording secretary; P. Werlein, treasurer. Bro. E. P. Mackie, who had occupied the position of financial secretary for the past fifteen years, declined re-election owing to ill-health, and to the fact that he would be absent from this country during camp meeting. The Board reluctantly accepted his declination; and tendered him a vote of thanks for his highly appreciated labors in the past. D. L. Mitchel was elected as his successor.

Among the important matters transacted were the authorization of the increase of the Board of Trustees to seventeen—eight from the New Orleans district, five from the Mobile district, four from the Seashore district. The time of holding the camp meeting was changed, so that it will commence on Friday night, July 5, and close with Monday evening's services, July 15. The requests of the lady delegates of the Woman's Christian Temperance Union, who were also present during this session of the Board—that a day for the Woman's Christian Temperance Union be arranged by the Board of Trustees, and that there be no gate fees on that day—were granted, and their day fixed to be Tuesday, July 16.

The Two Pictures.

The *Southwestern Methodist*, last week, in an article on "A More Spiritual Church," painted two pictures, which we reproduce for our readers without adding one single touch of the pencil:

1. We have seen pastors, who, in their effort to get more religion into the church, called the members together—such as would come—and closed the door to pray for power from on high to descend and make all things right; and while they prayed, bickerings in the church and alienations remained, and a worldly, selfish spirit held sway.

2. We have seen others who, while they prayed, remembered the sick and poor in their prayers; called the afflicted of their own congregation by name; spoke in their daily conversation of the need of this sister or brother; suggested acts of kindness which the members of the church might do those about them; led the way and set the example in what they suggested; spoke kindly of a brother when others censured; commended the woman who sat up with her neighbor's sick child; the brother who paid the poor family's rent; the example of the mother who ruled in a model household; and thus, by throwing the light of Christian teaching upon all the common affairs of life and seeking to develop Christian faithfulness in them, lifted up the whole church and lightened and blessed the whole community.

Which, think you, is the better way?

Country Trip.

The editor enjoyed a short trip to the country last week, spending the Sabbath with Bro. Wimberly's people at Donaldsonville. The growth of this congregation is almost phenomenal. We preached to 165 people, where two years ago there was not a "corporal's guard." The Sunday-school, not yet a year old, is in a flourishing condition and increasing weekly. The hospitality of the Donaldsonville Methodists is after the New Testament pattern, and we enjoyed it after the apostolic fashion. The country is putting on her spring robes, and so charming did she appear, that we had to hasten back to dust and noise, lest we be fascinated by her siren songs to a fatal repose.

Miss Willard fixes the date of her visit to the Mississippi Convention of the W. C. T. U., at Crystal Springs, April 19, 20, 21. The convention will begin Friday, April 19, and continue through Monday, April 22. Miss Willard will be in Columbus, Miss., April 14; in Meridian, April 16; in Jackson, April 17.

Notes.

This will do to remember, brother preacher. The *New York Advocate* says:

Not the minister who preaches the greatest sermon, or enrolls the largest number of names on the church register during revival meeting, or publishes most of what he says and does in the newspapers, but the steady, tireless preacher who fills his pulpit well and attends every prayer-meeting and every session of the Sunday-school, and does all the work of a pastor faithfully, is the man who builds up the kingdom of God most.

An exchange has this: "Get the denomination wide awake by proposing something suited to stir denominational enthusiasm, and there will be means for all we need." The thing has been proposed to the Methodists of Mississippi and Louisiana in the endowment of their college, and now let the preachers everywhere "stir denominational enthusiasm," and we shall soon be rejoicing in colleges endowed and well equipped. Brethren, stir up the people; again we say, Stir up "the people called Methodists."

The Salvation Army has taken a new departure in New York. Mrs. Ballington Booth, the daughter-in-law of Gen. Booth, the head of the army, "has found her way into society circles and is holding parlor conferences, which are crowded and sympathetic. So favorable has been her reception, that parlors have proved insufficient, and New York society finds itself met with the curious spectacle of fashionable assemblies gathering in the Barracks and at Association Hall."

About the preachers' "blue Monday," a recent writer discoursed as follows:

If preachers go into their pulpits on the Sabbath-day with an honest preparation for the work they have to do, yet trusting most in divine aid, as they should, so that they are enabled to deliver their messages "in demonstration of the spirit and with power," why, when Monday comes, should they call it a "blue day?" When we have made ourselves weary by hard work in the best cause on earth; when, with the Spirit's help, we have given our flocks the best that was in us, we ought to say, I can rest to-day with a good conscience, and Monday shall be to me an extra Sabbath, without a blue streak in it.

Why should we repine at the lowliness of our lot or at the seeming littleness of our work! The duty at hand should always engage our most earnest attention. That is what our Lord means by watching, and he says: "Blessed are those servants whom when their Lord cometh shall find so doing." It is reported that Chrysostom remarked of one of old: Paul, after working miracles, stood in his workshop at Corinth and stitched hides of leather together with his hands; and the angels regarded him with love and the devil with fear.

"Official dignity" is a humbug unless it grows out of earnest and diligent attention to the duties of office.

Preaching is always an interesting subject, because by it the church is to be built up, sinners saved and the world evangelized. This, then, from Mr. Spurgeon, in regard to effective preaching, will command thoughtful attention:

Sometimes the sermon is dull because the preacher has not done his best to gather things, new and old, and at other times because he has not waited upon the Lord in prayer, and so has not drawn upon the fresh springs which are found only in the eternal hills. Work hard at your sermons, that it may be easy to preach them; fill them with good matter, that it may be pleasant to hear them; and pray the Holy Spirit to anoint them with fresh oil, for so they will never be barren or unprofitable.

An exchange thus sums up the doings of the last Congress:

At noon, March 4, the Fiftieth Congress of the United States came to an end. In length (nearly fourteen months), in laws enacted (1,791), in presidential vetoes (278), it has surpassed all its predecessors. A fact worth pondering is the attention given to *private* bills; of these passed, 1,241 were of this character. The act for which the centennial Congress will be longest remembered is the admission of the four new States. After this its enactments of greatest value, have been the creation of the Department of Agriculture, its call for a conference of South and Central American nations and for a marine conference, the incorporation of the Nicaragua Canal Company, directing that an attempt be made to construct water reservoirs in the dry regions of the West, and the improvement of the quarantine service.

That is for the pulpit. This from the same source is for the pew and, possibly, for the pulpit, too:

If one of your neighbors should try the experiment of living a whole year on five or six turkey dinners eaten between Christmas and New Year's day, you would turn philanthropist at once, and use your eloquence in urging his friends to put him in the lunatic asylum; but he would not exhibit more foolishness in such an attempt than the man or woman who tries to live spiritually a whole year on the grace received at a camp-meeting, or at a winter revival. The devil has the victory in every combat with those spiritual weaklings who feed on nothing but the stale bread of a past experience. Spiritual victory for us is inseparable from an answer to the prayer, "Give us this day our daily bread."

Personal and Otherwise.

Twenty-seven new churches were erected in Minneapolis last year.

The *Holston Methodist* comes to us in a new form and new dress entire. It is now an eight-page paper, with five columns to the page. We congratulate our Holston brethren upon the vigor evinced in passing "the seventeenth mile-post on the path of its pilgrimage."

Bro. McCoy, of the *Alabama Advocate*, has come into line. The preachers of Birmingham have spread a new carpet in his office.

The total immigration to the United States for January, 1889, was 10,272, against 13,238 for the corresponding month last year.

Mr. Spurgeon says: "As soon as a man begins to lose his religion, he wants to know who Cain's wife was."

Dr. Parker, of London, insists that until the gospel is understood and believed there is no cure for social evils."

An exchange asks this question, which you may ponder with profit: "What does it mean to be a Christian, unless that the bearer of the name is *all the time trying to make others Christians*?"

Rev. Dr. C. G. Andrews, of Meridian, Miss., will preach the commencement sermon at Centenary College, June 2.

John Bright, the eminent English Commoner, died March 27. He was seventy-eight years old, and has been in Parliament since 1843. He was a Quaker. An English paper says of him: "He was not a great statesman, but he was one of the most disinterested social reformers, powerful orators and honest politicians that the country has ever produced."

Miss Georgine Suthon, the first missionary from the Epi-copal Church in Louisiana to Japan, left this city last week for the field of her future work.

A subscriber, sending a postal order for subscription, apologizes for the delay in this way: "It has been raining for nearly a month and caused the street cars to be much deranged, is my excuse. The postoffice is nearly two miles off." The writer is a woman in her eighty-third year, and has been a reader of this paper from its first issue, and lives in Santa Clara county, Cal. How those old subscribers do hold on to the paper!

The Seashore Camp Meeting begins this year, Friday night, July 5, and will continue ten days, embracing *two* Sundays.

The Methodist parsonage at Brookhaven, Miss., was destroyed by fire last week. It was valued at $2,000, and was insured for $1,200.

Dr. White, of Mansfield, La., writes: "We are moving on pleasantly in this charge. My health is better."

Postal Card Reports.

—Rev. W. W. Binford writes from Donaldsonville, La.: "I am meeting with splendid success in all kind of religious work except subscriptions to the ADVOCATE; but am hopeful in even this, for 'where there is a will, there's a way.' The distribution of the Bible I prosecute with vigor, but regret to say that Catholics seem to have a terrible antipathy to my work. Children are anxious to examine, and their mothers say, 'Don't you know that it is a sin to even look into a Protestant book?' But God blesses us and we go ahead."

—Rev. P. A. Johnston writes from Florence, Miss.: "I have just completed my first round on Brandon district. I think I can safely say there is advancement all along the line, spiritually and financially. The preachers, most of them, have the foreign missionary money in hand. I am very well satisfied that we will advance 100 per cent. in foreign missionary money this year in the district. I have been doing my best for the ADVOCATE. The preachers all tell me that they have been sending new subscribers. The hearty endorsement by a 'prominent Baptist' has enabled me to make a fine point in all Methodists who do not take the ADVOCATE."

—Rev. R. M. Blocker, writing from Sayre, La., says: "Prayer meeting coming; revival is beginning. Holy Ghost is coming with power. I feel it, and the people are feeling it. Not ready for protracted meeting until church gets right. Thank God it is getting right. Old feuds of long standing are being adjusted. Nine ladies at Rayne are praying in their prayer meetings. Received a lady to the church last Saturday and took subscription for ADVOCATE."

Notice.

As there has been inquiry for the minutes of the last session of the Mississippi Conference, please publish that there are some copies yet remaining which can be had for ten cents per copy and two cents postage. Address C. G. ANDREWS, Sec.

MERIDIAN, Miss., March 28.

New Orleans Sunday-Schools.

The New Orleans District Sunday-school Union of the Methodist Episcopal Church, South, held its forty-second annual meeting, Tuesday evening, March 26, in Carondelet Street Church. There was a fair number of representatives from the various Methodist Sunday-schools of New Orleans, and the exercises were conducted by Rev. Charles F. Evans, presiding elder.

The report of the general supervisor, Rev. D. L. Mitchel, was comprehensive, and brought out many important, encouraging and startling facts concerning Sunday-school work in this city. He reported all our schools to be in excellent condition, in charge of capable and consecrated officers and teachers, who were doing all in their power to bring the children to Christ. Yet we reach only a small part of the children in our city. There are, according to the best estimates, fully 40,000 white children, not more than 5,000 of whom are in Protestant Sunday-schools. The late Archbishop Leray had informed him that he only confirmed from 4,000 to 5,000 children, annually, which shows that there are upwards of 30,000 children unsecured for religiously.

While we are ahead of other denominations—in the Sunday-school work for white children, there is much more to be done. There is an urgent need for more workers in this field, as those now there are doing all they can.

The reports from the various Sunday schools showed them all to be in excellent condition. That from Felicity Street Sunday-school was especially good.

Bro. J. G. Grant spoke of the great need of teaching teachers to teach, and it was resolved that the presiding elder and preachers be requested to organize a normal class for the benefit of all the schools.

The following officers were elected to serve for the ensuing year: President, J. G. Grant; vice president, W. B. Thomson; secretary, A. F. Godat; treasurer, E. P. Mackie; general supervisor, D. L. Mitchel.

May 12 is the date fixed for holding the annual celebration, in which all the schools shall take part.

It was determined that the work of the Union be prosecuted with its old-time vigor, and that it again be made the factor it once was in Sunday-school work in New Orleans.

Books and Periodicals.

BOOKS.

THE STORY OF WASHINGTON, THE NATIONAL CAPITAL. By Charles H. Todd. Illustrated. G. P. Putnam's Sons, New York. For sale at 150 Canal street. Price, $1 75.

This is a very interesting story well told. The great majority of cities have been founded, as it were, by accident, but Washington City was deliberately founded in the woods. The whole town was surveyed and laid off before a house was built. How exciting were the debates in Congress about the founding of the Capital! So much so, that Alexander Hamilton declared that he feared it would dissolve the Union. But it was finally agreed to accept the offer of territory from Virginia and Maryland as a site for the Capital, and the corner-stone of the Capitol was laid amid great ceremonies, September 18, 1793, and in October, 1800, the government was removed from Philadelphia to the "City in the Wilderness." Washington was not much of a city before the late Civil War; since that it has become the most beautiful city on the continent. This story is well written and well worth perusal.

PERIODICALS.

—The *Gospel in All Lands*, for March, has a number of interesting articles on Mexico. Among the other articles are Protestant Missions in Catholic Countries; Progress in North China; The Gospel Society in Japan; Relations of Home and Foreign Missions; The Claims of the Heathen. Published by the Missionary Society of the Methodist Episcopal Church, 805 Broadway, New York. Price, $1 50. Eugene R. Smith, D. D., editor.

—*Artistic Japan* is a monthly illustrated journal of Arts and Industries for the use of the Artist, Amateur, Manufacturer and Artisan, conducted by S. Bing. Artistic Japan Agency, 220 Fifth Avenue, New York. Price, $6 a year.

—*Cassell's Family Magazine*, for April. A good number and very cheap. Cassell & Company, New York. Price, $1 00.

—The *American Agriculturist*, for April, is a full and complete number of that valuable periodical. 751 Broadway, N. Y. Price, $1 50 a year.

—The *Homiletic Magazine*, for March. The Sermon Is, Asleep in Jesus, by Rev. H. Deane; Expository papers; The Prophets, by archdeacon Farrar; The Children's Service; This Little Child, by Rev. A. G. Fleming; The Church Year, Lent, by Rev. Edwin Davies, D. D.; Practical Homiletics; The Great Peacemaker, A Brief Summary of Christ's Character. E. B. Treat, publisher, 771 Broadway, New York. Price, $3.

—*Scribner's Magazine*, for April, has a number of fine papers. Among them we note: Climbing Mount St. Elias, by W. Williams, illustrated; Prevention of Railroad Strikes, by Charles Francis Adams; Building of an Ocean Greyhound, by W. H. Rideing; A Second Shelf of Old Books, by Mrs. James T. Fields; The Anatomy of a Contortionist, by Timothy Dwight, M. D. There are poems and some other articles of interest. Charles Scribner's Sons, New York. Price, $3.

—*St. Nicholas* is as bright and cheery as an April morning. Fact and fancy, poetry and story, history and biography mingle in such charming combination as will fascinate every boy and girl who has the good fortune to get hold of a copy. Century Company, Union Square, New York. Price, $3.

Literary Notes.

Houghton, Mifflin & Co. have just issued a classified catalogue of their books by Western writers, from which it appears that nearly fifty of the authors whose works they publish "hail from" at least as far West as Ohio and Illinois. Among the authors represented are Gen. Lew Wallace, Joseph Kirkland, Rufus King, John Hay, the late Alice and Phœbe Cary, the Platts, the late E. R. Sill, Edith M. Thomas, Miss Murfree (Charles Egbert Craddock), Bret Harte, Wm. D. Howells and "Octave Thanet."

Sir Charles Dilke has been traveling in India, and will present the results of his observations in the March and April numbers of the *Fortnightly Review*. The articles will be of a military character, dealing with the strategical defenses of the empire. This review is now issued from New York by the Leonard Scott Publication Company.

Richard Henry Stoddard, the poet, critic and editor, has been almost totally blind for the past four months. Since last June he has been afflicted with cataract on both eyes. He recently had one of the cataracts removed, and happily the result promises to be successful.

It is reported that 1,000 copies of Prof. James Bryce's "American Commonwealth" has already been sold in England, and 3,000 here.

The Missionary Year Book for 1889-90, containing Historical and Statistical Accounts of the principal Protestant Missionary Societies in America, Great Britian and the Continent of Europe, American edition by Rev. J. T. Gracy, D. D., a volume of 400 pages, one-fourth being devoted to American societies and their work, is announced for early publication by F. H. Revell, Chicago.

Centenary College.

I am rejoiced to hear of Dr. Hunnicutt's success in raising money to endow Centenary College. I do hope that a hundred thousand will be raised for the endowment before the close of this Conference year.

Dr. Hunnicutt is the right man in the right place. He is full of learning and full of practicability. He knows what to do with money. If I had a dozen sons to educate, I had rather Dr. Hunnicutt would educate them than any man in the church.

Well done for New Orleans district! Ten thousand dollars means business. May all the Methodists wake up in our Conferences, and keep the ball moving on!

E. M. HEATHINGTON.

Notice.

To the Pastors of the Methodist Churches in Mississippi:

My Dear Bros.: The third State Convention of the Young Men's Christian Association of Mississippi is called to meet in Meridian, at 10 o'clock, Thursday, April 25th, 1889, and continue its sessions till some time—the 28th. A request has been made that the Christian people of Mississippi unite their prayers, at the morning services, Sunday April 14th, next, for the blessing of the Lord upon the association throughout the State and upon the convention so soon to meet. Will you and your congregations join with us in that petition, at that time and for those objects? Hoping and believing you will thus remember the interest of the young men of our great State, and that the Lord will pour us out a great blessing upon them, I am,

Yours fraternally, J. R. BONYNS,
Chair'n of State Committee.

A fair trial of Hood's Sarsaparilla for scrofula, salt rheum, or any affection caused by impure blood, or low state of the system, will be sufficient to convince anyone of the superior and peculiar curative powers of the medicine. Buy it of your druggist. 100 Doses One Dollar.

A Good Start.

A friend, through the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, sends twenty-five dollars for Sister Jackson's house. A good sister in Baton Rouge sends one dollar. Now, let the good work go on. Don't wait! Send the contributions along now! Who would fail to help build a house to shelter the widow and orphans of a Methodist preacher who gave his time, talents and life to the cause of Christ? No one. W. WIMBERLY.

Received up to date on second call:

A friend	$25 00
Rev. W. Wimberly	10 00
Sister in Baton Rouge	1 00
	$36 00
On first call	50 00
Total	$86 00

A patent has just been granted on an ingenious contrivance, made by Mr Benjamin D. Milliken, of Somerville, Mass., for the purpose of mixing liquid and powdered substances, where the latter can not be held in solution. This will be a great convenience to manufacturers of sauces, liquid polishes and the like, where a given quantity of each ingredient must enter every package. The Machine is so constructed that an "agitator," revolving in the tank, keeps the contents in perpetual "boiling spring" motion, and, at the same time, strains the liquid. An additional device measures the quantity required for each bottle, filling the same at the rapid rate of 48 bottles per minute, or 200 gross a day. One of these machines has been in constant use since April of last year at 140 Commercial St., Boston, where it can be seen by anyone interested, pumping Parlor Pride Stove Enamel. —*Exchange.*

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The Seventh Annual Convention of the Woman's Christian Temperance Union will be held in Alexandria, La., April 25-28, inclusive.

Each union is entitled to three delegates, and we urge them all to send a full representation.

Reduced railroad rates have been secured, and entertainment will be provided for visitors and delegates.

Mrs. Frances E. Willard, our national president, will be with us; also Miss Anna Gordon, Mrs. Mary Read Goodale, Mrs. Sallie F. Chapin, and other distinguished visitors.

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Business Notices.

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Assets - - - - - - - -	$95,042,922 96
Liabilities, 4 per cent. - - - -	74,248,207 81
Surplus - - - - - - - -	$20,794,715 15
New Assurance - - - - -	$153,933,535 00
Outstanding Assurance - -	549,216,126 00
Income - - - - - - - -	26,958,977 59
Surplus earned in 1888 - - -	5,067,123 68
Percentage of Assets to Liabilities -	128
Increase in Surplus - - -	$2,690,460 30
Increase in Income - - -	3,718,128 30
Increase in Assets - - - -	10,664,018 11

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New Orleans, La., March 20, 1889.

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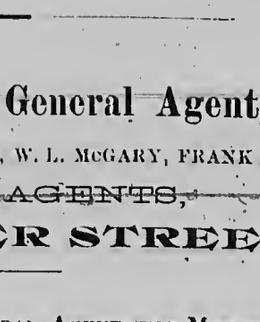

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Our Young People.

IN A GLASS HOUSE.

BY AGNES M. LEWIS.

They've got a glass house in the garden,
A little house out in the sun;
I watched it while the gardener built it
Until it was finally done.

Now what do you think it was made for?
I do not believe that you know;
But I do. Now isn't it funny?
'Tis to hurry the flowers to grow.

And I'm sure that it does, for the pansies
Have blossomed as full as can be,
And there isn't a flower in the garden,
And scarcely a leaf on a tree.

So I've wondered and wondered a long time—
Please answer me this if you can,
Do you think if I lived in one like it
I should hurry and grow to a man?

—*Wide Awake.*

Christmas Turkeys.

Who ever heard of turkeys *coming* into this turkey-eating world at Christmas time?

Yet, a most veracious lady, Sister Lloyd, of Copiah county, tells me that a whole family of little gobblers had the uncommon audacity to pip their speckled shells and to step boldly forth into her yard during the troublous times of the late Christmas holidays.

The unbounded faith in Providence that these small bipeds have is certainly amazing. But, after all, they have good reason for their impudence, for they are fed and taken care of; they feel the solid ground beneath their feet, and the same blue sky bends over every one. Why *shouldn't* they be venturesome?

The All-Embracer, All-Sustainer, holds he not the little turkeys in his Everlasting arms?

It was real pathetic, though, to see two little orphans, of an older brood, with no sheltering breast above them, cuddling against each other to keep them warm. But, it is just as silly the way we do sometimes, when the damp weather chills, when we huddle together in the cold instead of running under the all-covering wings of Infinite Compassion and warming each other with the love wherewith we all are comforted. For we all are earthy creatures, unless we have the love of Heaven in our hearts; then, while our feet securely tread the earth, our foreheads touch the stars.

THE OLD JUDGE.

MR. EDITOR: My papa takes your paper, and he thinks it is the best that ever was. We could not get along without it. I am a little boy twelve years old. I am not going to school at this time, but expect to start soon. I will be glad when I start, for I get so lonesome when I am at home, as I have no one to play with me. I have but one sister living and no brothers. I have two pets, a cat and a dog. Their names are Watch and May. Our beloved pastor, Bro. Ellison, was not sent back to us this year, which was sincerely regretted by the church and community. He was our pastor for four years, and he was beloved by all who knew him. He was so good and kind; his influence will be long felt here. Our new pastor for this year is Bro. Howard. I think we will love him also, as he looks to be good and kind. With love to the little cousins and kind wishes to the editor, I remain,

Your little friend,
THOMAS L. VARDEN.
PINE GROVE, Louisiana.

MR. EDITOR: I love to read the nice little letters in the children's corner; so please let me in this time. I am the youngest of twelve children, and I was six years old last Christmas day. You see when Santa Claus comes around he makes me birthday presents as well as Christmas gifts. Mamma takes your valuable paper, and says she can not afford to be without it. I am going to school with my little brothers, Fleming and Guy. My studies are spelling, reading and writing. I stand ahead in my class. I have no pets, only my hooks. Perhaps I can answer the little cousin who asked the question: "Who was it that had six fingers on each hand?" It was the giant's son, found in Chronicles xxv, 6. Let me ask, By whom was the unwholesome waters healed, and how?

LUCY A. WIMBERLY.
LOVE'S LAKE, Louisiana.

A little girl who is given to imitate her elders in words and ways, drew herself up in a dignified manner at breakfast recently, and said to her elder brothers and sisters: "Children, if you please, we will suspense with that perdiculous noise."

MR. EDITOR: As you are so kind in giving us little folks a column in your nice paper, I will try to write you a short letter. My papa is a preacher, and we are now living in the pine hills in Grant parish. We used to live on the beautiful prairies of Vermillion, and I like them best. I will answer James H. Hoffpauir's question: The chapter in the Bible in which the word "twelve" occurs twenty-three times, is I. Chronicles xxv.

Your little friend,
ELIZA E. HOFFPAUIR.
ADA, Louisiana.

MR. EDITOR: As I have not written to your valuable paper in so long a time, I will make another attempt. I am a little girl twelve years old. I have no pets but my brother. He has a pet squirrel, and it is such a nice pet. I am not going to school now. I will close by answering Mary S. Hodges' question: The shortest chapter is found in Psalms cxviii. I remain,

Your little friend,
A. B. TALLEY.

The Tools of Animals.

Animals do not know enough to make their own tools as a man can, but God has given them ready-made ones.

The tail of a fish is his sculling oar. He moves it first to one side, and then to the other, using his fins as balances to guide his motion. If the fish moves fast and wants to stop, he straightens out his fins just as the rower of a boat does his oars.

A man makes a tool for drilling wood, but the woodpecker has a drill in his own bill, and when he drills holes in the trees in search of food, you can hear the click of his tool just as you would the man's

The drill of the woodpecker has another tool inside, a sort of insect catcher. On the end is a bony thorn with sharp teeth, like barbs on a fish-hook. As he works and finds an insect, he opens the drill and sends out this barbed tongue and draws it into his mouth.

Some animals have tools to dig with. The hen digs for herself and her chickens. The pig uses his snout, and roots away under the mud. The elephant uses his strong tusks, and the queer underground galleries of the mole are made with heavy claws with which he plows and digs.

The woodchuck, too, is a great digger. His hind feet are shovels to dig the hole where he lives. The beaver uses his brond, flat tail as the mason does his trowel, spattering and smoothing the mud with it as he builds the walls of his cabin; while his sharp, powerful teeth are his saws, with which he gnaws off large branches of trees to build his dams.

There is no limit to God's power in supplying the needs of the creatures he has made.—Selected.

Distanced in the Race.

Why should Dr. Pierce's medicines not distance all competitors in amount of sales, as they are doing, since they are the only medicines sold by druggists possessed of such wonderful curative properties as to warrant their manufacturers in guaranteeing them to cure the diseases for which they are recommended. You get a cure or money paid for them returned. The Doctor's "Gold n Medical Discovery" cures all diseases caused by derangement of the liver, as biliousness, indigestion or dyspepsia; also all blood, skin and scalp diseases, tetter, salt-rheum, scrofulous sores and swellings and kindred ailments.

Don't hawk, hawk, and blow, blow, disgusting everybody, but use Dr. Sage's Catarrh Remedy and be cured.

"Where's the scissors?" asked Edie. "I want to make some women." "O I wouldn't," said roguish Uncle Joe, who loves dearly to tease his small niece. "There are women enough in this house already." "Well, I ain't going to make really, truly ones," answered Edie earnestly, "cause you know, I have'nt got the ment."—*Youth's Companion.*

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

Spoiled Husbands.

In the flush and fervor of her early wedded love the young wife feels that she can not do enough, can not do too much, for her husband. Months of preparation have put her own wardrobe in perfect order, and she usually has little else to do than to wait on him. The fresh carpets and new furniture are easily kept in order, and the cares of the small household are not sufficient to fill her time. Why should she not do everything for him, so that he need have no care of himself? So she sponges his clothes, keeps his drawers and closets in order, puts away his things, and encourages on his part a condition of general domestic helplessness.

This is all very delightful to both parties for a time, and the husband soon becomes accustomed to his wife's devotion, and takes it as a matter of course. As cares and duties increase, the wife begins to find herself burdened with labors that should be shared rather than monopolized. She begins to find that she has helped in forming very inconvenient habits in her husband. She realizes that it would be a great relief to her if he would sponge his own clothes instead of expecting her to do it, that he would save her many steps if he would keep the run of his own personal belongings, and remember where he laid his cuff-buttons, his umbrella, his hat, his papers, his slippers.

As children come, one after another, she is compelled not only to leave him largely to care for himself in these respects, but to call on him to wait upon her, and help her bear the increasing number of burdens laid on her. This will be easier for him if she has not spoiled him by undue indulgence, if she has begun as she can hold out through all the years.—*New York Christian Advocate.*

"Lady."

There is something ludicrous and irresistibly comic, says *The Household*, in the way and manner in which the word "lady" has come to be used. "Woman" has almost disappeared, and to call any one of the female sex a "woman" is to insult her.

"Lady" is from an old Saxon word, which meant a "loaf giver," or one who went about giving bread to the hungry. As only the rich women were able to do this, the term "lady" was gradually applied to one rich enough to give alms. Still later it was applied to all females who were rich enough to live without labor. It was a mark of distinction. But when it was broadened in its use and applied to every female it lost all of its significance. An advertisement not long ago appeared in a New York paper asking for a position as "saleswoman." It was refreshing to read it, for the vast columns are full of such words as "forelady," "saleslady," "washlady," etc.

In the old days, a girl was not ashamed to be called a "saleswoman," a "needlewoman," and so on. No one talks of a "salesgentleman" or a "foregentleman." No; "man" is used for the male sex. Is not "woman" as honorable a distinction as "man?" Let us get rid of these snobbish and silly words, and let any woman be proud of the cognomen. There is something old-fashioned but grand in the simple word, "woman."

It is a very common mistake which men make when registering at hotels, to write "John Jones and Lady." No gentleman should ever make such a ridiculous blunder. "John Jones and Wife" is the proper designation.—Selected.

A NUMBER of cases of severe Chronic Rheumatism are on record in which La-en-pi-a was the only medicine that could effect a cure. Sold everywhere.

There is a burden of care in getting riches—fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given up concerning them.—*M. Henry.*

Medical experts, by the use of the Microscope, have recently discovered and classified specific living germs in the blood of all persons suffering from Malaria, and say that to cure the patient these germs must be killed. Thirty years ago Dr. Shallenberger advanced this theory as the correct one, and prepared his "Antidote for Malaria" to destroy these poisonous germs. If you have Malaria in your system, a few doses of this medicine will destroy the poison immediately, and not injure an infant. Sold by Druggists.

"Like Magic,"

THE effect produced by Ayer's Cherry Pectoral. Colds, Coughs, Croup and Sore Throat are, in most cases, immediately relieved by the use of this wonderful remedy. It strengthens the vocal organs, allays irritation, and prevents the incipient Consumption; in every stage of this dread disease Ayer's Cherry Pectoral relieves coughing and induces refreshing rest.

"I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children have been subject."—Capt. T. Carley, Brooklyn, N. Y.

"From an experience of over thirty years in the sale of proprietary medicines, I feel justified in recommending Ayer's Cherry Pectoral. One of the best recommendations of the Pectoral is the enduring quality of its popularity, being more salable now than it was twenty-five years ago, when its great success was considered marvelous."—R. S. Drake, M. D., Beloit, Kans.

"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."—C. Cupper, Druggist, Fort Wayne, Ind.

For Colds and Coughs, take

Ayer's Cherry Pectoral
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $5 a bottle.

EASTER MUSIC
SERVICES.
In the four following, the Music is interwoven through and in connection with the Responsive Readings instead of being printed all together, after the manner of proper references being given to show how it can be used to best advantage with the Service.
THE KING OF LOVE. J. R. Vi
(Title changed from "KING OF GLORY.")
SAVIOR VICTORIOUS.
EASTER MORNING.
THE RISEN CHRIST.
Price, 5 Cents *each by mail, postpaid.*
$4.00 *per hundred by express, not prepaid.*
In the six following, the Carols are printed in Responsive Readings instead of being interspersed through the service, with proper references being given to show how it can be used to best advantage with the Service.
EASTER SELECTIONS for 1889
WITH CAROLS by ROOT, MURRAY, SWENEY, PATRICK, LORENZ, DANKS, AND OTHERS.
EASTER GEMS. WITH CAROLS by ROOT, KAY, COLLIER, BOWLEY.
EASTER CHIMES WITH CAROLS by ROOT, WARNER, WESTENDORF.
HE IS RISEN. WITH CAROLS by ROOT, MURRAY, TOWNER, WESTENDORF.
THE EASTER ANGELS. By H. BUTTERFIELD and GEO. F. ROOT.
THE STORY of the RESURRECTION. By GEO. F. ROOT.
Price same as for the Services. Send for our Catalogue of Easter Music of all kinds.
THE JOHN CHURCH CO. Cincinnati,
And 19 East 16th Street, New York City.

BROWN'S FRENCH DRESSING
FOR
LADIES' AND CHILDREN'S BOOTS AND SHOES.
Awarded highest honors
Phila., 1876 | Melbourne, 1880
Berlin, 1877 | Frankfort, 1881
Paris, 1878 | Amsterdam, 1883
New Orleans, 1884-5
Paris Medal on every bottle.
Beware of Imitations.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Brown Bros. & Co., Boston. *For $1 a large bottle and see that you get it.*

PRICE $18C.
We Sell DIRECT to FAMILIES
By avoiding Agents' profits, enormous expenses and profits which double the cost of goods on every first class Piano they sell.
PIANOS, $150 to $1500.
ORGANS, $35 to $500.
Sent for trial in your own home before you buy. GUARANTEED SIX YEARS. Catalogues Free.
Marshal & Smith Piano Co., 235 E. 21st St., N.Y.

For Gas
BAILEY'S
COMPOUND high-spreading Silver-plated Corrugated Glass
REFLECTORS,
A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 118 Wood St., Pittsburgh, Pa.

THE PEOPLE SAY
Go where you will in this broad land TEMPLE'S RHEUMATIC SPECIFIC is recommended to relieve every case of Rheumatism, and permanently cure nine out of ten cases. Sold by druggists, $1 per bottle. Compounded by
Temple Medicine Co., Hamilton, O.

CORNS.
The only sure Cure for Corns, Bunions, Inflammation, Soreness and all discomfort to the feet. 15c. at Druggists. Hiscox & Co., N.Y.

PARKER'S GINGER TONIC
From its combination of valuable medicines, is specific to the essence of Ginger in the cure of Cramps, Colic, Dyspepsia and Bowel disorders, and is invaluable for Throat and Lung troubles. Use it without fear if you have Cough, Bronchitis, Asthma, Weak Lungs, &c.

McShane Bell Foundry
Finest Grade of Bells.
CHIMES AND PEALS FOR CHURCHES.
Send for Price and Catalogue.
H. McSHANE & CO.
Mention this paper.

DETECTIVES
Wanted in every County. Shrewd men to act under instructions in our Secret Service. Experience not necessary. Particulars Free.
Grannan Detective Bureau Co., 41 Arcade, Cincinnati, O.

BONANZA to AGENTS SAMPLES FREE. GEO. A. SCOTT, New York.

CANCER and Tumors CURED. No knife. Book free. Drs. HEATON & HEATON, No. 163 Elm St., Cincinnati, O.

Christian Advocate.

Marriages.

SMITH—HARRIS.—At the residence of the bride's father, Mr. Jack Harris, March 12, 1889, Rev. W. M. Adams, Mr. Milton E. Smith and Miss Mattie E. Harris, all of Marshal county, Miss.

WHITE—CHILES.—At the residence of the bride's father, in Claiborne county, Miss., March 6th, by Rev. J. W. Ellison, Mr. J. W. White, of Clarksville, Miss., and Miss Fannie M. Chiles.

DEMPSEY—KENEDY.—At the residence of Col. William Hanna, in Choctaw county, Miss., January 14, by Rev. J. K. Buck, Mr. W. W. Dempser to Miss Nannie Kenedy.

Obituaries.

Obituaries of less than thirty-five lines (six words each, will be published free of charge. For all over thirty-five lines, 5 cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

CHAPMAN—Mrs. SALLIE CHAPMAN was born in Monroe county, Ga., January 23, 1839. Her maiden name was Freeman. Sister Chapman in early girlhood made a profession of religion, and at once connected herself with the Methodist Episcopal Church, at whose communion she lived, before whose authority she bowed, and within whose gates she died, suffered, fought and triumphed after nearly two-score years and ten; and all when on the evening of February 15th, 1889, her spirit quietly and beautiful left its tenement of clay and put on its immortality. How grand is the death of the righteous! Since the day of her connection with the church, she has walked in her heavenly ways, and kept her precepts: her whole life was but the glorious embodiment of the beautiful virtues, so characteristic of every life hid with Christ in God." As a daughter, she was obedient; as a wife, she was faithful; as a mother, she was loving and true, ever easily endeavoring to instill into the life entrusted to her care those Christ-like aspirations which lead out to grander attainments and more glorious aspirations by-and-by. I had the pleasure of being often at her bedside during her last illness, and I could read, sing, pray and talk with her as life's blood was slowly ebbing away. Her buoyant spirituality lifting her above the trials, disappointments and vicissitudes which so often beset the pathway through life, she swung off into the twilight of two worlds, and realized the potency of that triumphant phrase: "Death is swallowed up in victory."

A. D. M'VOY, JR.

GREENING—Mr. J. R. GREENING, was born in Dallas county, Ala., April 16, 1816, and died on Red river, January 6, 1889. He was sick only a few days, and before any of his family could reach him the messenger in his flight had borne his soul to its resting home. He joined the Methodist Church when about thirty years of age, and since that time, though he has had many temptations, and warred against misfortunes and sorrows, and patiently borne many crosses, he always lived as near as he could the life of an upright Christian. He leaves an aged mother, two brothers and two sisters, nieces and nephews and many friends to struggle on to that home beyond. Dear mother, weep not; go to the throne of deep affliction to God. He alone can comfort thee, and remember that there is only another link in the golden chain that draws you heavenward. A little time in its flight will carry you through the afflictions and trials of this life, and you will soon reach the pearly gates of the paradise of God.

LULU.

MADISON—The subject of this notice, Mrs. JANE P. MADISON, was born in Shelby county, Ala., October 28, and died in Ashley county, Ark., December 31, 1888. She was converted and joined the Methodist Church when only eleven years old. She was married to Rev. J. H. Madison in the year 1846. Sister Madison was for more than forty years a true, consistent and useful member of our Church. During her sickness, which lasted for more than a week, her sufferings were very great, yet she was never heard to complain. She said, "Thy will of the Lord be done," and when the last summons came, without a murmur or a struggle, she quietly fell asleep in the arms of her Master. She leaves an aged husband and seven children, together with many friends, to mourn her death. They sorrow not as those who have no hope. May God bless the bereaved husband and children, and may they all meet again in heaven, where God shall wipe away all tears from their eyes and sorrow and parting shall be no more!

J. O. BENNETT, P. C.

BOONE—Sister JANE BOONE, daughter of Rev. J. H. and Jane Madison, was born November 2, 1839, in Ashley county, Ark. She professed religion and joined the Methodist Episcopal Church, South, in early childhood, and lived a consistent member thereof till August 4, 1888, when she sweetly fell asleep in the arms of Jesus. In 1879 she was married to Mr. William R. Boone, her now bereaved husband, who, with five little children, are left in lonelliness and sorrow. May God bless the sorrowing ones, and may they all meet again in heaven sweet-by-and-by!"

J. O. BENNETT.

Kansas Methodist please copy.

BAL.—JANE ANNA VICTORIA, born March 16, 1886; died December 21, 1888. MARY ALMA, born September 1887; died February 13, 1889. These above were children of Dr. C. [illegible] and Martha E. Watson, of [illegible] parish, La. They were recognized as subjects of the Savior's kingdom and baptized into the Methodist Episcopal Church, South, by their pastor, about the first of December, 1888. The gentle Shepherd has now gathered them into the church above. The parents are lonely, but rejoice in the expectation of meeting their dear loved ones again.

J. F. WYNN.

ELLIS—After a short illness Mrs. MARY J. ELLIS departed for heaven, February 11, 1889. In answer to her prayer for years, her every child was present at the closing scene. She was born, September 23, 1820, in Shelby county, Ky., and married Col. R. M. Ellis, February 1, 1838. At a camp meeting, near Port Gibson, Miss., in 1838, during a sermon by Rev. Dr. C. K. Marshall, she saw the folly and sin of a worldly life and immediately made a permanent gift of her heart to the Savior, and her life to the Methodist Episcopal Church, South. She came to New Orleans in 1841, and joined the Poydras Street Church; but in 1844 removed her membership to the Andrew Chapel—since the Felicity Street Church—and there continued it till the end. In her younger days her personal beauty was a matter of universal remark. Being of a sunny temperament and fond of society, she found abundant opportunities for the use of her conversational talent, and was easily the charm of every social circle she entered. Polished and disciplined in the best school of her native State, quick in perception, ready and fluent in expression and fervidly religious, she was soon charged with church responsibilities which she cheerfully accepted and faithfully executed.

For many years she was assistant superintendent of the Sunday-school, and teacher first of the Bible, and subsequently of the infant class. From her pen came many of the speeches recited at the Union Sunday-school celebrations. Her gifts in elocution were attested by the proficiency of those performances. When the first Felicity was built she made a successful canvass for subscriptions among the ships and steamboats. She raised the money to buy the first communion service and the first pulpit cushion. Her husband presented the first Bible used in the new edifice. She selected the millenial design and inscription for the Sunday-school banner, and, in company with Mrs. John G. Parham, raised the money to pay for it. After the epidemic, in 1853, she conceived the idea of providing for the Protestant orphans, and, with a meeting in her own parlor, proceeded to organize the movement to build our present Seventh Street Protestant Orphans' Home, of which she was for a long time the secretary. When the building was ready she and Mrs. William S. Mount washed and dressed for bed the first children who occupied it. She exemplified both sides of Christian charity with liberality of gift and kindness of speech. Like her sainted pastor, Bishop Parker, it was hard to find guilt so malign or excessive for which she had no word of palliation. Taking all her cares and sorrows to the mercy seat, she delighted to testify that Jesus answers prayer. Though an extensive reader of religious and miscellaneous books, she prized most her Bible, which she read through many times. Her pencil marks appear throughout; but the devotional parts, and especially the promises, were evidently pondered over the longest and most frequently. She habitually attended all the church services when possible, and every pastor will testify to her excellence as a hearer. Many a time has the writer caught inspiration from her eager attention and tearful sympathy with his efforts. She found out who were the poor, and who the afflicted in the congregation, and with purse and prayer and saintly conversation, like her Master, "went about doing good." Though her own family was large, three orphan children were by her raised, educated and prepared for useful positions in society. She had the gift of reading aloud well, and the lighting of the evening lamp was the signal for assembling the entire family to hear "ma" read the paper or some useful book. Her tender devotion and matronly strength of character was the encouragement and support of both husband and children. Though for nearly five years a widow, among her latest memorable words were these, "I feel as much a wife as ever." For church and for her children especially her life was a typical self-sacrifice.

Like fruit upon which the summer suns had shone and autumn frosts fell, she mellowed and sweetened for the harvest-time and grew brighter in hope and faith and charity day by day. For the last twenty-five years she was ready at almost any hour for the Master's call, and when it came she heard it without a tremor, and responded without a sigh of regret or moment's faltering of faith.

Precious woman, lovely sister, tender mother, at eventide we say farewell, with the confident expectation of meeting in the morning. May the promises of tearful children at the parting hour hold them strongly in the hour of trial and be the means of that sweet and perpetual reunion they covet!

C. F. E.

Pronounced Correct.

The *Warren Republican*, of Williamsport, Warren Co., Ind., printed the following in August, 1885:

"Rev. Colbrath Hall, of Pike, was in town yesterday. He reports the wonderful recovery of his wife within the past eighteen months, after being *a confirmed invalid for over thirty years* from spinal trouble. About eighteen months ago she began the use of Drs. Starkey & Palen's Compound Oxygen Treatment and she attributes her recovery to the use of that medicine. She is now able to walk, to get in and out of a buggy, to take rides, etc. All acquainted with the Rev. Mr. Hall and his family will rejoice with them in this remarkable recovery."

In a letter dated September 2, 1885, Mrs. Sarah N. Hall writes from West Lebanon, in the same county, regarding her own case:

"I have read the paragraph referred to in the *Warren Republican*, and pronounce it correct."

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 331 Montgomery street, San Francisco, Cal.

Scientific.

Something Electricity Is Doing.

Under the title, "Something Electricity is Doing," Charles Barnard writes in the March *Century:*

"To the student of social science the electric motor is full of suggestions for the future. If power can be subdivided and conveyed to a distance, why may not our present factory system of labor be ultimately completely changed? People are huddled together under one roof because belts and shafts are so pitiably short. If power may traverse a wire, why not take the power to the people's homes, or to smaller and more healthful shops in pleasanter places? To-day we find sewing-women crowded into a hot, stuffy room, close to the noise, smell, dust, and terrible heat of some little steam engine at one end of the room. The place must be on a lower floor because of the weight of the engine and the cost of carrying coal up stairs. Let us see how the work may be done with motors. We may take the elevator in a wholesale clothing-warehouse on Bleecker street and pass through the salesroom to the top floor. The building is lofty and of light construction, and yet, we find in the bright and pleasant attic above the housetops a hundred girls, each using power. They are seated at long tables, each one having a sewing machine, and secured to the under side of the table is a small electric motor, one to each machine. The operator has only to touch a foot pedal and the motor starts, giving about one-tenth of a horse-power, at very high speed. If the speed is too fast it can be regulated at will by the pressure of the foot on the treadle. There is no heat, no dust or ill-smelling oil, and only a slight humming sound, the sewing machine itself making more noise than the motor. The room is sweet, clean, and light, and it is in every respect a healthful workroom. If we look out of the window we see two insulated wires passing under the sash down to the electric-light wires on the poles below. There are people who cry out against the overhead wires and would pull them all down. Some day they will be buried underground. Meanwhile, is it not an immense gain for these working girls to be placed in a quiet, sunny room, far from the maddening engine? In another shop on Broadway we may see a different arrangement. A two-horse-power motor takes its current from an electric-light wire in the street and redistributes its power to shafting placed under the work-table. Each operator with a touch of the foot throws her machine into gear, and takes her share of the two-horse power."

The artesian wells of Dakota are probably the most remarkable for pressure, and the immense quantity of water supplied of any ever opened. More than a hundred of such wells, from 500 to 1,600 feet deep, are today in successful operation, distributed throughout twenty-nine counties, from Yankton, in the extreme south, to Pembina, in the extreme north, giving forth a constant, never-varying stream, which is in no wise affected by the increased number of wells, and showing a guage pressure in some instances as high as 160, 170, 175, and 187 pounds to the square inch. This tremendous power is utilized, in the more important towns, for water supply, fire protection, and the driving of machinery, at a wonderful saving on the original cost of plant and maintenance, when compared with steam. In the city of Yankton a forty-horse-power turbine-wheel, operating a tow-mill by day and an electric-light plant by night, is driven by the force of water flowing from an artesian well, the cost of obtaining which was no greater than would have been the cost of a steam engine developing the same power, not counting the continual outlay necessary (had steam been employed) for fuel, repairs, and the salaries of engineer and fireman. What has been accomplished through the aid of natural gas and cheap fuel in building up manufactories elsewhere, may some day be rivalled on the prairies of Dakota by tapping the inexhaustible powers stored in nature's reservoirs beneath the surface.—*P. F. McClure, in Harper's Magazine.*

ESTABLISHED 1892.

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LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited my warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOODS CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The public are beginning to understand the difference, and my trade proves it very clearly. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

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When Neuralgia of the Face got its clutches on Mrs. E. Kenner, of New Orleans, she thought her doom had come. From morn till night, from night till morn, she knew no sleep, no rest—nothing but one constant, racking, tearing, burning pain. Eminent doctors tried in vain to give her relief. Had not PE-RU-NA finally been prescribed, she feels that the pain would have killed her. PE-RU-NA quickly banished all her pain, and she is now perfectly well. Dr. Hartman's "Ills of Life," sent free by the Pe-ru-na Medicine Co., Columbus, Ohio, will give further evidence of what PE-RU-NA can do. PE-RU-NA is sold by all druggists—$1 a bottle; 3 for $5. Manufactured by
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FOR THE HAIR

NEWS OF THE WEEK.

DOMESTIC.

Murat Halstead, of the Cincinnati *Commercial-Gazette*, who was nominated by President Harrison to be minister to Germany, was rejected by the senate on March 28.

The Elyton Land Company, of Birmingham, Ala., won the suit in which about $1,000,000 was sued for by the heirs of John Timmons, of South Carolina, in the United States Court.

Recently the assurance was conveyed to the widow of Stonewall Jackson, at the request of one who represented that he spoke for the President and Postmaster General Wanamaker, that they desired her to accept an appointment as postmistress of Lexington, Va. The position was declined by Mrs. Jackson.

Chicago, Ill., was the scene of a large conflagration on March 29. The loss is estimated at $300,000.

The largest real estate deal of the season, involving a million dollars, was consummated on March 30, in the *Inter Ocean* coming into possession of the northwest corner of Dearborn and Madison streets, Chicago, Ill.

A jury in the Common Pleas Court, Cincinnati, on March 30, returned a verdict for $2,250 for Morris & Co., against Bricklayers Union No. 1, for damage sustained by reason of the defendant organization instituting and carrying on a boycott against the plaintiffs.

The members of the New Orleans Spiritualistic Association celebrated the forty-first anniversary of modern spiritualism on March 21.

The Baltimore *Manufacturer's Record* states that the amount of capital invested in Southern industries during the quarter closing March 31, 1889, is over $58,000,000, which is twenty million dollars greater than for the same period in the South during 1888.

At Denver, Colo., on April 1, over 200 painters struck for a reduction in hours from nine to eight, and $2 75 per day, as heretofore received. The employing firms refuse the demands and have telegraphed East for men.

The *Tradesman* says that the first quarter of 1889 shows a continuance of the remarkable industrial development of the Southern States. A compilation made by the *Tradesman* from actual returns received by it shows that 691 industries were established in the South during the past three months, against 625 new industries established during the same period of last year.

Twelve hundred St. Louis carpenters have struck to enforce their demand for eight hours a day and 40 cents an hour as standard wages.

Mayor John Irwin (Republican) of Keokuk, Iowa, who closed the saloons one year ago, was defeated in the city election for mayor by 175 majority. The contest was an enforcement of the prohibitory law.

FOREIGN.

It is stated that the discovery of the illicit manufacture of bombs at Zurich furnished a clew to a gigantic plot existing throughout Russia for a new series of attempts upon the life of the Czar. Numerous arrests have been made in Moscow, Kieff, Odessa and various other places in Southern Russia.

Emperor William, in a recent letter to Emperor Francis Joseph, in which he intimated that the Czar was coming to Berlin immediately after the Greek Easter, offered, if agreeable to Francis Joseph, to pay an annual visit to some Austrian summer resort, as his grandfather did, and spend a pleasant holiday. The Austrian Emperor replied, thanking Emperor William for his amiable intention, but saying that he intended first to return the Kaiser's visit to Vienna, and that he would come to Berlin in May.

Dispatches from Samoa state that the American men-of-war *Trenton*, *Vandalia* and *Nipsic*, and the German men-of-war *Olga*, *Adler* and *Eber* were driven on a reef during a violent storm and totally wrecked. Ninety Americans were drowned. The German losses are ninety-six.

A *prima facie* case has been found against Father McFadden for participating in the murder of Police Inspector Murtin at Gweedore in February, last. He will be tried at the first assizes.

The French Chamber of Deputies, by a vote of 266 to 259, voted urgency for a bill providing that slanderous and insulting press attacks on public officials shall be summarily dealt with by a police tribunal.

The steamer *Countess of Flanders* was run into off Dunkirk, in Dover Strait, on March 30, by the Belgium mail boat *Princess Henrietta*. The collision occurred during a dense fog. The former sank almost immediately, and fourteen persons were drowned.

Count Herbert Bismarck, during his visit to England, made arrangements for a grand public demonstration on the occasion of Emperor William's visit to England. An English squadron will meet the German squadron accompanying the Emperor, and festive receptions will be given at London and Windsor.

The strike outbreak is so general in Prussia that it would appear to be organized co-operation of the trade centres. In Hamburg, the masons, plumbers and carpenters are out on the refusal of their employers to increase their wages. At Elberfeld and Barmen, the manufacturing works are closed and the men are out. At Crefeld, the workmen will strike on Monday unless their demands are granted. At Nuremburg the carvers and toy makers are out. The Berlin masons, at a meeting, decided to inaugurate a general strike in the building trades.

Arrangements have been made for a public debate in London some time in May between Mr. Henry George and Mr. Samuel Smith, a member of Parliament. Mr. Smith has published a number of essays on political and economical subjects.

In all kinds and degrees of sprains Salvation Oil, with rest, will effect a speedy cure.

Of 60,000,000 American population it is said one-third use Dr. Bull's Cough Syrup.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station	Apr. 6, 7
Red Banks circuit, at Victoria	13, 14
Pine Mountain, at Asbury	20, 21
Byhalia, at Fountainhead	27, 28
Myrtle circuit, at Union Hill	May 4, 5
Early Grove circuit, at Early Grove	11, 12
Mt. Pleasant circuit, at Marshall Inst.	18, 19
Olive Branch, at Miller	25, 26
Waterford, at Ebenezer	June 1, 2
Hickory Flat, at Pigalt	8, 9
Shawnee, at Liberty	15, 16
Ashland	22, 23

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Saltillo, at Hebron	Apr. 6, 7
Verona and Tupelo, at Verona	13, 14
Richmond, at Brook's Chapel	20, 21
Pontotoc, at Mt. Pleasant	27, 28
Houston and Wesley, at Houlka	May 4, 5
Sparta, at Friendship	11, 12
Buena Vista, at Lake Providence	18, 19
Ebenezer, at Pleasant Grove	25, 26
Okolona circuit, at Tranquil	June 1, 2
Tremont, at Asbury	8, 9
Fulton and Smithville, at Greenbriar	15, 16
Prairie, at Prairie Chapel	(Wed.) 19
Athens	22, 23
Aberdeen	23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada	Apr. 13, 14
Water Valley	20, 21
Water Valley circuit	27, 28
Asheville	30
Minter City	May 4, 5
McNutt	11, 12
Chapel Hill	18, 19
Carrollton	25, 26
Toccopola	June 1, 2
Grenada circuit	8, 9
Tillatoba	15, 16
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Atlanta	July 2, 4
Banner	6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit, at Murrah's Chapel	Apr. 5
Columbus	7, 8
Hebron, at Center Point	13, 14
Macon	14, 15
Brooksville, at Soule Chapel	19
Shuqualak, at Salem	20, 21
Ma Indiaville, at Mt. Hebron	27, 28
Crawford, at Shafer's Chapel	May 3
Starkville circuit, at Lebanon	4, 5
Louisville, at Noxupata	10
Plattsburg, at Mt. Pisgah	11, 12
Chester, at Chapel Hill	17
Walthall, at South Union	18, 19
Lagrange	25, 26
Stirges	June 1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville, at Baldwyn	Apr. 6, 7
Iuka circuit, at Mt. Pleasant	13, 14
Harmony circuit, at Harmony	20, 21
Iuka station	21, 22
Kossuth circuit, at Kossuth	27, 28
New Albany circuit, at Mt. Olivet	May 18, 19
Marietta circuit, at Liberty	25, 26
Ripley and New Albany, at N. Albany	June 1, 2
Blackland circuit, at Wesley Chapel	8, 9
Ripley circuit	15, 16
Jonesboro circuit	22, 23
Pleasant Ridge circuit, at Siloam	22, 23
Guntown circuit	29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Hernando	Apr. 6, 7
Como	13, 14
Sardis	20, 21
Batesville	27, 28
Pleasant Grove	May 4, 5
Courtland	11, 12
Panola	18, 19
Mt. Vernon	25, 26
Lake View	June 1, 2
Chulahoma	8, 9
Cockrum	15, 16
Louisburg	22, 23
Horn Lake	29, 30

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Port Gibson	Apr. 6, 7
Fayette, at McNair	12
Martin, at Rodney	13, 14
Rocky Springs, at Hermonville	16
Burtonton, at Sarepta	18
Utica, at Cayuga	20, 21
Natchez—Jefferson Street	27, 28
Natchez—Wesley Chapel	May 1
Washington, at Kingston	4, 5
Rolling Fork, at Cary	10
Sunflower, at Fish Lake	11, 12
Anguilla, at Sunflower Chapel	14
Warren, at Wesley Chapel	18, 19
Mayersville	26, 27
Mesdville, at Mesdville	31
Roxie, at Knoxville	June 1, 2
South Warren, at Porter's	8, 9
South Vicksburg	15, 16
Vicksburg	22, 23

JOHN A. BOLLS, P. E.

BRANDON DIST.—SECOND ROUND.

Brandon, at Brandon	Apr. 6, 7
Lake, at Centerville	13, 14
Newton, at Garlandsville	20, 21
Forest and Morton, at Forest	26, 29
Neshoba, at Hester's Chapel	May 3
Philadelphia, at Ebenezer	4, 5
Carthage, at Liberty	11, 12
Walnut Grove, at Pine Grove	18
Hillsboro, at Good Hope	18, 19
Shiloh, at Cato	25, 26
Trenton, at Pine Grove	26, 27
Westville, at Pleasant Grove	June 8, 9
Strong River, at Fairmount	15, 16
Mt. Rose, at Pleasant Hill	16, 17
Marvin, at Richland	22, 23

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven	Apr. 5
Wesson and Beauregard, at Wesson	6, 7
Gallman circuit, at Gallman	13
Crystal Springs	14
Hazlehurst	15
Providence circuit, at Georgetown	20, 21
Franklinton circuit, at Franklinton	May 4, 5
Bowerton circuit, at Pleasant Valley	11, 12
Scotland circuit, at Bethesda	18, 19

W. B. LEWIS, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Wesley Chapel	Apr. 6, 7
Jackson, at Jackson	18, 14
West Jackson, at West Jackson	20, 21
Yazoo City	27, 28

D. A. LITTLE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Paulding, at Pleasant Hill	Apr. 6, 7
Sandersville, at Liberty	13, 14
Vossburg, at McGowan's	20, 21
Marion, at Cokers	27, 28
Meridian circuit, at Concord	May 4, 5
Meridian—West End	(7 P. M.) 7
Meridian station	(7 P. M.) 9
Illinsville	11, 12
Lauderdale, at Center Ridge	18, 19
DeKalb	25, 26
Leaksville	June 1, 2
Spring Hill	8, 9
Union	22, 23

E. D. NORSWORTHY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Bayou Sara, at Bayou Sara	Apr. 6, 7
Jackson, at Salem	13, 14
Percey's Creek	20, 21
Woodville	27, 28
North Wilkinson, at Mt Carmel	May 4, 5
East Baton Rouge, at Antioch	11, 12
New River, at Magnolia	13
Livingston, at Friendship	18, 19
Clinton and Betoville, at Clinton	25, 26
Amite City, at Tangipahoa	June 8, 9
Springfield, at Ebenezer	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

C. M'DONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Moss Point, at Moss Point	Apr. 5
Scranton, at Orange Grove	6, 7
Hattiesburg, at Ellisville	13, 14
Augusta, at Perkins	20, 21
Whittington, at Poplarhead	25
Vancleve, at Antioch	27, 28
Amerhurst, at Cross Roads	May 4, 5

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

West Monroe, at Bowman's Chapel	Apr. 6, 7
Floyd, at Floyd	13, 14
Delhi, at Magnolia	20, 21
Richland, at Union	27, 28
Oakley, at Holly Grove	May 4, 5
Harrisonburg, at Sicily Island	11, 12
Lind Grove, at Bartholomew	18, 19
Bastrop, at Bastrop	(Wed.) 22
Oak Ridge, at Prairie	June 1, 2
Waterproof, at Wesley Chapel	8, 9
Lake Providence, at Pecan Grove	15, 16

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Minden, at Flat Lick	May 3, 4
Haynesville, at White Hall	6
Ringgold, at Grand Bayou	10, 11
Vernon, at Long Straw	15
Farmerville, at Tennessee	17, 18
Summerfield, at Harmony	20
Homer, at Arizona	24, 25
Tulip, at Sheppard's Chapel	27
Arcadia, at Paine's Chapel	June 1, 2
Downsville, at Mars Hill	8
Indian Village, at Sardis	8, 9
Louisville	11
Huston	15, 16
Vienna	18
Saline	22, 23
Sparta	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT RANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

Grand Cane, at Logansport	Apr. 6, 7
Hellwood, at Provencal	12
Natchitoches, at Natchitoches	13, 14
Shreveport	17
Sabine, at Rocky Mt.	20, 21
Pleasant Hill, at Beulah	22
Caddo, at Stonewall	27, 28
Mansfield	May 4, 5
DeSoto, at Woodside	11, 12
South Bossier, at Benton	18, 19
North Bossier, at Walker's Chapel	22
Valley circuit	25, 26
Moorlingsport, at Mt. Zion	June 1, 2
Many, at Lewing's Chapel	6
Anacoco, at Beech Grove	8, 9
Wesley circuit	15, 16
Coushatta	18
Red River	22, 23
District Conference, at Keachie	28

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Moreau	Apr. 7
Donaldsonville and Plaquemine, at Plaquemine	14
Grass Tete, at Cottonwood	15
Dryades Street	21
Rayne Memorial	28
Carrollton and Parker Chapel	May 5
Lower Coast Mission	12
Gretna and Sorapars	19
Craps Street	19
Louisiana Avenue	26
Baton Rouge	June 2
Carondelet Street	9
Felicity	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Washington	Apr. 6, 7
Indian Bayou	13, 14
Pattersonville	20, 21
Franklin	27, 28
Leesburg	May 4, 5
New Iberia	11, 12
Edgerly	18, 19
Asheville	25, 26
Rayne	June 7, 8
Lake Charles	15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Bayou Clair	Apr. 6, 7
Centreville, at Jena	13, 14
Troyville, at Bennett's	20, 21
Black River, at White's Ridge	27, 28
Columbia, at Master's Chapel	May 4, 5
Ada, at Fellowship	11, 12
Montgomery, at Winfield	18, 19
Lecompte and Boyce, at Boyce	25, 26
Spring Creek, at Fellowship	June 8, 9
Sugar Town, at New Hope	15, 16

H. F. ALEXANDER, P. E.

Well, Sarah, what have you been doing to make you look so young? Oh, nothing much, only been using Hall's Hair Renewer to restore the color of my hair.

Winona District Conference.

The District Conference for the Winona District will meet at Pickens, Thursday, May 9, at nine o'clock. Rev. J. C. Lowe will preach the opening sermon at eleven o'clock. Bishop Galloway will preside.

J. J. WHEAT.

Dr. Dorchester, in his "Christianity in the United States," gives some cheering statistics in regard to the growth of public sentiment in that direction, as evidenced by the fact that 12,132,651 persons are communicants in evangelical churches, and three-fourths of our entire population are under evangelical instruction.

The clergy of America take kindly to Life insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

The whole of the issue of 40,000 shares of the Nicaragua Canal Construction Company has been subscribed for at $50 a share, and the first instalment of 10 per cent. will soon be issued at less than par.

WEEKLY MARKET REVIEW.

(For Week Ending April 2, 1889.)

COTTON.

Low ordinary	7 13-16 @ — —
Ordinary	8 5-16 — —
Good ordinary	8⅞ — —
Low middling	9 7-16 — —
Middling	9 15-16 — —
Good middling	10 9-16 — —
Middling fair	11 8-16 — —
Fair	12 3-16 — —
Galveston middling	10⅜ — —
Mobile middling	9⅞ — —
Memphis middling	9 15-16 — —

SUGAR.

OPEN KETTLE:	
Prime	— — 5 13-16
Fully fair	6 11-16 — —
Good fair	— — 6 1-16
Common	5½ — —
CENTRIFUGAL:	
Seconds	6⅛ 6⅛
Prime yellow	— — 7 3-16
Gray white	— — — —
Choice white	— — 7⅝
Standard granulated	— — — —

MOLASSES.

OPEN KETTLE:	
Fancy	— — — —
Fair	25 28
Good common	20 24
SYRUP	— — — —

RICE.

No. 2	2 3-16 2⅝
Good	4⅜ 4½
Fair	4 4¼
Prime	4¾ 5
Rough, ₩ bbl	2 50 4 15
Polish, ₩ ton	15 00 16 00

FLOUR.

Extra Fancy	5 15 5 25
Fancy	4 75 4 80
Choice	4 25 4 50
Minnesota Patents	— — 7 00
Winter wheat patents	5 80 6 00
Minnesota bakers	— — 6 00

CORN PRODUCTS.

Corn meal	2 20 2 30
Cream meal	2 40 — —
Grits	2 50 — —
Hominy	2 50 2 75

GRAIN, ETC.

CORN:	
White, ₩ bushel	45 46
Yellow	44 — —
Mixed No. 2	44 — —
OATS:	
Western	34 — —
Texas rust-proof	— — — —
BRAN:	
₩ cwt	75 77½
HAY:	
Prime	15 00 15 50
Choice	16 50 17 50

PROVISIONS.

PORK:	
Mess (Standard)	13¾ — —
Prime Mess	— — — —
Rumps	— — — —
BACON:	
Fancy Breakfast	— — 11
Shoulders	6¾ 7
Sides, short rib	7⅜ 7¾
Sides, long clear	7¾ 7⅞
HAMS:	
Sugar-cured	11 11½
DRY SALT MEAT:	
Shoulders	6¾ 6⅞
Sides, short rib	6⅞ 7
Sides, long clear	6⅞ 7

GROCERIES.

COFFEE:	
Prime	— — 20¾
Fair	— — 19⅜
Common	— — 17½
TEAS:	
Choice	40 80
No.	— — 55
BUTTER:	
Western Creamery	26 27
Western Dairy	16 18
Common	13 14
LARD:	
Refined	7 7⅛
OILS:	
Coal, bbls	11 — —
Coal, cases	16 17
Cotton seed, crude	41 42
Lard, Extra No. 1	— — 70

VEGETABLES.

CABBAGES:	
Western, ₩ head	— — — —
Chicago, ₩ 100	— — — —
Louisiana, ₩ crate	— — — —
POTATOES:	
New Louisiana	— — — —
Western	1 25 — —
ONIONS:	
New Louisiana	— — — —
Western	1 00 1 25

BALING STUFFS.

BAGGING:	
Jute, 2 lb. ₩ yard	10½ 11
Jute, 1¾ lb. ₩ yard	9 9¼
Lane Mills Cotton Bagging	12½ — —
BALING TWINE:	
₩ lb	9½ 10
TIES:	
₩ bundle	98 1 00

SUNDRIES.

POULTRY:	
Old Hens, Western	4 25 4 50
Young Chickens	2 00 3 50
Chickens, Southern	3 00 3 50
Young	1 75 2 50
Turkeys, Southern	10 00 12 00
EGGS:	
Western	10 — —
Southern	19 11½
WOOL:	
Lake, ₩ lb	24½ 25
Louisiana	22½ 23
Hurry	12 15
COUNTRY HIDES:	
Green Salted, ₩ lb	3½ 4
Dry salted	5½ 6
FERTILIZERS:	
Cotton seed, ₩ ton	11 00 — —
Meal	20 00 — —
Pure ground bone	30 — —
Muriatic acid, ₩ lb	— — 2½
Sulphuric acid	2 — —

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS.—This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

Change of Schedule.

Commencing Sunday, March 31, the Queen and Crescent will put on new train, leaving New Orleans 7:15 A. M., daily, arriving at Meridian 2:35 P. M.; Birmingham, 8:45 P. M.; Chattanooga, 1:45 A. M.; Lexington, 12 noon; Cincinnati, 3:30 P. M., connecting with fast train to the East. Other trains will remain as usual, except 9 P. M. train, which is withdrawn.

D. G. EDWARDS, G. P. A.

The eldest son of Mr. John Bright, who is a Liberal Unionist, will contest the seat in the House of Commons, in the central division of Birmingham, made vacant by the death of his father.

Diarrhœa, Dysentery, Cholera, &c,
From General Albert Sidney Johnston, the great Confederate General.

FT. BRIDGER, UTAH, Nov. 8, '57.
Messrs. J. & C. Maguire, St. Louis, Mo.
I have used the bottle of Maguire's Benne Plant handed me by Ass't Surgeon Dr. Kirtley Ryland, and found it a most efficacious remedy for Complaints of the bowels.
A. SIDNEY JOHNSTON.

ROYAL BAKING POWDER

Absolutely Pure.
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER CO., New York.

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ROBERTS & CO., Proprietors.
Sash, Blinds, Doors, Mouldings, Flooring, Ceiling, Newels, Balusters, etc., always on hand or made to order.
Orders promptly attended to.
Plantation Cabins a Specialty.
BRANCH OFFICE: No. 53 CARONDELET ST.
Mention the ADVOCATE when you write.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

Centenary College
JACKSON, LA.
Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased and the college is expected to enter upon a new career of prosperity.
Special attention will be given to the health, morals and biblical instruction of the students.
For terms, Catalogue, or other information apply to Prof. G. H. Wells, Jackson, La., or to W. L. C. Hamcutt, President.

Mansfield Female College
MANSFIELD, LA.
One of the most celebrated institutions of the South. The Thirty-Fourth Session will begin September 19, 1889, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as the best conservatories. Department of Fine Arts and Industrial Arts by specialists.
Beautiful location; one of the healthiest of the South. The climate in which to educate and safest place for girls. Main building of brick, massive and commodious with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comforts secured. Expenses very low and school very economical.
For particulars address
A. D. M'VOY, A. M., Pres.
PROF. D. F. HUDDLE, Sec.

Elfinwood Select School
The undersigned proposes to open, January 1, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R. R., in the parish of East Feliciana, limited to ten pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.
Terms moderate.
Edwin H. Fay, A. M.

Christian Advocate.

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OFFICE: 112 CAMP STREET, NEW ORLEANS.

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Ministers and wives of deceased preachers, $1.

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(For N. O. Christian Advocate.)

THE SHEPHERD AND HIS FLOCK.

BY F. M. GRACE, D. D.

"Thou hast given me the heritage of those that
r thy name."—*Psalms Lvi, 5.*

epherd of Israel, thy beauteous flock
Demands thy pastor's faithful care,
heltered 'neath the shady rock,
Or dim'n where greener pastures are.

side still waters how soft they be,
In beauteous semblance of a flock at rest,"
led in paths upon the mountain high.
They follow their shepherd, and are blest.

his warm heart the lambs are fold.
While tender mothers are gathered near;
e lame assisted, and strength displayed
o shield the flock from every fear.

aunt shepherds by day employed,
And watching o'er their flocks by night,
Songs of raptured angels oft enjoyed,
While heaven opens on their sight.

The Louisiana State Lottery Company Examined and Exposed.

BY REV. B. CARRADINE, D. D.

TEXT.—"Woe unto him that buildeth his se by unrighteousness, and his chambers by ong; that useth his neighbor's service without ges, and giveth him not for his work."—*Jere ah xxii., 13.*

It is not my purpose to analyze this xt, or handle it as is my custom. I e it simply as a starting-point for the marks to be made this morning in ference to the Louisiana State Lotry. You can not, however, read or ar the text without being struck th its apt and forcible descriptions an institution whose existence in r midst we, as a city and State, have ery reason to deplore. Lottery mpanies have an ancient beginning. e of these companies flourished in e time of Nero. He was its patron nt. You are ready at once to form ur opinion of a business or institun in which such a creature as the artless, soulless Nero was found ntitled.

The lottery company has been introced into many nations. Sometimes has been used as a source of revenue the government. The rule has been ject it almost as rapidly as it had tered; and where, for different reas, it remained, it has stayed under regret and remonstrances of the ght-thinking element of the popula-n. England soon prohibited it by w; France speedily followed suit, d so did other nations. In this untry twenty-six States of the Un- took legal action against it, prohibiting in their Constitutions the trance of such a gambling institun into their midst. In one State ly could the lottery hope for a quiet, disturbed settlement; and this was e cosmopolitan State of Louisiana. d yet, I am happy to tell you that ere was a time when even this comonwealth was constitutionally opsed to it, like her sister States. But the year 1868 we had a Republican gislature, of variegated complexion d remarkable moral pliability, at ich time the Louisiana State Lotry was born, or, in technical terms, s duly incorporated and chartered, d started out on its wonderful career. Doubtless, you are curious to know objects and intents of this comny, born at so auspicious a time and such gracious parentage. I have en the precaution to cut from the umns of one of our leading city journals the following set notice, which daily appears in print, and which offers the very information we desire. Here it is:

"The Louisiana State Lottery Company was incorporated by the Legislature in 1868 for *educational* and *charitable* purposes."

You see at once, then, that if you had ever for a moment supposed that the incorporators of this Company had any intention of making money out of the public, you were mistaken and have grossly wronged them. Judging from the notice, the originators of the movement and the stockholders are a band of philanthropists, who, becoming distressed at the spectacle of the ignorance and want and penury existing in our State, came together in the capacity of a benevolent brotherhood, with the consuming desire to do good, relieve distress and banish suffering from the land. Without doubt, the little white and green tickets which you see fluttering in the windows of various offices and stores in this city are drafts put there and waiting to be claimed by the unfortunate. If you are an embarrassed man, or in financial distress, you have only to ask one of the kind-hearted keepers for one of these drafts, present it to the first bank, where it will be promptly cashed, and you then, on the money received, can have yourself educated, or stock your house with provisions, just as you prefer. For, you must remember, this Company was incorporated and is run strictly for educational and charitable purposes. One thing here surprises me, and that is, that the Legislature should have granted these gentlemen only twenty-five years in which to dispense their bounty. Why put any limit to the life and labors of such a charitable organization! Is it customary or right to say to a benevolent order, You must bless the country for a few years only, and then dissolve? Is this the case with the great charity hospitals and asylums and homes of our land? Why discriminate! You don't find a band of philanthropic gentlemen every day who are bent on spending and being spent for the good of their race. Why, then, when they do appear in a great educational and charitable work, are they cut down to the pitiful period of twenty-five years? Is it that the Legislature had a suspicion of these gentlemen? Did the two Houses think that the words "educational" and "charitable" were mere blinds and snares, or did they fear that these gentlemen, if allowed to go on without the time-limit, would finally impoverish themselves and their families in the blind zeal—not to say, rage—of their generosity?

The notice, which I have clipped from a certain newspaper, goes on to say that the drawings—which is to say, the givings—of this noble institution take place publicly in the Academy of Music, and that two prominent gentlemen supervise the whole proceeding, and can testify that it is fairly done.

Here the question at once arises in the mind, Why this publicity? Why this watching of this great benevolence by the public, and this close scrutiny by two gentlemen to see that the gifts are impartially distributed? If you conclude to give your fortune away to a community, month by month, must you do it publicly? Ought people to watch you? Is there not a doubt, a suspicion, a reproach cast upon you by the presence of two parties, who inspect—so to speak—your liberality and turn a microscopic eye on your bank-book? Such a course would be felt as an outrage and insult.

Hence, I insist that this benevolent order, called the Louisiana Lottery, be allowed to turn its wheel and dispense its charities in strict secrecy, and thus save to the stockholders the expense of procuring two gentlemen to watch over their national almsgiving, and let their salaries go to swell the amount which is to educate the ignorant and provide for the necessitous of the State of Louisiana. The first thing you know, you will, by this personal scrutiny and supervision of their acts of charity, wound the delicate sensibilities of these philanthropists and kind-hearted stockholders of the Louisiana State Lottery Company, and they will retire from their labor of love in our midst. And what, then, will become of the uneducated and the impoverished classes of our city and State? About this so-called charitable institution—the Louisiana State Lottery—we have somewhat to say this morning.

(To be continued.)

Kentucky Correspondence.

BY JOSEPH B. COTTRELL, D. D.

A call to Lebanon, three weeks ago, to lecture for the ladies of the Methodist Church there, in furtherance of their financial measures, was occasion for my circling round through Louisville, Cloverport, Owensboro, Russellville and Bowling Green. "An Hour's Talk About Boys and Girls," in Gallatin, Tenn., for our ladies there, finished up the work of nearly two weeks' absence from home. At Louisville I spent the Sunday on which the memorial services in honor of Bishop McTyeire were held, and it fell to my lot to represent Bro. Brewer, the presiding elder, among the preachers of the city. I had held a memorial service in my own church, here in Franklin, at the hour of the Bishop's burial, the Sunday before, on which occasion I read the funeral lessons from the copy of the Discipline the Bishop used at New Orleans, in 1866, when he was ordained to the Episcopacy. As he turned from the chancel, we walked down the aisle together, and he handed me the Discipline out of which he had just read the responses. We were delegates from the same Conference, and had, at Montgomery, held many councils touching the many measures of change then urged, and we were agreed in every particular. I knew well my admiration and esteem for him; but it took his death to reveal to me my affection for him. The heavy rain of that Saturday following the day of his death was in unison with the bitter weeping in my lonely room, under this metallic roof, in the third story of the Edwards' House. The storm, with lightning and thunder, that wound up the day of cloud and rain, seemed to me, as I walked the veranda, to have come at his bidding—under his direction. Why may it not be that agencies, subordinate to Deity—personal intelligencies—upon a higher plane than that upon which we, who are in the flesh, are enacting our merely mechanical works, may control instrumentalities, combine elements and marshal forces so as to accomplish organic results? It is no more unphilosophical to suppose a tree or a vine to be thus produced than that a house or a ship should be builded by human agencies. These living, organic adornments of earth are either wrought into symmetry and beauty *immediately* by the infinite, personal intelligence, or they are wrought by him *mediately* through unseen, personal intelligencies, even as houses, machinery, ships, and the like, are thus wrought by us who are palpable to sight. "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?" It is "in him we (and they) live and move and have our being." Paul seemed to have had a concept somewhat after this order when he wrote that, through faith, in the Spirit, "we *are* come unto the New Jerusalem, * * * to an innumerable company of angels, to the spirits of the just made perfect," etc. Living forms of beauty, sentient and insensate, organic, are terms of communion, as "day unto day uttereth speech." Birds and beasts, foliage and fishes, clouds and colorings of rainbow—and all other beauties about us in the several ranges of this varied wonder we call the world—may they not be, in this high discourse of life, analogous to books and forms of art and measures of music and modulations of voice in formal discourse and in conversation? It is a royal franchise we have—is this visible, because of its being interlinked with the invisible. Death makes no disseverances.

I was telegraphed for last Saturday to join, on the train from Gallatin, a funeral cortege, and officiate at Fairview Cemetery, in Bowling Green, at the burial of the young woman I had, a few years ago, married to the young husband, who now comes along seated by the casket! In a few feet of the grave of my boy, whom I've felt to be with me all along since June 15, 1882, more possessively than were he in the flesh, I pronounced the words, "Earth to earth, ashes to ashes, dust to dust!" Then I go and gather a handful of the green grass near the headstone, upon which is simply engraved the name, *John!* The experiences connected with *that* grave were qualification of the preacher to ride on the train by the side of the venerable mother of the woman we buried; qualification to talk to her about the mysteries of the love that luvolves us in all this mingled, varied ministry, which will bring us "to know even as we are also known." Every picture must have its dark, background shading.

"The Problem of Methodism," by Dr. Boland, is yet canvassed in our *Review*, and in our *Advocates* and *Methodists*. I've paid my respects to it in the *Quarterly*, and in some of our weekly journals. It is only practicable for us now to have "conference," regarding such issues, through our journals. If the Almighty invites us to "come and reason together" with him, certainly it may be allowed to us to "confer"—to "reason together"—regarding all principles, plans and policies pertaining to this and to the life to come.

The District Conference for the Bowling Green district meets here, in Franklin, to-morrow. We anticipate having Bishop Hargrove to preside. Dr. Tigert is a member of our Quarterly Conference, and will be with us. He was pastor here, and is in high favor with my people. Dr. Poynter, with whom Tigert has recently had a tilt, through the *Nashville Christian Advocate*, on the trial for heresy question, has signified a purpose to be with us.

The mineral well, in the Court-House Square here, attracted many invalids last spring and summer, and it is very probable there will be more the ensuing months. The waters are certainly most effective in troubles of stomach and kidneys. I find in them a source of recuperation and restoration whenever I find myself relapsing into my old troubles. Since January 1 I've been alone. Mrs. Cottrell and my daughter having sought refuge from a Kentucky winter in the land of lakes and lemons, in Middle Florida.

A Baptist preacher, of Columbus, Miss., by name of Dobbs, addressed an open letter, through the Louisville *Evening Post*, of March 18, quoting largely from pedo-Baptist authorities in favor of immersion. Dr. Witherspoon had recently preached a sermon, which was reported in the *Courier-Journal*, claiming pouring and sprinkling as the apostolic mode. I mailed an open letter to the *Post* this afternoon, addressed to Dr. Dobbs, suggesting that aback of the question of mode, as also of legitimate administration of water baptism, there is another question, viz: Did Christ, in the commission, direct water baptism? He did not say baptize in or with water, and, therefore, we are left to infer from other Scriptures what he intended. John the Baptist declared the differentiation of the baptism Christ would administer from that he performed, to be just in this: that his was with water, and that Christ's would be with else and other. No water, therefore; according to John, in Christian baptism. It was only once the Master, during his three years' ministry, used the term "baptism" in connection with water. Why may we not, therefore, infer that when he commissioned his apostles to baptize, that his meaning was for them to proclaim the gospel message in the power of the Spirit, and thereby incorporate—baptize—the people into the kingdom? Paul declares that it is "by one Spirit" we are baptized into one body." This, taken with Paul's declaration in Ephesians ii, that "the law of commandments contained in ordinances is abolished," leads inevitably to the conclusion that there is no finger-touch of legalism rigidifying the genial ministries of the kingdom, under the gospel dispensation. "Jerusalem which from above *is free!*—the mother of us all." The churches are left to ordain rites according to exigencies of times and circumstances; to "loose and to bind" authoritatively, with assurance of ratification above, as they prophesy and serve, ceremonially and otherwise, in the spirit of Peter's confession of the Lord as "the Christ, the Son of the living God." If circumcision was substituted, legalistically—ordinally—by water baptism, "the law of commandments contained in ordinances" was not *abolished*, but *amended* merely; and the Apostle Paul was mistaken.

FRANKLIN, Kentucky.

Texas Notes.

BY REV. R. W. WILLIAMS.

Since my last was written a number of gracious revivals have been reported. Bro. W. L. Harris has recently held a good meeting at Mineral Wells, resulting in seventy or seventy-five conversions, and sixty additions to the church. Bro. Trimble has just closed a protracted meeting at Springtown, in which he was assisted by Rev. J. M. Bond, with a large number of souls as the fruits of their labors. Bro. J. W. Adkisson, writing from Sulphur Springs, reports a great revival that wonderfully moved the town and stirred the students of the Central College. At Howe, Baird, Lancaster, Colorado, Jonesboro, and other places, the power of God was signally manifested in the conviction and conversion of sinners, and the edification of believers. Thus the good work of soul-saving goes on. Many are being turned from their sins, saved from unbelief, and brought to know Christ as their Savior. Our church and ministry are making an earnest effort to "reach the masses." Those who can read the signs of the times, see in the present condition of things a promise of increased fruitfulness, under God, during the year.

The Rev. A. P. Graves, of the Baptist Church, is becoming noted as an evangelist in Texas. He has recently held meetings at Rockdale, Belton, Sherman and McKinney, with signal displays of divine grace attending his ministry. He is said to be sound, according to the Baptist view, on close communion and unconditional perseverance; but is rather too much inclined toward union meetings with other denominations to suit some of them.

Our Baptist brethren have just closed a very profitable meeting in Weatherford, with about thirty conversions and twenty-nine additions to the church as the results.

I have received from Commissioner Foster, at Austin, a copy of his first annual report, containing some valuable statistics. The data relating to the various religious denominations is of special interest. The statistics of the Methodist Episcopal Church, South, in Texas are given as follows: Number of church edifices, 845; total membership, 119,505; number of traveling preachers, 564; number of Sunday-schools, 905; number of Sunday-school teachers, 6,870; number of Sunday-school scholars, 56,744; value of church property, $1,143,004. Commissioner Foster gives the Methodist Churches, North and South, credit for preserving the most complete record of work of any of the churches.

A movement, known as the Alamo Monument Association, has been set on foot, having for its object the building of a monument to commemorate the deeds of valor and heroism performed by the martyrs of the Alamo and the defenders of Texas independence. It is proposed that a general and determined effort be made throughout the State on the next anniversary of the battle of San Jacinto (April 21), to obtain contributions for this purpose. A contribution averaging ten cents for every inhabitant of Texas would make a quarter of a million dollars; and this sum ought to be raised to erect the proposed monument.

The dimensions of our State are truly imperial. Few persons at a distance, perhaps, realize the extent of her domain. Texas is thirty-five times as large as Massachusetts, and four times as large as all New England. This congressional district (the eleventh) is larger than France, with thirty-six million inhabitants. It is larger than England, Ireland, Scotland and Wales combined. There are three counties in this district, each of which is larger than Massachusetts and Connecticut together, and their combined area is a little larger than the State of Indiana, which has ninety-two counties.

WEATHERFORD, Texas.

Education.

The following paper was read and adopted at the Grenada District Conference:

Your committee, to whom was referred the subject of education, beg leave to submit the following report:

The education of the youth of our land has always attracted the attention and patronage of the more intelligent and thoughtful of our people.

As the years come and go, there is manifestly an increase of interest along the lines of educational enterprise, as evidenced by the multiplication of schools, colleges, and universities, and also the enlarged benevolence and beneficence of our people. While we note with a very great degree of pleasure these facts, there are, however, not a few who have not attained unto a just appreciation of the value of a thorough education, and are unwilling to make the necessary sacrifice to secure such a boon for their children.

That such is the case in any section of our country is our reproach, and should call forth our best and united effort to arouse our people to a proper sense of their duty to their children, their country, and to their God.

By the very terms of the great commission, "Go teach," the church of God is to play no unimportant part in the intellectual and social uplift of the world. She is to give to the youth of the land the highest and best culture; that which looks not alone to the cultivation of the mind, but to the development of a strong Christian character.

The Methodist Church in Mississippi is in the presence of her opportunity. She must go forward—to refuse is to fail; to fail will be her shame. We, therefore, offer the following resolutions:

Resolved, That we tender our gratitude to Maj. R. W. Millsaps, of Jackson, for his munificent gift of fifty thousand dollars to the Methodists of Mississippi, provided they shall raise a like sum for the endowment of a Methodist male college, to be located in our State.

Resolved, That we approve the action of the Joint Committee in providing for an active canvass of the State, and in sending forth their appeal to the people, in behalf of the endowment fund.

Resolved, That we are gratified to learn that in response to the selection of the Joint Committee, Bishop C. B. Galloway has consented to lead and direct the canvass of the State in the interest of said endowment.

Resolved, That we will do all in our power to aid in this good work, and we hereby extend to Bishop Galloway an earnest invitation to visit, at his convenience, our respective charges, and to make a personal appeal in behalf of the college.

THE GRENADA COLLEGIATE INSTITUTE, we are glad to learn, is passing a rather pleasant and successful session. The work done by this institution is up to the full standard, and in every way satisfactory. The young ladies who go out from its halls readily take their places in the general work of the school and of the church, and are reflecting credit upon those who have their training in hand. We commend this institution of our church to the liberal patronage of our people, and we pledge ourselves to aid the institute in reaching, as far as possible, the girls of our several charges.

The Bishop's Cabinet.

MR. EDITOR: In a recent number of the ADVOCATE, Dr. Featherstun sets forth an issue that I believe, at least, three-fourths of the laymen would oppose—that of laymen in the Bishop's cabinet—because it would necessitate a new office in our church, wholly unnecessary.

There is no layman that could take the time that such a position would demand, unless he was compensated. To meet in the cabinet would be the least part of the work. He must be a man who would go from one point in the district to the other, visiting each charge at intervals during the year, getting the information of the men and their work and understand the need of the people. Unless he did this, he would be a "dead-head" in the cabinet; and no man could do this and attend to any other duty. In my short ministerial life I have heard more complaint among we preachers about the cabinet and its work than I have heard from the laity, and it most generally has its origin along that line. I do not think our church is ready for it. If we have episcopacy, let us stick to it, and oppose anything tending to congregationalism in our church.

J. M. MORSE.

CARTHAGE, Mississippi.

Notice.

Mrs. Fullilove, president Woman's Foreign Missionary Society, Louisiana Conference, has presented to the State mission cause a beautiful new missionary ship, which can be rented by any who desire it for $5 and transportation. Address Mrs. E. J. Fullilove, Keachie, De Soto parish, La.

Notice.

MR. EDITOR: You will please give notice through the columns of the ADVOCATE that services at the Sam Jones Camp Ground, near Gloster, Miss., on L., N. O. and T. R. R., will commence August 9, at six o'clock P. M.

By order of Executive Committee.

W. H. GRIFFIN, Sec.

Christian Advocate.

THURSDAY, APRIL 11, 1889.

[We publish this poetry to refresh the memories of the school boys and girls of auld lang syne.—EDITOR.]

THE OLD SLATE.

BY F. C. FOSSETT.

This aged slate, with shattered frame,
Through whose frail length there yawns a crack
Whose face is furrowed o'er with scars,
Like veterans from the wars come back—
Were it to gossip, I suspect,
Might yield a vivid retrospect
Of scenes both lively and severe,
Scattered along each school-boy year,

This darkened surface once contained
Monsters unknown on sea or land,
While here suspicious human forms
Were pencilled by the youthful hand;
But less the mind might puzzled be
To fix their right identity,
Beneath each one the artist wrote:
"This is a bear." "This is a goat!"

Here once convened Division's court,
Addition kept official count,
Subtraction dwindled and reduced,
And clamored for the right amount.
Their victim tried, with mind intent,
The figured fiends to circumvent,
And bending back and aching pate
Lent misery to the school-boy's fate.

When Ida scarred face was glossy black,
And firm and strong the splintered frame,
To Margaret Webb, across the aisle,
I sent some lines, and signed my name;
I only scribbled what is true—
That knives can't cut true love in two;
But she wrote back: "You silly goose,
Please put your brains to better use!"

Behind this slate were dark intrigues
And plots and schemes of mischief laid,
While jokes were cracked and apples ate
Secure behind the ambuscade—
Provided that my elbow and I,
In doing this upon the sly,
Took care the teacher's glance had seen
No "goings on" behind the screen.

Exiled unto the garret's gloom,
This battered and decrepit slate
Now spends its days in different scenes,
'Mid things cold and inanimate.
No more it dwells where life and youth
Were busy seeking Learning's truth,
But like the veteran, old and gray,
Has played its part and had its day.
—*Golden Days.*

The Vanderbilt Missionary Brotherhood.

The Brotherhood greatly appreciated the editorial in the *Nashville Christian Advocate* commendatory of their enterprise, but regretted an error into which the editor fell. The organization is *not* confined to the theological graduates and students of Vanderbilt University. Graduates, ex-students, and present students, of all departments of the university, are eligible to membership. The president is of the academic department, and that department is well represented on the Executive Committee. Members of the faculties of the university, and of the Board of Trust, ministers of the gospel, and friends of missions generally, are eligible to membership in the capacity of *advisory patrons;* and it is hoped many brethren will lend us their material and moral support.

Although the church papers universally inserted the communication, giving an account of the organization and constitution of the Brotherhood, the responses have been surprisingly few. As a consequence, there is but little money in the treasury. One of the earliest responses came from the Rev. H. C. Tucker, agent of the American Bible Society in Brazil. Bro. Tucker writes from Rio de Janeiro, November 13, 1888, as follows: "I wish to express my grateful appreciation and hearty approval of the work undertaken by the Brotherhood. I can subscribe fully to the articles of your faith. Inclosed find an order for $5, for my annual dues, if you deem me eligible to membership. I like the first article: 'To arouse missionary interest, to diffuse missionary interest among its members, to contribute to the support of representatives of Vanderbilt University in the foreign missionary work.' These three clauses have the right ring. I'll do all I can for my own support, and send you my annual dues. This movement stirs the heart of a Vanderbilt boy in a foreign field. Certainly it is born of the Holy Spirit, and will grow to the glory of Jesus Christ."

If the domestic responses were proportionate to the foreign our treasury would be overflowing. The day before Tucker wrote from Rio, the Rev. Dr. W. R. Lambuth was inditing a letter from Hiroshima, Japan, from which the following extracts are made: "The United States mail which came this morning brought the happy news of your organization into the Vanderbilt Missionary Brotherhood—a most auspicious movement at this, the critical hour in the work of evangelizing the world, the whole world for Christ. I congratulate my brethren with all my heart, and hasten to pledge my most cordial sympathy and co-operation. Enroll my name, please, upon your books, and command my voice, my hand, my pen, as far as ability and strength can go. My annual fee please draw from Dr. John by this order, or I can add my mite to those of Keys, Duke, Mosely, and Utley. You already have a constituency here, you see, and we are ready to welcome your first missionary to Japan, or to select one of your number already upon this field as your special representative."

Rev. N. W. Utley, the last gift of Vanderbilt to the foreign work, writes at length of the openings and necessities in his field. Under date of Kobe, Japan, January 9, he says: "I understand that it has been proposed to the Brotherhood to take up Japan for their first field. Thinking that, in view of the exigencies of the situation here, it will, perhaps, feel justified in doing so, I beg leave to suggest that you consider, first, the question of rendering help to our educational work, the center of which is and must remain in Kobe. The little school here, already started against heavy odds, has grown until we will be compelled to move February 1 to larger quarters. With buildings and apparatus, a self-sustaining school could be established at once in Kobe. I have never known a field that promised such returns. The students are all interested in the Bible, and our best Christians come from the school."

On the basis of these and similar representations from other sources, the Executive Committee of the Vanderbilt Missionary Brotherhood, exercising the powers devolved upon it by the constitution, has appropriated to Bro. Utley, for use in supporting and extending his work in Japan, 25 per cent. of the net income of the Brotherhood for the year 1889. Rev. W. B. Palmore, of Independence, Mo., vice-president of the Vanderbilt Missionary Brotherhood, has just purchased at a cost of 1,376 yen (a yen is about the value of a Mexican dollar) the ground for Palmore Institute, in Kobe, Japan. Of this school Bro. Utley will have charge.

The work of the Brotherhood is multiplying on every hand. Rev. George B. Winton, another *alumnus* of the Vanderbilt, has just been transferred to the Central Mexican Mission Conference, and put in charge of the training-school at San Luis Potosi. Under date of January 9, he makes the following application: "Supposing that a missionary theological seminary, a training-school for preachers and teachers, conducted by a member of your society and a graduate of the theological department of Vanderbilt University, would be a suitable applicant for your favors, I hereby apply for the assistance of so much of the funds of the Brotherhood as can consistently be granted to my school."

Accordingly, as in the case of Bro. Utley, an appropriation of 25 per cent. of the net income of the Brotherhood for 1889 was made to Bro. Winton. It is confidently expected that those eligible to membership will send in their fees for 1889 (the fee is $5) to such an amount as to make these appropriations of material benefit in Japan and Mexico. Remittances may be made to Rev. W. R. Sims, treasurer, or to Rev. John J. Tigert, secretary, both resident at Vanderbilt University. Dr. Sims is anxious to make the first remittances on these appropriations at as early a date as possible, and it is hoped that all who see this publication will promptly forward their membership fees. By order of the Executive Committee, a pamphlet circular containing the constitution, by-laws, and officers of the Brotherhood, will shortly be issued, and sent to all members and to all eligible to membership. Brethren, let us hear from you.

JNO. J. TIGERT,
Sec'y V. M. B.

The Indian Mission Again.

MR. EDITOR: Since writing to the ADVOCATE on the above subject, I have four names that are willing to go into the installment plan and pay annually for the next five years for the support of a missionary to preach for the Indians in Mississippi. I think that is doing very well, considering the short time since my article appeared (March 7); and without any definite understanding as to where to send the names. I have the name of one brother from Louisiana (wish I had many more!) and the rest from Mississippi. And I will now say to the brethren that I will keep the names of any that send for the present; and will probably ask you to give us space in the ADVOCATE later to publish the propositions and a list of the names. All we want now is for you to send your name and postoffice and amount you are willing to pay annually for the next five years, with the understanding that it may should die during the time that that releases them from the obligation; so that their families will not be expected to pay the balance unless able and willing to do so. We will first try to raise the five hundred to support the missionary, and later look after the parsonage. (The Ladies' Parsonage Society may give us the parsonage when we need it.)

Now, brethren, I only ask at the present for five hundred dollars a year for five years, making twenty-five hundred dollars; and what would that be in comparison to the value of one soul that cost the precious blood of our blessed Savior?

I was talking to a good brother yesterday upon the subject, and one of our brethren in red was standing near us; and I believe he understood what we were talking about. He looked at us as anxiously, and walked around us two or three times. And, oh! my brethren, how my heart burned within me, but my hands and tongue were tied so that I could not preach to him that Christ whom we love; but it not only loosened my heart-strings, but also my purse, so that I would freely give the last dollar I possess that they might have the blessed hope that I possess. Mr. Editor, is it possible that we have and will continue here in the very heart of Christendom, and the blazing light of the nineteenth century, to allow them to sit in darkness and heathen superstition and die without God and without hope in the world or the world to come? *No! no! no!* Let us say with our dollars, No! and may God help us to say, No!

Now, brethren and sisters, send on the names, and I will keep them in my day-book until we ask for a place in the ADVOCATE, and will also acknowledge receipt by postal card. Write me at Cuto, Rankin county, Miss.

A. D. MILLER.

Letter from California.

We have just closed a series of revival meetings of two weeks and a half duration in Santa Ana. About fifty souls were converted to God, the church was greatly revived, and thirty members were added to the church, with others who will yet join. Rev. E. G. Kilgore, of North Mississippi Conference, was with us and conducted the exercises, proving himself a master workman here, as he has done elsewhere. He inspired the people by his example of faith and plain, earnest presentation of gospel truths. Bro. Kilgore has greatly endeared himself to us all.

Our people claim this to be the greatest revival and ingathering of souls ever had in this church. Those who have had experience with the situation here, claim that it takes more to convert a soul in California than anywhere else, and I am convinced that difficulties exist here that are unknown and can not be appreciated by preachers throughout the South. During our meeting we had five days of continuous rain, and the most intense excitement over the discovery of reputed rich gold mines in Lower California. Company after company started each day, and even during the hours of church many present were canvassing for volunteers in new companies. As it was of old, when the people of God met to worship, the devil came too, and was found in many forms; but we continued earnest in faith and prayer though it all, and God gave us the victory. Our greatest opposition seemed to come from parties who thought there was a little too much "South" about us; but we have conquered a peace.

I am now persuaded that many of the younger brethren, who have enough of Bro. Jim Bates' "stick ability," and such consecration to the Master's service as will make them willing to make sacrifices for the salvation of souls, will do well to come to this coast, for the harvest is plenteous, but the laborers are few.

The Los Angeles District Conference will meet with our church here, April 18. Our Annual Conference meets May 22, which will give the writer a very short year.

We took the general collections not long since, raising about twenty-five per cent. in excess of the amount asked for, which is nearly $2 per member. I never saw a collection as quickly and easily taken.

Q. A. OATS.

SANTA ANA, California.

From the Work.

BLACK RIVER, LA.

MR. EDITOR: I suppose that something in the way of a report from Black River circuit will not be out of order just now. This is a new circuit—that is, new in name. It was formerly a part of Trinity circuit, but at the last session of Conference, Bishop Hargrove divided the Trinity circuit; and the new one set off was named "Black River." The name is very appropriate, as it lies on both sides of Black river, and every appointment is on or very near it.—Some visible progress has been made since the new year set in, though we have not grown any numerically. The spiritual strength of the church is steadily advancing. We have a total membership, including adults and children, of ninety-three; and twenty-six of that number habitually pray in public whenever and wherever called upon. On the whole, the numerical, financial and spiritual strength of the church is 100 per cent. in advance of what it was in the same territory one year ago. The finances of the circuit are a little behind what they were up to this time last year, but there is a cause for it.

The new circuit began its history in the right way. The people used the money (a part of which would otherwise have gone into other channels for the church) in building a neat and comfortable parsonage. I would that all the new circuits would do likewise; and not only the new ones, but the old ones that are not already provided with parsonages—no more troubles, anxieties and embarrassments about where the preacher shall live; no more separation of husband, wife and little ones, but a comfortable home always ready. I sometimes think if every layman could be an itinerant preacher just long enough to have his name read out to some appointment where there was no parsonage and no house available to rent—and if there was, no furniture to be had—and he be forced to send his wife and little ones to some of their friends, or their parents, if living, to take care of, while he goes to labor in the Lord's vineyard, and when he gets there not find a place to board himself, much less his family, his sympathies would be touched in favor of parsonage building and extension, and he would not be so ready to call it the secondary secular work of the church. If some of our moneyed laymen could place themselves only for a few weeks in Bro. Methvin's place before his parsonage was built, and try some of the realities of what they are disposed to call "a picnic," it would not be long before our suffering missionaries would be provided with homes. A little practical experience is worth a great deal of theory. The idea that parsonage building is a secondary or after consideration is very strange to me. It is without question *one* of the first, if not the *very first*, thing to be considered in carrying on the Master's kingdom. Indeed, I consider that in many instances, if not the majority, that the parsonage should precede the church building, and especially so in the country where houses for rent are scarce. When a house is once fitted up and a preacher firmly domiciled in a community, the other work of the church will follow as a natural consequence. I have never heard of a failure in this line; but I have known fields that promised to be fruitful totally abandoned after houses of worship had been erected for no other cause than the preacher "had not where to lay his head." I have known other charges to linger for years in a state of lethargy because the preacher was forced to live at such a distance as rendered it impossible for him to do efficient work. I have seen some of the same charges when parsonages were built on them, and the preacher settled in the midst of his people, take an influence that seemed to be touched with the supernatural, and in a few years grow to such proportions as to be divided into two and even three charges.

Now, these are facts; and if they can be explained on any other hypothesis than the effect of the preacher living among his people, in a comfortable house prepared for that purpose, I am ready to hear it. May God bless Miss Helm and her work! She is steering one of the grandest enterprises of the church. May the good work go on until there is not a circuit, station or mission in the bounds of Southern Methodism, home or foreign, that is not provided with a parsonage! And then may the work keep pace with the growth of the church!

GEO. T. ASHLEY.

TWO MONTHS' EXPERIENCE.

The church here (Crystal Springs), as usual, gave the pastor a cordial, friendly reception. This did not drive me into print, for it has been my uniform experience during eighteen years in the ministry, and a characteristic of this church as long as I have known anything of it. But the continued liberality and true Christian cordiality moves me to record it as an encouragement, if not an example, to others. The acts of the church has shown that somewhat unusual spirit, enlargement of gifts and work, rather than that of retrenchment, experienced in a district stewards' meeting, if nowhere else. Before I reached the parsonage from the depot, over one month's salary was handed me. During the first week the salary was raised $100. The district steward was instructed to urge a larger salary for the presiding elder, and the building of a district parsonage; also to include enough in the assessment for the presiding elder to pay one year's house rent, though this was not all done by the district stewards. About $75 was expended in the first month, in making the parsonage more comfortable, and now they are putting about $100 more to the same purpose. A beautiful set of furniture, carpets, an $18 organ of the best make, has been put into the church this week; not costing us so much, but is indeed a fine instrument and quite an ornament to the house. In response to the call for an endowment of the Mississippi College, the church responded handsomely, and beyond my expectation, as many of our contributing members were absent. These will, no doubt, add their gifts and make the whole a liberal donation.

One feature of the financial work is, the officials attend to all money matters. One-twelfth of all due for the year is collected monthly, save the presiding elder's salary, and that is paid quarterly. The amount is not only *promised, but paid.* During the past two months over twenty-five members have been added to the roll, and there are others who have promised to unite with us soon. The congregation is unusually large, very uniform, and composed more largely of men than at any church where I have been the pastor.

All of the social meetings and societies are alive and doing, I think, a good work. I know of no place in the State that shows more life and gives more evidence of prosperity than Crystal Springs. This is largely owing to the success in fruit and vegetable culture for the Northern markets, and largely, too, to the fact that it is a prohibition town and county. People are moving in, houses are being built; thrift and prosperity is noticeable on every hand. The county is out of debt, the public schools are overflowing, public disorder and crime has diminished almost altogether. On account of this and many other local advantages, many have made this their home. Besides the farmers and merchants, this seems to be the headquarters of many commercial travelers—or, as we call them, "drummers."

The W. C. T. U. State Convention convenes here the middle of April. That is followed by our annual camp-meeting, one mile from town; and that by the Mississippi Annual Conference. To all we extend a cordial invitation; also to the editor. PASTOR.

ANACOCO, LA.

MR. EDITOR: The Anacoco circuit is one among the oldest on Shreveport district, and the time has been when it was one of the best. But for several years this circuit has been on the decline; not that the people have disregarded the gospel to the extent that they have refused to listen—not that we have not had good preaching; but, in the first place, the church has been negligent in the way of sustaining the gospel by adhering to the injunction: "Let him that is taught in the Word communicate unto him that teacheth." I look at this as an imperative duty upon all Christian people to sustain the gospel; but it seems there are a great many Christian people (in their own estimation) who are trying to see how cheap they can make it through to the better land—yea, even boast of having been out on the old ship for twenty or thirty years, and their passage has never cost them anything yet. God save such stingy souls! I occasionally find Methodist people who claim they are opposed to making preachers rich. I don't think we need to fear on this point. I have seen a great many itinerant preachers, and almost invariably I have found them to be poor men—men who have made great sacrifice for the gospel's sake. I have never joined the itinerancy; but I think there is nothing more self-sacrificing than that of entering the Methodist itinerancy.

But I am digressing somewhat from my subject, "Anacoco Circuit." This circuit has a membership of 230 good, honest people, and all they lack is just a little more religion; and, from what I can learn from our pastor in charge, his theme for this year is, "More religion."

At our first quarterly meeting our presiding elder, Bro. Cassity, preached for us a most excellent sermon from Psalms xxxiv, 7. I am sure it will long be remembered by the people on the Anacoco circuit.

Now, in conclusion, I must, in justice, say for the Anacoco circuit: the blame for her present condition does not rest altogether on her. When this work began to go down our Conference and presiding elders commenced to supply with the local ministry, who could not do justice to the work; hence our lethargy.

JOHN FRANKLIN, L. P.

AMITE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We landed with our family at Gloster the second day of January. The kind ladies of the place had a nice warm dinner awaiting us at the parsonage. This kind of warm reception, of course, we appreciate. Though we found the parsonage unfinished, still we found quite a number that "had a mind to work." While they were financially oppressed on account of "the storm," yet they laid hold with renewed zeal and determination. The circuit has done over $125 worth of work on and around the parsonage. We hope to be able to report at next Conference about as comfortable circuit parsonage as any in the Conference.

The stewards and people seem to be increasing in ideas of liberality. The salary of the preacher was increased upwards of a hundred dollars over what it was last year; and from present prospects it seems that they intend to pay every dollar of it. The finances are well up at present. About one-half of the Conference collections have been raised in cash and good subscription. The balance will be raised this month, if not providentially hindered.

I think Amite circuit has some as faithful and true workers as are to be found anywhere. These men give breadth and depth to the church. The people have been kindly remembering the preacher and family in various ways for these three months.

We are pressing the claims of the ADVOCATE with some degree of success. Some twelve or fifteen new names have been added to your subscription list from this part of the work. I hope to send you, at least, that many more before the end of the year. It seems to me that each issue of the paper is getting better.

The spiritual condition of the church is, I trust, constantly and permanently developing. We have had sixteen accessions by letter and otherwise. Our new presiding elder licensed his first preacher at our Quarterly Conference last Saturday. We are praying, planning and working for a gracious revival on this work this year. Pray for us.

M. H. MOORE.

CORINTH, MISS.

MR. EDITOR: We closed a wonderful meeting last Sunday night, which had been in progress for two weeks. At least fifty souls were converted, and over a hundred church members reclaimed. I received into the Methodist Church twenty-eight, and have more to receive. Almost every family in town was touched; the whole town stirred. I saw Methodists, Presbyterians, Cumberland Presbyterians, Baptists, Roman Catholics, all shouting the praises of God at the same time. Corinth has never had a better meeting in her history. Even the Jones meeting did not surpass it. I have never known a deeper, more genuine revival. Our help from abroad was Bros. M. L. Blanton, of Nashville, Tenn., who did nearly all the preaching, and J. W. Beville, of Jackson, Tenn., who led the singing. The brethren did faithful and efficient work. No man ever more completely won the love of these people than Bro. Blanton. He is a plain, earnest, faithful gospel preacher, free from objectionable traits. His success is not by his manipulation, or making easy way of life; but in his strong faith, intense earnestness, child-like simplicity, declaring the whole counsel of God without fear or favor. He will do anywhere. We will never forget the brethren, and never cease to pray for them. May they long live to bless the world! Truly,

J. H. MITCHELL.

AMITE CITY, LA.

MR. EDITOR: We are rejoiced to report a healthy spiritual growth in this pastoral charge; one evidence of which is, more of our members are feeling their need of the means of grace which the NEW ORLEANS CHRISTIAN ADVOCATE alone can supply; hence, I send you six new subscriptions, and have the promise of more. We have received eight members since Conference, and baptized one child. All our dancing members, with whom we have talked on the subject, have promised to give it up.

The Woodville District Conference will be convened at this place some time in the summer, and we are expecting to have the editor with us. We have already invited the public, and, now, Bro. Carter, we extend you a cordial invitation. As the Conference will be held in the summer, that we may have a Bishop with us, possibility of feasting the brethren on strawberries will be precluded, for we will be past strawberry time. Therefore, brethren of the Woodville district, we offer you Bishop in the place of *berries*, knowing that you prefer the former to the latter.

We are hoping for, praying for, and expecting a revival of religion on this work, and we know the Lord will grant it to us. Pray for us.

Fraternally, FRANK M. KEEL.

WESLEY CHAPEL, NATCHEZ, MISS.

MR. EDITOR: On Sunday night, March 24, the Woman's Missionary Society, of Wesley Chapel station, Natchez, Miss., held a public meeting. The exercises were opened by singing the long-meter Doxology, "Praise God from whom all blessings flow;" then reading of Isaiah lx, and prayer by Bro. George H. Lipscomb, the congregation joining in the Lord's Prayer at the close. After some appropriate remarks, essays, and songs, Bro. Lipscomb (the general secretary of the Young Men's Christian Association of Natchez) gave us a delightful address on his visit to China Town, Cal., a few years ago. The fact that his sister, Miss Lula Lipscomb, is one of our missionaries in China, gave a new interest to his talk.

We added nearly twenty new names to our roll of members, and the regular monthly meeting the following night (Monday) was the largest and most enthusiastic for months. Every department of the church work has been reorganized, and is moving along nicely. We have recently purchased a parsonage, which seems to indicate that the people want their pastor to take to himself "a helpmeet for him;" but—

We look for a successful year.

Yours, H. F. LEWIS.

It does not require great learning to be a Christian and be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—*A. Barnes.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON III.—April 21.

The Two Great Commandments.

Mark xii, 28-34.

GOLDEN TEXT.—*Love is the fulfilling of the law.*—Rom. xiii, 10.

TIME.—A. D. 29.

PLACE.—The Temple courts.

PARALLEL PASSAGES.—Matt. xxii, 35-46; xxiii, 1-39; Luke xx, 39-47; xxi, 1-4.

28. One of the scribes—Matthew (xxii, 35) says, "One of them"—that is, of the Pharisees, "a lawyer," one learned in the law. The scribes were mostly Pharisees, and this one acted as speaker for those assembled there. They would gladly have seen Jesus ensnared by the Sadducees; but the latter had been so thoroughly routed and put to silence that it caused much pleasant emotion among the scribes and Pharisees. *Perceiving that he had answered them well*—He may have been a caviler, not a disciple, and yet not so incased in prejudice but that he could appreciate the force of Christ's simple, but eloquent response, and acknowledge its truth and beauty. *Which is the first commandment of all*—The Jewish Talmud reckons the positive laws of Moses at 248, and the negative at 365, the sum being 613. To keep so many laws, said the Jews, is an angel's work, and so they had much questioned which was *the great commandment*, so that they might keep *that* in lieu of keeping the *whole*. Now, surely, out of such a large number of precepts and prohibitions, *all* could not be of quite the same value; some were "light" (*Kal*), and some were "heavy" (*kobhed*). But which? and what was the greatest commandment of all? According to some rabbis, the most important of all is that about the *tephillin* and the *tsitsith*, the fringes and phylacteries; and "he who diligently observes it is regarded in the same light as if he had kept the whole law." Some thought the omission of ablutions as bad as homicide; some that the precepts of the Mishna were all "heavy;" those of the law were some heavy and some light. Others considered the *third* to be the greatest commandment. "None of them had realized the great principle that the willful violation of one commandment is the transgression of all (James ii, 10), because the object of the entire law is the spirit of *obedience to God*. Literally, *of what kind*. The questioner asked as if it belonged to a class. Our Lord's answer is definite: "*This* is the first and great commandment."

29. Hear, O Israel; The Lord our God is one God—This every devout Jew recited twice every day, and the Jews do it to this day, thus keeping up the great ancient national protest against the polytheisms and pantheisms of the heathen world: it is the great utterance of the national faith in one living and personal God—"*one Jehovah.*"

30. And thou shalt love the Lord thy God—All beings are to be loved according to their excellence. As God is the most excellent and glorious of all beings, he is to be loved supremely. If he is loved aright, then our affections will be directed toward all created objects in a right manner. He had once more shown his greatness as a teacher by summing up our whole duty in the fundamental conceptions of religion and morality: in the love to God, which is also love to his children, our fellow-men. *Heart ... soul ... mind ... strength*—All the affections and powers of the man.

31. And the second—If Christ had stopped at the first commandment, if he had been content merely to answer the one question, "Which is the first?" the Pharisees would have gone away unrebuked. But he would not spare them, and so went on to tell them that there was a second. *Is like*—Like in being founded in love; like in being in fact included in the first. For, if we love God completely, we shall perform all our duties to his creatures. As the first command is a summary of the first table of the law, of the duties we owe to God, so the second is a summary of the second table, the duties we owe to men. *Thy neighbor*—On "Who is my neighbor?" see Luke x, 25-37, and James i, 27. *As thyself* So that we *may love ourselves*. The Scriptures teach self-denial, but they do not teach self-annihilation: They forbid selfishness, but they do not forbid self-love. The observance of this law would put an end to all injustice. God loves me as he loves thee, and thee as he does me; therefore, I ought to love thee, my neighbor, as myself; and thou me as thyself; for our love ought to correspond to God's love. *None other commandment greater*—Of all our Savior's wise and happy answers to insidious or puzzling questions this is the most exquisitely beautiful, because so unambiguous, so simple, so exactly corresponding to the form of the question, so evasive of its trifling and unprofitable element, so exhaustive and demonstrative of what was really important in it, and, therefore, so unchangeably instructive and practically useful to the end of time.

32. The scribe said—Mark alone records the effect of our Lord's answer upon the scribe. The scribe had the sense to observe and the candor to acknowledge that the answer of Jesus was wise and noble. "Well, Master," he exclaimed, "thou hast said the truth;" and then he showed that he had read the Scriptures to some advantage by summarizing some of those grand free utterances of the prophets which prove that love to God and love to man is better than all whole burnt-offerings and sacrifices. *None other but he*—Not only is he one in the sense of what theologians call simplicity, that is, without parts, division, or complexity, but also in the negative exclusive sense of oneliness, *and there is no other except him.*

33. More than all whole burnt-offerings and sacrifices—It was a bold saying in those times and in that place. The idea here is more (that is, intrinsically better, more acceptable to God, and more useful to the worshiper) than all the ceremonies of the law, considered in themselves, and as devoid of this informing principle.

34. Discreetly—Jesus approved of his sincerity. *Not far from the kingdom of God*—By his reply he had shown that he was almost prepared to receive the doctrines of the gospel. He had shown a real acquaintance with the law, which showed that he was nearly prepared to receive the teachings of Jesus. Words which involved both gracious encouragement and serious warning: "Thou art not far from the kingdom of heaven." It was, therefore, at once easier for him to enter and more perilous to turn aside. When he had entered he would see that the very spirit of his question was an erroneous and faulty one, and that "whosoever shall keep the whole law, and yet offend in one point, is guilty of all." *No man after that durst ask him any question*—All the great parties in Jerusalem, ecclesiastical and political, had pitted themselves successively in argument against him, and all had found him more than a match for them. They had tried to involve him with the upholders of the theocracy, or to extract from his lips some expression of sympathy with their hatred of Roman supremacy, which they might turn against him. But he had shown them "that the powers that be are ordained of God." They had ventured again to attack him where they believed themselves to be invincible, namely: in the interpretation of Scripture; but his answers had proved that he "of whom Moses and the prophets" did write, who was, in fact, the great subject of revelation, knew far better than the most learned scribe the meaning of what was written.

PRACTICAL THOUGHTS.

Jesus constantly took advantage of the efforts of his enemies to annoy and vex him to teach some new powerful truth. We lose many such a chance when we refuse to give attention to impertinent questions.

Every appeal of Jesus to the law and the prophets adds strong confirmation to Old Testament Scripture, even the most extraordinary passages, which too many men in our day would explain away, such as the flood, history of Jonah, etc.

A mere theoretical knowledge of religion is not enough. The scribe was not in the kingdom of God, though he knew exactly the relative value of spiritual religion and burnt-offerings.

Missionary.

NO SHIPS FOR US.

No ships for us sail o'er the seas,
Nor feet press sands of foreign shore,
No lips preach Jesus, life and peace,
Sent out, commissioned, from our door.

No hands break bread which we have blest
To famished souls 'neath eastern skies;
We point no heathen soul to rest,
Nor heavenward turn his dying eyes.

No land reclaimed from desert gloom
Sings gladsome songs which we have taught;
No perfume-bearing roses bloom,
To witness deeds our hands have wrought.

Great God of Heaven! blest Prince of Love!
Baptize us as on Pentecost;
Then send us gladly forth to prove
Our zeal for heathen millions lost.

All o'er our fields the fire shall run,
Our "wood, hay, stubble," ashes be;
And by thy light we shall discern
The conflict and the victory.

Is It Any Wonder?

The population of the United States in 1886 was estimated at 60,000,000, and the total number of ordained Protestant ministers to that population was 79,032, or in round numbers one minister to every 800 people. The foreign mission field includes so many souls that the figures daze us. Look at them 1,181,000,000! Among that vast multitude there are 2,975 ordained missionaries, the contributions of all the Protestant missionary societies of Christendom. In other words, one missionary to every 400,000 people! The total number of Christian workers of all kinds in the United States, embracing ordained ministers, lay preachers, women workers, and Sunday-school officers and teachers, is 1,333,134, or one in every 44 of the population. The total number of all authorized workers in the foreign field, whether foreign or native, is 37,837, or one to each 31,213 persons. We have one Protestant Christian in the United States to 4 2-10 persons, or nearly one in five, but in the foreign field we have but one in 1,712 persons.

See what a vast force it takes to keep this nation Christian, and then shall we wonder that we seem to accomplish so little, abroad? If with this vast army at home we would utilize the spiritual forces within our reach, our conquests would be magnified a thousand-fold. Then, if we would pour our substance into God's treasury for the spiritual purposes with the prodigal liberality that characterizes men in their worldly plans, the heralds of the cross would soon overrun the entire globe. The greatest of all crosses are the spiritual, yet we have only made a very slender draft upon them. What if we should ask of God up to the full measure of his will, and then go forward with all this endowment of divine power!

Giving and Giving Up.

"He is certainly a most generous man. He has just given five thousand pounds to the work of foreign missions. It's one of the most magnificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list."

"No, the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land.

"The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. "I have prayed all my life: "Thy kingdom come; send forth laborers into thy harvest;" and with all the pain of parting with my boy in the certainty that I should never see him again on earth, there is a deep joy in giving him up for Christ's sake?'"

I said to myself, on overhearing this conversation, "Surely, here is a true test of love—not giving only, but *giving up*." For though love can not exist without giving, there may be large giving without love; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear.

With the majority of the people money is hard to get, and harder still to keep; but if we have a holy covetousness, we can all become rich toward God.—*Gospel in All Lands.*

Temperance Notes.

The Chautauquan contains an interesting symposium of letters on "Scientific Temperance" from learned and eminent physicians located in various parts of the country. The following are extracts from some of the letters:

Dr. William A. Hammond, of New York City, says: "There are many diseases which physicians well know are caused by alcohol, but which the public generally is not aware are produced by this agent. Among the chief of these is general neuritis, a chronic inflammation of all the nerves of the body, including the brain, and which is characterized by convulsions, trembling of the muscles, paralysis, disturbances of the sight, the hearing, the speech, and of all the mental faculties, with sometimes a marked predisposition to commit suicide or murder. In addition there is a long list of diseases of the brain, of the spinal cord, and of the nerves, which result from alcoholic poisoning." (Twenty-five of these he names.)

From Dr. W. W. Johnston, of Washington, D. C.: "The association of lithæmia, gouty, or rheumatic symptoms, chronic intestinal indigestion, and chronic Bright's disease, is a very close one and is often seen among the class of people who have the opportunity to ward off disease by a proper mode of life. In persuading them to the complete abandonment of alcohol, a physician takes the most important step toward prevention or cure."

This from Dr. D. Hayes Agnew, of Philadelphia, Pa.: "The evil effects of alcohol are increased by the very limited power which the system possesses for eliminating the poison. It consequently accumulates in the tissues, and slowly, but surely works the mischief. Even when administered as a stimulant in low forms of fever caution must be exercised that its exhibition be not in excess, as it may become a depressant by paralyzing the vaso-motor center of the circulation and thus induce fatal prostration."

Dr. Samuel Sexton, of New York City, says: "The injuriousness of whisky, wine, beer, or the like, is due to the periodical requirement for stimulation after the habit is formed. . . . . The daily moderate or immoderate bibber is no better off, so far as ultimate pathological results are concerned, than the weekly, monthly, or yearly guzzler; the former is nearly always unduly stimulated, the latter generally recuperates during the intervals of abstinence."

Dr. I. E. Atkinson, of Baltimore, Md., says: "The physician is constantly reminded of the comparative inability of the 'habitual drinker' to withstand the inroads of acute disease, whether of sporadic or epidemic nature; pneumonia, which in persons not beyond the middle period of life usually runs a favorable course, acquires a frightful mortality in the drunkard; and infectious diseases, such as small-pox and yellow-fever, have in him their readiest victim."

The physicians of Edinburgh, Scotland, will petition the government to provide legal measures for the committal and detention of habitual drunkards in properly regulated homes.

The Indians near Reno, Col., recently stoned to death a squaw who persisted in getting drunk.

Judge Guthrie, of Topeka, Kan., in addressing the Grand Jury, commented on the improvement in morals under the prohibitory law, and stated that, in his opinion, it was an unqualified success.

State Superintendent of Education Subin, of Iowa, has issued a letter to the school directors urging the observance of the scientific temperance instruction law.

The Y. W. C. T. U., of New Orleans, gave an elegant luncheon this week at Grunewald Hall, for the benefit of the temperance cause. The hall was tastefully decorated with flowers, etc., and graced by a number of handsome ladies, not all of whom belonged to the "Y's." The tables were well supplied with choice and seasonable viands. Judging from the number of lunchers, the finances must have been considerably helped by this praiseworthy effort on the part of the young ladies.

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REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, APRIL 11, 1889.

Rev. R. P. Mitchell, of the North Mississippi Conference, died April 3, at the residence of his brother-in-law, J. W. Bayly, Memphis, Tenn. Bro. Mitchell has been in ill health for some time, and at the last Conference was placed on the supernumerary list. We regret to know that his work on earth has ceased, but in heaven "they serve him day and night."

Briefs.

Bible carts roll out of Madrid, and in the very Spain, whose name is the historic synonym of the Inquisition, the people are so clamorous for the Word of God that copies can not be printed fast enough to meet the demand. And the work is in progress in Portugal. In Lisbon there are three Protestant Churches, the pastors of which were formerly Roman Catholic priests.

A deservedly complimentary notice of Mrs. Caroline E. Merrick, president of the Woman's Christian Temperance Union of Louisiana, appeared in the April number of *Demorest's Monthly Magazine*. This distinguished native of Louisiana is worthy of the high position to which her wisdom, firmness and piety have placed her among Christian woman workers. Not only in this country, but in England has her worth been recognized, where she represents for Louisiana the society that protects helpless girls and women who may be journeying without a protector. Several such cases have been helped by this lady recently who were placed in her care here by the parent society of London.

The New Orleans Christian Advocate, soon after the death of Bishop H. N. McTyeire, D.D., proposed to the Felicity Street Methodist Episcopal Church, South, to start a subscription list with $10 for a tablet to be placed in that church. This offer was accepted by the Board of Trustees of the Felicity Street Church, with the proviso that we make the offer to include a memorial tablet also to Bishop Linus Parker, D. D., which proposition the Christian Advocate readily acceded to, as each of these eminent Bishops were closely identified with both Felicity Street Methodist Church and the New Orleans Christian Advocate. Contributions for these tablets will be received by Rev. C. W. Carter, D. D., or Rev. J. T. Sawyer, 112 Camp street, New Orleans.

The International Bible Lesson Committee is to meet on April 10, at Saratoga Springs, in Dr. Strong's Sanitarium. As many persons may be interested in knowing who the members are, their names are appended: Bishop John H. Vincent, of Buffalo, chairman; the Rev. Dr. John Hall, New York, chancellor; G. H. Blake, Toronto; B. F. Jacobs, Chicago; the Rev. Moses Hodge, Richmond, Va.; the Rev. Dr. W. G. E. Cunnyngham, Nashville, Tenn.; the Rev. Dr. John A. Broadus, Louisville, Ky.; the Rev. Dr. Randolph, Newport, R. I., secretary; the Rev. Dr. H. Louis Baugher, Montreal; the Rev. Dr. A. E. Dunning, Boston; Prof. J. I. D. Hinds, Ph.D., Lebanon, Tenn., and the Rev. Dr. D. Berger, Dayton, Ohio. The committee and the meeting it would be wise to remember in our prayers.

Church Dangers.

Many thoughtful people read in the signs of the times much danger hanging over the church and threatening her life. That there are dangers can not be denied, but we think they are *not* outside of the church. The only danger that can threaten the life of the church will arise within the church itself. The church is like an impregnable fortress. All the destructive enginery which the genius of man can invent—all the appliances which art and science can bring to bear—all the sapping and mining of experienced and skillful engineers—all the blazing bombs and screaming shells which the enemy's guns can throw can not break down its walls nor capture its garrison. The history of the church is but the record of the devices and plans of her outside foes to destroy her, and of her deliverance from destruction at their hands. From the beginning of her existence she has been continually assailed by the most powerful adversaries; and she has not only won victories, but her broadening domain and enlarging life to-day is in proof that to these outside foes she presents an invincible front. The danger to the church is not in the *open* enemy, no matter how powerful he may be. The danger is in the professed friend who is lacking in Christian fortitude and wanting in moral courage. The infidels *in the world* are no danger to the church, but the danger is in the infidels *in the church*. The peril is not in the fact that *outside* people deny the truth of God, but in the fact that *church people* "hold the truth in unrighteousness;" or, as it is translated by some, "hold *down* the truth by unrighteousness." For centuries the whole power of the mighty empire of Rome was concentrated upon the effort to crush out the *young* church, and the effort ended in the empire being conquered by the church. External causes, no matter how numerous nor how great, can not destroy the church.

But even an impregnable fortress can be taken. Many such have been captured. Treachery in the garrison is the one fatal thing before which the impregnable tumbles down. So it is with the church. Disloyalty to Christ is the fatal peril. Wherever a church has gone down, the cause is found in the want of obedience to the commands of the great Captain. It must be so, because Jesus Christ says to the church: "*All* power is given unto me in heaven and in earth; go ye therefore." Loyalty to Christ puts the church in possession of the power of Christ, and against that power the gates of hell can not prevail. *One disloyal Achan* spread confusion among the ranks of Israel's victorious hosts, and sent the mighty army in a rout of disastrous defeat from the field of battle. In her loyalty to Christ, and only in that, can the church move forward in continuous victory. Her only real danger is in the disloyalty of her own soldiers.

Solitude of the City.

One coming for the first time to live in a great city, seeing the multitudes in the streets and on the levee, does not think of the much greater number of people who are hid, as it were, within the walls of houses, in chambers, in back yards, on beds of sickness, and in many nooks and corners where they are invisible to the passer-by. Yonder is a school building that may contain a thousand pupils; yonder a hospital with hundreds of patients; a factory employing scores of operatives; a ship with a large crew; a cemetery, with thousands of the dead built up in walls of brick and mortar, or of stone and marble. Could the roofs be removed and the walls taken down, what scenes of human life and death would be discovered! But fortunately for all, each of these multiplied thousands is or may be to himself—alone. There the student may be pouring over his solitary task, the nurse attending the sick, or the watcher sitting beside the dead, with no eye upon them. Congregations may be hanging upon the lips of eloquent preachers, schools listening to learned lectures, families grouped about the fireside, and all enjoying as much seclusion amid the roar and rush of wheels and hoofs and pattering feet as if in the densest forest or the dimmest caverns of the natural world. The tired citizen sleeps at night in unbroken repose while fire rages in the neighboring block. He reads with surprise in the morning paper that the adjoining house has been visited by burglars, or the dwellings of his neighbors in the next square have been swept off by a conflagration. If he walks into the street, he sees only so much as comes within the lines of opposing walls. He knows nothing of the people that may be walking or riding on the streets parallel to his own. If asked who lives next door, he frankly tells you he is not acquainted with them. Among the numerous death notices in the obituary column, he recognizes scarcely a single name, and is surprised to see that a funeral will take place that day on the opposite side of the street. If he takes a seat in the horse-car, he does not expect to meet an acquaintance. An old citizen may stand for an hour at the corner of a business street and look into the faces of thousands passing by without knowing a single one.

A prominent minister said that he had lived in the city for some thirty years; had preached in all the principal churches of his denomination; had performed hundreds of funeral services and delivered many public addresses; and yet he felt sure there were more than a hundred thousand people in the city who had never heard his name, or in any way learned of his existence. This may seem strange and, in some respects, sad; but the truth is, that it is of vast benefit and advantage; for who could endure to know all the suffering and misery that are being inflicted around him? Who could stay in his room or stick to his office if made aware of the exciting scenes that are hourly transpiring? The solitude of nature is profound, but the solitude of a great city is still more wonderful.

The mind of man can take in only so much, and all beyond is lost sight of. One may be very useful to many without knowing them individually. The car-driver may carry hundreds of passengers in a day without speaking to one. The preacher may address an unknown audience of thousands and thrill the consciences of all. The editor may be read by long lists of subscribers whose names are as little known as their faces. He has the consciousness of a large audience, and he speaks with corresponding interest to all. Every worker in the busy hive may know that he is doing good to the masses of his fellow-workers without knowing them individually. In great cities persons learn to estimate people by circumstances rather than by name. "From the country" instead of the city; uptown or downtown; on this street or that, and even on one side or the other of the same street, makes quite a difference. We go by numbers—No. 90 is good pay; No. 91 can not be credited. What church do you attend? Which of the daily papers do you take? Do you board or keep house? Do you live in your own or a rented house? By such signs as these are we judged and estimated. The individual is nothing; the environment is everything.

On the whole, this great city may be compared to the great river on which it stands. While the main current rushes down the middle of the channel, there are many eddies and counter-currents that seem to flow the other way. While great agitation may be seen upon the surface, down in the depths there are still waters whose tiny inhabitants are undisturbed by the general movement of the stream. Millions of living creatures hide themselves in the solitudes of great cities, and are as secure from observation as the denizens of the mighty deep.

F. M. GRACE.

Grenada District Conference.

The above District Conference was held at Duck Hill, Miss., April 4–7. Bishop C. B. Galloway presided, bringing out by his practical questions the spiritual conditions of the eighteen circuits and stations comprising this district.

There was a very large attendance of clerical and lay delegates, many of the latter being local preachers, Sunday-school superintendents, recording stewards, etc., representing the active workers of this district. There was also present Rev. J. W. McCrary, missionary of the Methodist Episcopal Church, South, to the Indian Territory. He was accompanied by Rev. William F. Folsom, a full-blooded Choctaw Indian, who left North Mississippi when six years of age, accompanying his tribe to the Indian Nation. At the love-feast he said he was converted when seventeen years old, and joined the church soon after, and for thirty-five years has been an itinerant minister of our church. Both he and Bro. McCrary interested the large audiences which attended this Conference by their addresses, descriptive of the religious and educational work among the Indians.

The Rev. S. M. Thames, presiding elder of the Sardis district, and Rev. J. J. Wheat, presiding elder of the Winona district, being present during the session, added much to the interest of the discussions of this Conference by their practical and encouraging remarks. A member of the staff of the New Orleans Christian Advocate being introduced to the Conference, was cordially welcomed, and invited to a seat in the Conference. Bro. Blount, of Water Valley, was elected secretary, and Bro. H. H. Estes, assistant secretary.

The preacher in charge of Grenada circuit, of which Duck Hill Church is an appointment, is Rev. H. C. Morehead, by whose attention to the details everything moved off successfully. He is one of the most energetic workers of this Conference. The music was in charge of Mrs. Sykes, being ably supported by a choir of beautiful young ladies and noble-looking young men.

Bro. Evans, the presiding elder, stated that the Grenada district was financially better off than ever he had known it at this early time in the Conference year; that the general outlook, both religiously and financially, is very encouraging. Each preacher has gone to his respective work, where he has been well received. There has been an advance in the assessments of several of the charges. Ten district stewards were present at the district stewards' meeting. Bro. Blunt, of Water Valley, stated that a good parsonage has been provided for the presiding elder at Water Valley, worth three times its cost, a clear title to which was in the hands of the presiding elder.

With pleasure we note that each preacher stated he was giving earnest attention to the New Orleans Christian Advocate; and the list of new subscribers that are steadily coming in from this district give practical evidence of the results of these efforts.

The Rev. J. J. Wheat and Bishop Galloway occupied an evening during the sitting of the Conference, and delivered able addresses on "Christian Education." The result of their efforts was a subscription of $2,025, to the endowment fund of Mississippi Methodist College. Bro. Lake, one of the leading Methodists of this section, stated to Bishop Galloway that he believed that this subscription by this Conference for this purpose would reach $4,000.

The Conference, in learning of the death of the Rev. R. P. Mitchell, passed appropriate resolutions. The report of the Committee on Education was adopted, and appears in another part of this paper. Bro. G. W. Buchman, one of the agents of the New Orleans Christian Advocate and colporteur for the North Mississippi Conference, was in attendance with a good supply of Methodist literature, and met with considerable encouragement. The Sunday-school Mass Meeting, held on Sunday afternoon, was an exceedingly interesting feature of this Conference. It was addressed by the Rev. W. S. Shipman; Bro. Estes, superintendent of the Sunday-school at Charleston; and Revs. J. W. McCrary and W. F. Folsom, the latter singing a hymn in Choctaw.

Sunnyside, on the Yazoo river, was selected as the next place for holding the Grenada District Conference, and Bros. Edward Mayes and H. H. Estes were elected delegates, with Bros. R. P. Lake and M. G. Dubard as alternates, to the North Mississippi Annual Conference.

D. L. M.

The Southern Review.

The April number of this portly review begins a new volume. There are over 210 pages of solid reading matter in this number. The editor seems to have gleaned the whole church for his contributors. Virginia and California, Kentucky and Texas, Tennessee and Mississippi, Georgia, and Vanderbilt, are all well represented in this number. The range of subjects discussed is varied. Biography and church finance, theology and education, the race problem and the "problem of Methodism," image worship and Ingersollism, are all treated in this number. The Editor's Table fills 40 pages and discusses nine different subjects. Southern Methodist Publishing House, Nashville. Price, $2 50.

Increase in Giving.

Several persons have spoken to us, and one correspondent has written to us, about our article on this subject. The gist of their criticisms is in the fact that the increase in the *rate* of giving soon overtakes the *amount earned*, and, if continued, goes far beyond it. We used the word "salary" because it is a common word with preachers, but we should have used the word "'increase" or "profits." A man resolves to give a certain per cent. of his "profits." Now, our construction of the New Testament rule is, that the *rate* of giving should increase *in proportion* as the profits increase. This rule never touches the *principal*. And there have been men who have followed it to the letter. They have resolved that they would never allow themselves to accumulate more than a certain sum. All over *that* they have given away. Don't confound an illustration of a rule with the rule itself.

Commendatory.

Bro. McCoy, of the *Alabama Advocate*, was pleased to print in his last issue this commendation:

The last issue of the New Orleans Christian Advocate is in every respect the best we have seen for years. Somebody is putting in good work on that old reliable paper now, and as we have no means of knowing any better, we just conclude that that "beaver overcoat and silk hat" are getting in their work. We congratulate you, Bro. Carter, and hope to shake hands with you under your "silk hat" at the Seashore in July next.

We are grateful for that. We suppose, however, that editing a paper is somewhat like preaching a sermon. Sometimes you have "liberty," and make a success, and sometimes you get wofully "in the brush." We think, too, that "silk hats" are out of place at camp meeting.

Notes.

Will the brethren give us *short* notes from their work? We have received many which we like because of their brevity. We have received many which too many words are used to state a few simple facts. "Brevity is not only "the soul of wit," but is the reporter's *sine qua non*.

These are certainly the days of wonderful achievement. Take this instance:

A feat in fast telegraphy was performed March 7, by the Postal Telegraph Company. A dispatch was filed at their office in Newark, N. J., at noon, addressed to a passenger on a Canadian Pacific train, which left Winnipeg two days before. The dispatch overtook the train at fifty miles east of Vancouver, British Columbia, and an answer was received in Newark, at 2:15 P. M.

The *Southwestern Methodist* has this:

One who goes out to convert sinners and yet can not be trusted to pay his debts; the man who leads the class in church and abuses his wife at home; the professing Christian who thinks himself a saint because he reads the Bible through once a year on his knees, and yet seems to his neighbors as one who never read the Bible at all; the woman whose zeal to be a missionary lets her own family run to ruin—all these mark perversions of piety—a deformed, misshapen religion that needs the correcting influence, not of more fervor of spirit which would only aggravate the evil, but the correction of common sense.

From the *Arkansas Beacon*, of Searcy, we learn that the Galloway Female College building has been completed at a cost of $29,000. It has a front length of 188 feet; total depth, front to rear of north wing, 116 feet; depth of west wing, 52 feet; depth of east wing, 46 feet. The building is constructed of brick, with stone trimmings, four stories in height, and covered with tin. It contains 64 rooms, of which 64 are bed-rooms for pupils. We are glad to chronicle this evidence of prosperity in educational matters among the Methodists of Arkansas.

These extracts from the private letter of a lady, not of Louisiana nor Mississippi, do us so much good that we must publish them. Speaking of the Advocate she says: "I can not afford to miss a single copy, for it is a dear friend stepping in once a week with its bright face for a friendly chat, always bringing words of comfort, sympathy, encouragement and instruction. May God bless your efforts to place the Advocate in every Methodist family. It forms an attachment and strengthens the bonds of union in our hearts towards each other and the church we love, and makes us feel more like one great happy family." After that "we thank God and take courage."

There is a phrase coming in vogue among preachers, and by some often used in the pulpit, to which we desire to call attention. We are guilty of such temerity with the brethren, because we can not see any use for the expression, and we do not believe the preacher should say a thing that amounts to nothing. The phrase is this: "I want to say this!" If a preacher has anything to say, why should he preface its utterance with "I want to say this?" Why don't he say it without such a preface? And when he repeats it two or three dozen times in one sermon, he has lost a good deal of time and distracted the hearer's attention. Why should he tell the people that he "wants to say" what he is going to say? To some ears it sounds like the preacher was conscious of an inability to say what he desired to say. It sounds as if he was conscious of the nebulous character of his thought and did not really know whether he could say what he wanted to say. We think the phrase could well be banished from the pulpit without harm either to pulpit or pew.

Personal and Otherwise.

Mrs. Margaret E. Sangster, it is said, has accepted the editorship of Harper's Bazar.

L. Prang & Co., Boston, have laid us under obligations for specimens of Easter cards and booklets. They are as beautiful as can be; artistic designs intended to emphasize the gladness and joy of the Easter season.

Dr. Haygood has in press, to be ready about May 1 (Hunt & Eaton, New York), another new book, "The Man of Galilee." It deals with the unbelievers, and is a study of the method Jesus took in teaching and saving men.

Mr. Gladstone has refused an offer of £100 to write an article no longer than would fill a page of *The Contemporary Review*, on, "What books he would recommend children to read." He is too busy to accept the generous offer.

Rev. J. F. Semlock, pastor on our Lower Coast mission, gave us a pleasant call last week. He represents the work on his mission as doing well. He has five preaching-places, with an average attendance at each place of about *thirty hearers*.

Bishop Galloway will preach the baccalaureate sermon for Vanderbilt University, on Sunday, June 16

We give our readers this week the introduction to Dr. Carradine's sermon on the Louisiana State Lottery. This is just a taste of what the readers will get in this sermon, and you see from this that, as Horace Greeley used to say, you are going to have "some mighty interesting reading." It is also published in pamphlet form and may be had from this office; price, *ten cents* per copy.

Mrs. C. E. Merrick has favored us with a programme of the exercises of the Seventh Annual Convention of the Woman's Christian Temperance Union of Louisiana, which is to be held at Alexandria, April 25-28. Among those who are to take part in the exercises of the Convention, we note the names of Miss Willard; W. H. Goodale, of Baton Rouge; Rev. J. T. Sawyer, of this city, and Rev. Dr. W. C. Black, of Mississippi.

Bro. Van Valkenburgh has established his headquarters at 106 Camp St., where he proposes to keep a supply of Methodist literature. In his absence, Mrs. C. H. Young will attend to all demands. If you are in the city, call on him. If you are out of the city, all letters addressed to him at the above-mentioned place will receive prompt attention.

The Tulane Medical College last week turned out seventy-eight doctors of medicine and fourteen graduates in pharmacy.

The Episcopal Bishop of North Carolina has made a discovery which, if true, will be welcomed by those of our preachers who are troubled with sleeplessness. He says a half-pint of peanuts, roasted in the shell and taken with a glass of milk just before going to bed, will produce sleep every time! Try it and report.

The Minutes of the Louisiana Conference show that Felicity Church, in this city, raised last year, for all purposes, $16,740. There are 401 members. This makes $41 74 per member! Who can beat that?

During last week revival services were held by Bro. Parker in Carrollton, and by Bro. Wimberly at Felicity Street. The attendance at both churches has been good, and quite a number of persons have been converted.

Bishop Galloway and Dr. Wheat spoke at the Grenada District Conference in behalf of the new Mississippi college, and the result was $2,025 added to the endowment fund.

We are under obligations to President Brouner, of Hiwassee College, for an invitation to attend the thirty-eighth commencement of that institution, May 12-14.

Rev. H. W. Cooper, of Edwards, Miss., is the orator for the Alumni Association of Hiwassee College at its approaching commencement.

Several of our missionaries in Brazil have had the yellow fever. All were reported convalescing at last accounts.

It is said that John Bright gained his rare mastery of strong, pure English by his close study of the English Bible. That Bible is the place where most men get all that is worth having.

There are three Presbyterian elders in Mr. Harrison's Cabinet: Wanamaker, Noble and Miller. The President also belongs in the same category.

She was a thoughtful preacher's wife who said, "It takes pretty poor preaching to spoil the gospel."

There are in the United States 2,500 women having diplomas from either American or foreign medical schools.

Seashore Camp Ground.

Tents for sale and rent.
Apply to
H. L. MITCHEL, Financial Sec'y,
112 Camp St., New Orleans, La.

Postal Card Reports.

—Rev. J. W. Honnoll, writing from Holly Springs, Miss., April 5, 1889, says: "Please say that the Ashland Quarterly Conference will be held at Mt. Pleasant. It was not located when I sent you the list. One new parsonage on the district built since Conference, and six churches on the way, and collections all improving."

—Rev. L. Roberts writes from Americus, Miss.: "My congregations have been good, and, with time and labor, I hope to revive the church, so that by the end of the year my elder may give me credit for not being idle. Have had a revival in two of my churches, and pray that a general outpouring of the Spirit may be had."

—Rev. H. M. Banks writes from Sugar Town, La.: "I see in the ADVOCATE the good Lord is blessing the labors of his servants. In this part of his vineyard there have been seven children baptized, and four received into the church—three of whom were received by baptism. One of this number has declared his intention to preach the gospel, and will get license at the next Quarterly Conference. He is a young man of about eighteen years of age, and promises well for the church in the future. I thank God for an awakening influence that promises a full harvest during this Conference year. Sinners are being convicted and converted; the backsliders are being reclaimed, and good feeling seems to exist throughout the circuit."

—Rev. Robert Harry writes from Lafayette, La., April 3: "If it will be of any interest to you, I will say that we are having a good time here. We have already had the converting power and the reclaiming power of God in our midst, and have had some accessions. We only started on Sunday."

—Rev. W. W. Simmons, writing from Ellisville, Miss., April 5, says: "Our meeting at Hattiesburg began March 24, and continued eleven days. I was ably assisted by Bros. G. D. Anders and N. J. Roberts. The interest was great from the first service, and continued to increase until the close. The interest became so great until the large church was filled to overflowing with anxious hearers. Some of the hardest sinners came to the altar for prayer, were converted and joined the church. The exact number of conversions I can not tell; but quite a number, forty-nine, joined the church. The church was gloriously revived. The people are blessed, God is glorified and we are glad."

Periodicals.

—The April *Century* is a Centennial number, one-half of its pages being devoted to this subject. The frontispiece is a picture by I. R. Wiles, Washington Taking the Oath as President. The first article is a historical sketch of the Inauguration of Washington, written by Mr. Clarence W. Bowen (secretary of the Centennial Committee). This is followed by two articles from the pen of Mrs. Burton Harrison: Washington at Mount Vernon after the Revolution, and Washington in New York in 1789. Mr. Charles Henry Hart, of Philadelphia, one of the best authorities on this subject in the country, describes the Original Portraits of Washington; and McMaster, the historian, writes concerning A Century of Constitutional Interpretation. Mr. Bowen's article, Mrs. Harrison's two papers, and the brief paper by Mr. Hart, are all illustrated with authentic portraits of persons, places and objects pertaining to Washington and his times. Mr. Bowen's paper is accompanied by a portrait of Washington, by Joseph Wright, which has never before been engraved; the original is in the possession of Mr. Bowen himself. Stoart's original studies for his portraits of General and Martha Washington are reproduced, and other portraits are engraved for this number which, it is thought, have not before seen the light. Other articles there are, some of which are of great value. Century Company, New York. Price, $4.

The following is the table of contents of the April number of *The Chautauquan*: Gossip about Greece, by J. P. Mahaffy, M. A., of Dublin University; Agesilaus, by Thomas D. Seymour, M. A., of Yale University; Greek Art, by Clarence Cook; Sunday Readings, selected by Bishop John H. Vincent; Color in the Animal World, by the Rev. J. G. Wood; What Inventors Have Done for Farming, by James K. Reeve; The Care of the Insane, by A. G. Warner, Ph.D.; Sunday Labor, by the Rev. Jesse H. Jones; The First Presidential Inauguration, by Charles Carleton Coffin; English Pronunciation, by Robert McLean Cumnock, of Northwestern University; Student Life in Paris, by F. M. Warren; British Columbia, by Sheldon Jackson, D. D., U. S. General Agent of Education in Alaska; Women's Clubs in London, by Susan Hayes Ward; A Virginia Plantation, by C. W. Coleman; The Secret Service of the Treasury Department, by Mrs. Carl Barus. Meadville, Penn.

—*The Forum*, for April, is as full as usual. Prof. G. P. Fisher opens the number with Cardinal Manning and the Public Schools; Judge Tourgee asks, Shall Wilto Majorities Rule? Remedies for Social Ills, is by Edward Atkinson; Signs of An Impending Revolution, by Dr. W. Barry; Dr. Thomas Hill writes on A Way to Teach Spelling; The Scope of the Monroe Doctrine, is by H. C. Bunts. There are a few other articles. Forum Publishing Company, New York. Price, $5.

—The frontispiece of the *Magazine of Art*, for April, is a fine engraving by M. Morse—The Dead Bird. The opening paper of the number is from the pen of Mrs. Schuyler Van Rensselaer, who writes of the famous American painter, Washington Allston. A very interesting article, copiously illustrated, is the one on Netsukes: Their Makers, Use and Meaning, by H. Seymour Trower. Lovers of the grotesque in art will be entertained and instructed by this paper. The third of L. Higgin's Series on the Isle of Arran is given, as is also the third in the series on Illustrated Journalism in England. Mr. John Forbes-Robertson contributes a very interesting paper, well illustrated, on Greco-Roman Portraiture in Egypt. Cassell & Co., New York. Thirty-five cents a number; $3 50 a year in advance.

—*Our Little Ones and the Nursery* is the best periodical for the "wee little folks" that comes to our office. The April number is especially good. Russell Publishing Company, Boston. Price, $1 50.

—*The Popular Science Monthly*. The Psychology of Spiritualism, by Prof. Joseph Jastrow; Agnosticism, by Prof. Thomas H. Huxley; Zoological Gardens; Their Uses and Management, by R. W. Shufeldt, M. D.; The Derivative Origin of the Human Mind, by G. J. Romanes; Science and "Christian Science" by Frederik A. Fernald; Curiosities of Natural Gas, by Prof. Joseph F. James, M. S.; Plants in Witchcraft, by T. F. Thiselton Dyer; Sketch of James Pollard Espy, (with Portrait). Correspondence: Silk Culture in the United States.—The Mental Force of Woman. D. Appleton & Co., New York. Price, $5.

—The April *Wide Awake* is as fresh as the breath of spring, and you see the flowers blooming and hear the birds singing and breathe sweet odors while looking on the scene. John Burroughs gives the story of his boyhood; Mrs. Blathwayt writes of Sir Walter Raleigh and the Potato. The whole magazine is full of articles of interest and pictures of beauty. D. Lothrop Company, Boston. Price, $2 40.

—If vigorous thought and pungent presentations of live and popular themes are to be found anywhere, they are certainly presented in the growing and all-praiseworthy *Christian Thought*, of New York, edited by the widely known and justly celebrated Dr. Charles F. Deems. The April issue is on our desk and is a rich repository of learned discussions. Kemp B. Battle, LL.D., furnishes an article which claims more than ordinary attention, entitled, A Discussion of Some of the Trials and Judicial Proceedings Mentioned in the New Testament. The Rev. Robert B. Fairbarn, D. D., LL.D., presents A Logical Definition of Christianity, and is worthy of specific notice. The pen of Prof. Martyn Summerbell, M. A., writes entertainly and forcibly on Does the Nirvana of Buddha imply Immortality. Other and abundant matter is contributed, making the April number one of the many excellencies. Readers of advanced thought can not afford to neglect subscribing for it. The subscription price is $2 per year. Clergymen, $1 50. Single number, forty cents. Back sample copy, twenty-five cents. Wilbur B. Ketcham, publisher, 7t Bible House, N. Y.

PAMPHLETS.

—Municipal History of New Orleans, by W. W. Howe. Johns Hopkins University Studies in Historical and Political Science. H. B. Adams, editor. Publication Agency of Johns Hopkins University, Baltimore. Price, twenty-five cents.

—The Everlasting Covenant. Anniversary Music. Hood's Carols for Easter. These are all for Easter, and published by John J. Hood, Philadelphia.

—Missionary Songs for the use of missionary meetings and concerts. Prepared by Rev. E. S. Lorenz. Published by W. J. Shuey, Dayton, Ohio.

—Songs of the Morning. By Rev. I. Baltzell and Rev. E. S. Lorenz. Publisher, W. J. Shuey, Dayton, Ohio. These are new and fresh songs sprinkled in with old-time favorites and will, doubtless, command a good share of patronage and minister to the pleasure of many. Price of the first is twenty cents, or $2 per dozen; the latter thirty cents, or $3 50 per dozen, postpaid.

Notice.

Please correct, through the columns of the ADVOCATE, the self-denial report for Franklinton charge, Brookhaven district, Mississippi Conference, 1888. The self-denial offering of those good people was $27 65, whereas they have credit for nothing. "Credit to whom credit is due." I would have corrected sooner, but did not get my Minutes till the twenty-eighth ultimo.

Yours in Christ,

A. C. FLOWERS.

Notice.

Delegates attending the Woman's Christian Temperance Union convention, to be held at Alexandria, La., April 25 and 28, will pay one and one-third fare at place of starting for round-trip tickets on the Texas and Pacific, and the Morgan or Southern Pacific. On the V. S. and P. full fare coming, and one cent per mile returning. Delegates must report their *names* for homes by the seventeenth instant to

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For Mrs. Jackson's House.

ADDITIONAL.

A brother in Opelousas	$ 25 00
B. F. Florian	1 00
Rev. B. Carradine	5 00
	$ 31 00
Received previously	86 00
Total	$117 00

W. WIMBERLY.

Industrial Items.

COAL PRODUCTION IN THE SOUTH.—The increase in the coal production of the South during 1888, as compared with preceding years, was very heavy, though the output during 1889 will very far exceed that of last year, as there is a steady growth in the number of mines in operation. The report of the United States Geological Survey shows that the total production in West Virginia, Maryland, Kentucky, Alabama, Tennessee, Virginia, Georgia, Arkansas and Texas in 1888 was 18,091,567 tons, valued at the mines at $10,816,777, against a total production of 15,201,743 tons in 1887, valued at $16,593,697.

WONDERS OF THE PARIS EXPOSITION.—The roof of the Palais des Machines, at the Paris Exposition, is regarded by mechanicians as the engineering marvel of the age. The rectangular building is 1,390 feet long, 150 feet high, and has a glass roof span of 360 feet. There is nothing in the world like it. In the whole structure there are 6,000 tons of iron; cost, $700,000. Through the central and entire length of the building four parallels of shafting will run. Overhead, a gangway will be constructed as a promenade for those who wish to look down upon, rather than into, the machinery. The water and steam power will be supplied through an immense system of subterranean conduits. In all the buildings of the state, 50,000 tons of iron, mostly wrought, will be used.

THE PROFIT-SHARING SYSTEM.—Mr. Alfred Dolge, proprietor of the extensive felt manufactories at Dolgeville, Herkimer Co., N. Y., has for some years past set apart a portion of the profits of his business for the benefit of his employees. In pursuance of this plan, Mr. Dolge has established a school in order that the young may have the advantages of a thorough education. Mr. Dolge has also introduced a system whereby his workmen, after ten years continuous service, are entitled to a pension proportionate to the wages earned, in case of inability to work, from accident, sickness or old age. He has in addition made an arrangement by which every employee who has been for five consecutive years in the employ of the firm becomes entitled to a life-insurance policy of $1,000, and at the expiration of the tenth year to an additional policy. Those employees who are rejected by the insurance company have an equal amount deposited to their credit in the German Savings Bank of New York. A mutual aid society and a school society have each received large donations from Mr. Dolge. He helps the men to become the owners of their homes by building houses on plans prepared by them, which he allows them to buy and pay for on monthly instalments of $10 each. Mr. Dolge encourages the complete independence on the part of his help, and his system has been found to work very successfully.

Milwaukee is said to have the first drawbridge working by electricity, a structure 300 feet long, turned by a 10-horse power motor.

Street sweepers run by motors are being constructed for surface roads run by electricity.

Her Majesty, the Queen, has decided to have electricity replace candles in Windsor Castle.

A six weeks' electrical exhibition is proposed to be held in St. Louis next September.

A new method of utilizing the power of running streams has been devised by M. Tayn, a Russian engineer. His apparatus consists of an endless cable carrying a series of canvas cones which open and shut like an umbrella. The cable passes over a double drum on board a pontoon, and at the other end over a pulley suspended from a buoy. On the lower part of the rope the cones are opened and forced forward by the current of water, thus setting in motion a shaft or drum.

The latest estimate of the pig iron production throughout the entire country show that in 1888 the South made 1,132,858 tons of pig, against 929,436 tons in 1887, an increase of 203,000 tons, or nearly 22 per cent.

A Chicago Company proposes to pave Houston, Texas, with burnt clay, and incendamize the surface. A pavement of this kind has been tried successfully in Chicago for seven years.

Mr. Ouspensky, a Russian engineer sent to Central Asia on a special scientific mission, reports that the oil wells at Penjakend, near Samarcand, in the Zerafshan Valley, contain at least 9,000,000,000 pounds of perfectly pure oil.

The finest file of human manufacture is a rough affair by the side of the rush used by the cabinet makers; the sharpest cambric needle is as blunt as a crowbar compared with the beesting; the scissors of the turtle's jaw is a piece of perfection compared with those of man's make; the squirrel carries chisels in his mouth that grow sharper by use; the porcupine's quill is strengthened by ribs similar to those of the modern ship; the hollow beams which engineers love found to be stronger than solid ones, and their prototypes in the stalks of grain and the bones of birds. The mechanism of nature is perfect, and man has yet a long distance to travel before equaling her.

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Publisher's Department.

Three Reasonable Requests.

1. Let every subscriber carefully read this issue of the ADVOCATE, and then show the paper to some neighbor who does not take it, and ask him to subscribe.

2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation, and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

John Wanamaker began life without a dollar in his pocket. So did we. Come on with your Cabinet portfolio.

A New Hampshire man took a chew of aloes by mistake the other day. He talks very bitterly about it.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c a bottle.

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Our Young People.

WONDERFUL SPECS.

BY REV. F. H. STRONG.

One day the sweetest fairy,
Good Humor is her name,
With footsteps light and airy,
Into my study came.

"Write to the lads and lassies,"
She said, "throughout the land,
And say I have some glasses,
Most wonderful, on hand.

"Each pair the power possesses
So to affect the sight,
That nothing seen distresses,
For everything looks right.

"In fact, it is amazing
(So tell the girls and boys),
When through these glasses gazing,
How griefs turn into joys.

"What once seemed sad and dreary
Through them looks glad and gay;
The cloudiest day seems cheery,
And work appears but play.

"And now," she said, when starting,
"That you may know how true
Is all I've been imparting,
I'll leave a pair with you."

I've found that she related
Not half what might be told;
Their worth could not be stated
In rarest gem or gold.

They give to all things beauty,
And, lowly though it be,
There's charm in any duty
I through these glasses see.

So, children, get and prove them,
They'll cause you glad surprise,
And then do not remove them
A moment from your eyes.

For one must always use them,
I've learned, so bear in mind,
Or else he's sure to lose them,
And they are hard to find.

—*Congregationalist.*

Neptune to the Rescue.

Neptune was a pure Newfoundland, and brought up to care for his master and his master's family; but, like his noble species, it was his wont to care for everything that really needed and deserved his care.

One evening the gentleman went to the theatre, sitting in a private box and taking his favorite dog with him. In the course of the drama, which was slightly sensational, the stage became the scene of a fierce struggle between a mother and two ruffians for the possession of a little child. One of the ruffians had grasped the woman's shoulders from behind, and the other was about to tear the child from her frantic grasp, when a new and unexpected actor appeared upon the scene.

Good Neptune, from his master's box, had seen about all that kind of work that he cared to see, and had evidently only been waiting for good men, where there appeared so many, to hasten to the rescue; but when he saw the ruffian's hands upon the child, he cleared the railing of the box at a bound, and lighted on the stage, and, at the first onset, he fairly knocked one of the ruffians over, thus setting free the child. His next attention was bestowed upon ruffian number two, whom he was dragging down upon the stage, when the scene-shifters and property men came to the rescue. But not until the owner of the dog had come upon the stage, and the two ruffians had left the mother and child in peace, could the noble animal be subdued.

The gentleman of the box tried to explain to the audience, but there was no need. They understood fully, and the noble Newfoundland received round after round of applause, uproarious and hearty.—*Harper's Young People.*

Mr. Editor: I am a little girl nine years old, and enjoy reading the children's letters in the Advocate very much. I wrote to you several weeks ago; but I guess it was delayed and did not reach you in time to be published, and it found its way to the waste-basket. I now write again, hoping this time to see my letter in this week's Advocate. I will now answer Jennie Faulkner's question: Cain was the brother of Abel. He killed his brother. I will ask the little cousins a question: Where in the Bible is the word "whirlwind" found, and how many times? With much love to you and your family and the dear old Advocate, I am,

Your little friend,

MATTIE NORSWORTHY.

Jackson, Louisiana.

Mr. Editor: As I've never seen a letter from this place, I thought I would write. I am a little boy eight years old. I go to school to Miss Mollie Sullivan, who is a splendid teacher. We also have a nice Sunday-school, which we all enjoy so much. I can not write very well, so will get mamma to copy this. As this is my first attempt, I hope you will not let it find the waste-basket. Your little friend,

RICHARD KEITH.

Keithville, Louisiana.

Mr. Editor: I have never seen any letters written from here in your paper, and I could hardly expect any. We have had the Christian Advocate in our family as far back as I can remember, and I love to read the little cousins' letters. We have only lived in the North three years, before which we lived in New Orleans, La., where now lives our dear grandmother, whom I am trying to surprise by writing this letter. I attend the Jasper Street Sunday-school, which is a very pretty building situated on the corner of North and Jasper streets. I am in the sixth grade, and my teacher is Mr. F. S. Traverse. We all belong to the Methodist Church; that is, papa, mamma, brother and myself. I will close for this time, for fear of my letter being too long; but before I do close, I want to say I have found a friend in Jesus. I remain,

Your friend,

EDNA PATIN.

Decatur, Illinois.

Mr. Editor: Some time has elapsed since I last wrote you, though I have been a constant reader of the children's column and enjoy the nice letters and stories very much. We have a nice Sabbath-school at our Methodist Church, and also a nice one at the Baptist Church, near us, which we will attend, as our own church (the Methodist) is not near enough for us to attend. Our pastor is Rev. N. J. Roberts. We all love him ever so much, and think him a splendid preacher. I attend school about one mile from home; go to my eldest sister. We are a family of eleven sisters and brothers—seven boys and four girls. Six of us go to school to sister, and one of my older sisters attends school at the C. F. Academy, of Clinton, La. I will answer Willie H. Morse's question. The word "which" is mentioned seventy-five times in St. Luke iii, 24-28. I will close by asking a question: Where in the Bible is the word "grasshopper" mentioned?

Wishing the Advocate much success, I remain,

Your little friend,

VENA POWERS.

Clinton, Louisiana.

Mr. Editor: I wrote to you about one year ago. As you were kind enough to publish my letter, I will write again. I want to tell Bennie Parker that I have a cat which I think is as nice as any cat, though it is not in color like his. Mine is a gray, with two or three yellow spots on its back. I also wish to tell B. P. that his papa baptized my two oldest brothers. Now, I will ask Bennie, Where in the Bible is "blue clothes" spoken of? With many good wishes for the Advocate, I remain,

Your little friend,

CHALMERS L. GILLIAN.

Rodney, Mississippi.

A Piece of Her Mind.

A lady correspondent has this to say:

"I want to give a piece of my mind to a certain class who object to advertising when it costs them anything—this won't cost them a cent. I suffered a living death for nearly two years with headaches, backache, in pain standing or walking, was being literally dragged out of existence, my misery increased by drugging. At last, in despair, I committed the sin of trying an advertised medicine, Dr. Pierce's Favorite Prescription, and it restored me to the blessedness of sound health. I honor the physician who, when he knows he can cure, has the moral courage to advertise the fact." The medicine mentioned is *guaranteed* to cure those delicate diseases peculiar to females. Read printed guarantee on bottle-wrapper.

For all derangements of the liver, stomach and bowels, take Dr. Pierce's Pellets. One a dose.

A capital anecdote is told of a little fellow who, in turning over the leaves of a scrap book, came across the well-known picture of some chickens just out of their shell. My companion examined the picture carefully, and then, with a grave, sagacious look at me, slowly remarked: "They came out 'cos they was afraid of being boiled."

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Skin & Scalp
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CUTICURA
Remedies.

For cleansing, purifying and beautifying the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the Cuticura Remedies are infallible.

Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1. Prepared by the Potter Drug and Chemical Corporation, Boston, Mass.

Baby's Skin and Scalp preserved and beautified by Cuticura Soap.

Kidney Pains, Backache and Weakness cured by Cuticura Anti-Pain Plaster, an instantaneous pain-subduing plaster. 25c.

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HOME.

More than building showy mansions,
More than dress and fine array,
More than domes or lofty steeples,
More than station, power and sway,
Make your home both neat and tasteful,
Bright and pleasant, always fair,
Where each heart shall rest contented,
Grateful for each bounty there.

Seek to make your home most loving,
Let it be a smiling spot,
Where, in sweet contentment resting,
Care and sorrow are forgot;
Where the flowers and trees are waving
Birds will sing their sweetest song;
Where the purest thoughts will linger
Confidence and love belong.

There each heart will rest contented,
Seldom wishing far to roam,
Or, if roaming, still will ever
Cherish happy thoughts of home.
Such a home makes man the better,
Sure and lasting the control;
Home with pure and bright surroundings
Leaves its impress on the soul.

—*Evangelical Messenger.*

Heroism at Home.—How useless our lives seem to us sometimes. How we long for an opportunity to perform some great action. We become tired of the routine of home life, and imagine we would be far happier in other scenes. We forget that the world bestows no titles as noble as father, mother, sister or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after years, and as he tenderly utters our name, say, "Her words and example prepared me for a life of usefulness, to her I owe my present happiness," we may well say, "I have not lived in vain."—*National Presbyterian.*

Let in the Sunlight.—"The average woman," says Lucy M. Hall, "seems to be possessed of a positive mania for keeping the sunlight excluded from her house. This domestic photophobia is one of the most obdurate as well as one of the most general of maladies. The sufferers will consent to cough, to limp, to endure the torturing twinges of rheumatism, or to see their children grow up pale and peevish, rather than that the colors of the cherished carpets should be dimmed by a hated sunbeam, or that a "horrid fly," invited by such radiance, should dare to buzz within their sacred domains. Occasionally we see a pretty bay window invitingly thrown out; and we can not help thinking what a lovely place for mother's sewing chair, a reading desk, or, oh, horror! the children's playthings. But from a shutter drawn grudgingly a little to one side we see—what? A plaster image or a piece of pottery perched upon a spindle-legged stand, all the radiance which is permitted to enter lost upon its senseless particles. There was a substratum of reason in the so-called "blue-glass craze" of a score of years ago. It meant that pallid houselings sat in the sunshine and got well. 'Tis pity that a folly so wise should have been abandoned."

Many Women Never Rest.—They seem not to understand what rest, real rest, means. To throw one's self down with a newspaper or book is not rest; it is only a change of occupation. To sit down and keep the fingers flying over some sort of fancy work, as if one were pursued by a demon of unrest, is certainly not rest. But to lie in full length on a hard surface, arms extended at the sides, head back, with no pillow, eyes closed, all cares and worries dismissed, this is rest; this will smooth away wrinkles in the face and in temper; this will give an air of repose to the tired, anxious, nervous woman; this will take away many an ache, and straighten out the rounded shoulders and craned-out necks. —Exchange.

Conversion puts us back into the Garden of Eden, and gives us access to the tree of life, where we may insure our immortality.

Pickett, Louisiana, N. v. 11, 1887.
Messrs A. T. Shallenberger & Co., Rochester, Pa.
Gents: The sample bottle of pills you sent me last April I gave to a neighbor lady, and it cured her of a very obstinate case of third day chills, which every other remedy failed to do. Truly yours, JOHN PICKETT.

People Wonder
when they find how rapidly health is restored by taking Ayer's Sarsaparilla. The reason is that this preparation contains only the purest and most powerful alteratives and tonics. To thousands yearly it proves a veritable elixir of life.

Mrs. Jos. Lake, Brockway Centre, Mich., writes: "Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony. I was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do me any permanent good until I began the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an

Improvement

in my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much."

"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify that the above statement, made by Mrs. Lake, is true in every particular, and entitled to full credence.—O. P. Chamberlain, G. W. Waring, C. A. Wells, Druggist.

"My brother, in England, was, for a long time, unable to attend to his occupation, by reason of sores on his feet. I sent him Ayer's Almanac and the testimonials it contained induced him to try Ayer's Sarsaparilla. After using it a little while, he was cured, and is now a well man, working in a sugar mill at Brisbane, Queensland, Australia."—A. Attewell, Sharbot Lake, Ontario.

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PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
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SEMINARIES That desire a new Cantata for use at close of school are commanded to examine L. Bristow's latest work (just published) entitled, "The Seven Sisters," a Cantata for ladies' voices which will furnish abundant material for a delightful musical entertainment. Price, 35 cts. by mail, postpaid.
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Christian Advocate.

Marriages.

AUSTIN—PIPKIN.—At the residence of the bride's father, in Yalobusha county, Miss., March 27, 1889, by Rev. H. H. Scruggs, Mr. J. E. Austin, of Coldwater, Miss., and Miss Sallie Pipkin.

HANCOCK—KEEN.—On March 27, 1889, by Rev. H. L. Scarborough, Mr. John Hancock to Miss Mahala Keen, both of Yazoo county, Miss.

SKINNER—SALLEY.—At the residence of the bride's father, Mr. H. U. Salley, March 28, 1889, by Rev. H. J. Boltz, Mr. W. F. Skinner to Miss Ida Salley, all of Sabine parish, La.

SUDDOTH—ROBINSON.—At the Methodist Church, at Friar's Point, Miss., by Rev. C. H. Owen, Dr. Alex K. Suddoth, of Memphis, Tenn., to Miss Lizzie M. Robinson, of Friar's Point, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

GOOCH—MARION JORDAN CHILDERS, consort of W. D. Gooch, of Pleasant Hill, La., died suddenly at her home, March 1, 1889. She was born in Georgia on March 19, 1811; was married to W. D. Gooch, in June, 1871. She joined the Methodist Episcopal Church, South, at a very early age. To speak of one so well known to a large circle of relatives and friends, possessed of so many virtues and so much beloved, is no easy matter; the difficulty being to restrain our words.

Sister Gooch was raised by a mother whose love and labors were abundant in the Savior's vineyard. With this training she seemed to combine the character of both Martha and Mary. Were tables to be served, the poor to be relieved, the sick to be comforted, her hand was always ready, moved by a warm and loving heart. Did her pastor need, she seemed to anticipate his and his family's every want, as many of the members of the Louisiana Conference can testify. Her last labors were that of having a parsonage built in Pleasant Hill. For this she labored much, until she saw it accomplished but a few months before her death, and it will stand here, near by her church, where she so much loved to worship, as a memento to her memory, and comfort to the itinerant preacher and his family that are sent to the Pleasant Hill circuit for years to come. They will call her blessed. Was there a time when she was needed in the house of God, and here seemed her greatest delight; for her seat was seldom vacant. If able to attend, and it was here she seemed to sit at her Master's feet. Though not demonstrative, yet in her very expression she showed how much she appreciated the glad tidings of great joy.

The last time I visited her, not many days before her death, she met me with her Bible in hand, with her face, as I thought, unusually bright. I have no doubt but what she had been sitting at her Master's feet, reading his precious words, and pleading his promises; and I have thought since her death that, perhaps, her Savior was that morning lighting up her soul for her sudden departure; for the messenger did come in a few days, without a note of warning. He came a few moments after she arose from the breakfast-table, in apparent good health. He came in the form of apoplexy, and without a word of alarm to friends he laid her down to sleep—we verily believe in the arms of her Savior.

Thus passed away a loving and faithful wife and mother, for she was truly a mother to her husband's children, as she had none of her own. Now, may those loved ones left behind remember her godly life, and labor and follow on until all join in the glorious song which angels sing unto him who has loved us and washed us in his own blood!

Resolved, That in the death of Sister Gooch, her husband has lost a high-toned Christian wife and counselor; her two step-daughters, and also nieces, a faithful and loving mother; the Sunday-school, a faithful worker; and that we will ever cherish her memory as a faithful Christian woman, whose death has left a vacuum not easily filled.

Resolved, That we pray the great Head of the church to give us some one to take up the good work which she has laid down.

Resolved, That we offer to her bereaved husband and his children our sincere condolence that we remember them in our devotions and remind them that "earth has no sorrow that heaven can not heal."

Her pastor, J. M. JOHNSTON.

DALTON—At the regular meeting of the Methodist Sunday-school of Bastrop on Sunday, March 3, the following was adopted:

Whereas, By a mysterious dispensation of Divine Providence, the superintendent of this Sunday-school, Mr. THOMAS H. DALTON, has been taken from us; therefore, be it

Resolved, That while we bow in humble submission to the will of "him who doeth all things well," we feel very deeply the loss we have sustained in the death of him whom we all loved and loved to honor.

Resolved, That we hereby bear witness to his scrupulous and unflinching fidelity to duty, and to his earnestness and zeal in all work pertaining to the interest of the church, and especially the Sunday-school.

Resolved, That we tender to the family of our deceased superintendent our sympathy in their great sorrow, and we devoutly pray that the great Head of the church may have them in his keeping.

Resolved, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE and the *Morehouse Clarion* for publication.

J. S. HANBY, Sup't *pro. tem.*
J. M. BROWN, Sec'y *pro. tem.*

WEST—'Tis with mingled feelings of sadness and pleasure that I comply with the request of her relatives and essay to pay this brief tribute of respect to the memory of ANNIE TOMLINSON WEST. A feeling of sadness at the necessity of recording her death, and a pleasure in being able to bear testimony to her worth and Christian loveliness. After three weeks of suffering her spirit broke its bonds and winged its flight to the shore celestial. Just twenty-one years of age, she had crossed the threshold of womanhood and gave promise of filling the sphere of "a perfect woman nobly planned;" but the fatal day of February 23 cut short her career on earth and called her home. She had been for some time a member of the Methodist Church, and was remarkable for her consistent piety. It was not of the demonstrative order, but was a steady, constant flame, shedding its effulgence at all times and places.

We will all miss her. An only daughter, the idol of father, mother and brothers, how poignant must be their grief. We, her schoolmates, will find it hard to realize that our friend is forever gone. And yet, when we think that her spirit now helps to swell the heavenly choir, and knew that a word would bring her back, which of us would utter it? 'Tis hard to bow to the chastening rod of him who doeth all things wisely; but we kiss the rod, and say, "Not my will, but thine be done." FLORA.

HAILS—Mrs. NANCY HAILS departed this life, February 21, 1889. Sister Hails had had dropsy of the heart fifteen years, and had been bedridden for six months. She was born in Darlington district, S. C., and was the daughter of Edmon and Elizabeth Moore. Her parents emigrated to Mississippi in her childhood, and settled in Rankin county. Her people were all of Baptist belief; but she joined the Methodist Church. She was married in her twenty-second year to John E. Hails, and made him a kind and affectionate wife, and was the mother of ten children, of which eight survive, and all are members of the church but one. She was very religious and was always glad to have the opportunity of talking on such subjects. Sister Hails was seventy-six years old, and had been a member of the Methodist Episcopal Church sixty years. She said she did not fear death, but said, "I will soon be with Jesus." We have no doubt but that Sister Hails is at rest. We sympathize with the bereaved husband and children. But their loss is her gain.

B. N. RAWLS.

BELL—Departed this life, January 13, in Grand Cane, WILLIAM WARREN, son of Mary Eliza and Lewis Heber Bell, in the ninth year of his age. Of the intellectual endowment, his young life gave promise of a useful and successful manhood. Already he had learned to read and love the divine truths of the Holy Scriptures. Gentle, affectionate and sympathetic, he was greatly beloved; but the happy family circle is broken—one gem from the household casket is missing. That beautiful life is forever gathered into the heavenly fold ere its brightness had been dimmed by the cares and sorrows of the world; and when there shall be no more, with that great company no man can number, he will be there immortal and glorified.

GRANDMOTHER.

GREEN—WYLIE W., the son of H. H. and Jo. A. Green, departed this life, January 17, 1889, aged twelve years, eleven months and five days.

After a serious attack of malaria he passed away from earth and friends who mourn his loss. He was an extraordinary child, which made him many friends in the community in which he lived. He always gave strict attention to what he was taught in school and in Sabbath-school. But while he has passed from our school and the embrace of his parents, he has only preceded us a few days, and only makes the attraction toward the other shore stronger. He awaits the resurrection. O. L. SAVAGE, P. C.

Organization is a grand thing, and by it vast good can be done that can not be done without it; but nevertheless God deals with individuals, and he saves others by individual work. To neglect either is a grave mistake for anyone. - *Golden Censer.*

The Encouragement of Numbers.

Which do you prefer to lose, your health or your fortune?

After all, there is no alternative, if you lose your health you lose your fortune.

On the other hand: if you gain health, you gain fortune, for have not our wise old philosophers agreed that Health is Wealth.

From our standpoint we might say that Compound Oxygen leads to this best of all, wealth. But we leave that as an inference from what our patients say of us.

Note the encouragement in the following:

OFFICE OF JOURNALIST, NEW YORK, July 28, '88.

We rarely notice anything of a medical nature in the columns of the *Journalist*, but we must make an exception in favor of Starkey & Palen's Compound Oxygen, which we know to be all that they claim for it, and so give it our hearty and unqualified indorsement.

UTICA, MISS., July 16, 1888.

I most cordially recommend your home treatment to all persons suffering from nervous prostration or general debility, neuralgia and sick headache. Indeed, I would say, all chronic diseases.

MRS. THOMAS H. LEWIS.

ALBANY, DOUGLAS, LINN CO., July 19, 1888.

At the time I ordered your treatment for my son, he was compelled to leave school he was so ill. Thanks to your Compound Oxygen, he is now able to be about all the time, is not troubled with catarrh, and has not had an attack of asthma since he began using it.

MRS. C. M. WILLARD.

These instances are valuable, of course, so far as they go, but if you would like the encouragement of numbers, send for our brochure of 200 pages; it will be forwarded, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa.; or 331 Montgomery street, San Francisco, Cal.

Scientific.

The Field of Invention Unbounded.

The impression is very generally prevalent that the field of invention is being reduced by the achievements of the thousands of bright intellects that are now working upon its various problems. As each circuit of a mowing-machine diminishes the area of grass to be cut in a meadow, as each furrow turned by the plow lessens the work to be done on a farmer's arable acres, so it is supposed that every new application of science, or device for promoting the comfort, convenience, or profit of mankind, brings nearer a coming time when invention will be compelled, by lack of room, to come to a halt. This is natural, because we are accustomed to compare the immaterial and intangible with material and tangible things. When we speak of a field, whether it be for the plowman, the poet, or the inventor, we naturally think of measurable space. But the field of mental effort is not measurable, and so far as we know, is unlimited. To fix its bounds would be to set an arbitrary limit to the progress of the human race. In science, art, literature—in all that exalts and embellishes life—the space yet available for progress comes as near infinitude as anything we are capable of conceiving. To one who stands in a valley, the horizon is near; let him climb a hill, and his view is expanded. When he attains a greater height the prospect appears still wider. The inventive genius of the world is rising higher and higher every day. Its prospect never appeared so utterly boundless as now. All that has been achieved, all the grand conquests that are recorded are but an atom in the balance weighed when brought against the possibilities of the future. Every victory suggests new lines of effort, and equips the victor for further and better work. The supplying of one want suggests means of supplying others. So long as there is work for man to do, the inventor will find employment. Unless the Author of nature has fixed an impassable barrier to the progress of man, invention will never have a vacation.—*The Inventive Age.*

PAPER IN BUILDING.—The use of paper fabric for building purposes—by the term paper being meant, broadly, a flexible sheet made of vegetable or other fibre which has been reduced to a pulp, and then pressed out and spread and dried—is now advocated by some builders on the following grounds: First, continuity of surface; that is, it can be made in rolls of almost any width and length, is flexible, or by glueing several layers together, may be made stiff, and will stop the passage of air, because there are no joints. Second, it has no grain like wood, and will not split. Third, it is not affected by change of temperature, and therefore has an advantage over sheet metal as roofing material. Fourth, whereas in its natural condition it is affected by moisture, it may be rendered waterproof by saturating with asphalt, or by a variety of other methods. Fifth, it is non-resonant and well fitted to prevent the passage of sound. Sixth, it is a non-conductor of heat, and can be made also of incombustible material like asbestos, or rendered fire resisting by chemical treatment. The combination of paper with other substances and solidifying the mass by pressure, renders practicable the production of a material capable of replacing wood for many purposes; and not the least among its characteristics of adaptability is the ease with which it may be made into sheets of any width and thickness, that it will not warp or shrink from heat, cold or dampness.

Says an old writer: "As Noah was drunk with his own wine, Goliath beheaded with his own sword, the rose destroyed by the canker bred in itself—so are we undone by ourselves. The bitter waters of Meribah and of Marah, that we drink so deep of, are of our own mingling and embittering; the rods that scourge us are of our own making; sin, like a friar, whips itself. We may thank our own folly for our own bane."

You don't know how much better you will feel if you take Hood's Sarsaparilla. It will overcome that tired feeling, purify your blood, give you a good appetite, and make you bright, active, and strong. Be sure to get Hood's Sarsaparilla. Sold by druggists.

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LET ME SAY A WORD ABOUT PURCHASING:

The FIRST THING to learn in order to become a successful purchaser is that price means nothing until you have seen the goods. The fact that Bedroom Suits, for instance, cost $100 in one store and $65 in another tells you nothing. The $100 suit may be worth $125, while the $65 suit may not be worth carrying away. It is only when you have compared the goods as well as the prices that you are in a position to judge of what is cheap and what is not. Goods may be too cheap sometimes. Prices don't always tell the whole story. Either know the goods or know the dealer. If he has a reputation for liberality and straightforward dealing, people soon find it out. When you learn that he is carrying a larger and better stock, and that his trade is increasing rapidly, both in the city and the adjoining states, why it means something. It means that his business methods have been approved, that people have discovered his liberal ways and taken advantage of them, and it points you the direction for your next purchase.

The SECOND PRECEPT in successful purchasing is that the best is always cheapest in the end. Many people who have never visited my warerooms have the idea that only cheap goods are sold because I do not put on much outside style and occupy a showy and very high priced store, but one visit will prove that this is a great mistake. Remember that there is a big difference between CHEAP GOODS and GOODS CHEAP. Go elsewhere for cheap goods, but come here for goods cheap. The man who sells cheap goods sells his customers at the same time. I am not in that line of business. The public are beginning to understand the difference, and my trade proves it very clearly. A word to the wise is sufficient. Call and see how cheap fashionable furniture of the best quality can be sold.

J. G. GRANT,
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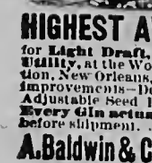

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NEWS OF THE WEEK.

DOMESTIC.

Minnesota and South Dakota were swept by a series of windstorms last week, which caused hundreds of thousands of dollars' damage to property, and several lives have been lost.

The Democratic candidate for governor of Rhode Island was elected last week.

Mr. Robert T. Lincoln called upon the President and Secretary Blaine on April 4, and formally accepted the English mission. He will sail for England about the fifteenth of May.

The Georgia State Farmers' Alliance declared in favor of cotton bagging on April 4. This action affects 100,000 farmers in Georgia, and it is likely to be followed by other Southern States.

A Bible convention, to continue about sixty days, was begun in Chicago, on the fourth. Mr. D. L. Moody will have charge of the meeting, assisted by the Rev. W. O. Clarke, of Brooklyn, and other revivalists.

The case of Hope & Co., of Amsterdam vs. the Board of Liquidation was tried on April 5, in the civil district court, this city. The case is one of great importance to the State of Louisiana, inasmuch as it involves the funding of bonds amounting to over four million dollars.

The President has practically determined to take a few days' of recreation outside of Washington as soon as he can do so without sacrificing the public interests.

A rich vein of silver has been found on a farm near Fort Dodge, Iowa. The find was made at the depth of 110 feet.

On April 6, in this city, the graves of the Confederate dead were decorated. The Union veterans of the Grand Army of the Republic joined in the tribute. Miss Mildred Lee and Miss Winnie Davis were present and took part in the ceremonies.

Norfolk, Va., was visited by a cyclone on the seventh. The wind blew into the harbor a tide which flooded a part of the city. The United States steamer *Pensacola* sank in dry dock where she was being repaired for sea.

A large fire raged in Savannah, Ga., on April 6 and 7, which destroyed fifty buildings, including a Presbyterian Church. No loss of life occurred. The total loss is estimated at $750,000. Insurance, $500,000.

The extensive ax, shovel and saw factories of Hubbard & Co., in Pittsburg, Pa., were completely destroyed by fire, on the seventh, entailing a loss of fully $500,000.

The first National Bank, of Anoka, Minn., closed its doors last week, as the cashier had absconded with the available funds.

A strong newspaper syndicate, composed of some of the leading dailies in America, has been formed for the purpose of a scientific exploring expedition to the unfrequented portions of Central America.

FOREIGN.

Gen. Boulanger has left Paris in order to evade the prosecution demanded by the French ministry. He is now in Belgium. The Chamber of Deputies, on April 4, voted urgency for the discussion of the accusations against Gen. Boulanger, who, it is charged, is trying to overthrow the republic.

The House of Lords, on April 4, elected the Earl of Morley, a liberal, chairman of committees, rejecting the Marquis of Salisbury's candidate, Lord Balfour, of Burleigh.

The Pope is engaged on a long encyclical letter, chiefly devoted to the question of State socialism. The letter will soon be completed.

Advices received in Brussels from Stanley Falls state that Arabs, who have arrived there report that Stanley and Emin Pasha were heard from in February. They were then marching toward Zanzibar with several thousand men, women and children.

In the Chamber of Deputies, on April 5, Signor Crispi, the prime minister, stated that the death of King John, of Abyssinia, would enable Italy to extend her possessions in that country.

The Correctional Tribunal, in Paris, acquitted Senator Naquet and Deputes Laisant and Turquet, leaders of the League of Patriots, and three other members of that organization of the charge of belonging to a secret society, but imposed a fine of 100 francs each upon them for belonging to a society not authorized by law.

It is said that Prince Victor Napoleon visited Gen. Boulanger in Brussels recently, and they held several conferences.

A dispatch from India says that hundreds of houses have been destroyed by fire at Surat. The loss is placed at £200,000.

Since the suspension of work on the Panama Canal over 8,000 laborers have been repatriated from the isthmus. A consular investigation shows that there are still over 3,000 persons on the line of the works who are in a destitute condition.

The new captain-general, Salamanca, continues diligently looking into the affairs of Cuba with a view of practicing the most economical measures for its government.

In the House of Commons, on April 8, the lord advocate introduced a bill providing for local government in Scotland. The bill creates county councils, the members of which are to be elected by householders. All boroughs with a population of 7,000 will be merged into counties; the others will be self-governed.

Spring Medicine.

The necessity of a spring medicine is almost universally admitted. And the superiority of Hood's Sarsaparilla for this purpose becomes more and more widely known every year. That power to purify the blood, and those elements of strength and health which the system craves, and to which it is so susceptible at this season, are possessed by this peculiar medicine in a pre-eminent degree. Scrofula, pimples, boils, or any humor, biliousness, dyspepsia, sick headache, catarrh, rheumatism, or any diseases or affections caused or promoted by impure blood or low state of the system, are cured by Hood's Sarsaparilla. Try the peculiar medicine.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks circuit, at Victoria	Apr. 13, 14
Pine Mountain, at Asbury	20, 21
Byhalia, at Fountainhead	27, 28
Myrtle circuit, at Union Hill	May 4, 5
Early Grove circuit, at Early Grove	11, 12
Mt. Pleasant circuit, at Marshall Inst.	18, 19
Olive Branch, at Miller	25, 26
Waterford, at Ebenezer	June 1, 2
Hickory Flat, at Pisgah	8, 9
Shawnee, at Liberty	15, 16
Ashland, at Mt. Pleasant	22, 23

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Verona and Tupelo, at Verona	Apr. 13, 14
Richmond, at Brook's Chapel	20, 21
Pontotoc, at Mt. Pleasant	27, 28
Houston and Wesley, at Houlka	May 4, 5
Sparta, at Friendship	11, 12
Buena Vista, at Lake Providence	18, 19
Ebenezer, at Pleasant Grove	25, 26
Okolona circuit, at Tranquil	June 1, 2
Tremont, at Asbury	8, 9
Fulton and Smithville, at Greenbriar	15, 16
Prairie, at Prairie Chapel	(Wed.) 19
Athens	22, 23
Aberdeen	23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada	Apr. 13, 14
Water Valley	20, 21
Water Valley circuit	27, 28
Abbeville	30
Minter City	May 4, 5
McNutt	11, 12
Chapel Hill	18, 19
Carrollton	25, 26
Toccopola	June 1, 2
Grenada circuit	8, 9
Tillatoba	15, 16
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Atlanta	July 2 4
Banner	6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Hebron, at Center Point	Apr. 13, 14
Macon	14, 15
Brooksville, at Sonic Chapel	19
Shuqualak, at Salem	20, 21
Macbutaville, at Mt. Hebron	27, 28
Crawford, at Shafer's Chapel	May 3
Starkville circuit, at Lebanon	4, 5
Louisville, at Noxapata	10
Plattsburg, at Mt. Pisgah	11, 12
Chester, at Chapel Hill	17
Walthall, at South Eblon	18, 19
Lagrange	25, 26
Shirges	June 1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at Mt. Pleasant	Apr. 13, 14
Harmony circuit, at Harmony	20, 21
Iuka station	21, 22
Kossuth circuit, at Kossuth	27, 28
New Albany circuit, at Mt. Olivet	May 18, 19
Marietta circuit, at Liberty	25, 26
Ripley and New Albany, at N. Albany	June 1, 2
Blackland circuit, at Wesley Chapel	8, 9
Ripley circuit	15, 16
Jonesboro circuit	18
Pleasant Ridge circuit, at Siloam	22, 23
Gunstown circuit	29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Como	Apr. 13, 14
Sardis	20, 21
Batesville	27, 28
Pleasant Grove	May 4, 5
Courtland	11, 12
Panola	18, 19
Mt. Vernon	25, 26
Lake View	June 1, 2
Chulahoma	8, 9
Cockrum	15, 16
Louisburg	22, 23
Horn Lake	29, 30

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

WINONA DISTRICT—SECOND ROUND.

Winona circuit	(Fri.) May 3
Winona station	(Sat.) 4
Durant	(Sun. and Mon.) 5, 6
Valden	(Tues.) 7
Pickens	(Sat.) 11
Lexington	(Thurs.) 16
Black Hawk	(Fri.) 17
Greenwood	(Sun. and Mon.) 19, 20
Ebenezer	(Tues.) 21
Sallis	(Thurs.) 23
West	(Sat. and Sun.) 25, 26
Kosciusko	(Wed.) 29
Weir	(Sat. and Sun.) June 1, 2
Ethel	(Tues.) 4
Newport	(Thurs.) 7
Poplar Creek	(Sat. and Sun.) 8, 9
Belzona	(Thurs.) 13

J. J. WHEAT, P. E.

VICKSBURG DIST.—SECOND ROUND.

Fayette, at McNair	Apr. 12
Martin, at Rodney	18, 14
Rocky Springs, at Hermonville	16
Bartonton, at Sarepta	18
Utica, at Cayuga	20, 21
Natchez—Jefferson Street	27, 28
Natchez—Wesley Chapel	May 3
Washington, at Kingston	4, 5
Rolling Fork, at Cary	10
Sunflower, at Fish Lake	11, 12
Anguilla, at Sunflower Chapel	13
Warren, at Wesley Chapel	18, 19
Mayersville	26, 27
Meadville, at Meadville	31
Roxie, at Knoxville	June 1, 2
South Warren, at Porter's	8, 9
South Vicksburg	15, 16
Vicksburg	22, 23

JOHN A. ELLIS, P. E.

BRANDON DIST.—SECOND ROUND.

Lake, at Centerville	Apr. 13, 14
Newton, at Garlandsville	20, 21
Forest and Morton, at Forest	28, 29
Neshoba, at Hester's Chapel	May 3
Philadelphia, at Ebenezer	4, 5
Carthage, at Liberty	11, 12
Walnut Grove, at Pine Grove	13
Hillsboro, at Good Hope	16, 19
Shiloh, at Cato	25, 26
Trenton, at Pine Grove	26, 27
Westville, at Pleasant Grove	June 8, 9
Strong River, at Fairmount	15, 18
Mt. Rose, at Pleasant Hill	16, 17
Marvin, at Richland	22, 23

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Gallman circuit, at Gallman	Apr. 13
Crystal Springs	14
Hazlehurst	15
Providence circuit, at Georgetown	20, 21
Franklinton circuit, at Franklinton	May 4, 5
Bowerton circuit, at Pleasant Valley	11, 12
Scotland circuit, at Bethesda	18, 19
Holmesville, at Holmesville	25, 26
Topisaw, at Lauoir's	28
New Hope, at Mt. Pisgah	June 1, 2
Adams, at Muddy Springs	15, 16

W. B. LEWIS, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson, at Jackson	Apr. 13, 14
West Jackson, at West Jackson	20, 21
Yazoo City	27, 28
Sharon circuit, at Forest Grove	May 4, 5
Camden circuit, at Thomastown	11, 12
Yazoo circuit, at Locust Grove	18 19
Benton circuit, at New Hope	25, 26

D. A. LITTLE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Sanderaville, at Liberly	Apr. 18, 14
Vossburg, at McGowan's	20, 21
Marion, at Cokers	27, 28
Meridian circuit, at Concord	May 4, 5
Meridian—West End	(7 P. M.) 7
Meridian station	(7 P. M.) 9
Binnsville	11, 12
Lauderdale, at Center Ridge	18, 19
DeKalb	25, 28
Lexasville	June 1, 2
Spring Hill	8, 9
Union	22, 23

E. D. NORSWORTHY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Jackson, at Salem	Apr. 13, 14
Percey's Creek	20, 21
Woodville	27, 28
North Wilkinson, at Mt Carmel	May 4, 5
East Baton Rouge, at Antioch	11, 12
New River, at Magnolia	18
Livingston, at Friendship	18, 19
Clinton and Retreville, at Clinton	25, 26
Amite City, at Tangipahoa	June 8, 9
Springfield, at Ebenezer	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

C. M'DONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Hattiesburg, at Ellisville	Apr. 13, 14
Augusta, at Perkins	20, 21
Whitlington, at Poplarhead	25
Vancleve, at Antioch	27, 28
Americus, at Cross Roads	May 4, 5

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Floyd, at Floyd	Apr. 13, 14
Delhi, at Magnolia	20, 21
Richland, at Union	27, 28
Oakley, at Holly Grove	May 4, 5
Harrisonburg, at Shelly Island	11, 12
Lind Grove, at Bartholomew	18, 19
Bastrop, at Bastrop	(Wed.) 22
Oak Ridge, at Prairie	June 1, 2
Waterproof, at Wesley Chapel	8, 9
Lake Providence, at Pecan Grove	15, 16

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Minden, at Flat Lick	May 8, 4
Haynesville, at White Hall	6
Bringgold, at Grand Bayou	10, 11
Vernon, at Long Straw	15
Farmerville, at Tennessee	17, 18
Summerfield, at Harmony	20
Homer, at Arizona	24, 25
Tulip, at Sheppard's Chapel	27
Arcadia, at Paine's Chapel	June 1, 2
Downsville, at Mars Hill	6
Indian Village, at Sardis	8, 9
Louisville	11
Ruston	15, 16
Vienna	18
Saline	22, 23
Sparta	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT HANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

Bellwood, at Provencal	Apr. 12
Natchitoches, at Natchitoches	13, 14
Shreveport	17
Sabine, at Rocky Mt.	20, 21
Pleasant Hill, at Beulah	22
Caddo, at Stonewall	27, 28
Mansfield	May 4, 5
DeSoto, at Woodside	11, 12
South Bossier, at Benton	18, 19
North Bossier, at Walker's Chapel	22
Valley circuit	25, 26
Mooringsport, at Mt. Zion	June 1, 2
Many, at Lewing's Chapel	6
Anacoco, at Reech Grove	8, 9
Wesley circuit	15, 16
Coushatta	18
Red River	22, 23
District Conference, at Keachie	28

J. D. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Donaldsonville and Plaquemine, at Plaquemine	Apr. 14
Gross Tete, at Cottonwood	15
Dryades Street	21
Rayne Memorial	28
Carrollton and Parker Chapel	May 5
Lower Coast Mission	12
Gretna and Scrapara	19
Craps Street	23
Louisiana Avenue	26
Baton Rouge	June 2
Carondelet Street	9
Felicity	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Indian Bayou	Apr. 13, 14
Pattersonville	20, 21
Franklin	27, 28
Leesburg	May 4, 5
New Iberia	11, 12
Edgerly	18, 19
Abbeville	25, 26
Rayne	June 7, 8
Lake Charles	15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Centreville, at Jena	Apr. 13, 14
Troyville, at Bennett's	20, 21
Black River, at White's Ridge	27, 28
Columbia, at Master's Chapel	May 4, 5
Ada, at Fellowship	11, 12
Montgomery, at Winfield	18, 19
Leconpte and Boyce, at Boyce	25, 26
Spring Creek, at Fellowship	June 8, 9
Sugar Town, at New Hope	15, 16

B. F. ALEXANDER, P. E.

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

Winona District Conference.

The District Conference for the Winona District will meet at Pickens, Thursday, May 9, at nine o'clock. Rev. J. C. Lowe will preach the opening sermon at eleven o'clock. Bishop Galloway will preside.

J. J. WHEAT.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the Insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

From Most Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. & O. Maguire's Cundurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.

P. J. RYAN.

WEEKLY MARKET REVIEW.

(For Week Ending April 9, 1889.)

COTTON.			
Low ordinary	8 1-16	@	—
Ordinary	8 9-16	—	—
Good ordinary	9⅛	—	—
Low middling	9 11-16	—	—
Middling	10 3-16	—	—
Good middling	10 13-16	—	—
Middling fair	11 7-16	—	—
Fair	12 7-16	—	—
Galveston middling	10⅛	—	—
Mobile middling	10	—	—
Memphis middling	10⅛	—	—
SUGAR.			
OPEN KETTLE:			
Prime	—	—	5 13-16
Fully fair	5⅝	—	5¾
Good fair	5⅝	—	5¾
Common	5½	—	5½
CENTRIFUGAL:			
Seconds	5⅝	—	6⅛
Prime yellow	7	—	7 1-16
Gray white	—	—	—
Choice white	7⅜	—	7½
Standard granulated	—	—	—
MOLASSES.			
OPEN KETTLE:			
Fancy	—	—	35
Fair	25	—	28
Good common	20	—	24
SYRUP	—	—	—
RICE.			
No. 2	2 3-16	—	2⅜
Good	4⅜	—	4½
Fair	4	—	4¼
Prime	4¾	—	5
Rough, ₱ bbl	2 50	—	4 15
Polish, ₱ ton	15 00	—	16 00
FLOUR.			
Extra Fancy	5 00	—	5 25
Fancy	4 62½	—	4 75
Choice	4 12½	—	4 50
Minnesota Patents	—	—	6 75
Winter wheat patents	5 80	—	6 00
Minnesota bakers	6 00	—	6 25
CORN PRODUCTS.			
Corn meal	2 07½	—	2 10
Cream meal	2 40	—	—
Grits	2 25	—	2 30
Hominy	2 50	—	2 75
GRAIN, ETC.			
CORN:			
White, ₱ bushel	45	—	46
Yellow	—	—	47
Mixed No. 2	—	—	44½
OATS:			
Western	—	—	35
Texas rust-proof	—	—	—
BRAN:			
₱ cwt	72½	—	—
HAY:			
Prime	15 00	—	16 50
Choice	16 50	—	17 50
PROVISIONS.			
PORK:			
Mess (Standard)	13¾	—	—
Prime Mess	—	—	—
Rumps	—	—	—
BACON:			
Fancy Breakfast	—	—	11
Shoulders	6¾	—	7
Sides, short rib	7⅜	—	7¾
Sides, long clear	7¾	—	7⅞
HAMS:			
Sugar-cured	11	—	11½
DRY SALT MEAT:			
Shoulders	5¾	—	5⅞
Sides, short rib	6⅞	—	7
Sides, long clear	6⅞	—	7
GROCERIES.			
COFFEE:			
Prime	—	—	20½
Fair	—	—	19¾
Common	—	—	17
TEAS:			
Choice	40	—	80
Ho-No	—	—	55
BUTTER:			
Western Creamery	27	—	28
Western Dairy	16	—	18
Common	13	—	14
LARD:			
Refined	7	—	7⅛
OILS:			
Coal, bbls	11	—	—
Coal, cases	16	—	17
Cotton seed, crude	41	—	43
Lard, Extra No. 1	—	—	70
VEGETABLES.			
CABBAGES:			
Western, ₱ head	—	—	—
Chicago, ₱ 100	—	—	—
Louisiana, ₱ crate	—	—	—
POTATOES:			
New Louisiana	—	—	—
Western	1 25	—	1 35
ONIONS:			
New Louisiana	—	—	—
Western	1 00	—	1 25
BALING STUFFS.			
BAGGING:			
Jute, 2 lb. ₱ yard	10¾	—	10(91
Jute, 1¾ lb. ₱ yard	9½	—	9¾
Lane Mills Cotton Bagging	12½	—	—
BALING TWINE:			
₱ lb	9½	—	10
TIES:			
₱ bundle	1 05	—	1 07
SUNDRIES.			
POULTRY:			
Old Hens, Western	4 00	—	4 25
Young Chickens	2 00	—	8 00
Chickens, Southern	3 00	—	8 25
Young	2 00	—	2 50
Turkeys, Southern	10 00	—	12 00
EGGS:			
Western	10	—	10½
Southern	10½	—	—
WOOL:			
Lake, ₱ lb	22	—	23
Louisiana	20	—	21
Hurry	10	—	15
COUNTRY HIDES:			
Green Salted, ₱ lb	3½	—	4
Dry salted	5½	—	6
FERTILIZERS:			
Cotton seed, ₱ ton	11 00	—	—
Meal	20 00	—	—
Pure ground bone	30	—	—
Muriatic acid, ₱ lb	—	—	2½
Sulphuric acid	2	—	—

The Grenada Collegiate Institute.

This deservedly popular female college is located in Grenada, Miss. It was represented at the Grenada District Conference, which lately met at Duck Hill, Miss., by its learned president, Rev. Thomas J. Newell. It is in a prosperous condition.

We would call special attention to the advertisement of Messrs. A. W. Skardon and Son, prominent grocers, at Nos. 643 and 645 Magazine street. One of their specialties is that of unfermented communion wine, made of pure grape juice, and free from alcohol. This supplies a great desideratum for our numerous readers who are members of temperance societies.

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Edwin H. Fay, A. M.

Christian Advocate.

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A PASTORAL.

The rosy dawn creeps up the mountain-side,
Touching with light, green, copse, and grassy lea;
The world to life is wakening far and wide,
And songs are heard from every bush and tree.
Come, let us hasten where the white-thorn blows,
Or on the hedges seek the pale blush-rose.

Up! up! The fields are fresh with dews of sight,
And hear you not the strains of Corlo's flute?
They take the purple hills with such delight
That not an echo in their glades is mute;
And earth, and air, and sky are filled with sound:
Great nature's hymn, sweet, passionate, profound.

Come 'neath the temple of the morning sky,
And let us pay our orisons to heaven;
The lark is singing as she soars on high,
Leaving the nest to which she dropped at even;
Only prayer and praise be pure and true,
They, too, will rise into the vaulted blue.

What shall our organ be? The winds that blow,
And what our choir? The breeze's silver chime;
While clear-voiced streams that, rippling, gently flow,
Will move with us in sweet melodious time.
Oh, come, and we shall keep glad festival,
And heaven's high gates will open at our call.

—*Leisure Hour.*

The Louisiana State Lottery Company Examined and Exposed.

BY REV. B. CARRADINE, D. D.

(Continued.)

I.—MY REASONS FOR DISCUSSING THE SUBJECT.

First. Because the Lottery is one of the monster evils of the day. If asked to name the great agencies of immorality in the land, after mentioning Mormonism and Impurity and Intemperance, we would not have declared the giant evil until we had named the Louisiana State Lottery. Nor has it attained its full dimensions; every glance directed toward it shows it to be steadily growing.

Next. Because it is the duty of the pulpit to call attention to great existing evils, and, in the name and spirit of God, warn the people, as well as rebuke the iniquity. This obligation to warn upon the part of the ministry is seen in the peculiar arrangement of divine providence in their behalf. Separated from the distractions and engrossing cares of a secular life in which the people are necessarily engulfed, they are to watch for them, and sound the thrilling cry of an approaching moral danger which they are thus happily and better prepared to see. The obligation to warn is also realized in the call to the ministry. The Bible also insists upon the duty, while the Holy Spirit, with steady pressure upon the preacher's heart and conscience, urges him to cry aloud and spare not. The fact that the warning may accomplish no good and effect no change is not allowed to enter the mind as a factor in the decision. Several such messages were sent to me in the last few days. The Bible provides for just such a mental emergency or crisis by saying, in substance, "Thou shalt give them warning from me whether they will hear, or whether they will not hear."

A *third* reason: Because of the growing unconcern or indifference of the people to the matter. One of the peculiar and lamentable things about human nature is, that it grows accustomed to evil. At first it is much shocked; then it is not so much shocked; then it ceases to be shocked at all. As some one has said, we "first endure, then pity, then embrace." In looking back over the past you have wondered how men endured certain moral abominations; history often showing them patiently, silently wearing an intolerable yoke of spiritual servitude. But the fact is, that at first they did not endure, but resisted. They fretted and chafed under the iniquity; then gradually the struggle ceased; a spirit of hopelessness crept in, or the mind grew accustomed by constant vision of the ghastly spectacle. The hideousness of the moral, or rather, immoral, features of the custom was worn away by the attrition of a thousand glances and ten thousand thoughts. Spiritual apathy now dominated, or, worse still, there was a positive acceptance of the evil—if not still worse, a loud and open defense. This state of things is felt to exist to-day in regard to the Louisiana State Lottery. There is a silence in regard to it that is oppressive. Silent pulpits, silent newspapers, and a silent community. What is the cause of this silence? Is it hopelessness, or apathy, or indifference, or acceptance and belief in the evil? One of the unmistakable signs of being poisoned is the speechless tongue. And one of the indubitable evidences of moral poisoning is the silent lip and tongue in the presence of great immoralities and iniquities. We have an overshadowing wickedness in our midst in the shape of the Lottery; but whose pen or voice is being steadily moved and uplifted against it?

Fourth. Because of the intention of the Louisiana State Lottery Company to apply very soon to the people and Legislature for a new charter. The matter is to be submitted to the voters of this State, who shall by the ballot-box decide whether we are to have this colossal gambling institution fastened upon us for another twenty-five years.

The Lottery Company will make some remarkable offers. It is determined to carry the election. An institution whose shares originally cost one hundred dollars, but which can not now be purchased for nine hundred, is not willing to give up such a Golconda. So it will offer to pave the streets of New Orleans and pay the State debt, and other wonderful things in a financial way for us, if we will only grant it the privilege of fastening its octopian suckers upon us once more and financially squeezing us for twenty-five years. It can afford to be more than liberal—in fact, extravagantly munificent—for this million-fold, intensified, cotton-compress movement upon the purses of the State for a quarter of a century. It can afford to give that historic and long-expected mule and forty acres to the negro voter, millions of dollars to the State, and another quarter of a million to the Legislature. For it is well known that for every dollar it gives it receives a thousand back. If millions go out, tens and scores of millions will return. Don't, then, be overcome when the offer of this Company shall be made known. Don't get in a spasm of fear lest the institution shall cripple or impoverish itself. When I was a boy, more than once I saw a poor young man courting a rich girl. One I recall was especially devoted to a young lady owning a Mississippi plantation. He sent her several packages of candy, a couple of bouquets and gave her a buggy ride. We children thought he was not only liberal, but recklessly extravagant; but, as we grew older, the occurrence was beheld under new lights, and we saw he was simply investing ten dollars in order to get an hundred thousand.

Look out for the bouquets and bundles of candy and buggy rides that the Louisiana State Lottery will offer us, as a city and State, in the next two years. Don't be tickled to death and lose your common sense and moral judgment when the presents and attentions begin to pour upon you. It is the young man after the rich Mississippi girl; it is a greedy institution whose eye is upon the stores and plantations and pocket-books of Louisiana, not to speak of the Nation itself.

Fifth. In order to arouse conscience, create public opinion, and awaken moral sentiment. One remarkable thing about conscience is that it responds only to truth. It would sleep on forever if truth was not lived or spoken in its hearing. The proof is in history and in your own experience. As for public opinion or sentiment, it has to be made, and invariably comes from the agitation by pen and tongue of great moral questions. The Revolution of 1776 was preceded by writings and speeches innumerable, in which the issues between England and this country were presented and discussed before the people. The manumission of the slave in this century was antedated by a great leavening of the public mind by songs, books, addresses and sermons all over Christendom. The victories of prohibition have been achieved in the same way. All movements of reformation are begun, carried on and ended triumphantly by this method, and this alone. There is such a thing as inertia of spirit; it takes much to overcome it, and put the mass in motion. There are many millions of people who never think, especially in regard to moral questions. You who do think, must lift up your voices and wield your pens and make them think. Then will the fire begin to burn, the electric current of intelligent sympathy flash from heart to heart, the gigantic body politic begin to stir, the Nation will at last stand upon its feet, and speak and act as one man, and nothing will be able to stand before it.

I call your attention to another thought.

II.—THE DEFENSE THAT IS MADE FOR THE LOUISIANA STATE LOTTERY.

I find there is a defender for everything and anything. It matters not what may be its moral complexion, it will have a friend. I heard once of a pamphlet or book written in defense of Judas Iscariot, and there is even information of a man who defended the course of the devil. Remembering this, it is not surprising that we shall hear of arguments of defense made for the Lottery Company.

One defense put forth is, that this is a free country. There is no doubt that this is a free country. Sometimes I think it is a little too free. Some people here feel so free that they own allegiance and obedience to neither God nor man. They feel free to use dynamite and blow up their fellow-creatures at any time; they feel free to shoot down the President of the United States; and free to take twenty wives; and free to trample all commandments under foot, whether human or divine. But the thoughtful will tell you that this is not freedom, but a self-assumed license to do wrong. Our country is free in regard to our being protected from wrong and oppression of every kind, whether the outrage is directed to the purse or person or conscience. There is no freedom hinted at or expressed in this land, that is given to individual, corporation, ring, or syndicate to oppress or afflict in person or property an American citizen. According to the inherent rights of man, according to the spirit and letter of the Constitution of the United States, we should enjoy immunity and deliverance here. When the people of the *Mayflower* came over, it was not to found oppressive systems, but to escape from them. The exodus from Europe to America is a flight from social and financial oppression; not to be met on the so-called shores of liberty by a corporation that is to take from them, slowly but surely, the slim resources with which they ventured over, and leave them impoverished and helpless in a new and strange world. There is no spot in the universe where a person is free to injure another unless that place is hell. But this is not hell. This is a grace-redeemed planet, and overarched by the law and providence of God, without a single sheltering spot for tyranny. All over the breadth and beauty of the universe there is no spot devoted to wrong-doing; in a word, we are never free to do wrong.

Another defense that I hear is, that the Lottery exists legally. To this I reply that a thing can be legally right and morally wrong. It is legally right for certain evil houses to exist in this city, but they are morally wrong for all that. Slavery existed legally, but the spirit of the gospel was against it. There are people all around us holding property by some technicality—protected in its enjoyment by law, and yet it is known, both in heaven and earth, that the money is not theirs, and that they have not the shadow of a moral right. There is something higher and broader than State or national law, and that is God's law. Your duty and mine is to be posted about that law. If God says a thing is wrong, as he does of all forms of gambling, no law made by men can make that wrong right. All the Parliaments and Legislatures of the nations might meet and legislate until dooms-day, but they could never make right that, which God, in his Word, declares to be wrong. Moreover, if men make laws contrary to divine commandments, it is our duty utterly to ignore them.

A third defense made for the Lottery is, that it does much good, especially in the line of charity.

When I hear this, I candidly confess to you that I grow sick. Here is an institution that says to the State: I will give to your invalids and unfortunates forty thousand dollars, if you will allow me to exist as a gambling corporation in your midst, and thereby receive millions. I want you to take in this most wonderful business proposition. Suppose you wait upon a certain gentleman, and thus deliver yourself: "Sir, I will promise to hand your old sick grandmother one dollar every evening, provided you will give me a thousand every morning." We will suppose that he finds a man foolish and senseless enough to agree to this amazing proposition. He receives a thousand dollars and distributes one to the aged relative of his benefactor. Now, what, if, in addition to this, he poses before the community as a man of great charity! Words would fail to describe your amusement and indignation. And yet this is the identical action of the Louisiana State Lottery. Its proposition to the country is, you give me millions of dollars in the morning, and I will give you back some thousands in the evening. Make me rich, and I will give a pittance to your sick. Done! relies the State to this most brilliant proposition, and done it is.

But here comes in the nauseous portion, in that we are required to call this a great charity upon the part of the Louisiana Lottery.

I read once of a bandit in Italy who enjoyed the reputation of being exceedingly benevolent. True, he plundered everybody that came along the highway, but, then, he was never known to refuse a penny to a beggar! So he was counted to be kind. Does not this cover the case? Here is a gambling institution that has laid its grasp upon every purse in the country, enriched itself by its immoral methods on our very highways, had, as clear profits in the last twenty years, not less than thirty-six millions of dollars; and, lo! because occasionally it flings a few thousand dollars to the Charity Hospital, or gives a few pitiful hundreds to some other institution, it is straightway called benevolent! I think of the bandit. Do you remember this quotation? —"Yes, sir; he is as kind a man as ever scuttled a ship or cut a throat." Let me tell you something that occurred in a certain community that shall be nameless. I know the parties well. A certain lady, with a trifling husband and two dependent children, has, to my knowledge, had a weary struggle. She has fed, clothed and educated the children without the least help from her husband. He is often gone for months, but she remains at the post of duty and meets responsibilities that naturally should not press upon her. Lately the husband returned on a visit to his family after an absence of two years. He took the children on his knee, and, in a spasm of generosity, gave each one of them a quarter of a dollar. Delighted, the two children slipped from their perch, rushed into the mother's room, and cried out to her: "See what papa has given us! O mamma! isn't papa good?" The unutterably sick feeling, the returning rush of contempt and indignation that filled that woman's heart you can only faintly conceive. And yet this is the very feeling that is bound to arise in the heart of every proper thinking person when told of the goodness of the Louisiana State Lottery. Here is a firm or company that has not paid a dollar of taxes or license to the city since it began its career; is owing the city to-day over a million dollars; it has coined its millions; had fortunes ruined into it; and yet, because once in a while it contributes some little trifling sum to something or somebody, at once persons, as thoughtless and silly as the children I have mentioned, cry out in ecstacy: "Look what the Lottery is doing for us! O! isn't the Louisiana State Lottery good!"

A third defense made for the Lottery is, that it is financially profitable. The question might be asked with great force, and properly, "To whom?"—and the answer would open many eyes. We will treat of this under another point.

There are some people in this world that never ask another question about a business enterprise when they are assured there is money in it. That fact settles the entire matter; the whole thing becomes right at once. I suppose this was the case with the stockholders in this company, and it was the case with the Legislature of 1868, and with the voters who confirmed the matter. They thought, as it brought forty thousand dollars into the treasury, it was a profitable business, and, therefore, right. In a few moments I will call your attention to the short-sightedness of the voters and the Legislature, and that we never made a greater financial mistake than when we granted the charter to this famous—not to say, infamous—Lottery. But here I call attention to the peculiar effect that money has on some people's moral judgments. As soon as they hear the ring of a dollar, they can not hear the voice of conscience any more. Gold and silver tints hide moral blemishes and discolorations in any transaction, while bank bills puff up the attenuated falsehood until it possesses the roundness of the beautiful form of Truth. Then when we protest against certain dividend-paying evils, the answer is, "We see no harm in them." The profit has eliminated apparently the immoral feature. Ask the saloonist, "How can you carry on a business that is destructive to the souls and bodies of your fellow-creatures?" His reply is, "It is my living," or, "There is money in it." Ask the slave-dealer, "How could you sell a fellow-being into a lifetime of hopeless toil?" The reply was, "It is profitable." Doubtless, conscience uttered such an appeal to Judas—"How can you sell your Savior, the Prince of Life?" and his reply was, "I will obtain thirty pieces of silver."

This seems to have been the reasoning of the legislators of the State. But what a reason to urge; and what an amazing justification of the fastening of a gambling institution upon our city and State, because it brought money into the public coffers!

If such a principle as this is adopted, what is to become of honor and honesty and virtue itself? According to the course pursued in the Lottery matter, where State honor is bartered away for money, a man may dispose of the virtue of his family and defend his course.

O, the shame! Let no man here who voted for the incorporation of this Lottery, and who apologizes for its presence in our midst and, worse still, justifies its existence—let him never condemn a fallen woman again. All she did was to sell her honor for money, and that was what the Legislature did in 1868; and what you do who approve their course. Let none such ever express horror at the act of Judas Iscariot. He sold Christ, the everlasting Truth, for a handful of silver, and we sold the honor and integrity of a great State for forty thousand dollars.

A fifth defense I hear made for the Lottery is, that its drawings are carried on fairly. This is certainly calculated to make the public smile. It makes me think of a hangman putting out the following notice: "All hanging done by me is performed with strict impartiality." That is, he chokes all alike. I want you to think of a brigand sending such a notice as this to various cities in Italy—to Naples and Florence and Rome: "This is to certify that while I am plundering the traveling public in the mountains, yet it is done fairly and impartially. I rob everybody—taking all I can get from prince and peasant alike." Certainly that would come with refreshing power to the reading nation, and especially to travelers.

Done fairly! O, yes; but there is a great region of possibility, or, rather, impossibility, beyond the word that puts us all to pondering. To bring out the thought, let me suggest a business enterprise to some of your stock-concern projectors. Suppose, for instance, we purchase the great African Desert, running three or four thousand miles in length and one thousand in width. Having circulated the intelligence that some company is proposing to introduce the Mediterranean Sea into its borders, we will get it at a low figure. We will then purchase a number of camels, and, taking three hundred jewels with us, we scatter them here and there over that sandy expanse. One is worth an hundred thousand dollars; the others range from ten to five hundred. After this we invite the population of Europe to come in and hunt for the jewels; price of full admission into the desert, which we now call a Golconda mine, being ten dollars a head; or if we raise the jewels in value, we charge for the privilege of sifting the sands of Sahara, and gasping, fainting, despairing and dying upon its burning wastes, the paltry sum of forty dollars. The invitation now is, Come and be enriched. What is the use of working any longer? Remember the golden, gem-flashing sands of Sahara. But one thing more is to be done, and that is write a placard as long and broad as Morocco, and lean it up against the equator, saying, "All this is done *fairly!*"

There is just as much likelihood this cloudless, beautiful morning that you will be struck by lightning as that you would find one of these jewels; and it is just as probable that you would find that one hundred thousand dollar gem in the desert as that you will draw the capital prize in the Louisiana State Lottery.

Dickens presents a character in one of his works who often introduced himself, in substance, as honest Codlin. "Don't you believe in anybody but me. I am the friend. I do things on the square." This perpetual challenge to observe his fairness gradually brought a scrutiny that was not altogether favorable to "honest Codlin." When I see these oft-repeated notices about fair drawings, I have visions of a doubting public, and a profound conviction that a person or business that is perfectly upright need never declare its integrity; that the very declaration, especially if frequently repeated, causes men to doubt from the very depths of the soul.

A sixth defense for this Lottery that is urged is, that quite a number of people draw prizes.

Why, certainly they do. Don't you see their names in the paper every month. This is to certify that I, John Jones, runner in a certain bank, and I, Peter Robinson, clerk in a certain warehouse, held one-tenth of such a number that drew one of the capital prizes. The vocations of the fortunate gentlemen are a study just here, and quite significant. How many there are; just count—there must be fully ten or twelve. But what of the ten or twelve *hundred thousand*—the multitudes—the multitudes that drew nothing, that never did draw anything, and that never will draw anything—except a long countenance? This parading of Jones and Robinson and the ten other fortunates so frequently before the country, and thereby pulling the Lottery, and reassuring the departing faith of the people, reminds me of a scene that recently took place in the little kingdom of Siam. There was a great famine in that country; thousands were dying of starvation. The king and the court circle did not desire that this fact should be known to the outside world. So strict orders, under penalty of death, were issued to the starving country people to stay out from the capital city, and refrain from exhibiting their ghastly, attenuated bodies to the eyes of foreign visitors. On the other hand, the people of the capital were highly fed and gaily clothed, and the impression made upon travelers from afar that health and prosperity presided over the land.

The identical principle is observed by the Lottery. Smith and Robinson are gaily clothed, covered with smiles as with a garment, made to appear at the footlights every month in our great journals, kiss their hands to a deluded public—and retire for another thirty days to the intense relief of thousands of morally sickened people. But, mark you, it was so managed that, what with the hurrahs of the fortunate twelve, and the thunder of orchestral newspapers, the hollow groan of vast multitudes of cheated, bamboozled and disappointed people was not heard. Back of the grinning corporal's guard of lucky ones, what an innumerable army of ghastly, hollow-eyed, despairing men and women!

It takes two columns to publish the names of the few who are successful. But what if these journals had to print instead the names of those who have not drawn anything—and never did—and, what is more, never will? Surely the world would not contain the books.

(To be continued.)

Christian Advocate.

THURSDAY, APRIL 18, 1889.

EASTER MORNING.

BY ADELIA H. HOAVER.

I see the sculptured altar shine
With starry crowns of hope bloom.
Through dusky aisles a breath divine
From hidden geyser seems to rise
And float aloft to Paradise,
While silently, on bended knees,
Worship adoring devotees
After the Lenten gloom.

I hear the organ's thunder-peals,
And now the joyous anthem rings:
The heavenly solo gently steals
From that bewildering harmony
And, like a silver melody,
From vaulted roof and blazoned walls
A sweet celestial echo falls
While this fair herald sings.

God grant that all who watch to-day
Beside their sepulchers of loss
May find the great stone rolled away—
May see at last, with vision clear,
The shining angel standing near,
And through the dimly-lighted soul
Again may joy's evangel roll
The glory of the cross!

"Christian Womanhood."

A hiatus in my remarks on the "employment of woman" has been occasioned by a hurried trip I had to make to some of my children down on Indian River, which lies along or very near to the Atlantic ocean, low down on the southeastern coast of Florida.

I hope that my plain language may not be set down to indelicacy of taste, or my pointed remarks looked upon as idle waste of words. The language I use is not of choice, but of necessity to convey unmistakably and fully my honest meaning; and the remarks I make are not intended as "sinless dippancy, but sound and wholesome doctrine, enunciated with the hope of inducing to right thought and restraining from wrong action. Being sixty-four years of age, and having traveled much, I have necessarily seen much of the world and gathered up a large stock of experience, from which I draw; and, inasmuch as "from my youth up" I have been earnestly "striving to enter in at the strait gate," myself, when I endeavor to persuade others to pursue the right course, I hope my motives, at least, may be properly appreciated. And I believe they will be by the right-thinking and conscientious.

Well, to resume the important subject, let's see if it is at all practicable for ambitious Miss Susie to practice the profession of medicine, for instance, upon which she seems to have her heart set. There are some spurious, miscalled medical institutions, wherein anybody, however unqualified, can *buy* a so-called diploma to practice imposition upon the public. But who would be disgraced by such a fraud, or impose upon others with such humbuggery? Being in Philadelphia at the time attending medical lectures, myself, I was led by curiosity to witness the so-called graduation of the *first female doctresses*, who had come from around the corner somewhere to receive the degree of "M. D." I felt almost ashamed of being there, for there were so very few present, and they of the common sort, who also seemed, from their quizzical glances around, to feel like they, too, were out of place there. 'Twas a cheerless occasion—sad, indeed. There were three or four of them, and they all looked like "the last rose of summer;" had long since faded and fallen with departed hope of better fortune in life; and they seemed to have betaken themselves to that forlorn chance as a *denier resort*. There was nothing I could see prepossessing or promising in their faces—not a ray of cheerful hope light them up. The one only trait prominent seemed to be a stolid determination to meet their fate, whatever it might be. I felt sad then, and I feel sad now, that woman, created by the Almighty for such holy and noble destinies, should feel constrained to pursue such an out-of-the-way course. And as evidence of the *downright disfavor* with which that sort of thing was looked upon by the intelligent and refined in that city, they disdained to be present on that occasion, which they regarded as a degradation of the female sex; whereas the same large public hall was always crowded and packed with the elite whenever the degrees of "M. D." were conferred upon the sex they thought ought to assume such arduous and difficult duties with life-and-death responsibilities inseparably connected therewith.

As there are not, and never will be (it is to be devoutly hoped), enough ambitious Susies to justify a *separate* female college *competent* to *qualify* them to practice the profession with safety to the public, it with success to themselves, we will, for the sake of illustration, take it for granted that Miss Doctress Susie has passed through the same ordeal of three years in a male medical college, or overcome enough of modesty and acquired enough boldness (not to use a term less mild) to enter upon the difficult and unsuitable undertaking for woman.

Then, she must first decide upon a location, which even male doctors find to be a very painfully anxious question for them to settle. She must next procure, if she can, a suitable and central boarding-house, which she will find to be a delicate and difficult problem for her to solve. She must next outfit, if she can, with the necessary requisites to practice the occupation of her own choosing, but not of God's nor man's, nor other woman's approving, and which she will soon find to be more complicated and difficult than she had ever conceived of. The poor, deluded woman is destined to meet bitter disappointment at the very threshold, where the misguiding illusions of distorted fancy had led her to hope she would begin to realize the happy fruition of her long-cherished ambition. But she soon begins to discover that "'twas distance that lent enchantment to the view," that had led her on, step by step, in the dubious way from the sphere in which God intended she should live and reign supreme as the presiding genius of "home, sweet home"—the dearest place on earth—and be happy there herself, and prove a blessing from heaven to others, while fulfilling her noble destiny in her home and neighborhood, which will always afford ample scope and range for all her varied usefulness, without having to neglect her home altar, and the dear ones that worship there, for supposed grander schemes in larger fields.

But, let us suppose that Miss Doctress Susie who is bent on practicing medicine, has succeeded in obtaining a suitable boarding-house in a central locality, and that she has moved to her new quarters, and arranged for her untried business—all of which exercised her mind and body intensely until a late hour at night, when she retired for quiet repose and needed rest. But soothing sleep was slow in coming to her relief. And when it did come, it was attended with strange dreams; and, all too soon, the night-bell was violently rung, and she sprang from her warm bed half-alarmed, and, shivering with cold, she threw up the window, and inquired, "What's wanted?"

"Mr. Anxious wants you to come to his wife as quick as possible," a voice answers from the dense darkness.

She strikes a match and looks at the clock, which points to two A. M. And it is cold and stormy outside, with torrents of rain falling. "My!" she ejaculated, *sotto, voce*, "what shall I do?" Hearing the storm raging outside, she shuddered, bethought herself, and threw a wrap around her, and went back to the window, and said to the waiting messenger: "Tell Mrs. Anxious I'll drive over soon in the morning."

"But she can't wait," the messenger replied.

And there are *often* cases that just *can't wait;* and those in which it is claimed, by some, that a female doctress is the desideratum, are the very cases, *par excellence*, that can't wait, sure enough. And, now, what is Miss Doctress Susie to do under such circumstances, which have often befallen this old doctor? If she has thought to have a telephone arranged to order a carriage, what about an attendant to accompany her? I can't conceive how she can possibly have a *suitable* one. And it will not be at all proper for her to go out alone. To do either—go with an *unsuitable* one, or *without any* at all—will prove more fatal to her character than the pelting storm may prove to her life. So, if she goes under such circumstances, she loses her character. If she don't go, she loses her calling, to say nothing of the distressed family, which may be bereft and grief-stricken beyond measure.

And thus she realized, for the first time, the fatal mistake she had made in a calling, and the inextricable dilemma into which it had led her. But here we will drop the curtain and shut off the scene, which is too painful to witness further. More anon.

D. W. FOSTER.

PLAISANCE, La., March 26, 1889.

From the Work.

BROOKHAVEN DISTRICT.

MR. EDITOR: I have completed my first round as a presiding elder, and have had some novel experiences in doing so. This is my thirty-first appointment in the Mississippi Conference, but my first in this capacity. During the past thirty years, I served one mission, five circuits and seven stations. Now, as some of my brethren have written, I am trying "new harness." I can not say how it fits me, or how I suit it; but I can say that I am doing my best to make a good presiding elder. I belong to Christ and to his church, and am ready, as much as in me lies, to do the work assigned me, whatever that may be. I have always been a presiding elder's man. I think all my former presiding elders will bear me out in this statement. I have firmly believed in the office, and have been thoroughly loyal to its incumbents. The quarterly meeting has always been an occasion of interest to me, and I have helped to make it so to my people. Much depends on the pastor here. If the quarterly meeting is announced with emphasis beforehand, and the quarterly fast observed by pastor and people, then if a love-feast is provided for and held, and the sacrament of the Lord's Supper is administered, the occasion will come to be looked forward to with interest by our people, and be make a blessing to the church. Both presiding elder and pastor ought to unite in an effort to make the quarterly meeting helpful to all the interests of the charge. I write this after coming up on the other side and viewing the occasion from the standpoint of a presiding elder. My impressions of the value of a well-conducted quarterly meeting that has been properly prepared for are unchanged.

The general state of the church within the bounds of the district is good. My predecessor, Rev. J. M. Weems, D. D., (now in Mexico) did three years' faithful and efficient work on this district. He left an indelible impression on all the interests of the church, and in the hearts of all the people.

I find a band of faithful men in charge of the churches. They love the Lord with all their hearts, and are zealous for the salvation of souls. The pleasure of the Lord prospers in their hands. One brother, good and true, has had to fall back from the front on account of ill health. I allude to Rev. J. G. Sibley, who is now on the Gulf Coast to recuperate. The brethren inquire very tenderly about him, and pray for his speedy recovery and return.

The collections are being taken all around. In some charges the entire amounts assessed have been provided for by cash and good subscription. The liberality of the preachers is an inspiration to the people in many places. In some places the stewards go forward with liberal provisions, relieving the pastor of all thought and care in regard to the temporal interests of the church, including the collections ordered by the Conference. This is as it should be in every place. It is the true apostolic idea: "But we will give ourselves continually to prayer, and to the ministry of the Word." The Crystal Springs station sets an example in this matter worthy of commendation and imitation.

I have just received a letter from one of the young preachers of the district. He says: "I have organized one Woman's Missionary Society at W———, and reorganized the one at this church." That speaks for itself. He has a good future. He is a young man of good mind, good culture, good spirit, and good views of his duty; and he knows how to do things. I have been in full sympathy with the Woman's Missionary Society ever since its organization by the Atlanta General Conference. I have watched its progress, and have had some experience with it in my own pastoral charges. I have marked its happy influence on the spirituality and missionary zeal of the church wherever it has been in operation. And I do not hesitate to say that the pastor who does not foster the Woman's Missionary Society *stands in his own light*. These societies are dotted all over this district.

W. H. LEWIS.

FROM OPELOUSAS.

MR. EDITOR: I am glad to report progress from this part of the work, notwithstanding the many difficulties to be overcome. There are in the church here some as loyal Methodists as are to be found in any church in the land, who encourage their pastor in every possible way, and are doing all they can in support of himself and family. My stewards have made a liberal assessment for my support, and it is their purpose to raise the entire amount, which will be very gratifying, especially on account of previous shortage in this direction. Assessments for the various Conference collections have been reported, and every effort will be made to bring them up in full at our next Annual Conference. I have lifted a collection in the congregation for missions in cash and subscription, and will make a personal appeal to those who had not an opportunity to give at the public collection. Though I have held no special meeting as yet, I am glad to report an increased interest in all church matters, temporal and spiritual. Congregations have been good, and every meeting has been an enjoyable one, spiritually. All of our church interests are on the upward grade. Have received several into the church by faith and by letter, and have baptized a goodly number of children. I am visiting every moment I can spare from my other work, and have many precious seasons of grace with the brethren at their homes.

In my visitations I look specially after the interests of the ADVOCATE, and, as I look over my pocket memoranda, I find recorded opposite the names of many as follows: Some too poor to take it. Some take too many papers to take it. Some will take it soon. Some will renew on expiration of subscription. Some cash paid in hand. You may expect from me renewals and new subscriptions from time to time during the year.

We have a most excellent school in our midst, The Opelousas Female Institute, presided over by Mrs. M. M. Hayes, an experienced teacher, who is assisted by an able corps of teachers, and doing a first-class work. The fact that more than eighty pupils have been enrolled the present session, without any special effort on the part of the principal to canvass for students, speaks well as to the merits of the school. Having been established in 1871 by its present principal, it has been steadily growing in popular favor. Being a chartered school, diplomas are conferred upon all graduates, who satisfactorily complete the prescribed course of study. The commencement exercises of the present session will take place about the middle of June, and President W. L. C. Hunnicutt, of Centenary College, will deliver the sermon before the graduating class, Sunday, June 16, at eleven A. M.

On Thursday, June 20, a few days after the closing exercises of this school, our District Conference will convene at this place. We are making due preparation for these two events, and hope to have a glorious time, spiritually. President Hunnicutt has already promised to be on hand in the interests of Centenary, and President McVoy, of Mansfield, is expected in the interests of Mansfield.

R. S. ISBELL.

BAY ST. LOUIS.

MR. EDITOR: Our people evidence a growth in grace by a ready response to every department of church work. My salary is paid regularly each month. I have raised up to date more than half of our Conference collections. Have forwarded $60 foreign missionary money. Am more than hopeful of a full report at Conference, the Lord being gracious. Am doing what I can for the ADVOCATE.

Many of our preachers speak of the kindness shown them by their people. I wish to say that our people of Bay St. Louis are thoroughly methodistic—always ready to receive the preacher sent them, and to do for and by him the very best they can, and by many tokens show their appreciation of the Lord's servants.

The Woman's Aid Society deserves special commendation. They have just celebrated their second anniversary with gratifying reports. Though but few in number, with untiring zeal and energy they have put a new roof on our church, added the vestibule, new lights, and a new organ, and have on hand $40 towards purchasing new pews for the church. Truly this is an age of progress; and one of its most advance movements in church economy is the Woman's Department of Church Extension. Sister B. Jones, district secretary, came down the other day, and placed the matter fully before the ladies of the society, and without hesitancy they said: "Yes, we are ready to help build parsonages everywhere." (Just like, Mr. Editor, all preachers could get married, if they wanted to.)

P. C.

MOORINGSPORT, LA.

MR. EDITOR: I beg space in the ADVOCATE to explain a few facts and correct a few mistakes that appear in a letter published in the ADVOCATE, of March 28, 1889, headed, "A Quarterly Meeting," and signed "J. P." The part of the letter I refer to is as follows: "A most paradoxical report came from ——— Church; more than a hundred members enjoying a higher degree of spiritual life. A stove had been placed at the door, and the preacher donated the brick to put it up; yet the Sunday-school in winter-quarters two winters, the children perishing for the bread of life, and no one found to put up the stove." I am sorry that Bro. "J. P." ever heard such a report in my quarterly meeting. If the brother when making this report to Bro. "J. P." had spoken loud enough for me to have heard him, I could have proven it to be false by every other member of that quarterly meeting, and can do so yet. I do not remember all that was said in the meeting on the subject; but the facts are as follows: The said stove was bought in 1882 or 1883, and when I came to this circuit, I found it sitting in one corner of the church. I donated the brick, and made an effort to get it up; but at our last quarterly meeting the stove was reported, "Not up." The part that I wish to correct is this: There are but fifty-five members of the said church, instead of "more than a hundred." There is but one male and five female members of said church who profess and enjoy the "higher degree of spiritual life," instead of "more than a hundred." "The Sunday-school in winter-quarters two winters." If there has been a Sunday-school run through a single winter on this circuit during the past ten years, I have not heard of it. We also reported one church, with a nice new stove; glass just replaced in the windows, and the house made comfortable. I am sorry that Bro. "J. P." found a man that was in my quarterly meeting who would so misrepresent the truth. At the season that Bro. "J. P." visited my work the roads were bad and the weather very disagreeable; but, notwithstanding that, my stewards, like men of God, were at their places in the quarterly meeting, save one, who lived thirty miles off with two ferries to cross, near a mile wide. My congregations at Mooringsport are always small, and are very small in winter, and at the time of which we speak some of our church-going people were in New Orleans, and some sick. It was a bad day at that place for worship: the church on the bank of a lake, where the wind sweeps six or seven miles cross the water from the north, and no stove, made it a bad day for the sacrament or love-feasts. I refer Bro. "J. P." to the report from this circuit the past year, and I think that it will show that the wrong impressions have been made upon him.

I make these statements because I feel that they are due my people and the cause of Christ. As for myself, I prize the presence and power of the Holy Spirit above the praises of men.

J. S. SANDERS.

EDWARDS, MISS.

MR. EDITOR: Our pastor, Rev. I. W. Cooper, is now giving us his fourth year, and other denominations as well as our own seem edified and built up in their most holy faith" by his ministrations. Yesterday seven were received into the church, one of the number having walked many miles from his home in the country to attend.

Some weeks ago Rev. W. W. Hopper, of Jackson, was here six days, preaching and "expounding the Scriptures" day and night; and we trust that much good will eventuate from his labors. Earnestness in any good cause is always highly esteemed; and surely he was earnest and fearless in presenting the truth as he sees it. The minister of the gospel, above those of all other professions or avocations in life, has a right to be earnest, and he can not afford to be lukewarm in these matters. And as sensible sick people do not refuse needed medicine, however unpalatable, so poor, weak, sinful human nature should not rebel when representatives of the "Great Physician" find it necessary, in their efforts to save souls, to cauterize an ugly wound, or even to amputate a diseased limb. Our Savior's teachings on this subject are explicit enough. Neither should a phenomenal success of evangelists discourage the regular workers in the vineyard; for have they not previously prepared the soil of human hearts for the successful sowing of "the Word," and for consequent abundant reaping? This giving to every field the best culture of so many different workers is the crowning glory of Methodism. What one fails to do is supplemented by the labor of another; and this process goes on year after year, until finally the whole Conference field is literally pulverized and fertilized with the soul-wealth of hundreds of good men, all intent upon their Master's business, and each striving to render a strict "account" of his own noble "stewardship."

O what a privilege for Christian people of all churches and creeds to often meet to worship God! The writer of this once dwelt where churches were all destroyed and not rebuilt for years, and at another time on a convict plantation where a church-bell was never heard; and to such what sweet, peaceful feelings fill the soul as bell after bell rings out on Sabbath morning, or even as the sound of passing footsteps on their way to church are heard from the street at night! And if so pleasant now, what will it be on that endless Sabbath in the eternal city above? Words are inadequate to express; we must wait until a "new life" shall have given us a new celestial language, wherein our augmented joy may be correctly told.

E. E. H.

PLAQUEMINE BRULEE AND RAYNE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: This field is large and inviting. While but three appointments, yet the membership is scattered all over this country, and I must hunt them up and teach them and comfort them at their homes as well as at church. As my Bossier friends predicted, I am making "school-house" appointments. I can't help it. The people are asking, begging for it, and the Spirit of God is upon me, and the holy fire burns in my very bones. The devil has been here as well as in other places. These people have suffered greatly at his Satanic hands, and are still suffering. Politicians have given the people rounds during the heated campaigns—and everybody knows what that means. Generally the devil gets on both sides of a political raise. This circuit is in a new parish. This parish had to have its domicile located. It had to be officered, and then State elections had to be held; so, with all its battles, it is a source of gratification that anything is left for Christ. Of course, there are left upon this battle-field the wounded and dying. There are old scars that will live long in some of our dear people. But, glory to God! the Lord is here, and we are gaining ground. Old troubles between parties are being broken down and cast out, and we are singing and praying in all this beautiful land.

I am so full of this work that I scarcely know where or how to find a moment for rest. There are so many excellent people; yet so many of these excellent people that claim no satisfactory knowledge of Christ in the salvation of their soul. While I am trying to preach a good deal, I devote much time to the prayer meetings and class meetings. If I would do your soul good, Mr. Editor, come to visit one of my red-hot prayer meetings, and see our people are, unknowingly, working this charge up into a grand revival. Yes, it is coming through the prayer meeting.

Our first quarterly meeting was well attended, and the presiding elder, S. L. Keener, preached us good sermons. We sent him on his way rejoicing with a good collection of finance to his support.

I am now at Lafayette, assisting Bro. Harry in a revival meeting. To the date (Saturday night, April 6) the meeting is "booming." Pray for us. The Lord is shaking up this town. Praise his name! Yours in Christ,

R. M. BLOCKER.

WATERPROOF, LA.

I have, after four years' effort, at last succeeded in getting this paper into a good family. After preaching in the neighborhood at 4 o'clock P. M., I spent the night with them. Next morning, having taken the ADVOCATE along in my saddlebags, sitting in the room alone reading, I turned first to Bro. Sawyer's article, and it stirred me in every way that I determined never to give up or get out of patience in working for my blessed Master; and though I had often pleaded with this good people, I resolved to try again, and I did, and proved a success. My congregations at these two appointments are growing. There were more at church this month than at any previous time this year. We very much need a church edifice in the Elizabeth neighborhood, and are going to try and convince the people of this fact. Then they'll build, believe.

Our Quarterly Conference, which convened some time ago, was a most delightful occasion with us all, and but for the rainstorm, Sunday evening, a wonderful amount of good might have been accomplished, as at 3 o'clock P. M. was the appointed hour for a missionary address by our able presiding elder. My best people speak of him as a *powerful preacher*, and his power lies not less in his eloquence than in his earnestness of soul and soundness of doctrine.

JAMES F. HUDDLE.

HILLSBORO, MISS.

We are moving on smoothly on the Hillsboro circuit. I think we are making some advancement all along the line. We have bought a house and lot in the village of Hillsboro, which we use as a parsonage. Our church in this place has just been painted, and lumber is on the ground to ceil it. This is due to the heroic efforts of our efficient steward, Dr. V. M. Neal. He is a son of the late Rev. W. B. Neal, of Alabama Conference, and is a chip of the old block."

Our people are very kind and thoughtful in regard to their pastor's wants. We have three faithful local preachers, full of the Holy Ghost.

We are praying and working for a sweeping revival. The ADVOCATE is not forgotten. Fraternally.

J. W. TINSLEY.

A Monument over the Grave of Rev. Charles E. McLean.

MR. EDITOR: Permit me to tender my thanks through the ADVOCATE to the members of Algiers M. E. Church, South, for the token of appreciation for my beloved brother, Rev. Charles E. McLean, in the form of a beautiful monument furnished by them, which now marks the resting-place of him they loved so well, bearing this inscription in gilded letters:

In Memory of Our Beloved Pastor.
REV. CHARLES E. McLEAN.
Died April 15th, 1888.
Aged 26 Years, 10 Months and 14 Days.

Members of Algiers M. E. Church, South.

Brethren of the Algiers Church: Your constant care and love manifested during the long affliction of your beloved pastor, is much appreciated by his aged mother, brothers and sisters, and *another* whose heart is yet sad because he is no longer with us. And, dear members, your love for him was warmly reciprocated to the last. He was ever anxious to hear from the dear brethren of Algiers. On several occasions, after opening a letter from Bro. Frank A. Daniels (who wrote for all), and it was found that you cared *materially* for his temporal wants, he would weep, and exclaim: "What have *I done* to cause them to think so much of me!"

He is gone to his reward. He tried to be faithful to you when in charge of your church. You were faithful to him while living and now perpetuate his memory by placing a neat monument over his grave. All who have seen it are well pleased with your selection.

And now, dear brethren, it is my prayer that Heaven's choice benedictions may be poured out abundantly on you *all;* and may it be our happy lot to clasp hands on the shore of eternal deliverance.

Yours fraternally,

D. W. M'LEAN.

GAYDEN, Louisiana.

Sunday-School Lesson.

Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON IV.—April 28.

struction of the Temple Foretold

Mark xiii, 1-13.

OLDEN TEXT.—*But I say unto you, that in place is one greater than the temple.*—Matt. 6.

TIME.—A. D. 29.

PLACE.—The Mount of Olives, east of Jerusalem.

1. He went out of the temple—With is act ended his public ministry. As withdrew, the gracious presence of d left the sanctuary, and the temple, with all its service, and the ole theocratic constitution, was ven over to destruction. *One of his ciples saith*—Note St. Mark's vivid y of giving the very words of the ciple, instead of saying, with St. tthew, that they "came to show" buildings of the temple. *What manner of stones*—"In that temple," ys Josephus, the Jewish historian, were several stones which were forty-e cubits in length, five in height, d six in breadth;" that is, more an seventy feet long, ten wide, and ft high. These stones, of such normous size, were principally used building the high wall on the east de from the base to the top of the ountain. They were also, it is said, antifully painted with variegated lors.

2. There shall not be left one stone on another, that shall not be thrown down—To Jesus the sole beauty of a mple was the sincerity of its worshipers; and no gold or marble, no licate sculpturing or native gems, uld change for him a den of robbers to a house of prayer. When the mans had taken Jerusalem, Titus dered his soldiers to dig up the undations both of the city and of the mple. The Jewish writers themlves acknowledged that Turentius fus, who was left to command the ay, tore up with a plowshare the undations of the temple, hereby fulling the prophecy of Micah iii, 12.

3. over against the temple—Sitting wn on a knoll, to enjoy the magnifint view, so full of unutterable oughts to the rejected One, the apos-s had Moriah once more before them its whole glory, crowned by the marble temple, like a mountain with snow. *ter . . . James . . . John . . . Andrew*—The ur fishermen first called, and first med in all the list, the confidential ciples. *Asked him privately*—That they dared to put the question to m apart from the rest. Yet we may ll suppose that before the discourse self was commenced all the disciples thered to hear its important announcement.

4. When shall these things be—The estion embraced these points: (1) e time of the destruction of the mple; the sign (2) of his coming, d (3) of the end of the world. *The n when all these things shall be fulfilled*—The *double* question of the disciples first, respecting the destruction of Jerusalem, and especially the me when it was to happen; and, secd, respecting the signs of his advent, d of the end of the world, *required a uble answer;* the two parts referring ch to one of two events.

5. Began to say—Our Lord takes his n way of meeting their questions. r Lord, instead of beginning with e signs or premonitions of his secd coming, as many seem to think he es, and as the twelve may have exected, begins by telling what was not be so received, although apt to be taken for the signs in question. *ke heed*—Accordingly, this question the apostles drew from him the eat eschatological discourse, or discourse of the last things, of which the r moral key-notes are "Beware!" d "Watch!" and "Endure!" and "Pray!"

6. I am Christ—That is, claiming to Christ. Among false Christs, distinctively, were Dositheus, appearing the Christ foretold by Moses, and non Magus as son of God. Josephus s. Many affirmed the time of the vent to have arrived; and Hegesipus says, that many false Christs came. *ll deceive many*—His purpose in this st part of his discourse is not to tell at are, but what are not, the preonitions of the great catastrophe to hich he here refers.

7. Rumors of wars—Such, undoubtedly, were the *three threats of war ainst the Jews* by Caligula, Claudius d Nero; of the first of which sephus says, "that it would have ought extermination to the Jewish tion had it not been for Caligula's ath." *Be ye not troubled*—That is, not immediately take to flight. *st words be*—It is better, with most cent interpreters, to take the expression as only denoting the *certainty* the events predicted. This is the ound of the believer's tranquility.

8. Nation shall rise, etc.—There were rious disturbances—(1) at Alexandria, in which the Jews, as a nation, ere the especial objects of persecution; (2) at Seleucia, about the same me, in which more than 50,000 Jews ere killed; (3) at Jamnia, a city on e coast of Judea, near Joppa. The incipal *earthquakes* occurring between is prophecy and the destruction of rusalem were: (1) a great earthquake Crete, A. D. 46 or 47; (2) one at me on the day when Nero assumed e manly toga, A. D. 51; (3) one at ampea in Phrygia, mentioned by citus, A. D. 53; (4) one at Laodicea Phrygia, A. D. 60; (5) one in Campania. *Famines*—There was a famine retold by Agabus (Acts xi, 28), which mentioned as having occurred, by cilius Suetonius, and Eusebius; and ich was so severe in Jerusalem, sephus says, that many people perished for want of food. Four times in e reign of Claudius famine prevailed Rome, Palestine, and Greece. *Trouble*—(Terrifying confusions.) Mark ne gives this. The word denotes imarily a shock, or commotion; then mmotion of mind, overwhelming, a ght; and hence, with respect to pulic circumstances, public terrifying nfusion. *Beginnings of sorrows*—ose more distant troubles and *tribulations*, while they have no connection th the *end* of the world, are but the ens of the coarer catastrophe to the e and temple about which you have quired.

9. Take heed to yourselves—Not as a means of escaping from persecution, but as a means of preparing for it, as Christ bade Peter take heed against temptation. *Shall deliver you up to councils*—To the great council, or Sanhedrim—for this is the word in the original. This was fulfilled when Peter and John were brought before the council. Mark further adds that they should be delivered to synagogues and to prisons to be beaten, and should be brought before rulers and kings for his name's sake. All this was remarkably fulfilled. Peter and John were imprisoned; Paul and Silas also. They were also beaten. Paul was brought before Gallio, before Felix, and before Agrippa.

10. The gospel must first be published among all nations—The preaching of the gospel was helped forward by the very persecutions. When Jerusalem was being destroyed, already a church was collected from among the Gentiles. And even so while many of his hearers were yet alive the gospel was proclaimed throughout the Roman Empire, from Arabia to Damascus, from Jerusalem to Illyricum, in Italy and in Spain. But further, the gospel has yet to be preached universally for a testimony. And the universal diffusion of it by modern Christian missions is now a leading sign of the end.

11. Take no thought beforehand—(*Be not anxious*, as in the Rev. Ver.) The idea is: you need not distress yourselves by anxiously considering beforehand how you ought to speak before such high and august personages. *For it is not ye that speak, but the Holy Ghost*—"Ye who speak are nothing but the Holy Spirit." The Greek is not susceptible of the translation in our English version. The contrast is between "ye speaking" and "the Holy Spirit." The Holy Spirit is every thing. Every thing depends on him, not on you.

12. The brother shall betray the brother to death—The nouns are in the Greek without the particle, *brother shall deliver up brother*, and are thus, perhaps, more forcible statements of what should happen often. We learn from Tacitus that Christians were delivered up by their parents, brethren, kinsfolk, friends; from Josephus, that contention sprang up in their very houses; and that the Idumeans slew many of their own kindred; and from the Scriptures, that the Jews persecuted those of their own country.

13. Ye shall be hated—Tacitus says that Nero, for the conflagration of Rome, persecuted the Christians, "*a race of men detested for their crimes.*" *Endure unto the end*—The *primary* meaning of this seems to be that whosoever remained faithful till the destruction of Jerusalem should be preserved from it. No Christian, that we know of, perished in the siege, or after it. But it has ulterior meanings, according to which the end will signify, to an individual, the *day of his death*, his martyrdom, as in the case of some of those here addressed; to the church, *endurance in the faith to the end of all things.*

Missionary.

The Missionary Cause.

BY HON. E. L. FANCHER, LL.D.

It is a mysterious truth that the cause of missions and the advance of the kingdom of Christ in the world should be impelled or impeded by human endeavor.

That the gates of heaven, which have been opened to all believers, should not be sought by millions of our race comprising the heathen world until Christian hearts have awakened sympathies in their behalf and Christian efforts are put forth for their salvation, is a proposition that is calculated to startle all thoughtful minds and to impress all Christian hearts. If this be true, how must other worlds of blest intelligences gather round this orb of earth to watch our movements, and to applaud every step that tends to advance the knowledge of the gospel among men!

The kingdoms of this world belong to Christ, and are his by costliest purchase; yet, strange truth! he awaits the movements of his church that he may take possession of his own inheritance.

When we look on the page of prophecy the future glows with brightest colors to heighten the promise of the present, and the fairest prospect in all the coming grandeur of humanity is the final triumph of the glorious gospel of the blessed God. Eighteen hundred years have elapsed since the great commission was given to the church to proclaim the gospel to all nations; yet how slow has the church been to comprehend and how tardy to execute the great commission!

There are yet numerous populous territories where no messenger of the glad tidings has been heard, and there are many tribes of immortal men who have never heard that Christ Jesus came into the world to save sinners. Yet the epochal hour seems to have come for which the church has waited long, when the gospel may be preached in all lands. The ancient and mysterious nations of the East are opening the gates of exclusiveness, and becoming ready to learn of him to whom so many knees are bowed in Christian lands, and where he is confessed by so many tongues.

The Lord answered Job out of the whirlwind, and said (ch. xxxviii), . . . "where wast thou when I laid the foundations of the earth, . . . when the morning stars sang together, and all the sons of God shouted for joy?"

It is said that on Assyrian tablets that antedate by centuries the time of Moses it is written that on the morning of creation the hymning hosts of heaven were gathered, and rejoicing in that mighty melody at the sight of the new world, with shouts of joy. Suddenly there was a discord in the harmony, and certain rebellious angels broke up the hymn of praise.

It has been thought that if that old Chaldean account be true this world would yet hear a renewal of that song when a sufficient number of souls saved through faith in Christ have been gathered out of it to make that broken choir complete. Then that vast multitude standing by the sea of glass, having the harps of God, would take up the intercepted chorus of the skies and swell it into a higher strain of glory to the Lamb that was slain, but lives again—creation's Lord and King!

The guarantee of an unfailing promise inspires the church to hasten its mission work so that the appointed triumph shall soon come. It is not so far away that faith can not bring it nigh. In every year new colonies are annexed to the growing kingdom. The gospel light is rising on many a land of heathen darkness. Messengers of the cross are pointing inquiring souls to that light, and these forerunners over the earth, with their ever-present Leader, who inspires and sends them, are bearing the love of heaven into the benighted dwellings of men.

What will ere long be the grand result? A new spiritual creation is not less sure than the foliage of the budding forest that in spring-tide bursts into bloom. There has been a slow and wintry but necessary preparation; yet let the church keep courage; the missionaries are gone where the Master has sent them; his mantle is on them; his providence is around them; his spirit is aiding them, and his glory will crown them in his own good time. *The Gospel in All Lands.*

Temperance Notes.

Here is a description taken from a Portland, Me., newspaper, of the magnificent banner made for, and presented to her department, by Mrs. Hannah J. Bailey, of Winthrop Centre, Me., the well-known National superintendent of the department of peace and arbitration. It is intended for the Paris Exposition, and will be found in the W. C. T. U. headquarters there:

"The material of which it is made is heavy white silk; the size three by four feet. The center piece is an angel whose soft, floating drapery and tapering wings blend harmoniously with the delicate background and give added charm to the message, 'On earth peace, good-will to men.' 'Nations shall learn war no more,' is engraven upon the waving scroll of blue ribbon, held lightly in her slender hands, together with an olive branch of 'peace.' This dainty and attractive figure hovers directly over a collection of the flags of every nation, painted in their respective designs and colors, arranged in admirable grouping, lying carelessly and easily together, with the grand old 'Star Spangled Banner' possibly a little more prominent than its companions. Over the whole is the inscription in large silver lettering outlined in deep garnet, 'United States of America,' while arranged in curves at the sides, in small gilt letters are the lines, 'Our song is the song of the angels,' 'Our sword is the sword of the Spirit,' 'Our march is the march of peace.' Beneath the group of flags are the words in larger inscription, 'National Woman's Christian Temperance Union, Department of Peace and Arbitration, organized 1887.' At the top of the banner an extra fall of silk or 'hood' covers the words, 'Presented by Hannah J. Bailey, Winthrop, Me., 1889,' while on the outside, at each corner of the hood, is painted a gilt circle, one inclosing the clasped hands of fellowship, the other a small white-winged dove of peace outlined against the pale blue of the summer sky, holding in his bill an olive leaf. This work of art is from the brush of Miss Alice Gould, of Portland, who thus tastefully executed Mrs. Bailey's design. The silver fringe which adorns the entire edge and heavy silver tassels add charmingly to the general effect. The banner is attached to a standard of ash by fine wide white satin ribbon bows, and swings by a thick silver cord from the pole.

"The whole is surmounted by a silver dove nearly life size, perfectly carved, and strikingly poised upon a small silver globe at the summit of the pole."

In Japan, the publication of the temperance papers and magazines is rapidly increasing. On February 11, 1889, the very same day of the promulgation of the new constitution, the prominent men in Tokio, Messrs Sen Tenda, T. Okuyama, and J. Ikeda, decided to publish a new temperance paper named *Hino Maru* (the round sun, or the sign of the Japanese flag).

Helen Chalmers, daughter of the noted divine, devotes her life to work among the drunken men and their families in the city of Edinburgh. She lives in the midst of poverty and suffering in an alley, and can be seen on dark nights with her lantern going through the lanes of the city, hunting up the fallen and wicked, and bringing them to her reform meetings. She is known and beloved by every one.

Governor Larabee says that the banking interests of Iowa show the good effects of prohibition. Since its adoption the number of banks in the State has increased from 186 to 244, and the amount of deposits have increased nearly $8,000,000. He avers that the talk about depreciation of real estate there is the sheerest nonsense. Tramps are very scarce, their recruiting stations, the saloons, having been closed.

Temperance is making giant strides in Norway, and that country is said to bid fair to be the first in Europe to prohibit the manufacture and sale of alcoholic drinks.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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THURSDAY, APRIL 18, 1889.

He Was Dead.

It seems to have been an impossibility for the friends of Jesus to believe that he would die. They could not believe that he who had the marvelous power to deliver others from the grasp of death could himself die. His most intimate friends seemed not to have understood him when he spoke of dying. Others could die and would die, but how could he die who had a power superior to death? So abhorrent to their minds was the mere thought of it that when Jesus announced it to his disciples, the impetuous Peter rebuked him for its utterance: "Far be it from thee, Lord; this shall not be unto thee."

Not only were the friends of Jesus complete skeptics on the subject of his death, but the more they saw of him, the stronger and more pervading did that skepticism become. They saw him control tempests, and cast out devils, and read men's thoughts, and heal their sick, and raise their dead, and the natural conclusion was, "Death can have no power over such a Being!" Here evidently was the King of Death and the Prince of Life. "Who so worthy to be the successor of King David as he who could give life to the dead, and thus assert his supremacy over the 'king of terrors'?" His last entry into Jerusalem, just after raising Lazarus from the dead, demonstrated that the people were ready to crown him King of humanity. He die? Not so! Visions of the establishment of an earthly kingdom with Jesus at its head—a kingdom of peace and plenty and glory, whose King carried the keys of all power and authority at his girdle—became the predominant idea in the minds of his disciples. All the long-cherished anticipations of their race were about to be realized. What their great kings wished and what their noble prophets desired they expected to see very soon. Those nearest to Jesus began to distribute the offices of the kingdom, and to hold hot disputes about place and power and honors. There needed but one thing to consummate the grand desire, and that was, that Jesus should make a formal, public avowal of his kingship. Everything was ripe for the setting up of the kingdom. Desire could be no grander; faith, no stronger; hope could rise no higher. But just as this tide reached its flood Jesus was apprehended, tried, condemned, and put to death! It was a blow which shattered into a thousand fragments all the expectations of his friends, and crushed all their hopes in the darkness of despair. There wasn't a ray of light left. That was the darkest day humanity ever saw—"the black Friday" of the world's history! The stifling gloom that suffocated the souls of our first parents as the gates of Eden closed behind them was nothing compared to the gloom that filled the minds of the disciples during those few hours that Jesus lay dead in the tomb of Joseph. They had laid down their dead hopes in the same tomb. Of all the people in Jerusalem who knew anything of Christ's life they were about the only ones thoroughly convinced of his death. Those who would not believe that he could die were now in absolute despair over the actual and awful fact that "he was dead." Crushed in heart, broken in spirit, with their affections bruised and bleeding at every pore, they looked out upon a rayless future, and gave up all for lost. "*He was dead.*" The beautiful hope of the kingdom, with its honors and its glories, had been buried with Jesus in the tomb of Joseph, and that tomb was sealed and guarded by the mighty power of the Roman empire. The mysterious shadow that crept over the city and filled all hearts with awe was as light compared to the darkness that spread its raven wings over the souls of the disciples. Their friend, the friend of the poor, the friend of the sick, the friend of justice, the friend of humanity, the friend of the Eternal God, "was dead" and buried, and locked up in a strong sepulcher, and guarded by the vigilance and military skill of Rome. They were not only convinced that he *could* die, but they, of all in the city, *knew that "he was dead."*

He Is Risen.

To-day we are witnesses to a most wonderful spectacle! A little more than 1850 ago there lived and died and rose again from the dead in the small territory of Palestine a man called Jesus of Nazareth, and to-day millions and milhons of men, women and children are celebrating, all over the world, the anniversary of his resurrection. According to Paul, the whole system of Christianity is built upon the *fact* of that resurrection. "If Christ be not raised, then is your faith vain." According to the enemies of our holy religion, to-day Christianity is an effete thing. It has exhausted all its energies and is in a dying condition. Such was their estimate of it in the last century, and in all the preceding centuries. Such was their estimate of it when the Man of Nazareth hung in his death-agonies on the cross! And yet the *fact* which we lay alongside of this estimate is, that it has been growing in power and enlarging in influence from the day the excited Mary rushed into the company of the disciples with the news, "The Lord is risen," until now; and to-day this same pean of victory is ringing its notes of triumph in every land beneath the sky! This does not indicate decay of energy to any fair-minded thinker.

The resurrection of Christ has a stronger hold upon the followers of Christ to-day than it ever had. This is the one fact which has laid its divine grasp upon the deepest faith of every Christian sect in the world. They all—every one of them—are rejoicing to-day in the sublime importance and renewing energy and hope-sustaining power of this greatest of all miracles. They look not down into the cold marble tomb of Joseph to gaze upon the body of their Lord, but they look up to the throne of the heavens, and see that body in eternal union with Godhead, exalted to that high eminence through the processes of the resurrection and ascension. A risen Jesus means a risen humanity after awhile. Men can not endure the thought of eternal sleep. The heart of humanity throbs with the desire for a future existence. This life, as great as it is, as wonderful as it is, is too little and too short to satisfy the aspirations of a human soul. Hence the resurreetion of Christ, being the pledge of man's resurrection, is the only faet known that can give hope that those desires shall be fulfilled and those aspirations reached. Henee Christians in all parts of the world are to-day rejoieing in the resurrection of him "who brought life and immortality to light through the gospel." The Christian poet has voiced the deepest sentiments of the human heart when he said:

And did he rise?
Hear, O ye nations! hear it, O ye dead!
He rose, he rose! he burst the bars of death,
. . . . . Shout earth and heaven
This sum of good to man! whose nature then
Took wing and mounted with him from the tomb.
Then, then, I rose; then first humanity
Triumphant passed the crystal ports of light,
(Stupendous guest!) and seized eternal youth,
Seized in our name. Man's mortality
Was then transferred to death; and heaven's duration
Unalienably sealed to this frail frame,
This child of dust—man, all immortal, hail!
Hail, Heaven, all lavish of strange gifts to man!
Thine all the glory, man's the boundless bliss.

Alive Forevermore.

Jesus had laid down his life of his own accord. It looks as if he had *forced* his way into the realm of death. His presence among the dead showed that his work was not wholly confined to this life. In the act of his death he was pursuing sin to its bitter end that he might reverse the terrible doom which it inflicted upon humanity. And while his death destroyed all the earthly hopes of his friends, and fastened despair upon their hearts, we imagine that his entrance into the realm of death created a commotion such as was never felt in that realm before. No doubt, there was a stir in the city of the dead when Jesus entered its gates and the sound of his feet was heard echoing along its gloomy streets! No doubt, the "king of terrors," though trembling with awful surprise, prepared to celebrate in a suitable manner his victory over the second Adam! See him as Jesus enters his sombre palace, seated upon his ebon throne, the circling clouds of despair enwraping his brow, his right hand clutching a bloody scepter, his eye red with the gleam of a fiendish satisfaction, and his weighty foot pressing heavily upon the neck of dead humanity! Hear him speak to his ministers, as they gather about him to learn who is this stranger that has intruded himself upon their dominions: "This is he whose works on earth caused our throne to totter, but we have him now in our power, the most illustrious captive in our realm. Bring forth the chains that have been forged for the giants, and let him be loaded with them. Bar up the gates of the city and double the watch, lest he escape our prison walls."

Away down in the darkness, where no eye, save the eye of the All-Seeing, could witness it, the battle between Jesus and the power of death was fought. It was a contest for the lawful possession of the human race. The grandness of the prize, the might of the combatants, the issues involved in the struggle, the moral and physical efforts of this contest over the whole universe of God—all mark it as the turning-point in the history of man. All the hope of the race centered here! All future life poised on the issue of this struggle! Here was the pivotal point of human destiny! That short space of time between the death and the resurrection of Jesus was the most momentous period in the annals of our race! The battle was fought in the realm of darkness; and it is well that it was. Could human eyes have looked upon that struggle, the vision of the fury and fierceness of death and the resistless outgoing of the measureless might of Jesus would have crazed the brain of the on-looker forever. Though the battle was fought in the realm of darkness, the issue has been declared in the broad light of day. Jesus conquered. How do we know he conquered? Because he did not stay in that sealed and guarded tomb! Because before the dawn of that first Easter began to peep over the horizon the angels rolled away the stone from the sepulcher; and while the earth was quaking under their mighty tread, and the hardy soldiers of Rome were falling in prostrate terror before the flashings from those heavenly helmets, Jesus rose from the dead; and that meant victory—eternal victory.

Now look at his disciples. He alive? Not so. He was too thoroughly dead to even admit the hope of it! The women were the first to bring the news of his rising! "Idle tales," said the disciples. Mary reported her *conversation with the risen Jesus*. "The devils had taken possession of poor Mary again." Peter added his testimony. It availed nothing. He is dead; and though his tomb may be empty, our enemies have taken his body away to afflict us more deeply. There they sat in their despair, which was deepened by this added perplexity of his missing body. All at once there seems to be a flash, and Jesus stands before them, and by the sight and hearing and touch their persistent unbelief breaks down, and all-conquering and everlasting faith in the resurrection of their Lord takes its place. They are *now* so thoroughly convinced of the fact of the rising again of their Lord that they are willing to die in and for the proclamation of that fact; and some of them did.

The mental conditions of these friends of Jesus during that week constitute them the very best witnesses of his resurrection. Study the circumstances as fully as we can, and every time it comes out plainly that his resurrection is the only thing that can explain their conduct. On the one side is their persistent unbelief that he could die, and their overwhelming sadness when he did die. On the other side is their persistent unbelief that he had risen, and their high joy when convinced that he was alive. These opposite states of mind in such a short time are inexplicable on any theory, except that which accords with the facts as given in the record. This makes them the best witnesses to the resurrection of Jesus. From that faith they never wavered, nor has the church to this day, for millions upon millions are at this very hour proclaiming their belief in the same stupendous fact. By the utterance of the lips, by messages through the mails, by telephone and telegraph, they are sending greetings to each other to-day, and the one universal greeting is in the words: "The Lord is risen." The first vision John saw in Patmos is as real to the church to-day as it was to John when, in terror, he looked upon its supernal splendors. It was the vision of the risen and glorified Son of man: "I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen."

Easter.

We are told by those who are presumed to know that the word "Easter" is "a survival from the old Teutonic mythology, like the names of the days of the week." It is an Anglo-Saxon word, derived from *Eostre*, the Anglo-Saxon goddess of spring, to whom the fourth month was dedicated, and hence called *Eostur-Monath*. Among people of Latin origin an entirely different word is used, such as *paques*, *pasqua*, *pascua*. We can see at a glance that these words came from the Latin and Greek, *pascha*, and *that* is derived from the Hebrew name of the Passover festival, *pesach*. Easter is the annual festival observed throughout Christendom of the resurrection of our Lord Jesus Christ. Among the Jews the Passover was observed in commemoration of the deliveranee of the Israelites from Egyptian bondage, and among Christians, Easter is observed in commemoration of the greater deliverance of the human race from the more galling bondage of sin.

Canon Venables says: "There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers. The sanctity of special times or places was an idea quite alien from the early Christian mind, too profoundly absorbed in the events themselves to think of their external accidents." One of the ancient ecclesiastical historians says that neither Christ nor his apostles enjoined the keeping of this or any other festival, and he attributes the introduction of the festival of Easter into the church to the perpetuation of an old usage. He accounts for it in this way: "The first Christians being derived from, or intimately connected with, the Jewish Church, naturally continued to observe the Jewish festivals, though in a new spirit, as commemorations of events of which these had been the shadows. The Passover, ennobled by the thought of Christ, the true Paschal Lamb, continued to be celebrated, and became the Christian Easter. Thus the human instinct, which everywhere craves for the commemoration of marked epochs in the personal, social, ecclesiastical or natural life, found its legitimate gratification in the public celebration of an event which is the foundation of the Christian faith."

Many very curious customs have been observed in connection with this festival, some of which have been very widespread and have come down even to these matter-of-fact times in which we live. We can not go into detail in these matters, but at the request of a friend we give the history and meaning of the widespread custom of sending *pasch* or

EASTER EGGS.

Gebelin, in his "Religious History of the Calendar," informs us that the custom of giving eggs at Easter is to be traced up to the theology and philosophy of the Egyptians, Persians, Gauls, Greeks and Romans, among all of whom an egg was an emblem of the universe, the work of the Supreme Divinity. Hutchinson says: "Eggs were held by the Egyptians as a sacred emblem of the renovation of mankind after the deluge. The Jews adopted it to suit the circumstances of their history, as a type of their departure from the land of Egypt, and it was used in the feast of the Passover as a part of the furniture of the table with the Paschal Lamb. The Christians have certainly used it on this day, as retaining the elements of future life, for an emblem of the resurrection. It seems as if the egg was thus decorated for a religious trophy after the days of mortification and abstinence were over and festivity had taken place; and as an emblem of the resurrection of life, certified to us by the resurrection from the reign of death and the grave." Another author says: "Easter eggs are symbolical of creation or the recreation of spring. The practice of presenting eggs to our friends at Easter is of Persian origin, and bears allusion to the mundane egg for which Ormuzd and Ahriman were to contend till the consummation of all things. It prevailed not only with the Persians, but also among the Jews, Egyptians and Hindus. Christians adopted the custom to symbolize the resurrection, and they color the eggs red in allusion to the blood of their redemption." Another author says: "The practice of painting and decorating eggs at Easter, amongst the Catholics, arose from the joy which was occasioned by their returning to this favorite food after so long an absence from them during Lent."

We could fill this whole issue with the customs that have at different places and in different times been connected with Easter; but we wont't do it.

Notes.

Is this true? The Episcopal Bishop of Virginia says that there is as much said in the New Testament about giving as about praying! And we haven't time just now to verify or disprove it, suppose, reader, you get your Bible and Concordance and see if it is really so.

The neatest thing in the way of reportorial work was done by a member of the *Times-Democrat* staff, last Monday morning, in reporting Dr. Milburn's sermon delivered the night before in Carondelet Street Church. Those who heard the sermon were rather surprised at the report, and the Rev. Doctor avers there is not a word of the report true. How is that for a progressive, wide-awake journal?

If your article does not appear, don't come to the conclusion that your piece is a failure, or that the editor has his favorites. If you could look into the "waste-basket," you would see D. D.'s and circuit riders, school teachers and college professors, doctors and lawyers all in a harmonious quiet. And way down in one corner you would see several very fine *editorials* looking demurely at you, as if to say, "We are here too; don't be discouraged."

This is for you, brother preacher. An exchange asks:

Can a pastor be faithful if he does not instruct his people in the scriptural ideas of this grace of giving? Only when every member shall regularly give something to the church treasury shall the membership of our churches be clear and right. And the pastor must bear the brunt of the battle. The Lord's cause must have money, or it can not even hold its place, to say nothing of moving forward, in the life of the world.

If you are using conscientious efforts to live a right life, this note from the *New York Advocate* will help you:

To make the best use of the past we must know how to forget. The art of forgetting is almost as important as the art of remembering. Some things are better hurled. Forgetting those things which are behind is one happy secret of a successful runner in the race of life. The old lessons we learned in Satan's school, the old grudges and antipathies which we cherished, the old vows of vengeance and purposes of selfish ambition must be forgotten, or they will hamper and hinder us at every step.

Here's a wholesome hint for you from the *Mid-Continent*:

We fear that President Harrison has overlooked the supreme advantages of youth in the selection of his Cabinet. Look at their ages. Secretaries Blaine, 59; Windom, 62; Proctor, 52; Tracy, 59; Noble, 57; Wanamaker, 52; Miller, 48; Rusk, 59. Their average age is 56, just the age of President Harrison himself. All of these far past the dead-line for preachers. This thing of taking elderly persons for office and culling out the young men is evidently dangerous. Do we not all the wise people in the churches cry for young men—fresh, lively, inexperienced, and tarrying in the Jerichological seminaries until their heard is grown?

We commend the following from an exchange to the special attention of our young ministers:

A Southern writer, speaking of a minister recently deceased, said that he was possessed of a mind clear, penetrating, logical, an imagination rich and brilliant, and a memory from whose grasp nothing seemed to escape. Accordingly he should have reached a position of prominence and distinction, but he did not. Why? In early life he failed to form the habits of study which are essential to progress. And then he lacked the laudable ambition which impels to close, continuous application. How true it is that a man must work hard if he means to make anything of himself! Even piety and brains will not enable a minister to make his mark unless he be a constant student.

One of the sweetest truths of the Bible is that we have a sympathizing Savior; one who "knows what sore temptations mean, for he hath felt the same." We take great comfort from the fact that his sympathy arises from the fact of his having passed through similar sufferings as afflict us. But we ought to remember that his sympathy for us is helpful to us, because he "suffered victoriously." It is not simply that he suffered that he is prepared to help us, but that he passed *through* the dark valleys of suffering up to the radiant peaks of peace. From that eminence he sends down the word: "My peace, give I unto you."

A regular contributor to the *Advocate* has this compliment to the Methodist emphasis of a "present salvation:"

A friend, a Methodist by faith and profession and somewhat unsophisticated by training, has lately found it expedient to worship at the Episcopal Church. She has come home frequently from the service and uttered her mellow indignation against the church people for calling themselves so often "unworthy sinners." "Of course," she says, "if they want to be sinners, and miserable sinners in the bargain, they may be, but I am not one of that sort. I am redeemed by Christ, redeemed now." I am reminded by her earnestness to ask if the Methodist Church does not make more eminent than we Congregationalists the doctrine of a present salvation. And are not the Methodists at once wise and scriptural in such an emphasis?

Personal and Otherwise.

A brother writes: "I have, after *four years'* effort, at last succeeded in getting the ADVOCATE in this family." Nothing equals persistence!

Bro. Sawyer closed a successful meeting last week at Felicity Street Church. He was assisted by Bro. Wimberly, of Plaquemine. The church was greatly revived, and there were *eleven* accessions.

Mr. Carradine's pamphlet—"The Louisiana State Lottery Company Examined and Exposed"—is now ready. It is the ablest and most thorough discussion of that subject that has ever appeared in print. Let our friends everywhere go to work earnestly to scatter it all over the land. It contains fifty-eight pages. Price, ten cents. Order from this office.

President Runnicutt, of Centenary College, will preach the commencement sermon for the Opelousas Female Institute, Sunday, June 16.

The distinguished French scientist, M. Chevreul, died April 9, in his one-hundred and third year.

George F. Wharton, No. 5 Carondelet street, has brought us under special obligations for a bundle of Raphael Tuck & Sons' Easter Cards. This is as fine a collection as we have yet seen.

Bro. Lamar, presiding elder of the Mobile district, writes us, that "advices from Birmingham and Montgomery indicate a large attendance from both cities to the approaching camp meeting at Seashore in July."

W. D. Howells recently declared in *Harper's*, that "Christ and the life of Christ is at this moment inspiring the literature of the world as never before, and raising it up a witness against waste and want and war."

Is not this month a good time to work with "might and main" for new subscribers? Many of the brethren are doing handsomely in that direction. This personal is to remind you that all such work is fully appreciated in this office, and will be a blessing to all you induce to take the paper.

Don't forget Children's Day, May 19. Our Sunday-school Department has the programme all ready, which you can procure for seventy-five cents a hundred by mail. Address J. F. Barbee, Agent, Nashville.

Morgan City Free Press: Captain John N. Pharr has, at his own expense, built a fine church upon the Fairview plantation for the colored people. It is really a little gem and is greatly appreciated. During the week the building is used as a school-house and is well attended.

We have received a bright little paper from Donaldsonville, La., called *The New Era*. It is edited by a bevy of sprightly girls belonging to Prof. B. G. Cole's Academy in that place. We wish the young ladies great success.

Dr. Parkhurst, of the Presbyterian Church in New York, says: "The problem of evangelization is solved when you have dissolved the unwillingness of each Christian to be an evangelist." In our view, that postpones the solution indefinitely. If we are to wait until *everybody* wakes up, then evangelization is a dream.

According to G. P. Rowell & Co.'s Directory, there are now issued in this country and in Canada 17,107 newspapers, being 797 more than a year ago.

One of the New York Methodist preachers speaks of a "preachers' meeting" as "a gathering representative of well-dressed impecuniosity."

Friday, the nineteenth, is set apart as a day of fasting and prayer by our Woman's Missionary Society for the divine blessing on the annual meeting to be held at Little Rock, Ark.

During the past week, William Reynolds, of Illinois, president of the Fifth International Sunday-school Convention, gave some interesting lectures on Sunday-school work in Dr. Carradine's, Dr. Bussey's and Dr. Palmer's Churches.

Rev. Dr. Milburn, Chaplain to Congress, preached to a large audience in Carondelet Street Church last Sunday night. Next Sunday he will preach at 11 A. M. at Rayne Memorial, and at 7:30 P. M. at Moreau Street Church.

Postal Card Reports.

—Rev. G. W. Bachman, writing from Kosciusko, Miss., April 8, 1889, says: "I have just returned home from a five weeks' itineracy, during which I visited the churches at Water Valley, Abbeville, Waterford, Holly Springs, Potts Camp, New Albany, Red Banks, Victoria, Byhalia, Olive Branch, Lone Station, Senatobia, Sardis and Duck Hill. The Grenada District Conference was in session at the last-named place. During the trip I was enabled to preach twelve sermons, deliver several Sunday-school talks; to sell $200 worth of books and collect $55 60 for the church papers. We are much gratified at the increasing interest for good literature and in the Sunday-school cause. The Sunday-schools at Kosciusko, Victoria and Red Banks have procured libraries, and we hope others will do so soon. The NEW ORLEANS CHRISTIAN ADVOCATE is growing in favor."

—Rev. John T. Sawyer, of Felicity Street Church, writes: "The Rev. William Wimberly was with us during our protracted meeting and did all the preaching. He gave us ten sermons of thoroughly Methodist type—clear, straight, strong, eloquent and effective. His word was in power and many were brought under conviction, a goodly number converted and about one dozen added to the church. The church has been greatly revived and solid work done. We heartily thank Bro. Wimberly for his coming and for his burning words of truth. Unto God be all the glory!"

—Rev. I. W. Cooper writes from Edwards, Miss: "On last Sabbath, April 7, we were greatly encouraged. Seven united with the church. One gentleman, who is working in the country, walked eleven miles to join the church. The outlook is very hopeful. A spirit of religious inquiry is taking hold of this people. Our last year with this delightful people gives promise of being the best. God bless them!"

—Rev. T. S. West writes from Orange Grove, Miss., April 10, 1889: "Bro. B. Jones saw fit to protract from the Quarterly Conference at this place. Quite an interest is awakened; eight or ten accessions; altar crowded with penitents, and the meeting continues. Orange Grove is an orderly place; no whisky and beer are sold here. A disorderly wayfarer passed this way a few nights ago and savagely attacked an old man. Some twenty men, young and old, gathered to arrest him, and only one pistol was found in the crowd. No walking arsenals here."

—Rev. J. M. Weems writes from Tolnca, Mexico, April 10: "No doubt the friends who have been so kind to write to us are thinking strange of our long silence; but my wife has been too ill and I too anxious and my whole time occupied to write to them. Ten days ago the doctors attending her, in the City of Mexico, told me they could do nothing more for her, and that her only chance for life was in a change to Tolnca. We are now in this city and she is improving very slowly. We hope, however, to return to the City of Mexico in a few days."

—Rev. T. W. Adams writes from Pearlington, Miss: "The shadow of a great sorrow rests upon our community. Sister Mary H. Poitevent, wife of Capt. John Poitevent, of Pearlington, died on last Saturday, April 13, after a brief illness. The burial took place yesterday at three o'clock P. M. The funeral services were conducted by the pastor, at the dwelling of Capt. Poitevent, amid expressions of the profoundest grief from the great concourse of people present. The loss to our church in Pearlington by the death of Sister Poitevent is irreparable. Two of our official members remarked to the pastor: 'We could give up any other member of our church with less loss than Sister Poitevent.' Hers was a beautiful, useful and happy life."

Books and Periodicals.

BOOKS.

REDEMPTION SONGS. Compiled by L. W. Munhall, J. J. Hood, Philadelphia. Price, thirty-five cents by mail.

This is a collection of hymns and tunes from the popular devotional songs of the day. We think most books of this kind are rather below a good level for church and social religious devotion. This seems to be about as good as any.

HOURS WITH LIVING MEN AND WOMEN OF THE REVOLUTION. A PILGRIMAGE. By Benson J. Lossing, LL.D. Square octavo, 239 pp. Price, $2. New York: Funk & Wagnalls.

As to the intrinsic merits of this work, the name of its author, the celebrated historian, might seem to be a sufficient guarantee. But the work before us possesses solid worth. Charming in style, sweeping a wide field, discussing lofty themes, and pervaded with the spirit of true patriotism, it fairly bristles with life. Each of its twenty-one chapters has all the vivacity of a bewitching romance, while its value is immeasurably enhanced by the reality of its characters and the reliability of its statements.

A WOMAN OF HONOR. By H. C. Bunner. Ticknor and Company, Boston. George F. Wharton, New Orleans. Price, fifty cents.

PERIODICALS.

The Gospel in All Lands, for April, is devoted almost exclusively to India. Under the heading, Woman as a Missionary, it gives an extended quotation from Dr. Black's Christian Womanhood. This monthly may be had for $1 50. Methodist Missionary Society, 805 Broadway, N. Y.

—*The Home Maker*, for April, is on our table and full of matters of the home and its surroundings. Home Maker Company, New York. Price, $2.

—*The Treasury*, for April, is full of its usually good matter for the pastor and the people. E. B. Treat, 771 Broadway, New York. Price, $2 50.

Seashore Camp Ground.

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An Address.

To the Preachers and Sunday-school Superintendents of the North Mississippi Conference—

DEAR BRETHREN: The steady growth of the Sunday-school cause in our Conference is gratifying and encouraging. We have reason to thank God for past success, and to redouble our diligence for further achievements in this department of church work. With the opening of spring let there be renewed enterprise and effort for the improvement of existing schools, and for the organization and equipment of new ones, wherever ten persons can be collected for that purpose. See to it that the schools are sufficiently supplied with lesson helps, the *Sunday-School Visitor*, and circulating libraries. In any case where financial aid may be needed to furnish these requisites, let not the pastor hesitate nor delay to make application, either to myself or to Rev. J. L. Futrell, chairman of the Sunday-school Board, as per instructions in Conference Minutes, pages 21 and 22. State numbers in school, and character and amount of literature needed.

By all means let us have Children's Day services in every Sunday-school within our bounds on the third Sunday in May, if practicable; if not, then on some convenient day in May or June. Let pastors and superintendents see that timely and proper preparations be made for the occasion. Send, in time, to the Publishing House, or to myself, and procure the suitable programme prepared by order of the General Conference. Price, 50 for fifty cents, or 100 for seventy-five cents. We were much gratified at the increased interest in this day's observance last year, and we do hope that no pastoral charge will report blank on it this year. Let us do all that we can—though it be at a cost or sacrifice—to give the dear children proper recognition, at least, one whole day in the year.

Brethren, let me know when, where or how I can help you in the furtherance of this blessed cause, and I am ready to serve to the extent of time and ability.

Your fellow-laborer in the Lord,

G. W. BACHMAN, S. S. Ag't.

KOSCIUSKO, Mississippi.

Notice.

The Woman's Missionary Society, of the Mississippi Conference, will convene in its tenth Annual Session, in Natchez, Miss., at 10 A. M., May 20. The annual sermon will be delivered May 19. Anniversary exercises, consisting of address of welcome, response and missionary address, Sunday night, May 19.

Every auxiliary in the Conference is expected to send a delegate. Their address should be sent at once to Mrs. W. A. Gunning, Natchez, Miss.

Mrs. Julianna Hayes has promised to meet with us; also Miss Clara Chrisman, our missionary, who will leave for her field of labor—Brazil—May 29.

MRS. J. B. CHATFIELD, Pres.
BESSIE FEARD, Rec. Sec.
Nashville Advocate please copy.

A Correction.

The Shreveport District Conference will commence on June 26 (Wednesday), and not on the twenty-eighth, as published. Please correct *my* mistake.

J. H. CASSITY, P. E.

Literary Notes.

Mrs Martha Livingston Moodey's story of "Alam Thorne"—the "antidote" to "Robert Elsmere" that D. Lothrop Company issue this month, has already received the stamp of approval by several professional critics and leading clergymen to whom it was read in manuscript. It is said to be almost dramatic in certain of its incidents, while its grouping and character sketches are particularly attractive.

Leo and Shepard, Boston, have in press Samuel Adams Drake's "Decisive Events in American History. Burgoyne's Invasion of 1777, with an outline sketch of the American invasion of Canada, 1775-76." It will be an admirable historic narrative, intended to be used as a text-book, or as a Supplementary Reader in schools, as well as for general reading.

Horace Lunt's charming pictures of rural out-of-doors, "Across Lots," is a capital book for spring purchase. One can follow nature's developments, book in hand, sympathetically and in the spirit of the season of life-renewing.

A handsome American edition of Bonrlenno's famous "Memoirs of Napoleon" is about to be issued immediately by the Scribners. For sixty years this book has been a standard authority, and Prince Metternich pronounced the work to be "the only authentic memoirs which have ever appeared." The Scribner edition will be in four 12mo volumes, and be an exact reproduction of the latest English edition, including all the portraits and illustrations, as well as all the other features that give distinction to the work. The price will be placed low, so as to appeal to a large popular sale.

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Rev. Dr. B. Carradine's Sermon,

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An Indiana man has made a ballot-box which can not be stuffed. He will have to take it out of his State if he expects to make it work.

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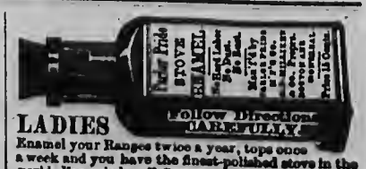

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Our Young People.

ONLY A BOY.

BY AUNT LUCY.

I am only a boy, with a heart light and free;
I am brimming with mischief and frolic and glee;
I dance with delight, and I whistle and sing,
And you think such a boy never cares for a thing.

But boys have their troubles, though jolly they seem;
Their thoughts can go farther than most people deem.
Their hearts are as open to sorrow as joy,
And each has his feelings, though only a boy.

Now oft when I've worked hard at piling the wood,
Have done all my errands, and tried to be good,
I think I might then have a rest or a play;
But how shall I manage? Can any one say?

If I start for a stroll, it is "Keep off the street;"
If I go to the house, it is "Mercy! what feet!"
If I take a seat, 'tis "Here! give me that chair!"
If I lounge by a window, 'tis "Don't loiter there!"

If I ask a few questions, 'tis "Don't bother me!"
Or else, "Such a torment I never did see!"
I am scolded or cuffed if I make the least noise,
Till I think in this wide world there's no place for boys.

At school they are shocked if I want a good play;
At home or at church, I am so in the way;
And it's hard, for I don't see that boys are to blame,
And 'most any boy, too, will say just the same.

Of course a boy can't know as much as a man,
But we try to do right, just as hard as we can.
Have patience, dear people, though oft we annoy,
For the best man on earth once was "only a boy."

—*Ohio School Journal.*

NOW, HERE'S A DOG.—The military poodle, Mustache, who shared the victorious fortunes of the French army, had a wonderful record. A writer in *Blackwood* says: "He won special honors at Marengo and was decorated on the battlefield of Austerlitz by Marshal Lannes as a reward for having rescued his regimental standard from an Austrian soldier when in the act of snatching it from the grasp of the standard-bearer as he fell mortally wounded. The plucky poodle drove off the assailant and then seized the standard in his teeth, dragging it triumphantly to the lines of his own company. Many were the scouting parties he detected, many an Austrian ambush, and on at least one occasion he drew attention to the presence of a distinguished spy in the camp. To his vigilance was due the failure of a night attack of a body of Austrians, of whose vicinity in the valley of Balso the French were apparently ignorant." Dogs of various breeds are being trained and experimented with on a large scale in both the German and French armies. The system, as developed, is said to have given excellent satisfaction.—Exchange.

"ONCE."—The junior class of a Southern college had assembled in a student's room to spend the night in riot and debauch. Amid the crowd was one who had never recited a bad lesson since his matriculation. In his studies "he was head and shoulders" above the class. That day he had failed. A shade of the deepest gloom came over him, and he was melancholy. But the wine and jest passed round while he felt like Lucifer in Eden, where all was joy and gladness around him. Said a classmate, "Come, Bob, quaff this bumper, and it will make you feel bright as the hermit's lamp."

The tempter whispered in his ear "Drink once and forget the past." A powerful struggle seemed to be going on in his mind for a moment; but at last he silently shook his head, and retiring from the room gave vent to a flood of tears. That boy never drank—not even once. He took the valedictory, and is now the president of a college.—*Times of Refreshing.*

MR. EDITOR: Please allow me space to answer the question of Mary S. Hodges. The 117 Psalm is the shortest chapter in the Bible. It has but two verses. Will any of your little readers tell whose son Noah was? Pearlington is our new home. We have been living here nearly three months and are very much pleased with the people. They are very kind to us. They have given us a real "pounding," and continue to show us great kindness. We have a good Sunday-school. Mr. W. T. Stocker is our good superintendent. Miss Eucharist Favre is my teacher. I love her very much. I have several nice little playmates. Sister Wilmoth and I are piecing a missionary quilt. We are anxious to give to missions some money that we have made. I think that will be better than to have our father to give us the money. With best wishes to you and all your little readers, I am,

Your little friend,
LERA ADAMS.

MR. EDITOR: I am a little girl in my teens, and this is my first call at your office, and I hope you will let me in. I am going to school to Prof. A. J. Jones, and we all like him very much. I am studying spelling, reading, writing, arithmetic, geography and grammar, but not far enough advanced in the latter to write grammatically. Pa takes your valuable paper, and we all read it. I am very fond of the little people's column. Our preacher this year is Bro. H. M. Banks. We all like him very much and think he is going to do good work here this year. Now, Mr. Editor, I must tell you of our Sunday-school at Union Star School-house, which was organized a few Sundays ago with forty-eight scholars enrolled. Mr. S. W. B. Colvin is our superintendent. Now, Mr. Editor, if you could just pay us a visit and give us a lecture on Sunday-school, it would be so nice. But, no doubt, your whole time is occupied in arranging so valuable a paper as the ADVOCATE. Now, for fear I worry you, I will close by asking the little cousins a question: What book in the Bible has ten chapters that the first verse reads exactly the same? Wishing the editor great success and all the good things a worthy editor needs, I remain,

CATHERN R. SIGLER.
SUGAR TOWN, Louisiana.

MR. EDITOR: I am a little boy eight years old, and, seeing so many letters in your valuable paper, I thought I would write one. I love to read your paper, especially the little cousins' letters. My papa is a preacher, and has the Grand Cane circuit for his work, and we hear that everybody is well pleased with him. Bro. R. J. Harp is our preacher, and we children all love him. We have an interesting Sunday-school, and Mr. W. J. Sullivan is our superintendent. I go to day-school, and our teacher is my aunt, Miss Fannie E. Henderson, and everybody likes her very much. I study history, geography, fifth reader, grammar, arithmetic and dictionary. I have no pets. I will close by saying, "Do not put it in the waste-basket, as this is my first attempt." Your friend,

FRANK HENDERSON.
KEITHVILLE, Louisiana.

MR. EDITOR: Mamma says she wants me to write to some paper. We take several, and everyone has a place for children's letters; but I suppose I should write my first to our church paper. In a few days more I will be nine years old, and have never been in a school-room yet. I am not anxious to go to school, I had rather mamma would always teach me. I wish you would make the children quit writing so much about the waste-basket; it has become so tiresome. I will not write any more now, but will see if you think my first attempt worthy of a place in your paper.

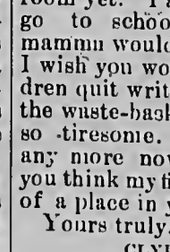
Yours truly,
CLYDE M. ANDERSON.
PICKENS, Mississippi.

STRANGE a disease as Scrofula is, it is not stranger than the power exercised over it by Lactu-pi-a.

HOWEVER long you may have suffered with a Chronic Ulcer, don't despair, but take Lactu-pi-a at once.

MR. EDITOR: I have not seen a letter, from this place, in the children's corner since I've been here, so I thought I would write. I am a little girl nine years old. Dr. Hannicutt is our pastor. Bro. Richardson is our Sunday-school superintendent. We like them so much. My papa is off from home on his district a great part of the time. I go to school to Millwood Institute. The people are very kind to us, and we think well of our new home. I have four sisters and three brothers. I hope you will come to our commencement.

EFFIE M'DONALD.
JACKSON, Louisiana.



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Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

HOSPITALITY.—Christians who are blessed with happy homes may well take to heart the suggestion of a writer in the *Homiletic*, relative to the duty of opening them occasionally to the homeless and discouraged ones of earth: Hospitality is the attestation of love to one's fellow through the medium of the home. It is not simply a formal, ceremonial reception extended to him under one's roof, but a cordial entertainment. Its invitation is larger than the simple Come; it is Welcome. It is offered not in the mere extending of the hand, but in the expanding of the heart. It opens not merely the door of the spare room, but that of one's own room. It is willing not only to bring a stranger in, but to turn one's self out. It greets not only with a Take, but Share. It not simply acquiesces, but urges with sweet compulsion. It needs not many-voiced convention, but hears a single voice, "I was a stranger, and ye took me in."

Not yet, we believe, have Christian men and women begun to realize the wonderful evangelizing power there is in a true spirit of hospitality; nor have the possibilities of its proper exercise begun to be seen. Our home doors signify not so much protection as exclusion. Their bolts and bars are eloquent of limitations set upon love. We meet men on a level in our business offices and upon the street, but recognition of equality, and in many respects of obligation, ends there. Our houses are our castles, surrounded by impassible moats, across which the drawbridges fall only for those of our immediate social circles. We have not yet learned with our Master to say to him who inquires of us, "Where dwellest thou?" "Come and see," save as such an invitation will further some self-centered purpose; have not learned to "use hospitality without grudging." The spirit of caste is undeniably one of the mightiest obstacles in the way of that kingdom whose single and comprehensive law is love.

RELIGION IN THE HOME.—I heard once of a young person who went to live in a home supposed to be a thoroughly religious home. She said afterward that from what she saw in that home she was inclined to think there was very little in religion. She saw disagreement and contention and strife and unkindness, which did much to lead her toward infidelity. Lovers of Christ, is there not for us a very solemn lesson in this? How closely all we do and say is watched by the world, and if they see in us exhibitions of temper, anger, passion, unkindly feeling, censoriousness, etc., how greatly it will tend to undo all the influence of our professions and our efforts for the cause of God. One of the great wants of the age is more of Christ in the homes. Let us get so much of the religion of Jesus that we will everywhere exhibit the mind and temper of Christ. Christ said, "If I be lifted up I will draw all men unto me." He may be lifted up in our lives, and if so the drawing influence will be felt. It matters not how gifted the minister or leader or Christian worker is. If there be exhibitions in his life of those things not in harmony with his teaching, it neutralizes his best efforts. Nothing can take the place of a consistent life. Jesus is saying to-day, "Return to thine own home and show how great things Jesus hath done unto thee." We can show by mild, Christian temper what he has done, and the world will be powerfully drawn to him.

You are stirred with truest joy and braced to labor best at your little tasks while you welcome and keep before you the loftiest ideal of the method and the aim of work and being which God has made known to you. That is indeed his revelation, the vision of himself. So he declares what he would have you do what he will enable you to do. So he calls you to be prophets.

Why They Lead.

Dr. Pierce's medicines outsell all others because of their possessing such superior curative properties as to warrant their manufacturers in supplying them to the people (as they are doing through all druggists) on such conditions as no other medicines are sold under, viz: that they shall either benefit or cure the patient, or all money paid for them will be refunded. The "Golden Medical Discovery" is specific for catarrh in the head and all bronchial, throat and lung diseases, if taken in time and given a fair trial. Money will be refunded if it does not benefit or cure.

Dr. Pierce's Pellets—gently laxative or actively cathartic according to dose. 25 cents.

MANY A LIFE

HAS been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences. The most suitable means of correcting these evils is the use of **Ayer's Cathartic Pills.** The prudent sailing-master would as soon go to sea without his chronometer as without a supply of these Pills. Though prompt and energetic in operation, Ayer's Pills leave no ill effects; they are purely vegetable and sugar-coated; the safest medicine for old and young, at home or abroad.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in

Excellent

health."—Mrs. C. E. Clark, Tewksbury, Massachusetts.

"I regard Ayer's Pills as one of the most reliable general remedies of our times. They have been in use in my family for affections requiring a purgative, and have given invarying satisfaction. We have found them an excellent remedy for colds and light fevers."—W. R. Woodson, Fort Worth, Texas.

"For several years I have relied more upon Ayer's Pills than upon anything else in the medicine chest, to regulate my bowels and those of the ship's crew. These Pills are not severe in their action, but do their work thoroughly. I have used them with good effect for the cure of rheumatism, kidney troubles, and dyspepsia."—Capt. Mueller, Steamship Felicia, New York City.

"I have found Ayer's Cathartic Pills to be a better family medicine for common use than any other pills within my knowledge. They are not only very effective, but safe and pleasant to take—qualities which must make them valued by the public."—Jules Hauel, Perfumer, Philadelphia, Pa.

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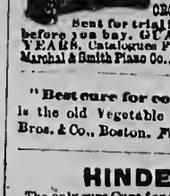

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Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

LACEY—Died, in Sartartia, Yazoo county, Miss., February 26, 1889, of congestion of the lungs, Mrs. ADA C. LACEY, aged twenty-two years and eight months. She was born June 27, 1866, in Yazoo county, Miss., and was the eldest daughter of Mr. Samuel H. and Georgia Childress.

Death at all times is a sad and solemn messenger; but when he comes, with icy hands and destroying blade, and cuts down one in the beauteous bloom of life and joyous scenes of youth, his terror and gloom are almost intolerable. The deceased was raised near Phœnix, Yazoo county, Miss.; attended the public school there, and was soon prepared to enter the East Mississippi Female College, at Meridian, Miss., where she graduated in 1883, with accomplishments and culture rarely equalled. Returning home fresh with vigor, health and knowledge, she seemed to enjoy life with a bright and lovely future before her. In early youth she united with the Methodist Episcopal Church, south, and lived up to its teachings in an exemplary manner, and though not demonstrative, she possessed the quiet, placid and deep sentiments of religion characteristic of the true Christian. She was wedded to Mr. J. R. Lacey, of Sartartia, Miss., December 9, 1885—a gentleman of promise, kindness and competency—and their union was one of congeniality, pleasure and happiness. Among her acquaintances she was the favorite: cheerful, entertaining, happy and obliging. She never spoke of another's faults, and was charitable, cautious and kind towards all. As a friend, she was constant, true and confiding; an amiable lady, generous, neighbor, loving mother. She was a good and affectionate daughter, the pride of a father's love; an indulgent, vigilant, gentle sister; a model wife, always contented, hopeful and striving to promote her husband's interests, property and love. Oh, that one so young, so good and mild, and so beloved, should go so suddenly to the grave! Her mellow voice, sweet smile and happy laugh are hushed in the stillness of death. She has gone to the realms of joy and bliss, and leaves behind her dear and precious little Georgie, a bereaved and disconsolate husband, a sad and heart-broken father, two sorrowing brothers and a weeping sister. May they treasure and imitate her admonition and example and meet her on the golden shore!

L. H. J.

MAGEE—Mrs. AMANDA G. BURNS, wife of Marcus F. Magee, was born February 8, 1866; was married to Marcus F. Magee, January 6, 1887, and departed this life at the home of her husband, near this place, March 23, 1889. The subject of this sketch joined the Methodist Episcopal Church, South, in early life and lived a consistent Christian up to the day of her death. The writer visited her more than once during her sickness, which was of two weeks' duration, and when I asked her in regard to her spiritual condition, I heard from her own lips that she was putting her trust in her blessed Savior, and that he was the strength of her hopes. The light of a happy home is gone out, not to shine any more in this life, but is shining brighter in the world above. Oh, how crushing it must be to the heart of the young husband, and also to the aged father, with sisters and brothers! But, thank God, there is a radiance to illuminate the dark cloud of sorrow, and that is found in the fact that she was a Christian and that her short life, that was so much cherished by husband and relatives, ends in a large reward in the bright home of the blessed.

J. H. EVANS, P. C.

BURNS—Died, March 4, 1889, near Slaughter, La., BELLE LEA, aged four years, daughter of W. T. and R. F. Burns.

During the few short years of her life, Belle Lea was a constant little sufferer, yet patient and cheerful through it all, filling with sunshine and happiness the home blessed by her presence. But it was with a thrill of joy that she welcomed the white-robed messenger sent to bear her spotless spirit across the dark river to her bright home on high. There, amid songs and praises, she now awaits the coming of the loved ones rendered desolate by her absence. Yet a few short years, and what a glorious reunion!

While we deeply sympathize with the bereaved parents, we can only point them to the mercy and goodness of our kind heavenly Father, whose power and love "passeth all understanding," and who alone is the source of all consolation. He takes our treasures and lays them up in heaven, leading us to fix our affections more firmly on him, and to look forward to a happy reunion in our bright home above, where parting and death are unknown.

J. D. M.

HALE—The hearts of Bro. and Sister Hale were made sad on February 22, 1889, by the death of their little daughter, IDA KATE, aged five years and sixteen days. Little Ida was a bright, sweet child. She was obedient and loved her parents and pastor. The last time I visited the home of her parents before her death, she paid me her missionary money, saying, "Now is the time for me to pay it." Though we miss little Ida's bright, happy face, we feel sure she has only been transplanted to the better world, and is now enjoying the realms of eternal bliss. Kind parents, weep not for little Ida. She has only gained the heavenly home a short time before us. We shall meet her "by and by" to be separated nevermore.

Her pastor,
JAMES F. ROBINSON.

MITCHELL—Resolutions of the Grenada District Conference:

Whereas, In the providence of our heavenly Father, we, as a church and Conference, are made sad and poorer by the death of our brother, R. P. MITCHELL, which occurred in Memphis, Tenn., April 3, 1889; therefore, be it

Resolved, That by the death of the Rev. R. P. Mitchell the North Mississippi Conference has lost a worthy and faithful member; the Methodist Church, a consecrated, devout and successful preacher of the gospel, and the general church an honored servant, whose fidelity to her every interest has been proven by his earnest life and early death.

Resolved, That while we bow in humble submission to the wisdom and providence of Almighty God, we sorrow deeply as those who have lost a brother beloved.

Resolved, That we tender to our Sister Mitchell, in this sad hour, our sympathy, and that we pray the blessings of our God to be with her in her loneliness.

Resolved, That a copy of these resolutions be sent to Sister Mitchell and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and made part of the Minutes of this Conference.

T. J. NEWELL,
J. M. WYATT,
H. H. ESTES.

LAWSON—Died, at Williams, La., January 17, 1889, after a short but painful illness, Little IRENE WARDA LAWSON, adopted daughter of Mr. and Mrs. W. P. Scarborough, aged three years, five months and nine days.

Oh, death! insatiable monster, art thou never appeased; must always pluck the fairest and dearest for thine own? Could'st thou not have spared the blossom? Had'st thou not enough of thine own that thou must need'st lay thy icy finger upon little Warda, the light of the mother eye, and the darling of the father heart. Though theirs by adoption, no little one of their own could have been more tenderly cared for or more dearly loved by the household. She had been from babyhood with them; her every look, her every tone was linked to them like leaves to flowers. Baby, when thou shalt meet the mother in heaven, canst thou not tell her of the mother on earth, who so sorely grieves for thee, and who was so loth to let thee go in answer to thy Maker's summons? And now, farewell, you are at rest, I know; but 'twas hard to give thee up to death, so like a gentle slumber on thee.

May we meet in that realm where the rainbow never fades, where the stars will be set out before us like islands on the bosom of the ocean, where the beautiful beings, that pass before us like a meteor, will stay in our presence forever!

R.

SISTRUNK—THEODORE SISTRUNK, son of J. B. and Margaret Y. Sistrunk, was born in Copiah county, Miss., December 19, 1862, and died January 8, 1889; professed religion and joined the Methodist Episcopal Church in 1875. Bro. Theo., as he was familiarly called, was a child of affliction all his life here, but his afflictions seemed to serve only to bring him near his Savior. His example was one which seemed to speak to all who knew him that he had been with Christ. As a member of the church and Sunday-school superintendent, though his opportunities had been limited, he was very efficient. His place in the house of God is now vacated; so also his seat around his father's fireside, and we shall no more hear his voice singing his favorite hymn, "Jesus, lover of my soul." Yet we verily believe his voice has been attuned to the song of redeeming love in heaven above, where all is love. Weep not, aged parents, brothers and sisters. Theodore is not dead, but sleepeth here until the resurrection morn, when he shall rise a glorious form.

J. M. JOHNSTON.

CRAVENS—On March 14, 1889, Sister LAURA C. CRAVENS died, of consumption, at her home, in Smith county, Miss. She was born in Jasper county, Miss., July 7, 1858, and married February 1, 1877, to Bro. Ed. Craven, with whom she lived in the bonds of love till her death. She united with the Congregational Methodists soon after her marriage and proved herself an acceptable member. She joined the Methodist Episcopal Church, South, last May with her husband. She leaves four children of her own and two step-children. She requested that her children should be kept together and brought up in the nurture and admonition of the Lord.

Her last hours seemed to be her happiest, as the time was spent in songs and praise to God, and exhorting all around her to be Christians and meet her in heaven. Her last request was that her husband should sing, "There's a lily-white robe in heaven for me;" and, as he could not sing it, he asked her if she felt like there was a robe in heaven for her, and her last dying words were, "Yes, and I will soon be there to put it on."

Sister Cravens' death was a most triumphant one. "She now rests from her labors."

A. C. FLOWERS.

Good News.

Here are two instances of the beneficent action of Compound Oxygen. The one in a severe case of consumption, the other in the weariness of general debility. Concerning the first we receive the following:

PORTAGE, Wis., January 30, 1888.

"My wife has been taking your Compound Oxygen for two years for consumption and has derived much benefit from its use. In fact, I think she would have died long ago but for it."

H. D. JAMES.

In the matter of general debility we give the following extract:

BENTON HARBOR, Mich., Nov. 28, 1888.

"I am indebted to you beyond all other Compound Oxygen purchasers."

BENJAMIN J. EAMAN.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

BENEFITS OF THE MOON.—The moon ministers to human wants in several ways that are not so apparent as its light-giving function, although some of them are much more important.

It is by observing the position of the moon with reference to the fixed stars that the navigator determines his longitude. Upon the revolutions of the moon about the earth is based a convenient division of time—the month—intermediate between that furnished by the earth's daily rotation, and its revolution through its orbit. Doubtful points in ancient chronology have been frequently settled by means of eclipses of the moon, the dates of which could be accurately determined. The intervention of the moon in eclipsing the sun gave astronomers the opportunities for obtaining their first knowledge in regard to the solar envelope. But the largest effects on human welfare are produced by the moon through the agency of the tides. Twice a day the decomposing organic matter brought down to the sea-shore by rivers, or deposited along the water's edge by human agency, is swept away by the tidal-wave in its course around the globe. This sanitary service which the moon performs is of inconceivable value. In many harbors large ships and heavily-loaded rafts and barges are moved from the entrance to their wharves, miles above, by that slow but powerful tug, the flood tide. An amount of work is thus done which, if it had to be provided by artificial means, would cost for such a port as London thousands, perhaps millions of pounds yearly.—*Popular Science News.*

ADOPT SLEEP.—Rev. E. E. Hale says in one of his admirable papers, that his own rule is to devote nine hours of the twenty-four to sleep. While this intellectually and physically strong man finds this amount necessary for the preservation of his health, multitudes show their ignorance of hygienic laws by declaring, with evident pride, that *they* take but five or six hours, and indeed sometimes less. When, however, it is understood that nature demands that one-third of life be passed in sleep, their error, or ignorance, becomes apparent. It is not sufficient that eight hours of the twenty-four be passed in bed simply, but the requirement is this amount of sound, refreshing, tranquil sleep, else, as a rule, health can not be maintained. The following is from the Boston *Journal of Health*.

The amount of sleep necessary depends upon the habits and health of the individual; it should not be less than seven, and need not be more than nine hours. If profound and unbroken, less is required. The quantity must depend upon the facility with which the nervous system is restored. The most refreshing repose is that which is entered quietly and seems to have passed quickly. By discipline a certain control over the mind is acquired, and sleep can be summoned at will. It is proof of a disordered brain if this can not be accomplished.

A GALILEAN MICROSCOPE.—M. Govi, an Italian savant, has presented a paper to the French Academy of Sciences, in which he claims for Galileo the distinction of having discovered the microscope as well as the telescope. He has found a book printed in 1610, according to which Galileo had already directed his tube fitted with lenses to the observation of small near objects. The philosopher himself stated shortly after this date, that he had been able to observe through a lens the movements of minute animals and their organs of sense. In a letter written in 1614 to a Sig. Tarde, he stated that he has with his microscope "seen and observed flies as large as sleep, and how their bodies were covered with hairs, and they have sharp claws." The date usually assigned to the discovery of the microscope is 1621, and the invention is attributed to Cornelius Drebbel, a Dutchman; but according to M. Govi, the date must be thrown back eleven years, and the credit of the first construction awarded to Galileo.

This is the best time of the whole year to purify your blood, because now you are more susceptible to benefit from medicine than at any other season. Hood's Sarsaparilla is the best medicine to take, and it is the most economical—100 Doses One Dollar.

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New Orleans, La., March 20, 1889.
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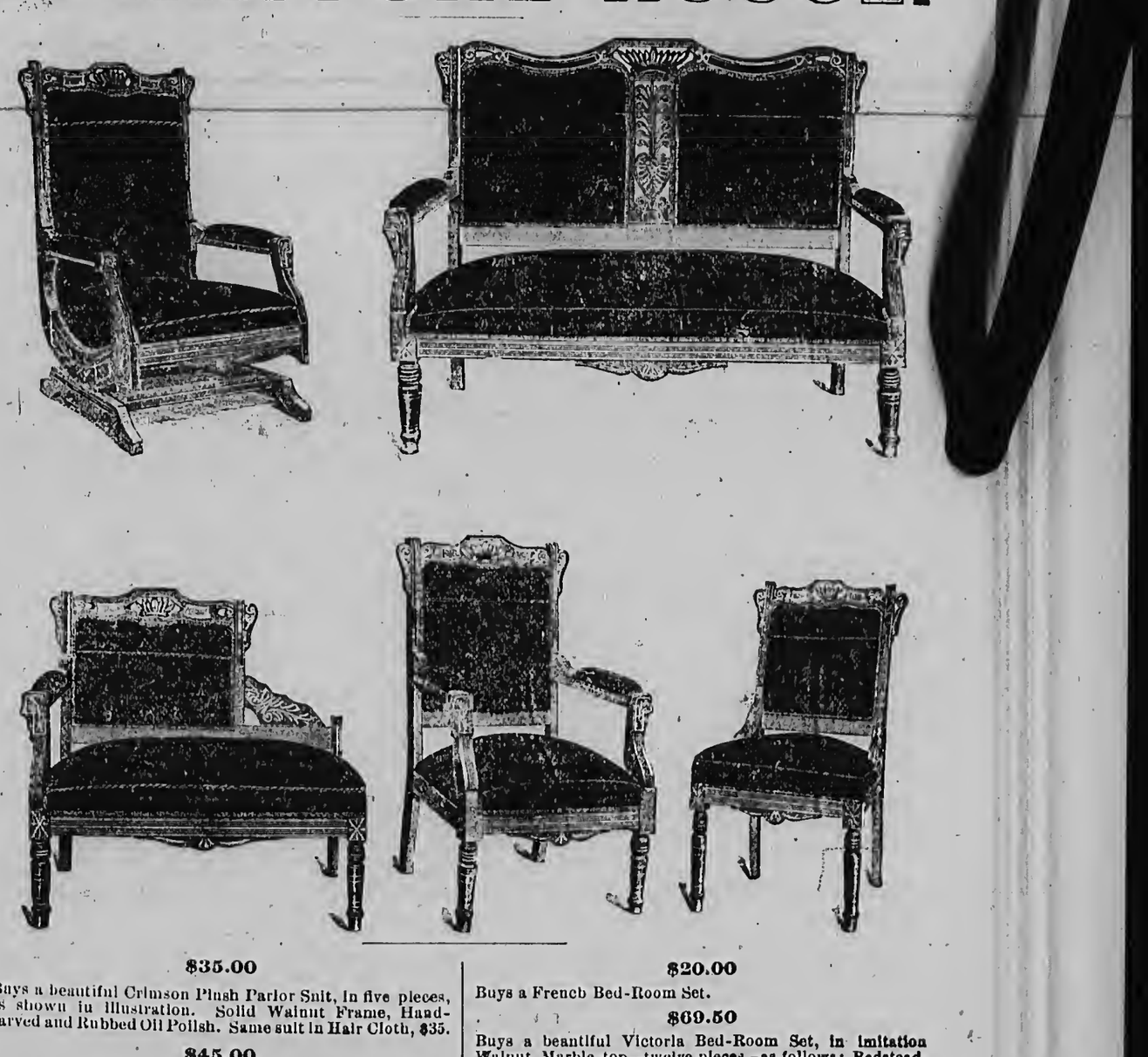

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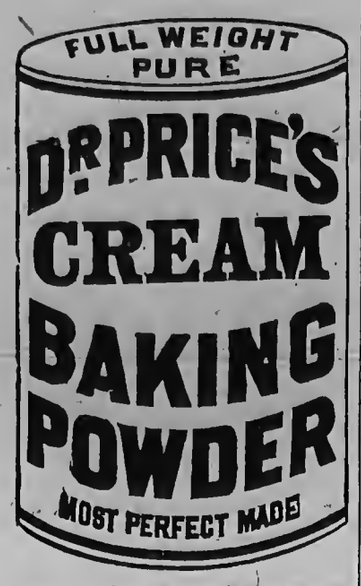

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As a general rule diseases do not spring upon us at once in all their virulence. On the contrary, they usually creep upon us stealthily, to take us off our guard. They steal upon us first as small ailments, to which we are apt to pay little attention. Slowly these ailments increase in numbers and in severity until, before we are aware of it, they have developed into serious affections and dangerous complications. Now the wise man and woman will not wait until this serious stage of affairs, but will destroy disease in the bud by taking PE-RU-NA from time to time. For sale by all druggists. $1 a bottle; 6 for $5. Manufactured by
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NEWS OF THE WEEK.

DOMESTIC.

The steamship *Chilian*, loading at the head of Second street, this city, had a destructive fire on board on April 11. Her cargo contained 20,000 bushels of grain and 4 500 bales of cotton. The grain will prove a total loss, while about half of the cotton is damaged or destroyed.

The Cigarette Bill, before the Michigan Legislature, passed the House on April 11. It prohibits the "manufacture, sale, keeping for sale or giving away of any cigarettes or any imitation thereof composed in whole or in part of tobacco or any substance in the form of the cigarette containing narcotic elements; or any rice paper designed for cigarette wrappers."

The White Caps, unterrified by recent prosecutions, and rather emboldened by the release and acquittal of a number of the band, have commenced fresh depredations in Warrick and Dubois counties, Illinois. During last week, they entered the premises of an old man in Dubois county, who seized a shotgun and opened fire. They beat a hasty retreat, bearing five of their wounded companions with them.

Among the 300 saloon passengers on the Cunard steamship *Etruria*, for Liverpool, on April 13, were the members of the Samoan Commission, John A. Casson, Wm. Walter Phelps and Geo. H. Bates.

Minister Bragg has informed the Department of State that President Diaz, in his message to the Mexican Congress, with reference to the Weil and La Abra claims, asserts that in view of the fact that ground existed for the belief that the La Abra claim was fraudulent, he thought that the American Senate, being satisfied of the justice of the Mexican position in the matter, would take the necessary action to prevent the consummation of the claims.

Twenty thousand men threaten to quit the employ of the Baltimore and Ohio Railroad Company, and tie up the trains. Compulsory life insurance in the company's system is the cause of the trouble. The contract which the employees are asked to sign contains a clause making the insurance a release of all claims for damages against the company for injury or death.

A great many prospective settlers are hanging around the borders of Oklahoma, waiting for the date set for the opening of the territory by the President's proclamation.

The Minnesota House of Representatives, by a vote of 63 to 17, has passed the Kays Bill relating to elections which provides for what is known as the Australian system.

The entire western Arkansas border is a scene of bustling activity. People are striving to get into Oklahoma by the southeastern entrance, which is by far the richest portion of the new territory.

FOREIGN.

It is rumored that an attempt was made upon the life of the Czar, and that His Majesty was wounded by an exploding shell. The affair is said to have been hushed up by the Russian authorities.

New measures are being adopted by Governor-General Salamanca looking to the suppression of brigandage and the prevention of smuggling in Cuba—in fact, to the reorganization of the public administration in general.

Gen. Boulanger attended a soiree in Brussels, last week. Upon his arrival the officials of the French embassy, who were present, took their departure. The Belgian minister of foreign affairs and most of the other members of the Cabinet declined introductions to Boulanger.

Owing to the scarcity of water, the area of cotton culture in Egypt this season is much restricted.

Mr. David Sheehy, member of Parliament for South Galway, who is undergoing imprisonment for offenses under the crimes act, and whose sentence was reduced on appeal from ten to five months, has been confined in a cell and placed on a bread and water diet for refusing to perform menial work about the prison.

The advices from Vienna state that the Empress of Austria has been attacked by the family malady, insanity. She suffers from long spells of melancholia, and entertains delusions.

The *North German Gazette*, in an article confirming the report that only one war-ship of each power was to be stationed at Apia during the Samoan conference, states that the corvette *Sophie* will remain at Samoa until the arrival of the *Alexandrine*.

The Bavarian government, replying to a memorial from the Bavarian bishop, asking to be placed in control of the educational system, declines to allow a daily school mass and refuses to make a denominational division of the middle schools. The government promises to consult the bishops in appointing teachers of the elementary schools.

The funeral of M. Chevreul, the distinguished French chemist and centenarian, was held in Paris on Saturday. The ceremonies, for which the Chamber of Deputies appropriated 10,000 francs, were impressive and were largely attended.

From the *Herald of Faith*, St. Louis Missouri, August 10, 1887:

Referring to Shallenberger's Antidote for Malaria, the business manager of the *Herald of Faith* would say, that he gave this medicine a personal trial, and was speedily cured of an unpleasant intermittent Fever. He then recommended it to F. J. Tiefenbrunn, 1915 Papin street, and to police officer Meidenger, at the Union Depot, both of whom were cured by it of chills and fever of several years' standing. Recently his wife, after a fever of several days' duration, took a single dose and was perfectly cured. In view of these remarkable cures, and remembering how much money is spent for quinine, so little to be depended upon, and often so injurious, we can only wish that Shallenberger's Antidote would come into general use.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Pine Mountain, at Asbury	Apr. 20, 21
Hyhalia, at Fountainhead	27, 28
Myrtle circuit, at Dillon Hill	May 4, 5
Early Grove circuit, at Early Grove	11, 12
Mt. Pleasant circuit, at Marshall Inst.	18, 19
Olive Branch, at Miller	25, 26
Waterford, at Ebenezer	June 1, 2
Hickory Flat, at Pisgah	8, 9
Shawnee, at Liberty	15, 16
Ashland, at Mt. Pleasant	22, 23

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Richmond, at Brook's Chapel	Apr. 20, 21
Pontotoc, at Mt. Pleasant	27, 28
Houston and Wesley, at Humka	May 4, 5
Sparta, at Friendship	11, 12
Buena Vista, at Lake Providence	18, 19
Ebenezer, at Pleasant Grove	25, 26
Okolona circuit, at Tranquil	June 1, 2
Trebont, at Asbury	8, 9
Eupian and Smithville, at Greenbriar	15, 16
Prairie, at Prairie Chapel (Wed.)	19
Athens	22, 23
Aberdeen	28, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley	Apr. 20, 21
Water Valley circuit	27, 28
Abbeville	30
Minter City	May 4, 5
McNutt	11, 12
Chapel Hill	18, 19
Carrollton	25, 26
Tocopola	June 1, 2
Grenada circuit	8, 9
Tillatoba	15, 18
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Atlanta	July 2, 4
Banner	6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Brooksville, at Sonle Chapel	Apr. 19
Shuqualak, at Salem	20, 21
Mashulaville, at Mt. Hebron	27, 28
Crawford, at Shaler's Chapel	May 3
Starkville circuit, at Lebanon	4, 5
Louisville, at Noxapata	10
Plattsburg, at Mt. Pisgah	11, 12
Chester, at Chapel Hill	17
Walthall, at South Union	18, 19
Lagrange	25, 26
Sturges	June 1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Harmony circuit, at Harmony	Apr. 20, 21
Iuka station	21, 22
Kossuth circuit, at Kossuth	27, 28
New Albany circuit, at Mt. Olivet	May 18, 19
Marietta circuit, at Liberty	25, 26
Ripley and New Albany, at N. Albany	June 1, 2
Blackland circuit, at Wesley Chapel	8, 9
Ripley circuit	15, 16
Jonesboro circuit	18
Pleasant Ridge circuit, at Siloam	22, 23
Guntown circuit	29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Apr. 20, 21
Batesville	27, 28
Pleasant Grove	May 4, 5
Courtland	11, 12
Panola	18, 19
Mt. Vernon	25, 26
Lake View	June 1, 2
Chulahoma	8, 9
Cockrum	15, 16
Louisburg	22, 23
Horn Lake	29, 30

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Winona circuit (Fri.)	May 3
Winona station (Sat.)	4
Durant (Sun. and Mon.)	5, 6
Valden (Tues.)	7
Pickens (Sat.)	11
Lexington (Thurs.)	16
Black Hawk (Fri.)	17
Greenwood (Sun. and Mon.)	19, 20
Ebenezor (Tues.)	21
Sallis (Thurs.)	23
West (Sat. and Sun)	25, 26
Kosciusko (Wed.)	29
Weir (Sat. and Sun)	June 1, 2
Ethel (Tues.)	4
Newport (Thurs.)	7
Poplar Creek (Sat. and Sun.)	8, 9
Helzona (Thurs.)	13

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Burtonton, at Sarepta	Apr. 18
Utica, at Cayuga	20, 21
Natchez—Jefferson Street	27, 28
Natchez—Wesley Chapel	May 1
Washington, at Kingston	4, 5
Rolling Fork, at Cary	10
Sunflower, at Fish Lake	11, 12
Anguilla, at Sunflower Chapel	14
Warren, at Wesley Chapel	18, 19
Mayersville	26, 27
Meadville, at Meadville	31
Roxie, at Knoxville	June 1, 2
South Warren, at Potter's	8, 9
South Vicksburg	15, 16
Vicksburg	22, 23

JOHN A. ELLIS, P. E.

BRANDON DIST.—SECOND ROUND.

Newton, at Garlandsville	Apr. 20, 21
Forest and Morton, at Forest	28, 29
Neshoba, at Hester's Chapel	May 3
Philadelphia, at Ebenezer	4, 5
Carthage, at Liberty	11, 12
Walnut Grove, at Pine Grove	13
Hillsboro, at Good Hope	18, 19
Shiloh, at Cato	25, 26
Trenton, at Pine Grove	26, 27
Westville, at Pleasant Grove	June 8, 9
Strong River, at Fairmount	15, 16
Mt. Rose, at Pleasant Hill	16, 17
Marvin, at Richland	22, 23

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence circuit, at Georgetown	Apr. 20, 21
Franklinton circuit, at Franklinton	May 4, 5
Bowerton circuit, at Pleasant Valley	11, 12
Scotland circuit, at Bethesda	18, 19
Holmesville, at Holmesville	25, 26
Topisaw, at Lanoir's	28
New Hope, at Mt. Pisgah	June 1, 2
Adams, at Muddy Springs	15, 16

W. B. LEWIS, P. E.

JACKSON DIST.—SECOND ROUND.

West Jackson, at West Jackson	Apr. 20, 21
Yazoo City	27, 28
Sharon circuit, at Forest Grove	May 4, 5
Camden circuit, at Thomastown	11, 12
Yazoo circuit, at Locust Grove	18, 19
Benton circuit, at New Hope	25, 26

D. A. LITTLE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Vossburg, at McGowan's	Apr. 20, 21
Marion, at Cokers	27, 28
Meridian circuit, at Concord	May 4, 5
Meridian—West End (7 P. M.)	7
Meridian station (7 P. M.)	9
Hinnsville	11, 12
Lauderdale, at Center Ridge	18, 19
DeKalb	25, 26
Leaksville	June 1, 2
Spring Hill	8, 9
Union	22, 23

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Percey's Creek	Apr. 20, 21
Woodville	27, 28
North Wilkinson, at Mt. Carmel	May 4, 5
Springfield, at Ebenezer	11, 12
Amite City, at Tangipahoa	14
Clinton and Betoville, at Clintoo	25, 26
East Baton Rouge, at Antioch	June 8, 9
New River, at Maguolia	10
Livingston, at Friendship	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

The District Conference will meet at Amite City, La., May 16, 1889.

C. M'DONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Augusta, at Perkins	Apr. 20, 21
Whitlington, at Poplarhead	25
Vancleve, at Antioch	27, 28
Americus, at Cross Roads	May 4, 5

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Delhi, at Magnolia	Apr. 20, 21
Richland, at Union	27, 28
Oakley, at Holly Grove	May 4, 5
Harrisonburg, at Sicily Island	11, 12
Lind Grove, at Bartholomew	18, 19
Bastrop, at Bastrop (Wed.)	22
Oak Ridge, at Prairie	June 1, 2
Waterproof, at Wesley Chapel	8, 9
Lake Providence, at Pecan Grove	15, 16

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Minden, at Flat Lick	May 3, 4
Haynesville, at White Hall	6
Ringgold, at Grand Bayou	10, 11
Vernon, at Long Straw	15
Farmerville, at Tennessee	17, 18
Summerfield, at Harmony	20
Homer, at Arizona	24, 25
Tulip, at Sheppard's Chapel	27
Arcadia, at Palne's Chapel	June 1, 2
Downsville, at Mars Hill	6
Indian Village, at Sardis	8, 9
Louisville	11
Huston	15, 16
Vienna	18
Saline	22, 23
Sparta	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT RANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

Sabine, at Rocky Mt	Apr. 20, 21
Pleasant Hill, at Beulah	22
Caddo, at Stonewall	27, 28
Mansfield	May 4, 5
DeSoto, at Woodside	11, 12
South Bossier, at Benton	18, 19
North Bossier, at Walker's Chapel	22
Valley circuit	25, 26
Moorhingsport, at Mt. Zion	June 1, 2
Stony, at Lewhig's Chapel	5
Amacoco, at Beech Grove	8, 9
Wesley circuit	15, 16
Comanche	18
Red River	22, 23
District Conference, at Keachie	28

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Dryades Street	Apr. 21
Rayne Memorial	28
Carrollton and Parker Chapel	May 5
Lower Coast Mission	12
Gretna and Soraparu	19
Craps Street	19
Louisiana Avenue	26
Baton Rouge	June 2
Carondelet Street	9
Felicity	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Pattersonville	Apr. 20, 21
Franklin	27, 28
Leesburg	May 4, 5
New Iberia	11, 12
Edgerly	18, 19
Abbeville	25, 26
Rayne	June 7, 8
Lake Charles	15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Trovville, at Bennett's	Apr. 20, 21
Black River, at White's Ridge	27, 28
Columbia, at Master's Chapel	May 4, 5
Ada, at Fellowship	11, 12
Montgomery, at Winfield	18, 19
Lecompte and Boyce, at Boyce	25, 26
Spring Creek, at Fellowship	June 8, 9
Sugar Town, at New Hope	15, 16

B. F. ALEXANDER, P. E.

For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness, Hall's Hair Renewer is unsurpassed.

The *Independent* says the amount paid out for pensions by the government from 1861 to July, 1888, reaches the enormous sum of $963,088,444.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets; has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

and I've come to stay with you. Some few have abused me because they would not heed my plea to

READ DIRECTIONS.

But the majority of you have been kind and attentive ready to

LISTEN AND *LEARN*,

and for their sake I forgive the inconsiderate few, and repeat

"I'LL STAY WITH YOU."

AND YOU, ONE AND ALL, WILL STAND BY

Wolff's ACME Blacking,

the most perfect Blacking for men, women and children, of this enlightened century.

WOLFF & RANDOLPH, Philada.

WEEKLY MARKET REVIEW.

(For Week Ending April 16, 1889.)

COTTON.		
Low ordinary	8 7-16	— —
Ordinary	8 15-16	— —
Good ordinary	9 7-16	— —
Low middling	9 15 16	— —
Middling	10 7-16	— —
Good middling	11 1-16	— —
Middling fair	11 11-16	— —
Fair	12 11-16	— —
Galveston middling	10⅝	— —
Mobile middling	10½	— —
Memphis middling	10½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	6½
Fully fair	— —	6⅝
Good fair	— —	6¾
Common	— —	— —
CENTRIFUGAL:		
Seconds	5½	6⅝
Prime yellow	7½	7⅝
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	35
Fair	25	28
Good common	20	24
Syrup	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅝	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 00	3 90
Polish, ₱ bbl	15 00	16 00
FLOUR.		
Extra Fancy	5 00	5 10
Fancy	4 62½	4 75
Choice	4 12½	4 50
Minnesota Patents	— —	6 75
Winter wheat patents	5 37½	5 50
Minnesota bakers	5 75	6 00
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 40	— —
Grits	2 25	2 30
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	47	50
Yellow	— —	47
Mixed No. 2	— —	46
OATS:		
Western	— —	35½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	72½	75
HAY:		
Prime	15 00	15 50
Choice	16 50	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	13¾	— —
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	— —	11
Shoulders	6½	6¾
Sides, short rib	7⅝	7¾
Sides, long clear	7¾	7⅝
HAMS:		
Sugar cured	11	11½
DRY SALT MEAT:		
Shoulders	5¾	5⅞
Sides, short rib	6⅞	7
Sides, long clear	6⅞	7
GROCERIES.		
COFFEE:		
Prime	— —	20½
Fair	— —	19¼
Common	— —	17
TEAS:		
Choice	40	80
Ile No	— —	55
BUTTER:		
Western Creamery	27	28
Western Dairy	17	18
Common	12	14
LARD:		
Refined	6¾	7⅛
OILS:		
Coal, bbls	10	— —
Coal, cases	15	16
Cotton seed, crude	41	42
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	— —	1 50
POTATOES:		
New Louisiana	3 00	4 00
Western	1 15	1 25
ONIONS:		
New Louisiana	1 00	1 75
Western	1 00	1 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	10¼	10½
Jute, 1¾ lb, ₱ yard	9½	9¾
Lane Mills C. Bros. Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 05	1 07
SUNDRIES.		
POULTRY:		
Old Hens, ₱ doz	4 00	4 25
Young Chickens	2 00	3 00
Chickens, Small	3 00	3 25
Young Turkeys	2 00	2 50
Turkeys, Gobblers	10 00	12 00
EGGS:		
Western	10	10½
Southern	10½	— —
WOOL:		
Lake, ₱ lb	21	23
Louisiana	19	20
Dairy	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	4
Dry salted	5½	6
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	13 00
Meal	13 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	— —

"Consumption can be Cured."

Dr. J. S. COMOS, Owensville, Ohio, says: "I have given **Scott's Emulsion** of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when coughs, pain in the chest, frequent breathing, frequent pulse, fever and emaciation. All these cases have increased in weight from 16 to 28 lbs., and are not now needing any medicine."

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS. This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

A Word about Corsets.

A corset may be an instrument of torture and disease or it may be a means of comfort and health. The ideal corset is one which allows freedom and ease in the movements of the body, while possessing sufficient firmness to prevent the wrinkling of the dress. Corsets stiffened with whalebone and steel are rigid and uncomfortable and very liable to break; on the other hand, those stiffened with cord or twine are too soft to retain their shape.

To meet these difficulties, the enterprising firm of Warner Bros., nine years ago, introduced a new material called Coraline, which is intermediate in stiffness between whalebone and cord. It preserves the shape of the corset perfectly, is very flexible and absolutely unbreakable. Coraline is made only by Warner Bros., and is used by them in twelve different styles of corsets, at prices ranging from $1 to $8 each. The merits of these goods are attested by their immense sales, which are now over two millions annually.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

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F. R. HARDON

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Fashionable Millinery,

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Orders Promptly Filled.

Remember the number.

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Young Ladies are you troubled with dandruff? Is your hair falling out? You can stop both by using Yucca. It possesses the quality of driving dandruff and does not contain Prussic Acid. FOR THE HAIR

YUCCA has just been introduced to the trade and if you can probably buy it at the nearest Druggist; if not, send us $1 and we will send you a trial bottle. Always address Yucca Co., Burlington, Vt.

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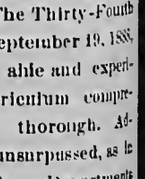

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Centenary College

JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and Biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

Mansfield Female College,

MANSFIELD, LA.

One of the most celebrated institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as is the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

For particulars address

A. D. M'VOY, A. M., Pres.
PROF. B. F. RUDDLE, Sec.

Elfinwood Select School.

The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gaydan, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gaydan, La.

Terms moderate.

Edwin H. Fay, A. M.

Christian Advocate.

VOL. 36.—NO. 17. NEW ORLEANS, THURSDAY, APRIL 25, 1889. WHOLE NO. 1705.

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Christian Advocate.

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Rev. D. L. MITCHEL, Business M'g'r.

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TWILIGHT MUSIC.

BY HELEN ELIZABETH HOOPER.

As I sat in my chair at evening,
After the hurry of day,
A lull of repose stole o'er me,
Bringing calm and peace in its way;
And a beautiful melody greeted my ear,
A melody rich and clear.

It came from the touch of a master-hand,
From fingers that thrilled with joy
As they swept across the ivory keys,
In a pleasure without alloy.

And thoughts came crowding of other days,
As the sounds reached my listening ear,
And to reverie sweet I lingered long,
While those beautiful strains drew near.

Oh, tell me the mystery of thy charm,
Sweet music borne on the air,
That entrances the soul and calms my heart,
Though no word be spoken there!

Tell me the mystery of thy power,
The balm, the joy, the peace
Thou scatterest freely to human hearts,
In the tones of thy grand release!

* * * * * * *

Part of our promised heritage,
In yonder land of bliss,
Is the choral wave of angelic song,
But the *foretaste* is given *in this!*

The Louisiana State Lottery Company Examined and Exposed.

BY REV. B. CARRADINE, D. D.

(Continued.)

II.—OBJECTIONS TO AND CHARGES AGAINST THE LOUISIANA STATE LOTTERY.

Our first is in regard to its incorrect and even false representation of itself to the world and before the world.

In the public prints it declares that it is founded for educational and charitable purposes. We all know why this is done. That this is upon their part a peculiar recognition of the prevalence of Christian sentiment. The stockholders of the Lottery know, as many of you know, that open oppression and systems of robbery can not exist, much less flourish, in these days unless they take a name from the Christian vocabulary and counterfeit a Christian virtue. Satan can no longer go about as a roaring lion, but appears as an angel of light, or stands among the worshipers of God. The wolf is still among the people, and will ever be; but he appears not as a wolf: in order to succeed in his destructive work he has to wear the wool of a sheep and manipulate a sheep's voice. You will notice that Mormonism never confesses to bigamy, but, in strict conscientiousness and in the name of religion, takes to itself many wives. The saloon, with the fangs and fierceness of a wolf, bleats mildly about personal and private rights, and about every man being entitled to a living, and that he forces no one into his den. The church sets up its rattles that are nothing but the foolish spirit of gambling; but it pulls the wool of a Christian phrase over the gaming practice, and then the wool over the eyes of the people, and bans away to its heart's content about Christian benevolence.

And so, in like manner, the Lottery that is generally acknowledged to be, and is, the most stupendous gambling scheme upon the earth—will never admit the imputation, will not allow the name, but sanctimoniously draws down the corners of its mouth, rolls up its eyes until you can see nothing but the whites, folds its hands in its woolly cloak, and baas away about being run for educational and charitable purposes.

That it was not incorporated for that intent you and I know as well as the stockholders themselves; that it was a gaming institution from its inception; that it was founded to make money for its incorporators in a free, easy and immoral way, and that the sum paid the Charity Hospital was simply the toll exacted at the legislative gate.

And so we protest against this false representation of itself to the world. The protest is founded on justice, and is in strict harmony with the practice of men. When a man out in the world tries to appear other than he is, the laugh and jeer and advice of the multitude to him is, to come out and show your true self!

There is a deep disgust latent in the breasts of all for hypocrisy, no matter where you behold it, whether in the church, or out of the church in the world, where it oftener exists. Dreadful as are some sins, and painful as is the sight, yet I would rather see a man open and above board in his iniquity, out and out in his evil doings, than to see one of those deep, secretive natures, inwardly rotten, and yet pretending to be upright, and posing as a saint before the world.

That the Lottery is a gambling institution we have the words and decisions of countless judges in the land. Three Parliaments in Europe say so, and the Constitutions of twenty-six States in the Union make the same affirmation. Hence when it calls itself an educational and charitable institution, we are filled with an immeasurable disgust. And so, in the name of the Christian phraseology, which it outrages; and in the name of the Christian virtues, which it untruthfully assumes to possess; and in the name of the Christian conscience, which it pretends to have, and which it outrages; and in the name of the Christian's God, whom it insults—I protest against this hypocritical representation of itself as an educational and charitable organization, when it is the greatest gambling institution this day upon the face of the earth.

The second charge I make is, that by its doubleness of life it is destructive of certain moral distinctions that are essential to proper living here and salvation hereafter. Just a thought will convince you how important is the line that separates right from wrong. Instead of being less clearly defined, it should be deepened until it becomes at last the great gulf Christ spoke of as existing in eternity, and across which no one could pass. Whoever or whatever obliterates that line is our common moral enemy. Any institution of evil run in the name of good, or claiming to fulfill some Christian virtue, does that very thing—it is bound to obliterate the line that separates right from wrong. It confuses the moral perception, blunts spiritual discrimination, and lays a destructive hand upon that which is essential for proper living on earth and blessedness in the life to come. It is remarkable that God utters a *Woe to the man who justifieth evil!*—and, again, *Woe to him who calls evil good!* That is exactly what is being done in the case of the Lottery; a thing inherently and essentially evil is called good, and declared to be doing good. The reason that moved the Almighty to the utterance of this woe was, that just such a course struck at the moral integrity of a man, at his moral understanding and religious faculties, and tended to bring him down from the noble altitude and spiritually discriminative power of a spirit, to the life and level and unreasoning intelligence of the brute. Countless thousands of people are not given to inquiry and investigation of moral questions. They accept what they see printed in the newspaper as they would the gospel. There seems to be no interrogation point in their mental economy. What is printed in good clear type must be true. It matters not how bold-faced and baseless may be the assertion; it is an assertion and, therefore, the truth. Such people open our great secular journals and read there that the Louisiana State Lottery is run in the interests of education and charity. They, in their unquestioning simplicity, believe the statement, and are led blindly into the commission of wrong. They do more; they defend a gambling concern because of the avowed object.

Woe to the man, says the Bible, that destroyeth his neighbor's landmarks; not simply in the physical world, but in the moral world. Woe to him by whom offenses come in the spiritual life, said Christ; "it were better that a millstone were hung about his neck, and he were drowned in the depths of the sea." Woe to the man who spreadeth a snare or diggeth a pit for his neighbor, says the Word of God. And all these things this Lottery has done. It has ruthed out landmarks, and confused men in regard to their duty. It has brought offenses, deep and many, into our midst, and it has spread the snare and dug the pit for the fall of men and women. Hear the doom God pronounces for such proceedings: "He shall be accursed." And certainly, if there is any institution in this land that has the execration of upright men and true lovers of their race, it is the Louisiana State Lottery! But this is not all the doom. Into the pit, says God, that they have dug for another they shall fall themselves. As certainly as you live, you will all see that fall—fall of individual, and fall of corporation. From the depths of my soul I do not believe that the judgment and awful retribution which this institution has, by long years of shameless iniquity, been creating against and for itself, will be long deferred. The axe is at the root of the tree, and the storm is in the air. If there be such a thing as signs in the spiritual world, its destruction is at hand.

A third charge I make is, that the Lottery is gagging and silencing the Christian Church in this city and surrounding country. It has long ago silenced the Legislature; and in ways that each legislator who has lost his condemning voice can best tell, and must answer to his conscience and at the judgment bar of God at last. It has also silenced the newspapers of this city. A glance at the Lottery advertisements in their columns will explain their stillness. They will not find fault with a stock concern that pays them at the rate of an hundred dollars a day, besides other courtesies and attentions thrown in of remarkable nature and value; it has likewise silenced quite a number of people who were once outspoken against it by giving them positions, offices and clerkships. All this we could stand, for the world is going to be saved and redeemed in spite of all the silent Legislatures and newspapers in Christendom. But that which comes with an unutterable pang is the sight of a silenced church.

I suppose that just now there is being presented to the world one of the most amazing spectacles ever beheld. Here is a gambling institution that is the natural enemy of the church of Christ, in that it undoes its teaching, violates its commandments and stands as a bar to its progress—and yet, wonderful to say, is not found in a state of antagonism with it, but, on the contrary, is in good-fellowship and amity, and is seen pouring its gifts into its bosom. And lo! the church itself has drooped its fair head upon the shoulder of the Louisiana State Lottery, and says candidly, "You are so nice and so kind and so free with your money that I can not say anything against you to save my life." O the doubly contemptuous sight!

Here is a gambling institution, turning the prize or fortune wheel with one hand and pumping wind into a church organ with the other! Did you ever see such a spectacle? What kind of creature is it?

I never liked those curious compound creatures that mythology tells us about. Part fish and part man; part human and part devil. Give me a whole fish, and an entire man. Give me an out-and-out Christian and an out-and-out sinner. Save me from a creature half saint and half devil.

This kind of mixed life confuses me, and makes us all lose our hearings. Just as I think the Louisiana State Lottery is going to join the church, I hear that it is having a monthly drawing at the Academy of Music. And just as I suppose that it has gone back to the world and is in a hopelessly backslidden condition, I am informed that it is pumping wind again into a church organ, or is painting a church or is building a sanctuary or is offering ten thousand dollars to the Young Men's Christian Association for the erection of a new edifice.

Then look at the church? Professing to be the bride of Christ, called upon by virtue of the holy spiritual wedlock that exists to turn from such an enemy to the Son of God as is this institution—please behold it! One hand is uplifted to the skies toward the absent Bridegroom, and the other adulterous hand is in the pocket of the Louisiana State Lottery.

I never thought when I was a child that I would have use, as an illustration, of Lord Ullins' daughter. She was sinking, you remember, in a stormy lake. The poem said about her as she sank,

"One lovely hand outstretched for aid,
And one was round her lover."

So with the church *as she sinks!*

One lovely hand outstretched to Christ,
And one is round the Lottery!

Do I refer to any particular church? I refer to *twenty* different churches in this city and State. The church is silenced. Who has heard her voice uplifted against her earthly lover? Is she not seen with him? Does he not support her—deck her neck with ornaments and prepare beautiful habitations in which she may reside? How can she speak against one whose bounty she receives?

Alas! for the people—for the land—and for morals, when the church of Christ, which is the voice of God, is silent on the earth.

And the Louisiana State Lottery has silenced her. It has stuffed her ears full of bank-bills, so that she can not hear. It has placed silver dollars on her dead eyes, so that she can not see. And it has sewed up her lips with golden thread so that she can not speak.

The recording angel in Heaven has written a most amazing sentence about the church of Christ in New Orleans and Louisiana. This is the sentence: "Silenced by a gambling institution!"

(To be continued.)

The Lost Opportunity.

BY REV. A. D. MILLER.

MR. EDITOR: I must say I was surprised and sorry when I saw Bro. Cammack's article—surprised at the position he took with regard to the Indians, and sorry that he has thrown cold water on what I was trying to do for them; but I hope our Methodist people will not be so easily satisfied as to lull their consciences to sleep by giving a few dollars to the Baptist people or Church to assist them in preaching to the Indians. For I am satisfied that hundreds and thousands of our people will not give anything in that way, as they do not believe the doctrine taught by the Baptist Church. Hence they will not pay out their money to have them taught contrary to their conception of the teaching of the Bible, and I do not blame them, for I could not do it myself.

The Indians are ignorant of God and his holy Word; and shall we, in attempting to help them, teach or hire a man to teach them contrary to our conception of the teaching of the Bible? *No.* Let's give them the gospel from a Methodist standpoint. The Baptists say and teach that immersion is the only scriptural mode of baptism. Now, do we believe that? No. I do not believe that immersion is a scriptural mode of baptism at all. I believe that sprinkling or pouring is the scriptural mode; and shall I pay out my money to get a man to teach the ignorant Indians contrary to my own belief? *No, never.* The Baptists say and teach also that when a man is once converted or regenerated that he can never so fall as to be lost; or, in other words, they believe and teach the final unconditional perseverance of the saints; that when a person is converted he is not accountable for the works of the flesh, and that he is just as sure of heaven as if he were already there. Do we believe that? No. We believe in the possibility of apostacy, and that there is a great danger of it. "Let him that thinketh he standeth take heed lest he fall." And shall we, as a church, pay a man to lead them astray at this point, and expose them to the danger of apostacy by putting them off their guard? Surely not. And then they teach that we are not fit subjects, or worthy to take the sacrament. Is that scriptural? Not according to the teaching of the Bible. If so, I would like to see the chapter and verse in the Bible where it is taught. And yet Bro. Cammack would have us give our money to a church that would teach all these doctrines contrary to our belief, and also teach the Indians that we were not a church at all, but a society organized by men and of men, having no right to claim that we are a church, or administer the sacraments of the church. Can we afford to do that? No, never; but let's turn on the light from a Methodist standpoint. Let's put Methodist glasses on the Indians, so that they may see it as we do. Let's spend our money to build up our own church and doctrine, as we believe it is the doctrine of the Bible.

But Bro. Cammack thinks it is too late now. Why so? Because the Baptists have been preaching to them, and have some organized churches among them. Is that any reason? None in the world. Shall we, because somebody else is ahead, sit down and do nothing at all?

The Baptists claim to be much older than the Methodists as a church, and we admit that the Primitive Baptists are a little older. Well, now, suppose our fathers had said, because the Baptists have a church already organized, and have a start on us, we will make no effort at all, what would have been the result? Why, there would have been no Methodist Church. But they did not believe the doctrine taught by the Baptists, and hence they rose up and built for themselves; and to-day the Methodist Church is the stronger of the two, financially and numerically, and so it may be in a few years with regard to the Indians, if we only do our duty. Anyway, we ought to make the effort; and whether it amounts to much or not, we will have done our duty. *God will not hold us accountable for the result. It will be the effort we will be accountable for.* And as to the Indian population being too small to divide out between the different denominations, if there were only ten, I would claim them for God and Methodism; and if all the older ones were Baptists, I would contest every inch of ground for the children. If the Baptist Church and doctrine is all right for the Indian, why not for the white man? Why not all be Baptists? But you say: No, I can not be a Baptist; I do not believe their doctrine. But you think it is all right for the Indian. *Now, brother, be consistent.* I do not blame the Baptists, if they believe their doctrine, to preach it, and I must say that I commend their zeal, if not their judgment, in the efforts they make to build up their church.

But Bro. Cammack thinks it would be an unwise expenditure of means. Well, maybe so; but I can not believe it. If we think we are right, we ought to make every possible effort to get others to believe it, and what is money when compared to souls? One soul is worth more than ten thousand worlds like this. The world, with all its wealth, will pass away; but the soul will live in weal or woe while God and eternity last. If we could only get up on the mount of faith and, with the telescope of God's Word, look down on this little world, and see it as God sees it, and then, from that high eminence, turn our telescope on the soul, with its possibilities and future destinies, either in eternal torture and pain, or bathing its wings in the sunlight of glory, surely we would not stop to count up the cost in dollars and cents of the salvation of a soul; and I think that not only the soul of the Indian is exposed, but ours also, if we fail to do our duty toward their salvation. "Go ye and teach all nations;" "Go ye and preach the gospel to every creature," says Christ. Now, have we obeyed the covenant or not? "*No.*" and have we the right to turn the work over to some one else? "*No.*" And if we fail to do our part, can we ever expect to see the pearly gates and walk the golden streets of the New Jerusalem? "*No.*" And if we do, and should meet up with one of the Indians from Mississippi, would he rise up to call us blessed? "*No.*" May God have mercy on us as a church, and forgive our failures in the past, and help us do our duty in the future!

But now, in conclusion, I wish to say since writing my first article I have written to Bishop Galloway on the subject, and he assures me that the man can be had as soon as the money is in sight, and that he thinks the move a good one.

And now, brethren, let us have the names; and as soon as five hundred dollars can be raised, the Bishop says we can get the man; and let's raise it and put him to work at once. My first proposition was to get one hundred persons that would obligate themselves to pay five dollars annually for five years, making five hundred dollars a year: but if any want to pay more, all right; and if any want to help, and can't pay that much, send your name to me, with amount you can pay annually for five years, and as soon as we can get enough names to run it up to five hundred dollars a year, then we will turn the whole matter over to the Bishop. I have four names already. Now, who will be one of the ninety and six? Address me at Cuto, Rankin county, Miss., and I will acknowledge receipt at once on postal card.

Your brother in hope of the salvation of the Indians in Mississippi.

A. D. MILLER.

Centennial Thanksgiving.

A PROCLAMATION BY THE PRESIDENT.

A hundred years have passed since the government which our forefathers founded was formally organized. At noon on the 30th day of April, seventeen hundred and eighty-nine, in the city of New York in the presence of an assemblage of the heroic men whose patriotic devotion had led the colonies to victory and independence, George Washington took the oath of office as chief magistrate of the new born republic. This impressive act was preceded at 9 o'clock in the morning in all the churches of the city by prayer for God's blessing on the government and its first President. The centennial of this illustrious event in our history has been declared a general holiday by act of Congress, to the end that the people of the whole country may join in commemorative exercise appropriate to the day. In order that the joy of the occasion may be associated with a deep thankfulness in the minds of the people for all our blessings in the past, and a devout supplication to God for their gracious continuance in the future, the representatives of the religious creeds, both Christian and Hebrew, have memorialized the government to designate an hour for prayer and thanksgiving on that day.

Now, therefore, I, Benjamin Harrison, President of the United States of America, in response to this pious and reasonable request, do recommend that on Tuesday, April 30, at the hour of 9 o'clock in the morning the people of the entire country repair to their respective places of divine worship and implore the favor of God that the blessings of liberty, prosperity and peace may abide with us as a people and that his hand may lead us in the paths of righteousness and good deeds.

In witness whereof I have hereunto set my hand and caused the seal of the United States of America to be affixed. Done in the city of Washington the fourth day of April in the year of our Lord one thousand eight hundred and eighty-nine, and of the independence of the United States the one hundred and thirteenth.

BENJAMIN HARRISON.
JAMES G. BLAINE, Secretary of State.

The Call of Our Bishops.

THE WASHINGTON CENTENARY.

In accordance with the recommendation of the President of the United States in his proclamation of April 4, whereby he calls the people of the entire country to assemble in their respective places of worship at 9 o'clock A. M., April 30, to commemorate by thanksgiving and prayer the inauguration, one hundred years before that day, of George Washington as first President of the republic; recognizing now, as our ecclesiastical predecessors and fathers in God were prompt and first formally to do then, the hand of God in the elevation of that eminent man to exalted station; we, the Bishops of the Methodist Episcopal Church, South, urge the members of our church, ministers and laymen, to meet at the time designated for the worship of the God of nations, who hath granted us civil and religious freedom, and to pray his continued blessings on our country, its institutions, and its people.

This national event is a re-affirmation and reminder that "there is no power but of God." He hath ordained both governments and rulers, and rules over them in righteousness. This man whose heroic virtues and exalted character have made illustrious alike the land of his birth, the office he filled, and the nation over which he was called first to preside, in his first official act and on the very day we commemorate, made "a fervent supplication to that Almighty Being who rules over this universe, who presides in the councils of nations, and whose providential aid supplies every human defect," for national blessings; thereby recognizing at the dawn of our national existence the same great truth that now calls the people of the entire country to assemble for thanksgiving and prayer to God.

When we shall meet to supplicate divine blessings on the future of our country, let us pray especially that men of such character as Washington may ever rule over us, remembering that "when the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

J. C. KEENER,
A. W. WILSON,
J. C. GRANBERY,
R. K. HARGROVE,
W. W. DUNCAN,
C. B. GALLOWAY,
E. R. HENDRIX,
J. S. KEY.

LOUISVILLE, Ky., April 13, 1889.

Christian Advocate.

THURSDAY, APRIL 25, 1889.

AFTER DARKNESS, LIGHT.

BY MRS. A. S. STOW.

Not one long night, beloved,
With never, here and there, a gleam of light,
With not a single star to shine above us,
Else we should falter and give o'er the fight.

In darkness lies the promise
Of some glad day that on the soul shall rise
Just when the blackness seems to be the fairest,
A sweet surprise to weary, tear-dimmed eyes.

Upon creation's morning
The gracious mandate fell, "Let there be light!"
And though at eve the lengthening shadows gathered,
Morning arose, and chased away the night.

Scarce is a day unclouded;
The fairest promise disappointments close;
Yet patient waiting goes not unrewarded;
Trusting that light will come to bring sweet repose.

Why murmur then, beloved?
Into the sunlight we shall come at last!
What if our lives are cramped, and dark, and joyless;
A day will come when this shall all be past!

With no uncertain accents
The King of Heaven will claim us for his own—
Joint heirs with him who purchased our salvation,
And crowns us with great joy before his throne.

O blessed, blessed prospect!
To walk with him in purest garments white;
With never tiring zeal to love and labor
In that fair land that knows nor pain nor blight.

"Christian Womanhood."

The determined Miss Doctress Susie, finding it utterly *impracticable* for her to practice medicine, single and alone, still felt herself equal to the emergency, however. So she set her bangs to catch a man for her to marry, and have a husband as a constant attendant. And soon she captured one, Jonathan Fellow; and they were "pronounced man and wife" according to the forms of law. And it began to look to her like she was getting fixed up all right for the business she was determined to follow. For awhile the partnership seemed to be getting along swimmingly.

But eventually it happened that another *little* Fellow was added to the family. But, then, what to do and how to get along with the new accession and carry on their former business Mrs. Doctress Fellow and her Fellow partner found to be the most difficult problem they had ever had to solve before, for every few minutes the *little* Fellow was wanting something or other; and every now and then it clamored loudly for something that Mr. Jonathan could not furnish himself, and which Mrs. Fellow *alone* could supply of the proper quality and in the proper quantity, according to the established law of nature. And so again Mrs. Doctress Fellow found herself inextricably involved in as perplexing a dilemma with a baby as she had before found herself without a husband; for how was it possible for both the *big* Fellows together to do justice to the *little* Fellow and a lot of out-door patients that might be calling for Mrs. Doctress Fellow to visit them at any and all hours of the day and night, and in all sorts of weather? Even Jonathan himself couldn't stay at home and attend to the wants of the baby, as proud as he seemed to be of it, for he would have to go along and drive the doctress. They could neither leave it at home, nor carry it along with them. Will anybody be so *unfeeling* as to suggest that the innocent, helpless *little* Fellow be put out on a "baby farm," and let the two big Fellows go ahead with their unsuitable business as before?—the one practicing his calling as carriage-driver, and the other one now neglecting her own family to attend to other people! "God forbid." To neglect home and children for fortune or fame would be unnatural, suicidal and unpardonable. Parents *can not* delegate to others the peculiar duties they owe the dear ones at home without sinning grievously against them and God, who will hold them to rigid accountability for such criminal neglect. Which is higher, nobler and more pleasing to God and man—for a mother to love her children, "train them up in the way they should go," so that "when they are old they will not depart from it"? or to leave home and neglect the dear ones thus, to go around and attend to other people? Did the mother of George Washington, or John Wesley, or any of the other great and good men that have accomplished so much for the world, commit such mistaken follies? There is far more hope of accomplishing good with the young than with the old. "An ounce of prevention is worth more than a pound of cure." "As the twig is bent, the tree will incline." The right sort of mothers at home will turn out the right sort of people abroad. And it is "righteousness that exalteth a nation."

Dear woman, God-given woman, accept with contentment your heaven-born destiny: to be the loved and honored "helpmeet for man" that God "made you" to be; for if you don't preside at home and promote the order and happiness of the family, who will? who can? And what nobler sphere and grander employment could occupy your heart and head and hands? Ever bear in mind the fact that the child of to-day becomes the man to-morrow that governs the nation, and that you will be "the power behind the throne" upon which your son sits. Pollock has said: "To be observed some scramble upon thrones and sit in vestures dripping wet with gore." Had you, woman—infinitely more beautiful and lovely in your modesty and retirement—rather desert home and neglect the dear ones there, and let them come to worse than nothing that you may unsex yourself wrangling in the hustings or handling dirty cases at the bar, or dabbling in other unsuitable occupations?

While we look with wonder akin to admiration upon the rare comets that sweep across the heavens so grandly now and then, we admire more and hold dearer the fixed stars that abide in nobler spheres, as central suns to grander systems.

D. W. FOSTER.

PLEASANCE, Louisiana.

(Our correspondent seems to have forgotten that there are 2,500 Mrs. Doctress Susies in the United States alone.—EDITOR.)

An Episode of Court.

There is no doubt but one of the great needs of our country is that of Christian officers. In connection with this fact, I wish to relate a little episode that took place in our town a few days ago. Judge Chrisman, of Brookhaven, Miss., was holding court. He is well known for his noble Christian virtues, a leading official in the deliberations of his church. When the criminal docket was called, a man that had been indicted for deserting his wife and child was brought up for trial; but after the discussion of lawyers, Judge Chrisman decided that the case did not come under the jurisdiction of the court and remanded it back to the justice court. While this was going on there, the thinly clad, heart-broken woman stood, with a small, sickly child in her arms, leaning upon the balustrade for support, anxiously watching the proceedings of the court. The judge, though engaged in the duties of his office, had not failed to observe the more than widowed wife in her forlorn and pitiable condition. As she started to leave the court-room he had her called back. Addressing himself to Mr. Miller, the district attorney, who had just made a strong speech on such barbarous conduct, he said: "We must help this poor woman." He, leading the way, called upon the crowd to give; and never was an appeal more generously responded to. The large and liberal contribution of the judge had hardly reached the table before a shower of silver came down upon the desk. All this time the judge was exciting them, with cheerful words, to give. Then said the judge, "Call up the woman, and turn over the money to her." With the child in her arms, and yet with a bright smile on her face, she came forward to the attorney's desk and received the money, thanking his honor for the sum. Then the poor and broken-hearted deserted wife left the court-room with a sense of gratitude that, likely, she had never felt before.

I thank God for such episodes while traveling along life's way. It cheers our faith in our holy religion and, doubtless, makes us better people. But this is to me a very remarkable case. A judge on the bench, amid his official duties, stopping his court long enough to raise a public collection for an object of charity! Surely we are getting to be a better people, and that act of Judge Chrisman was what St. James calls pure and undefiled religion before God and the Father—is this to visit the fatherless and widows in their affliction; not long prayers or salaried ministers or gorgeous churches are pure and undefiled religion—the only religion God recognizes. The word "visit," we all know, is to help them, relieve them in their distress; and if this be true, the churches had better wake up. Yes, we need Christian officers. Judge Chrisman's act was the loudest preaching that court-house ever heard.

A. B. NICHOLSON.

The Bishop's Cabinet.

"Forasmuch" as several of the brethren have, of late, given us their views as to laymen in the Bishop's cabinet, allow me a little space, "most excellent Theophilus," that I may make some suggestion that will require no legislation by the General Conference, and will, I think, obviate any necessity that may now exist for laymen in the "cabinet." Let me preface what I have to say by this: No man in the Methodist Church honors the presiding eldership more than I. I have never looked upon it as a fifth wheel, but a very necessary part of our itinerant machinery, and it can be so arranged that the presiding elder can furnish the Bishop all the information he may want, both as to the preachers and the work of his district. We do not need laymen in the cabinet; we have too much of this already. But how can the matter be arranged so that the presiding elder may be more effective both of the district and in the cabinet? Why, just in this way: Make the districts smaller. Let the maximum be twelve appointments. No man living can fill a district as large as eighteen or twenty appointments, fill it successfully, obtain the necessary information for the Bishop, etc., unless every moment of his time is spent away from his family (if he have one), and in going from house to house. I know he can go four times a year; one-half of them in the middle of the week, and hold Quarterly Conference; but what time has he at his disposal to inform himself as to the work, when he has to hurry off to his next appointment, perhaps, to preach the same night at another quarterly meeting? Let us not, my brethren, discount these consecrated men of God by crowding into the cabinet a lay element unacquainted with the preachers, and not as well acquainted with the work as the presiding elders can be. But let us untie their hands by making the field smaller, sending more of them into the vineyard, that they may till the ground better, and become better acquainted both with their people and their preachers. The day of overgrown circuits is past. The call for small districts is just as great.

H. F. PHILLIPS.

COLEMBUS, Mississippi.

(The editor has advocated this plan ever since he traveled a district composed of seven and a half large Louisiana parishes.)

Woman's Missionary Society, Mississippi Conference.

TREASURER'S ANNUAL REPORT, MARCH 1, 1888, TO MARCH 1, 1889.

Adam, Summit	$ 48 75
Bolton	24 25
Brandon	8 00
Burtonton	10 00
Bathesda Church	25 40
Bathesda Church, Juvenile	9 95
Brookhaven	67 80
Beauregard	29 00
Beauregard Juvenile, Galloway Gleaners	10 45
Bahalia Chapel	17 05
Bethel, Caseyville	13 65
Crystal Springs	87 10
Crystal Springs, Willing Workers	17 45
Canton	55 00
Columbia	15 00
China Grove	4 10
Edwards	9 20
Enterprise	13 10
Flora "Huntly"	48 90
Forest	9 60
Forest Sunbeams, Juvenile	9 50
Georgetown	24 80
Galatia Church	16 00
Galatia Church, Shining Stars, Juvenile	12 10
Gulfport	8 00
Hazlehurst	96 40
Jackson, Miss	35 50
Jackson, Miss., Hopeful Reapers, Juvenile	5 00
Jackson, La	5 20
Jackson, La., Earnest Workers, Juvenile	6 75
Johnston Station	2 60
Lake Sailors	4 00
Lauderdale	9 35
Meridian	109 45
Meridian, West End	26 50
Meridian, E. M. F. College	46 27
Moss Point	21 15
Madison Station	20 45
Madison Station, Self-Deniers, Juvenile	5 65
Mt. Pleasant	28 55
Martin	1 25
Mt. Moriah	2 00
Natchez, Jefferson Street	54 85
Natchez, Wesley Chapel	16 00
Oak Ridge	27 05
Paulding	42 95
Pleasant Grove	5 00
Port Gibson	26 85
Pleasant Hill	1 00
Ponchatoula	1 00
Raymond	28 55
Rodney	28 70
Rehoboth	19 43
Silver Creek	2 00
Summit	27 65
Sylvan Gleaners, Phoenix	5 00
St. Mary's Chapel	5 50
Topisaw	12 30
Vicksburg	33 50
Vossburg	31 25
Waynesboro	34 15
Woodville	37 92
Wesson Banner	136 80
Wesson Lilies, Juveaile	27 15
Mrs. Lewis	1 00
Mrs. Denny (thank-offering)	6 35
Mrs. Elliott (thank-offering)	1 50
Miss A. L. Edgar	5 00
From Dr. Carter (balance organ fund)	8 00
Total	$1,646 69

Respectfully submitted.

MRS. ANNIE DE MOSS,
Treas. W. M. Society, Miss. Conf.

In Memoriam.

REV. R. P. MITCHELL.

We, as individuals, as a church and community, are often called to halt and consider the end of the life we are living by family afflictions and sore trials, and in our troubles are often led to exclaim, "Why is this?" In looking back over the history of this church, and gathering from the record the names of her faithful pastors, we instinctively enquire, Where are they? On the record as pastor of this church, we find that in 1879 Robert Paine Mitchell was in the vigor of youth, a full and well-developed minister of Christian manhood, walking by faith before this people as pastor of the Methodist Episcopal Church, South, at Kosciusko. On the first Sabbath in April, 1879, he delivered to this church and people the message of peace, delivered by the angel "to the shepherds that watched their flocks by night," on the night of the birth of the Savior of men; and to-day we, with sad hearts, sorrowing for our departed friend and brother, come together as the sheep over whom he once watched, as a tender, loving shepherd, to give expression of our sorrow for this sad bereavement and, "to us," apparent untimely death."

As Bro. Mitchell had just reached his meridian of manhood and ministerial usefulness, with a well-rounded Christian character and a mind well stored with that knowledge which made him effective in reaching the hearts and consciences of men, and as an instrument in the hands of God in leading them to accept Christ as their Savior, we, as finite beings, looking at this dispensation of God, are led to exclaim, "Why is this?" Yet we know that God's ways are not like man's. God has a purpose in all that he does. We have no word from the lips of Bro. Mitchell for some days before his death; but from his consistent Christian life and his fidelity to the church of God, his close study of the Bible, his accepting the Bible as the Word of God spoken to him, his faith in Christ, we are assured that he was ready and waiting God's pleasure to call him from his loved employment, and that his faith has, ere this, been fully realized in the possession of those joys that are "inexpressible and full of glory," which joys he gave his life and labors to secure. Therefore, be it

Resolved, That we recognize in Bro. R. P. Mitchell a minister above the average in gifts, graces, and ability to teach and lead sinners to accept Christ as their Savior,

Resolved, That we, as members of the Methodist Episcopal Church, South, at Kosciusko, hereby express our sorrow and grief for the loss of our friend and brother, R. P. Mitchell, who was with us, prayed for and preached to us for four consecutive years, and whose energy, zeal, and Christian walk before us as our pastor, secured our love and highest esteem, and stimulated us to increased desires to serve our Creator with renewed fidelity.

Resolved, That our tender sympathies and remembered love and affections are hereby extended to our bereaved and heart-stricken Sister Mitchell in this, her irreparable loss, and direct her to look to God and continue steadfast in that faith which has secured to all who have continued to the end, a home in glory and a reunion with the loved ones who have gone before.

Resolved, That a copy of this, our appreciation of the services and worth of our deceased brother, be sent to Sister Mitchell, in token of our sorrow and sympathy for her great loss.

Resolved, That these suggestive facts and resolutions be spread on the minutes of the church record, and copies be furnished the NEW ORLEANS CHRISTIAN ADVOCATE, the Kosciusko *Messenger* and *Star* for publication.

J. W. SCARBROUGH, SR.,
G. W. BACHMAN,
D. S. FOOSE,
Committee.

From the Work.

RUSTON, LA.

MR. EDITOR: I have some idea that you would like to hear somewhat of the doings in this, the Atlanta of North Louisiana—the driving, bustling and go-ahead town of Ruston. In many respects this is a phenomenal place. Four years ago it was a pine thicket, in which the whip-poor-will held sway, and the frightened hare found a safe retreat. No such rural sounds or sights now greet the eye or ear in Ruston. In place of the whip-poor-will's note we have the snort of the "iron horse," and not hares, *but drummers* find covert in the brick stores filled with goods—from a pen to a crowbar; a cradle to a road wagon, or a gunny sack to a silk dress—anything that man may want, in any measure or quantity, *except whisky*; that he must take by the jugful, or none. It would require a fine accountant to determine which are the most numerous on the streets—mules for sale or drummers to sell. Where the mules go to and the drummers come from has been to me one of Dr. Morton's *wonders*; when, as you may remember, he lifted the preachers of the Louisiana Conference at Mansfield to the tune of five hundred dollars for church extension by his "wonder-struck" speech; then prayed for Dr. Young, who had to take a missionary collection the next night; then left before daylight for fear the *Louisiana Conference* would move to *reconsider*.

I believe that it was Fanny Fern who said "that the way to a man's heart was down his throat;" and if that be so, Ruston is a most wonderful place, for your correspondent this day was most royally feasted at the board of our live editor; and the nicest dish among all the nice dishes was canned peaches—the output of the Ruston Canning Factory. A blind man would have thought by the taste the peach had just reached perfection and loosened its hold upon the parent stem. The intention of this company for the coming season is to enlarge its capacity, so as to preserve all kinds of vegetables; and to this end truck gardens will be one of the investments of the farmers.

While this people have been mindful of the physical man and his comfort, they have in no sense been regardless of the intellectual and spiritual needs. There is located in this Hill City one of the most successful colleges in the State, under the management of Prof. Sleigh and his accomplished wife, aided by a corps of twelve competent professors. In the halls of this Institute are daily gathered two hundred and eighty-seven pupils—male and female; in which there is a most healthy emulation between the sexes, and each seems to vie with the other as to who shall hold the best and highest standing in studies, art and music. Mrs. Sleigh, the vice-president of this school, is one of those remarkable women that have been the product of this generation. In kitchen, parlor or study-hall she is equally at her ease, and seems for the time in either of the three "the eight person in the eighth place." She can take rank with a Willard, Hunt or Chapin; for while they are doing noble work for men and women, she is doing a nobler in training the children and youth in paths of "wisdom, knowledge and truth." So much for the intellectual and temporal.

The religious and spiritual interests of this community are not at all behind in the race of progress and development. Two handsome churches beautify our embryo city—the one Baptist, and the other Methodist. The Presbyterians will build in the fall, and the Catholic, it is said, will soon follow. We (the Methodist) are at present the strongest, both in numbers and finance. Our first quarterly meeting was held on March 30 and 31. It was an old-fashioned quarterly meeting—preaching on Saturday, eleven A. M.; Conference at three o'clock P. M.; and preaching again at night; love-feast on Sunday, nine A. M.; service and communion at eleven; missionary meeting at three P. M., with preaching at night. The reports from the pastor were all up to date. Fourteen accessions for the quarter; five infant baptisms. The presiding elder paid his first quarter in full; the pastor in charge, ditto. Somehow, Mr. Editor, that presiding elder and preacher left the Conference with smiling faces. Can you divine the reason? Then, too, on Sunday morning the elder preached like he had something to back him; the preacher in charge listened, for he had something to sustain him; and the people could not flag in interest, for they had done their duty. Mr. Editor, there was one man at that Conference and in that Sunday morning congregation who was even happier and more smiling than either the elder or the preacher, and that man was Bro. Rinehart, from the Douglas Church. This brother is a model steward. When he came to Conference, he was not only up on first quarter, but something ahead. And the way he did sing, "I am bound for the promised land," on Sunday, at love-feast, would have given you an inspiration for the next Wednesday's leader. Let all stewards take notice and "govern themselves accordingly"—that is, if they *want to sing*.

T. K. F.

OKOLONA STATION, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: Our second quarterly meeting for this pastoral charge embraced Saturday and Sunday, March 23 and 24. Rev. Amos Kendall, our presiding elder, who is in reputation for punctuality, among many other virtues, was on hand, and attended well to all the duties of his office. The occasion was one of delightful Christian fellowship, religious privilege and spiritual edification. We had an informal service on Friday night; talks by the pastor and presiding elder. It was intended as a prelude and preparatory to the regular services of the quarterly meeting. Bro. Kendall preached on Saturday at eleven, held Quarterly Conference on Saturday night, preached again at eleven on Sunday, and conducted the love-feast on Sunday afternoon. By request of the presiding elder, the pastor occupied the pulpit Sunday night. The stewards made a good report, emphasizing specially "the eighth question," bringing the finances well up to time. Nine members were reported as received by certificate. Some of them are valuable accessions, bringing increase of strength and influence to the church.

Bro. Kendall is an able minister of the gospel, of easy address and impressive style in the pulpit. He served his probation, as a young preacher, near the fountain-head of Methodism, in England, his native land. He uses well the Anglo-Saxon tongue, and speaks it plainly, calling things by their names. Out of the pulpit he has fine social qualities, and with his excellent wife he makes friends wherever he goes.

The former pastor, Rev. John Ritchey, left behind him many friends, and his name is often spoken in kindly mention by outsiders, as well as by his own brethren.

Methodism is growing, and the outlook is cheering in Okolona. A good brother, who is active in all the departments of church service, said to me not long since: "There seems to be a strong under-current of revival spirit."

Worthy of special mention is an excellent working element among our good women, who take an active part in the Sunday-school, woman's prayer meeting, missionary society, and Parsonage Aid Society. Bless the good women of the church! They don't know how much encouragement and help they give to the pastor. Our Lord will reward them in that day. They are working in good earnest for a parsonage in Okolona, and we expect to build or buy one before the close of the Conference year. And then may the preachers of the North Mississippi Conference turn their wistful eyes to this pastoral charge, as the gem of the prairies.

T. C. WEE.

RED RIVER, LA.

MR. EDITOR: I am glad to be able to write encouragingly about my circuit. Church enterprises have been carried forward with energy and crowned with success. Some three weeks ago our church at Campo Bello was begun, and last Sunday, April 7, it was thrown open for services. The old church was demolished by a wind storm, last October; the new one now stands, cozy and attractive, on the same site. Mrs. A. M. Hutchinson, who has led this good work from beginning to end, has set a fine example to the host of other lady members in our church. After arriving on Red River, I made three different pastoral visits to this good sister's house, and she was absent on the church business every time! Verily, were *all* our church women as zealous, what success would crown the work!

The rebuilt church has cost $319, and is a model country church. The old organ, though badly knocked to pieces, has been put together, and sweet music again pealed forth from it last Sunday. Our parsonage, too, is well in hand. The lumber was to have been ordered yesterday, April 8. Mrs. J. J. Atkins and Mrs. T. B. Moss, of Knox Point, are busily engaged in securing the remaining funds necessary for the erection of the parsonage. It is to cost $450. Thus the church, parsonage, grounds, etc., will be worth over $1,000. Yet the membership there is only *six*. Outside friends have been indeed, liberal.

Elsewhere on the work matters are encouraging. Our Sunday-school at Ash Point numbers about forty pupils and teachers. Another Sunday-school was to be reorganized last Sunday at Knox Point. Our first quarterly meeting, at Lindsley Chapel, March 30 and 31, was well attended. Brother Cassity preached on Sunday with power, and many came forward for prayer. We felt the Spirit was with us.

With regard to my new appointment at Ash Point, I am very hopeful. A building fund for a church at this place is on foot. Miss E. M. Platt has kindly consented to be secretary and treasurer of the fund, and she will "push things" in securing money for a church.

Our church in the hills—Bossier Point—shows up with twenty members, and a neat, though unfinished church building. The outlook there is promising. With the help of God we expect a good year's work.

G. E. GREESE.

WAYNESBORO AND STATE LINE.

MR. EDITOR: I have just closed a very successful revival meeting at State Line. The meeting lasted about ten days, and increased in interest and power each day. Truly the Lord was with us in wonderful grace and power. Sinners were awakened and converted; backsliders, hoary with age and sin, were reclaimed, and the church graciously revived and filled with the spirit of rejoicing. There were five substantial additions to the membership, with others to follow soon. In addition to the regular prayer meeting, a young men's prayer meeting will be held every Wednesday night; and I trust a ladies' prayer meeting also will be held every Thursday evening. The ladies have begun work in earnest; they are taking steps toward repainting and beautifying the church. Every heart thrilled with joy and every tongue sing praise to the Lord. To God be all the glory and honor and praise.

To Rev. W. B. Hines, of Blunsville, Mississippi Conference, who was with us most of the time, we are unduly indebted, so far as human agency is concerned, for this glorious work. Bro. Hines is a preacher of great earnestness and power. His words were burning words; they went like arrows from the quiver of truth, piercing the hardest hearts. Although passed his seventieth summer, he is as active and vigorous, physically and mentally, as he was many years ago. Truly Bro. Hines is a "chosen workman, a vessel fitted for the Master's use." May God bless and preserve him many years yet to the church, for he is eminently useful and qualified.

By way of parenthesis, I would say this charge is now enjoying prosperity all along the line. Our second Quarterly Conference was held recently, which showed up encouragingly. Finances all up to date.

Our much-esteemed presiding elder, Rev. R. D. Norsworthy, was with us in the spirit of the Master. He gave us two most excellent, soul-reviving sermons, and encouraged and strengthened us greatly. He is a faithful, diligent presiding elder, always keeping an eye single to the good of the church and the pastor.

E. F. EDGAR.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON V.—May 5.

THE COMMAND TO WATCH.

Mark xiii, 24-37.

GOLDEN TEXT.—*Take ye heed, watch and pray: for ye know not when the time is.*—Mark xiii, 33.

TIME.—A. D. 29. Tuesday afternoon [before the crucifixion.

PLACE.—The Mount of Olives.

PARALLEL PASSAGES.—Matt. xxiv, 23-51; Luke xvii, 22-37.

24. *But in those days, after that tribulation*—This language is inconsistent with the idea that the judgment immediately succeeds the *tribulation* of Jerusalem's downfall. The judgment is broadly described as being *in those days* after the Jerusalem tribulation. The *those days* of Mark may, by perspective, be made to cover the entire time of the dispersion, as described by Luke. *The sun shall be darkened*—Two of those then listening to the Lord have themselves described the signs of the physical world which are to usher in the end. St. Peter, in his second epistle, iii, 1-13; and St. John, in Revelation xx, 21. These phenomena are visible previous to the coming of the Judge, which is described in the next verse. As that great event is to be attended by the conflagration and renovation of the earth, so the organic convulsions and exhalations of the globe will darken the skies.

25. *The powers that are in heaven shall be shaken*—By some understood to mean the heavenly host (or forces), an expression applied elsewhere both to the heavenly bodies and the angels. Others, with less probability, attach to it the abstract sense of physical forces, or the powers of nature; those mysterious influences by which the celestial motions and phenomena are caused and regulated. The essential sense, upon either of these suppositions, still remains the same; namely, that a total change in the appearance of the heavens.

26. *The Son of man coming in the clouds*—The sign of the Son of man is some other than the presence of the Son of man himself coming in the clouds of heaven, in the ineffable glory of his majesty. And here, too, we must remember that we are still in the region of apocalyptic symbols. All such imagery falls short of the ultimate reality, and a "sign from heaven" is something more than a visible appearance of the sky.

27. *Send his angels*—It is likely enough that a certain number of angels may be called peculiarly the angels of Christ, although all are subject to him. *Gather together his elect*—Separately, in a glorious resurrection order, both living and dead, at Christ's right hand. Afterward the wicked are in like manner taken, perhaps, by evil angels, to the left of the Judge. *From the four winds*—That is, from the four quarters of the globe: east, west, north and south. The Jews expressed those quarters by the *winds* blowing from them. *From the uttermost part*—Probably an allusion to the apparent junction of earth and sky at the visible horizon, but in any case it refers to the whole world.

28. *The fig tree*—Our Lord spoke this on the Mount of Olives where fig trees were growing all around him. It was near to Bethphage (or Figville), so called, probably, from the abundance of this product. It was now about the twenty-third of March, and though *the time of figs was not yet*, the trees were doubtless beginning to verify the words by opening signs of the season. *Summer is near*—When the juices return from the roots into the branches, and the buds swell and burst, *as if tender*, and too feeble to sustain the pressing and expanding leaves. When you see that, you judge that spring and summer are near.

29. *In like manner*—If in so humble an example as the fig tree you discern the nearness of a season, much rather should you in these sure and awful signs discern the approach of the end.

30. *This generation shall not pass*—These words were spoken on the 30th year of the Dionysian Era, and it was A. D. 70 that they came to pass. It does not mean to *exclude* here the reference to the judgment, but to say that the destruction of Jerusalem would be such as to make *appropriate* the words of the prediction, were there nothing beyond. So when *death* was threatened to Adam, the propriety of the threatening would have been, and the threatening would have been fulfilled, had men suffered only *spiritual death*. At the same time the threatening had *a fullness of meaning*, that would cover also, and justify, eternal death in hell. Thus the words of Christ, describing the destruction of Jerusalem, had a fullness of signification that would meet also the events of the judgment, and whose meaning would not be *filled up* till the world was closed. The generation which has these signs under observation. Had the generation of that time been meant, then the end of time, at least, could have been specified; while Christ says, on the contrary, the day and the hour knoweth no man.

31. *My words shall not pass away*—That is, the predictions of the catastrophe so early as in that generation. Not only would the temple, Jerusalem, the Jewish State, pass away, but heaven and earth would pass rather than his prediction fail.

32. *Of that day and that hour knoweth no man*—It is the clear purpose of this verse to affirm that the judgment day is unknown to any being below God the Father Almighty. *Neither the Son*—This is a most important text to prove that mere humanity of the Son of man. The humanity was neither infinite nor omniscient. In his childhood he grew in stature and wisdom; at his temptation he struggled with the deceptions of a crafty adversary; at his agony his soul was exceedingly sorrowful, and while he knows not *the day or the hour* of his own second coming. As his human soul was not omniscient, so there were facts to it unknown. His voluntarily not knowing the day of judgment, during the days of his flesh, is a warning against chronological curiosity and the fanatical calculations in the exposition of Scripture prophecy.

33. *Watch and pray*—To watch denotes, (1) to be sleepless; (2) to be vigilant. The two great duties which

Abstract of Receipts and Work of the Board of Church Extension of the Methodist Episcopal Church, South, for the Fiscal Year Ending March 31, 1889.

RECEIPTS.

ON GENERAL ACCOUNT—		
From assessments		$25,913 37
From special donations		1,497 00
From sale of tracts, plans, etc		246 69
Total receipts on General Account		$27,656 46
Conference Boards retained from assessments		25,913 37
Total payment by the Church on General Account		$53,569 83
ON LOAN FUND ACCOUNT—		
For Kavanaugh Loan Fund	$ 116 00	
For Marvin Loan Fund	1,022 50	
For Paine Loan Fund	1,243 25	
For G. W. D. Harris Loan Fund	1,092 50	
For Andrew Loan Fund	2,008 22	
For Green-McFerrin Loan Fund	614 10	
For Parker Loan Fund	301 65	
For Morrisoo Loan Fund	2,335 10	
Total payments by the Church on Loan Fund Account		$ 8,763 62
ON PARSONAGE GENERAL ACCOUNT—		
By the General Board dues	$ 1,323 93	
By the General Board special	2,053 47	
Total receipts by the General Board on General Account	$ 3,377 40	
By the Conference Boards (retained)	1,323 93	
Total payment by the Church on Parsonage General Account		$ 4,701 33
ON PARSONAGE LOAN FUND ACCOUNT—		
For Preachers' Wives' Loan Fund	$ 881 00	
Total payments by the Church on Parsonage Loan Fund Account		$ 881 00
Total payments by the Church on all accounts		$67,915 78
PLEDGES—		
For Churches in mountains of Kentucky	$ 100 00	
For Loan Funds (dioles and subscriptions)	4,169 75	
For Church at Durango, Mexico	1,773 00	
For Loan Fund; lot to New Orleans deeded to Board by Rev. Moses U. Payne (estimated)	8,000 00	
Total Pledges by the Church on all accounts		$14,042 75
Total amount paid and pledged by the Church during year		$81,958 53
Total cash paid by the Church this year on all accounts	$67,915 78	
Total cash paid by the Church last year on all accounts	58,002 62	
Increase during this year		$ 9,013 16
WORK—		
Both Boards helped this year 347 Churches, paying them	$63,664 03	
Both Boards helped last year 295 Churches, paying them	51,381 91	
Showing an increase of 52 Churches and increased payment		$12,282 12
Both Boards helped this year 58 parsonages, paying them	$ 5,254 74	
Both Boards helped last year 28 parsonages, paying them	2,128 69	
Showing an increase of 15 parsonages and increased payment		$ 3,126 05

DAVID MORTON, Cor. Sec.

in prospect of trial are constantly enjoined. The attitude of the Christian watcher is not that of fear and dread, as though Christ's coming was one of danger and calamity. *Ye know not when the time is*. It is the obedience of faith neither to postpone the second advent to a distant future, nor to say that it has actually come.

34. *Left his house*—The Christian Church is here compared to a great house or palace left for a time by its Lord and Master, the Son of man. He left his church at his ascension, and he will return again to take account of it at the general judgment in the end of the world. He came at the same time to every individual at his death. *Gave authority ... to every man his work*—As each member of the body has its own office, so has each servant of the household his separate work. The eye can not act for the ear, nor the foot for the hand; so can no servant do the work of another. There is work enough for all, and each has his own. It is for *one area* that we are responsible, and for no more. *Commanded the porter*—Contemplating them with reference to the church this side of eternity, the porters are, of course, the apostles (and ministers) of Christ, together with the body of Christians. *To watch*—He should both keep awake and guard the house, as well as be in readiness to re-admit his master, should he unexpectedly return.

35. *Watch ye therefore*—For the individual, death is the virtual coming of the Son of man. Not that the coming of the Son of man here is death, nor truly to be identified with death; but the being on the watch for judgment is pressed instead of the being on the watch for death, inasmuch as death is nothing but a passage to judgment. If a man live in preparation of judgment, he is in preparation for death. *At even, ... midnight, ... cock-crowing, ... morning*—The four watches here mentioned are those into which the Jews, after the Roman supremacy, and following the Romans, divided the night. The first, or evening, lasted till 9 P. M.; the second till midnight; the third till the early cock-crowing, or 3 A. M.; the fourth till about sunrise, or 6 A. M. The language here is somewhat indefinite, but it is that of the common people. In the temple the priest whose duty it was to superintend the night sentinels of the Levitical guard might at any moment knock at the door and demand entrance.

36. *Lest coming suddenly he find you sleeping*—During the night the captain of the temple made his rounds. On his approach the guards had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire—a punishment, as we know, actually awarded.

37. *I say unto all*—Who do not hear me. For they were representative men. Through them our Savior addressed all ages. His words speak to the congregated church, to you, reader, and to me—Watch. Divine truths are like a well-drawn picture, which looks particularly upon every one among the great multitude that look at it. It is great folly for a man to live in such a state as he would not dare to die in.

houses were burned down or looted. The riot grew out of a difficulty between the police and some of the natives. Two foreign gunboats and a company of Chinese soldiers were quickly sent to the scene of the disturbance, and quiet was restored. No lives were lost.

There is a hitch in the scheme of building the railroad from Tientsin to Peking, and the work has been stopped for the present. Several high officials in Peking are opposed to it, and it may be seriously hindered, if not indefinitely postponed. There are some indications that the Emperor, who took over the reins of government on the 14th of February, is largely under the influence of reactionary counsellors, and hence that the introduction of various foreign innovations may be greatly delayed. But God rules, and though railroads, mining, etc., be delayed, the gospel is making its way, and will triumph.

The Emperor's marriage was to have taken place last Tuesday, February 26, and general rejoicing throughout the country will be the order of the day for some time to come, though the calamities that are afflicting the country will throw a damper on the joy of both officials and people.

I have already sent a notice of the marriage of Rev. W. B. Burke, of our mission at Sungkiang, to Miss Addie E. Gordon, of Suchow. The wedding took place at the house of the undersigned at Suchow, in the presence of a number of friends, native and foreign, including Gen. J. H. Kennedy, United States Consul-General at Shanghai. It was a very pleasant occasion, and everyone seemed to think that it was according to the eternal fitness of things that thus it should be. The bridal couple left the same evening for Sungkiang. Our sincerest prayers and good wishes go with them. Mrs. Burke will find an extended field of usefulness in Sungkiang. She is the first foreign missionary lady to go to that city to live and work. She can and will do as effective work, though in a different way, for the heathen women in her new relation as before. The Woman's Board, so far from objecting to her transfer, may rejoice in the part they have had in establishing a Christian missionary home in the city of Sungkiang, and inaugurating the work among the women of that city.

Three of our boys, from Buffington Institute, have determined to give themselves to the work of preaching the gospel. Bro. Anderson and I have formed them into a class to teach and train for the work; they giving part of their time to study and part to preaching and distributing books. The Lord pour his Spirit upon them!

A. P. PARKER.

SUCHOW, Mar. 1, 1889.

Missionary.

Letter from China.

Widespread famine prevails in several parts of China; even more calamitous than that of 1877. Foreigners and natives have been raising money and soliciting contributions in China, England and America for the relief of the famine-stricken people. Missionaries and natives are engaged in the distribution of the funds. A telegram from the English Baptist Mission, in the province of Shangkiang, says that all mission work has been suspended and the missionaries are all engaged in the distribution of famine relief. More than $150,000 has thus far been raised by foreigners and sent to the relief of the famine districts, and large sums will yet be needed before the next crops are gathered. The breach in the Yellow river has been reported closed, though some doubt is entertained as to the actual state of affairs there.

A riot occurred in Chinkiang in the early part of February, in which the British Consulate, three or four mission houses and some other foreign

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stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

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their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. This popular remedy rarely fails to effectually cure

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Anderton's Wreck of the Hesperus (35 cts., $2.75 doz).
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Andrews' Ruth and Boaz (65 cts., $6.00 per doz).

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No. 3.....6:25 p.m	No. 1.....8:00 a.m
No. 5.....10:00 a.m	No. 6.....3:45 p.m

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 a.m	No. 4 F'st Ex....7:00 a.m
No. 1 F'st Ex....7:20 p.m	No. 6 Coast....3:40 p.m
No. 5 Coast....9:05 a.m	No. 2 Lim. Ex..3:30 p.m

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 p.m	No. 2 Passen'r, 9:15 a.m
No. 3 Chic. and N. O. Lim....7:30 a.m	No. 4 St. Louis and Chic. Ex. 5:30 p.m

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No. 52 California Express, 7:00 p.m	No. 51 California Express, 8:00 a.m
B. Rouge, local, 10:25 a.m	B. Rouge, local, 3:50 p.m

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No. 19 Califor. 3:25 p.m	No. 18 Local....7:20 p.m
No. 17 Local....6:55 a.m	No. 20 Califor..11:00 a.m

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, APRIL 25, 1889.

Briefs.

The following are the assessments for church extension for the Conference year 1889-'90: Alabama Conference, $4,000; Arkansas Conference, $1,950; Baltimore Conference, $3,500; Central Mexican Mission Conference, $250; Columbia Conference, $250; Denver Conference, $350; East Texas Conference, $1,325; Florida Conference, $900; German Mission Conference, $500; Holston Conference, $3,100; Illinois Conference, $250; Indian Mission Conference, $375; Kentucky Conference, $2,450; Little Rock Conference, $1,950; Los Angeles Conference, $400; Louisiana Conference, $2,100; Louisville Conference, $3,650; Memphis Conference, $3,275; Mexican Border Mission Conference, $250; Mississippi Conference, $2,400; Missouri Conference, $3,125; Montana Conference, $100; North Alabama Conference, $3,500; North Carolina Conference, $5,225; North Georgia Conference, $5,800; North Mississippi Conference, $2,650; North Texas Conference, $2,200; Northwest Texas Conference, $2,500; Pacific Conference, $1,000; South Carolina Conference, $3,750; South Georgia Conference, $3,750; Southwest Missouri Conference, $1,950; St. Louis Conference, $1,576; Tennessee Conference, $5,450; Texas Conference, $1,350; Virginia Conference, $5,000; Western Conference, $375; Western Virginia Conference, $900; West Texas Conference, $850; White River Conference, $775. Total, $85,500.

From an exchange:

Postmaster-General Wanamaker has determined to effect one greatly needed reform. There is a provision in the United States Revised Statutes which forbids that any postoffice should be established in any room in which liquor is sold, or in any room from which there is an entrance into a room in which liquor is sold; but for some time this very salutary regulation has been overlooked, and in a great many country places postoffices have been established in taverns, bar-rooms and groceries which really are groggeries. When it is remembered that the average country postoffice is a place of universal and necessary resort—frequented by ladies and children and by pliable youths as well as by grown men—it is easy to see how disagreeable to some and injurious to others must be the reception and delivery of letters in a saloon atmosphere. If the enforcement of a law terminating this practice in thousands of rural hamlets is a specimen of "Sunday-school politics," by all means let us have more of it.

The Book Editor furnishes the following figures:

Number of traveling preachers, 4,684—increase, 154; local preachers, 6,309—increase, 117; white members, 1,123,498—increase, 32,753; colored members, 644—decrease, 105; Indian members, 4,958—decrease, 288; total preachers and members, 1,140,093—net increase, 32,537; infant baptisms, 31,052—decrease, 1,581; adult baptisms, 53,363—decrease, 5,150; collected for church extension, $51,341 59—increase, $4,278 08; for Conference claimants, $116,713 63—increase, $14,591 47; for foreign missions, $225,852 16—increase, $6,207; for domestic missions, $104,473 31—increase, $12,046 75; total for foreign and domestic missions, $330,325 47—total increase, $18,253 56.

The London *Methodist Times* thus it this way: "Please write *briefly* and send your communications *promptly*; let everything be *short* and *smart*."

The Christian Woman's Exchange.

We had the pleasure of looking through this noble institution a few days ago, from kitchen to garret. The splendid building, facing Lafayette Square to the north, is well equipped from top to bottom with every appliance and convenience for the comfort and well-being of its patrons. There are waterworks on three floors to supply all demands in that direction, and Zimdar's patent air bells on every floor, and a telephone for the use of consignors and patrons. The rooms are all newly and handsomely furnished in modern style. The building contains forty-eight rooms, consisting of parlor, committee-room, sales-rooms, library, dressing-room, lunch-room, serving-room, kitchen, and twenty six-hed-rooms, with twelve rooms in the attic. The dressing-room has been fitted up especially for the comfort of ladies coming to the city for a day, where for a trifling sum they can leave their valises and packages for safe keeping.

The library is a popular branch of the establishment, affording good reading to a large number of persons. The number of volumes, we are informed, is about 3,500. The sales department occupies three rooms, and the display of articles on sale is very fine. This department offers special advantages to women who have quick wits to contrive and deft fingers to manufacture articles to gratify the tastes of all who may visit the rooms. The lunch department is elegantly equipped, and the table supplied with the best that can be had. Breakfast, luncheon and dinner can be had of the first quality, and at reasonable rates.

Besides supplying the wants of patrons in the matters of meals and lodging, this institution is managed in the interests of poor women, many of them being employed in various duties in the establishment, and many more, placing the product of their own hands in the sales-rooms, reap a good investment on their toil.

Altogether, this is a valuable institution to our community. We say to our sisters in the country: When you come to town, send your husbands and brothers and sweethearts to the hotels, and take up your lodging at the Christian Woman's Exchange, where you will find quiet, comfort and elegant entertainment.

Two Trips to Memphis, and Reflections Thereon.

I have been to Memphis, Tenn., twice of late to attend two different meetings in two different churches—Hernando Street and Central Methodist Churches. Rev. J. M. Spence is pastor of the first named, and he was assisted in his meeting by Rev. J. M. Bowen, of the North Mississippi Conference. Bro. Bowen is a man of evangelistic gifts. His ministry, as evangelist and as pastor, has been eminently successful. He is the most hopeful man I ever saw. He preaches a gospel of encouragement from first to last. I have never heard him whine or abuse the church and ministry at any time or in anything. He pats the oxen on their heads, speaks kindly to them, and encourages them till they get ashamed of themselves and pull like five hundred. Bro. Bowen sees everything in roseate, rainbow colors. Every meeting is a good one. A revival is always imminent. His enthusiasm acts like contagion. It spreads itself over the whole assembly. He sees no difficulties, and will not hear of any from anyone else. The Lord is going to do great things, whereof he is glad; and in this faith he lays to and works like a Trojan both day and night. Bowen is an optimist of the optimists. He never belittles or ignores the pastor; never puts himself between the pastor and his people; never assumes pastoral functions in meetings outside of his own charge. This shows his good sense and the high plane of his religious experience. It would be well if it were so in every case. They had a good meeting at Hernando Street, but not as good as the pastor and Bro. Bowen hoped for. However, Bro. Bowen's ideal of a meeting is very high—every soul saved in a given circle, and the circle widening like a prairie on fire.

Rev. R. W. Erwin is pastor of Central Church, and he was assisted by Rev. G. G. Smith, of Georgia, the very numerous correspondent to the Southern Methodist press, and the author of so many good books. This meeting was a special one for the children and young people. Frivolity and such diversions as can not be used in the name of Christ run at high-tide in Memphis; so the pastors report. One minister in the city had gone so far as to champion the dance and theater-going. Bro. Smith is a specialist in the children's and young people's 'work,' and gifted in exorcising devils of the kind that vex the saints in Memphis. I went up to see him and study his methods of work to see if I could improve my own. It is in this as it will be in the resurrection of the last day—"Every man in his own order." Some have one gift, and some another. I could not plow with the heifer of either of these men if I were to try. I shall cling to my sling and a few small stones. My individuality and personality is an essential factor in my ministry, and, for me, the best factor, if only thoroughly sanctified by grace. It took me less than half of my first year to learn that I could not be some other man; could not successfully imitate any other. Bro. Smith is as voluminous as a talker as he is a writer. He does both rapidly and well. When his flood-gate is once opened, small fish had just as well resign themselves to drift with the current. To stem the tide is impossible. He talks right on over all obstacles. One may hear without obtaining a hearing in his presence. I had held back, till by the time he fell to sleep at eleven P. M. I was ready to pop open for a chance to talk some myself. He closed his lips and eyes at the same time, and then I put in an hour in good style. Bro. Smith was not much edified, but I was relieved, and slept sweetly till sunrise next morning. Bro. Smith's preaching is after his own order, and not according to the rules laid down in any of the books I have seen. He gets there all the same. He understands the philosophy of hand-shaking better than anyone I have ever known. He took time before every service, while I was with him, to go round and shake hands with every child and young person in the house. He had a gentle, tender word about personal salvation for each. The pathetic, the tender prevails in his ministry. The touches of humor were refined, and few and far between—a sort of condiment sandwiched in between more solemn and serious things. Of all the men with gifts suited to work among the children, Bro. Smith has the tenderest and the best. Under his ministry the children bowed their heads, dropping tears, like the dew falling from bearded wheat before a gentle wind. My own eyes were misty and my heart beating fast while he preached the Word of God in demonstration of the Spirit and of power. Little Stanley Erwin, the pastor's son, still in short dresses, and lisping baby talk, came forward to join the church; and Bro. Smith examined him, as to his faith in and knowledge of Christ, before the congregation, and his answers would have shamed many hundreds of grown people I know. Some lions, fierce with the rage of sin, had a little child to lead them that day. Hardly anything I ever saw got so close to me as that scene. Samuel was called to be a prophet of the living God at four; and why not Stanley Erwin at near the same age? Our Lord, himself, at the age of twelve astounded the doctors of the law in the temple by the questions he asked and the answers he gave. Why should it be thought a thing incredible with us that Christ should find saving entrance into the hearts of the youngest children? Is he limited to knocking and forbidden entrance until their hearts are barred and locked by the bolts of sin? Nay, verily. "Suffer the *little* children to come unto me, and forbid them not."

Last, but not least, a toning up among the young people in Memphis on the matter of sinful diversions means improvement in my own charge. Memphis and the Memphians set the tune for nearly everything down this way, and, largely, for a hundred or two miles in all directions. What Memphis is and what they do in Memphis, the people in a wide circle of country will be and do. Memphis may be the center of heavenly influences or the seat of moral contagion and corruption to a large part of Mississippi, Tennessee and Arkansas, and in the regions beyond. The importance of evangelizing great centers of trade never struck me so forcibly as now. I never before lived in the shadow of a large city; and shadow it is in this case. There is sunshine in the city, but the rays are so few and feeble that the "shades" shut them nearly all out at this distance—thirty-seven miles. The Christian people of this great Nation need to rise up as one man, and concentrate their prayers, their efforts, their men and their money upon the rapidly increasing centers of trade in our midst. We can not let these centers go quickly down to hell, for they will carry the country with them. I see now, as I never saw before, why the Spirit sent Paul and other apostles evangelizing in the cities. The evil of the city is manifest and open every day, and meets the visitor at the gate. The good—and much good there is—is hidden away in corners and on back streets and out-of-the-way places, until the careless or casual observer would think the devil had it all his own way, and would begin at once, as too many do, to drift with the tide to the house of dancing and revelry and debauch. Oh, for the means and the courage to have, at any cost, a footing, a large and eligible possession, on every Mars' Hill in every city in this wide land! Right where the unknown god is worshiped, where God is most unknown, there we ought to combine our forces.

GILDEROY.

The Mississippi W. C. T. U.

The above convention met in annual session at Crystal Springs, Miss., April 18, and adjourned the twenty-second. The center of its attraction was Miss Frances E. Willard, president of the World's W. C. T. U.; Miss Anna Gordon, superintendent of juvenile work, and Mrs. Mary Read Goodale, of Louisiana, superintendent of the Southern work of the National W. C. T. U. These and the Revs. H. R. Singleton and Mason, of Crystal Springs; also Revs. J. B. and J. H. Gambrell, of Meridian; Mr. and Mrs. Henry Ware, of Pass Christian; Rev. W. C. Black, of Jackson, Miss., and the representative of the NEW ORLEANS CHRISTIAN ADVOCATE were made honorary members.

The following are its

OFFICERS.

President, Mrs. L. S. Mount,* Greenville; vice-president, Mrs. S. F. Clark,* Shannon; vice-president, Mrs. A. E. Harper,* Fayette; vice-president, Mrs. M. M. Snell,* Columbus; corresponding secretary, Mrs. E. C. Hurlbutt,* Meridian; recording secretary, Miss M. L. Montgomery;* Starkville; assistant recording secretary, Mrs. J. H. Gambrell, Brookhaven; treasurer, Miss Zelle McLaurin.

*Re-elected.

DELEGATES TO MISSISSIPPI CONVENTION.

Brandon—Mrs. E. M. Kerr, Mrs. W. T. Stevens.

Brookhaven—Miss A. V. Marshall, Mrs. J. H. Gambrell, Mrs. J. W. Bennett, Mrs. B. T. Hobbs.

Corinth—Miss Mamie Newcomb.

Clinton—Mrs. Adelia M. Hollman, Mrs. Margaret J. Webb, Mrs. Mattie L. Leavell, Mrs. Dora Sellers.

Crystal Springs—Mrs. J. W. Montgomery, Mrs. C. Mortimer, Mrs. Mattie Newton.

Columbus—Mrs. H. R. Garner, Mrs. McElroy, Mrs. E. B. Westmoreland.

Edwards—Mrs. Duke Asken, Mrs. William D. Smith, Mrs. E. E. Hebron.

Fayette—Mrs. Key, Mrs. McGenty.

Greenville—Mrs. E. E. King, Mrs. A. R. Brown.

Holly Springs—Mrs. Mary Mosely.

Hermanville—Mrs. E. D. Jones.

Iuka—Mrs. H. A. Deans.

Moss Point—Mrs. Newton Yence, Miss Mary Griffin.

Meridian—Mrs. C. A. Taylor, Mrs. I. N. Chatfield, Mrs. M. E. Hasselle, Mrs. M. C. Watts, Miss Clara Norsworthy, Miss Addie Purnell, Miss Zelle McLaurin.

Natchez—Mrs. James Fitzpatrick, Mrs. John Guise.

Oxford—Mrs. F. S. Leavell.

Shannon—Miss Annie Miller, Miss Annie Abernathy.

Shubuta—Mrs. Clara B. Drake.

Starkville—Mrs. Sarah L. Fitzpatrick.

Toomsuba—Miss Ella Gill.

West Point—Mrs. R. M. Gerdine.

Yazoo City—Mrs. Cornelia Barbour, Mrs. S. A. Horton, Mrs. S. A. Woodward, Mrs. Minnie Shipp, Miss Nannie Waford.

Vaiden—Mrs. Barns, Miss May Eubanks, Miss Stuckey.

Vicksburg—Mrs. Emily Crutcher, Miss M. L. Harper.

DELEGATES TO NATIONAL CONVENTION.

Mrs. Mollie McGee Snell, Columbus; Mrs. Helen Garner, Columbus—alternate. Mrs. H. B. Kells, Meridian; Mrs. W. H. Patton, Shubuta—alternate. Mrs. A. M. Hillman, Clinton; Mrs. E. M. Kerr, Brandon—alternate.

The spirit of Christ prevailed. In its deliberations one aim controlled its actions—the glory of God in saving man from drunkenness. All the sittings of this body of noble Christian women were opened and closed with devotional exercises, and each part of its large and important work pressed steadily to result-ful decision.

Important addresses were made by Miss Willard, Mrs. President Mount, Mrs. Vice-President Snell, Mrs. Goodale, Miss Anna Gordon, Mrs. Kerr (wife of a Presbyterian minister), Mrs. Kells, editor of *The White Ribboner;* Mrs. M. S. Middleton, of Crystal Springs; Miss Parnel, president of Christian Woman's Exchange, of Meridian.

A beautiful tribute of sisterly appreciation was telegraphed Miss Frances E. Willard's mother, while the wires carried expressions of condolence and regret to Mrs. Irwin, of Columbus, Miss., the former and highly appreciated president of the Mississippi W. C. T. U.

W. C. T. U. work for and with colored people occupied the attention of the convention four hours. The discussions brought, in varying features, the efforts, defeat, discouragement and encouragement met with by the numerous unions laboring in this difficult line.

At the close of the discussions a resolution was unanimously adopted that a colored woman lecturer, of the right kind, be employed by the Mississippi W. C. T. U. for the purpose of organizing this auxiliary work among the colored women of the State. So important was this deemed by Miss Willard, that she pledged liberal financial support from Northern friends for the maintenance of such a lecturer.

The *Mississippi White Ribbon*, the organ of this convention, was unanimously endorsed, and Mrs. Kells, its editress, highly complimented as a journalist ranking as high as any of her sex in the land. In order to widen the influential reach of this paper, it was decided to change its name to *The White Ribboner*, and to seek the patronage of the Prohibition party in all the Southern States. A plan was put on foot to establish it on a good financial basis.

The report of the auditor, Mrs. Hillman, showed that over $2,000 had been expended by the W. C. T. U., of Mississippi, during the past year.

A novel incident—the first of its kind, we believe, in the woman's work—was the greeting by the following gentlemen, prohibitionists, composing the City Council of Crystal Springs: C. A. Head, mayor; W. C. Wilkinson, B. S. Terrell, T. M. Eagan, W. T. Smith and J. Marlow.

The critical event of the convention—one which threatened its perpetuity—grew out of a resolution, favored by 18 of a committee of 24 which would have placed the Mississippi W. C. T. U. abreast of the most advanced third-party movement of the United States; but after able, calm, earnest addresses on both sides of the question, Miss Willard, with masterly wisdom, bound together the hearts and purposes of the entire delegation by the unanimous adoption of the following resolution:

Resolved, That we, as Christian women, can not lend our influence to any party which refuses to place a prohibition plank in its platform.

Mrs. Snell and Mrs. Kerr, respective representatives of both phases of this question, were selected to prepare and present a memorial, embracing this resolution, to the next Mississippi Democratic Convention.

Mrs. Kells, superintendent of scientific instruction, whose encouraging report showed how rapidly Mississippi is advancing in this branch of temperance work, was greatly enjoyed. Mrs. Kells was requested to present in person to the next Legislature of Mississippi a memorial that the bill entitled, "Scientific Instruction," which was vetoed by the governor, be re-enacted, and thus compulsory scientific instruction be secured for the children of Mississippi.

The hospitalities of the good people of this sober, quiet, clean prohibition city, Crystal Springs, knew no bounds, and the pleasant Christian friendship began, cemented and fostered by this convention, like all of God's gifts, will continue to distill sweetness and delight both in the present and the eternal hereafter.

H. L. M.

"It were better to sing nothing else than the Psalms than to encourage the introduction into congregations of hymn-books, born not of spiritual feeling, but of pecuniary greed. Especially is it unfortunate that the children in our Sunday-schools are taught bad taste in music, bad morals and worse doctrine by what they sing. The full effect of this mistake has not yet appeared." We found the above in a Commentary published twenty years ago, and we are beginning to see the "full effect" of which it speaks.

If you are a Sunday-school teacher this is for you. An exchange says:

How many Sunday-school teachers are in the habit of making their pupils the objects of special prayer? No one occupying this important position, who fully realizes his responsibility and opportunity, will neglect this invaluable ally in his work. To go from one's knees to the class means often the difference between a half-hour of dull, mechanical instruction, and one in which both the teacher and scholars are alert mentally, and profited spiritually.

Personal and Otherwise.

Hon. T. Marshall Miller, attorney general of Mississippi, is to deliver the annual address at Whitworth College, Tuesday, June 11.

Rev. Dr. Fitzgerald, editor of the *Nashville Christian Advocate*, will preach the commencement sermon at Whitworth College, Sunday, June 9, at eleven A. M. The editor of this paper will preach the sermon at half-past seven P. M., same day.

The seventy-fifth anniversary of the American Baptist Missionary Union will be held in Boston, May 15.

The Southern Baptist Convention meets in Memphis, Tenn., May 10.

Isaac Pitman, inventor of a short-hand system, although past seventy-six years of age, begins work at six A. M. and does not stop till 6 P. M. So says an exchange.

A son of Gen. Sherman is to be ordained a priest in the Catholic Church in Philadelphia, next July.

A private note from Bro. Faunt Le-Roy, Ruston, La., gives the gratifying information that his health has much improved since his return to North Louisiana. He represents his work as most encouraging.

The price of Lossing's "Hours with Living Men and Women" (New York: Funk & Wagnalls), announced in these columns last week, is $1 50, instead of $2.

We know exactly what the *Arkansas Methodist* means by this:

A gentleman sends a communication of four pages, written on *both* sides of the paper, saying "re-write this," etc., "and publish it and I will write you some more pieces!" With thanks for his kind offer, we do not need them now, and besides have not time to re-write them.

Edward Mayes, H. H. Estes, R. P. Lake and M. G. Dubard are the lay delegates to the North Mississippi Conference from the Grenada district. J. W. Wells and G. P. Lake are the alternates.

A writer, J. B. L., in *Richmond Advocate*, says that Col. G. W. Carter, who figured here so conspicuously during reconstruction days, is lecturing in Virginia on Temperance under the auspices of the Good Templars. The writer says, "He is a reclaimed man and an humble Christian, and comes back to the church of his early love."

Our Sunday-school literature for May is on hand—bright and beautiful and instructive.

Rev. Luke Tyerman, the distinguished English Wesleyan biographical writer, died in March. He wrote the great work, "Life and Times of John Wesley."

Bro. Kirkland, of the *Southern Christian Advocate*, has had a serious time for several weeks. He and all his family have been sick. We are glad to note that at last accounts all were improving.

A writer in one of our exchanges begins his article with this sentence: "The call to write a newspaper article is possibly much like the call to preach—a certain 'woe is me' conviction must possess the mind before attempting either."

One of our preachers writes, "I have enjoyed and felt very much benefited by your editorials this year." That's what we write for, and are grateful for success.

Dr. J. B. Walker has been indisposed for several weeks, being unable to attend to his regular work. We trust he will soon be restored to his usual health.

The Twelfth Anniversary of the Seaman's Bethel will be celebrated next Sunday at 4:30 P. M. Rev. Dr. Snively, of the Episcopal Church, will deliver the annual address.

Rev. Dr. Milburn, "the blind man eloquent," preached an able sermon to a large and appreciative audience last Sunday morning at Rayne Memorial, and at night to a crowded house at Moreau Street. Both these churches had an enjoyable feast of fat things. Dr. Milburn left Tuesday for Texas on a lecturing tour.

A brother, renewing his subscription, sends the following:

Of papers to evangelize,
And better man's low state,
We all can warmly recommend
The CHRISTIAN ADVOCATE.

Postal Card Reports.

—Rev. I. W. Cooper, writing from Edwards, Miss., April 15, 1889, says: "There are twenty-seven sons of ministers members of the North Mississippi Conference, and three members who are grandsons of ministers, and eleven members who married daughters or grand-daughters of ministers."

—Rev. B. F. Jones writes from Woodville, Miss., April 18: "My work is moving on smoothly. Congregations good and attentive. Hope to forward all my foreign missionary money in a short time. Our new presiding elder has adjusted himself to the official harness and is making a good impression. The people like him. Hope to see you at the District Conference, May 16."

—Rev. O. L. Savage writes from Shaw, Miss., April 15, 1889: "Falsonia and New Salem is in good condition. The people all seem to be hopeful. My first Quarterly Conference was a very pleasant and profitable occasion. Rev. R. M. Standifer was very much himself; preached to the delight and edification of all. We look forward with pleasure to his coming again. Think he will do the people good. Some signs of progress in spiritual things. We are working and looking for a Pentecost."

—Rev. R. M. Blocker writes from Rayne, La., June 22: "Our Easter services yesterday were a success. At Crowley service was held in our new church; congregation the largest that ever worshiped in that town. One child baptized and five persons received into the church. At Roberts' Cove, in the afternoon, the congregation was large; fourteen children baptized and two persons received into the church. At Rayne, at night, we had a full house and good service. Thank the Lord!"

—Rev. H. M. Banks writes from Sugartown, La.: "Since last report I have received one into the church; organized two Sunday-schools, and taken two subscriptions for the ADVOCATE, and I think others will join soon."

A Reunion.

There will be a reunion at Edwards, Miss., May 28-30, of the Mississippi Conference class, ordained deacons in December, 1878. The following are members of the class, viz: Revs. J. P. Drake, B. S. Raynor, W. W. Simmons, C. A. Powell, J. W. Cooper, T. C. Bradford and B. F. Jones.

At the session of the Mississippi Conference, held in Vicksburg, last December, the class effected a permanent organization with B. S. Raynor, chairman, and B. F. Jones, secretary. It was resolved to have annual reunions, to be held at such a time and place as may be decided upon at each Annual Conference. The object of these reunions is, for both the literary and theological edification of the class. At these meetings each member is expected to read a paper on some one of the live questions of the day. As it was resolved to ask the ADVOCATE to publish the subjects of the papers to be read at the approaching reunion, I hereto append them, viz:

B. S. Raynor, "Arminianism *vs.* Calvinism;" J. P. Drake, "The Proper Attitude of the Church to the Temperance Cause;" W. W. Simmons, "Influence;" J. W. Cooper, "How the Church of Christ Can Reach the Masses;" C. A. Powell, "The Relation of Methodism to Temperance." The secretary may have something to say of "Methodism and Missions."

Bro. T. C. Bradford is now in the Indian Territory, and we regret he will not be with us. However, we hope to hear from him. Bro. A. F. Watkins has accepted an invitation to participate in the exercises, and will read a paper on, "A Glance at the Perils and Duties of Southern Methodism."

We would be glad if the editor and publisher of the ADVOCATE would delight us with their presence.

Yours cordially,

B. F. JONES, Secretary.

Attention! Read This!

The annual meeting of the Woman's Missionary Society of North Mississippi Conference will be held in Greenville, Miss., Thursday, June 6.

A preliminary meeting will be held at ten A. M., and it is very desirable that all officers and members be present at this meeting. Let all the juvenile societies send delegates. We urge it as a matter of importance to their development and encouragement. Let no auxiliary fail to send a delegate. If this is impossible, send a written report. Let all delegates and friends who expect to attend this meeting, send their names to Mrs. Robert Somerville, Greenville, Miss. A full attendance is earnestly desired. We invite our pastors cordially to be with us and help us in our great work.

MRS. C. N. TERRY, Pres.,
MRS. H. H. WALL, Rec. Sec.

Notice.

Will the preachers of the Woodville district please send me the number and names of delegates, together with those of local preachers, who will attend the District Conference which will be convened at this place, May 16, 1889. Fraternally,

FRANK M. KEEN.

AMITE CITY, La., April 16, 1889.

Notice.

The Woodville District Conference will be held at Amite City, La., beginning May 16, 1889, at 9 A. M.

C. M'DONALD, P. E.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*.

"I have tried A. & P. Manzitre's Cundurango on myself and others, and it is my opinion that in producing a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary." D. R. MCANALLY.

Books and Periodicals.

BOOKS.

THE STORY OF METHODISM. By A. B. Hyde, D. D. M. W. Hazen Company, New York.

This is "the story of Methodism throughout the world, from the beginning to the present time; tracing the rise and progress of that wonderful religious movement, which, like the Gulf stream, has given warmth to wide waters and verdure to many lands, and gives an account of its various influences and institutions of to-day." The book is fully and elegantly illustrated. It has also a full index. It has the commendation of the principal men of Methodism in this country. "The Story" is so well told—so pleasantly told, so sincerely told—that we at once class Dr. Hyde among the best "story tellers" of our time. This is eminently the book for the home. It is the book to put into the hands of the young Methodists. They will find it as delightful as it is instructive. Here is a real history, whose facts and incidents are as romantic as they are real. It is fair and frank. It is an epitome of what Methodism has done and of what Methodism is, and we commend it to all.

THE SPIRIT OF CHRIST. By Rev. Andrew Murray. A. B. F. Randolph and Company, New York. Price, $1 25; sent by post on receipt of price.

Here are "thoughts on the indwelling of the Holy Spirit in the believer and the church," arranged in the form of short lectures with a text heading and suited to every day in the month. There are seventy-five pages of "notes" appended. We have read these thoughts with profit. The style is clear and smooth and the thought most reverent. The author seems to have but two objects in view—one to enlighten, instruct and profit the reader, the other to honor the Holy Spirit—and it seems to us that he succeeds admirably in both.

AMERICAN RESORTS; WITH NOTES UPON THEIR CLIMATE. By Rushrod W. James, A. M., M. D. Intended for invalids and those who desire to preserve good health in a suitable climate. American Biographical Publishing Company, 1206 Chestnut street, Philadelphia. Octavo, 300 pages, cloth. Price, $2.

This seems to be a most carefully prepared work on the health resorts of our country. It treats of Medical Climatology, Benefits and Dangers of Health Resorts, Seaside and Fresh Water and Mountain Resorts, Trips on Ocean, Lake and River, Mineral Springs, Summer and Winter Resorts, Therapeutics, Mexico and South America, and a translation from a German work on The High North, Middle Latitudes and Tropical America, The Atlantic Ocean. The whole concluding with a copious index. We judge this will be a valuable book to invalids and summer tourists.

PERIODICALS.

—*The Book Buyer*. The April number opens with a portrait and sketch of Octave Thanet. Then follow literary affairs and notes, new books, readings from new books, new editions, etc. Price, 35 c., Charles Scribners' Sons, New York.

The Colporteur.

MR. EDITOR: Your favorable notice of our book business in a former issue emboldens me to ask a little space to explain and to answer numerous inquiries in reference to my opening a store for the sale of our literature in this city.

1. My circumstances were such that I felt compelled to do so, or turn my attention to other things for a support.

2. Prominent brethren—pastors and others—in the city thought such a step highly expedient and conducive to the furtherance of our cause, not only in Louisiana, but in all this southern and coast country. Impelled by such circumstances, backed by such influence, and encouraged by the kind words and prayers of Christian people, I have deliberately ventured my all of financial ability in the enterprise, determined to do my best to merit and achieve success.

As to rates, I propose to furnish preachers and people our books here at just what they are now, or have been, paying for them at Nashville. So if any dealer, or preacher, has special rates, he has only to inform me what they are to have no duplicate his former bills.

As to terms, I can only sell for cash, or on short time and to such parties as have a good financial standing with our House at Nashville, or where they live. Our brethren in the ministry understand this, and they must not blame me if prompt settlement is expected. I hope and expect to attend all of the District Conferences I can reach with a fair supply of our books.

Our new hymn book is promised by April 25, and orders will be promptly filled in their order as on file.

Praying God's blessing upon the venture, and asking the earnest and hearty support and patronage of the Methodist preachers and laity of all that territory adjacent and convenient to New Orleans, I am,

Your brother,

F. D. VAN VALKENBURGH.

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JOHN R. FELL, General Agent.

Notice.

To the Preachers of the North Mississippi Conference:

The Rev. R. P. Mitchell, who died in Memphis, Tenn., April 3, 1889, was a member of the Ministers' Relief Association of the North Mississippi Conference. The members are hereby notified to send me their mortuary fees (five dollars each) within sixty days from this date.

THOS. J. NEWELL, Treas.

GRENADA, MISS., April 22, 1889.

Publisher's Department.

Three Reasonable Requests.

1. Let every subscriber carefully read this issue of the ADVOCATE, and then show the paper to some neighbor who does not take it, and ask him to subscribe.

2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation, and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

"O, mamma!" exclaimed a little Burlington boy, on seeing a calf for the first time, "there's the little cow that gives the condensed milk."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

A bore is like the traditional hoop-snake—usually has a long tale of himself in his mouth.

The St. Louis crematory has been burned to the ground and now knows how it is itself. It urned its fate.

Business Notices.

ADVICE TO MOTHERS.

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Our Young People.

THREE LITTLE MAIDS.

BY MRS. F. M. HOWARD.

Three little maids one summer's day
Determined to take a ride
In quite a novel and curious way,
So they to the livery hied;

And thus to the livery clerk they spoke,
"Pray hasten, good man, and dress
That cute little donkey; to yonder cart
Let him be hitched with express."

The donkey was small, and thin, and gray,
With ears uncommonly long.
To which blue ribbons were tied, and his bray
Was also uncommonly strong.

And he winked one eye at the three little maids,
As they harnessed him up to the cart,
As if he would say, "I'll show you, my dears,
A trick or two ere we part."

The three little maids jumped in, and away
They went in the grandest of style;
Laughing and chattering, full of glee;
But the donkey's head, meanwhile,

Was hung with a sober, solemn air,
As if he scorned such folly;
And he trotted along, in a meek-faced way,
In a settled melancholy.

They came to a bridge, which the legend bears,
"*Five dollars fine*," you know it.
The donkey raised his humble eyes,
And stood in a study before it.

'Get up! Get up!" the little maids cried,
But the donkey looked over his shoulder,
"When we get over this bridge, my dears,
We'll be quite a few minutes older."

In vain they chirruped and shook the lines;
He stood in deep meditation,
And pensively gazed at the notice there,
As if in all creation

He never had seen a sight so queer,
And then he burst into a roar
Of donkeyish laughter, the like of which
He never had brayed before.

His feelings relieved, in a solemn trot
He ambled quite comfortable;
But in spite of all that the maids could do,
He took a bee line for the stable.

But just before they did reach the door,
He ran one wheel on a stump,
And tipped the three little maids in the road,
In one disconsolate lump.

Slowly and sadly the three walked home.
And each declared to the other,
"The next time we take a donkey ride,
We'd better invite our brother."

—*The Young Crusader.*

MR. EDITOR: As I have never written to the ADVOCATE, I thought I would write. Mamma takes the ADVOCATE, and we all like to read it very much. I am thirteen years old, and I help mamma milk and wash dishes and sweep the floor and feed all the chickens. My papa is a farmer, and I help my mamma work in the garden. We have a very good Sunday-school, and we go most every Sunday. We live about a mile from town and I go to church and school. Our preacher's name is Mr. Moore. He is a very good preacher, and we like him very much. My Sunday-school teacher is Mrs. Suttles. She is very kind to me, and I like her very much, and she is our superintendent. Now, Mr. Editor, as this is the first letter I have ever written to your paper, I hope to see it in print. With many kind wishes to the dear old ADVOCATE and all the cousins. Your little friend,

VERONICA PLEASANTS.

MR. EDITOR: As I have written to the ADVOCATE once, I thought I would write again. I have a sweet little sister. She is four months old. We have a nice girl boarding with us. She is going to school. I go to school too. I am in long division in arithmetic, and am in the fifth reader. I read the *Sunday-school Visitors*. I like to read them very much. One of our old preachers sent me a kiss in a letter for the one that I wrote to the ADVOCATE. One of my aunts came down from Greenville. She was very sick. Please publish my letter. I remain, as ever,

Your little friend,

BERNIE BLUCKER.

MR. EDITOR: I am a little girl eleven years old to-day. I have been wanting to write a long time. We all like the ADVOCATE very much. I have two brothers and two sisters, Helen and Marcy, Bobbie and Preston. Santa Claus brought me a pretty little lamp full of perfume. I say my lessons to mamma every day. My papa is a farmer. I love to read the little letters so much. I hope my letter will not reach the waste-basket. With many good wishes to you and the dear old ADVOCATE, I am, Your little friend,

EDNA RICHARDSON.

WOODVILLE, Mississippi.

MR. EDITOR: I am a little girl seven years old. I live in the country and go to school. Miss Nettie Davis is my teacher. I study reading, spelling, arithmetic. I have four brothers. The baby is two months old, and weighs twenty-one pounds. Don't you think he is a fine baby? His name is Edgar Whitfield. We have to go four miles to Sunday-school. Mr. J. L. Ladd is the superintendent. Hoping to see this in print, I am, Your little friend,

LILLIE E. BELLEW.

AIREY, Mississippi.

MR. EDITOR: I am a little boy ten years old. My father takes your paper and we like it very much. I enjoy reading the little cousins' letters. I have two little sisters and one little brother. I have no pets myself, but my little brother has a pet colt. Her name is Binces. I am not going to school now, but will in a few days. I live at Olive Branch. Bro. N. J. Roberts is our pastor for this year. We all like him very much. Well, I will close. I am not writing this myself, but I have a dear cousin who is writing it for me. Nevertheless, I hope it won't find its way to the waste-basket. Your little friend,

JIMMIE LISENBEE.

Why Minnie Could Not Sleep.

She sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her.

"You needn't look at me, Moon," she said, "you don't know about it, you can't see in the daytime. Besides I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick tock, tick tock." She generally liked to hear it. But to-night it sounded just as if it said, "I-know, I-know, I-know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing! you were up stairs."

Her loud noise awoke the parrot. He took his head from under his wing, and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she could'nt sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a very soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and and then began to "pur-r-r-r pur-r-r-r." It was very queer, but that, too, sounded as if pussy said. "I-know, I-know."

"Yes, you do know, kitty," said Minnie, and then she threw her arms around Kitty's neck and cried bitterly. "And—I guess—I want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awful naughty, mamma, but I did want the custard-pie so bad, and so I ate it up, most a whole pie, and then, I—I—Oh, I don't want to tell, but I 'spect I must, I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it. But she had hoped the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma.—*Little Men and Women.*

The Wisest Gift.

"I bought my wife a velvet sack,"
Thus proudly boasted Mr. Brown.
"She'll be, with that upon her back,
The best-dressed dame in town."
But velvet sack or diamond ring
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Household.

TABLE CONVERSATION.—Benjamin Franklin says of his father in his autobiography: "At his table he liked to have, as often as he could, some sensible friend or neighbor to converse with, and always took care to start some useful topic for discourse, which might tend to improve the minds of his children." This shows planning and forethought on the part of the parent, which are essential to redeem conversation at the table from mere chatter of foolish gossip. In too many homes meal time is reserved for pouring out all the complaints and annoyances which mar the day, or for discussing anxious household problems. In others the food is hastily swallowed in comparative silence, while the father, perhaps, is absorbed in reading the newspaper. Children brought up in such an atmosphere are certain to be constrained and awkward when invited to sit at other tables than their own. Nowhere are *bon mots* better appreciated than around the family board, and happy the homes in which one of its members is blessed with a gift of refined humor, to be used when they break bread together! Plato says that "all men, well questioned, answer well;" and parents who are too busy to devote much time to this matter of conversation at the table, can at least train the children to ask intelligent questions on topics of current interest.—*Evangelical Messenger.*

CONSERVE YOUR STRENGTH.—Some of our young people have read till they are crazed, of learned blacksmiths who at the forge conquered thirty languages, and of shoemakers who, pounding sole-leather, got to be philosophers, and milliners who, while their customers were at the glass trying on their spring hats, wrote a volume of first-rate poems. The fact is, no blacksmith ought to be troubled with more than five languages; and instead of shoemakers becoming philosophers, we would like to turn our surplus of philosophers into shoemakers; and the supply of poetry is so much greater than the demand that we wish milliners would stick to their business. Extraordinary examples of work and endurance may do as much harm as good. Because Napoleon slept only three hours a night hundreds of students have tried the experiment, but instead of Austerlitz and Jena, there came of it only a sick headache and a botch of recitation. We are told of how many books a man can read in the five spare minutes before breakfast and the ten minutes at noon; but I wish some one could tell us how much rest a man can get in fifteen minutes after dinner, or how much health in an hour's horseback ride, or how much fun in a Saturday afternoon of cricket. He who has such an idea of the value of time that he takes none of it for rest, wastes all his time.

A PERFECT HOME.—The late Helen Hunt, writing of a perfect home, said: "The most perfect home I ever saw was a little house into the sweet incense of whose fires went no costly thing. A thousand dollars served us a year's living for father, mother, and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rose-bud or clover-leaf, which in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had in her hand to read in the evening, there was no intermission of her influence. She has always been, and will always be my ideal of a mother, wife, and homemaker. If to her quick brain, loving heart, and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen."

As certainly as your Master's love is in you, his work will be upon you.—*Bushnell.*

The reading public has reason to be disgusted with any medicine which claims to cure everything, from a corn to consumption. Shallenberger's Antidote for Malaria is simply what its name imports. If you have Malaria in your system, a few doses will destroy it *immediately*. So far as now known it is the only antidote for this poison. Sold by Druggists.

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WORTH knowing is that blood diseases which all other remedies fail to cure, yield to Ayer's Sarsaparilla.

Fresh confirmation of this statement comes to hand daily. Even such deep-seated and stubborn complaints as Rheumatism, Rheumatic Gout, and the like, are thoroughly eradicated by the use of this wonderful alterative.

Mrs. R. Irving Dodge, 110 West 125th street, New York, certifies:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months. I am pleased to say that it effected a complete cure, and that I have since had no return of the disease."

Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."

"I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood-medicine I know of."—L. W. Ward, Sr., Woodland, Texas.

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Christian Advocate.

Marriages.

TODD—WEBB.—At the residence of the bride's father, on Milton Plantation, April 3, 1889, by Rev. W. P. Kimball, Mr. W. E. Todd to Miss Jessie E. Webb, both of East Carroll parish, La.

ZION—HAYS.—At the residence of Mr. Gee, the bride's brother-in-law, April 7, 1889, by Rev. T. W Lewis, Mr. A. J. Zion, of Hinds county, Miss., and Miss Emma Hays, of Montgomery county, Miss.

STEWART—BLACKBOURNE.—At the residence of the bride's mother, in Amite City, La., April 4, 1889, by Rev. F. M. Keen, Dr. Alex P. Stewart and Miss Fannie Blackbourne.

MOWERY—RICHARDSON.—At the residence of the bride's mother, in Melville, St. Landry parish, La., Mr. Leonard S. Mowery to Miss Maggie Richardson, both of St. Landry parish, La.

BROWN—SHARP.—At the residence of the bride's father, in Morehouse parish, La., March 27, 1889, by Rev. T. S. Randle, Mr. J. R. Brown, of Richland parish, La., and Miss Estelle Sharp.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

TURNER—JOHN T. TURNER was born in Carroll county, Miss., February 23, 1810, and died at his home, in the same county, November 14, 1888. He was married March 6, 1867, to Miss Hattie Newell, who lived only two years after their marriage. In 1872 he married Miss Lou C. Newell, a younger sister of his former wife, who still lives to mourn the loss of a devoted husband and kind, affectionate father. He was converted and joined the Methodist Episcopal Church, South, in 1853, and soon developed into an active Christian life. He was a man of strong Christian experience. He believed in religion of the heart and enjoyed and lived it, and also impressed its importance upon his home and church and the community in which he lived. Our brother was a man of strong convictions and uncompromising integrity. In an acquaintance of several years we never knew him to waver when the principles of right were involved. Bro. Turner filled all the official positions in our church held by laymen, except delegate to the General Conference. At the time of his death he was a member of the North Mississippi Conference. His church loved to honor him, because he loved her doctrine, studied her polity and delighted in her work. For years he was recording steward of the Carrollton circuit, and when he assumed the responsibilities of this office he discharged the duties imposed upon him with becoming fidelity. His love for Methodism seemed unbounded, and he gave cheerfully of his time and means for its support. He was, at the time of his death and for years before, an honored member of the Board of Trustees of Grenada Collegiate Institute, where he demonstrated his devotion to the cause of Christian education. We shall miss his wise counsel and sterling integrity in the transaction of the business of that Board. We were not prepared to give up such a man as John T. Turner, for he was a man eminently useful, and in his intercourse with his fellow-men he was governed by a sense of right and good-will toward all men. Such a life as his is a boon to any community and a benediction to any church, and its loss is a public calamity, especially to the young who so much stand in need of good examples and wholesome advice.

Such men are the "salt of the earth," and the record of their lives make up the history of the church. This brother had nothing to do but to die; the messenger found him waiting. After the transaction of some business of a temporal character, then his last blessing upon his wife and children, and messages of encouragement to a few friends with whom he stood shoulder to shoulder in the work of the church, he says: "I am ready; all but about two weeks of my conscious responsible life has been given to Christ, and I know he will not cast me off now." Thus passed away one of the best and truest men of our country.

We felt poorer when the news of his death reached us. But we know his mortal spirit is rich in the eternal beauties of heaven. We extend our sympathy to the sorrowing loved ones, and pray that we may meet him where death never comes.

S. M. THAMES.

QUINBY—Mrs. ELLEN W. QUINBY, wife of J. B. Quinby, died in Donaldsonville, March 18, 1889, aged forty-five years. Sister Quinby joined the Methodist Episcopal Church, South, when quite young, and was a faithful follower of Christ and loyal to the church till God called her home. For the last fifteen years she had resided in Donaldsonville, La., and until last year there was no church of her faith there; yet she held on to Methodism. No one of the few members, rejoiced more than she did when a beautiful little church was erected in Donaldsonville, and a successful revival was held, where many souls were brought into the church and communion with Christ.

Her house had been the Methodist preacher's home ever since their marriage. Many itinerants, as they read this, will remember how kindly and hospitably they were entertained at her home. She was a model Christian wife, always loving, gentle, patient and helpful to her husband. She was careful for his present and eternal welfare and, no doubt, her death was easier from the fact that she had united with the church and became one of its most active members. She was a devoted mother, and possessing, herself, all the admirable virtues and graces that are necessary to adorn and beautify Christian womanhood, she was competent to raise children to be a blessing to the church and the world. Three sweet girls mourn a precious mother's loss. Sister Quinby was the most courageous and patient sufferer the writer ever saw. For many long months she suffered intensely with cancer, and during that time two very painful, dangerous operations were performed, yet she did not murmur. She suffered for Christ's sake.

She is gone to heaven, but she will be missed. Friends will miss her; the church will miss her; and, oh, how much she will be missed in the home! There is a vacant chair and a vacancy in the home that can never be filled. But remember, husband and children, that "among the brightest and fairest" of all heaven's inhabitants is a fond wife and precious mother, "ever beckoning you onward and upward" to her celestial home. May you all be there!

W. WIMBERLY.

NEWTON—Died, at her home, near Mt. Carmel, Miss., Mrs. ELLEN NEWTON (*nee* MCCALOP), March 19, 1889. Sister Newton was born in Fayetteville, N. C., April, 1800. She was married to Major Newton, January 16, 1823, and moved to Marion county, Miss., near Water Holes, 1825. In 1826 she moved to Covington county, to her home on White Sand, where she has since resided. Sister Newton was left an orphan at an early age; but a kind Christian lady had extended to her a mother's protection, love and prayers. In 1845 she became a member of Mt. Zion Church, and shortly afterwards she followed her husband, Major Newton, into the Presbyterian Church, being a charter member of "Slago." When able to travel, she was prompt and punctual in attendance on public worship. For some eight or ten years past she has been an invalid confined to her room. She was a woman of superior native mind; was cultured and refined in manners; was gifted with rare conversational powers. It was a rare treat to be in her company, listen to her silvery voice, watch her sparkling eyes, while she conversed about her early Christian life. Her mind was well stored with varied knowledge. She loved to converse upon religious topics. She had a clear witness to her acceptance with God and maintained it to the last. She delighted to have God's ministers to visit her home, and loved the company of the young people. Although partially deaf, and thus removed from the privilege of having others to communicate freely to her, she murmured not, and bore her trials with Christian patience, willing to suffer God's will. The mother of seven children, she outlived all but one, the Hon. Isaac Newton, with whom she resided. She leaves him the legacy of a mother's prayers and love. God grant that he may meet that mother in heaven!

As she honored God in her life, God honored her in her sickness and death with his blessed presence. Her end was peaceful. She fell asleep in Jesus.

R. B. DOWNER.

TAYLOR—Died, December 19, 1888, near Vancleave, Miss., after a short illness, Mrs. ALMYRA TAYLOR, wife of Edwin M. Taylor and daughter of James and Mary Robberts. She was born in Jackson county, Mississippi, September 20, 1847.

Mrs. Taylor was a consistent member of the Methodist Church, was a loving wife, a fond mother, a true friend and Christian. Warm and confiding by nature, she reposed with childlike simplicity and trustfulness upon the promises of her Savior, and we have every assurance that she is now reaping the rich fruition of a life spent in the faithful discharge of every social, family and religious duty. The lengthening shadows of the dark valley seemed to rest upon her mind for months previous to her death. A gloomy presentiment of approaching death and separation from her husband and children seemed to have fastened itself upon her mind.

E. A. P.

If we use the best means at our disposal, to do God's work, and use them in a right spirit, we have reason to believe that God will bless our efforts in his behalf and direct the means so used to the right results.

Called Back.

There is a famous novel by Hugh Conway entitled "Called Back." From a facetious proneness we are indirectly reminded that this is also the name of the supporter of erect statue, the spinal column is "*called back.*" Disease may weaken it—weariness wear it, health leave it; briefly, prostration may drive its vigor away. But we are pleased to remind you that vigor also may be "called back," by Compound Oxygen treatment.

Here is some encouragement:

PENSACOLA, Fla., July 25, 1888.

"I suffered from a very severe and obstinate case of bronchitis. I had tried a great many doctors' remedies, and while I am not entirely well, I am very greatly improved, and feel fully assured that the same is due to your Compound Oxygen treatment."

WALLA WALLA, Washington Ter., April 9, 1888.

"I have now used your Compound Oxygen Treatment for two months, and feel much better than I did before using it. My lungs hold double the amount of air they did at the time I first tried it." N. K. GARFIEL.

BROOKLYN, N. Y., June 4, 1888. No. 331 Decatur St.

"I will always recommend Compound Oxygen as the greatest vitalizing agent known; for I certainly feel that it has prolonged my life."

MRS. S. H. HENDERSON.

If you desire convincing proof of its efficacy—that is, if you will consider authenticated testimonials as such, then send for our brochure of 200 pages containing full and explicit information on the subject of Compound Oxygen, together with a record of cures in many cases of consumption, asthma, catarrh, bronchitis, dyspepsia, hay fever, headache, debility, rheumatism, neuralgia, all chronic and nervous disorders. It will be forwarded, free of charge, to any one addressing DRS. STARKEY & PALEN, No. 1529 Arch street, Philadelphia, Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Curiosities of Natural Gas.

One writer asks whether it is safe to bore the earth too much. He assumes the earth to be a hollow sphere filled with a gaseous substance called by us natural gas, and he thinks that tapping these reservoirs will cause disastrous explosions, resulting from the lighted gas coming in contact with that which is escaping. Earthquakes, he says, are probably caused by vacuums created by the outflowing gas. He compares the earth to a balloon floated and kept distended by the gas in the interior, which, if exhausted, will cause the crust to collapse, affect the motion of the earth in its orbit, cause it to lose its place among the heavenly bodies, and fall in pieces.

Another writer thinks that boring should be prohibited by stringent laws. He, too, thinks there is a possibility of an explosion, though from another cause. Should such a disaster occur, "the country along the gas-belt from Toledo through Ohio, Indiana, and Kentucky will be ripped up to the depth of twelve or fifteen hundred feet, and flopped over like a pancake, leaving a chasm through which the waters of Lake Erie will come howling down, filling the Ohio and Mississippi Valleys, and blotting them out forever!"

Still another theorist has investigated the gas-wells with telephones and delicate thermometers, and he announces startling discoveries. He distinguished sounds like the boiling of rocks, and estimated that a mile and a half or so beneath Findlay the temperature of the earth is 3,500 degrees. This scientist says an immense cavity exists under Findlay, and that here the gas is stored; that a mile below the bottom of the cavity is a mass of roaring, seething flame, which is gradually eating into the rocky floor of the cavern and thinning it. Eventually the flames will reach the gas, a terrific explosion will ensue, and Findlay and its neighborhood will be blown skyward in an instant. Such are some of the theories gravely propounded in respect to this new fuel.—Prof. Jos. F. James, in *Popular Science Monthly.*

The Fashion in Watches.

An article in the *American Magazine*, after asserting that American watches are excluding from general use in this country the Swiss and English products, explains the fact as follows:

The main idea which underlies the American system of watchmaking is, above all, the production of a good watch—one that can be relied upon, year in and year out, to keep the time of day. Everything in the manufacture is subservient to this idea. Complicated as the mechanism of a watch is at best, the American watch is notably simple. The English plan of transmitting power from the mainspring to a series of wheels, by means of a chain composed of several hundred minute pieces, slowly unwinding itself from one wheel and winding itself on another, has been rejected. The same result—without risk of breakage or ungearing—can be obtained by means of a long graduated mainspring, inclosed in a hollow wheel whose cogs, communicating directly with the train, put and keep it in motion as the spring uncoils itself.

Here is the radical distinction in principle between the English and the American watch; and it is a very important distinction, so far as practical results are concerned. Another merit of the American watch is uniform excellence. That machine which makes any portion of a watch faultlessly can make ten thousand similar portions just as faultlessly. By means of micrometric gauges, any deviation to the one ten-thousandth part of an inch can be detected in the machine. Human hands can not rival this exactitude. It is the unfailing, unerring accuracy of exquisitely perfect machinery which gives absolute uniform quality to the American watch. In 1860 the American companies produced only 15,000 watches. In 1863, they produced 100,000. In 1876, thirteen years later, they produced 250,000; and in 1888, nearly 6,000 per day.

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others and superior to them all in actual curative power. Sold by all druggists. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

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1st Lady.—Have you bought a new pair of Rubbers?

2d Lady.—Why, no! These are the old ones—dressed with

Wolff's ACME Blacking

It makes them look like new; and my shoes, also dressed with it, hold their polish **under** the rubber, even should the snow creep in. It saves the leather and waterproofs it; and my husband says it is just as good for HARNESS as for Shoes.

WOLFF & RANDOLPH, Philadelphia.

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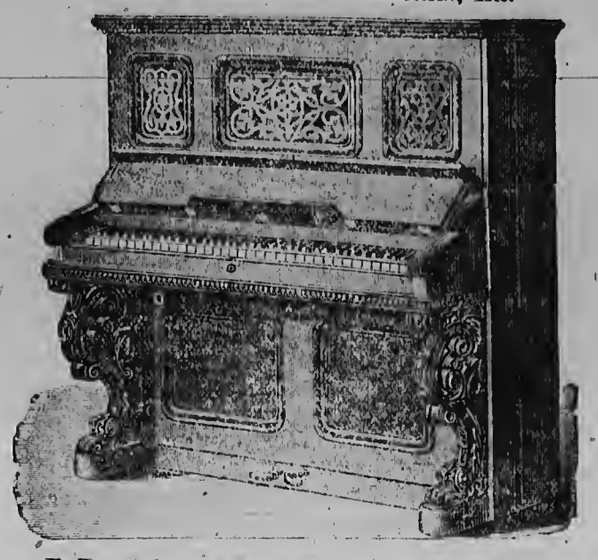

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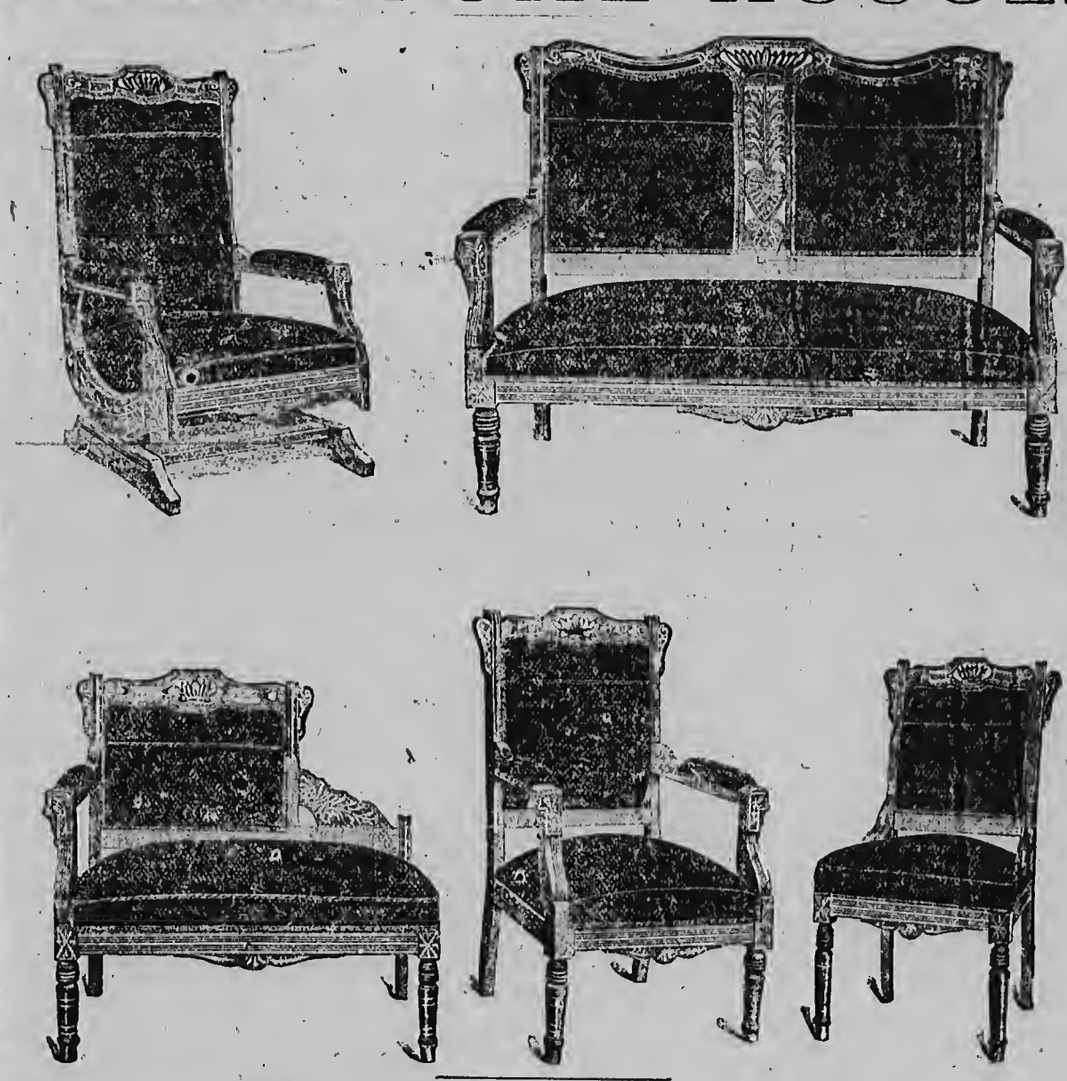

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Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

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Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

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Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

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$69.50

Buys a beautiful Victoria Bed-Room Set, in imitation Walnut, Marble-top—twelve pieces—as follows: Bedstead, Dresser, Washstand, Armoir, four Cane-seat Chairs, one Cane-seat Rocker, one Towel Rack, one Spring, and one Centre Table.

$95.00

Buys a magnificent Black Walnut Bed-Room Set, Marble-Top, Satin Testor, brass rods—twelve pieces as above.

$19.00

Buys a Dining-Room Set, including Sideboard, Extension Table, and six Cane-seat Chairs.

$22.00

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Is panting for pants,
HE pants for the best pants
the pant-market grants,
HE panteth unpanted
until he implants
HIMSELF in a pair of our
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TO OBTAIN the Famous Custom-made Plymouth Rock $3, $4 and $5 Pants, first send 6 cents, for which we will mail you 20 samples, self-measurement blanks, and linen tape measure, provided you MENTION THIS PAPER, or if you cannot wait for samples, tell us about the color preferred, with waist, inside leg, and hip measures, remit $3, together with 35 cents to cover cost of expressage or postage, and we will forward the goods prepaid to any address in the U. S., guaranteeing safe delivery and entire satisfaction or money refunded. Remember, also, that we make to your order, Full Suits, $15.25, $16.75, $20.50; Overcoats, $12.00; and that for any cause we refund money at buyer's request, upon return of goods, or make alterations or new garments free of extra charge.
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The FOREMOST STANDARD COTTON GIN OF THE WORLD
HIGHEST AWARD GOLD MEDAL AND DIPLOMA
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NEWS OF THE WEEK.

DOMESTIC.

Municipal elections were held in a large number of towns and villages throughout Illinois last week. The prohibitionists were successful in the choice of anti-license candidates in eighteen towns and secured high license in two, while the license element carried the day in several municipalities.

The authorities in New York are cutting down the telegraph and telephone poles and wires, as they obstruct the streets of that city and are considered dangerous.

At a meeting in Washington, D. C., on April 17, colored Republicans protested against the course of the administration in not recognizing their demands for office.

The fiercest fire New York City has witnessed in years swept the east bank of the North river for seven squares, on the nineteenth. About $3,550,000 worth of property was destroyed. Several men were killed and a number injured.

Murat Halstead, editor of the Cincinnati *Commercial-Gazette*, whose nomination as minister to Germany was rejected by the Senate, is very ill.

An election was held in San Antonio, Texas, on April 20, to pass upon a proposition submitted by the city council to vote the issue of $250,000 public improvement bonds. An exceedingly light vote was polled, resulting in the overwhelming defeat of the proposition.

The striking car drivers in Minneapolis have caused serious disturbances in the streets. On April 21, cars were derailed and wrecked and tracks torn up.

Sir Julian Pauncefoot, the newly appointed British Minister to Washington, arrived at New York City on April 21.

Oklahoma country, in Indian Territory, was opened to settlers on the twenty-second instant. A mad rush for land all along the line was made. The city of Guthrie was settled and organized with incredible rapidity with a population of 15,000. Every desirable lot was protected by rifles and revolvers, and the late arrivals had to take what was left.

Papers were filed with the clerk of the House of Representatives on April 22, in the subjoined contested election cases: Second and Fourth Alabama, First Arkansas and Second Florida for contestants, and in the Ninth Virginia for contestees.

The prohibition amendment was defeated in Massachusetts on April 22. One hundred and eighty-five cities and towns outside of Boston give the following vote on the constitutional amendment: Yes, 43,354; no, 55,328.

The amendment was defeated by from 35,000 to 40,000 majority.

FOREIGN.

Cholera is epidemic in the Philippine Islands, and out of 1,500 cases 1,000 have proved fatal.

Emperor William has appointed Count Herbert Bismarck and Dr. Kraul, of Holstein, representatives of Germany at the Samoan conference. The conference will open on April 29.

Lord Hartington, in a speech at Sunderland, said that the principles of local government, as accepted by the people of England and Scotland, would be offered to Ireland as soon as the Irish were ready to recognize that there was no grievance in possessing an equality in political status with the English and the Scotch.

In a dispatch to Herr Stuebel, the new German consul to Samoa, Prince Bismarck censures Consul Knappe's conduct throughout the troubles in Samoa, and declares Germany has nothing to do with the internal affairs of the place; that her mission is restricted to protecting Germans and enabling them to develop commercial interests.

The Belgian government has decided to send a second notice to General Boulanger to the effect that he will not be allowed to conspire against France, a nation friendly to Belgium.

Count Herbert Bismarck has prepared a statement for the Samoan conference as a basis for discussion. It has been submitted to and approved by Sir Edward Mallet, the British ambassador. Germany concedes the principle of absolute non-interference in Samoa and the natives are to be left free to choose as their ruler either of the rival chiefs.

Prince Bismarck, in consulting with the Emperor, on overtures from the Vatican, for the appointment of a nuncio at Berlin, found unflinching opposition, the Emperor even declining to consider the nomination of a certain archbishop to fulfill the functions of nuncio.

The Catholic Congress at Vienna will open on the twenty-ninth. Committees will be appointed to condition social, scientific, educational, press and political questions. It is expected that the congress will proclaim the necessity of the re-establishment of the temporary power of the Pope and declare the right of the church to direct schools to the exclusion of state interference.

In the debate on the Extradition Bill in the Canadian Parliament, on April 20, Sir John MacDonald pointed out that both England and Canada were anxious to enlarge the list of extraditable offenses, and that whatever delay had been in this direction was due to the action of the American authorities.

Gen. Boulanger has decided to leave Belgium, and will establish his headquarters in London.

There was serious rioting in Vienna, April 21, arising out of the strike of tram car drivers. Workmen in sympathy with the drivers blocked the streets and overcame the police.

"Consumption can be Cured."
Dr. J. S. Combs, Owensville, Ohio, says: "I have given **Scott's Emulsion** of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when coughs, pain in the chest, frequent breathing, frequent pulse, fever and emaciation. All these cases have increased in weight from 26 to 46 lbs., and are not now needing any medicine."

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Cleveland	Apr.	28
Concordia	May	5
Hossdale	(8 P. M.)	5
Hallondale		8
Indianola		10
New Salem		12
Tunica		15
Belen		17
Lula		19
Coahoma	(3 P. M.)	19
Clarksdale	(8 P. M.)	19
Brooklyn		26
Bolivar		29
Huntington		31
Lake Lee	June	2
Duncan		16

D. M. STANDIFER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Byhalia, at Fountainhead	Apr.	27, 28
Myrtle circuit, at Union Hill	May	4, 5
Early Grove circuit, at Early Grove		11, 12
Mt. Pleasant circuit, at Marshall Inst.		18, 19
Olive Branch, at Miller		25, 26
Waterford, at Ebenezer	June	1, 2
Hickory Flat, at Pisgah		8, 9
Shawnee, at Liberty		15, 16
Ashland, at Mt. Pleasant		22, 23

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Pontotoc, at Mt. Pleasant	Apr.	27, 28
Houston and Wesley, at Houlka	May	4, 5
Sparta, at Friendship		11, 12
Buena Vista, at Lake Providence		18, 19
Ebenezer, at Pleasant Grove		25, 26
Okolona circuit, at Tranquil	June	1, 2
Trelooot, at Asbury		8, 9
Fulton and Smithville, at Greenbriar		15, 16
Prairie, at Prairie Chapel (Wed.)		19
Athens		22, 23
Aberdeen		29, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Water Valley circuit	Apr.	27, 28
Abbeville		30
Minter City	May	4, 5
McNutt		11, 12
Chapel Hill		18, 19
Carrollton		25, 26
Tocopola	June	1, 2
Grenada circuit		8, 9
Tillatoba		15, 16
Charleston		18
Coffeeville		22, 23
Pittsboro		29, 30
Atlanta	July	2 4
Banner		6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Macon, at Mt. Hebron	Apr.	27, 28
Crawford, at Baker's Chapel	May	3
Starkville circuit, at Lebanon		4, 5
Louisville, at Noxapata		10
Plattsburg, at Mt. Pisgah		11, 12
Chester, at Chapel Hill		17
Walthall, at South Union		18, 19
Lagrange		25, 26
Sturges	June	1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Kossuth circuit, at Kossuth	Apr.	27, 28
New Albany circuit, at Mt. Olivet	May	18, 19
Marietta circuit, at Liberty		25, 26
Ripley and New Albany, at N. Albany	June	1, 2
Blackland circuit, at Wesley Chapel		8, 9
Ripley circuit		15, 16
Jonesboro circuit		18
Pleasant Ridge circuit, at Siloam		22, 23
Guntown circuit		29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville	Apr.	27, 28
Pleasant Grove	May	4, 5
Courtland		11, 12
Panola		18, 19
Mt. Vernon		25, 26
Lake View	June	1, 2
Chulahoma		8, 9
Cockrum		15, 16
Louisburg		22, 23
Horn Lake		29, 30

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Winona circuit	(Fri.) May	3
Winona station	(Sat.)	4
Durant	(Sun. and Mon.)	5, 6
Valden	(Tues.)	7
Pickens	(Sat.)	11
Lexington	(Thurs.)	16
Black Hawk	(Fri.)	17
Greenwood	(Sun. and Mon.)	19, 20
Ebenezer	(Tues.)	21
Sallis	(Thurs.)	23
West	(Sat. and Sun)	25, 26
Kosciusko	(Wed.)	29
Weir	(Sat. and Sun) June	1, 2
Ethel	(Tues.)	4
Newport	(Thurs.)	7
Poplar Creek	(Sat. and Sun.)	8, 9
Belzona	(Thurs.)	13

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Poplarville at Poplarville	May	11, 12
East Pearl, at Hyrd's Chapel		18, 19
Tollsheck, at Lee's Creek		25, 26
Covington, at Mandeville	June	1, 2
Bay St. Louis, at Long Beach		5
Ocean springs, at Handsboro		8, 9
Columbia, at Hopewell		15, 16
Bethel, at Gicolay		22, 23
Mt. Carmel, at Good Hope		29, 30
Dist. Conf., at Ocean Springs	July	2, 1
Seashore Camp Meeting		3-15
Pearlington, at Log Town		13, 14
West Pearl, at West Pearl		16
Augusta		20, 21
Whittington		27, 28
Vancleve	Aug.	3, 4
Scranton, at Zion		10, 11
Moss Point, at Moss Point		11, 12
American		18, 17
Hattiesburg, at Hopewell		24, 25

T. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo City	Apr.	27, 28
Sharon circuit, at Forest Grove	May	4, 5
Camden circuit, at Thomastown		11, 12
Yazoo circuit, at Laurel Grove		18, 19
Benton circuit, at New Hope		25, 26
Flora, at Flora	June	1, 2
Silver Creek, at Lodi	(Wed.)	5
Edwards, at Edwards	(Sa.)	8
Raymond, at Clinton	(Sun.)	9
Mt. Olivet, at Fletcher		15, 16
Canton, at Canton		22, 23
Spring Ridge, at Forest Hill		29, 30

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez—Jefferson Street	Apr.	27, 28
Natchez—Wesley Chapel	May	1
Washington, at Kingston		4, 5
Rolling Fork, at Cary		10
Sunflower, at Fish Lake		11, 12
Anguilla, at Sunflower Chapel		14
Warren, at Wesley Chapel		18, 19
Mayerville		26, 27
Meadville, at Meadville		31
Roxie, at Roxville	June	1, 2
South Warren, at Porter's		8, 9
South Vicksburg		15, 16
Vicksburg		22, 23

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Franklinton circuit, at Franklinton	May	4, 5
Bowerton circuit, at Pleasant Valley		11, 12
Scotland circuit, at Bethesda		18, 19
Hohtoesville, at Holmesville		25, 26
Topisaw, at Lanoir's		28
New Hope, at Mt. Pisgah	June	1, 2
Adams, at Muddy Springs		15, 16

W. B. LEWIS, P. E.

MERIDIAN DIST.—SECOND ROUND.

Marion, at Cokers	Apr.	27, 28
Meridian circuit, at Concord	May	4, 5
Meridian—West End	(7 P. M.)	7
Meridian station	(7 P. M.)	9
Hunnsville		11, 12
Lauderdale, at Center Ridge		18, 19
DeKalb		25, 26
Leakville	June	1, 2
Spring Hill		8, 9
Union		22, 23

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Woodville	Apr.	27, 28
North Wilkinson, at Mt. Carmel	May	4, 5
Springfield, at Ebenezer		11, 12
Amite City, at Tangipahoa		14
Clinton and Betoville, at Clinton		25, 26
East Baton Rouge, at Antioch	June	8, 9
New River, at Magnolia		10
Livingston, at Friendship		15, 16
East Feliciana		22, 23
St. Helena, at Pipkin		29, 30

The District Conference will meet at Amite City, La., May 16, 1889.

C. M'DONALD, P. E.

BRANDON DIST.—SECOND ROUND.

Forest and Morton, at Forest	Apr.	28, 29
Neshoba, at Hester's Chapel	May	3
Philadelphia, at Ebenezer		4, 5
Carthage, at Liberty		11, 12
Walnut Grove, at Pine Grove		13
Hillsboro, at Good Hope		18, 19
Shiloh, at Pelo		25, 26
Trenton, at Pine Grove		26, 27
Westville, at Pleasant Grove	June	8, 9
Strong River, at Fairmount		15, 16
Mt. Rose, at Pleasant Hill		16, 17
Marvin, at Richland		22, 23

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Richland, at Union	Apr.	27, 28
Oakley, at Holly Grove	May	4, 5
Harrisonburg, at Sicily Island		11, 12
Lind Grove, at Bartholomew		18, 19
Bastrop, at Bastrop	(Wed.)	22
Oak Ridge, at Prairie	June	1, 2
Waterproof, at Wesley Chapel		8, 9
Lake Providence, at Pecan Grove		15, 16

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Minden, at Flat Lick	May	3, 4
Haynesville, at Wilde Hall		6
Ringgold, at Grand Bayou		10, 11
Vernon, at Long Straw		15
Farmerville, at Tennessee		17, 18
Summerfield, at Harmony		20
Homer, at Arizona		24, 25
Tullp, at Shepard's Chapel		27
Arcadia, at Paine's Chapel	June	1, 2
Downsville, at Mars Hill		6
Indian Village, at Sardis		8, 9
Louisville		11
Ruston		15, 16
Vienna		18
Saline		22, 23
Sparta		24
Gibsland		25

The District Conference will meet at Gibsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT HANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

Caddo, at Stonewall	Apr.	27, 28
Mansfield	May	4, 5
DeSoto, at Woodside		11, 12
South Bossier, at Benton		18, 19
North Bossier, at Walker's Chapel		22
Valley circuit		25, 26
Mooringsport, at Mt. Zion	June	1, 2
Mudy, at Lewis's Chapel		6
Anacoco, at Beech Grove		8, 9
Wesley circuit		15, 16
Coushatta		18
Red River		22, 23
District Conference, at Keachie		28

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Royne Memorial	Apr.	28
Carrollton and Parker Chapel	May	5
Lower Coast Mission		12
Gretna and Scraparn		19
Craps Street		19
Louisiana Avenue		26
Baton Rouge	June	2
Carondelet Street		9
Felicity		16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Franklin	Apr.	27, 28
Leesburg	May	4, 5
New Iberia		11, 12
Edgerly		18, 19
Abbeville		25, 26
Rayne	June	7, 8
Lake Charles		15, 16
Opelousas		21, 22
Sabine Mission		29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Black River, at Wilde's Ridge	Apr.	27, 28
Columbia, at Master's Chapel	May	4, 5
Ada, at Fellowship		11, 12
Montgomery, at Winfield		18, 19
Lecompte and Boyce, at Boyce		25, 26
Spring Creek, at Fellowship	June	8, 9
Sugar Town, at New Hope		15, 16

D. F. ALEXANDER, P. E.

There is comfort for the man with a prematurely gray beard in Buckingham's Dye, because it never fails to color an even *brown* or *black* as may be desired.

I will never believe that a man has a real love for the good and the beautiful except he attack the evil and the disgusting the moment he sees it.—*Charles Kingsley.*

The clergy of America take kindly to Life Insurance, and have been its truest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.
The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS.—This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

WEEKLY MARKET REVIEW.

(For Week Ending April 23, 1889.)

COTTON.		
Low ordinary	8½ @	— —
Ordinary	9	— —
Good ordinary	9½	— —
Low middling	10	— —
Middling	10½	— —
Good middling	11⅛	— —
Middling fair	11¾	— —
Fair	12¾	— —
Galveston middling	10½	— —
Mobile middling	10½	— —
Memphis middling	10½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	6½
Fully fair	— —	6¼
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	5½	6 11-16
Prime yellow	7⅝	7¾
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	35
Fair	25	28
Good common	20	24
Syrup	— —	— —
RICE.		
No. 2	2	2⅛
Good	4⅛	4⅛
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 00	3 90
Recleaned, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 60	4 75
Fancy	4 40	4 50
Choice	4 00	4 25
Minnesota Patents	— —	6 00
Winter wheat patents	5 50	5 75
Minnesota bakers	5 75	6 00
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 30	— —
Grits	2 25	2 30
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	46	— —
Yellow	— —	46
Mixed No. 2	— —	46
OATS:		
Western	— —	34½
Texas rust-proof	— —	— —
BEANS:		
₱ bush	72½	75
HAY:		
Prime	14 00	15 00
Choice	15 00	15 50
PROVISIONS.		
PORK:		
Mess (Standard)	13¾	— —
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	— —	11
Shoulders	6½	— —
Sides, short rib	7½	7⅝
Sides, long clear	7½	7⅝
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	6¾	6¾
Sides, short rib	6¾	7
Sides, long clear	6¾	7
GROCERIES.		
COFFEE:		
Prime	— —	20
Fair	— —	19
Common	— —	16¾
TEAS:		
Choice	40	80
Re-Sawed	— —	55
BUTTER:		
Western Creamery	27	28
Western Dairy	17	18
Common	12	14
LARD:		
Refined	6¾	7⅛
OILS:		
Coal, bbls	10	— —
Coal, cases	15	16
Cotton seed, crude	41	42
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	1 25	1 50
POTATOES:		
New Louisiana	2 00	— —
Western	90	1 00
ONIONS:		
New Louisiana	1 00	1 75
Western	1 00	1 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	10¾	10½
Jute, 1¾ lb. ₱ yard	9½	9¾
Lane Mills Pledger Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
DEWEY:		
₱ bundle	1 05	1 07
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	3 00	3 50
Chickens, Southern	3 25	3 50
Young	2 00	2 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	10	10½
Southern	11	— —
WOOL:		
Lake, ₱ lb	21	23
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green salted, ₱ lb	8½	4
Dry salted	5½	6
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	13 00
Meal	19 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

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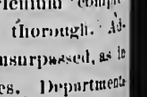
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For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to W. L. C. Hunnicutt, President.

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For particulars address
A. D. M'VOY, A. M., Pres.
PROF. D. F. HUDDLE, Sec.

Elfinwood Select School.
The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.
Terms moderate.
Edwin H. Fay, A. M.

Christian Advocate.

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Rev. D. L. MITCHEL, Business M'g'r.

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MAY.

BY HARRIET SMEAD.

A tender, softly sighing breeze,
Like breath from odorous groves of balm;
A whisper 'mong the grand old trees
That sounded like a half-sung psalm.

The streams with golden meshes crossed,
And sweet songs floating from afar,
I wondered if the angel host
Had left the gates of heaven ajar.

Then a dear friend before me stood,
Her hands with lovely blossoms filled;
No fabled goddess of the wood
Could so my heart with gladness thrill.

"A floral offering," she said,
"A greeting from the spring-time showers,
The first the sunny-footed May
Has brought unto my fresh-robed bowers."

Ah, then I knew why grave old trees
Half whispering and trembling soog,
And why the many-voiced breeze
Abroad its perfumed banners flung.

Fair May, the angel of the year,
Had rolled the stone from Beauty's tomb,
And bade her rise and reappear
Arrayed in bridal robes of bloom.

And she had risen at the call,
With all the muses in her train,
With twilights rare and laughing hours,
Bright, sunny skies and sweet refrain.

No marvel that I heard sweet sounds,
Like songs astray from heavenly fold;
No marvel that the bright waves wore
So royal a their crowns of gold.

The Louisiana State Lottery Company Examined and Exposed.

BY REV. B. CARRADINE, D. D.

(Continued.)

A fourth charge that I make is, that the Lottery is destructive of the spirit of labor.

I don't ask you to believe this simply on my statement; but listen to the frequently repeated assertions made upon parliamentary floors in France and England. One of the reasons urged there for the discontinuance of the lottery system in those countries is that it was simply ruinous to labor. That it encourages an idle, dreamy, visionary, shiftless sort of life that is antipodal and inimical to the spirit of work is evident. For that matter, all gambling has the same effect. What is gambling but the genius of idleness? You never saw a professional gambler who would be confined to steady, toilsome work, and even the occasional sport finds that the spirit of gaming unfits and disqualifies him for regular habits of toil. Whether it is the anticipation of gain, or the paralyzing memory of the loss, both unfit him for duty. There is a distaste—not to say, disgust—for anything like toil. God put us on earth to work. "In the sweat of thy face thou shalt get thy bread." These words of the Almighty pass us at once as a race into the realm of physical labor. It is best for us that it is so; best for a man's body and mind and soul; best for his health and best for his happiness; best for the interests and welfare of society. What are jobs but multitudes of men without work?

Any institution that by its influence disinclines people to steady labor is a curse to the community and is the common enemy of the whole land. And this is what the Louisiana State Lottery has done and is doing.

Take the simplest illustration of the fact. You make a single investment of one ticket in one of the monthly drawings. Apparently that investment has cost you one dollar or ten dollars; but if you knew how many hours you lost in thinking of it, and how many hours you lost in talking and speculating about it, and how many thoughts crowded in between you and your business, between you and the proper discharge of duties you owed your employer—you would be amazed. Here is a loss of time and faithful labor.

Look again at the evil. Here are the newsboys crying out on the streets the intelligence of the last drawing, with the fortunate numbers in print. At least one hundred thousand people in this city devote from five to ten minutes each in scanning the numbers. The aggregate time lost that morning or afternoon amounts to six hundred and ninety-four days, or nearly two years. Two years time lost! Why, a great city has been built in a year—fortunes and fame made in a year—great harvests that sustain the nations of the earth made and gathered and distributed in a year. And yet here we have lost in actual time, a greater period still, that if properly used would have made our occupations and business fairly leap toward success, the city put on a new appearance, and the country feel the thrill and impetus of an earnest, aggressive life radiating to it from its great center.

Ten minutes daily squandered by countless thousands of individuals, with nothing to show for it but depleted mental and moral energy, gives an aggregate that is fearful to contemplate. This wasted time, if redeemed, would go far to settle those social, financial and labor problems that trouble the best citizens of this State to-day.

I am convinced that I can not exaggerate the retarding and paralyzing influence of the Lottery upon the labor-life of this city. How it disinclines for work! How it leads to dilatoriness and procrastination and feeble performance and final discontinuance! In the wild hope of drawing a prize or fortune, the steady, systematic life of labor, that is the surest political hope we have, is utterly ruined.

I read once of a negro that spent the whole night in stealing three sticks of wood. He was not idle a moment, and was at it from nine o'clock at night until daybreak next morning. The result of that night's arduous toil was about fifteen cents. If he had gone regularly to work during the day, he would have made a dollar and fifty cents, with which he could have purchased a half-cord of wood, retired to rest, and enjoyed his night's rest, and kept beside a good conscience.

He is a fine representation of the Lottery ticket buyer. Verily, if all the money and time and strength that some people put into a Louisiana-Lottery-forlorn-hope ticket, that is to bring nothing but disappointment and wasted honor, were put instead into the honest, healthful, practical labors of life, into study and self-improvement—in a word, into the discharge of duty—the result would be most gratifying and profitable to the individuals themselves and amazing to the country at large.

My fifth charge against the Lottery is, that it is a gambling institution and promotive of the gambling spirit.

There is no argument needed to prove this. The decision of the courts, the language of twenty-six Legislatures in the United States, and the voice of the Parliaments of three kingdoms in Europe, all agree in characterizing it as a system and institution of gambling. As to the estimation in which gambling is held by any community or country that pretends to the possession of moral tone or sentiment, we are left in no state of ambiguity or uncertainty. Several things declare its moral status. One is the existence of laws passed in reference to it. You don't legislate against an honorable employment! The very number of enactments bearing upon gambling—curbing, restraining, limiting—show how it is regarded by the law-makers and people. Not simply suspicious, but dangerous, and driven by law and public sentiment to the darkness of night and remoteness of place, and oftentimes remarkable for difficulty of access.

Then the word "license" throws light upon the matter. License in such cases as this is a recognition by the State or city of an existing evil; but, at the same time, a confession that it can not extirpate it for some reasons, and for the present is content to curb, or, worse still, draw an unholy revenue from its unrighteous gains. Then the moral status is declared by that most fearful punishment—social ostracism. The judgment of a right-thinking people is that a man is disgraced by such a life. Something more we gather from the feeling of despair that takes possession of us when we hear that a man has become a gambler. We have no hope that he will ever reform. It is one of, if not the mightiest passion itself of the human heart! It is the one habit which when formed we never expect to see broken. With talons struck into every nerve, and beak of fire drinking up the fountains of life, it is a dark bird fluttering up and out of an infinite night of evil, and taking its perch upon the spirit—there to stay! Look at gambling in any light you will, and from any standpoint you will, and it is still an unmixed curse and unmitigated evil.

Now, the wonder is, that while we recognize all this; while we know the evil of gaming—the trouble it brings, the fortunes it dissipates, the starvation it produces, and the crimes it occasions—yet by our Legislature and through our votes we have chartered and planted in our midst a colossal gambling institution, that will foster the very spirit, promote the life and practice, corrupt our children, and blight with its withering influence our land and the generation in which we live.

That the gambling spirit is spreading there are many things to show. If you doubt, only look at the books of the Company, and glance at the army of employees, and watch the mail-bags coming into the main office three and four times a day. That the plague is spreading we have many and unmistakable proofs. Fifty thousand dollars comes here from Boston alone every month; the same amount is received from Chicago. People from Mississippi have told me recently that the negroes at certain points are kept financially stripped on account of the Lottery. At two places, whose names were called, I understand that for miles around the colored people drain themselves to purchase tickets. A lady resident of this city informed me that if I knew who purchased Lottery tickets, I would be amazed. She gave me to understand that in her boarding-house, which is crowded from garret to cellar, everyone, either secretly or openly, is engaged in this gambling life and practice. A cigar dealer in this place, in a small office ten feet square, is literally coining money; not from cigars, but Lottery tickets. His receipts, he told a friend of mine, were frequently five hundred dollars a day. This is only one of countless offices that dot the town and country. Is the gambling spirit spreading?

A few weeks ago one of the prominent lady members of a fashionable church in New Orleans was recognized and spoken to as she, deeply veiled, left a small Lottery ticket office. She hastily said to her discoverer: "For God's sake, don't let a certain person know this!" Nor will she be betrayed. About the same time the wife of a minister in this city drew a prize of twelve hundred dollars. It was all managed through a third party. Is the gambling spirit spreading? Does it not look like it when it has reached the church and is traveling toward the pulpit.

Verily, like fire in the prairie, it is reaching out in every direction. A young lady, of one of the best families, in a neighboring State, recently confessed to me that the sight of the Lottery tickets in the office windows about town filled her with feverish longings, and an almost irresistible desire to rush in and purchase one. She did not realize it, but she is a gambler already. Literally honey-combed and eaten out with the gambling mania. Just as much a gambler as the men that hang around card tables on Levee and Royal streets. Possessed with the same fever and spirit, and only kept from the act itself by the fear of detection, or by the lack of money.

I tell you, you men, strong in principle and of granite character; who can easily put aside certain baits and temptations; who have found out the vanity and nothingness of these tickets—that they are paper fruits of disappointment and despair, and mean nothing and are nothing—you do not properly appreciate the danger in which your children are placed by this great organ of evil. You have forgotten the susceptibility of youth; its readiness to believe every flaunting lie; its quick response to the sensuous world, and its liability to be led astray by a gambling plan made easy in various ways, and which comes upheld and endorsed to them by the Legislature and the votes of the commonwealth. It is a gambling brought down to children and the multitude. It is made possible and easy by its numerous offices, countless tickets and low prices. It is peculiarly dangerous because of these features. And we, by vote, have placed this remarkable danger before the unwary feet of our youth, when the purchase of a single ticket arouses the thirst for gain, and begins a habit that is relentless, absorbing and ruinous beyond all words to describe.

Did you ever read of Baden-Baden, the famous gambling center of the Continent? According to the sound. It is well named—Baden-Baden; yea, verily, ten thousand times over. If ever there was a hell on earth, it was once seen in that city. The whole place gambled—old and young, rich and poor. They raved; they screamed; they swore. As they hung around the tables of cards and chance, with glaring eyes and bloodless cheeks and lips, they forgot it was night; they forgot it was day; they forgot to eat; they forgot to sleep; they forgot everything but the absorbing passion of play and consuming desire for gain. And so they played, and staked, and lost, and swore, and died—both in body and soul.

We are on the high road to become as a nation what they were as a city. And we allow the very agency that is to corrupt and destroy us to remain quietly in our midst, when, if we said no at the ballot-box, it could not stay.

Meanwhile the Louisiana State Lottery lives in serenity and fattens on our moral ruin, and smiles at its own disastrous work. Nero fiddled away as he watched the burning of the city he had himself fired. Like him, the stockholders of this great engine of evil find time to be merry, and, with hosts of friends, promenade and dance and laugh and sing to the strains of delightful music, while the morals of the people are made to rot, and the land is filled with gambling and its consequent wretchedness and want, while they are at ease, and abound—and steadily amass colossal fortunes for themselves. The culminating insult to the intelligence of the people is found in that remarkable statement, made day after day in public print, that "this institution was incorporated for educational and charitable purposes."

Educational! True indeed—educational in the sense of teaching our children to become gamblers.

Charitable! O how charitable to send a few thousand dollars every year to a hospital, to provide for a few nights and days for some man whose fortunes it has engulfed, or for some dying laborer whose hard earnings it has steadily absorbed and appropriated for months and years of his life.

This is equivalent to a man's stealing the fortune of a fellow-creature, occasioning his starvation and death, and then offering to pay the funeral expenses!

Every country or commonwealth seems to have its disgrace. The disgrace of England was the betrayal of the trust of Napoleon, the sore shame of Mississippi is its repudiated State debt, and the disgrace of this State is the Louisiana State Lottery Company.

(To be continued.)

An Interesting Day.

BY F. M. GRACE, D. D.

Tuesday, April 23, was a day to be remembered in the churches of New Orleans. In the morning, at eleven o'clock, the Felicity Street Church was well filled with ladies, with here and there a few gentlemen, mostly ministers, to hear an address from Miss Frances Willard, president of the Woman's Christian Temperance Union throughout the world. She was accompanied by Miss Anna Gordon, her private secretary. Miss Willard was introduced by Mrs. Caroline E. Merrick, who is the president of the Louisiana State Society of the Temperance Union, and was supported by Mrs. Dr. Lyons, president of the New Orleans society, and by Mrs. Mary Read Goodale, secretary of the State association. These ladies occupied the platform *below* the pulpit, which was handsomely decorated with flowers, while the choir in the rear discoursed sweet music for the occasion. The design or purpose of the meeting was to give Miss Willard a public reception by the ladies of this city, and hence her address was mainly of a personal and official character. In response to the evident interest in her presence, as exhibited by the large assembly of prominent ladies from the different churches. There was much hearty feeling and thankfulness in her expressions of regard for her friends in this city and in other cities she had visited in the South.

She told of the meeting just held at Crystal Springs, Miss., and of the evident growth of the cause in that State since her first visit to the South, some eight years ago. But when she came to speak of the cause itself, the way in which it was accepted by different classes of minds among her own sex, there were several touching incidents of a very affecting and pathetic character.

At the conclusion of this address it was announced that Miss Willard would hold a private reception at from two to three o'clock, and would speak before a public audience at Carondelet Street Church at night, while Miss Gordon would address the children at Felicity in the afternoon. The opportunity to meet these ladies was offered at the residence of Mrs. Merrick, and quite a number of gentlemen and ladies repaired promptly at the hour to receive an introduction. Misses Willard and Gordon were assisted in receiving their guests by Mrs. Merrick, Mrs. Lyons, Mrs. Goodale, and Mrs. B. D. Wood. After the formalities of introduction were over, the company repaired to the tables, where an elegant luncheon had been spread for their entertainment.

Miss Gordon's address to the children was illustrated by object lessons, anecdotes, and other arts to entrance the child-like mind. She held in her hand two little bottles, one containing a clear fluid, and the other a colored liquid, and asked the children to guess at their names, and describe the qualities of each. She then poured both into open vessels and offered them to be tasted, proving one to be as palatable as water to a thirsty soul, and the other as bitter as wormwood, sharp as a two-edged sword. The lesson was not far to seek, that the one was nature's beverage, and the other a hateful medicine.

But the address of Miss Willard in the evening was the crowning event of the day. A larger number of gentlemen than ladies being seen in the audience, her remarks were mainly addressed to them. She argued from the lines of political economy, social morality and religion, in favor of her cause. She explained the origin of the woman's movement, and followed the various stages through which it had passed. She also showed its relation to the political parties of the day, and, in conclusion, drew some inferences in regard to woman's suffrage as growing out of this question. Nobody who heard the address could fail to accord the most hearty admiration and sympathy with the spirit of the woman's movement in the temperance cause, or could scarcely avoid reaching the same conclusions with the speaker herself. But the greatest demonstration made on this occasion, in the mind of the hearer, was the fact that woman can speak, that she can reason, that she can think, that she can hold vast audiences of men in rapt attention for more than the ordinary length assigned to public discourses. Here was a frail and tired woman, exhausted by labor, travel, and incessant demands of society, addressing hundreds of cultivated men and women for more than an hour, from the pulpit of one of our most popular churches, without apology, without presumption, and demonstrating that the intellect that wrote in George Eliot, or speaks in Frances Willard, is the same enlightened power that pervades a Shakespeare, or inspires a Milburn or a Gladstone. We rejoiced to see a woman thus speaking in a Methodist Church, herself a Methodist, and we invite attention to the lesson it affords.

Our blessed Lord has taught us that in the higher circle of being there are no relations of sex to be considered, but all are as the angels of heaven. When his gospel has been fully preached and understood in the world, there will be neither Jew nor Greek, bond nor free, male nor female in the church of God. Open the doors to the kingdom of heaven, and let women have an equal chance with men.

Bishop Thompson, of Mississippi.

BY R. ABBEY, D. D.

The Rev. Hugh M. Thompson, Episcopal Bishop of the diocese of Mississippi, has, for reasons inexplicable to me, placed me in circumstances very embarrassing; and how to relieve matters, on grounds of kindly Christian principles, is by no means plain to me. I hardly know how to explain myself without giving, or seeming to give, offense to the Bishop or some of his friends. I will do the best I can. I have not the pleasure of a personal acquaintance with the Bishop; never saw him—though, with my concurrence, he has occupied my pulpit in Bay St. Louis several times.

About January 15 and February 1, last, some friend sent me by mail a copy of *The Church News*, of those dates respectively. This is an Episcopal paper published in Natchez, my old home. In both these papers the Bishop, in a general episcopal letter, calls attention to a letter of mine in the *Nashville Christian Advocate*, a short time previously, and charges me, in the plainest and roughest language, with willful and corrupt falsehood and other crimes of very high grade! He clearly intimates that I designedly hastened the death of the Rev. Dr. Hinsdale, an Episcopal minister who had then recently died in Biloxi, Miss. I was astonished with amazement. I had not heard of Dr. Hinsdale until I saw the announcement of his death. What marvel had turned up? The wildest conjecture was well-nigh silent.

On referring to my Nashville letter above alluded to, it will be seen to be a running notice of church matters along this coast, and alluding to the baleful influence of the New Orleans Lottery amongst us. I cited the well-known fact that many years ago it built—that is, its money built—an Episcopal Church in Biloxi, and largely supports it now. This is one of the nefarious "charitable" frauds committed, constantly by that celebrated gambling-house.

Now, it seems the Bishop discovered that this money was not *officially* appropriated by the "Company" in New Orleans, but only paid by its president out of its money in Biloxi. He, by this play upon words, founds an issue with me! Nothing else but this is within the realm of conjecture.

And forthwith I am denounced as one of the basest criminals running at large! Made a "brutal assault"—"a slanderous attack"—"on the pastor personally," repeated and changed into different forms, and in terms too vulgar to be repeated. Now, what am I to do?

I wrote a plain, mild, soft explanation of my Nashville letter to the editor of the *News* through a friend in Natchez, and the editor promised to publish it; but, after some weeks, informed my friend that he could not do so, because they did not want controversy in their paper. Such departure from ordinary newspaper courtesy is seldom seen. I suppose the Bishop controls it.

It is, therefore, seen that I am very unceremoniously at the end of my row, so far as that paper is concerned. Accused in a very summary manner of high crimes by a Bishop, and not allowed the poor privilege of an explanation. If the denial of my statement had been made in decent terms, it is the sincerest duplicity without pretense of substantial merit. He claims to speak only of the manner in which the Lottery money was paid for the building of the church. I said nothing about the manner of doing it.

I have waited a reasonable time for the Bishop to explain himself, and he evidently intends not to do so. It seems to me, therefore, that this explanation of the facts is due alike to the Bishop's church and my own.

GULF VIEW, Mississippi.

To the Preachers of the North Mississippi Conference.

DEAR BRETHREN: I was not jesting in asking for those names and addresses in my circular-letter a few weeks ago.

One presiding elder's answer was received in less than a week, and a few brethren have answered; but even some of them failed to answer the main question. Please, brethren, lay down the paper, get your pastor's record, and answer me at once.

J. L. FUTRELL.

STONE, Alabama.

Christian Advocate.

THURSDAY, MAY 2, 1889.

WITHHOLDEN THANKS.

BY MARGARET J. PRESTON.

"O heart of mine"—she murmured—"heart of mine!
Shall cold ingratitude thy faith benumb?
Thou hast not wrought for thanks; then why repine,
Because no thanks have come?

"If thy true service mounted in its aim,
No higher than the praise that men bestow
On noble sacrifice, there might be shame
That thou hast missed it so

"But not for selfish gain or low reward,
Did'st thou seek or under shade and sun;
But with the conscious sense, that for thy Lord
This weary work was done.

"He asked no thanks, no recognition nigh,
No tender acceptation of his grace,
No plying tear from one responsive eye,
No answering human face.

"To do God's will—that was enough for Christ,
'Mid griefs that make all agonies look dim;
It shall for thee suffice—it *hath* sufficed,
As it sufficed for him!

"If no withheld approval damps thy zeal,
When God's pure eye thy hidden motive scans,
As with bared soul thou dost to him appeal—
What needst thou care for man's?

"So, then"—she softly murmured—"heart of mine,
Work on, though still ungrateful lips be dumb;
Some day, in accents rapturous, divine,
Some day, the thanks will come!"

—*The Congregationalist.*

The Sabbath.

Have we a Christian Sabbath? Theoretically the answer comes from all over the land, "We have." But I wish to ask if actions ought not to be consistent with faith. If I have faith in God, ought I not do what he tells me? Practically, the Sabbath is ignored by saint and sinner. Our government does not regard the commands of God. Is not the fourth commandment as imperative as the sixth or eighth? Why, then, has the State of Mississippi, or any other State, the right to discriminate? The law of God says, "Thou shalt not steal;" so does the law of all countries that make any pretense at civilization. The law of God says, "Remember the Sabbath day to keep it holy;" so does the law of the United States, and each State separately, provided it does not interfere with the railroad, or some incorporated enterprise that is dependent upon the people for its support, and claim they must run on Sunday, not to lose more than they make. Any person can see there is no consistency in such law. If it is right to violate one of God's commandments, it is right to violate any or all of them. If not, why not? If it is right for me to steal, why is it not right for me to kill? And if right to kill, then is it not right to violate the Sabbath? And if right to violate these, why not the entire law? I ask again, if it is right for the Illinois Central railroad to violate the Sabbath, is it not right for me? I try as hard as any man, connected with that or any other railroad system, to support the government, and why the partiality?

Who made these laws? Were they men who knew nothing of God? No. They were men who lived under the influence of Christianity, and many were members of the church of God; so it can not be said that the laws of our State were made by men who did not care for the Sabbath, but by men who profess to keep and respect it. What excuses are rendered for this attempt to change God's law? They are numerous. One is, that the freight, express and mail must go, or it will accumulate to that extent that it will overburden the road. Now, this is no excuse at all. During the yellow fever the trains stopped: when there is a wreck they stop from six to twenty-four hours: then to say they can not stop to reverence God and his day, is simple cant. I don't blame the railroad, but I blame the professed followers of God for this state of affairs.

About three years ago a preacher boarded the train on the A., G. S. R. R., one Sunday evening, and, with an air of dignity and seriousness, asked the conductor when they were going to stop running the trains on Sunday. His answer was: "When you Presbyterians, Baptists and Methodists quit riding and shipping on Sunday. The majority of professed Christians demand that the trains shall run on Sunday."

One of the preachers of the Mississippi Conference, an old man who has been preaching a long time, expressed a package of common merchandise on Sunday. It is no uncommon thing to see prominent members of our church, and even preachers, getting and sending mail on Sunday. There is from fifty to seventy-five per cent more traveling done on Sunday than any other day in the week. What good does it do to preach against it when a presiding elder will preach, hold his Conference, then take the train for another appointment on Sunday night, giving as his excuse that he must get round in a hurry, or he will be behind in his work, as though there were not six other days in the week that are as bright, on which the trains run with as much ease and convenience as on Sunday? When our people are educated up to the point of self-denial, they will much prefer losing a day from their labors during the week than have the presiding elder violate the Sabbath, and exercise a sinful influence that he can not easily overcome.

I say, without the fear of successful contradiction, that no preacher will ever be able to overbalance the evil influence of Sunday desecration, by all the preaching he can do, by the use of the train on Sunday. When the church of God and its preachers keep the Sabbath day, then the railroad will be compelled to keep it. By a careful inspection into the business of shipping fruit, we find that Chicago has more respect for the Sabbath than Mississippi and Louisiana. It is no uncommon sight to see a steward, a deacon, or an elder, ship fruit on Saturday night that will keep hundreds of persons from church on Sunday. If the preachers do not stop the use of trains on Sunday, the members will not, and in less than twenty-five years we will have worse than no Sabbath at all. What a power is influence! Let your light so shine before men that they may see your good works and glorify your Father in heaven, is the advice of our blessed Master. M.

"The Other Way."

MR. EDITOR: In the ADVOCATE, of March 28, Bro. "M" tells you how he numbers and files the ADVOCATE, and his reasons for so doing—all of which is very nice and commendable.

I have taken the *Nashville Advocate* since 1842, the *St. Louis Advocate* since 1851, and the NEW ORLEANS CHRISTIAN ADVOCATE for several years, as also the *Evangelist*. It has been the rule of my life, so soon as my papers are fully read by the family, to send them out on a mission of love among my neighbors, friends and acquaintances, far and near—sometimes five, ten and fifteen miles—without respect of persons. In this way I have put the *Advocates* into scores of families where no religious paper was taken: some of whom say they are not able to pay for a paper. Where a family takes but one paper I send them one of another kind, that they may see what is going on in the church. I have seen good results. Sometimes I get a subscriber. I have had them to take my hand with a strong grip and thank me for the *Advocates*. An old lady said to me that she loved to read the papers so much that she read every word in them.

In this I have tried to cast bread upon the waters; or, if you please, disseminate religious knowledge. I, therefore, forego the personal pleasure that Bro. "M" has for the good of others.

In conclusion, I would ask which is the better way. In age and feebleness I abide. JNO. B. HOLLOMAN.

PHŒNIX, Mississippi.

Administration of Discipline.

Every form of government has its discipline, which is the outward expression of its authority, and is essential to its integrity. It has a two-fold nature. It is conservative and repellent. It holds and attracts every element that is in harmony with its principles and drives away that which is antagonistic. This two-fold nature is essential to the development of the body politic, and the failure to perform these two necessary functions indicates a very unhealthy condition of the constitution.

Of all the forms of church government that have ever been inaugurated, none has a larger draft on the learning and piety of the world than Episcopal Methodism. Her history glitters with the record of grand achievements, and commends her to the world for leadership in the future march against the powers of darkness.

Her discipline has been a potent factor in the success and power she has had in planting the cross among the nations. In proportion as she has adhered to the spirit of the discipline formulated by her founder and developed by the fathers of her subsequent history, she has been irresistible, and we may safely say that her adherence to the repellent element of her discipline, her loyalty to the penal function of her law, has vindicated the true course to be pursued in the treatment of sin. There is no law without penalty, and law is helpless without an executor.

Ultra-conservatism is stagnation, death. It will not arrest an offender nor administer punishment for fear of hurting patronage and becoming unpopular. It is exceedingly careful of numbers, making no practical difference between friends and foes. It thus becomes a friend to the world, which is to become, John tells us, no enemy of God. This is the most fatal step that the church can take. When the church becomes the patron of the world, and compromises her sanctity, authority and dignity, one result is "an uncertain sound" from the pulpit. A practice will not be condemned in the pulpit that the executive laughs and winks at. Discipline becomes a burlesque. Let the lines of discipline fall, and the tongue of the ministry is paralyzed, and the pulpit, instead of being the throne of divine power to the world, becomes the fountain of sensational gush. The only favorable comment we have noticed this year by one of the papers published in Memphis, on any particular sermon, was concerning a sermon preached by a certain pastor of that city on the brilliant future for the material interests of Memphis. His subject was the incident in the boy-life of Christ where he disputed with the doctors, having strayed delinquent with his parents. From this he deduced the wonderful idea that young men should look to Memphis as the place for enterprising youth. How much gospel was there in the sermon? As Dr. Young would say: "Not enough to save—to save—a snow bird." Such prattle is on a level with the piety of the congregation. The pew never rises above the pulpit. This shows the need of a firm executive. If loose indulgence is the surest method of numerical aggrandizement, certainly the Protestant Episcopal, among modern organizations, should be universal. But not so. She numbers only 450,000 in the United States. Her discipline is one-sided, conservative. If I am correctly informed, when once a person is confirmed he can not be expelled. He has a mortgage on heaven forever, regardless of life. Looseness of discipline, catering to the worldly-wise, fashionable and rich; pandering to the popular vices of the day, and, in short, letting down the standard of Christian life, has given rise to a false idea of church authority that she has no power to expell. There is but one true conservatism—that of principles. Whenever we compromise the righteousness of our principles, the cohesive and aggressive element in our constitution is gone.

A church, like an individual, in order to power in the world, must be clean within; and just in proportion as she maintains her spotless purity, will she conquer and maintain her rightful supremacy in the world. The aggregation of heterogeneous elements is self-destructive. All must be in harmony, or else the body suffers.

C. H. OWEN.

Another Scrap of Methodist History.

In the ADVOCATE, of January 10, I see "A Scrap of Methodist History," by Rev. John Pipes, in which he gives the appointments of two districts in Arkansas Conference; and as my name occurs in the list of appointments, I may be able to give some information in regard to the two districts mentioned. These appointments were made at the Arkansas Conference, held at Batesville, Ark. I had been transferred from the Tennessee Conference to the Arkansas, in October, 1839. I did not attend the session of the Arkansas Conference; was assigned to the Little River circuit, in the State of Louisiana—I. N. Hammill, P. E. At this time all the State of Louisiana west of the Mississippi river belonged to the Arkansas Conference.

The appointments referred to by Bro. Pipes were made some time in the month of December, 1839, and, of course, ran through 1840. At the General Conference, which met in May, 1840, all the territory in the State of Louisiana belonging to the Arkansas Conference was transferred to the Mississippi Conference. The preachers on the work all adhered to the Mississippi Conference, and attended the session of that Conference, which was held in Vicksburg. As to the questions propounded by Bro. Pipes, the above statement will show that the proposed place for the next meeting of the Arkansas Conference was now outside of the limits of that Conference and belonged to the Mississippi Conference. The meeting of the next Arkansas Conference was changed (if I mistake not) to Little Rock; so you see the Bethesday Conference was never held. I was personally acquainted with all the preachers except two—Bro. Jones and Bro. Price. If these two are living, I with them are the only survivors of the entire list. By referring to the appointments made at the Mississippi Conference for the years 1840 and '41, you may find the names of a few of the preachers named in Bro. Pipes' list.

I have made the above statement, not supposing it would be of interest to the general reader, but probably it would give Bro. Pipes an idea of what became of the Bethesday Conference, and what became of the preachers on his list. I have been waiting some time, thinking perhaps some one better qualified would give the wanted information; but as I see nothing in the papers in regard to it, I have in this clumsy manner tried to transfer from memory's page a few of the facts connected with our church in this part of the country.

I have written the foregoing sketch to preserve from oblivion a little history, in which the names of some of precious memory is connected. All well, and doing best we can.

E. W. YANCY.

The Proposed New College.

MR. EDITOR: While others are suggesting places for the location of the proposed new college, I would like to say that Morton has all the advantages necessary for the location. The health can not be surpassed. Good morals and prohibition a fixture. The site we propose for the location of the college is a high, dry, sandy ridge, on which stands a nice, new, substantial pavilion, sixty feet square, erected for camp-meeting purposes; an abundance of excellent spring water, which is claimed by many to possess medicinal properties.

Morton is situated on the V. and M. R. R., and is nearer the geographical center of the State than any place yet mentioned, and is as accessible as any other place where there is only one railroad. We would like to have our claims investigated before the college is located elsewhere.

W. W. MORSE.

MORTON, Mississippi.

From the Work.

FARMERVILLE, LA.

MR. EDITOR: While we have had no special revival services this year, nor made any great or marked advance, we rejoice to be able to say we are still holding the fort, the banner of God's mercy still waves o'er us, and we are busy sowing the seed which we faithfully believe will yield its harvest in due time.

Yesterday was Easter Sunday. After holding divine service at one of my country churches, I drove home, seven miles, while the springing grass, the trees in their new dress of varied green, the bursting blossoms, the birds, and all nature vied in hymning the resurrection power of our risen Lord. My soul seemed to expand and catch the glad cadence; and when at eight P. M. I entered God's house here, freshly and beautifully painted within and without, and beheld the lovely flowers which decked its walls, its sacred altar and pulpit, and listened to the sweetly modulated and harmonious notes of "He is risen," I caught the holy fire, and, after invoking divine aid, I stood and poured forth the old, old story of Jesus and the cross, with Matthew xxviii, 6, as my text. After the solemn words of the benediction had dismissed the waiting throng, as I rode slowly homewards, the night air heavy with the perfume of the China blossoms, I was as one possessed with a delirious joy, for I knew "he was not here, but risen," and, because he was risen, so should I also rise and live with him eternally. O the heavenly joy that filled my soul!

Mr. Editor, the same people whose loving hearts and deft fingers wove wreathes, and artistically arranged vases of flowers to ornament God's sacred shrine, and who almost filled his sanctuary last night, but two weeks ago responded so liberally to the call for Conference assessments, that more was contributed than asked for, and this preacher's heart relieved. Praise the Lord!

We hope to be as successful at our other churches; so there will be no shortage to report at our next Conference. Pray for us.

Yours in faith,

G. A. MANDEVILLE.

CAMERON, LA.

MR. EDITOR: A brief report from this section may interest and be of encouragement in the cause of God to good Methodists elsewhere.

After two months' sojourn, I find Cameron parish a model in all things progressive, moral and religious. Farmers of simple, industrious life, frugal, temperate, honest and hospitable, unto whom has come of late years the Spirit of blessing, and led them to unite into the church of Christ with one accord, and of steadfast endeavor in well-doing.

There are several congregations attending, at central points, the ministry of able and amiable young Bro. Moore and his energetic coadjutor, Bro. Sweeny. The latter has been laboring—literally laboring, for he is a farmer as well as local preacher—for a long season, and in the grand work of a fruitful harvest of many souls, who love him dearly, and are of firm and abiding faith in the promises of the gospel. At Leesburgh, Grand Chenier, Johnsons, Oak Grove, and recently at this point—Bonsuls—there are regular services, attended by an increasing number of converts, and Sabbath-schools thereto of healthy, rosy, happy-looking children. Primitive simplicity, rural worth, purity of mind, being justified and sanctified unto fervor in the love of God that rejoices daily.

Throughout the parish there is no crime, no intemperance. There is no liquor sold anywhere. The Police Jury, all honor to them, will not suffer it. There is no session of court scarce needful; the jail doors swing wide open; the portals of the dwelling houses are on the latch. Anything is safe, even if left upon the roadside, and the sound of swearing or angry language disturbs not the serene atmosphere of a peaceful region.

The seminar schools are fully attended; educational facilities sought for and improving, and the people bid fair to be soon numbered among the most prosperous and enlightened of our State. They erected a school-house in the vicinity of Leesburgh since winter, designed for the establishment of a graded academy—central, and of desirability to all sections of the parish. The writer is in gratified charge thereof. We have services in this neat and commodious building, and school every Sunday. Will soon add an organ and choir, and as soon as possible a good library from your Publishing House.

Bro. Moore is pleased and hopeful in his station; seems to be gaining the hearts and esteem of his several congregations, and will be able, we trust, to present an excellent record to Conference hereafter of God's work in Cameron.

It is a peaceful Sabbath eve as I write; skies of azure, alit with the glory of the sun; around is verdure of the spring and growing crops of bounteous promise; beyond, in curving belt of embracing shore, the waters of the Gulf; fresh the breeze from sea, to health inspire and invigorate our mortal frame; but better far, as blessings from the Master, and peace and love that cometh to us freely from the Lord. Yours in Christ,

A. B. H.

LEESBURGH, Louisiana.

BROOKHAVEN, MISS.

MR. EDITOR: We have just closed a delightful meeting at this place. Bro. James A. Bowen, of Greenville, Miss., was with us, and did most of the preaching, though efficient help was given by other brethren. The church was greatly blessed, and the community at large profoundly impressed. There were thirty-five accessions to our church, and eight or nine came forward and declared their intention of uniting with other churches. There were many conversions, and many Christians were led into more gracious experiences of God's love.

The preaching of Bro. Bowen was clear, forcible and practical, and attended from the very first by the spirit and power of the Holy Ghost. He has greatly endeared himself to our people, and will long be remembered as a faithful and earnest preacher and a pleasant and genial gentleman.

The fourth year of my ministry in this delightful charge promises to be the best. The church is in better working order than ever before, and forty additions to our membership have been made since Conference. All of the Conference assessments, and 20 per cent. in excess, have been secured in cash and good subscriptions.

We were so unfortunate as to have our parsonage destroyed by fire a few weeks ago, but I hope to be able before the year closes to announce that it has been rebuilt.

A. F. WATKINS.

RED BANKS, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: This preacher rejoices because our common Zion is prospering in these parts. Red Banks circuit is small territorially and numerically, but *large* spiritually. The connectional funds were asked for at Victoria, on April 14, and were secured in cash and "good subscriptions," with four dollars and seventy-five cents excess. The same were asked for at Red Banks, on April 21, and also secured, with three dollars and sixty cents excess. We have but one other appointment, and feel safe in saying the remainder will be secured whenever we make the request for it. Religion that makes its devotees support the institutions of the church will ere long carry the "story of the cross" to the uttermost corners of the earth.

J. T. HOWELL, P. C.

JONESTOWN, MISS.

MR. EDITOR: January 1, 1889, found me entering upon my fifth year of service in the "swamp," as we North Mississippians call the Yazoo Delta. This country is growing rapidly. Immigrants, white and black, throng our lines of travel. And to keep pace with temporal growth the churches here are doing their utmost. Our preachers no longer consider it a hardship to be sent here, and the Greenville district bids fair to be the banner district in Southern Methodism. Our itinerant system has given us an incalculable advantage in this fair land, and the signs are that our church will continue to lead others in the favor of this people. Our worthy presiding elder is full of zeal and energy in leading the hosts of God; and his energy and tact and skillful leadership all proclaim the providential wisdom which led to his appointment to his present field.

Many of our churches here in "the bottom" have been blest with the labors of that strong man, the Rev. J. J. Jones. Bro. Jones has visited numbers of our churches, and all have been blest with his efforts. A strong, zealous, earnest, bold man, he denounces sin with absolute fearlessness. A tender, loving, warm-natured, big-hearted man, he binds men to him with bands of steel. With the gift of simplicity, he interests the aged man, the tender child, the white man, the negro. Thinly informed about the Bible, both as to its historical facts, its grand principles, and its spirit, his work seems to be enduring. May God bless him and his labors!

Good reports come to us not only from all parts of our district, but from the entire bounds of our Conference.

Come to see us in our bachelor's ranch at Jonestown, Mr. Editor.

N. G. AUGUSTUS.

HAZLEHURST, MISS.

MR. EDITOR: The work of the church is cut out, and enough has been done to give promise of success throughout the current year.

The light of our second Quarterly Conference, which was held on April 13, revealed some gratifying facts. The church is thoroughly organized. We have two missionary societies in successful operation. The assessments, which are all in excess of any previous year, have been paid in full to date, and ample provisions made for meeting them as they fall due in the future. Members are being added from time to time. A general forward tendency is manifest. Church Conferences are held, and the sacrament of the Lord's Supper administered as the Discipline requires. A hopeful expectation of better things in the future pervades the mind and heart of the church.

Our people are delighted with Bro. William B. Lewis, their presiding elder, both as a preacher and a presiding officer. "The right man in the right place," is the universal verdict. You will hear of a fine work being done throughout the Brookhaven district under his wise, aggressive, consecrated leadership.

J. T. NICHOLSON.

SCRANTON, MISS.

MR. EDITOR: We have had a series of profitable meetings at Orange Grove, Jackson county. On March 31 I baptized two applicants for church membership. Our Quarterly Conference began on April 6. Dr. West, our presiding elder, remained with us until Wednesday. Nightly services were held until Sunday, April 14. Congregations steadily increasing; sixteen persons were admitted to church membership. Some of them had been baptized into the Roman Catholic organization, and were baptized again, not so much into the Methodist Episcopal Church, South, as into Christ. Most, if not all, of these converts have found peace with God, and have entered upon a new life. The church, congregation and community were interested and profited. We thank God and take courage. Truly your brother,

H. JONES.

WOODVILLE DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have held six Quarterly Conferences on my second round. When Ques. 13 is asked—"What is doing for the cause of education?"—I take occasion to urge the endowment of Centenary College, and have succeeded in taking endowment notes amounting to eight hundred dollars. I hope other presiding elders are meeting with success in this line. Centenary's prospect is brightening. Three persons have been licensed to preach on this round—two of them students at Centenary. I think the ADVOCATE must be succeeding well in this district from the report of the preachers. I suppose you have plenty communications for the hopper.

Our District Conference is to be held at Anite City, La., May 16-20.

C. M'DONALD.

JACKSON, Louisiana.

The Devils and the Herd of Swine.

As Prof. Huxley almost challenges me to state what I think of that story, I have only to say that I fully believe it, and moreover that Prof. Huxley, in this very article, has removed the only consideration which would have been a serious obstacle to my belief. If he were prepared to say, on his high scientific authority, that the narrative involves a contradiction of established scientific truth, I could not but defer to such a decision, and I might be driven to consider those possibilities of interpolation in the narrative, which Prof. Huxley is good enough to suggest to all who feel the improbability of the story too much for them. But Prof. Huxley expressly says: "I admit I have no *a priori* objection to offer. * * * For anything I can absolutely prove to the contrary, there may be spiritual things capable of the same transmigration, with like effects. * * * So I declare, as plainly as I can, that I am unable to show cause why these transferable devils should not exist." Very well, then, as the highest science of the day is unable to show cause against the possibility of the narrative, and as I regard the gospels as containing the evidence of trustworthy persons who were contemporary with the events narrated, and as their general veracity carries to my mind the greatest possible weight, I accept their statement in this, as in other instances. Prof. Huxley ventures "to doubt whether at this present moment any Protestant theologian, who has a reputation to lose, will say that he believes the Gadarene story." He will judge whether I fall under his description; but I repent that I believe it, and that he has removed the only objection to my believing it.—From "Agnosticism," by Rev. Dr. Henry Wace, in the *Popular Science Monthly*.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON VI.—May 12.

THE ANOINTING AT BETHANY.

Mark xiv, 1-9.

GOLDEN TEXT.—*She hath done what she could.*—Mark xiv, 8.

TIME.—A. D. 29; Saturday before the cross.

PLACE.—Bethany.

PARALLEL PASSAGES.—Matt. xxvi, 6-16; John xii, 1-11.

1. *The passover*—The festival of the passover was celebrated to preserve among the Jews the memory of their liberation from Egyptian servitude, and of the safety of their first-born in that night when the first-born of the Egyptians perished. The name *passover* was given to the feast because the Lord *passed over* the houses of the Israelites without slaying their first-born, while the Egyptians were cut off. It was celebrated seven days; namely, from the fifteenth to the twenty-first of the month Abib or Nisan (April). (Exodus xii, 15-20; xxiii, 15.) During all this period the people ate unleavened bread, and hence the festival was sometimes called *the feast of unleavened bread. Chief priests and ... scribes*—The acting high-priest, Joseph, known among the people as "Caiaphas," "the Oppressor," was the soul of the movement against Jesus; for his memorable words, "Why not this one man die—rather than the nation perish?" had first given definite expression and formal sanction to the idea of putting him to death. The meeting could not, however, come to any fixed plan, for fear of a popular rising. No more could be done than watch, and take advantage of the course of events. *By craft*—By guile, deceit, or in some secret manner, so that the people would not know it.

2. *Not on the feast day*—Not merely on the feast day—that is, the day on which the passover was sacrificed and eaten, but at any time during the festal season, which lasted seven days. On these occasions Jerusalem was thronged with pilgrims. *An uproar of the people*—The rulers feared a popular rising on the part of those numerous friends who had come from a distance with him, and of whom they did not feel themselves masters, as they did of the population of Jerusalem.

3. *Being in Bethany*—The narrative is given out of its proper order on account of its connection (as indicated in St. John's record) with the act of the traitor. *Simon the leper*—Of the man so described we know nothing beyond the fact thus mentioned. He lived at Bethany, and was neighbor, perhaps relative, of the family of Lazarus and Mary. John informs us that at this feast Lazarus was present. *Sat at meat*—We learn from St. John that the sisters had made him a feast, at which Martha served, while Lazarus reclined at the table as one of the guests. *Came a woman*—John informs us that she was Mary, the sister of Lazaras. The other evangelists are less explicit, as they say but little about the family of Lazarus. It seems as if Mary was not at the feast, but entered unexpectedly. *An alabaster box*—At Alabastron, in Egypt, there was a manufactory of small vases for holding perfumes, which were made from a stone found in the neighboring mountains. The Greeks gave to these vases the name of the city from which they came, calling them *alabastrons. Ointment of spikenard ... very precious*—That is, of ointment of *much value*; that was rare, and difficult to be obtained. Mark and John (xii, 3) say that it was ointment of spikenard. In the original it is *nard*. It was procured from an herb growing in the Indies, chiefly obtained from the root—though sometimes also from the bark. It was liquid, so as easily to flow when the box or phial was open, and was distinguished particularly for an agreeable smell. *Brake the box*—As they sat at meat, Mary came behind with an alabaster vase of the costliest unguent, and crushing the seal upon the mouth, poured the whole contents over his head. *Poured it on his head*—They were accustomed chiefly to anoint the head or hair. John says that she poured it on the *feet* of Jesus, and wiped them with her hair. There is, however, no contradiction. She probably poured it *both* on his head and his feet. Matthew and Mark having recorded the former, John, who wrote his gospel in part to record events omitted by them, relates that the ointment was also poured at the feet of the Savior. To pour ointment on the *head* was common. To pour it on the *feet* was an act of distinguished *humility* and attachment to the Savior, and, therefore, deserved to be particularly recorded.

4. *Some that had indignation*—The murmuring began with Judas Iscariot, and his spirit of murmuring infected some of the others, simple Galileans little accustomed to such luxury. *Why was this waste*—Bengel remarks that the word (literally, *perdition*) is the same as that by which Judas himself is called. (John xvii, 12.) Though she is no casuist herself, no debater of cases of conscience, there are abundance of such among the Lord's male disciples present, Judas among them, and they have more reasons, a great many, to offer than she, poor child of love, has ever thought of.

5. *It might have been sold*—Mark and John say for three hundred pence; that is, for about forty dollars. This, to them, was a large sum. The wretch who is just going to sell the only Son of God for thirty pence (pieces of silver) values at three hundred a little ointment, perfume and vapor. *Given to the poor*—There are thousands who think that the money given for the gospel had better be bestowed in mere temporal supplies, forgetting that it is much better to bestow upon men those *principles* which will make them wise, good and industrious than to give them supplies which will leave them as wicked and thriftless as ever. Could the faith that Mary showed in the Redeemer inspire all the world, the poor would be easily taken care of. *Murmured against her*—Mark says they murmured against her. There was also an *implied* murmuring against the Savior for suffering it to be done. The murmuring was, however, without cause. It was the *property* of Mary. She had a right to dispose of it as she pleased, answerable not to *them*, but *to God*. Like other men, Christians have a right to dispose of their property as they please, answerable only to God.

6. *Let her alone*—The language of sharp rebuke. Christ was indignant at the hypocrisy which made a pretended consideration of the poor an excuse for attacking and complaining an act of love toward himself. *Why trouble ye her*—This indicates that Mary was herself abashed and downcast by the criticism of the twelve. Perhaps, as Maurice says, "she could not herself have answered Judas Iscariot's complaining question." *Wrought a good work on me*—The Greek adjective implies something more than "good"—a *noble* and *honorable* work. Christ measured the moral quality of the act by the motive, the disciples by its seeming utility.

7. *The poor with you always*—It was right that they should regard the poor. It was a plain precept of religion, and our Savior would not prohibit it, but do all that was possible to excite his followers to the duty. But every duty should be done in its place, and the duty *then* incumbent was that which Mary had performed. They would afterward have abundant occasion to show their regard for the poor. *Me ye have not always*—He alludes here to his dying, and his going away to heaven. He would be their Friend and their Savior, but he would not be *bodily* present with them always, so that they could show kindness *in this way* to him. Must have made the traitor feel that he was in the presence of One who read the secrets of his heart.

8. *She hath done what she could*—She does not love him on debate, or serve him by contrived reasons, but she is so drunk up in his person, so totally captivated by the wondrous something felt in him, that she has, and can have, no thought other than to love him, and do every thing out of her love. To bathe his blessed head with what most precious ointment she can get, and bending low to put her fragrant homage on his feet, and wind them about in the honors of her hair, is all that she thinks of, and, be it wise or unwise, it is done. Whereupon it turns out that she has met her Lord's future as no other one of his disciples had been able: anointed his brow for the thorns, his feet for the nails, that both thorns and nails may draw blood in the perfume of at least one human creature's love. And this she has done, you perceive, because her life is wholly in Christ's element; tempered to him more fitly and totally than it could be by her understanding. *Come aforehand to anoint my body to the burying*—Anciently bodies were anointed and embalmed for the purpose of the sepulcher. Jesus said that this was *really* a preparation for that burial, a fitting him in a proper manner for the tomb. It is worthy of note that this was all the anointing which our Lord's body received from the hand of Mary or her female friends, inasmuch as he had risen before they reached the sepulcher with their spices. "Mary," as if she knew I was soon to die, has chosen the strongest way she could of showing how much she loved me. She has done for me, as her Teacher, Messiah, and Friend, while I still live, what she would soon have had to do to my dead body—she has embalmed me for the grave. What remains will do for the day of my burial."

9. *Wheresoever this gospel shall be preached*—The words here show that our Lord expected his gospel to be diffused throughout the world. The fact that the mention of this deed of Mary was to be a memorial shows that our Lord did not expect, as some say, that the world would soon terminate, but that the gospel should be preached through future ages and to distant generations. *For a memorial of her*—In the act of love done to him she has erected to herself an eternal monument, as lasting as the gospel, the eternal Word of God. From generation to generation this remarkable prophecy of the Lord has been fulfilled; and even we, in explaining this saying of the Redeemer, of necessity contribute to its accomplishment.

Missionary.

Letter from Japan.

MR. EDITOR: I am now in Tokushima, laboring among this people, thousands of whom know nothing of the true God nor of the love of Jesus, but are blindly bowing down to wood and stone, the works of their hands. I have been here nearly a month, and the Lord has greatly blessed my work. There are now many earnest inquirers after truth and light. Many never before heard of salvation through Christ Jesus. Every evening my rooms are almost crowded with men and women earnestly studying the Bible and engaging in earnest prayer for God's blessing. Already some have been greatly blessed and weep for joy, and are working earnestly to bring others to Christ for salvation. Among the number are two old ladies—one sixty-six years of age, and the other over seventy. Day before yesterday one man, whose wife has been greatly blessed, came to see me, and when he returned home, his wife told me last night that he threw away every idol he had in his house, and said, "From this time forth I will serve the living God." One entire family has determined to serve God. In this family one daughter has been converted, and is very happy, and the influence of her life the past two weeks is felt in all the neighborhood where she lives. She has been instrumental in bringing many to Christ for salvation. I expect to return to Kobo in about ten days. This is the largest city on the large island of Shikoku. Surely the Lord is working among these people, and many will yet praise his holy name.

I have just had a letter from one of our native Christians of the lower end of this same island, more than a hundred and fifty miles from here, at Najima, which is also in my district. He writes me in reference to the death of one of our native Christians. He writes: "I am glad to write you about our work in Najima, and especially about Bro. Nishimaro, who died on the second of this month. All those who saw him before his death say he was filled with unspeakable peace and joy, even in the time of his greatest sickness. He spoke to his father and mother and to his friends, and said, 'I have no fear of death, and I have no ear to leave this earth, because I believe in Jesus Christ my Savior.' These words show that he had great and strong faith in his Savior. Many unbelievers who visited him were astonished, and felt that unless they believed on Christ Jesus they could not have true joy and be saved. On this account many unbelievers have turned and are seeking the Lord."

This is, indeed, good news, and we thank God for such a glorious testimony for him. Pray for us that God will give me strength and the help of his Holy Spirit, that I may be able to lead many of these people to Christ for salvation. This young man died on my birthday, the sixtieth birthday, thirty-five years of which has been spent in trying to lead the heathen to the Lord Jesus for salvation.

Ever your brother in Christ,

J. W. LAMBUTH.

TOKUSHIMA AWA., March 20.

Temperance Notes.

The closing of the Civil War turned out of employment more men, a dozen to one, than will the destruction of the saloon. The saloon is an enterprise devoted to the destruction of life and property and, like the Civil War, it will be an occasion for rejoicing when its devastations shall cease, no matter how many men should lose a place in its work of ruin.

The evils of the tobacco habit only begin to be felt long after they have become incurable and the mischief is already accomplished. Difficult as it may be to break the chains of the inebriate or of the opium-eater, those which pinion the confirmed smoker are capable of infinitely greatly resistance.

Good news from Chili, a country famed for its use of the intoxicating *chica!* Conception has a Woman's Christian Temperance Union established in February which, although the first temperance organization ever effected in that city, has aroused great interest. A reading-room has already been proposed, and it is expected that a Loyal Temperance Legion will soon be started.

The New York *Pioneer* says that 40,000 tickets at $2 each were sold for the annual reception of the Wine, Liquor and Beer Dealers' Association of New York City.

Of all our industrial classes one man in twenty is unfitted by the liquor traffic for steady and continuous work; unfitted, indeed, for any work at all.

Prof. Satterlee, of Athens, Tenn., reports to the *Union Signal* that during the last year he has raised nearly $50,000 as endowment for the chair of scientific temperance in the college for which he labors.

Mr. R. P. Clarkson, editor of the *Iowa State Register*, says that Des Moines has, at least, twenty-five per cent. more stores than she had when cursed by saloons, and that her personal property has increased in value by millions of dollars.

The W. C. T. U. at Tahlequah, capital of the Cherokee Nation, is holding monthly entertainments and public meetings, visiting jails, presenting the pledge, and in many other ways keeping the temperance question constantly before the people.

The Illinois Senate has passed a bill to protect the young from the wickedness of those who, for greed of gain, would pollute life at its very fountains. The bill provides that it shall be unlawful for any person to sell, lend, give away, show, or have in his possession with intent to sell, give away, or show, or to advertise, or otherwise offer for loan, gift, or distribution to any minor child any book, pamphlet, magazine, newspaper, story paper, or other printed paper devoted to the publication or principally made up of criminal news, police reports or accounts of criminal deeds, or pictures and stories of deeds of bloodshed, lust or crime.

A good appetite is essential to good health, and loss of appetite indicates something wrong. Hood's Sarsaparilla creates and sharpens the appetite, assists the digestive organs and regulates the kidneys and liver. Take Hood's Sarsaparilla this season. Sold by druggists.

The saloon, the gambling-hell, the brothel-hell all go together, and may my right arm fall from its socket, and my tongue cleave to the roof of my mouth, if ever I vote for high license of any kind.—Joseph Cook.

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No. 5.....10:10 am	No. 6.....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex....7:00 am
No. 1 F'st Ex....7:20 pm	No. 6 Coast.....3:40 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..3:40 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. RUNNICUTT, D. D.

THURSDAY, MAY 2, 1889.

Briefs.

Mrs. E. C. Harlbatt, the talented corresponding secretary of the Mississippi Women's Christian Temperance Union, presented a comprehensive and encouraging report of its work during the past year at its convention held at Crystal Springs. We regret that want of space compels us to forego the pleasure of publishing her graphic "pen pictures."

The *Christian Advocate* (New York) says:

The Methodist Episcopal Church has twelve theological schools: the Boston School of Theology, Boston, Mass.; Drew Theological Seminary, Madison, N. J.; Garrett Biblical Institute, Evanston, Ill.; Centenary Biblical Institute, Baltimore, Md.; Maclay College of Theology, San Fernando, Cal.; Gammon School of Theology, Atlanta, Ga.; Swedish Theological Seminary, Evanston, Ill., and five others located in foreign countries. These institutions are endowed to the amount of $1,256,000, and last year 833 young men studied theology within their halls. The denomination has also 56 colleges and universities, besides a large number of other schools and seminaries; the property thus devoted to the cause of education being valued at $10,083,725, with endowment amounting to $11,079,682, and students numbering last year 32,277.

Rev. J. A. Parker, our pastor at Baton Rouge, La., writes to the *Ruston Caligraph* as follows:

The Louisiana State Lottery, and the *Louisiana State saloons*—the one is no less the authorized institution of the State than the other, for the State is the foster-mother of both as the law now stands—are going to "pool" their assets and influence against the people, for the purpose of perpetuating the lottery fraud and perpetrating another fraud by buying up the Sunday law, and securing its repeal.

The fact of this combination will, I have no doubt, be stoutly denied, and those who have exposed it will be as stoutly denounced. But when in New Orleans a few days ago, I satisfied myself that there is such a combination.

From this all good people *everywhere* will see the necessity of working together for the overthrow of this monstrous iniquity.

We find the following going the rounds of the religious press:

Bishop Keener, writing to the NEW ORLEANS ADVOCATE, raises the danger signal. Hear what he says: "Now, what I wish to remark is: Almost everybody imagines that he can teach a school, run a country store or publish a paper. I thought so once, but after more than thirty years of observation in this line, and some experience, it now distresses me to see one attempting to start a new paper. If to live by the skin of one's teeth; if to have nightly sweats; if to see all things in the light of an editorial paragraph; if to make all correspondents, sooner or later, cool friends or active opponents; if to grow empty year by year and day by day until you feel—in fact, know—that you are to everybody, except to your own immediate family, 'as sounding brass or a tinkling cymbal;' if this is a thing to be sought after, then turn editor or publisher of an *Advocate*, either or both, as you may have opportunity."

We do not know how long ago this appeared in our paper, but we know that the veil has been lifted enough for us to see that we are the Bishop's successor in editorial tribulations; and *such* tribulations do not always work patience!

The Spirit and the Word.

The Apostle Paul says, "All Scripture is given by inspiration of God." The Apostle Peter says, "Holy men of God spake as they were moved by the Holy Ghost." These apostles both refer to the "Scripture" which they had at that time—namely, the Old Testament; but the church now applies these assertions to both the Old and New Testaments. She teaches emphatically that what is now called the Bible is the work of the Holy Spirit, operating through the several writers of that book to give the world a revelation of his own mind and will. We believe the church everywhere teaches this. There are some inferences to which we call attention.

It is universally conceded and believed that we are under the dispensation of the Spirit. He is the administrator of the affairs of the kingdom of Christ. We are under the authority of this kingdom. Our highest well-being as citizens of this kingdom depends upon the harmony between our lives and the laws of this kingdom. These laws are the verbal expressions of the mind and will of the Spirit, who is their administrator. If we find in these laws anything "hard to be understood," the Spirit alone can explain his own mind and will. If we would read *any* book understaudiugly, we must know the language the writer employs, and we must get as nearly as we can the frame of miud which possessed him when he wrote. The Holy Spirit, who indited the Word by means of "holy men of God," alone can explain its meaning. To rightly understand the Word, there is need of the teaching of the same Spirit who inspired the Word. As the Eternal Word and the Eternal Spirit are inseparable, so the written Word and the Spirit given are inseparable. If we seek the meaning of the Word without seeking it through the teaching of the Spirit, we will fail to learn it aright. We may bring all our learning and wisdom, and apply them with all the force of vigorous intellects to the study of the Word, and end in a mere human understanding of it, which will not add to our spiritual strength or growth. For this very reason there is a great deal of reading and preaching of the Word that amounts to nothing as far as spiritual life is concerned. The reader and the preacher, by not seeking the instruction of him who inspired the Word, have separated the Spirit from the Word, and consequently shorn the Word of its power. By such a process the Divine Word becomes as weak as any other word, its very life being taken away.

Our Savior speaks thus: "It is the *Spirit* that quickeneth; the *flesh* profiteth nothing: the *words* that I speak unto you, they are *spirit* and they are *life*." In the same connection, Peter said to the Lord: "Thou hast the *words of eternal life*." Paul said to the Corinthians: "The letter killeth, but the *Spirit giveth life*." If these Scriptures show anything, it is the inseparableness of the Spirit and the Word. So it is of no use to seek the teaching of the Spirit apart from the Word, and it is no better to seek the meaning of the Word without the teaching of the Spirit. The one leads to a mere human understanding of the Word, and the other leads to fanaticism. In the parable of the sower our Lord compares the Word to a seed. A good seed has life, a hidden life, but it needs a suitable soil and sun and moisture to develop it. If these are wanting, the life of the seed lies dormant. The Word also has a hidden life, but that Word may lie dormant in the understanding and its life will never appear. It needs some kind of *quickening* influence. Here we see, in part at least, the meaning of our Lord when, in calling attention to the spirit and life of his words, he prefaced it with the remark: "It is the *Spirit* that *quickeneth*, the *flesh* profiteth *nothing*." So we may hold the teachings of the Word in our understandings and hold them intelligently, and yet know little or nothing of the life of the Word of which our Lord speaks so earnestly. So the Spirit without the Word is powerless to work, because he is deprived of his chosen instrument; and the Word apart from the Spirit is without power, because the *quickening* energy of the Divine life is wanting. If, then, we would reach that condition of Christian life and work where we can be and do the most to meet our responsibilities, we must "be filled with the Spirit," and "let the Word of Christ dwell in us richly." If we seek as much of the Word as of the Spirit, and as much of the Spirit as of the Word, both are honored, and the blessing of eternal life and efficient service will be ours.

"A Good Case, Bishop."

We have just finished a very appreciative article, on "Church and Ministers," in the *Standard*, in which the writer very well sustains his theme: "The church is richer in her ministers than she thinks." Among other good things, the writer draws these two familiar pictures. Speaking of a certain class of preachers, he says:

Give them full credit for their magnetism, push, versatility, courage, ability to work over and serve up the thoughts of the thoughtful. Freely admit that the high places they occupy fairly belong to them. Nevertheless, concede to them only that which does fairly belong to them. If their sermons are printed, "size them up" justly. Do not say that they are meaty, discriminating, filled with seed-thoughts, thick set with principles, conformable to wisdom and good taste; when just these qualities they conspicuously lack. You read their sermons, and wish they had not been printed. Yet you can see that they must have been forcible when delivered as only their authors could deliver them; and you are convinced that their only embodiment should have been in sound.

Then follows this picture, which we have all seen many times:

But next Sunday, in some country church, you will listen to a sermon by a minister, old or young, preaching for six hundred dollars a year. You went to the church under compulsion of duty, expecting to be bored. Lo! you are instructed, charmed, amazed. How deep and rich and spiritual the thought is! out of what unfathomable pools of prolonged and profound reflection it is drawn! how exquisitely balanced is the discourse, how lucid and graceful is the diction! Of such ministers as this the church has an unsuspected host. Some of them are young men, so unobtrusive that they may never appear in the high places of Zion. Others are old men, men once in the rush and roar of life, once widely known and praised; but now of their own choice withdrawn into comparative seclusion that they may do more thinking and better work.

The last five words in the above paragraph tell out the secret of many a patriarch's successful termination of his ministerial career.

Here is another picture not so familiar, but which we trust will be multiplied by hundreds in the next few years of church history:

Seven miles away from me, among the hills, in a little village where the air is never startled by the shriek of the locomotive, lives and labors a young minister. He is a thorough scholar, graduated from one of our noblest colleges and from one of our noblest seminaries. He is as modest as a girl. He is sound and orthodox, but he reads widely and in all directions. He takes away with him to his den my books and magazines—"Briggs' Messianic Prophecy," the two remarkable sermons of the late Prof. Greene, of Oxford (the Mr. Grey of "Robert Elsmere"), Trumbull's "Blood Covenant," the *Andover Reviews*. He reads slowly, thoughtfully, discriminatingly. I preach before that young man with fear and trembling. I can see him knit his brows when I speak rashly. I get more in one hour of talk with that young man than I could get in a year of talk with some ministers on whose lips the crowd hangs in ecstasy.

That young man is he of whom the presiding elder will say, "A good case, Bishop." Do you know any such? We know several!

Prohibition Convention.

A CALL TO THE PROHIBITIONISTS OF MISSISSIPPI.

At a meeting held on April 17 the State Prohibition Executive Committee instructed me, as its chairman, to call a State convention at Jackson, Miss., on July 2, next.

The policy proper to be adopted by the convention was discussed, and there was entire agreement in the opinion that the time has come when we should make a forward movement. Local option has accomplished its mission. It was never intended to be the goal of our efforts. It has secured a general agitation of the temperance question, and through this agitation the public mind has been educated to a clearer perception of the enormities of the liquor traffic and a better understanding of the principles involved in prohibitory legislation. Through its instrumentality a very large area has been redeemed from the curse of the open dram-shop, and wherever this has been done, the beneficent results of prohibition have been demonstrated on a scale far surpassing the expectations of its most sagacious friends. The reverses we have sustained in two or three counties, instead of weakening, have actually strengthened our cause. Every town which having had prohibition has gone back to license, high or low, furnishes daily object-lessons of infinite value to our cause. We are far stronger to-day in numbers, in influence and in resources than ever before. Step by step we have advanced until to-day the prohibitionists constitute a very decided majority of the white population of the State. A forward movement is, therefore, called for by "the logic of events." There is not only an expectation of it, but a clamor for it. What that forward movement shall be will be determined by the people in convention assembled. This convention will, no doubt, be the largest in our history. Let the prohibitionists of the State, regardless of religious creed or partisan affiliation, "put their heads together" and send their very best men to the convention. We hope every county will be represented. "In a multitude of counselors there is wisdom," and wisdom is needed in order to give proper shape to the forward movement which is inevitable.

W. C. BLACK,
Chair'n State Prohibition Ex. Com.
JACKSON, Miss., April 21, 1889.

Old-Time Preaching.

Dr. John E. Edwards, of Virginia, one of the oldest pastors in our church, thus discourses in the *Raleigh Christian Advocate* of the preachers and preaching fifty years ago.

Speaking of preaching, I have been thinking of late of the changes that have taken place in the Methodist pulpit—preachers and preaching—in the last fifty or sixty years. The advances in Methodism, in point of numbers and wealth, and in the progress of education, together with the wonderful transformations wrought by discovery, and inventive genius; all these, and a hundred other things that time would fail to mention, have had the effect, gradually, and almost insensibly to work changes in the preachers and the preaching as we now have it in the Methodist pulpit. A Methodist preacher of to-day does not look, nor dress, nor talk, nor preach like the Methodist preacher back of fifty years ago. I do not say that the preacher of the present is not as good, and as sincere, and as consecrated as the preacher of a half-century ago; but I do say that, in very many respects, he is unlike the Methodist preacher of the times referred to. Preaching is changed, it may be for the better; but it is wanting in the unction, and earnestness, and the cogency of appeal to sinners, and in the pointed, fearless, faithful warnings to church members against backsliding, and against worldliness and worldly conformity. The Methodist pulpit of fifty years ago swayed a moral influence over church members that it does not at this time. The preaching at the time under notice was less formal and didactic than that which prevails in our day. There was more of the hortatory element—more of impassioned, spontaneous eloquence—more that appealed to the emotive department of human nature—more, too, as I think, that was effective in leading to immediate results. The sermon, as a rule, was followed by the invitation of penitents to the altar. Even at the Sunday morning service, on the stations, the "mourners" were invited, and not unfrequently there were conversions following the sermon. Every preacher was an "evangelist" in the best sense of the term.

Jury Service.

Dr. Gray, of the *Interior*, has been on the "panel," and thus discourses thereof:

Caught on the jury—the second time in two years—two weeks of settling disputes which could easily have been adjusted if men would consult their common sense more and their vindictive passions less. One man sold another a lot of canned goods not up to sample, and so a panel of thirty busy men had to be kept dancing attendance in order that a dozen "impartials" might be found to decide upon the merits of the peaches and tomatoes. Another case was a disagreement about the quality of a lot of beans. Any one of half a dozen of the jurors would have been willing to buy the beans and dump them into the lake, if that would release him from the jury service of two weeks' duration. Another was a case of a child injured by a runaway horse and buggy. There was lying upon oath, on both sides, so much of it that it was very difficult to discover the truth. Two doctors contradicted each other on a matter of fact in which there was no possibility of mistake. One of the two committed perjury, reiterated it and stuck to it. Two witnesses swore they saw the horse running, carrying a hitching-weight at the end of his hitch-strap, along with him. Two swore that the strap had been put through a ring in the pavement, that it was broken and the weight left at the place where the horse was hitched. They each and all swore positively and with reiteration—two contradicting two. The jury on the first ballot divided evenly, six to six—one-half of the jury believing one-half of the witnesses, and the others believing the other half. Then the work in hand lay in estimating the probabilities of the location of the two lies, the one lie between the doctors and the other between the hostlers. It was impossible to award a verdict with any secure feeling that justice was being done. Part of the jury had no experience in weighing evidence. One man said he looked over the other jurors and made up his mind to vote with the party which he thought would be the most stubborn. That is legal and jury justice!

There are about one thousand Christian Chinamen connected with the Congregational Churches of California and Oregon. They contribute about $2,500 for home mission work and have organized a foreign missionary society, and with $1,400 as a starter, have sent two missionaries, one a Chinaman, back to China to do work there.

The Sunday morning inspection in the army and the navy, and the Sunday evening dress parade, are to be abolished, it is said, by a special order from the President himself, as commander-in-chief of both branches of the military service.

Notes.

That was a good criticism of a certain kind of preaching when the *Critic* said: "Exhortation is good for a time, but it needs thought behind it."

Almost anybody can frame any number of excuses for *not giving* to the cause of our Lord; but what the church needs and what the world needs is for somebody to discover men and women who are fertile in framing excuses *for giving* to that cause!

These words from a modern missionary are worthy of repetition and thought: "I am just beginning to realize that God's promises are not mere words, written for the instruction of our minds, or for repetition with our lips, but *certainties to go by*; and the assurance of one of them is better than the presence of an army."

Bob Burdette, the Baptist deacon, says this about excuses for not going to church:

There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family on Sunday morning.

Brother, is that you?

Can you decide whether there is real ignorance in the following, or whether it is a thrust at people who promise and never perform?

A Cambridge, England, theologue, when he told the story of the Good Samaritan, after reciting the good man's promise to the host, "And when I come again I will repay thee," wound up with: "*This he said, knowing he should see his face no more.*"

This, from the *Independent*, hits Bro. Talmage pretty hard:

Dr. Talmage says the church, if it would do its duty, could convert the world in ten years. It has the men and the money. Perhaps so; but it must turn over a new leaf of generosity very soon if it is going to undertake so great and speedy a task. The Brooklyn Tabernacle last year, with 4,126 members reported, gave $151 to home missions, and $138 to foreign missions.

Some of our exchanges have like embarrassments with us. Hear the *Congregationalist*:

Our church news editor labors at times under the embarrassment of an over-supply of intelligence, which requires considerable pruning in order to fit the limits of our columns.

Frequent *short* reports are better than *long* ones at greater intervals. The short ones are sure to be published and as sure to be read.

It is one of the most difficult things in the world to establish on a paying basis any newspaper which appeals to the moral side of humanity. As a rule, religious newspapers sink one or two small fortunes before they come to be self-supporting. Some of the good brethren who have the editorial bee buzzing in their bonnets will be stung one of these days.—*Standard*.

Is it an easy matter to establish *anything* on a "paying basis" that "appeals to the moral side of humanity?" Is not the very difficulty in such cases a good thing, anyhow?

The progress of the "teetotal idea" has recent happy illustration in the fact that the largest and most important line of steamers running to New Orleans, the Harrison Line of twenty-two steamships, has just abandoned the "grog-ration," and forbidden any liquor supply from this time forth. The result of this can scarcely be realized, not only for its moral effect throughout the world among shipping communities, but its direct influence in the homes of the 750 men employed by the line itself.

We read that the Louisiana State Lottery was incorporated in 1868 "for *educational* and *charitable* purposes." There are, no doubt, educational influences very wide-reaching in the Louisiana State Lottery, but we deplore the sort of education that is given the young men of that fair State by legalized gambling—the gambling of the State in behalf of the public weal.—*Southwestern Methodist*.

The worst part of the "educational influences" referred to above is, that they reach far beyond the limits of Louisiana. Those influences are felt in every State and Territory in the Union, and even beyond. In this connection the NEW ORLEANS ADVOCATE asks the question: "Who will rise up with me against the evil-doers?"

Say what we will about the Salvation Army and its methods of work, the people managing its affairs are putting to shame the churches in some important branches of Christian work. Read this from the *Missionary Review*:

Marshall Booth, in reviewing his forces at Chicago, said that within twelve years 1,000,000 men and women have been rescued from the slums and transformed into self-supporting, sober, Christian citizens by its work. He is prepared to establish at once in London ten more Rescue Homes, for 300 girls (which will enable the Army, by the help of God, to rescue at least another thousand a year), and also to establish ten food and shelter depots, six for women and children only, and four for men, with a capacity for 1,000 beds per night for women, and 500 for men and 200,000 meals per week, or at the rate of 547,500 beds and 10,400,000 meals per annum. He appeals for $75,000 to meet the expense of fitting up and furnishing the said twenty buildings.

Personal and Otherwise.

ur types, several weeks ago, made a t mistake when they represented Crystal Springs Church as having ured an $18 organ. It should have n an $1,800 organ. It is with sure we acknowledge our fault make the correction.

he London *Christian World* says: e annual liquor bill of the nations timated at 900 millions sterling." hat means about 4,500 millions of ars. And yet there are anti-temnce people!

r. Pierson, of the *Missionary Re-*, estimates the money annually d for carrying on Protestant forn missions at $11,250,000. Taken connection with the note above, t does it mean?

ev. J. E. Greene, pastor of Washon Street Church, Houston, Texas, t last Sunday in our city *en route* ome, Ga., with his invalid wife.

he New Hymn Book is out and g through the church. Now listen the music of Methodist Christians *critics.*

e prohibition amendment was lo Massachusetts. The majority nst it was large.

e *Nashville Advocate* says:
y on, Dr. Carradine! That Louisiana Lottery is a disgrace to your Louisiana, and a grief to us all. p it out in the name of mercy troth!

hile the Lottery "is a disgrace fair Louisiana," there is *some* ace in the fact that it is *more ly patronized abroad than at home*, we call upon our brethren elsere to do some of the stamping

e dispatches state that Sam Jones begin revival services in Jackson, about June 1.

another part of the paper a er says, "My fourth year nises to be my best." That means at deal. It means, among other rs, a growing man.

o. Tucker, assisted by Dr. Price, Starkville, Miss., held protracted ces last week in Kosciusko, Miss.

the inhabitants of Texas were as to the square mile as they are in Jersey there would be 63,800,000 ple.

have received the Forty-third al Report of the Board of ns of the Methodist Episcopal Church, South, a portly document, giving mission facts and doings r people during the past year,

v. B. K. Pierce, D. D., died April He was for sixteen years the editor *n's Herald.*

v. P. A. Peterson, of the Virginia erence, has in preparation, "A ry of the Discipline." Dr. Peterson's eminent qualifications to pro- such a book, and we predict that l be a success.

v. John M. Lander, of the South ina Conference, goes to Brazil in to found a school for the Christian education of boys.

v. B. Carradine, D. D., will preach commencement sermon for the Gibson Female College, June 16, Rev. I. W. Cooper will deliver the ry address for the same Institute June 18.

brother in our office, the other said the churches ought to come her frequently to pray for the h editors. No class of men need re. If those members who seem d fault so easily with us would more for us, it would be a blessed

Notice.

ish to say to the Brandon District erence that the plans are all ard here among the patrons of the rose School for the school to be ferred to the Conference as the lon District High School at its annual meeting, and we hope the matter will meet the approval e Conference as the plans are ard.

ish farther to say that parties wish to move to a school for the se of educating their children, cure houses by applying to the ing Association if they will get applications in early, so that the may be done in the summer hs. Apply to J. P. Abney, presif association.

W. R. MASSEY.

Notice.

ase give notice in the ADVOCATE Rev. W. H. Lewis has been apd to the Providence circuit, haven district, Mississippi Conce, made vacant by the failure of alth of Rev. J. G. Sibley.

rs truly, W. B. LEWIS.
TAL SPRINGS, Mississippi.

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ly to
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Postal Card Reports.

—Rev. W. Dunstan writes from Jonesville: "Four days' meeting at French Fork, on Vidalia circuit. Presiding elder preached with power. Visible result: membership of our own and sister churches greatly revived, two necessions. Actual result: known only to God, to whom be the praise."

—Rev. F. M. Featherstun writes from Clinton, La.: "We have made war on the whisky traffic in East Feliciana parish, La. The prohibitionists have been defeated in this parish several times, but our trust is in the Lord, and we will try to succeed this time."

—Rev. T. B. Holloman writes from Canton, April 25, 1889: "We are moving on quietly. Have collected more than assessment for foreign missions. Have something on domestic missions collection."

Books and Periodicals.

BOOKS.

RESPONSIVE READINGS, Cranston and Stowe, Cincinnati.

These are responsive Scripture readings on sixty different subjects, arranged in lessons, and selections. In some quarters it is coming into practice for one lesson of the morning service to be read responsively by the preacher and people, and where this is the case this will be found a useful book.

PERIODICALS.

—*St. Nicholas*, for May, is a charming number. Our little folks will find this one of the most interesting numbers they have yet had. The poetry, the pictures, the stories, the letters will all please and instruct. Daddy Jake is finished and Palmer Cox adds another chapter to that charming creation of his brain, the Brownies. We commend *St. Nicholas* as a good monthly for young people everywhere. Century Company, New York. Price, $3 a year

—*Cassell's Family Magazine*, for May, has some choice reading matter, both poetry and prose, and it is very cheap at fifteen cents a number, or $1 50 per annum. Cassell and Company, New York.

—*Popular Science*, for May, contains some able papers on scientific subjects. Dr. White continues his New Chapters in the Warfare of Science; Prof. Henderson also continues his Glass-Making papers; Eggs in Chemistry, and Commerce, is by P. L. Simmonds; Dr. Wace's able reply to Prof. Huxley on Agnosticism, is reprinted from *Nineteenth Century*; also the Bishop of Peterborough's answer to the same. D. Appleton & Company, New York.

—*The Chautauquan*, for May, is an admirable number of this deservedly popular monthly. We know of no better reading than is found in its pages. Rev. T. H. Flood, Meadville, Pa.

—*The Gospel in All Lands*, for this month, has appreciative articles on Burma, Ethnic Religions, Japan's New Constitution, Work in Bulgaria, and other subjects. This is a valuable missionary periodical, and cheap at $1 50. Missionary Society Methodist Episcopal Church, 805 Broadway, New York.

—*Fashion and Fancy*, for May, begins volume two of this growing and popular monthly. St. Louis, Mo. Price, $3.

—*The Homiletic Magazine*, for April, has its usual full table of sermons, commentaries and homiletics. E. B. Treat, New York.

—*The Kindergarten*, for April, completes its first year. The publishers promise in the next year to publish a series of articles by Emily Lord, of London, upon Sloyd, (sloyd) a simple system of manual training adopted in the schools of Northern Europe. The Kindergarten, although but a year old, has won a high place in the hearts of all educators. Alice B. Stockham and Co., Chicago.

The Quiver, for May, is particularly rich in fiction, while there will be found no lack of more sub-tantial reading, such as The Wesleyan Methodist Conference, A Writing Lesson, To the Lions, and Memorable Letters and their Writers. There is a profusion of poetry and a goodly number of Short Arrows. Cassell & Co., New York. Fifteen cents a number; $1 50 a year in advance.

—The frontispiece of the *Magazine of Art*, for May, is a photogravure reproduction of G. P. Jacomb-Hood's The Triumph of Spring, which was one of the principal attractions at the summer exhibition at the Grosvenor Gallery in 1888; N. V. Diaz is the subject of the paper on the Barbizon School; Ford Madox Brown follows with a paper on self-painted pictures, which gives a portrait of the writer painted by himself. Frederick Wedmore has an interesting paper on Our Elder Art at the Grosvenor Gallery, giving some fine reproductions from Sir Joshua Reynolds, Romney, and Gainsborough. There are other interesting illustrations in the magazine. From these modern painters, we are taken to Ancient Art in Ceylon, and a batch of very modern art notes.—Cassell & Company, New York. 35 cents a number, $3 50 a year, in advance.

—*The Missionary Review of the World*, for May. Its leading article is by Dr. Pierson, entitled "the Mission and Commission of the Church. The Marvels of Mormon Missions, by Prof. Leonard, will be read with keen zest. Pastor Harms and his Work tells a story of sacrifice and enterprise that can not fail to thrill the heart. The Story of Siam, by Dr. Pierson, is another of the Miracles of Missions that excite wonder. Dr. Brockett gives the first part of a comprehensive history of Madagascar from a missionary standpoint. Dr. Starbuck's translations from foreign missionary periodicals are valuable. We note a little change in the arrangement of the several departments, which we think an improvement. The II. department, following Literature of Missions, embraces General Missionary Intelligence. The III. Missionary Correspondence. The IV. Dr. Gracey's International Department. The V. The Monthly Concert. The VI. Editorial Notes, which are full and important. VII. Organized Missionary Work and Statistics, containing the last reports of several missionary societies, and several valuable Tables of Statistics. VIII. closes the number with the Monthly Bulletin, giving the latest news from all parts of the world-field. The number is one of transcendent interest. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

Literary Notes.

Dr. Sheld's "Dogmatic Theology" has reached a second edition, which is sufficient proof that there is still a popular demand for serious works of this size and importance, provided the author's style and the substance of his thought are attractive.

"Mr. Gladstone" says, the North British *Daily Mail*, "usually has three books in reading at the same time, and changes from one to the other, when his mind has reached the limit of absorption. When he reads a book he does so pencil in hand, marking off on the margin those passages which he wishes to remember, querying those about which he is in doubt, and putting a cross opposite to those which he disputes. At the end of the volume he constructs a kind of index of his own which enables him to refer to those things he wishes to remember in the book."

A little book of great interest to all lovers of Burns will soon be published in Kilmarnock, the town which gave the poet's first edition to the world. It will consist of a *verbatim et literatim* copy of the famous holograph MSS. acquired by the trustees of the Kilmarnock Museum early last year, and will show all the alterations and emendations made by Burns on those documents during the time they were in his possession, together with his peculiarities of spelling. The volume will be unique, and of great value to all thorough students of the Ayrshire poet.

Messrs. Cassell & Company will publish at once a new edition of William Robertson's "Life and Times of the Rt. Hon. John Bright," which has been brought down to date by a well-known American writer. The adding of the last lines to these chapters has been held back to await the death, which has been for so long anticipated. Mr. Robertson had especial advantages for writing this life of the great reformer and statesman, and it reads with all the absorbing interest that attaches to the well-written biography of a great man. The frontispiece of the book is a portrait of Mr. Bright taken from a recent photograph.

James Russell Lowell, when asked at a "tea" given in his honor recently in Washington, what his methods of literary work were, is said to have replied: "I am one of those men who believe in system, and who seek and utilize every moment at their command to advantage. I put aside so many hours, generally in the forenoon, for reading and writing, and try to be uninterrupted. If I am, I make it up at the first leisure I can secure." "Then you are not a believer in writing by inspiration?" said his questioner. "Well, I don't like to commit myself positively upon that point," said Mr. Lowell, "but I do know that steady, hard, and continuous work has been my reliance during a somewhat varied life."

Notice.

To the Preachers of the North Mississippi Conference:

The Rev. R. P. Mitchell, who died in Memphis, Tenn., April 3, 1889, was a member of the Ministers' Relief Association of the North Mississippi Conference. The members are hereby notified to send me their mortuary fees (five dollars each) within sixty days from this date.

THOS. J. NEWELL, Treas.
GRENADA, Miss., April 22, 1889.

Publisher's Department.

Three Reasonable Requests.

1. Let every subscriber carefully read this issue of the ADVOCATE, and then show the paper to some neighbor who does not take it, and ask him to subscribe.

2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation, and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

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Enamel your Ranges twice a year, tops once a week and you have the finest-polished stove in the world. For sale by all Grocers and Stove Dealers.

Our Young People.

"STRETCH IT A LITTLE."

Trudging along the slippery street
Two childish figures, with aching feet,
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day
Over the city's broad highway.

Nobody noticed or seemed to care
For the little ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas-jet,
Which flung abroad its mellowy light
From gay shop windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks and fell
On her own thin fingers stiff with cold.
"'Taint very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth, and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys,
In homes overflowing with comforts and joys;
See how far you can make them reach—
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold;
Let them stretch to households manifold.

—*Harper's Young People.*

The Power of a Voice.

A peaceful army of young readers have fallen into line since the close of the Civil War, yet the youngest of them are familiar with many of the details of that war, and, no doubt, know of the noble Christian Commission which supplemented the Sanitary Commission, but had for its larger care the moral and religious needs of the soldiers. Perhaps they know that its worthy president was Mr. George H. Stuart, of Philadelphia. Perhaps they do not know that Mr. Stuart still lives, and that though burdened with the weight of illness and advanced age, his eyes kindled over the memories of the past, and he delights to recall the varied incidents of that exciting period. I have often heard him tell story after story of the war, and one has especially impressed me, as showing the influence of a voice on the memory, and also what apparently slight means Providence may use to preserve a life from peril. I would like to tell it to the boys and girls of to-day.

Mr. Stuart was visiting a camp a few miles below Washington, and in the evening, in company with two or three other gentlemen—one of whom was the late Mr. William E. Dodge, of New York, held a prayer meeting among the soldiers. Nine o'clock was the regular hour for closing, but the interest was so deep, that the colonel of the regiment said, "Go on," and the meeting was prolonged for half an hour or more. At least ten o'clock had come when the gentlemen prepared to return to Washington to-night; the guard is posted already, as nine was the hour for guard mounting, "and an order has been issued that no civilian shall have the countersign." Imperative business required the presence of Mr. Dodge, and he said he must be in Washington before morning. The colonel said he would see what could be done, perhaps the magic "word" would be given to Mr. Stuart on account of his position. He went to the headquarters, and returning soon, whispered the "word" in Mr. Stuart's ear. Then he gave these minute directions: "Drive out until you are near the sentinel's post, about two miles from camp, then leave the carriage and walk up to him. He will present his gun to your face, and will call out, 'Who goes there?' You will answer, 'A friend with the countersign.' The sentinel will say, 'What is it?' You will then give the 'word' I whispered in your ear, and he will allow you to pass."

Well, they drove out in the darkness, and Mr. Stuart left the carriage at the appointed place, and advanced till the musket of the guard gleamed in dangerous nearness to his face. Then the questions and answers followed just as the colonel had described, only when the sentinel said, "What is it?" Mr. Stuart answered, "Beverly," and instead of this proving the wonderful "sesame," the sentinel cried, calling him by name, "Mr. Stuart, you have given the wrong word, that is the countersign of the day before." It was changed every day. The mistake rectified, they started again, and again went through the programme. This time the word was "Massachusetts," and they were permitted to go. But not before Mr. Stuart had turned and asked the soldier, "How did you know who I was in the darkness?" and the man had answered, "About fifteen years ago I heard you speak to a Sunday-school up in York State, and though I have never seen you since, I remembered your voice. If it had not been for that I should have shot you." "Then," said Mr. Stuart, "I hope, my friend, you have the countersign." "I have." "What is it?" "The blood of Jesus Christ," was the reverent reply.

Mr. Stuart says this story has been told far and near, and in other languages, but nearly always with untruthful variations. Naturally, he likes to have an accurate version given of such a thrilling incident in his life, and I can assure my readers I had this one only a few days ago from his own lips.—*Wide Awake.*

MR. EDITOR: As I have never written to your valuable paper, I thought I would write. My papa takes the ADVOCATE. I take a delight in reading the children's column. I have been going to school to Mrs. Alma Fulton. She has about twenty-five pupils. I will be twelve years old the sixth day of March. I have a sweet little sister. She was a year old Christmas day. I belong to the Methodist Episcopal Church, South. Bro. Williams is our preacher. I hope my letter will not reach the waste-basket, as this is the first time. I will close, wishing the dear old ADVOCATE great success. I remain,

Your friend,

CLARA L. HAMMET.

MR. EDITOR: I am a little girl eight years old. I have never been to school; we live too far from any school. My grandma teaches me at home. I study spelling, reading, writing and arithmetic. I stay with my grandparents. My papa and mamma live three-quarters of a mile from us. I have three sisters and two brothers. Bro. May is our preacher. We love him so much. My papa takes the ADVOCATE. We all love to read it. I will ask the cousins a question: What three names in the Bible spell the same both ways? With best wishes for the dear old ADVOCATE, I am,

Your little friend.

FANNIE A. THOMAS.

LOVE LAKE, Louisiana.

MR. EDITOR: I am a little boy nine years old. Papa takes the ADVOCATE, and I love to read the little children's letters. I have no pets to tell about, but have nice, pretty books that I love to read. I have two brothers and one sweet baby sister. Her name is Ida. I am a member of the church, and I go to Sunday-school every Sunday and to school every day. I love my teachers; they are kind and good to me. Cousin Henry Roberts' answer will be found in II. Kings, xiii, 21. Hoping to see this in print, I am,

Your little friend,

EUGENE M. ROBERTS.

GLOSTER, Mississippi.

"Consumption can be Cured."

Dr. J. S. COMBS, Owensville, Ohio, says: "I have given **Scott's Emulsion** of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when coughs, pain in the chest, frequent breathing, frequent pulse, fever and emaciation. All these cases have increased in weight from 16 to 28 lbs., and are not now needing any medicine."

MR. EDITOR: I am a little girl eight years old. I go to Sunday-school every Sunday. Capt. E. W. Stafford is superintendent. My mamma is my teacher. I go to school in the week to Miss Kate May. I love her very much. Mr. Editor, we will have District Conference here in the summer. I extend you a cordial invitation. My papa is the preacher here. I will answer my cousin's (Willie Morse) question: "Which" is mentioned seventy-five times in Luke iii. I am,

Your little friend,

MATTIE LANGFORD.

VOSSBURG, Mississippi.

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

This is the season when housekeepers find it difficult to furnish a tempting bill of fare. The trouble is not altogether with the markets. The appetites of the family begin to flag. The whole system, especially if it has been keyed to a high pitch during the winter months by hearty food, or by excessive devotion to business or pleasure, is in a state of relaxation. Irritable tempers manifest themselves. Trifles fret and annoy. Old people and puny children are never so susceptible to atmospheric changes as at this transition time. An agreeable variety to the bill of fare can be secured with the help of lettuce and radishes, and anybody who has the tiniest bit of land can raise them easily in a hot-bed. Two sashes, each three feet by six, will give all the room needed for an ordinary family, while any garden manual will furnish directions for making the bed and planting the seeds. Boys usually delight in amateur gardening of this sort, and their mothers know that spring salads give a relish to other viands. It is a good plan, also, to reserve the choicest of one's canned goods until this time of flagging appetites.

How to proportion one's time rightly between the calls from outside the home, and its claims from within, is one of the most difficult duties which Christian women, in particular, have to meet. They are conscious that, in order to attain the beautiful balance of character which reached its perfection in our Lord, there must be a cultivation of the spiritual faculties. But with missionary meetings, committee meetings, church fairs and sociables, literary clubs, receptions and calls, to say nothing of household affairs and ministry to the sick and needy, how can it be accomplished? The King's Daughters may prove a help in answering the question. The root idea of this organization is in the words. "The King's daughter is all glorious *within*." It emphasizes the idea that to *be* is more than to *do*. We know of one group of ten, composed wholly of women whose hands are brimful of active duties, who do not attempt any other work than helping each other to higher attainments in spirituality. They do not consider it selfish, for they believe that an equipment of Christian graces is the most essential part of their working capital.—*Congregationalist.*

TO-DAY.—Tired fathers, weary mothers, when is your happy day coming? Long since you expected it to dawn. It is not here yet, nor will it ever be so long as you do not determine that it shall be to-day. This failure to take comfort as you pass along life's pathway, but ever looking forward for all enjoyment of good, is throwing away the real sweets of life. You may as well attempt to store up summer sunshine to warm in winter, or bottle moonshine for cloudy nights. The real and only true way is to find in the present all the good God gives us. Our whole lives may be filled with joy if we are only willing to learn that in all good work there is profit, in all sorrow are some rays of sunshine, and in all care some compensation. Make the most of to-day, and your future will grow brighter and brighter as you step into it. Let the old saying that "Man never is, but always to be, blessed" be proven false by your finding in the present all the fullness of blessing it really possesses.

Climate for Consumptives.

The several climates of Florida, Colorado and California have each been much prescribed for sufferers from lung disease, yet thousands of the natives in those States die of this fatal malady. A far more reliable remedy is to be had in every drug store in the land, and one that can be used at home; a remedy which is sold, by druggists, under the manufacturers' *positive guarantee* that, if taken in time and given a fair trial, it will effect a cure, or money paid for it will be promptly returned. We refer to that world-famed remedy for consumption (or lung scrofula) known as Dr. Pierce's Golden Medical Discovery. It is the only remedy for this terrible disease possessed of such superior curative properties as to warrant its manufacturers in selling it under a guarantee.

Don't hawk and blow and spit, but use Dr. Sage's Catarrh Remedy. Of druggists.

There are two things needed in these days; first, for rich men to find out how poor men live; and, second, for poor men to know how rich men work.—*Edward Atkinson.*

JUAN A. PIZZINI, Editor and Publisher of the *Catholic Visitor*, Richmond, Va., says: Having tried Shallenberger's Antidote for Malaria, we do not hesitate to say, from personal experience, that in our case it acted like a charm, and did all the doctor claims for it, and we would assuredly have recourse to it again if exposed to Malaria. Sold by Druggists.

Ayer's Hair Vigor

IS the "ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken, and imparts a delicate but lasting perfume.

"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor to promote the growth of the hair, and think it unequaled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. It promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N.Y.

"My father, at about the age of 60, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Curtis, Saratoga Springs, N. Y.

Ayer's Hair Vigor

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Dr. J. C. Ayer & Co., Lowell, Mass.

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SEASONABLE MUSIC

ANNIVERSARY SONGS FOR 1889 — Contains new and original words and music by the best writers in the field of Sunday-School Song. Price, 5 cents by mail, postpaid; $4 per hundred by express, not prepaid.

CHILDREN'S DAY SERVICES — With Music. Children's Day Annual, No. 1; Children's Day Annual, No. 2; Children's Day Annual, No. 1; Praise the Lord. Specimen copy of each Service sent on receipt of 10 cts. for "Anniversary Songs."

FOR FLOWER SUNDAY Or Children's Day. — Flower Praise; Under the Palms; Two splendid services by Root. Price of Flower Praise, 5 cts. by mail; 40 cts. per dozen. Specimen copy of Under the Palms, 10 cts. by mail.

SEMINARIES — That desire a new Cantata for use at close of school year are commended to examine that by L. Bristow's latest work (just published) entitled, "The Seven Days." This is a Cantata for ladies' voices only, and will furnish abundant material for a delightful musical entertainment. Price, 35 cts. by mail, postpaid.

"NUGGETS" *will be sent free to any address on application.*

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FOR

LADIES' AND CHILDREN'S BOOTS AND SHOES.

Awarded highest honors at

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Beware of Imitations.

"Best cure for colds, cough, croup, etc. Is the old Vegetable Pulmonary Balsam." Brown Bros. & Co., Boston. *For $1 a large bottle sent by express.*

HINDERCORNS.

The only sure Cure for Corns. Stops all pain, ensures comfort to the feet. 15c. at Druggists. Hiscox & Co., N.Y.

PARKER'S GINGER TONIC

From its combination of valuable medicines, is due to the essence of Ginger in the cure of Cramps, Dyspepsia and Bowel disorders, and is invaluable for Throat and Lung Troubles. Use it without delay if you have Cough, Bronchitis, Asthma, Weak Lungs, &c.

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BAILEY'S REFLECTORS.

COMPOUND light-spreading Silver-plated Corrugated Glass.

A wonderful invention for lighting CHURCHES, Halls, etc., Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 118 Wood st., Pittsburgh, Pa.

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The GREAT CHURCH LIGHT

FRINK'S Patent Reflecting Lamps for Gas or Oil, give the most powerful, softest, cheapest & best light for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. Also for elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap counterfeits.* I. P. FRINK, 551 Pearl St., N. Y.

THE PEOPLE SAY

Go where you will in this broad land TEMPLE'S RHEUMATIC SPECIFIC is recommended to relieve every case of Rheumatism, and permanently cure nine out of ten cases. Sold by druggists, $1 per bottle. Compounded by

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Wanted in every County. Shrewd men to act undercover in our Secret Service. Experience not necessary. Particulars free. Cranuan Detective Bureau Co. 41 Arcade, Cincinnati, O.

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CHIMES AND PEALS FOR CHURCHES.

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CANCER and Tumors CURED without the knife; book free. Drs. GRATIGNY & GRATIGNY, No. 160 Elm St., Cincinnati, O.

Christian Advocate.

Marriages.

OLBROOK—ANDRUS—In the Methodist urch, at Plaquemine Brulee, La., April 14, by Rev. B. M. Blocker, Mr. Samuel Holk and Miss Theresa Andrus.

VANS—ELLIOTT.—At the residence of the e's father, in Jackson, Miss., April 18, 1889, Rev. W. W. Hopper, Mr. D. W. Evans and s Lillie F. Elliott.

HRISMAN—JONES.—At the residence of L. L. Fishers, in Wilkinson county, Miss., uary 21, 1889, by Rev. B. F. Jones, Mr. J. Chrisman and Miss Melissa B. Jones.

GUE—LEWIS.—In the Methodist Church, odville, Miss., April 10, 1889, by Rev. B. F. es, Mr. George Argue and Miss Annie S, th, both of Woodville, Miss.

Obituaries.

bituaries of less than thirty-five lines six words each, will be published free charge. For all over thirty-five lines, cents for each additional line will be rged, and the money must invariably ompany the manuscript. When par- desire extra copies of the ADVOCATE *taining the obituaries of their friends, y must send with the order the sum ve cents for each extra copy ordered.*

KING—ELIZA R. KING was born in wford county, Ga., October 5, 1828; d in Mansfield, La., March 28, 1889; rried in Stewart county, Ga., to eph King, March 6, 1850; moved to Soto parish in 1859. Her father s a Methodist preacher—Rev. Ahaz es. She joined the Methodist urch in Columbus, Ga., in 1845; a faithful, consistent member, der peculiarly adverse and trying nditions, till the day of her death. r kind and Christian character to- rd the poor, and devotion to the ies and obligations imposed on her her church membership is re- rked and emphasized by a large cle of friends. Her tent at the mp ground (Bethel) was the favor- and welcomed stopping-place of many about Mansfield. t is the testimony of those who w her best and longest that she s a woman of peace; never enter- into disturbances and quarrels that often mar neighborhoods, a char- er to be desired; for it is written: lessed are the peacemakers, for rs is the kingdom of Heaven." e and her husband recently moved Mansfield to spend their old age, d she had taken her place in the urch; but soon pneumonia of a dent type set in, induced, it was ught, by her watchful care, day night, at the bedside of her band, and terminated in releasing blood-washed spirit from its thly tenement, and its translation to home of the good and pure, there see the King in his beauty," and ter into the joy of the Lord." h are the blessed and comforting s inspired by her life of fidelity her Lord. ruly "to die is gain." The gain of erly and releasement from sorrow l s life of severe affliction: and the ing into possession of eternal rities to be realized only in that resence" where there is "fullness of ," and at that "right hand" where re are "plensures forevermore."

THOS. H. WHITE, Pastor.

Wesleyan Christian Advocate please py.

HACKLER—WILLIAM AUGUSTUS CKLER was born August 22, 1816; d October 3, 1888. He was the y son of Samuel and Patsy Hacklor; s born and reared near the famous Cane Ridge Church, in Jefferson nty, Miss. Under the godly par- tal training at home, and the In- ences of the Cane Ridge society, he led in his youth to a personal owledge of salvation. January 21, 1, he and Miss Sarah Scott were rried. They removed and settled the Southwestern portion of Jeffer- n, near Bethel Church. Here they ared a family of two daughters. From the day of his conversion he ed a firm believer in the doctrines d polity, and a consistent, useful mber of the Methodist Episcopal urch, South. His long life demon- ated what his lips often expressed th heart-earnestness. He was the subject of protracted ease and great physical suffering. is he bore with submission, realiz- "the peaceable fruits of righteous- ss." For many months he declared mself conscious the end was near. at he was watching and waiting for e Master, "having a desire to depart d to be with Christ, which is far tter." To questions by ministers and mem- rs of the family, just before the parture, he gave answers that will cherished. "I am resigned to the ll of the Lord;" "I am ready and lling to go;" "The Lord is present th me." To his wife he said: "I ve been praying all my life, and I ll I am going to heaven." When ent in the river, and almost speech- s, the last utterance was, "Happy! ppy! happy!" The wife and five married daughters rvive, and wait for reunion in aven, from whence also we look for e Savior, the Lord Jesus Christ, who all change our vile body, that it y be fashioned like unto his glori- e body, according to the working ereby he is able even to subdue all ings unto himself. J. A. B. J.

GIVENS—Bro. SAMUEL GIVENS ore properly Father Givens) was rn in what is now the State of nnessee, May 12, 1794, and died in wndes county, Miss., March 19, 9, in his ninety-fifth year. Bro. vens was a soldier in the war of 12, and for this service his country warded him for several years with a nsion. He became a soldier of the ss when a young man, and for years s a consistent member of the Cum- rland Presbyterian Church. At the se of our Civil War he joined the thodist Episcopal Church, South, Flint Hill, Columbus circuit, North ssissippi Conference, and remained e of our brightest jewels until the ster called him home. His seat never vacant in the church, un- s providence kept him away. He used to say to the writer that "he could not hear much, but was determined to come to encourage the pastor and the people: and truly his presence and his prayers were a benediction. Humble, child-like, and trusting in Christ, the whole motive of his last years seemed to be to do the Master's will. But life's long warfare is ended, Bro. Givens no longer needs the pension so kindly given him by a government that appreciated his services as a soldier in her service, "for he has entered that rest that remains for the people of God" "and his works do follow him," and, doubtless, while his former pastor would drop a flower on his grave and write a line in memory of his Christian virtues, long ere this he understands the fullness and the force of, "Enter thou into the joys of thy Lord." We shall miss the dear old "man of God." May we emulate his Christian virtues, profit by his many words of exhortation, and after a while, when we have served the Master's will, meet him "in the land of light and song!"

B. F. PHILLIPS.

GERMAN—Died in Vernon parish, La., February 7, 1889, LOUISA C. GERMAN. Sister German was a daughter of Jano and Mary Wright. She was born in Ouachita parish, La., on July 5, 1815, making her seventy-three years, seven months and two days old when she died. For two months before her death she suffered a great deal; but, alas! her sufferings are over, and now her soul is at rest. She joined the Methodist Church in early life, (I think under the administration of J. G. Jones), and lived a consistent member of the same till death. She was married in Mississippi, in the year 1838, to William German, and was the mother of nine children, seven of which, with her husband, have preceded her to the better land, and only two of her children remain to mourn the loss of their mother. They have only bid their mother farewell for a little while. If they are faithful, they will soon meet her again.

JOHN FRANKLIN.

BLOOMFIELD—Mrs. IRENE DENNY BLOOMFIELD, daughter of Walter and Mary E. Denny, was born at Moss Point, Miss., July 2, 1861; was converted and joined the Methodist Church in 1881; was married to Mr. E. Bloomfield, 1887, and died March 31, 1889. Sister Bloomfield leaves two little daughters: one sixteen months, the other three weeks old. The fond husband, whose delight was to please her and whose devotion brushed back any shadow that might fall on her heart, is now left with shadows, dark and thick, over his own soul. Her short, bright life was a fine illustration of the beauties that gather about and adorn the character that unfolds itself in the pure light of a Christian home. I have known her ten years. To know her was to love her. She passed away quiet as a dream, we believe, to the realms of everlasting light.

A FRIEND.

BOYD—Miss VICTORIA E. BOYD was born in Russel county, Ala., July 2, 1844, and died April 10, 1889. She was truly a sufferer from childhood, but more especially the last fifteen years of her life. It would be hard to express how great her sufferings were. She was happily converted in September, 1867, under the ministry of Rev. N. A. Cravens. Her life was a written epistle of God, so patient in suffering, so self-sacrificing, so happy in her Christian experience. She died as she had lived, triumphant in Christ Jesus. How precious is the divine word: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors: for their works follow with them." H. O. WHITE.

CAMDON—SARAH D. HIVELY was born in the State of Kentucky, December 26, 1811; joined the Methodist Church at the age of fifteen; was married to J. W. Camdon, August 7, 1828; was the mother of seven children, and died very suddenly at her granddaughter's, Mrs. Joe Grayson, March 13, 1889. Sister Camdon was a consistent church member from the time she joined the church until her death. Ever faithful to her Christian duties, her influence was felt for good in the community in which she had spent her long life. Sister Camdon was a good neighbor, so kind and gentle, she was loved by all that knew her. She was a kind mother, an affectionate wife. "Blessed are the dead which die in the Lord."

HER PASTOR.

"How is it?" said a Christian man to his companion as they were both returning from hearing the saintly Bramwell; "how is it that Bro. Bramwell always tells us so much that is new?" The companion answered: "Bro. Bramwell lives so near the gates of heaven that he learns a great many things which the rest of us do not get near enough to hear."—*J. H. Hitchens.*

Valuable Testimony.

Those who are skilled in the nice adjustment of evidence will see why we value the following. They will also discover why we refrain from imposing further introduction or adding more than our usual suggestion as to brochure and address.

Hon. P. H. Jacobs, the well-known chemist, editor of the *Poultry Keeper, Farmers' Magazine*, and Agricultural Department of *The Philadelphia Record*, says:

"I have examined carefully the Compound Oxygen manufactured by DRS. STARKEY & PALEN; also their mode of *treatment* by *inhalation*, and have noted the great benefit to those who have used it among my personal friends. I cheerfully say that it offers better promises of curing such diseases as consumption, bronchitis, asthma, catarrh, dyspepsia, nervous prostration, rheumatism, neuralgia and all other complaints of a chronic nature, than any other treatment that has come to my notice. That it will give to the exhausted system renewed and permanent vitality is beyond a doubt."

The brochure to which we refer contains the history of Compound Oxygen and a record of cures in many interesting cases. This with our quarterly review, *Health and Life*, will be forwarded free of charge to anyone addressing, DRS. STARKEY & PALEN, 1529 Arch street, Philadelphia, Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

FORCE AND ENERGY.—As far as we know at present, the simplest forms of matter — the elements — are distinct entities and incapable of being transformed into one another. They unite among themselves to form all the innumerable substances of which the universe is made up, but in themselves are unchangeable and indestructible. A piece of iron, for instance, can never be changed into a piece of copper, or a grain of hydrogen gas into oxygen; neither can we destroy or annihilate a single atom of these elements. There is just exactly as much hydrogen, oxygen, iron, copper, etc., in the universe as there has been in all the past ages, and exactly the same amount will continue to exist to all eternity, although their combinations with themselves and other elements may be altered an infinite number of times. Until some future investigator, in following certain clues at present but dimly perceived by us, discovers that the elements are but modifications of one primal form of matter, we must continue to believe that they are unchangeable. When, however, we turn to the different forms of force or energy by which, with matter, the universe reveals itself to our senses, we find a very different state of affairs. Heat, light, electricity, chemical action, magnetism, force or work, are all readily changed from one to the other with the greatest ease. A pound of coal or pure carbon will, when oxidized or burnt, always produce exactly so many units of heat. From this heat just so much power or work can be obtained and no more; this power will produce an invariable number of units of electricity or magnetism; and the electricity, when transformed into chemical action, will decompose a definite weight of a chemical compound. Every pound of coal, every ounce of food represents a certain amount of energy, and by no possibility can a greater amount be obtained from it. It is the legitimate field of the inventor to endeavor to utilize all this energy in the form in which it is desired and prevent the enormous waste by its transformation into undesired forms, which at present occurs even with our best and most economical machinery. Any attempt to do more is as sure to end in failure as would an attempt to prove that two and two added together make five.—*Popular Science News.*

FELLING TREES BY ELECTRICITY.—Hitherto machines for felling trees have been driven by steam power, but this is sometimes inconvenient, especially in thick woods, and electric power has recently been adopted in the Galician forests. Usually in such machines the trunk is sawed, but in this case it is drilled. When the wood is of a soft nature the drill has a sweeping motion and cuts into the trunk by means of cutting edges on its sides. The drill is actuated by an electric motor mounted on a carriage which is brought up close to the tree and shackled to it. The motor is capable of turning round its vertical axis; and the drill is geared to it in such a manner that it can turn through an arc of a circle and make a sweeping cut into the trunk. The first cut made, the drill is advanced a few inches, and another section of the wood removed in the same way until the trunk is half-severed. It is then clamped to keep the cut from closing, and the operation continued until it would be unsafe to go on. The remainder is finished by a hand-saw or an axe. The current is conveyed to the motor by insulated leads brought through the forest from a generator placed in some convenient site.—*London Times.*

THE HUMAN HEART.—A curious calculation has been made by Dr. Richardson, giving the work of the heart in mileage. Presuming that the blood was thrown out of the heart at each pulsation in the proportion of 69 strokes per minute, and at the assumed force of 9 feet, the mileage of the blood through the body might be taken at 207 yards per minute, 7 miles per hour, 168 miles per day, 61,320 miles per year, or 5,150,880 miles in a life-time of 84 years. The number of beats of the heart in the same long life would reach the grand total of 2,869,776,000.—*Medical World.*

"God bless Mahalia!" gratefully exclaims Mr. A. W. Clanson, of Sidney, Ohio. "It has done me more good than all the pills I have ever taken. It has regulated my Liver, built up my system, and made my Bowels move like clock-work. I cheerfully recommend it. I can not say too much in praise of it." Sold by all druggists—$1 a bottle.

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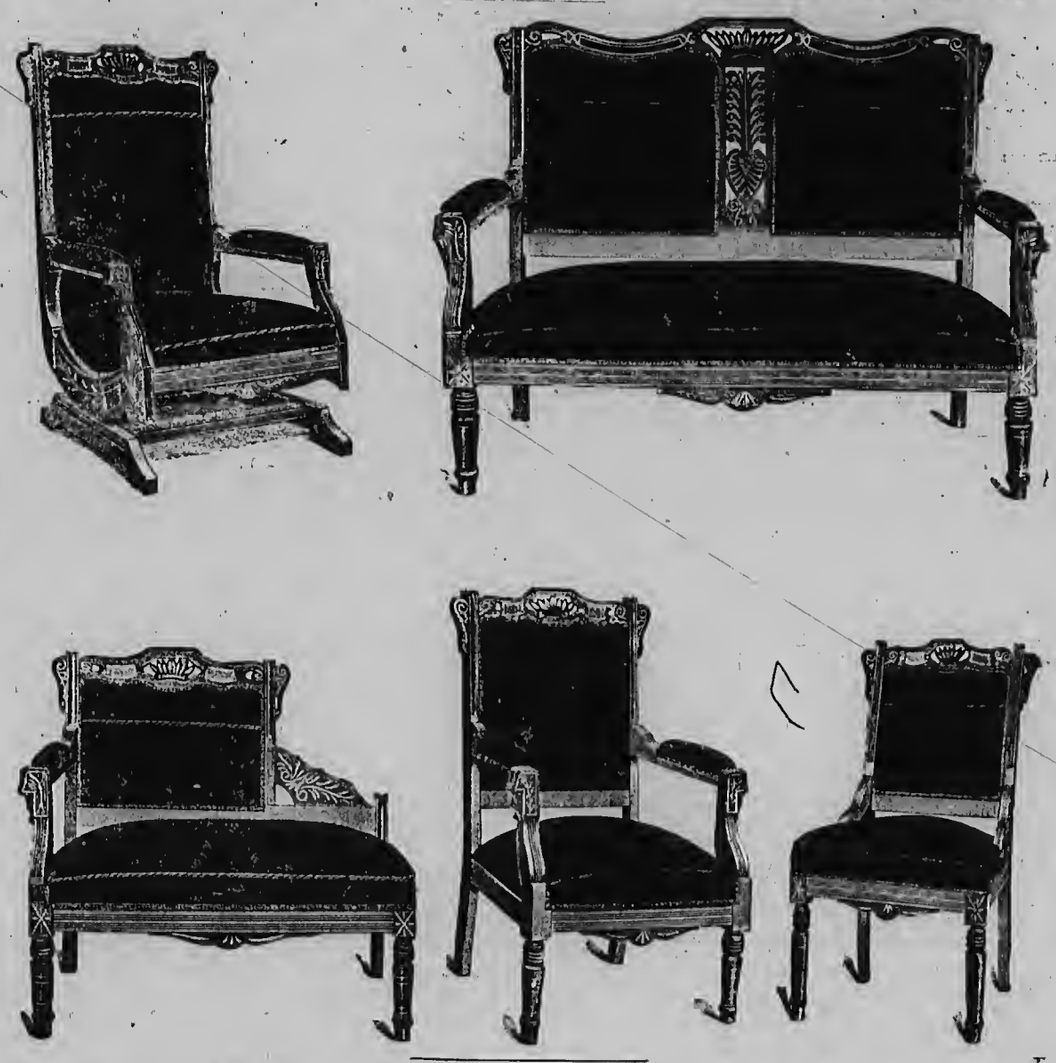

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GENERAL OFFICE 361 BROADWAY, N. Y.

NEWS OF THE WEEK.

DOMESTIC.

Hon. E. John Ellis, ex-Representative from the Second Congressional District of Louisiana, died in Washington, D. C., April 25.

The boomers are flocking out of Oklahoma. Some of them intend to settle on the Cherokee strip, but will be prevented by the military, who have been instructed to drive them off. Reports of fatal encounters between home-seekers are numerous.

Both branches of the Minnesota Legislature have passed a bill making drunkenness a crime, and it now awaits the governor's signature.

The Trust Bill passed by the last Texas Legislature is very stringent, and the corporations and pools in Texas are going to pieces. The penalty is a fine as high as $5,000 and imprisonment in the penitentiary.

The Farmers' Alliance, of Texas, after discussing various substitutes for jute bagging, resolved to endeavor to find a substitute, if possible, in time to wrap this year's crop.

Thousands of disappointed home-seekers returning from Oklahoma are obtaining leases from the Indians in the Chickasaw, Choctaw and Creek Nations. Many of the Indians welcome the white settlers.

Officials of the State and Navy Departments are considering what course can be taken in the matter of suitably rewarding the Samoan King Matuafa for his timely efforts to rescue the American sailors and property wrecked at Samoa.

In order to celebrate the Washington Centennial in New York City, this week, the Stock Exchange, the Consolidated Stock and Petroleum Exchange and the Coffee Exchange were closed on Monday, Tuesday and Wednesday. The Produce Exchange and the Cotton Exchange were closed Tuesday and Wednesday.

President Barnard, of Columbia College, died on April 27.

The so-called Southern policy of President Harrison, it is said, is fully developed. The administration's policy will be to convert the whites to Republicanism in localities where the party is unpopular by giving federal offices to the white Republicans, if such can be found. The negroes are not to be ignored, but are to receive compensation for loss of offices in the States by appointment in the departments and the local government of the District of Columbia.

There is considerable excitement in Salina county, Mo., over the discovery of gold near Arrow Rock. A California expert has pronounced it a rich find.

The Centennial celebration was opened in New York City on April 29. Washington's route to the metropolis was traversed by President Harrison. He embarked on the steamer *Dispatch* at Elizabethport, which conveyed the presidential party and committees to New York, and was greeted by a grand naval demonstration in the bay.

The Centennial of the inauguration of Washington was observed in this city by services in many churches, by public exercises at Lafayette Square, and by a parade of the local Catholic societies.

FOREIGN.

At the session of the Catholic Congress in Madrid, Spain, on the twenty-fifth, Prof. Castro denounced Italy's treatment of the papacy. His speech has caused the Spanish government considerable uneasiness.

The Municipal Committee having charge of the exhibition fetes will distribute 400,000 francs among the poor of Paris.

Advices from Berlin say it is intended to fortify the coast and villages in Germany.

A Unionist conference was held at Birmingham on April 25. Resolutions were adopted affirming that the land question was the root of Irish discontent, and urging the government to introduce in the House of Commons without delay a measure to enable tenants to become owners of the land.

Gen. Boulanger, who is now in London, denies the report that he will immediately issue a manifesto explaining his intentions. In an interview Gen. Boulanger reiterated his disavowal that he had any intention of precipitating a war between France and Germany. Nevertheless, he did not consider that the future of France had been settled forever by the war of 1870.

The Pope, on April 26 summoned Father Augustine and reproved him for his recent sermon in which he invoked divine blessings upon King Humbert and the Italian army. It is reported that the Pope has ordered Father Augustine to leave Rome.

A French journal says that the Senate commission conducting the Boulanger trial has in possession receipts signed by Boulanger for money given to him in consideration of certain services to be rendered by him in the event of his becoming President. A State official testified that he had seen similar documents.

In order to encourage the sugar industry, the Mexican government has decided to give bounties to sugar producers.

Henry George arrived in Glasgow on April 28. He was presented with an illuminated address and was enthusiastically received.

The Chinese provincial authorities have thwarted the effort to secure the opening of the upper Yangtsee-klang to steamers.

An international anti-slavery congress will be held at Lucerne, Switzerland, in July next. The papal delegate will preside, and Dr. Windthorst and Count Demnne, the well-known German and French Catholic leaders, respectively, and other prominent papists will attend.

The Catholic Congress, in session at Madrid, Spain, on April 29, adopted a resolution demanding a restoration of the temporal power of the Pope.

As soon as you discover any falling of the hair or grayness always use Hall's Hair Renewer to tone up the secretions and prevent baldness or grayness.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Concordia	May	5
Rosedale	(8 P. M.)	5
Hallendale		8
Indianola		10
New Salem		12
Tunica		15
Helen		17
Lula		19
Coahoma	(3 P. M.)	19
Clarksdale	(8 P. M.)	19
Brooklyn		26
Bolivar		29
Huntington		31
Lake Lee	June	2
Duncan		16

B. M. STANDIFER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Myrtle circuit, at Union Hill	May	4, 5
Early Grove circuit, at Early Grove		11, 12
Mt. Pleasant circuit, at Marshall Inst.		18, 19
Olive Branch, at Miller		25, 26
Waterford, at Ebenezer	June	1, 2
Hickory Flat, at Pisgah		8, 9
Shawnee, at Liberty		15, 16
Ashland, at Mt. Pleasant		22, 23

J. W. RONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley, at Houlka	May	4, 5
Sparta, at Friendship		11, 12
Buena Vista, at Lake Providence		18, 19
Ebenezer, at Pleasant Grove		25, 26
Okolona circuit, at Tranquil	June	1, 2
Tremont, at Asbury		8, 9
Fulton and Smithville, at Greenbriar		15, 16
Prairie, at Prairie Chapel	(Wed.)	19
Athens		22, 23
Aberdeen		23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Minter City	May	4, 5
McNutt		11, 12
Chapel Hill		18, 19
Carrollton		25, 26
Tocopola	June	1, 2
Grenada circuit		8, 9
Tillatoba		15, 16
Charleston		18
Coffeeville		22, 23
Pittsboro		29, 30
Atlanta	July	2, 4
Banner		6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Crawford, at Shafer's Chapel	May	3
Starkville circuit, at Lebanon		4, 5
Louisville, at Noxapata		10
Plattsburg, at Mt. Pisgah		11, 12
Chester, at Chapel Hill		17
Walthall, at South Tulon		18, 19
Lagrange		25, 26
Sturges	June	1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

New Albany circuit, at Mt. Olivet	May	18, 19
Marietta circuit, at Liberty		25, 26
Ripley and New Albany, at N. Albany	June	1, 2
Blackland circuit, at Wesley Chapel		8, 9
Ripley circuit		15, 16
Jonesboro circuit		18
Pleasant Ridge circuit, at Siloam		22, 23
Guntown circuit		29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Grove	May	4, 5
Courtland		11, 12
Panola		18, 19
Mt. Vernon		25, 26
Lake View	June	1, 2
Chulahoma		8, 9
Cockrum		15, 16
Louisburg		22, 23
Horn Lake		28, 30

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Winona circuit	(Fri.)	May 3
Winona station	(Sat.)	4
Durant	(Sun. and Mon.)	5, 6
Valden	(Tues.)	7
Pickens	(Sat.)	11
Black Hawk	(Fri.)	17
Greenwood	(Sun. and Mon.)	19, 20
Ebenezer	(Tues.)	21
Sallis	(Thurs.)	23
West	(Sat. and Sun)	25, 26
Kosciusko	(Wed.)	29
Weir	(Sat. and Sun)	June 1, 2
Ethel	(Thurs.)	6
Poplar Creek	(Sat. and Sun.)	8, 9
Newport	(Wed.)	12
Lexington	(Sat. and Sun.)	15, 16
Belzona	(Sat. and Sun)	22, 23

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Poplarville, at Poplarville	May	11, 12
East Pearl, at Byrd's Chapel		18, 19
Tallsheck, at Lee's Creek		25, 26
Covington, at Mandeville	June	1, 2
Bay St. Louis, at Long Beach		5
Ocean Springs, at Handsboro		8, 9
Columbia, at Hopewell		15, 16
Bethel, at Oceola		22, 23
Mt. Carmel, at Good Hope		29, 30
Dist. Conf., at Ocean Springs	July	3, 4
Seashore Camp Meeting		5–15
Pearlington, at Log Town		13, 14
West Pearl, at West Pearl		15
Augusta		20, 21
Whittington		27, 28
Vancleve	Aug.	3, 4
Scranton, at Zion		10, 11
Moss Point, at Moss Point		11, 12
Americus		16, 17
Hattiesburg, at Hopewell		24, 25

T. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Sharon circuit, at Forest Grove	May	4, 5
Camden circuit, at Thomastown		11, 12
Yazoo circuit, at Locust Grove		18, 19
Benton circuit, at New Hope		25, 26
Flora, at Flora	June	1, 2
Silver Creek, at Lodi	(Wed.)	5
Edwards, at Edwards	(Sa.)	8
Raymond, at Clinton	(Sun.)	9
Mt. Olivet, at Fletcher		15, 16
Canton, at Canton		22, 23
Spring Ridge, at Forest Hill		29, 30

D. A. LITTLE, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez—Wesley Chapel	May	1
Washington, at Kingston		4, 5
Rolling Fork, at Cary		10
Smithower, at Flint Lake		11, 12
Anguilla, at Smithower Chapel		14
Warren, at Wesley Chapel		18, 19
Mayerville		25, 27
Meadville, at Meadville		31
Roxie, at Knoxville	June	1, 2
South Warren, at Porter's		8, 9
South Vicksburg		15, 16
Vicksburg		22, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

North Wilkinson, at Mt Carmel	May	4, 5
Springfield, at Ebenezer		11, 12
Amite City, at Tangipahoa		11
Clinton and Betoville, at Clinton		25, 26
East Baton Rouge, at Antioch	June	8, 9
New River, at Magnolia		10
Livingston, at Friendship		15, 16
East Feliciana		22, 23
St. Helena, at Pipkin		29, 30

The District Conference will meet at Amite City, La., May 16, 1889.

C. M'DONALD, P. E.

BRANDON DIST.—SECOND ROUND.

Nesholba, at Hester's Chapel	May	3
Philadelphia, at Ebenezer		4, 5
Carthage, at Liberty		11, 12
Walnut Grove, at Pine Grove		13
Hillsboro, at Good Hope		18, 19
Shiloh, at Cato		25, 26
Trenton, at Pine Grove		26, 27
Westville, at Pleasant Grove	June	8, 9
Strong River, at Fairmount		15, 16
Mt. Rose, at Pleasant Hill		16, 17
Marvin, at Richland		22, 23

F. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Franklinton circuit, at Franklinton	May	4, 5
Bowerton circuit, at Pleasant Valley		11, 12
Scotland circuit, at Bethesda		18, 19
Holmesville, at Holmesville		25, 26
Topisaw, at Lapoir's		28
New Hope, at Mt. Pisgah	June	1, 2
Adams, at Muddy Springs		15, 16

W. B. LEWIS, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian circuit, at Concord	May	4, 5
Meridian—West End	(7 P. M.)	7
Meridian station	(7 P. M.)	9
Illinusville		11, 12
Lauderdale, at Center Ridge		18, 19
DeKalb		25, 26
Leakesville	June	1, 2
Spring Hill		8, 9
Union		22, 23

B. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Oakley, at Holly Grove	May	4, 5
Harrisonburg, at Sicily Island		11, 12
Lind Grove, at Bartholomew		18, 19
Hastrop, at Hastrop	(Wed.)	22
Oak Ridge, at Prairie	June	1, 2
Waterproof, at Wesley Chapel		8, 9
Lake Providence, at Pecan Grove		15, 16

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Minden, at Flat Lick	May	3, 4
Haynesville, at White Hall		6
Ringgold, at Grand Bayou		10, 11
Vernon, at Long Straw		15
Farmerville, at Tennessee		17, 18
Summerfield, at Harmony		20
Homer, at Arizona		24, 25
Tulip, at Sheppard's Chapel		27
Arcadia, at Paine's Chapel	June	1, 2
Downsville, at Mars Hill		6
Dodiac Village, at Sardis		8, 9
Louisville		11
Ruston		15, 16
Vienna		18
Saline		22, 23
Sparta		24
Gibbsland		25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT RANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

Mansfield	May	4, 5
DeSoto, at Woodside		11, 12
South Bossier, at Benton		18, 19
North Bossier, at Walker's Chapel		22
Valley circuit		25, 26
Mooringsport, at Mt. Zion	June	1, 2
Many, at Lewing's Chapel		6
Amaeco, at Beech Grove		8, 9
Wesley circuit		15, 16
Coushatta		18
Red River		22, 23
District Conference, at Keachie		28

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carrollton and Parker Chapel	May	5
Lower Coast Mission		12
Gretna and Sorapara		19
Craps Street		19
Louisiana Avenue		26
Baton Rouge	June	2
Carondelet Street		9
Felicity		16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Leesburg	May	4, 5
New Iberia		11, 12
Edgerly		18, 19
Abbeville		25, 26
Rayne	June	7, 8
Lake Charles		15, 16
Opelousas		21, 22
Sabine Mission		29, 30

District Conference will meet on June 26, at Opelousas.

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Columbia, at Master's Chapel	May	4, 5
Ada, at Fellowship		11, 12
Montgomery, at Winfield		18, 19
Lecompte and Boyce, at Boyce		25, 26
Spring Creek, at Fellowship	June	8, 9
Sugar Town, at New Hope		15, 16

R. P. ALEXANDER, P. E.

Prof. C. F. E., A. M., President X Collegiate Institute, solicits correspondence with colleges and institutions desiring competent instructor. Aged thirty-five, married, sixteen years' experience in teaching, member Methodist Episcopal Church, South. Highest testimonials of capacity and executive ability.
Address above, care ADVOCATE.

Diarrhœa, Dysentery, Cholera, &c.
From General Albert Sidney Johnston, the great Confederate General.
FT. BRIDGER, UTAH, Nov. 8, '57.
Messrs. J. & C. Maguire, St. Louis, Mo.
I have used the bottle of Maguire's Benne Plant handed me by Asst Surgeon Dr. Kirtley Ryland, and found it a most efficacious remedy for Complaints of the bowels.
A. SIDNEY JOHNSTON

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.
The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

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WEEKLY MARKET REVIEW,

(For Week Ending April 30, 1889.)

COTTON.		
Low ordinary	8⅝	— —
Ordinary	9⅛	— —
Good ordinary	9⅝	— —
Low middling	10⅛	— —
Middling	10⅝	— —
Good middling	11⅛	— —
Middling fair	11⅝	— —
Fair	12⅛	— —
Galveston middling	10⅜	— —
Mobile middling	10½	— —
Memphis middling	10 9-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	6½	6 9-16
Fully fair	— —	6 13-16
Good fair	6½	— —
Common	5¾	6
CENTRIFUGAL:		
Seconds	5¾	7
Prime yellow	7 15-16	8
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	25	28
Good common	20	24
SYRUP	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 00	2 80
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 60	1 75
Fancy	4 40	4 60
Choice	4 00	4 25
Minnesota Patents	— —	8 00
Winter wheat patents	6 25	6 75
Minnesota bakers	5 75	6 00
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	2 30	— —
Grits	2 25	2 30
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	45	— —
Yellow	— —	— —
Mixed No. 2	— —	45
OATS:		
Western	— —	34½
Texas rust-proof	— —	— —
BEANS:		
₱ cwt	72½	75
HAY:		
Prime	14 00	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	13	— —
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	— —	11
Shoulders	6½	— —
Sides, short rib	7½	7⅝
Sides, long clear	7½	7⅝
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	5¾	5⅞
Sides, short rib	6⅜	7
Sides, long clear	6⅜	7
GROCERIES.		
COFFEE:		
Prime	— —	20
Fair	— —	19
Common	— —	16¾
TEAS:		
Choice	40	80
Hc-So	— —	55
BUTTER:		
Western Creamery	27	28
Western Dairy	17	18
Common	12	14
LARD:		
Refined	6¾	7⅛
OILS:		
Cod, bbls	10	— —
Cod, cases	15	18
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	1 50	1 75
POTATOES:		
New Louisiana	2 50	3 00
Western	75	1 00
ONIONS:		
New Louisiana	1 00	1 75
Western	1 00	1 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. 44 yard	10¾	10½
Jute, 1¾ lb. 44 yard	9½	9¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 05	1 07
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	3 00	3 50
Chickens, Southern	3 25	3 50
Young	2 00	2 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	10	10½
Southern	11	11½
WOOL:		
Lake, ₱ lb	21	22
Louisiana	20	21
Berry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	8½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	13 00
Meal	19 50	— —
Pure ground bone	30 00	— —
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

TO THE LADIES.
Our skin not be well dressed, no matter of how fine texture the clothing or how perfect the fit, if the hands are shabby and dingy to king. This illdeficiency can be overcome by using Brown's French Dressing, superior to all others in imparting gloss and preserving the leather. The dressing has made for itself so widespread and enviable a reputation that a host of imitators has sprung up. The public must be ware of these, as only Brown's original dressing will be found preservative of the leather as well as ornamental in its application. It has received the highest award wherever exhibited. For sale everywhere.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.
Special attention will be given to the health, morals and biblical instruction of the students.
For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La.; or to W. L. C. Hamilcutt, President.

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MANSFIELD, LA.
One of the most celebrated institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as is the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.
Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.
For particulars address
A. D. M'VOY, A. M., Pres.
PROF. D. F. RUDDLE, Sec.

Elfinwood Select School.
The undersigned proposes to open, January 16, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.
Terms moderate.
Edwin H. Fay, A. M.

Christian Advocate.

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REST.

BY ALEXANDER E. THOMPSON, D. D.

What rest is there for him who knows no labor?
Hands idly folded all the livelong day,
Never a thought to give in friend or neighbor,
No mill to share, no load to lift away.

How can rest come to him who has no sorrow?
Life drifting smoothly and serenely by,
Each bright day followed by a bright to-morrow,
And not a cloud within his sunlit sky.

What rest for sinews that are never weary?
For life that falters not beneath the strain,
For eyes that weep not in the darkness dreary,
Heart that goes not alone in smothered pain?

But rest, at length, how sweet to them who under
The heavy burden, tremulous and faint,
Can neither pause nor turn, and yet who wonder
If ever peace will soften sorrow's plaint:

And rest how passing sweet, when to love's waiting,
Weary and sore, forevermore is given
Love's fair fond treasure its long pain abating,
Once and eternally, in the glad heaven.

When toil-worn feet, the last lone reaches making,
Up in the Father's door of life have come,
And out of lips the fairest, dearest, breaking,
Welcome forever greets the weary home.

Then, nevermore can sin or sorrow seize us;
Hath he not promised: "I will give you rest"?
At rest, at home, in paradise, with Jesus.
Could weary heart be more supremely blest!

The Louisiana State Lottery Company Examined and Exposed.

BY REV. H. CARRADINE, D. D.

(Continued.)

The sixth charge we make against the Lottery is, that it is the cause and occasion of countless acts of theft.

I need not dwell on this point. You need no argument or proof. To live in New Orleans is to know the truth of this proposition.

To send a servant with money to the market is virtually to send a portion of that money to the Lottery. Sometimes you and I have wondered at our slim dinners. The cook did not. She had lavested some of her employer's finances for the benefit of the stockholders of the Lottery. Your meal that day was slender, not so with the noble stockholders—they had plenty. Your beefsteak had a postage-stamp thinness, the stockholders had tender-loin; and you and I paid for the tender-loin. If you doubt where the money is going, just visit the markets in the morning and see the kitchen representatives as they, with baskets on their arms, stream by scores into the ticket offices. How these ticket offices abound in the neighborhood of the markets! The whole thing appears significant, if not downright suspicious.

Is that all the stealing done? Not by any means. Married women by hundreds invest the money set apart for home expenses in the same way. The father often wonders that the children are not better dressed, nor the house and table better furnished. The explanation can only be found in the cash receipts of the Louisiana State Lottery.

Nor is this all. Clerks are stealing from the cash-drawers of their employers. One young man in this city had stolen three thousand dollars before he was discharged. A merchant informs me that his book-keeper purloined over six thousand dollars between the months of April and August. I verily believe that if we had the money that is being stolen and has been stolen to find its way into the Lottery, we could pave the streets of New Orleans from end to end, take care of the Charity Hospital, and build other monuments of good that would last for ages!

As you go around with strangers, this month, showing them the various public buildings of this city, I want you to be strictly truthful. That building yonder, you will say, is the Washington Artillery Hall. Here numbers of our young men congregate, and the martial spirit is kept up by association and public drill and display. Yonder building is a Commercial College; there one or two hundred young men are being fitted for a useful life by thorough instruction in business laws, methods and principles. The large structure over there is a church; here men are taught the way of salvation and the life, that spent in obedience to the commandments of God, brings happiness here and blessedness hereafter.

That building yonder, on the corner of St. Charles and Union streets, is the Louisiana State Lottery. You desire to know what it is and does. Well, I will tell you. The whole spirit and influence of the business, if you can call it a business, that is carried on there, whether its stockholders and friends believe it or not, is to make thieves by thousands and tens of thousands in our city and State.

How would you fancy having stock in such a concern? How would you like to obtain your livelihood or be connected with it in any way?

Another charge I make is, that the Lottery is the cause of the social and commercial ruin of multiplied thousands of our people.

There is no counting the men who once stood high in the confidence and regard of the people in this city and other places, who stand exalted no longer, through the instrumentality of this corporation.

Men once trusted and honored—but who have passed into and under the contempt, spoken or unspoken, of the very community where once they were prominent. Men once well-to-do financially, but to-day virtually tramps and beggars on our streets. I can not particularize here, for reasons that this audience will readily recognize and appreciate. Any proof offered by instance would grieve hearts here and elsewhere that are held in high esteem and affection by many of this assembly. And, yet, I doubt not that if the proposition that I have just uttered, that the Louisiana State Lottery has been the cause of social and commercial ruin to thousands—if that statement could be heard in certain desolated homes in our midst, a perfect groan of assent would go up, and poverty-stricken wife and portionless and shame-branded child would say, "What you have declared is as true as the gospel!"

This is to certify that the Louisiana State Lottery was incorporated for *educational* and *charitable* purposes! ! !

O Lord of pity and mercy and justice, what has become of the perception and the judgment and the reason of the people?—and where, O Lord, is the thunderbolt that struck down Ananias?

Another charge I make is, that it is the cause of suicide.

If you question this, come to my study and I will privately give you the facts.

Perhaps you know of such cases. Only a few days ago a gentleman informed me of a young lady residing in a certain city, who invested all of her little possessions in the great abomination, and, reduced to poverty and despair, deliberately took her life.

The papers merely published her death. That was all the public knew of the case; but the family and a few outside friends, as they looked at her obituary, saw the lines twist and writhe and settle in an awful shape that spelled the word, "suicide!"

How would you like to be identified with or have any interest in such an institution? What thoughts will revolve in the dying mind, as the remembrance fastens itself in that last trying hour, that he gained his bread and obtained his fortune through such an enterprise of destruction.

And yet they have placed their notice in the papers, where we read day after day that "the Louisiana State Lottery Company was incorporated for educational and charitable purposes!"

Another charge I make upon this institution is, that it is the cause of great suffering to the poor and untold misery to innocent parties.

The rich scarcely ever suffer from the Lottery. Ten or one hundred dollars invested monthly or annually by them amounts to nothing; is scarcely missed. But this amount, and less amounts, to the poor means great deprivation and hardship.

In every country where the Lottery has been established, this is the sad fact immediately thrust upon public attention, that the poor are the ones that suffer. Deluded by visions of wealth, craving the possession of money, deceived easily through their illiteracy and ignorance of men and the world by flaring promises of great fortunes by the investment of a dollar, they hearken, believe and act and—suffer accordingly. They invest their little, and their little is their all, and the result is want and misery.

Then I want you to think of the suffering entailed upon the innocent. Think of the wife without proper food and without sufficient clothing; think of the children without books, without shoes and without fire. Think of the home without music or pictures or literature or comforts—yea, without the necessaries of life.

O my friends, if you knew the number of fireless grates and shoeless feet and tearful eyes and hungry people produced in this city by this colossal iniquity—the Louisiana State Lottery—you would be aghast! Did you ever look at this building as it stands on the corner of Union and St. Charles streets? Next time look carefully, and you will discover that its foundations rest on human misery; its walls, like hands of agony, reach up and clutch at a receding sky; its windows are washed with human tears; its walls drip with the ghastly moisture of human pain and human blood; its floors are paved with falsehood; its doors, like a dragon's mouth, are open to devour the passerby, and its clerks are kept busy writing down, day and night, how many fools there are in the United States!

Look! Coming out of the front door is a black mahogany box containing the records and paraphernalia of the great iniquity. It is escorted. It looks like a coffin—and it is one. It is the coffin of human hopes, of buried manhood and womanhood, and of the lost integrity of individual and community. The funeral is crossing the street to the Academy of Music. That is right. A church would not do for such obsequies as this. A theatre is the proper place. Call in the crowd, and let the house be packed from parquette to gallery. There ought to be many mourners at such a time. It is a sad funeral. It is one in which many are concerned; and so let everybody see. And get two generals to act as pallbearers. They once stood up for a lost cause; let them stand now for the lost honor of a great commonwealth. For this is the obsequies going on in the building before you. It is the funeral of the departed honor and integrity of the city of New Orleans and the State of Louisiana.

(To be continued.)

The Wesleyan Methodist Conference.

BY THE REV. JOHN TELFORD, B. A.

There is an old print of some interest, though of little or no historic value, which represents the first Methodist Conference in session. The scene is a small room of Wesley's first preaching-house, the Foundry, in Little Moorfields. Wesley himself is on his feet, his brother Charles seems to be installed as secretary, whilst four other clergymen occupy the front seats. Behind them stand the coming men, four representatives of that noble band of itinerants who became Wesley's sons in the gospel, and spread the influence of the evangelical revival throughout England and America. Behind Wesley is the president's chair, which seems to show as "many more" who are to fill that seat of honor after the founder's death.

It was on Monday, June 25, 1744, that those ten men met together. Two years earlier Wesley's visit to Newcastle had extended the boundaries of his vast circuit to the extreme north of England. Methodism had become one of the chief religious forces of the time. Step by step God had led the Oxford graduates to their life-work by a way they knew not. So rapidly was Methodism growing that Wesley felt he must take counsel with men of kindred spirit, lest the vast opportunity should not be fully improved. He, therefore, sent invitations to a few of his friends and helpers, asking "their advice respecting the best method of carrying on the work of God."

The progress already made was evident in the sacramental service held the day before the Conference. The London society, numbering between two and three thousand, received the communion from the hands of five clergymen. The whole town had, indeed, been stirred by the revival. Next morning Charles Wesley opened the session with one of his mighty sermons and baptized "Samuel Holloway, who in that moment felt the great burden taken off." The week was spent in prayerful conversations on the doctrine, discipline, and mission of Methodism. Before it closed all perceived that this assembly for consultation and prayer must become a permanent feature. The workers had been brought face to face, to their unspeakable comfort and to the priceless advantage of their work. Henceforth the gathering became the Annual Conference. By this assembly the doctrines of Methodism were discussed, and its growing organization was adapted to the heavy demands made upon it. Above all, the bonds of friendship and sympathy were knit more closely between scattered workers who could have known little of each other had they not thus met occasionally at Conference.

But though the Conference took root thus early, it was not till February 28, 1784, that Wesley executed his Deed of Declaration, which finally fixed its legal basis after the death of himself and his brother. That deed contained the names of one hundred "preachers" who were to form the Conference. They were empowered to meet once a year, to fill up vacancies in their number, elect a president and secretary, appoint ministers to the various circuits, admit suitable men to the ranks of the itinerancy, and exercise general control over the United Societies.

Their annual assembly was to sit not less than five nor more than twenty-one days. It was not legal unless forty of its members were present. If any one was absent for two years in succession without a dispensation, he ceased to be a member unless he was present on the first day of the next Conference.

When Wesley executed this deed there were one hundred and seventy Methodist preachers. His selection of names gave considerable offense to some who found themselves passed over. In the following year, however, he wrote a letter, in which he besought those whose names were on the deed never to avail themselves of that instrument to assume any authority over their brethren, but to let all things go on as when he was with them, so far as circumstances would permit. This letter was entrusted to Joseph Bradford—Wesley's traveling companion—to be read to the preachers after the founder's death. Wesley's injunction has been faithfully obeyed. The British Conference now represents more than 2,500 ministers and supernumeraries at home and abroad; but "the hundred" is still the "Legal Conference," which must confirm all decisions of the General Conference in matters provided for by the Deed of Declaration. This is generally done as a matter of course, though, in case of hasty or unconstitutional legislation, the veto of the hundred would secure time for further deliberation. A place in the "hundred" has now become one of the coveted distinctions of Methodism—conferred for administrative ability, pulpit power, scholarship, or special work of any kind. It is hard to say what gifts or services qualify a man for election; but a glance at the roll will show how various are the excellences which have been thus recognized. It must be borne in mind that the president and secretary can only be chosen out of this inner circle, so that it forms the way to the highest honors of Methodism.

The time and place of each Conference are fixed in the previous year's assembly. There are thirteen "Conference towns" which bear this burdensome, but much-prized honor: London, Bristol, Leeds, Manchester, Sheffield, Liverpool, Birmingham, Newcastle, Hull, Bradford, Camborne, Barnsley, Nottingham. The Minutes of Conference, which form the official year-book, always contain a statement of the number of ministers and laymen to be chosen by each of the thirty-five districts at their May session. Since 1878, laymen have taken their place with the ministers in the "Representative Session;" which is held in the third week. The "Pastoral Session," composed of ministers only, sits during the two first weeks.

At the Camborne Conference of 1888, provision was made for 400 ministers. Members of the legal hundred, candidates for ordination, and others, were estimated at 121; 279 were chosen by the districts. For the Conference of 1887, held in Manchester, 450 ministers were invited.

"Who shall go to Conference this year?" is a question which, with commendable discretion, is left almost to the end of the agenda in the May district committees. The names of the ministers are called over, and each man states whether he wishes to attend. Then comes the process of sifting, which is often somewhat severe before the list is reduced to the allotted number.

Meanwhile, the Conference town is preparing for its guests. Homes have to be found for four or five hundred visitors, a plan of preaching services drawn up for two or three Sundays, and elaborate postal, telegraphic, and railway arrangements made. It is hard for one who is unaccustomed to form any idea of the tax which such matters make on the strength and ingenuity of all concerned.

Going to Conference is a happy event. Friends generally travel together, and beguile the way with speculations as to the course of business and the chief points of interest in the coming session. The Camborne Conference added a new delight to the journey. By the skillful management of two London ministers, a special train was chartered from Paddington, in which circuit and departmental ministers set out for Cornwall with their wives and daughters. "The west country was all astir as the Flying Dutchman steamed in with its precious freight." The variety of provisions suggested a picnic, the buzz of conversation savored of a debating club. It was evident that a new departure had been made which was destined to become a popular institution.

It is necessary to be astir early on the first morning of Conference. The doors of the chapel in which it is to meet are surrounded by groups of friends who have, perhaps, not met for many a year. Looking inside the place, a platform may be seen stretching across the end of the building. Gradually this is filled with Conference officials. In the centre is the outgoing president, whose year of honor is almost over. On his left is the secretary with his three assistants, behind whom are the "official letter-writers;" on his right sits the ex-president, beyond whom are those who have "passed the chair," arranged in order of seniority. Seats are also reserved for representatives from affiliated Conferences. The seats nearest the platform are reserved for the legal hundred, officers of departments—such as the home and foreign missionary societies—and chairmen of districts. The rank and file of the pastorate fill up the unoccupied seats down-stairs, and overflow into the gallery. Many ministers who find homes for themselves swell the numbers. About five hundred men in all gathered at Camborne on July 24, 1888; but the great distance generally makes a Cornish Conference smaller than any other.

At the appointed hour the president gives out that hymn which awakens a host of reminiscences in the breast of every Conference veteran:

"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
Who saves us by his grace!"

The precentor strikes the first note—an organ is undreamed of—and the whole building vibrates with the volume of praise. After devotional exercises are over, the secretary calls out the roll of the legal hundred. The vacancies caused by death are then filled up, nominations being made in brief speeches which state, with varying degrees of effectiveness, the special claims of various brethren to election. Every man thus chosen must have been at least fourteen years in the ministry. The elections are made alternately on the ground of seniority, and in recognition of any kind of special work. When the vacancies caused by death or absence without a dispensation have been filled up, those due to superannuation are left over till the president and secretary have been chosen.

This is the event of the day. The result of the vote for president has generally been foreshadowed by the previous year's election. The name which then stood second now generally takes the first place. When the voting is declared his deposed predecessor quits the chair of office, and in a brief congratulatory speech hands over the official seat and John Wesley's Bible, which he used in his field-preaching. The new president then requests his brethren to be seated, and delivers his inaugural address. It has almost become a custom for this speech to suggest some motto for the year. At Camborne, the Rev. Joseph Bush, who was called to the chair after a long course of honored service in Methodist circuits, gave as the watchword, "Conversions in every congregation." The Rev. David J. Waller, secretary of the Wesleyan Education Department, was again elected secretary of the Conference by a virtually unanimous vote.

The Conference prayer meeting, held at one o'clock on the first day of the session, is much appreciated by friends in the neighborhood. The "Open Session" is even more largely attended. At Camborne it was held at a quarter to three on the second afternoon. Addresses were read from seven affiliated Conferences, and speeches delivered by their representatives. Such a gathering serves to show how cosmopolitan Methodism has become. The Rev. Charles H. Kelly, who had just returned from an official visit to the Methodist Episcopal Church in the United States, delighted the Conference and its friends in Cornwall by his humorous and suggestive descriptions of Methodist life across the Atlantic. Anyone who will glance at that speech as given in the Methodist papers of the time, will see how valuable an instrument of education the "Open Session" may thus be made. Whilst we are speaking of the gatherings to which the public are invited, we may refer to the ordination service, at which the young ministers who have successfully passed through their three years' training at college and their four years' probation are set apart by imposition of hands. The ex-president delivers the charge. The official sermons, the public examination of candidates for ordination, the Conference love-feast, the recognition of returned missionaries, the temperance and holiness meetings, are all eagerly appreciated.

We must return to the Conference itself. Some of its most solemn hours are spent every year in answering the question, "Who have died this year?" Charles Wesley's funeral hymn is sung—

"Come, let us join our friends above
That have obtained the prize."

Then follow tributes to honored friends from those who have known and worked with them in former days. Each man seems conscious that his own turn will come by-and-by. The "Conversation on the Work of God" gives any minister who has been blessed with marked success an opportunity to cheer and rouse his brethren. Suggestions as to the best means for reaching the masses, building up the church, or shepherding the young, are also welcomed.

Ministerial character and orthodoxy are watched over with special jealousy. The Conference is the final court for the trial of all cases of discipline. Charges are generally referred to a committee of appeal, which brings in its report to the Conference. Candidates for the ministry, after passing through a searching and prolonged series of tests, are finally accepted or rejected by the Conference. Students who have completed their term at the connexional colleges are appointed to circuits, and reports of their reading and examinations are annually made until the four years of probation are over.

The great event of the pastoral session for a large proportion of the men is the discussion and confirmation of "stations," as the appointments for the year are called. The system of itinerancy allows no minister in the ordinary work to remain more than three years in a circuit. Each May District Committee chooses a representative to whom ministers and circuits make known the invitations given and accepted, or the arrangements which they wish to be made. When the Stationing Committee meets, the representative does his best for his own circuits and men. A "first draft" is issued before the Conference meets, but many changes have to be made before the "third draft" is read and confirmed. When six hundred men and six hundred circuits have to be considered and consulted, it is naturally a hard task to suit every individual case. It is surprising how well both men and places are satisfied with the result.

All matters affecting ministerial work come before the Conference in its pastoral session. Notices of motion, or reports brought in by committees appointed the previous year, sometimes give rise to great debates. Such was the debate at Camborne on the class-meeting, on the order of sessions, and on foreign missionary affairs. New men come to the front in these debates, but the fathers of the Conference are always looked up to for guidance. If opinion is seriously divided, or further consideration is deemed expedient, questions are referred to committees, or even submitted to the judgment of the district meetings. When all the work is finished, friends and hosts are admitted, and the Conference journal is signed by the president and secretary.

Up to 1878, as we have said, there was only one session of Conference. In that year, laymen first took their place in the assembly for the transaction of the financial business of Methodism. The "Representative Session," as it is called, meets in the third week—on the August Bank Holiday. It is composed of 240 ministers, with an equal number of laymen. At Camborne twelve laymen sat as treasurers of connexional funds, eighteen were chosen by the previous Conference, 210 were elected by the laymen in the various districts; 141 ministers were also selected by the ministers; the rest of the 240 were what one may call ex-officio members. A "Laymen's Special" ran from Paddington to Camborne. It is said that the Great Western never issued so many first-class tickets by a single train. Saturday was pleasantly spent among the beauties of the county. On Sunday the president preached his official sermon, and on Monday evening the annual Fernley Lecture was given. Business began on Monday morning with an inaugural address from the president, in which special reference was made to the lamented deaths of Alderman Sir William McArthur and Mr. Alderman Barlow, who were both honored members of the previous Conference. Each financial department has to present its report to the Representative Session, and important discussions often arise, such as the debates on Foreign Missions and on the Order of Sessions at Camborne. The "Conversation on the Work of God" bears witness to the self-sacrificing zeal and happy success of the laymen of Methodism in a spiritual work. When all business is transacted the journal is signed, and the representatives hasten back to their circuits. The Minutes of Conference published each year at the end of August bear witness how vast and varied is the business transacted by the Annual Conference of the people called Methodists, in its pastoral and representative sessions. — *The Quiver.*

The term "cross," as applied to the death of Christ, has, in the thoughts and affections of millions, become the symbol of the doctrine of salvation by that death. This term, as used and explained by the apostles, means hope for the guilty. There have been many crucifixions in the history of mankind: but this *one* crucifixion is distinguished from all others by the person who was the victim, and by the object for which he endured the cross. He died that sinners might be saved from "the second death." He came into the world to save sinners and to die for them.—*The Independent.*

Christian Advocate.

THURSDAY, MAY 4, 1889.

THE SINGER OF AN HOUR.

BY CHARLES W. BUTLER.

The singer of an hour may seem
A voice that sings for transient time;
It is not so. The poet's dream
May change our lives forevermore,
We may re eat it o'er and o'er,
Ages may bless the powerful chyme
On some far-off and new-born shore.

Who knoweth song? Deep in the soul
Its anthems ring. Ah, none may tell
The mission of an anthem's swell
Until some trio hour makes it known!
Why listen we to music's tone
Entrancingly? Even the direful moan
Doth touch us with a wondrous thrill;
Encharmed are we by its own will,
And slay to hear the organ's roll.

Vibration is vibration given,
The human voice is heard in heaven,
And on the earth the seraph choir
Doth seem anear; then song doth make
The whole earth gladsome. For its sake
The heart grows calm, the strains of music roll,
Then life eternal fills the soul.

Administration of Discipline.

Methodism has always guarded with jealousy the purity of her doctrines. But none the less has she guarded the purity and scriptural validity of her discipline. Her legislative assemblies have been ever more engaged on the government of the church than with the matter of doctrine. Constantly our General Conference endeavors to increase the efficiency of our system of polity. This is rendered unnecessary in regard to doctrine by the fixed endorsement of the original articles under constitutional limitations. All that concerns us now is to see that our doctrines are faithfully preached by our ministry, and conformed to in the life of our members.

There is at this time a revival in our church on the matter of doctrines. Our representative men are zealous in maintaining the doctrinal standards of Mr. Wesley and the fathers. This is well. Purity of doctrine is first, but cognate with our doctrines are the integral and essential principles of discipline; and we can see the deep need in many places of a revival in discipline more plainly than that of doctrine. We have never improved on Mr. Wesley's creed, nor have we tried to do so. But we have been many times wiser than he in the sphere of government. He enjoined the use of the class meeting, and had a fixed probation for membership. We now have the class meeting in only very few of our congregations, and can see into the motives of the heart far enough to drop probation out of the book of discipline. The class meeting remains in the book, but practically is well-nigh dead. We have widened the door, but have very nigh eradicated the nursery of the church. We have a host of babies with no cradles, and no pap, and no switches.

Mr. Wesley made a round of pastoral visits to examine into the condition of the societies, and everything was in good order except in one place—London—where sixty-four had been expelled and seventy-six had left the church. These persons who were expelled were guilty of the same offenses as are common among men and go unrebuked in the church of to-day. I do not mean to say that they go unrebuked everywhere. Gross immorality had but one penalty—expulsion. So it stands in our Discipline now. But a new construction has become popular now in regard to this law. If the parties will quietly *withdraw*, they are permitted to do so. This is an impossibility in the nature of the case. Just as well say that the civil government can give a criminal the privilege to either stand his trial or leave the country. The integrity of the church is about as well concerned. Many a preacher has been deterred from executing the law by the want of co-operation in the church. The writer has several times tried to bring offenders to trial, but unable because a working committee could not be secured. If such measures as we have noticed above in the case of Mr. Wesley were to be adopted universally now, the protest would rise: "You'll kill the church; you'll become unpopular." But that was the foundation on which Methodism was built, and why it became such a power for good in the world. It had uncompromising opposition to all forms of vice and evil. It was a terror to evil-doers. If stringency of discipline would kill a church, Methodism would not have had an existence. But her grand achievements vindicate her course. So long as Rome maintained her disciplines (and it was the most rigid) among her youth and in her army her legions were unconquerable. Napoleon had the most perfect military discipline then known, and hence the most powerful armies.

There is a phase of administration in some places which has done great injury to our church. Those who have been in connection with it all along are not so sensible of the perils as persons who have been accustomed to a more stable *regime*. It is a *kind* of sectionalism. I have often been told by our preachers that there were certain sections of our Conference that did not submit to discipline as did other parts. And hence in that section, or those sections, many evils and infractions of law had to be condoned, for the reason that moral discipline well administered would disintegrate our membership. The natural result of this worldly wisdom is, that the church is without authority, and a low standard of church loyalty and Christian morals has become the fixed order. The proper administration of discipline in such communities has become impossible for the reason committees can not be obtained who will co-operate with the pastor. Why this difference? Is our church divided into two sections or classes, separate and independent? Have we two constructions of church law pliable enough to be compromised to whims of moral criminals? In some cases this has been too sadly true. Esau has sold his birthright for pottage, and can not regain it, though he seek it diligently with tears. Purity has been sold for carnal things, and lawlessness rules. This protean construction of discipline has caused much trouble and friction, and many a tear and heartache. One pastor will bury the discipline, and let it sleep the sleep of death undisturbed in the midst of moral obliquity; another will try, in keeping with his vows, to raise the bones and clothe them with uncorruptible life; but the soil is beaten hard, and the tomb is sealed by the Medes and Persians. It can not be changed. The admonition is promptly administered: "Go slowly, young Solomon; Bro. Cautious has spent two years here, and he never objected to these things about which you are kicking up a dust. You need not come as a reformer. He is one of the best men in the Conference, and a man with more sense and experience than you are. Now, you keep cool if you want your meat and bread." So the successors are in a dilemma; they must either bury their discipline, or bury their bodies.

What is the matter? A wrong beginning in the matter of discipline. Once becoming accustomed to laxness of discipline, they treat as an innovation any effort to assert the dignity of church authority. The way the twig is bent, the tree will incline. The pastor of one of our prominent city churches said to a friend some time since that his members were nearly all living in open violation of the Discipline, but that his hands were tied. Helpless as a child, he could do nothing, for the reason that he began with them wrong. Worldly members in A—— justify their lawless conduct by referring to prominent persons in our cities who are not made to answer for their conduct. The Discipline is uniform in its application to sin, and its power will be greatly enhanced by a uniform administration.

We have a great church, and we can not afford to lower the standards of morality, seeing that we have been so greatly blessed of God. Purity is power, and loyalty to Christ is the badge of victory. C. H. OWEN.

Presiding Elders, Districts and Laymen.

In the ADVOCATE, of March 28, appears an article from Bro. A. D. Miller, on "Quarterly Conferences," in which he suggests some things worthy of our consideration. As a church, we claim, and justly too, to have the best and most successful system of supplying the gospel to the people. Under this system our growth has been a source alike of wonder and admiration to our sister denominations. A Bishop to appoint the men, giving every preacher a work and every work a pastor; then grouping the works into districts, and appointing strong, sagacious men as presiding elders, has proven not only the most fruitful, but also the most harmonious plan of evangelizing the world. It is reasonable to conclude that with such a plan we desire to get the most good possible out of every department. Bro. Miller says that one reason why the "Quarterly Conferences are not what they ought to be is, that the districts are too large." And this, no doubt, explains, in a considerable measure, his two other reasons given for the failure of the Quarterly Conference to accomplish what it might and should. I do not claim to any great wisdom in the forming of districts; neither have I, nor do I covet, any experience in the work of the presiding eldership. I have seen and heard enough to convince me that his office is no sinecure, and, under the present system of excessively large districts, well calculated to restrict his usefulness and transform him into a veritable fossil. With a district embracing, in many instances, from sixteen to twenty appointments, scattered over eight or ten counties, to be visited once in every three months, we readily see gives no time for rest to the body, no time for formulating or executing new plans, no time for entering new fields and no time for attention to books. No matter how much he may desire to look into new fields; no matter what may be his spirit of aggressiveness, no matter how he may long to study hooks, necessity is upon him, and he must be on the go if he succeeds even partially in keeping up the work committed to his care.

No wonder a presiding elder was heard to say, at a recent session of his Conference, that he had traveled more and talked less during the previous year than in any year of his life. Those *twenty* appointments in his district give him little time for anything else. Yet what a power for good to pastors and people that presiding elder would he if he were not so hurried! As it is, he is doing a most remarkably successful work. Under the principle of division and subdivision, the appointments in our Conferences are increasing every year. For instance, the Mississippi Conference has increased since 1876 from 95 to 123 appointments (enough for two districts of 14 appointments each), while at the same time the districts have been reduced from eight to seven in number—1876 being the last year in which appointments to eight districts appear in our Minutes. What is more suggestive, I find that the membership in 1876 is reported at less than 22,000, while the Minutes for 1888 is reported at more than 33,000. Likewise there has been an increase in number of churches of 88, and in Sunday-schools of 212. Thus we see while there has been a marked increase on every line that the presiding elders have been the only ones among us whose burdens have not been lightened. Their fields have enlarged in responsibilities, while they only have been reduced in numbers.

I know that the plea of inability to support so many presiding elders is strongly urged by some; and my observations at a recent meeting of the district stewards of a certain district convinced me how deeply this idea had taken hold upon the people or, at least, their representatives. No Roman ever contended more valiantly for his rights than did that presiding elder for a fair, decent living, and that, too, on a district of nineteen appointments.

To return to my statistics: I find that the 22,000 members in 1876 paid for the support of eight presiding elders, $6,241—nearly 30 cents *per capita;* in 1888 33,413 members paid $7,313 50—less than 22 cents per member. Are we not, by the very policy we are pursuing, educating our people to put a discount upon these hard-worked, worthy men?

Frequently we hear the charge made that the presiding elder is in too much of a hurry to get acquainted with the people. How can it be otherwise under the existing circumstances? The arguments for lay representation in the cabinet would all be met by the forming of smaller districts, which would give more time for better acquaintance with the works and ascertaining the views of the people. I am convinced that our lay brethren do not desire such recognition, and, on the other hand, I am persuaded that they will be more than willing to support, in every Conference, a sufficient number of elders to do the work without haste and worry. A return to the horse and buggy by the presiding elders (which is impossible under the present arrangement of districts), a better acquaintance of elders and people, and a mutual sympathy each with the other would, no doubt, do much toward solving the questions of support and lay representation in the cabinet.

T. B. HOLLOMAN.

P. S.—Just read article from Bro. B. F. Phillips, of Columbus, Miss., in the ADVOCATE. Amen! T. B. H.

CANTON, Mississippi.

W. C. T. U., of Louisiana.

The seventh Annual Convention of the Woman's Christian Temperance Union, of Louisiana, was held in Alexandria, Rapides parish, La., April 25, 1889.

The convention was called to order at half-past nine by Mrs. Caroline E. Merrick. The court-house of Rapides parish, which had been vacated by the district court, now in session, presented a scene of beauty, with floral decorations, the walls festooned with appropriate mottoes, and a fine new piano sent for the use of the convention by Mr. P. Werlein, of New Orleans.

Devotional exercises were held by the Rev. B. F. White, in the absence of Rev. John T. Sawyer, of New Orleans, who had been assigned to that duty.

An address of welcome was read by Miss Lizzie Pickens, one of the beautiful and talented daughters of Rapides parish. The address was poetic in thought, and beautiful in expression, and was well received.

Miss Susie Lyons, of New Orleans, responded to this address in an appropriate and beautiful manner. We are sorry that space forbids a report of this excellent and well-received response.

Various visiting and honorary delegates then responded to calls for remarks. Among the number thus replying were the Revs. Marcy Lyons, Van Valkenburgh, and H. C. Duncan. His Honor, Judge Blackman, who had so courteously granted the use of the court-house to the convention, was then thanked for his kindness. The judge, with maiden modesty, but with the true eloquence that always characterizes him, responded in graceful, though few remarks.

Devotional exercises were then conducted in a devout and reverential manner by Miss Frances E. Willard, the president of the National Woman's Christian Temperance Union. Mrs. Emma A. White, the State corresponding secretary, then read a careful and elaborate report of the affairs of the Woman's Christian Temperance Union in Louisiana during the past year.

The convention was favored with a beautiful and instructive address to young women by the talented Miss Anna Gordon, secretary to Miss Frances E. Willard. Mrs. Chapin, of South Carolina, then followed. She left the impression upon all of being the woman Ulysses of the convention, and truly words of wisdom fell as snow-flakes from her sanctified lips. The two above addresses were to children, and the children listened attentively, and were instructed.

Mrs. Caroline E. Merrick made her annual address. It was weighty and convincing. Miss Frances E. Willard followed with an address unexcelled in beauty, rhetoric and oratory. As the president of the National Woman's Christian Temperance Union, Miss Willard is the most prominent woman in the world. The large audience which was present listened greedily to the words of this lady, who is doing more to shape public opinion on the most important subject now before our nation than any other living person. Her speech, whether convincing or not, was food for thought for the most thoughtful, and was the subject of universal comment.

The principal discussion upon the report on resolutions was held on the question of introducing temperance work among the negroes. The opinion of the convention was unanimous that this work should be encouraged and pushed among the brethren in black. Among others speaking on the subject was Col. Robert Hunter, an honorary delegate. Rev. Ford, a negro preacher present, very ably represented the colored race before the ladies, and secured from them the promise of an address to the colored people before the convention adjourned.

Hon. Goodale, of Baton Rouge, made an eloquent address, reviewing the civilization of ancient Egypt, Greece and Rome, in relation to the home, and applying his remarks to the home-life of the present times. Mr. Goodale's address concluded with a beautiful reference to "Home, Sweet Home," which beautiful song was rendered by the choir and audience. Miss Willard again addressed the large audience in a thrilling and touching way.

The following State officers have been elected: Mrs. Caroline E. Merrick, president; Mrs. Emma A. White, corresponding secretary; Mrs. J. J. Lyons, recording secretary; Mrs. F. R. Hardon, treasurer.

Mrs. Sallie Chapin, of South Carolina, was received with the applause which her popularity merits. Her address was made to the South—the people. She believed that woman suffrage would come in its own good time; that was not her affair. Her object was prohibition. She blamed the Christian Church for apathy in temperance work.

Mrs. M. R. Goodale, the State temperance organizer, reported, showing that she had held temperance meetings, and organized or reorganized Unions in almost everyone of the larger towns of the State. She showed that public sentiment throughout the State was more healthy as regards temperance work. She also spoke in favor of regular parish, district and State organizations.

Mrs. M. C. Cole reported on juvenile work. She showed that many large Bands of Hope had been organized throughout the State, aggregating in all about two hundred children. She urged more earnest work in this department, and requested more prompt and full reports on juvenile work from the various Unions. She recommended the "Young Crusaders'" paper be placed in each organization.

Miss Susie L. Lyons, superintendent of the Flower Mission, reported, showing that there was but one Flower Mission—in New Orleans; but the work done there had been efficient and appreciated by the recipients of its benefits, namely: the occupants of the alms-houses, hospitals, jails, etc. The flowers they present are "something white, something bright, and something sweet." Mrs. Chapin then arose and showed that flower missions originated among the women of the South, at the home of Miss Jenny Cassidy, in Louisville, Ky.

Mrs. Garner, superintendent of press work, was absent; but Mrs. Emma A. White read a report of her work for her.

Miss Towne reported on behalf of work done for the *Union Signal*.

Miss Helen Harp then reported, on behalf of her mother, on Sabbath observance. Miss Harp read a well-written report.

Mrs. Alice Zahie reported on prison and jail work, showing little work had been done in this line except in Lake Providence, Baton Rouge, and New Orleans. They hope to secure police *matrons* in jails and penitentiaries.

Mrs. Goodale, superintendent of scientific temperance instruction, then reported.

Invitations were received from many towns of the State to entertain the next convention; but the decision was left to the Executive Committee, and Ruston was chosen.

The Mississippi Methodist Male College.

MR. EDITOR: Of course, the Mississippi Methodist Male College is a fixed fact. At least, it is so nearly a fixed fact that quite a number of brethren have written, suggesting the very place for it to be located. I have watched the letters, setting forth the advantages of the various localities that are bidding for the institution. Winona wants it. Jackson wants it. The coast country is desirous to have it. And many other places are mentioned. They are all, so far as I know, good places in which to build up said school. But I do not think the place is yet named. So I will try my hand at a suggestion. Let the commission to be appointed, to locate the college, buy a large tract of land—one thousand, or more, acres—on some line of railroad, in a healthy section of the State, and build up a village or town to suit the emergency. Then control the territory. Fix it so no whisky or any other evil influences can be brought in to corrupt the boys who will be sent to school there. Own the land and lease it for a term of years to only the right kind of people. You catch my idea. Let some wiser man than myself enlarge upon it. I am indebted to a strong layman, who has had much to do with the education of boys, in a town, for the idea.

T. B. MALONE.

CRAWFORD, Mississippi.

The Sunday Rest Movement.

The American Sabbath Union, constituted by the various branches of the Protestant Church, is sending through the land its field secretary, Wilbur F. Crafts, to proclaim a crusade against the various forms of desecration that have invaded and partly captured the Sabbath of rest. He presents both the religious and the civil aspects of the Sabbath, showing how it is at once the law of God and in harmony with the constitution of the country and of man, with liberty of conscience, and especially with the interests and desires of the wage-earners of the land.

He will speak in New Orleans, by invitation of the New Orleans Evangelical Union, on or about May 17, 18 and 19. Particulars will be announced later. It is hoped that all Sabbath-loving people of all denominations, as well as the many labor organizations of our city, will, by their active sympathy, assist in demonstrating that the interests and desires of the great mass of our population are in harmony with this movement for keeping inviolate the divinely instituted SABBATH OF REST.

From the Work.

BRANDON, MISS.

MR. EDITOR: We have just closed a series of meetings embracing eight days. The beginning was quite gloomy, owing to the unsettled state of the weather, which continued from the first day until about the third; but, despite it all, the congregations were good both day and night until Wednesday night, when the magnetism of Miss Willard became so great in Jackson as to draw off a number of our congregation, thereby weakening the interest of the meeting materially. At the same time the undersigned contracted a violent cold, which reached its acme the next day after the conclusion of the meeting. Bros. Frank Robinson and J. N. Tucker gave us two sermons each, which we appreciated most highly. Bro. Kerr (Presbyterian) preached three sermons for us when we were in the poorest kelter for preaching. We were, however, able to preach the last sermon the night we closed the meeting. While the results were not what we earnestly desired them to be; yet, taking into consideration all the disadvantages and embarrassments under which we were compelled to labor, we are constrained to say that they were very encouraging. Many Christians were blessed, and formed new resolutions to live nearer to God in the future than they had during the past. A woman's prayer meeting was inaugurated, which is something new for this place; so I have been informed. We had seven accessions to the church, making a total of twelve this year. If it had not been for our ill-health, we would have continued a fortnight anyhow; and if we had done so, it is likely that the results would have exceeded our expectations.

We are more and more pleased with this work. Our steward meetings are held regularly and successfully; so are our church Conferences. Our weekly prayer meeting is well attended. The Sunday-school is improving all the time. Our congregations on Sundays are increasing all the time; and, the best of all, we are improving spiritually, and, therefore, hope to secure a number of subscribers to the ADVOCATE during the year.

ISAAC L. PEEBLES.

DONALDSONVILLE, LA.

MR. EDITOR: Rev. William Wimberly (our pastor) last night brought the protracted meeting, that has been in progress for the past two weeks at the Methodist Episcopal Church, South, in this town, to a close.

We have had a wonderful revival. Catholics, Hebrews, and all the different denominations of Protestants have attended in great numbers the preaching of the gospel by Revs. H. S. Johns, of Washington, and A. D. McVoy, Jr., of Natchitoches. These brethren have rendered noble service for the cause of our blessed Savior, and their preaching is indelibly stamped on the hearts of this community, and will never be forgotten as long as Donaldsonville has a place on the map. God's Word has been scattered abroad, and will bring forth good fruit.

This is a blessing that Donaldsonville has long needed; and, thank God, it has at last arrived; and it would have done you good to have seen about two hundred happy people last night come up around the altar and give Bro. McVoy their hand, in token of a wish to meet him in heaven, and that they would struggle, with God's help, to reach the golden shore.

Rev. J. G. Freeman came down from Clinton, La., and on Sunday preached to a German congregation of about forty persons, most of whom understood the German.

We hope all Christians will give God thanks in their prayers that the love of Christ may grow brighter, day by day, in this corner of our blessed country.

W. W. BUFORD.

P. S.—It was shown clearly in our protracted meeting the good resulting from our Sunday-school that was organized here last July. Almost everyone who joined the church was in some way connected with the Sunday-school. "God bless our little Sunday-school!" is our prayer. W. W. B.

MOSS POINT, MISS.

MR. EDITOR: After four months' residence here, I desire to say this people "wear well." The moral tone of this community is, perhaps, better than anywhere else on the coast. Protestantism is in the ascendency, and is well represented by Methodists, Presbyterians and Baptists. The Catholics have a church here, but not a resident priest. There is not a Jew in the place.

We have lost three valuable members of our church here this year by death. Two of them were from the Board of Stewards. The "Lord buries his workmen, but carries on his work."

The stewards here know their duty, and perform it. For the first time during my ministry I have been entirely free from anxious care about the collections. The stewards attend to all financial matters. They are business men, and know what business is. In a little while they will supply the parsonage with a horse and buggy. They are almost in sight now.

In addition to the regular salary, which is paid monthly, the church here occasionally gives the pastor a severe "pounding." I suppose they do it to take the starch out of him. We have just passed through the fearful ordeal. They plied in on us dry goods and groceries—from a spool of thread to a barrel of flour. We still survive, and are most thankful.

A protracted meeting will commence here the first Sunday in May. Will report results. L. CARLEY.

GIVE TO-DAY A CHANCE.—In winter there are no roses blooming in the deserted, wind-swept, snow-covered garden. Nor in summer do crystal snows fly fair. Each season has its own work, its own beauty, and by hands of another season this work can not be done; this beauty can not be breathed. And so of man's life. Each season has its own duties and its own joys; and if they are not laid hold of, no other season can make up the loss; they are gone down the dim, untraversed river of Forever. Each day, indeed, has its duty, its own smile, its own tear, its own heart-throb. If only it be lived in for itself, life would be fuller and richer in everything; and the clusters of blessedness hanging from the boughs of each day would proclaim life's every season to have wrought well, and to deserve well for what lies before. Alas! that we let the burdening to-morrows crush the energy and strength out of to-day, so that its work is undone or marringly done. Give your to-day a chance, my brother. Give it only its own work to do, and evening will find you laughing over the beauty and faithfulness that smiles up to you from the well-done duties; and the eternal to-morrow will meet you with kisses of tenderness, not with wounding blows.—*Thought-Etchings.*

In all Christian countries men are trained to a tender care of wives, mothers and sisters; and a chivalrous impulse to protect and provide for helpless womanhood is often stronger in men than in most women.—*Catherine E. Beecher.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON VII.—May 19.

THE LORD'S SUPPER.

Mark xiv, 12-20.

GOLDEN TEXT.—*This do in remembrance of me.*—Luke xxii, 9.

TIME.—A. D. 29. The evening before the crucifixion.

PLACE.—Jerusalem.

PARALLEL PASSAGES.—Matt. xxvi, 17-24; Luke xxii, 7-16.

12. The first day of unleavened bread—The feast of unleavened bread being during the seven days after the passover, and commencing the next day after the passover supper. *When they killed the passover*—It was on the passover night that our Lord instituted the sacrament as a bloodless continuation of the same commemoration, divested of its special Jewish significance. And our Lord himself was slain at this very feast, which was appointed by Moses to predict beforehand his death. On this occasion the Jews slew, not only the typical victim, but the *real Victim* typified by their feasts and sacrifices. *Where wilt thou*—They may have expected, considering the complete seclusion of Wednesday, that he would eat it at Bethany; for the village was reckoned, as regards religious purposes, part of Jerusalem by the rabbis, and the Lamb might be eaten there, though it must be killed at the temple.

13. He sendeth forth ... two of his disciples—Whose names (Peter and John) have been preserved by Luke. *Go ye into the city*—He, the true Paschal Lamb, was to be sacrificed once and forever in the Holy City, where it is probable that in that passover, and on the very same day, some 260,000 of those lambs of which he was the antitype were destined to be slain. *A man bearing a pitcher of water*—A very unusual sight in the East, where the water is drawn by women. This could have been known only by the infinite knowledge of Christ. Such a thing could not have been conjectured, nor was there any concert between him and the man, that *at that time* he should be in a particular place to meet them, for *the disciples* themselves proposed the inquiry.

14. Say ye to the good-man—From Mark and Luke it is apparent that no agreement had been made by the Lord for the room, else he would not have given such directions to the two apostles, but have sent them directly to the house. *The Master saith*—The word *master* is correlative to the word *disciples*; and thus it is clearly implied that the householder is a *follower* of Jesus. Indeed, when we recollect that the rulers were afraid of the multitudes, as being adherents of Jesus, we may reasonably infer that the number of those who would call him "*Master*" was not few. *The guest-chamber*—It was the generic term for a hired lodging—the *khan* or *caravansary of the East*.

15. Upper room—A Greek word, meaning any room above the ground floor, or up-stairs, where the best apartments of an Oriental house are usually found. *Make ready*—There are evidently two preparations for the passover mentioned in this sentence: that of the room, already made by the proprietor; and that of the lamb, with its accompaniments, bread and wine and bitter herbs, which was now to be made by the two disciples, and which they did make, as recorded in verse sixteen, where we learn no new fact but the simple execution of the Savior's orders.

16. Made ready the passover—That is, they procured a *paschal lamb*, multitudes of which were kept for sale in the temple; they procured it to be killed and flayed by the priests, and the blood to be poured at the altar; they roasted the lamb, and prepared the bitter herbs, the sauce, and the unleavened bread. As the new day opened, at sunset, the carcass was trussed for roasting, with two skewers of pomegranate wood, so that they formed a cross in the lamb. It was then put in an earthern oven of a special kind, resting, without bottom, on the ground, and was roasted in the earth. The feast could begin immediately after the setting of the sun and the appearing of the stars, on the opening of the fifteenth of Nisan, which was proclaimed by new trumpet-blasts from the temple.

17. In the evening—The lamb was killed *between the evenings*, Exodus xii, 6 (Hebrew); that is, between three o'clock P. M. and nine in the evening. The Jews reckoned two evenings, one from three o'clock P. M. to sunset, the other from sunset to the close of the first watch in the night, or nine o'clock. The paschal supper was commonly eaten *after* the setting of the sun, and often in the night. (Exodus xii, 8.) *With the twelve*—Judas must have stolen back to Bethany before daylight, and mother day of hypocrisy had been spent under the penetrating glance of him who could read the hearts of men.

18. They sat and did eat—It had been the custom in ancient times to eat the passover standing, but the rabbis had changed it for the Gentile practice of reclining. It was like slaves, they said, to eat standing, and as Israel was not a race of slaves, but of freemen, they should eat the feast reclining; a flattery so pleasing to Jewish pride that even the poorest adopted the new mode. Each guest reclined at full length, leaning on his left elbow, that his right hand might be free. At the right hand of Jesus reclined the beloved disciple, whose head, therefore, could, at any moment, be placed upon the breast of his friend and Lord. *One of you which eateth with me shall betray me*—In regard to the conversation by which our Lord specified Judas as the betrayer, I think the true order of things will be best ascertained by reading in sections Matthew xxvi, 21-23, then John xiii, 23-26, then Matthew xxvi, 24, 25, and last John xiii, 27-30. We thereby trace the gradual climax by which our Lord first makes a general charge, then narrows it to a group, then so reveals it to one as that it would be well known to all, and then identifies the traitor to himself.

19. Began to be sorrowful—John says they looked on one another, like men in anxiety, conscious, each one, except Judas, of no such intention, and each one beginning to examine himself, to find whether he was the person intended. *Is it I*—Their language expresses in the original a much stronger negation than in our version: *Surely not I, Lord!* The guilty would, if possible, always conceal their crimes. The innocent are ready to suspect that they *may* have done wrong. Their feelings are tender, and they inquire with solicitude whether there may not be something in their bosoms, unknown to themselves, that may be a departure from right feeling. None of them said, "Is it *he*?" So utterly unconscious were they of the treachery that lurked in their midst.

20. One of the twelve, that dippeth with me in the dish—The passion meal was not the ordinary eating from the dish. The head of the family distributed the portions. The case is thus to be conceived: Jesus was about to hand Judas his portion. Now, it is a psychological fact that an evil conscience causes the hand to move with an uneasy motion, even at the moment when one succeeds in showing a hypocritical face full of innocence and calmness. ... So, accordingly, does the traitorous hand of Judas, betraying him, hastily extend itself, it would appear, to meet the Lord's hand, as it is still in the dish, in order, with feigned ease, to receive the sop.

21. The Son of man ... goeth—He marches with unfaltering step in the way to the scene of death, as marked out by the divine prophecies. Yet that does not exculpate the authors of his death. *But woe to that man*—Offenses and crimes must come, not because God has ordained them, but because in the nature of sin they can not but come, as fruit must come on the tree; but not to that man who deliberately plans and hastens these wicked works. *Good were it for that man*, etc.—A proverbial expression for the most terrible destiny, forbidding the thought of any deliverance, however remote. A man's existence is turned into a curse to him when he inverts the grand moral purpose contemplated in its divine origin.

22. As they did eat—The very fact that our Lord instituted his supper on the same evening as the paschal supper shows that it is a *continuance* in a modified form. *And blessed*—As was the custom, Luke and Paul say, "gave thanks," which is the same thing. The blessing "changed the bread, not in substance, not in quantity, not in quality, but in use, in purpose, in sanctity." *This is my body*—His body was then before them *living*. And there is no greater absurdity than to imagine his *living body* there changed at once to *death*, and then the *bread* to be changed into that dead body, and all the while the *living* body of Jesus was before them. Yet this is the absurd and impossible doctrine of the Roman Catholics, holding that the *bread* and *wine* were literally changed into the *body* and *blood* of our Lord. Common sense ought to show that our Lord is now explaining the import of certain symbols, and in so doing he uses the ordinary phrase of saying that the symbol is the real thing symbolized.

23. He took the cup—That is, the cup of wine which they used at the feast of the passover, called the cup of *Hallel*, or praise, because they commenced then repeating the *psalms* with which they closed the passover. *They all drank of it*—(An expression not used of the bread); a sort of prospective or prophetic comment on the withholding of the cup from the laity in the Church of Rome.

24. My blood of the new testament—Better, *this is my blood of the covenant*; the best manuscripts omitting the word "new" both here and in Matthew (xxvi, 28). The word *testament* properly signifies covenant, or agreement by God with men, in the which he prescribes a system of duties and conditions, and promises his blessings. Under Moses, he had the old covenant or testament; under Christ, the new. And so the two volumes of the Bible are called the Old Testament and the New. It need hardly be remarked that the title of the New Testament is derived from this passage. It is interesting to get our Lord's own commentary upon the significance of his death and sacrifice. It was not a splendid example of dying for a principle, but it was the actual offering of a sacrifice in accordance with a covenant. It told of redemption. *Shed for many*—No stress is to be laid on this word *many*, as not being *all*, here; it is placed in opposition to the *one* life which is given—the *one* for *many*—and not with any distinction from *all*. In the usage of these two words, as applied to our redemption by Christ, *all* is the *objective*, *many* the *subjective*, designation of those for whom Christ died. He *died for all*, as outward matter of fact; but as matter of individual participation, the great multitude whom no man can number, *many* will be the saved by him in the end.

25. I will drink no more—Our Lord means that he will not drink the symbolical wine, but will wait until he can drink the real wine which this typifies in the heavenly kingdom. *In the kingdom of God*—Not to be weakened into "in the Christian dispensation." It points to the victory of the church, not to its conflicts; and the continued celebration of the Lord's Supper is an expression of assured victory on the part of his militant church.

26. They sat and did eat—It had been the custom in ancient times to eat the passover standing, but the rabbis had changed it for the Gentile practice of reclining. It was like slaves, they said, to eat standing, and as Israel was not a race of slaves, but of freemen, they should eat the feast reclining; a flattery so pleasing to Jewish pride that even the poorest adopted the new mode. Each guest reclined at full length, leaning on his left elbow, that his right hand might be free. At the right hand of Jesus reclined the beloved disciple, whose head, therefore, could, at any moment, be placed upon the breast of his friend and Lord. *One of you which eateth with me shall betray me*—In regard to the conversation by which our Lord specified Judas as the betrayer, I think the true order of things will be best ascertained by reading in sections Matthew xxvi, 21-23, then John xiii, 23-26, then Matthew xxvi, 24, 25, and last John xiii, 27-30. We thereby trace the gradual climax by which our Lord first makes a general charge, then narrows it to a group, then so reveals it to one as that it would be well known to all, and then identifies the traitor to himself.

19. Began to be sorrowful—John says they looked on one another, like men in anxiety, conscious, each one, except Judas, of no such intention, and each one beginning to examine himself, to

Missionary.

Letter from Japan.

MR. EDITOR: I wrote you some two weeks since from the city of Tokushima, on the island of Shikoku, where I spent a most pleasant month laboring among the people. When I went there in February, I knew but one person who was interested in Christianity, a Miss Saito, whose acquaintance I made last year. As soon as she learned I was there, she came to the house, bringing her sister with her. In a day or two I visited her home, read and prayed with the mother and two daughters. The next evening four ladies came to a meeting at my house. Each evening I held Bible classes, closing the exercises with a prayer meeting. In three or four days the number increased to twelve or fifteen. These meetings I continued for four weeks each evening, with sometimes as many as forty persons present. Miss Saito was greatly blessed during the meetings, and, with her heart filled with the love of God, she went to work in earnest in her own family. Very soon her mother and sister were converted. She then plead with her father and brother and grandmother, who is over eighty years of age. Her earnest prayers, night and day, in her home prevailed, and finally her father, brother and grandmother yielded, and they said, "We will be Christians." Her grandmother began to come to the meetings, and continued to do so up to the night of my leaving them. Her brother also came. Miss Saito extended her efforts in every direction, but principally among her neighbors. She was instrumental in bringing many to the church. Some of the young ladies of the Government School and also a number of young men came to the meeting. Two of the young ladies were daughters of one of the highest officials in the place, a judge of the court. He and his wife are much interested in Christianity, and I think will soon become Christians. His wife was absent at the time of my visit.

On March 24 I baptized four ladies. Many of those present seemed deeply moved by the Spirit of God. The interest in these meetings continued through the whole month, and when I told them I could not remain any longer they felt very sad, and said, "What shall we do for some one to teach us?" Some of them said, "If you go to Kobe, then we will go with you, for we want to learn more about Christianity." I told them Mr. Brown and his wife were expected there in a few days, and they would carry on these meetings and teach them. Mr. Brown is of the Southern Presbyterian Church, and has already arrived in Tokushima.

When the last night came about forty persons were present, and, as everything had to be sent aboard the steamer, we had to take our seats on the mats. We had a good meeting, and the servant girl who came with Mr. Watanabe's daughters said she felt happy and wanted to be baptized. I think she was truly converted. She said when she went home, about ten miles distant, she was going to persuade every one to be Christians. When I started for the steamer eight of these ladies and the servant girl and some eight or ten young men went with me; and there being no first-class passengers, we took possession of the main cabin and held another prayer meeting. It was late before they left the steamer. I felt sad at leaving them; but my prayers go with them. I feel sure the Lord will bless them more and more. The Lord is with them and working in the hearts of many in that city. The work of grace going on there in that city is truly wonderful! Also good news comes to me from Najima, another part of my work. Many prominent families are reading the Bible and seeking earnestly the light which the gospel of Christ brings to men. I hope to spend two or three weeks in May with those good people, trying to lead them to Christ. Pray for us. Can not our church send us more men? We need three more men to-day to fill some important places in this important field. Many places are open to us, and hundreds are holding out their hands asking us to help them.

Ever your brother in Christ,

J. W. LAMBUTH.

KOBE, Japan, April 4.

Our Girls.

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Nettie is pretty,
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

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REV. R. CARRAIGNE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, MAY 9, 1889.

Selfishness in Religion.

The Apostle Paul, speaking to Christians, and including himself among them, says: "None of us liveth to himself." That simple sentence eliminates every element of selfishness from the Christian character. How ridiculous it looks to write, "A selfish Christian"! How absurdly it sounds to say, "A selfish Christian"! As far as we have been able to learn it, the Christian character is a copy of our Lord's human character. It often is a very imperfect copy, but where the heart has been truly touched by divine grace there is a transformation—a regeneration—in which the outlines will accord with the original pattern: and then the contiuual touches of the Holy Spirit will bring out the full expression to a correct likeness of that original. The completed Christian growth has its best description in John's simple words: "We shall be like him!"

God is love—essential, infinite, eternal love. Religion is this love, flowing *continually* into the individual soul, and lighting its dark chambers with its bright beams. "If thine eye be single, thy whole body shall be full of light." Where this diviue love enters, the selfish love of self is destroyed, for this love is the manifested expression of the divine benevolence. Selfishness and benevolence can no more exist iu the same soul at the same time than can light and darkuess dwell together. By so much, then, as the element of selfishness is a constituent of a man's character, by that much is his religious character defective. He is not a complete Christian who does not allow the divine love to pervade aud penetrate and inter-penetrate his whole nature. If he locks the door to *any part* of his nature, and thus keeps the divine lovo out of that part, he is defectivo as a Christian.

This, perhaps, accounts for the fact that we see many one-sided Christians in the church—men and women who are religious only in certain directions. There are some who seem to be religious in the matter of giviug. They give at every call, aud they give according to their ability, and yet they will not scruple to do other things that are essentially wicked. There are some who scrupulously attend to home and church duties, and yet when they go abroad, by some sort of inexplicable process, they become transformed into "retailers of petty neighborhood scandal." Does the love of God pervade the whole heing of such people? Is that love the foundation upon which rests such opposite modes of action? "Doth a fountain send forth at the same place sweet water and bitter?" "Can the fig tree bear olive berries?" Such persons are religious in particular directions only, and their religion is defective in all other directions. Their Christian light is like to a candle which they carry in tho hand by the side. It throws its feeble beam out in but one direction, while they themselves stand in their own light, and throw the dark shadows in all other directions.

When we analyze these defects, we find them to be, in some cases, the negative aspect of selfishness, and in other cases its positive aspect. In either case there is a failure to reach in the life the apostle's truth: "None of us liveth to himself." There is not manifested an unreserved devotedness to the Lord in *all* the concerns of life. That devotion is an essential to Christian character and Christian living. "Whether we live, we live unto the Lord." So important is it that even devoted living is not enough. "Whether we die, we die unto the Lord." So it excludes selfishuess from the life and also from the death of the Christian. And the grand triumph of the principle of love comes out in Paul's words of victory: "Whether we live or die, we are the Lord's." Reader, can you say that?

Greenville District Conference.

The twenty-second session of the Greenville District Conference was held at Cleveland, Miss., on the L., N. O. and T., from April 26 to 28. The Conference convened at nine o'clock A. M. in the beautiful new church just completed—Rev. R. M. Standifer, P. E., in the chair, with all but two of the preachers present, and a large representation of the lay delegates. Rev. T. Y. Ramsey, Jr., was unanimously elected secretary. Rev. J. W. Bachman, Sunday-school agent and colporteur of the North Mississippi Conference, together with Rev. Mr. Curtis, missionary of the Sunday-School Union, and the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE were introduced to the Confereuce and iuvited to seats within the bar. At three o'clock, of the first day of the Conference, Bishop Galloway arrived, and was escorted to the chair by the presiding elder, Bro. Standifer. During the sessiou all the interests of the district were carefully and thoroughly inquired into by the Conference under the judicious direction of the presiding Bishop.

The reports showed a marked improvement all over the district in the spiritual condition of the churches. Tue finances are well up, notwithstanding there is, on the whole, uo system of collection. The wonder is, how so much can be accomplished as was reported without system. Surely "it is the Lord's work." Tho rule is, we believe, to carry on the finances of the church on business principles. Well, here is an exeeption, for the work has progressed, and is still going on, without the aid of the first business principle. New churches were reported from all over tho district; others in course of construction; more about to be commenced, and still more contemplated. If the laymen of the district would get as much system in the financial management of their charges as the preachers are giving in consecrated effort, *Method*ism in a few years would very soon own the district and *hold* it for God. We put the brethren on notice, whose District Conferences have not been held, that if Bishop Galloway presides, they will be asked for a financial plan.

With a few exceptions, the Sunday-school interests are carefully fostered and guarded. There has been a large increase of membership throughout the district.

Altogether, we have never seen a finer body of men, intellectually, spiritually and financially, making up a District Conference; and we believe all felt, as was generally expressed, that this was one of the most enjoyable and profitable Conferences ever held in the district.

Saturday night Bishop Galloway, in his inimitable way, presented the interests of the Mississippi Male College in an address on Christian education, and at the close was cheerfully responded to by those present with gifts aggregating $3,030. The college is an assured fact, and the contribution of the Greenville district leads all others thus far. Bishop Galloway says "the preachers are the moneyed men of this country;" and it certainly looked like it the way they contributed.

Sunday morning, at eleven o'clock, the Bishop preached to a congregation that filled the altar steps, aisles and overflowed the church. It goes without saying that all enjoyed a feast of fat things. Sunday afternoon, at three o'clock, was the Conference love-feast.

The committee's report on books and periodicals showed our Sunday-school literature and church paper in general circulation. The NEW ORLEANS CHRISTIAN ADVOCATE has nearly doubled its circulation in the district this year, which, with the committee's report, gave it a hearty endorsement. By resolution, the presiding elder was authorized and requested to secure a competent man to labor as missionary among the colored people.

A resolution was unanimously adopted by a rising vote, thanking the good people of Cleveland, which included all the Protestant denominations, for their generous hospitality.

Judge W. R. Trigg and D. C. Wasson, Esq., of Greenville; E. H. Moore, Esq., of Rosedale, and T. B. Johnson, Esq., of Cleveland, were elected delegates to the next Annual Conference, with J. V. Lobdell, Esq., and Rev. H. C. Edmonson as alternates. Bolivar was selected as the place for holding the next District Conference.

NOTES.

Through Rev. T. Y. Ramsey, Jr., the Rosedale charge made a most remarkable report. The Sunday-school has sixty scholars and *twenty* teachers. In the Sunday-school is a band of seven little girls called the "Willing Workers"—whose names are Lottie C. Moore, Mary Dulaney, Hattie Dulany, Fannie Clark, Anna Clark, Margarot Clark, Lottie Clark, Fannie Pearson, Irene Jones, Blanch Jones, Maud Sillers, Ella Jones and Annie Jones—of which little Miss Lottie C. Moore is president. Through their self sacrificing efforts they have raised $200 for their beautiful church, now nearly finished. The Ladies' Aid Society has raised nearly sufficient money to furnish the church with seats and carpet. Rosedale has one hundred and nine members; forty-three accessions since Conference.

The publisher was hospitably entertained at the home of Bro. and Sister Epperson.

Dr. Newell, of the Grenada Female College, attended the Conference in the interest of his school; gave a most encouraging report, and preached a most eloquent sermon Saturday at eleven o'clock.

Rev. J. W. McCrary, one of our missionaries to the Indians, and one of our Indian preachers, Rev. W. J. Folsom, from the Indian Territory, were introduced, and addressed the Conference in the interest of a college for boys. Both of these brethren impressed the people favorably. A collection was taken up for the college.

Bro. Bowen reported more males attending Sunday-school in his charge than females; 151 scholars and 15 teachers. At New Salem every member of the church attends the Sunday-school.

J. G. G.

Greenville.

While attending the District Conference at Cleveland, Bro. J. A. Bowen invited the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE to visit Greenville. We had been in Greenville some fifteen years ago, and had a desire to see the place; so we accepted the invitation. There is little of the Greenville of fifteen years ago left, nearly all of the old town having been washed into the river by the caving banks of the Mississippi. The city was a most agreeable surprise. It has between eight and nine thousand inhabitants. Illuminated with electric lights; four lines of street-cars, four banks, an oil mill, cotton compresses, ice factory, and some of the livest and most substantial business houses in the South. There are some of the handsomest residences and grounds to be found in the South, and, as far as our acquaintance went, the most charming people. We were hospitably entertained at the residence of Dr. Montgomery, one of Mississippi's noblest sons, from one of her oldest and most aristocratic families. Mrs. Montgomery entertains in true Southern style, and is one of the brightest ornaments of the church, as well as a leader in Christian society; abundant in labors, "fervent in spirit, serving the Lord in all she does."

There has been a constant revival going on in the church since the great ingathering following the Sam Jones' meeting. Rev. J. A. Bowen, the pastor, is doing a wonderful work. The door of the church is always open, and accessions are constantly being made. A $25,000 church is contemplated, and will be built.

Our Indian preacher, Rev. W. J. Folsom, addressed a children's and young people's meeting on Sunday afternoon, which was a delightful occasion to all present. Sunday and Monday night he preached powerfully, and God blessed his efforts to many hearts.

Preparations are now being made for the Woman's Missionary Convention, which meets in Greenville on June 6.

J. G. G.

The Washington Centennial.

The last of the series of Centennial celebrations was observed with appropriate ceremonies in the city of New Orleans, on April 30. From the great Philadelphia Exposition in 1876, commemorating the Declaration of Independence, to the inauguration ceremonies of 1889, in New York City, the memory of the important events of one hundred years ago has been faithfully revived. The number of societies, churches and institutions celebrating the last-named occasion in New Orleans was considerable. First, the Evangelical Union held a service in the Carondelet Methodist Episcopal Church, South, at which Baptists, Presbyterians, Methodists and Lutherans cordially united in praising God for the history of one hundred years. The Episcopal Churches were led in a similar service at Trinity by Bishop Gallcher. At night the Catholic citizens were engaged in an elaborate celebration at St. Louis Cathedral, conducted by Archbishop Janssens. In the afternoon the Masonic fraternity gave a magnificent programme at St. Charles Theatre. Addresses were delivered in five different languages, and it was pleasant to hear the name of Washington rolled in the deep guttural of the German, lisped in the liquid syllables of the Spaniard, trilled in the rapid enunciation of the Italian, and lightly tripped in the graceful recital of the Frenchman. Every nation, and almost every class of men, found something in common with Washington. That Sphynx-like face, like which no other has been seen on earth, seemed to represent the common humanity to which it, more than that of any other man, belonged. The Episcopalian, the Mason and the plain citizen each claimed him for their own. The slaveholder and the abolitionist, the Republican and the Federalist, the soldier and the civilian, the farmer and the aristocrat were all represented in Washington. He was a just man, a brave man, a merciful man, and a Christian. Though not a scholar, he founded institutions of learning. A soldier without pay, and a President without a salary, he was an example of patriotism and self-devotion.

The public exercises of the day concluded with an open-air celebration in Lafayette Square, at which distinguished citizens addressed the people, and bands of music discoursed martial and national airs to entertain the crowd. Altogether, the last Centennial was a success and an inspiration.

F. M. G.

Facts.

Men who claim to be scientific thinkers and investigators are continually harping about "facts," "demonstrated truth," etc., and seem to be trying to get people to believe that such things are to be found only in the realm of scientific investigation. They would lead us to infer that the only facts worth striving to find out are to be found only in, what they call, nature. A writer in one of our exchanges administers to all such this just rebuke:

In this scientific age we hear much about demonstrated truth, and the value of facts. This is all right, but it is not right to imagine that facts are confined exclusively to material things; for the facts of mental and moral science are as real as any in chemistry or astronomy. The science of theology is full of facts, and it is unscientific, and unworthy of any man who classes himself with scholars and thinkers, to ignore the facts revealed in the Word of God. It is a fact that the souls of men are hungry for something they are never able to find in worldly honors, or in material riches. It is a fact that Jesus is the satisfying Bread of Life to millions, and even wicked men of the world admit that to be a true Christian is to be God-like. We are tired of the negations of infidels. It is one thing to pull down and destroy; it is a very different thing to organize and build up. Unbelief is nearly as old as faith; and, therefore, unbelievers have had sufficient time to give the world spiritual bread, if they have ability to produce it; and where is their bread? The human mind demands positive moral truth, and if there is not such truth in Jesus, let those who reject him provide us with a better system of religion than he has given; let them show by a better moral example than that of Jesus, and by giving us better doctrines and precepts, that he is not a necessity to us in this world of sin, or let them forever hold their peace.

These scientific thinkers and investigators are quite fond of another term, which they think they invented. We refer to the term "agnostic." They rest in the "nothing" of which this word is the exponent. Concerning this negation, Dr. R. S. Storrs has this rebuke:

See, then, why science does not discover God. Because it is working with inappropriate instruments; with physical analysis and metaphysical speculation instead of with the moral nature in exercise.

It is like hunting for love with a microscope; like sweeping up music with a broom.

The Alpenstock is well to climb to the glacier with, but to measure the Matterhorn, the scientist needs the barometer, and to sweep the horizon he needs the telescope; and, so, no matter how high he may climb in his search for God, he needs at the summit the senses of faith and love.

Suppose I am told that Naples is not, but my memory of the vision of beauty none other than a dream; that Venice lying anchored at her lagoons, and Mont Blanc, raising its dome as if it were the Great White Throne itself, are nought; shall I disbelieve what mine own eyes have seen? So men, who have not been able to find God, tell me that there is no God. But I place over against the negative that is in them, the positive that is in me, the revelation which this soul of mine, illuminated by the Spirit of God, has had of him; and I stand invincible in my faith upon him. You may reason the blue out of the heaven that is above us, you may untwist the strands of the ray of light as it comes to us from above, and prove it to be but darkness; you may dispute that there is any air to breathe, but not till then may you wrest from me the knowledge that has been vouchsafed me of this God of love and truth. Against this knowledge, the shaft of argument can not prevail, but falls shattered like the lance before the unyielding bronze.

The old Latins had a proverb which does most emphatically apply to all the words of these philosophers of negation: *Vox, et præterea nihil.*

The editor returned from the annual meeting of the Board of Missions yesterday, but too late to publish anything concerning what was done. We hope to give our readers a full account next week. In the meantime let everybody make preparations for the grandest year of missionary success we have ever had.

Notes.

The London *Methodist Times* says:

Sir Michael Connal related a very interesting fact in opening a bazaar at Glasgow the other day. He said that meetings for Christian fellowship—in fact, class meetings—had been held on the south side of Glasgow ever since the Revolution Settlement in 1688. The Methodist class meeting existed in Scotland before Methodism was born. Did Wesley know this when he met the first little company who desired to "flee from the wrath to come" at the foundry? Did he get his hint in Scotland?

We have seen somewhere, "St Peter's Chain" linked and welded together in this way: Faith may become feeble; therefore, add virtue. Virtue may become rash; therefore, add knowledge. Knowledge may become conceited; add temperance. Temperance may become ascetic; add patience. Patience may become stoical; add godliness. Godliness may become morose; add brotherly kindness. Brotherly kindness may become bigoted; add charity. This links faith, the foundation, with charity, the capstone.

The increase in the membership of our church last year was 32,537. The increase in foreign mission money was $5,207. If the new members contributed that increase to the missionary treasury, they must needs be taught a little in that line. The increase in domestic mission money was $12,046 75. That is a little better, but nothing to brag on. *Question*: If we increase at the rate of 32,000 members and $6,200 to the mission work abroad annually, how long will it take us to raise *one* dollar per member for missions, and how many members will we have when that point is reached?

Now that the Hymn Book is published at such a price as to put it in reach of every member of the church, our pastors will do all in their power to induce every member to procure it. If there are those anywhere who can not afford it, let those who are better off see that they have it anyhow. Let the pastors everywhere insist upon the banishment of every other hymn book from our public and social meetings and Sunday-schools, and train our people, young and old, to sing the tunes and hymns of the new book. It is as good as the best, and a great deal better than many we have been using. Let us again become what we once were—a singing church.

In all our reading we do not remember to have seen a paragraph which illustrates its own teaching as well as this one from the Detroit *Free Press*.

Does a man say that he can not write a book or an article with little words? Then he is very wrong. If he knew how many little words there are in the speech of this land he would not say that he can not find those small words. And it may be said that these small words have more force than the big words, because the soul of the tongue, or it would be more fit to say the speech, is to be found in the short words more than in the long. In this all the men who write on words think as one. They feel that the very life of the thing is shown in the short word. There is no long word that will take the place of buzz, soar, roar, splash, acid, scrape, sough, whiz, hang, rough, smooth, keen, blunt, thin. Each of these words is like the thing which it sets forth, and so it is more strong and helps the brain in its work. If one were to try to put a long word in the place of the short one in this sense, he would have to write more than one word to reach the same idea. Short words do not drain the strength of the mind. They leave it free to work in other ways. The mind is not able to cope with the thought and the mode of speech at the same time. Hence, when we try to use our mind on two themes we find that it loses much of its force. But the chief beauty of the short word, put side by side with the long word, is that the short word is known by every one that can read. The long word is not known. Only those who study can know the long words.

Personal and Otherwise.

We are requested to state that the post-office address of Mrs. R. P. Mitchell, the widow of Rev. R. P. Mitchell, late of North Mississippi Conference, is Aberdeen, Miss.

Daniel Dorchester, D. D., of the Methodist Episcopal Church, the well known author of "Problem of Religious Progress," and other works, has been appointed by President Harrison, Superintendent of Indian schools.

The cause of temperance suffered defeat in the late Massachusetts election because friends of the cause lacked backbone and energy. Over 70,000 of that sort of people failed to vote; while the whisky force were at the polls attending to their business. When the advocates of moral reform are as much in earnest as the followers of Satan, God's kingdom will be established.

A gracious revival is reported at the New Memorial Church, conducted by the pastor, Bro. Beard, with the assistance of city pastors. At the close of the second week there had been several conversions and accessions, and the good work still progressed.

Dr. J. H. Lakin, of Montgomery, Ala., writes: "We are now having the greatest revival ever known here. Our Culpeper is with us. Over one hundred accessions to our church thus far."

Methodist College of Bishops.

PLAN OF VISITATION ARRANGED FOR THIS AND NEXT YEAR.

July 21—Denver: Albuquerque, N. M., Bishop Granbery.
July —Brazil Mission: Rio de Janeiro, Bishop Granbery.
August 14—Montana: Stevensville, Mont., Bishop Granbery.
Aug. 28—Columbia: Dallas, Or., Bishop Hargrove.
Aug. 28—Western: Atchison, Kan., Bishop Granbery.
Sept. 4—Western Virginia: Cattletsburg, Ky., Bishop Wilson.
Sept. 11—Missouri: Palmyra, Mo., Bishop Granbery.
Sept. 11—Kentucky: Paris, Ky., Bishop Wilson.
Sept. 4—Japan Mission: ——, Bishop Wilson.
Sept. 18—Pacific: Fresno, Cal., Bishop Hargrove.
Sept. 18—Illinois: Casey, Ill., Bishop Wilson.
Sept. 18—St. Louis: Salem, Mo., Bishop Duncan.
Sept. 25—Louisville: Morganfield, Ky., Bishop Keener.
Oct. 2—Los Angeles: San Bernardino, Cal., Bishop Hargrove.
Oct. 2—Southwest Missouri: Marshfield, Mo., Bishop Granbery.
Oct. 2—Holston: Morristown, Tenn., Bishop Wilson.
Oct. 2—China Mission: Suchow, China, Bishop Wilson.
Oct. 2—Indian Mission: Atoka, I. T., Bishop Hendrix.
Oct. 9—Tennessee: Murfreesboro, Tenn., Bishop Keener.
Oct. 16—Mexican Border Mission: San Antonio, Tex., Bishop Galloway.
Oct. 24—West Texas: Seguin, Texas, Bishop Key.
Oct. 30—Central Mexican Mission: Guadalajara, Mexico, Bishop Galloway.
Nov. 6—Northwest Texas: Belton, Tex., Bishop Key.
Nov. 13—Memphis: Fulton, Ky., Bishop Hendrix.
Nov. 13—Virginia: ——, Bishop ——.
Nov. 13—German Mission: Cuero, Tex., Bishop Galloway.
Nov. 20—North Texas: Greenville, Tex., Bishop Key.
Nov. 20—Arkansas: Conway, Ark., Bishop Hendrix
Nov. 30—North Alabama: Huntsville, Ala., Bishop Duncan.
Nov. 27—North Carolina: Greensboro, N. C., Bishop Hargrove.
Nov. 27—North Georgia: Cedartown, Ga., Bishop Keener.
Dec. 4—North Mississippi: Holly Springs, Miss., Bishop Galloway.
Dec. 4—Texas: Lagrange, Tex., Bishop Key.
Dec. 4—Little Rock: Pine Bluff Bishop Hendrix.
Dec. 4—Alabama: Greenville, Ala., Bishop Duncan.
Dec. 4—South Georgia: Americus, Bishop Hargrove.
Dec. 11—South Carolina: Camden, Bishop Keener.
Dec. 11—White River: Searcy, Bishop Hendrix.
Dec. 12—Louisiana: Baton Rouge, Bishop Duncan.
Dec. 18—Mississippi: Crystal Springs, Bishop Galloway.
Dec. 18—East Texas: Rusk, Tex., Bishop Key.
Dec. 8—Florida: Gainesville, Fla., Bishop Keener.
Dec. 12—Baltimore: St. Paul's, Baltimore, Md., Bishop Duncan.

Books and Periodicals.

BOOKS.

SEAMSTRESS OF STETTIN. Adapted from the German. By Cornelia McFadden. Jennings & Stowe, Cincinnati. Price, $1.

This is a well-told story with a good moral, teaching that the hand of God is in the affairs of men, and working all things for the good of those who love him. It is written for the young, and will interest and profit them.

TO THE ANT. By John Wentworth Sanborn, A. M. Cranston & Stowe, Cincinnati. Price, sixty cents.

This book is written for the children, and we are sure it will greatly interest old folks too. It tells of the habits and manner of life of those little creatures whom Solomon has held up to the world as models of thrift and industry. Our young readers would do well to procure this book and read of the wonderful doings of the ants.

PERIODICALS.

—A new volume of *The Century* begins with the May number. The frontispiece of which is one of Mrs. Foote's pictures of the Far West, Clinching Up. Then follow two of Cole's engravings of the old Italian masters, with accompanying articles by W. J. Stillman and the engraver himself. The most timely papers in the number are a series on Samoa: The Isles of the Navigators. The first is by Dr. H. W. Whitaker, of the United States Navy, and is profusely illustrated. The second, also illustrated, is on Our Relations to Samoa, by Mr. George H. Bates, who was Commissioner of the United States in 1866, and who, since this article was written, has been reappointed Commissioner by the present administration. The third paper in this series is a brief one by Captain Erben, of the United States Navy, who commanded the "*Tuscarora*" when it took Steinberger to Samoa in 1875. Other papers of interest are found in this number. Century Company, New York. Price, $4.

—*The American Agriculturist*, for May, is a fine specimen of a good paper for farmers and dairymen and others. It is very cheap at $1 50. 751 Broadway, New York.

—The political articles in *The Forum*, for May, are The Republican Party and the Negro, by Mr. E. L. Godkin, editor of the New York *Evening Post*, who shows the impracticability of all plans to give special protection to the negro vote in the South, except the plan of allowing the Southern people to solve the problem themselves, citing evidence to show that the South is doing this as fast as possible; The Saloon as a Political Power, by Mr. Ernest H. Crosby, of the New York Legislature, who argues the necessity of destroying the political influence of the saloon before dividing public attention as to methods of temperance reform, and gives many striking instances of corrupt political work done by saloon keepers and brewers; and Prof. Emile de Lavoleye, of the University of Liege, writes a political article (in the large sense) on Perils of Democracy, reviewing the new dangers that beset free governments. Another article that has a religious as well as scientific bearing is Prof. St. George Mivart's second essay on Where Darwinism Fails, in which he points out the break in the Darwinian theory. President William DeW. Hyde, of Bowdoin College, shows the ill effects of school examinations as they are usually conducted, and points out the proper part for examinations to play in rational education. The Forum Publishing Company, New York. Fifty cents a copy; $5 a year.

Bishops McTyeire and Parker Memorial Tablets at Felicity Street Church.

Bro. J. G. Grant has headed the list with—

N. O. CHRISTIAN ADVOCATE...$10 00

The following brethren give amounts opposite their names:

B. Carradine	$2 50
J. M. Beard	2 50
D. L. Mitchel	2 50
Jno. T. Sawyer	2 50
	$10 00

And now it is in order for any brother or sister who sees this to send us a small amount for this good cause. We would like to have all the preachers represented on the list. The tablets are intended to be handsome testimonials, and a small amount from each reader will accomplish that object. Please send your contribution either to me or to Rev. Dr. Carter.

JOHN T. SAWYER,
178 Jackson Avenue.

A Criticism.

"Grace first contrived the way
To save rebellious man;
And all the steps *that* grace display
Which drew the wondrous plan."

The sense of the last two lines of this verse seems somewhat obscure.

1. What is the subject of the verb "display"? Answer: "Steps."

2. What is the object of the same verb? Answer: "Grace."

3. What is the antecedent of the relative pronoun "which"? Answer: "Grace."

Transpose the sentence and read as follows: "And all the steps (of the way) display *that* grace which drew the wondrous plan." *That* is put in italics to show it to be an adjective and not a conjunction: "that—which."

F. M. G.

Notice.

From the nature of many recent inquiries about the Missionary Ship, I deem the following explanation advisable. The ship is an offering by the president of Louisiana Conference Woman's Missionary Society to the State work.

It is desired that the ship entertainments be the means of enriching our treasury; and every society, adult or juvenile, desiring an entertainment, can get the ships by paying the transportation from the place of the previous entertainment, each in turn holding the ship until desired by another society. All the net proceeds to be reported to Mrs. S. B. McCutchen, State treasurer, Shreveport, La., and also reporting an account of the entertainment to the president.

Full instructions go with the ship. For any additional information, address MRS. E. J. FULLILOVE.

KRACHIE, Louisiana.

The Seashore Camp Ground.

Dr. E. F. Griffin, chairman of the Executive Committee, states the preparations of camp ground for next camp meeting are progressing finely; the wharves and bath-houses are nearly finished, and the new rooms in the lunch-house are about completed.

Mr. J. W. Mauldin, with others of Water Valley, Miss., have bought Mrs. E. Bynum's two-story house, and will occupy it, together with fifteen or twenty of their friends, this season.

About one hundred persons are preparing to come from Tennessee.

The Birmingham, Ala., people are coming in force, and ere long will own a tent.

Mrs. Bruning, of New Orleans, is building on a lot west of the restaurant.

Mrs. D. Zahlo is getting ready to build on her lot.

Mrs. McChesney has moved over from New Orleans for the season.

Numerous inquiries are coming in as to rates of rent for tents, accommodation, etc., all of which information will be cheerfully given by any of the officers or trustees, but specially by J. W. Hearin, president, Mobile; J. H. Lakin, Montgomery, Ala.; Dr. E. F. Griffin, Moss Point; Hon. J. P. Carter, Hattiesburg, Miss.; J. G. Grant, recording secretary, or D. L. Mitchel, financial secretary, New Orleans.

As soon as railroad rates are known, they will be published.

The Mississippi Woman's Missionary Meeting.

Friends of the Woman's Missionary Society of the North Mississippi Conference should not forget that its annual meeting takes place at Greenville, Miss., June 6. A full representation from both the local woman's and juvenile societies from all parts of the State is expected. The Committee on Transportation expect, in a few days, to announce satisfactory railroad rates with all the roads terminating and connecting with those reaching Greenville.

Woodville District Conference.

The railroad fares of the members and delegates to this District Conference—which meets at Amite City, La., May 16—*via* the Illinois Central road, will be full fare going, one-third fare returning, provided the purchaser of tickets procure from the ticket agent a certificate authorized by the Southern Passenger Association. A like arrangement will probably be made for delegates *via* the Mississippi Valley road.

Notice.

I have transferred to Rev. F. D. Van Valkenburgh, 106 Camp street, the entire edition of Dr. Carradine's celebrated sermon—"The Louisiana State Lottery Company Examined and Exposed." All orders for the future should be addressed to him.

D. L. MITCHEL, Publisher.

Camp Meeting Notice.

The Board of Trustees of the St. Tammany Camp Ground are hereby notified that a meeting will be held in Covington, on Monday, the thirteenth instant, at eleven A. M., on important business, and to designate the day of opening the annual camp meeting.

J. E. SMITH, Trustee.

Notice.

The Delhi District Conference will convene at Bastrop, on Thursday, May 23, at ten A. M. Preachers will please see that their Quarterly Conference records are on hand for examination.

J. D. HARPER, P. E.

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Publisher's Department.

Mr. J. C. Geltz, of St. Louis, writes us:

I am highly pleased with the result of my advertisement in your esteemed paper.

We are glad to learn that, and deem it safe to say our readers will not be disappointed by applying to and dealing with him. See his advertisement in another column.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

In No Hurry.—Little Girl—"If I should die and go to heaven, would I have wings?" Mamma—"Yes, my pet, and a crown and a harp." Little Girl—"And candy?" Mamma—"No-o." Little Girl (after meditation)—"Well, I'm glad we've got a good doctor."

Business Notices.

ADVICE TO MOTHERS.

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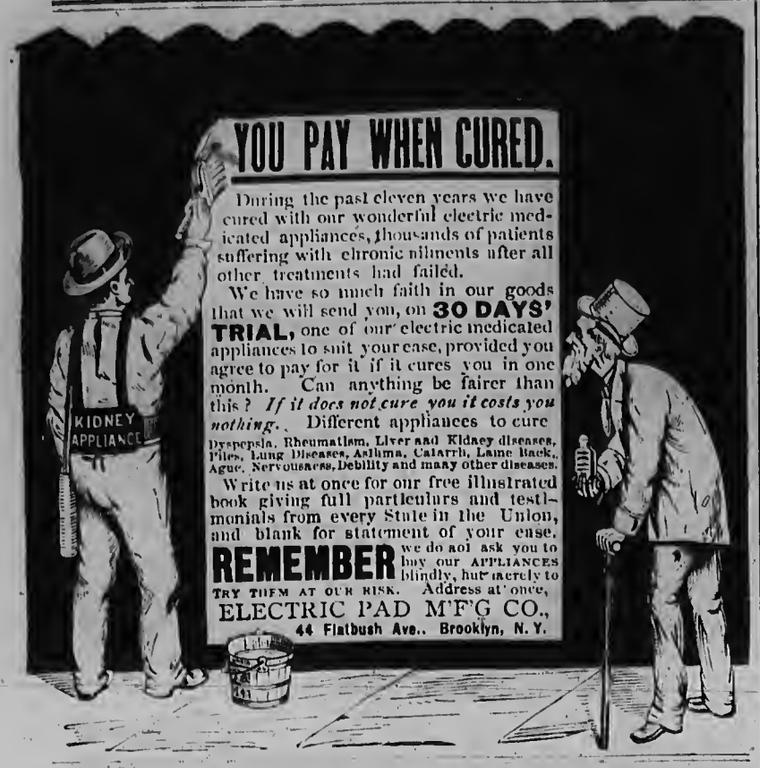

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Our Young People.

THE FIRST TANGLE.

BY ANNA BURNHAM.

Once in an Eastern palace wide
A little child sat weaving.
So patiently her task she plied,
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl and tangle it, instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silk so frayed and broken,
For all we've fretted, wept and toiled,
We know the lovely pattern's spoiled
Before the King has spoken."

The little girl looked in their eyes,
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the King,"
She said abashed, and meekly,
"You know, he said, in everything"—
"Why, so do we!" they cried, "we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle.
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children—weavers all!
Our broidery we spangle
With many a tear that need not fall,
If on our king we would but call
At the first little tangle!

A Risen Savior.

BY MRS. S. M. READ.

Anna was rocking her baby sister and singing—

"Hallelujah! He is risen!
Jesus has gone up on high."

Over again she sang the sweet hymn until the baby slept, and she could lay her in the basket cradle. Then she seated herself in a low chair beside her mother.

"Let me help you with the mending," she said: "I have my lessons so far prepared that I shall have no difficulty in doing the rest in school hours. "I know," said Anna, as she selected a garment to repair, "that Jesus is a risen, living Savior. Since I gave my heart to him I ask him every day to help me, and I know he does."

Her mother began to sing with a voice full of expression—

"I know that my Redeemer liveth."

Anna was soon singing the grand words with her mother, and when the song was ended she exclaimed, "Why! this seems like a meeting, and a very good one, too. Oh! how I wish everybody loved Jesus."

Then they sang—

"Oh! that my Savior were your Savior, too."

"I don't see," said Anna, "how anybody can help loving Jesus. When I first gave myself to him the way seemed so plain that I thought I could explain it to others so that it would be easy for them to become Christians, but I can't seem to do it. I wish I could. I wish Ella would come home, for we have always been so intimate and understood each other so well that I think I can influence her to become a Christian."

Why not write to her," said the mother? as she folded up the last of the garments, all of which had been mended.

"I will, this very evening."

She wrote:

"*Dear Ella*: I have been hoping that you would come home. I have something that I want very much to talk with you about. I thought that I would not wait any longer, but would tell you as well as I could in my letter. I have given my heart to Jesus, and am a Christian now, and I want you to be a Christian."

When she had read these words Ella threw down the letter.

"Does she think of me as a heathen, now she has these new notions in her head? I am a Christian just as much as she is. I was born and brought up in a Christian country, and if that does not make a Christian I should like to know what does.

"She asks me to come to Jesus," she said, when she had finished reading the letter, "and says she is sure I will love him with all my heart if I do. I have no idea of Jesus. How then can I come to him and believe on him and love him?"

Ella's answer was in accordance with her thoughts.

Anna read the letter to her mother.

"I can't understand why she should feel so. I am so sorry."

"While Jesus is the one altogether lovely to you," said her mother, "to her he is like a 'root out of dry ground, without form or comeliness.' Jesus said just before he went away, 'All power is given unto me in heaven and in earth.' We must pray for Ella."

After a few days, during which they had been praying for her, Anna received a second letter from Ella. She wrote:

"I wish that your Savior could be my Savior, but I am afraid it can never be, I am so sinful. I wish you would pray for me, and ask your father and mother too. Ask everybody who prays to pray for me."

She returned home in a few days, and soon after was rejoicing in that peace which comes only to those who believe in Jesus as one who died for their redemption and rose for their justification.

MR. EDITOR: I am a little boy twelve years old, and, like all the other cousins, very much enjoy reading the ADVOCATE, especially the poetry and the little letters. I have never written to you but once, and then my letter fell into that dreaded waste-basket, I presume, as I never saw it in print. I did not show it to mamma before I sent it, as I wanted to surprise her; but when it did not appear in the ADVOCATE, I told her about it, and she said, probably I had written carelessly, or on both sides of my paper; so I will try again and do better this time. I have neither father, brother, nor sister in this world; but they all, with my dear grandparents, are in Paradise, where I hope to meet them some day. I have never been to school, more than a few weeks, to anyone except my mamma, who is a school teacher. I study fifth reader, grammar, geography, arithmetic, physiology, spelling and writing. I also attend Sabbath-school and study intermediate quarterly. I joined the church about two years ago. Who of the little cousins can tell where in the New Testament is the command to "anoint the head and wash the face?"

Your little friend,
VERNER LOWRIE.
FAYETTE, Mississippi.

MR. EDITOR: As I have just seen my last letter in print, I thought I would write again. I am a member of the Methodist Church. I joined the church; last July was a year ago. I have five sisters and four brothers. We are going to have a protracted meeting the second Sunday in May. I am going to school now. Our teacher has given a prize to the one that gets the most head marks at the end of the school. I have thirty now. I will ask a few questions: Where in the Bible is "fire" and "vapour," "snow" and "hail" found? and which is the shortest verse in the Bible? I will close with many good wishes to you and the dear old ADVOCATE. I am,

Your little friend,
ALETHEA A. BARROW.
HOLLOWAY, Louisiana.

MR. EDITOR: I wrote to you several weeks ago, but I guess it was delayed and did not reach you in time to be published, and it found its way to the waste-basket. I will write again, hoping this time to see my letter in this week's ADVOCATE. I have two little pets—a dog and cat. I have a dear old grandmother living, but my dear old grandfather is dead. Our Savior called him away nearly three years ago. I will close by asking Eliza Hoffpauir a question: In what chapter in the Bible is "washpot" found?

Your little friend,
VERONICA M. PLEASANT.
LEESBURG, Louisiana.

MR. EDITOR: I thought I would write a few lines to the dear paper, as I have never written to it. I went to school last winter. I am not going now. I am twelve years old and a member of the Methodist Church. Mamma has been dead nearly ten years. Mr. M. L. White is our pastor. I will close by asking a question: Where was Moses buried?

Your little friend,
SUSIE HAVENS.
VANCLEAVE, Mississippi.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

A Failure.

The other day a man "failed," failed with just enough in his pockets to pay up all his creditors and leave him square with the world. The creditors, of course, did not touch his wife and five daughters, nor was his household furniture sacrificed. The late spring of the passing year found him overstocked with goods manufactured for summer use, and this, with other unfavorable circumstances—being too honest, and not sharp enough to cope with rival dealers—compelled an assignment.

The wife and daughters, accustomed to all the refinements and elegances of urban life, find themselves no longer able to indulge in expensive luxuries. Servants have been discharged, and the scale of living contracted to meet the present income. A friend calling on them, a day or two ago, was welcomed by the mother, who had on a large working apron, and was just washing up the supper dishes. The eldest daughter, Mary, came in with her hands covered with flour, and said she was making her first batch of bread. Her mother had never made bread but once in her life, and mother and daughter had been consulting the cook book to see just how it should be done. The visitor suggested that she be invited into the kitchen and seated there, that the work might go on without interruption, and this was done.

"We have cleaned the whole house," said the mother, "Mary and I, and everything is in order. You know we used to keep two girls, and they were both so busy all the time that they never had time to sit down. I don't know how it was, but we get our work all done up by nine or ten o'clock, and have time to sit down to sew and read."

"Probably you plan your work better than your servants did," was suggested. Various methods of securing desirable results in housework were discussed. The care of the hands was a fruitful topic of talk, and while it went on the visitor made a dish-mop for Mary, and told her how to use it. When the dough was moulded into a smooth and uniform mass, and the dishes finished, the party adjourned to the sitting-room.

The value of the present condition of things was dwelt on at some length. Now the girls will have a chance to learn all about housework in all its details. It is next to impossible for them to do this when there are servants in the family. Those who have tried to train their children in kitchen work, when a servant for that work is hired, appreciate the difficulties in the way. The girls have a new object in life. They can be really useful in contributing to the family comfort. The elder daughters, who are accomplished musicians and good scholars, take charge of the education of the younger children, and save money that would otherwise go for tuition. Hitherto the elder daughters had been delicate, and often in ill health; now they are growing stronger. The cheerful, healthful, various activity, required for successful housekeeping, is making them better physically than they ever were before.

When the father comes home at night weary with the day's labor, he finds smiling faces to greet him, willing hands hasten to minister to his wants, willing feet run to do his bidding. There are no sighs for departed prosperity, but only hope that, with economy and industry on all sides, prosperity and abundance may again be theirs—Exchange.

"Consumption can be Cured."
Dr. J. S. COMBS, Owensville, Ohio, says: "I have given **Scott's Emulsion** of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when coughs, pain in the chest, frequent breathing, frequent pulse, fever and emaciation. All these cases have increased in weight from 16 to 28 lbs., and are not now needing any medicine."

Two men please God—who serves him with all his heart because he knows him; who seeks him with all his heart because he knows him not.—*Panin.*

The prevalence of Malaria in large sections of country where, until recently, it has never been known, is not easy of explanation. If you are a sufferer, it will be more interesting to you to know how to get well. A few doses of Shallenberger's Antidote will do the work, and do it *immediately.* The medicine is prompt in destroying the poison, and always safe, even for young children. Sold by Druggists.

The Safest
AND most powerful alterative is **Ayer's Sarsaparilla.** Young and old are alike benefited by its use. For the eruptive diseases peculiar to children nothing else is so effectual as this medicine, while its agreeable flavor makes it easy to administer.

"My little boy had large scrofulous ulcers on his neck and throat, from which he suffered terribly. Two physicians attended him, but he grew continually worse under their care, and everybody expected he would die. I had heard of the remarkable cures effected by Ayer's Sarsaparilla, and decided to have my boy try it. Shortly after he began to take this medicine, the ulcers commenced healing, and, after using several bottles, he was entirely cured. He is now as healthy and strong as any boy of his age."—William F. Doughty, Hampton, Va.

"In May last, my youngest child, a daughter fourteen months old, began to have sores on her father on its head and body. We applied various simple remedies without avail. The sores increased in number and discharged copiously. A physician was called, but the sores continued to multiply until in a few months nearly covered the child's head and body. At last we began the use of Ayer's Sarsaparilla. In a few days a marked change for the better was manifest. The sores assumed a more healthy condition, the discharges were gradually diminished, and finally ceased altogether. The child is livelier, its skin is fresher, and its appetite better than we have ever observed for months."—Frank M. Gray, Long Point, Texas.

"The formula of Ayer's Sarsaparilla presents, for chronic diseases of almost every kind, the best remedy known to the medical world."—D. M. Wiggs, M. D., Wiggs, Arkansas.

Ayer's Sarsaparilla
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $5 a bottle.

MASON & HAMLIN
The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Others have followed in the manufacture of these instruments, but the Mason & Hamlin organs have always maintained their supremacy as the best in the world.
Mason & Hamlin offer, as demonstrators of unequalled excellence, their **ORGANS** at all of the $22 TO $1000, great Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. One hundred styles, from $22 to $900 or more. Illustrated catalogues free.
Mason & Hamlin do not hesitate to make the extraordinary claim for their pianos, that they are superior to all others. All first-class judges recognize the **PIANOS** of this make as the highest degree achieved. GRAND & UPRIGHT by the leading makers in the art of piano building, who claim superiority. This they attribute to every remarkable improvement introduced by them since the year 1882, and now known as the "Mason & Hamlin PIANO STRINGER," by the use of which is secured the greatest possible purity and refinement of tone together with greatly increased capacity to stay in tune, and other important advantages.
A circular, containing testimonials from hundred purchasers, musicians, and tuners, together with descriptive catalogue, to any one.
Pianos and organs sold for cash or easy payments, also rented.
MASON & HAMLIN ORGAN AND PIANO CO.
BOSTON. NEW YORK. CHICAGO.

SEASONABLE MUSIC
ANNIVERSARY SONGS FOR 1889 by the writers in the field of Sunday-School Song. Price, 5 cents by mail, $4 per hundred by express, not prepaid. With Music.
CHILDREN'S DAY SERVICES *Day Annual, No. 1; Children's Day Annual, No. 2; Cradle Roll Annual, No. 1; Praise the Lord* (a Cantata) of each Service same as for "Anniversary Songs."
FOR FLOWER SUNDAY Or Children's Day. *Flower Praise* (Under the Two-Fold Aim) by Boot. Price of *Flower Praise* by mail; and of *Under the Palms* cts. by mail.
SEMINARIES That desire a new Cantata for use at close of school commended to examine L. Bristow's latest work, just published entitled, "The Seven Words," a Cantata for ladies' voices. Specimen will furnish abundant material for a delightful musical entertainment. Price, 35 cts. by mail.
"NUGGETS" *will be sent free to any address on application.*
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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1.00 at Druggists.

DRUNKENNESS
Or the Liquor Habit. Positively Cured by administering Dr. Haines' Golden Specific.
It can be given in a cup of coffee or tea, without the knowledge of the person taking it; is perfectly harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It never Fails. We guarantee a complete cure in every instance. 48 page book free. GOLDEN SPECIFIC CO., 185 Race Street, Cincinnati, O.

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DR. BO-SAN-KO'S PILE REMEDY,
which acts directly on the parts affected, heals tumors, allays itching and effects a permanent cure. Druggists or mail; treatise free. Dr. Bosanko Co., Phila., Pa.

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BONANZA to AGENTS SAMPLE Both sexes. Address GEO. A. SCOTT, New York.

CANCER and Tumors CURED without the knife. Book free. Drs. GRATIGNY & GRATIGNY, No. 143 Elm St., Cincinnati, O.

Christian Advocate.

Marriages.

OAH—SWEATTE.—At the residence of the e's father, Mr. N. N. Sweatte, April 24, 1889, Rev. Ilesiep R. Tucker, Mr. W. M. Noah, or of Kosciusko *Star*, to Miss Sudie Sweatte, of Kosciusko, Miss.

OOTH—REED.—At the residence of the ie's parents, by Rev. T. L. Mellen, April 25, , Mr. John W. Booth and Miss Mattie Reed, of Wesson, Miss.

ARRON—KING.—At the residence of the ie's father, Mr. W. A. King, near Adams rch, April 3, 1889, by Rev. R. S. Gale, Mr. es T. Barron and Miss Alice King.

ETTLES—LENOIR.—At the residence of bride's father, Mr. W. W. Lenoir, near nsella, Miss., April 18, 1889, by Rev. R. S. e, Hon. W. K. Nettles, of Greenville, Miss., Miss Minnie Lenoir, of Pike county.

Obituaries.

Obituaries of less than thirty-five lines six words each, will be published free charge. For all over thirty-five lines, cents for each additional line will be rged, and the money must invariably company the manuscript. When par- desire extra copies of the ADVOCATE *taining the obituaries of their friends, y must send with the order the sum five cents for each extra copy ordered.*

GALLOWAY—It is with painful re- et that we chrouicle the death of r lamented friend and brother, Dr. MES HERVEY GALLOWAY.

He sank under a slowly wasting sorder, known as diabetes, which s making its palpable and alarming roachments npon his system for ht long, tiresome years. The last ur years of his life he was a con- med invalid, though not continu- sly restricted to his bed. Now and en he would respond to an urgent ll, attended by his wife or one of s daughters, to the house of the lected From November 17, 1888, March 21, the day of his death, his fferings were for the most part in- nse, and at times excruciating and most unbearable. But never did artyr burn at the stake with more nsummate serenity of spirit. His lence excelled anything ever wi- ssed by this writer; and yet, at mes, he seemed to upbraid himself lacking in this Christian grace. he good Lord was with him, con- iously, all the while. Frequently he uld shout the praises of the Lord, d lament that he could not praise m more. He was an intelligent fferer. He did not charge God olishly; neither did he expect Chris- nity to exempt him either from fferlag or death. Bnt, with a cour- e that was manly and Christ-like, looked confidently for triumph er all infirmity and imperfection. few days before his death we ad- inistered to him the sacrament of e Lord's Supper, which was a feast his soul. His parents, Alfred Gal- way and Sophia Ann Betts, were de- ut Christians and earnest members the Methodist Episcopal Church, uth, which fact may, in some meas- re, account for the Christian con- tency and patient endurance of ir honored son.

He was born near Smithville, Bruns- ck county, N. C., on June 27, 1827. e family moved to the State of ississippi in the year 1840, and set- d at Madisonville, the original site Madison county. Here he spent e days of his buoyant youth, the ength of his manhood years, and, om here, on the twenty-first day of arch, 1889, he passed in through the tes into the city. In early life he ose the profession of medicine, to hich he consecrated every energy at s command. The faithful and self- rificing performance of the duties the profession, in all probability, tened the decline of his health, d precipitated the attack which used his death. He made every- ing subservient to duty. Pleasure d profit combined could not allure m from the performance of his pro- ssional duties. It will not be known re the extent of his beneficence to e poor and the unfortunate. He ined the church in early life at adisonville, and was ever faithful d true to his church. He was hap- ly married to Sarah J. Moore, Octo- r 26, 1851. Seven children blessed is union. All are here, save one ho went to heaven some years ago.

Dr. Galloway was an exemplary an with regard to the education of s children. He struggled heroically d successfully against the ravages war and, with a depleted fortune, ave them the superior advantage of collegiate education. Among his ys there was one after whom his art yearned with deep concern, he burning desire of his heart was at George might be a good and use- l minister of the gospel of the Son God.

May the fondly cherished hopes of e ascended father be more than alized by the fond mother! May e faithful wife, affectionate daugh- rs and worthy sons find abundant nsolation in trusting and serving at God, who so mightily sustained eir loved one by his grace!

Assisted by Rev. T. B. Holloman, Canton, we laid his body away, in ll confidence of a glorious resurrec- on. CLARENCE A. POWELL.

WALTMAN—NANCY, widow of the te Levi Waltman, and daughter of e late Rev. William Cooper, L. D., as born March 16, 1828, in Lawrence unty, Miss., and was born again and nited with the Methodist Church hen about fourteen years of age. he was married July 28, 1858, and ied in Natchez, Miss., March 23, 889. Her husband and one child had ne before. There are five surviving hildren, four of whom are married, nd all five are members of the ethodist Church. They, with her enerable mother, are pressing to- ards their heavenly home. Sister altman was one of the first members Wesley Chapel, Natchez, and re- ained in its communion until the ay of her death. She was one of he Lord's poor—an earnest, zealous hristian, for whom the grave had no errors and death no sting.

T. L. MELLEN.

HANEY—Mrs. ELIZA H. HANEY has sweetly fallen on sleep. The de- ceased was born in Vicksburg, Miss., in 1827, in which place she spent the days of her childhood. In 1844 she was married to Dr. J. G. Parham, to whom seven children were born—four of whom still survive. After the death of Dr. Parham she was married to Hon. Martin Haney, by Rev. Wil- liam Chamberlain. To them only one child was born, who lived only two months.

Sister Haney joined the Methodist Church in Vicksburg when very young, and ever afterward lived a consistent Christian life. She was loving and devoted in all relations of life; ever gentle and affectionate. Next to the Lord, whom she wor- shiped with sincere, simple and un- affected piety, was her devotion to her husbands and children. Her greatest ambition in life was to train her children for the Lord, and it seemed to thrill the emotions of her soul with a sense of "joy unspeakable and full of glory" to be conscious of the fact that her children were all on their journey home. During her last illness she was confined to her bed more or less for sixteen months. She was willing to go, and was certain of a home in heaven. Hers was a "per- fect faith," and during her most in- tense suffering she would exclaim, "Oh, my God, I trust thee." As the end drew nearer a daughter asked her if she was happy. The answer came in a whisper: "So happy, so happy!" One of her daughters, in writing to me says: "Bro. Keen, our hearts are sad, but I would not have her back to suffer more." I commend this spirit of resignation to all her sorrowing relatives and friends. Some day there will be a reunion with loved ones, and what a gathering of the faithful that will be! FRANK M. KEEN.

ROBINSON—Our community was recently made sad by the death of an interesting young man, DICKSON R. ROBINSON, whose relations reside in Binnsville, Miss.

He was in business in Birming- ham, Ala., and died suddenly of pneumonia, and his remains brought to this place and buried. He was the only son of Mrs. S. L. Dudley. He joined the Methodist Episcopal Church, South, a few years since, and was lovingly devoted to his Christian mother and three sisters, and out of his salary was educating one of his sisters. The death of this only son and brother is a sad providence, and fills the hearts and home of the family with grief and desolation. But there springs amidst this gloom a sweet, cheering hope that in the "beautiful home of the soul" friends will meet again who have loved.

WM. B. HINES.

POOLE—ROBERT E. P. POOLE was born January 8, 1888, entered through the gates of the eternal city March 15, 1889. This bright, win- some, beautiful child made home full of sunbeams, and now that he has left his earthly home for the eternal, his loved ones are passing through the shadows. His stay was like the visit of an angel, full of light and joy, and his leaving was like the returning of an angel from a mission of peace to the courts of God. The dear ones are looking to the same place of rest. Childhood is the at- traction of this life and the beauty of heaven. I. W. COOPER.

BAIRD—The subject of this notice, Mrs. M. C. BAIRD, was born in Louisiana in 1810, and died March 29, 1889. Sister Baird lived in the Methodist Episcopal Church, South, over forty years, and died in the faith. She was a faithful wife, a devoted mother, and lived a Christian life. Having lived over her three-score years and ten, she calmly awaited the summons of her Lord. Blessed are the dead who die in the Lord!

J. B. WILLIAMS.

Some people are always late at church. They seem not to care for the whole service; the opening hymn, the introductory prayer, and even the Scripture lesson they practically repu- diate. They are great for the sermon, however; but how can the sermon be great for them—coming to them, un- der the circumstances, abruptly? A few minutes in silent, thoughtful med- itation, before the public services be- gin, so as to get into harmonious ac- cord with the occasion, is the requisite for profit and enjoyment.—*Methodist Protestant.*

The Grave and the Gay.

The grave usually predominates in human affairs.

Disease and affliction make the *gay* but a transient visitor. Still the pro- portion may be reversed; the grave may be expelled: the *gay* invited and retained.

"How?" you ask incredulously. Well, there is a decidedly obvious in- ference in the following extracts, which answers these questions exactly:

GLASGOW, KY.

"I regard Compound Oxygen as a wonderful remedy, and shall ever be grateful to you for it."

JAS. B. MARTIN.

PENSACOLA, FLA., July 25, 1888.

"I suffered from a very severe and obstinate case of bronchitis; I had tried a great many doctors' remedies, and, while not entirely well, I am very greatly improved, and feel fully as- sured that the same is due to your Compound Oxygen Treatment."

JOHN W. FRATER.

SUMTER, S. C.

"I have used the Compound Oxygen Home Treatment from Drs. Starkey & Palen as a revitalizer and have ex- perienced marked benefit from it."

MRS. N. G. OSTEEN,
Proprietor *Watchman and Southern.*

NAPOLEON, O., Feb. 19, 1888.

"My entire family are using the Compound Oxygen more or less, and I consider it to be a wonderful remedy for all chronic troubles."

MRS. L. L. ORWIG.

We publish a brochure of 200 pages, regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dys- pepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch street, Phila., Pa., or 120 Sutter street, San Francisco, Cal.

Scientific.

What Is It Which Lights and Heats Us?

The following extract from a recent address of Dr. Henry Raymond Rogers, of Dunkirk, N. Y., before a Chautauqua So- ciety, is extremely interesting, though its suggestions cross the popular notions respecting the sources of heat and light. We quote from the New York *Tri- bune*:

The sun and earth are separa- ted by the distance of 93,000,000 miles, and this space in infinitely cold and dark. The sun's rays, as they pass through this infinity of distance and cold and dark- ness, are invisible. They reach out from the sun to our atmos- phere without in the slightest manner revealing their presence. They contain neither warmth nor brightness. In fact, the temper- ature of the universal space is estimated by Secchi at 18,000,000 degrees below zero (Fah). Yet, notwithstanding the infinity of the distance which separates the sun and earth, and the cold and darkness which pervade all space, the ice-lens is able to gather these invisible and inconceivably cold sun-rays and converge them to a focus and thereby set fire to combustibles, explode gunpow- der, and even to melt lead.

It may not consistently be claimed that actual heat can cross the void of space so cold, or that actual light penetrates such utter darkness. The ice- lens of Metius, therefore, fur nishes a practical demonstration of the fact that the sun need not be actually hot, in order to warm the earth, and that it need not be essentially bright, in order to supply its light. It most forci- bly teaches that there is a some- thing which incessantly comes from the sun which is not itself heat or light, but of which these are the direct effects. The legit- imate inference from these teach- ings is that the so-called sun- heat and sunlight are developed solely in our own atmosphere, and not in the sun itself, as sci- ence and superficial appearances have ever led us to believe. The little ice-lens, therefore, furnishes conclusive and even incontrovertible evidence against the so-called fire-ball theory of the sun, which is to-day, and ever has been, the theory accepted by science. The great signifi- cance and power of this wonder- ful invention lies, therefore, in the fact that if this evidence were accepted at its real value, it would alone, and unaided by corroborative facts, compel a new explanation of the sun and its phenomena *ab initio*. It would thus change the existing philosophy of the universe.

Making Glass for Mosaic Windows.

But the glass-worker has only begun his work when he has the molten "metal" simmering in his crucibles. It must undergo many subsequent manipulations before it is available for the pur- pose of art. Some of these, from a technical point of view, seem retrogressional. It has been found that the rich color effects in glass of the middle ages are largely due to the im- perfections in the material. Its lack of homogeneousness, its unequal thickness, and uneven surfaces contribute largely to its beauty. The modern product is too uniform to be brilliant; it transmits the light with too great regularity. Intentional imper- fections are, therefore, intro- duced into the process; and the products, in consequence, are much more satisfactory to the artist. This work of individual- izing the product has now been so far systematized that several special brands of art glass are recognized in the markets. The so-called antique glass in both white and colors, is made pre- cisely like the ordinary sheet window glass, except that the surface of the glass is made full of minute blow-holes, which pro- duce almost an aventurine effect, and add greatly to its brilliancy. In the cathedral glass the sur- face is rendered wavy and un- even, so that the transmission of light shall be correspondingly irregular. In the flash glass or- dinary sheets are covered with a thin plating of colored glass, a process which permits a very delicate color tone, and ma- terially decreases the expense, where a costly glass, such as ruby, is needed to give the color. But in mosaic work it is now gen- erally preferred that the glass shall not be at all transparent, since the effect is much richer. The most of the glass is, there- fore, cast, the process being a repetition in miniature of the casting of rough plate.—*Popular Science Monthly.*

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WATER-PROOF.
HANDSOME POLISH.
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A SHINE LASTS A WEEK.
A PERFECT HARNESS DRESSING.

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$35.00

Buys a beautiful Crimson Plush Parlor Suit, in five pieces, as shown in Illustration. Solid Walnut Frame, Hand- carved and Rubbed Oil Polish. Same suit in Hair Cloth, $35.

$45.00

Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

$55.00

Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

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Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

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Buys a beautiful Victoria Bed-Room Set, in imitation Walnut, Marble-top—twelve pieces—as follows: Bedstead, Dresser, Washstand, Armoir, four Cane-seat Chairs, one Cane-seat Rocker, one Towel Rack, one Spring, and one Centre Table.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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NEWS OF THE WEEK.

DOMESTIC.

The formal opening of the new and sumptuously appointed home of the Southern Society, in New York City, took place on May 2. There was a grand banquet and reception. All the Southern people of prominence called to the city by the centennial celebration were present, in addition to a long list of New York officials and prominent men.

The Georgia Alliance has contracted with mills for 2,000,000 yards of cotton bagging, to be delivered August 1.

Experiments in growing and manufacturing sorghum will be continued this year under the auspices of the agricultural department.

What is known as the Australian election law, with some modifications to suit the locality, has been adopted by both houses of the Missouri Legislature and now awaits the governor's signature.

Secretary Tracy, on May 4, awarded to the Union Iron Works, of San Francisco, the contract for the construction of the great armored coast defense vessel at a cost of $1,628,000.

The battlefield of Chickamauga is to be enclosed and made a national park.

Capt. Daniel M. Taylor, who was directed by the Secretary of War to observe the movements of the militia assembled at New York on the occasion of the centennial celebration, with particular reference to the ability of the various commands to concentrate at a strategic point in a short time, is preparing his report. As the troop trains were detained by regular passenger trains, and were in cases side-tracked to permit other traffic to go on, Capt. Taylor regards the time made as highly favorable, and as demonstrating that 70,000 militia-men could be assembled in New York within fifteen hours.

General Merritt, last week, reported everything quiet in Oklahoma Territory, and anticipated no further trouble in the country from any cause.

The Pullman Company has control of the second-class sleeping and tourist car service of the Denver and Rio Grande railway. The transfer took place at Denver and practically completes the absorption by Pullman of this branch of railway traffic throughout the West.

FOREIGN.

The special commission appointed to consider the question has approved the new Siberian railway scheme. According to this plan, a railway is to be built from Zlatoonst to Vladivostock in six years, at a cost of 25,000 roubles per verst.

Advices from Massowah give details concerning the recent death of King John of Abyssinia. It is stated that on March 10 he made an attack on the dervishes in their stronghold at Netemmeh, but his forces were defeated, the King being badly wounded. Two days afterward the dervishes made an assault, and completely routed King John's army, killing the King and his generals—Ras Area and Ras Alula.

The court at Falcarragh has sentenced Mr. Charles Conyheare, member of Parliament, for the Camborne division of Cornwall, to three months' imprisonment without labor, for conspiring to oppose the law.

The Brazilian Parliament was opened by the Emperor on May 4. In his speech opening the session the Emperor congratulated Parliament on the good relations existing between Brazil and the other nations, and stated that the finances were in a satisfactory condition.

A committee of the Samoan conference has prepared the draft of a proposal to constitute a court to decide questions of land tenure in Samoa. The court to consist of a representative of each of the interested powers and two Samoese.

Gen. Von Werder, who was sent on a special mission to the Czar, for the purpose of arranging for the latter's visit to Berlin, failed to get his Majesty's assent to the proposal to make the visit the occasion for a display of military and naval pomp. The Emperor desired to meet the Czar at Swinemunde or Kiel, and to accompany him thence to Berlin, but the Czar refused to consent to anything beyond a quiet reception while passing through Berlin on his return from Copenhagen.

The proceedings of the Catholic Congress at Vienna have fixed the attention of the whole of Germany. The resolutions adopted by the congress have been accepted as the programme of the German Catholics. They include a declaration of the right to demand from the State ecclesiastical control of education, the restoration of papal sovereignty, the prohibition of Sunday trading, the endowing and fostering of the Catholic press and the formation of co-operative peasant communities.

A man named Perrin fired a blank cartridge at President Carnot, on May 5, as the latter was leaving the Elysee Palace for Versailles, to attend the centenary celebration of the founding of the republic. Perrin explained to the police that he had no desire to kill the President, but that he merely wished to expose the fact that he (Perrin) was the victim of injustice.

The great International Exposition in Paris, in celebration of the Centennial of the republic's birth, was opened on May 6. The unrepresented countries are Germany, Turkey and Montenegro.

That Tired Feeling

Season is here again, and nearly every one feels weak, languid, and exhausted. The blood, laden with impurities which have been accumulating for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It is, in a peculiar sense, the ideal spring medicine. It purifies, vitalizes and enriches the blood, makes the head clear, creates an appetite, overcomes *that tired feeling*, and imparts new strength and vigor to the whole body.

Bible Agent's Tour.

The following is the list of appointments of the Rev. J. W. McLaurin, district superintendent of the American Bible Society for Louisiana and Mississippi:

Lyon	May 12	11:00 A. M.
Clarksdale	12	7:30 P. M.
Shaw	13	7:30 P. M.
Leland	14	7:30 P. M.
Indianola	15	7:30 P. M.
Bolivar	16	7:30 P. M.
Rosedale	17	7:30 P. M.
Concordia	19	11:00 A. M.
Australia	19	7:30 P. M.
Cleveland	21	7:30 P. M.
Tunica	22	7:30 P. M.
Hollywood	23	7:30 P. M.
Robertsonville	24	7:30 P. M.
Hernando	26	11:00 A. M.
Cold Water	26	7:30 P. M.
Nesbitt	27	7:30 P. M.
Love Station	29	7:30 P. M.
Batesville	31	7:30 P. M.
Senatobia, Miss.	June 2	11:00 A. M.
Sardis, Miss.	2	7:30 P. M.

From Sardis he goes to Houston, Miss., to visit the Chickasaw County Bible Society, and to preach on June 9 the commencement sermon of the Mississippi Normal College, which is located at Houston.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Indianola	May	10
New Salem		12
Tunica		15
Belen		17
Lula		19
Coahoma	(3 P. M.)	19
Clarksdale	(8 P. M.)	19
Brooklyn		26
Bolivar		29
Huntington		31
Lake Lea	June	2
Duncan		16

R. M. STANDIFER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Early Grove circuit, at Early Grove	May	11, 12
Mt. Pleasant circuit, at Marshall Inst.		18, 19
Olive Branch, at Miller		25, 26
Waterford, at Ebenezer	June	1, 2
Hickory Flat, at Pisgah		8, 9
Shawnee, at Liberty		15, 16
Ashland, at Mt. Pleasant		22, 23

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Sparta, at Friendship	May	11, 12
Buena Vista, at Lake Providence		18, 19
Ebenezer, at Pleasant Grove		25, 26
Okolona circuit, at Tranquil	June	1, 2
Tremont, at Asbury		8, 9
Fulton and Smithville, at Greenbriar		15, 16
Prairie, at Prairie Chapel	(Wed.)	19
Athens		22, 26
Aberdeen		28, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

McNutt	May	11, 12
Chapel Hill		18, 19
Carrollton		25, 26
Tocoopola	June	1, 2
Grenada circuit		8, 9
Tillatoba		15, 16
Charleston		18
Coffeeville		22, 23
Pittsboro		29, 30
Atlanta	July	2, 4
Banner		6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Louisville, at Nazareth	May	10
Plattsburg, at Mt. Pisgah		11, 12
Chester, at Chapel Hill		17
Walthall, at South Union		18, 19
Lagrange		25, 26
Sturgeo	June	1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

New Albany circuit, at Mt. Olivet	May	18, 19
Marietta circuit, at Liberty		25, 26
Ripley and New Albany, at N. Albany	June	1, 2
Blackland circuit, at Wesley Chapel		8, 9
Ripley circuit		15, 16
Jonesboro circuit		18
Pleasant Ridge circuit, at Siloam		22, 23
Guntown circuit		29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Courtland	May	11, 12
Panola		18, 19
Mt. Vernon		25, 26
Lake View	June	1, 2
Chulahoma		8, 9
Cockrum		15, 16
Louisburg		22, 23
Horn Lake		29, 30

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Pickens	(Sat.)	May 11
Black Hawk	(Fri.)	17
Greenwood	(Sun. and Mon.)	19, 20
Ebenezer	(Tues.)	21
Sallis	(Thurs.)	23
West	(Sat. and Sun.)	25, 26
Kosciusko	(Wed.)	29
Weir	(Sat. and Sun.)	June 1, 2
Ethel	(Thurs.)	6
Poplar Creek	(Sat. and Sun.)	6, 9
Newport	(Wed.)	12
Lexington	(Sat. and Sun.)	15, 16
Holzona	(Sat. and Sun.)	22, 23

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Poplarville, at Poplarville	May	11, 12
East Pearl, at Byrd's Chapel		18, 19
Tallahoek, at Lee's Creek		25, 26
Covington, at Mandeville	June	1, 2
Bay St. Louis, at Long Beach		5
Ocean Springs, at Handsboro		8, 9
Columbia, at Hopewell		15, 16
Bethel, at Ocohay		22, 23
Mt. Carmel, at Good Hope		29, 30
Dist. Conf., at Ocean Springs	July	3, 4
Seashore Camp Meeting		5–15
Pearlington, at Log Town		13, 14
West Pearl, at West Pearl		16
Augusta		20, 21
Whitfield, at		27, 28
Vancleve	Aug.	3, 4
Scranton, at Ziona		10, 11
Moss Point, at Moss Point		11, 12
Amerina		16, 17
Hattiesburg, at Hopewell		24, 25

T. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Camden circuit, at Thomastown	May	11, 12
Yazoo circuit, at Locust Grove		18, 19
Benton circuit, at New Hope		25, 26
Flora, at Flora	June	1, 2
Silver Creek, at Lodi	(Wed.)	5
Edwards, at Edwards	(Sa.)	8
Raymond, at Clinton	(Sun.)	9
Mt. Olivet, at Fletcher		15, 16
Canton, at Canton		22, 23
Spring Ridge, at Forest Hill		29, 30

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Bowerton circuit, at Pleasant Valley	May	11, 12
Scotland circuit, at Bethesda		18, 19
Holmesville, at Holmesville		25, 26
Topisaw, at Lanoir's		28
New Hope, at Mt. Pisgah	June	1, 2
Adams, at Muddy Springs		15, 16

W. B. LEWIS, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rolling Fork, at Cary	May	10
Sunflower, at Fish Lake		11, 12
Anguilla, at Sunflower Chapel		14
Warren, at Wesley Chapel		18, 19
Mayersville		26, 27
Meadville, at Meadville		31
Roxie, at Knoxville	June	1, 2
South Warren, at Porter's		8, 9
South Vicksburg		15, 16
Vicksburg		22, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Springfield, at Ebenezer	May	11, 12
Amite City, at Tangipahoa		14
Clinton and Betoville, at Clinton		25, 26
East Baton Rouge, at Antioch	June	8, 9
New River, at Magnolia		10
Livingston, at Friendship		15, 16
East Feliciana		22, 23
St. Helena, at Pipkin		29, 30

The District Conference will meet at Amite City, La., May 16, 1889.

C. M'DONALD, P. E.

BRANDON DIST.—SECOND ROUND.

Carthage, at Liberty	May	11, 12
Walnut Grove, at Pine Grove		18
Hillsboro, at Good Hope		18, 19
Shiloh, at Cato		25, 26
Trenton, at Pine Grove		26, 27
Westville, at Pleasant Grove	June	8, 9
Strong River, at Fairmount		15, 16
Mt. Rose, at Pleasant Hill		16, 17
Marvin, at Richland		22, 23

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian station	(7 P. M.)	May 9
Illinsville		11, 12
Lauderdale, at Center Ridge		18, 19
DeKalb		25, 26
Leaksville	June	1, 2
Spring Hill		8, 9
Union		22, 23

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Harrisonburg, at Sicily Island	May	11, 12
Lind Grove, at Bartholomew		18, 19
Rastrop, at Bastrop	(Wed.)	22
Oak Ridge, at Prairie	June	1, 2
Waterproof, at Wesley Chapel		8, 9
Lake Providence, at Pecan Grove		15, 18

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Ringgold, at Grand Bayou	May	10, 11
Vernon, at Long Straw		15
Farmerville, at Tennessee		17, 18
Summerfield, at Harmony		20
Homer, at Arizona		24, 25
Pulpit, at Sheppard's Chapel		27
Arcadia, at Paine's Chapel	June	1, 2
Dowhsville, at Mars Hill		6
Indian Village, at Sardis		8, 9
Coushatta		11
Ruston		15, 16
Vienna		18
Saline		22, 23
Sparta		24
Gibbsland		25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT RANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

DeSoto, at Woodside	May	11, 12
South Bossier, at Benton		16, 19
North Bossier, at Walker's Chapel		22
Valley circuit		25, 26
Mooringsport, at Mt. Zion	June	1, 2
Many, at Lewing's Chapel		6
Anacoco, at Beech Grove		8, 9
Wesley circuit		15, 16
Coushatta		18
Red River		22, 23
District Conference, at Keachie		28

J. N. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Lower Coast Mission	May	12
Gretna and Soraparu		19
Crape Street		19
Louisiana Avenue		26
Baton Rouge	June	2
Carondelet Street		9
Felicity		16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	May	11, 12
Edgerly		18, 19
Abbeville		25, 26
Rayne	June	7, 8
Lake Charles		15, 16
Opelousas		21, 22
Sabine Mission		29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Ada, at Fellowship	May	11, 12
Montgomery, at Winfield		18, 19
Leconpte and Boyce, at Boyce		25, 26
Spring Creek, at Fellowship	June	8, 9
Sugar Town, at New Hope		15, 16

R. F. ALEXANDER, P. E.

To strengthen the hair, thicken the growth, stop its blanching and falling out, and where it is gray to restore the youthful color, use Hall's Hair Renewer.

A statement prepared at the Treasury Department shows that there has been a net increase of $7,68,683 in the circulation since April 1, and that there has been a net increase of $1,903,034 in the money and bullion in the Treasury during the same period.

Prof. C. F. E., A. M., President X Collegiate Institute, solicits correspondence with colleges and institutions desiring competent instructor. Aged thirty-five, married, sixteen years' experience in teaching, member Methodist Episcopal Church, South. Highest testimonials of capacity and executive ability.
Address above, care ADVOCATE.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS. This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

WEEKLY MARKET REVIEW.

(For Week Ending May 7, 1889.)

COTTON.		
Low ordinary	8 11-16	@—
Ordinary	9 8-16	— —
Good ordinary	9 11-16	— —
Low middling	10¼	— —
Middling	10¾	— —
Good middling	11⅛	— —
Middling fair	11 15-16	— —
Fair	12 15-16	— —
Galveston middling	11	— —
Mobile middling	10¾	— —
Memphis middling	10¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	6½	— —
Fully fair	— —	6 9-16
Good fair	6¼	6 9-16
Common	6¾	6
CENTRIFUGAL:		
Seconds	6⅝	6¾
Prime yellow	— —	7¾
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	26	28
Good common	20	24
SYRUP	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4⅛
Prime	4⅝	5
Tough, # bbl	2 25	3 50
Choice, # sack	15 00	16 00
FLOUR.		
Extra Fancy	4 75	4 87½
Fancy	4 40	4 50
Choice	4 12½	4 25
Minnesota Patents	— —	6 00
Winter wheat patents	5 00	5 12½
Minnesota bakers	5 50	5 62½
CORN PRODUCTS.		
Corn meal	— —	2 05
Cream meal	2 30	— —
Grits	2 25	2 30
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, # bushel	45	— —
Yellow	— —	45
Mixed No. 2	— —	45
OATS:		
Western	— —	33½
Texas rust-proof	— —	— —
BRAN:		
# cwt	67½	72½
HAY:		
Prime	14 00	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	13	— —
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	— —	11
Shoulders	6½	— —
Sides, short rib	7⅛	7⅜
Sides, long clear	7⅛	— —
HAMS:		
Sugar-cured	— —	11½
DRY SALT MEAT:		
Shoulders	5⅝	5¾
Sides, short rib	6⅝	6¾
Sides, long clear	6⅝	6¾
GROCERIES.		
COFFEE:		
Prime	— —	20
Fair	— —	19½
Common	— —	16¾
TEAS:		
Choice	40	60
No.	— —	55
BUTTER:		
Western Creamery	24	26
Western Dairy	16	17
Common	12	13
LARD:		
Refined	6⅝	— —
OILS:		
Coal, bbls	10	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, # head	— —	— —
Chicago, # 100	— —	— —
Louisiana, # crate	1 75	2 00
POTATOES:		
New Louisiana	— —	3 00
Western	1 00	1 25
ONIONS:		
New Louisiana	— —	1 50
Western	1 00	1 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. # yard	10¼	10½
Jute, 1¾ lb. # yard	9½	9⅝
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
# lb	9½	10
TIES:		
# bundle	1 05	1 07
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 50	3 50
Chickens, Southern	3 25	3 50
Young	2 00	2 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	10	10½
Southern	— —	11
WOOL:		
Lake, # lb	21	25
Louisiana	20	21
Dairy	9	15
COUNTRY HIDES:		
Green Salted, # lb	2½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, # ton	12 00	13 00
Meal	20 00	23 00
Pure ground bone	30 00	— —
Muriatic acid, # lb	— —	2½
Sulphuric acid	2	— —

To Whom It May Concern.

Wishing to give the widest possible circulation to Rev. Dr. Carradine's sermon on the Lottery, I called upon four daily papers of this city with an advertisement to the following effect, viz:

"Call and buy that terrific exposure of the Louisiana Lottery. Just out. 10 cents"
"P. D. VANVALKENBURGH, 106 Camp St."

The *Times-Democrat*, *News*, and *States* inserted it. The *Picayune* refused to do so. P. D. VANVALKENBURGH,
Religious Book House,
106 Camp Street.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to insure all the insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

From Most Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. & C. Maguire's Cundurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.
P. J. RYAN.

ROYAL

BAKING POWDER
Absolutely Pure.
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
ROYAL BAKING POWDER CO., New York.

AGENTS WANTED
LADIES OR GENTLEMEN,
TO INTRODUCE
"Christian Womanhood"
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Christian Advocate.

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For the Advocate.

EASTER HYMN.

BY CLARA B. DRAKE.

Rejoice! the morning breaks
Of that effulgent day
When Christ from death awakes
And takes its sting away.
A radiant angel from his throne
Flames forth and rolls away the stone.

His lightnings pierce the gloom;
The earth exultant rends
When from the open'd tomb
Omnipotence ascends—
The band of death asunder breaks,
And captive of the captor makes.

Rejoice! rejoice! rejoice!
Burst forth in loud acclaim!
Let millions, with one voice,
The risen Christ proclaim,
Till all earth's darkness melts away
In beams of Resurrection Day.

The Louisiana State Lottery Company Examined and Exposed.

BY REV. B. CARRADINE, D. D.

(Continued.)

Still another charge I make against the Lottery is, that, in face of the repeated assertion that it is financially beneficial, it steadily impoverishing us.

This is an argument against the Lottery that has been advanced and sustained on many a legislative floor. Nation after nation has reiterated the truth. Speakers in Parliamentary halls, while admitting that it is a profitable source of revenue if run by the government, and invariably enriching the corporation itself; yet that it always leads to the destitution of the masses. In every country where it has been tried, it has been noticed to bring want people of moderate circumstances and to still further impoverish the poor.

We all know that the poor constitute the overwhelming majority of any country's population. If they suffer, then the greater part, if not all, the nation suffers. Where is the wisdom of tolerating an institution that helps the few and injures the many? Where is the patience of a people in permitting in its borders a corporation that inflicts the poor—the very class that can least afford to suffer?

The proof that the Lottery steadily drains people of humble means was beheld in the city of Paris the first year after its ejection from France. In less than twelve months after its abolishment scores of millions of francs were deposited by the poorer classes in the savings banks. Here was a fact—eloquent, indisputable and convincing. The same result would be beheld here should the Legislature would free us of this monstrous parasite that draws its life from us, and then blights us with the shadow of its huge proportions.

Many true lovers of our State are sighing—as they call it—the situation. They are trying to account for the financial distress and prostration. They have been locating the cause in almost everything but the right thing. They are just beginning to see that the great financial cancer on our municipal body is the Louisiana State Lottery. It is daily, steadily, continuously drawing the people's money from ten thousand proper channels, where it should have flowed for the comfort of family and for the prosecution and enlargement of business, and giving it not back, but gambling it in itself, has slowly, but certainly, hurt the entire city by a curse that has struck at twenty thousand homes, and cramped and weakened thousands of particular industries.

The Lottery makes two general assertions or promises. One is to the individual; that if he will invest in a ticket, he will draw a fortune. How about the fulfillment, the facts of the case? Don't you meet regiments of men every day who were enriched by this company? They are so thick on the streets as to occasion a blockade. I know of a gentleman who has been steadily patronizing this Lottery since the beginning. In that time he has drawn something like three thousand dollars—but, alas! over against that he has invested or, rather, dropped into the great incorporated rat hole of Louisiana not less than fifty thousand dollars!

But Rumor declares something more astoulshing, and that is, that the Lottery a few years ago actually paid a man to say that he had drawn one of the capital prizes.

Certainly on investigation the promise to the individual of a fortune is not very reassuring.

The other general assertion is, that it helps the community in which it is located. When asked how, we are pointed to a few brass band entertainments—a comparative pittance donated to public charity—and four or five handsome residences erected in our midst.

To all this I ask, Where is the great material good to a city to have a few tunes blown or scraped on instruments, or to have on our streets a half-dozen residences of fine pattern, if the whole community was financially stripped to bring it about? How much better that the earnings of a family, no matter how small, be expended towards the comfort and education and general good of that household circle, than to go into a pile of brick and mortar, which is without sensibility and life, and in which they are no wise interested.

Roll back these streams of Lottery ticket investments upon the families from which they proceeded; let them go toward the purchasing and beautifying of homes, toward the clothing and education of the family, and toward a provision for the dark and rainy day certain to come, and what a change we would witness! Instead of this, the money goes to the stockholders of the Louisiana State Lottery, and today we are, according to population, one of the poorest cities in the United States.

Is there a person here who will say that if the Lottery was abolished, that the people would spend their money in other ways, and that this company might as well have it as anyone else? To this I reply that such a speech is worthy of a man who is without conscience and soul, and furthermore, I would say that proof to the contrary is seen in the indisputable record of the savings banks in Paris.

In return for all the moneyed outlay of New Orleans to the Lottery we are regaled with the sound of a few tunes on a brass band, and the sight of a few fine buildings that do not belong to us. This is expected to gratify and satisfy the most carping as well as the most conscientious. We might faintly hint that the tunes were rather costly when we came to calculate—but O, just look at the houses!

I want you to see this matter clearly. Suppose that some individual should obtain from you your entire fortune, and that, too, in not the most honest or moral method. With your money he builds a beautiful house for *himself*. At this juncture you break out into murmuring. Immediately he calls upon you and tells you that you ought to be very thankful over what has happened. He appeals to your municipal pride as he recounts what he has done with your money in the erection of a beautiful home for himself, in the city. He invites you to educate and gratify your esthetic taste by looking upon the fine architectural proportions of his house. He does even more, and tells you that when you feel wearied you can sit on his door-step and rest; and that as you sit there, contemplating the beautiful home constructed by your money, you can sweetly reflect upon this proper and beautiful disposition of your finances.

How would you enjoy the situation? And yet this is just what we are doing in New Orleans to-day—sitting on door-steps watching the beautiful turnouts and palatial residences and sumptuous living of a few people who enjoy their material comforts through the possession of our money. The crowning exasperation in the matter being that we are exhorted by these beneficiaries and by the Press to rejoice over this state of affairs; to consider the largeness and beauty of these houses, the architectural tone they give to the street—and be happy!

I can not help being reminded here of a Chinese execution. When a man in that country is to suffer death, the executioner proceeds very deliberately; and carves and slices away into his body by sections. Different knives are used, and the quivering muscles laid bare in numerous places. As the official sees that the condemned is about to sink through pain and loss of blood, he lays aside the knife and sponges the wretch off with cool water, and revives him with fans. Then he again resumes the protracted murder. This is the exact treatment we receive at the hands of the stockholders of the Louisiana State Lottery. They are financially bleeding us to death; many are the knives they are plunging into the municipal body; every ticket office and vendor is an instrument of harm, and every ticket is a dagger drawing from us life itself. But now mark the tenderness of these stockholder executioners. Just as we, depleted, weakened, are ready to sink in despair, they cool us off with a few brass band tunes in the square, or sponge us off with a glittering entertainment in another part of the city, or revive us by permitting us to gaze at and admire their beautiful residences! The climax is reached when the newspapers, that fawn upon and lick the hoots of these stockholders, call upon poor, depleted, fainting, pocket-rifled, outraged New Orleans to be very grateful for all these things.

Another charge, or objection, I make to the Lottery is, that it benefits a few, while many are made to suffer.

This is not likely to be denied. Who are getting rich here in the city? Those who buy tickets, or those who issue and sell them? Everybody has the answer. A few are being enriched by the sufferings of the many. The spirit of the Bible is against such a thing; the spirit of republican institutions is equally antagonistic. The various Trusts that have been formed to crush multitudes of defenseless people are being crushed themselves by the laws of our land.

If you ever studied the Feudal System, you will notice it flourished on this dark, oppressive principle—the few to be benefited, enriched, uplifted, and the many ground down by a life of the bitterest servitude. Slavery was a social fabric cut after the same pattern. A few masters living in ease and plenty, while a multitude of slaves toiled and groaned and died in the fields of corn and cotton and cane. They both went down with a crash, just as this Lottery is bound to go down, because inimical to true liberty, and founded upon injustice.

I have often wondered at some things recorded in history. One amazing spectacle was the sight of a king, or a handful of the nobility, living in luxury, pampered, bloated with pride, insolent with riches, and yet remaining undisturbed by the multitude around them, numbering millions. By what power were they thus protected from the masses? Why did not the long-angered populace, like an angry and storm-driven flood, rush upon this handful of oppressors and sweep them away? We marvel at such a spectacle, and yet the identical thing is transpiring before our eyes. We, as a people, are laid under tribute to make opulent a few individuals. Willingly or unwillingly, consciously or unconsciously, by your own hand or by the hand of your clerk or servant, your money is being drained from you to bring about the wealth and influence of a few stockholders in a gambling company. We, whether we realize it or not, are nothing but the slaves of the Louisiana State Lottery Company. The few are in wealth and power—the many are made to suffer; and, wonder of wonders! we do the very thing we were amazed at in history—we submit to the same wrong and oppression!

I want to hold up before you one or two very remarkable scenes. One has been frequently beheld in the past. It is that of a king or nobleman or some man in authority, who has been enriched by the gifts, toll and taxes of the people, going forth in some kind of triumphal parade. As he passes along the ranks of the people whose money has made him opulent, or whose hands have uplifted him into power, he suddenly feels a spirit of liberality sweeping over him. In obedience to the generous instincts he puts his hand into his vest-pocket, and—O princely kindness!—O royal munificence!—takes out a handful of silver coin, and scatters the shining metal in the crowd. This was sickening enough of itself to behold; but the bitter, burning shame was in the sight of the crowd scrambling for the coin! What the people should have done was to have ignored the incarnated littleness before them, refused to notice the rattling coin, and, with folded arms, said: "Thy money perish with thee!"

History repeats itself. Here is an institution swollen with wealth that has been wrung from our homes and business. Our suffering and deprivations and losses have made it the bloated financial monster that it is to-day. The land has been made to mourn that a corporation might be made to rejoice. Horrible and unnatural sight! But this is not all. This State-created master of New Orleans gets in a liberal mood sometimes. This owner of countless millions of dollars taken from the citizens of the United States, in a sudden spasm of generosity, buys a few plasters to lay on some sick people at the Charity Hospital; bores a well, whose feeble trickle well represents the benevolence of the Lottery; pays for an evening's entertainment for the people; erects a building—in a word, throws out to the crowd it has plundered for years a handful of silver coin! O princely munificence!

This was hard enough to bear; but there is something far harder to endure; and that is, the sight of the New Orleans crowd scrambling for the silver. You went to hear the band play; you praised the gift that morally was not theirs to give, or yours to receive. You scrambled, in a word, for the money when you should have stood with folded arms, refusing to receive it, and looking the scorn you felt which your lips might have been powerless to speak.

I want to present to you another scene. Here before us stands a house built by money that the text calls gains of unrighteousness. It is a crystallization of Lottery money. What a beautiful home! How thick and soft the carpets! How handsome the pictures and statuary! How lustrous the heavy mahogany dining table! What glitter of silver and sparkle of cut glass! What orderly servants, and what sumptuous fare! The family are assembling for the evening meal, and have just seated themselves, when—O horror!—horror!—suddenly from the curtain-shrouded corners of the room a band of haggard-faced, bloodshot-eyed women rush forward with crying, ragged children clinging to their skirts. One of them, with a hand like a talon, snatches the bread from the table, crying out: "This is mine; my money paid for this!" And another, with a bony finger pointing at the glittering glass and silver, hissed: "My money paid for that!" And another, rushing upon the richly clad children of the family, began to tear off the soft, furry dresses, shrieking: "My money went to purchase these!" And still another, with hands locked above her head, in awful agony to see, wailed out: "I had such a home as this, and they took it away from me, and have left me to beggary and ruin!"

O the unutterable horror of that scene! And yet, if Truth could be enacted, that same dreadful spectacle would be beheld in twenty houses in this city to-day.

How would you like, my friends, to be in a business which, while it fed you, starved others; while it covered your table and filled your house, emptied the tables and houses of your fellow-beings; while it prospered you, it ruined countless thousands of others in body and soul?

May God have mercy on you if you are thus living, and send you repentance and grace to change your life from this very moment! All honor to the man that several years ago came out from the great iniquity, feeling that he could not save his soul and stay there.

God speaks to you to-day as he did to his people in the ages long ago. It is the same call; and the cry is uplifted because of great dangers in both periods. Come out from among them, O my people; "and he ye separate, and touch not the unclean thing, and I will receive you."

(To be continued.)

Kentucky Correspondence.

BY JOS. R. COTTRELL, D. D.

This May day is one of cloud and shadow. The gentle showers that preceded the dawn of yesterday and to-day have seemed baptismal sprinklings upon the infant plants of the gardens, and upon the buildings of the flower borders and plats of ornamented yards. The æsthetical lies alongside the spiritual in our mental make-up; so that the smiting of the sense of the beautiful imparts, in some degree, vibrations to that highest element of our being. The passional, the affectional and the spiritual may be considered as the successive strata of our nature; and as the soil must have moisture, and as the water must be aerated, even so is there interdependence among the departments of our nature for production of word that is in soundness, freshness and nutritive power to those who hear or read what issues from us. As there is an extreme of carnality, inevitable, from one's ignoring what pertains to the spiritual, so that gluttony, lustfulness, and the like, are engendered to a degree enslaving to the soul, so may there be the opposite of this. The spirit-force, that is as organic in our compound nature as is the sensuous, may take an abnormal development, eventuating in fanatical dereeness or religionistic rigidity, destructive of the genial attractiveness and persuasive authoritativeness which alone constitute one "a living epistle," life-imparting and inspiring. From misapprehending Christ to mean that he had come that men might have religion, and that they might have it more enormously, when he declared that he came "that they might have *life*, and that they might have *life* more abundantly," what frigidities in personal phenomena have appeared upon the one extreme, counterpart to fiery flickerings and flashings upon the other!—men and women, through fatal perversions of the faith, constituting an obstruction, or operating disruptions, respectively, as they have thus frozen or ignited. David said, "The zeal of thine house hath eaten me up!" That is quite another outcome of zeal than that which prompt not a few to eat other people up, or to snap at and bite them. Ruskin, in discoursing on "the true, the beautiful, and the good," might have made criticism of the threefold distinction of the passional, the æsthetical, and the spiritual, in the unity of our nature, whereof there is to come, through their proper consolation and interplay, under ministries natural and supernatural, symmetrical manhood and womanhood, adapted to organic union in a kingdom "compacted by that which each (personal) joint supplies * * * making increase" according to the life-principle of growth. Matthew Arnold's plea for the "Religion of Culture" is by no means an insignificant or eccentric development of thought, in respect of a kingdom that is catholic. "All my springs are in thee!" "Man shall live by *every word* that proceedeth out of the mouth of God." Microcosm, as each one of us is, of all that is objective from us, to be alive to each and every is to generalize in our own experience the varied life of all, and thus have enrichment according to the measure of apostolic estimate, when he wrote, "All are yours!" All things become ours, as they become us, through genius of a recreative life!—through power of a transubstantiating life.

"Life is life that generates,
And many seeming life is one."

Then let the spring-tide bear in upon us through all this unfolding of forest grandeur; through blossoming garniture of orchard trees, and through flowers about our homes that vary the expression of the beautiful intents and colorings as delicate to the view as is their fragrance to our breathing. Our souls, smitten by the wand wielded by the hand of Spring, whose magic touch each form of nature feels and glows responsive, leap to receive a renewing baptism of that ever-enriching, might-imparting, hope-confirming life, which is one with truth and holiness and heaven.

The just and powerful portrayal of the iniquitous Louisiana Lottery scheme by Dr. Carradine, as it appears in the ADVOCATE, will certainly make a concussion upon the popular mind favorable to a reformation in respect of oblique gambling. The principle of seeking gain by ticket drawing in a lottery is the same as that involved in betting upon cards or upon horse racing. The best definition of a dishonest man that I've ever been able to frame is this: One who seeks something for nothing, or anything at less than its legitimate cost.

Yesterday I had service at the Methodist Church, in commemoration of Washington's inauguration as first President of the United States, one hundred years ago. Suitable Scripture lessons (the twenty-fourth Psalm, the thirteenth chapter of Paul's letter to the Romans, some verses at the beginning of the third chapter of the Epistle to Titus, and some verses beginning with the thirteenth of the second chapter of First Peter), and music appropriate to the occasion, by my choir, whose superior is not in the State, were preliminary to a talk by the pastor, and a capital one from Mr. Thomas Goodnight, of the Cumberland Presbyterian Church. Emphasis was given to the good fortune that befell the colonies, in having a man to lead them who was the embodiment of noblest principles, and to the government, at its genesis, in having an Executive of highest type of manhood. Also was there a plea from each of the speakers on the importance of considering more carefully, in all our elections, the personal character of candidates.

FRANKLIN, Kentucky.

Missionary.

ASSESSMENTS FOR THE YEAR.

Alabama Conference	$ 13,600
Arkansas Conference	4,500
Baltimore Conference	13,600
Columbia Conference	1,000
Denver Conference	1,150
East Texas Conference	3,500
Florida Conference	3,000
German Mission Conference	2,000
Holston Conference	11,600
Illinois Conference	900
Indian Mission Conference	2,916
Kentucky Conference	8,300
Little Rock Conference	6,800
Los Angeles Conference	1,816
Louisiana Conference	6,800
Louisville Conference	11,600
Memphis Conference	11,600
Mississippi Conference	7,800
Missouri Conference	11,100
Montana Conference	352
North Alabama Conference	10,600
North Carolina Conference	19,600
North Georgia Conference	21,600
North Mississippi Conference	9,450
North Texas Conference	7,500
Northwest Texas Conference	6,700
Pacific Conference	2,813
South Carolina Conference	13,600
South Georgia Conference	13,600
Southwest Missouri Conf.	6,800
St. Louis Conference	5,300
Tennessee Conference	19,600
Texas Conference	4,800
Virginia Conference	20,600
Western Virginia Conference	2,500
Western Conference	1,500
West Texas Conference	2,700
White River Conference	3,500
China Mission Conference	700
Brazil Mission Conference	1,900
Central Mexican Mission Conf.	700
Mexican Border Mission Conf.	1,000
Total	$300,000

APPROPRIATIONS FOR THE YEAR.

Brazil Conference	$ 25,350
China Conference	30,107
Japan Conference	27,785
Central Mexican Conference	39,661
Mexican Border Conference	36,388
Indian Mission Conference	19,463
German Mission Conference	4,000
German Mission in Louisiana	1,550
Columbia Conference	6,925
Pacific Conference	4,300
Los Angeles Conference	8,050
Denver Conference	15,800
Western Conference	3,021
Montana Conference	3,000
West Texas Conference	3,522
Northwest Texas Conference	1,750
Florida Conference	6,000
Salaries, office, and other expenses	11,150
Total	$247,820

A man of faith has a basis of courage, and so of heroism, that no man who lacks faith can be possessed of. Physical courage is necessarily limited by one's personal limitations. Self-reliance can not extend beyond the bound of self. But he who has faith in him who is omnipotent, and realizes that he stands for him, has no limit that omnipotence has not. He is sufficient unto all things.—*Sunday-School Times.*

Christian Advocate.

THURSDAY, MAY 16, 1889.

For the Advocate.

NIGHT THOUGHTS.

BY MARIA TAYLOR PIPKIN.

Could we but read the stars aright
That gem the broad breast of the night,
What rapture'd hold spell-bound our souls,
As every dark-clasped hour unrolls
The glitt'ring pageant of the sky,
Itself enough to defy
The Master-hand that holds it there,
Suspended in the ambient air,
In all its glorious majesty,
In all its wondrous harmony;
Each ray a sparkling mystery,
Woven in shining tapestry
Of silv'ry web of golden woof
Beneath the heav'ns' impillared roof,
After God's breath, effulgent, bright,
Took voice and said, "Let there be light."
'Tis he alone who holds the key
To all this heav'n-born mystery,
Whose touch, through Christ, can fan the fire
That draws our souls up higher, higher,
Until within the "gates ajar,"
We solve the mystery of each star.

A Note of Warning.

The so-called "Holiness Association" was held at Waterford, in the Holly Springs district, March 28–31. The Rev. W. B. Godbey seemed to be the ruling spirit of the occasion, and preached many things in his exhortations, and strange things, if reports be true—some statements about Sam Jones' inefficiency before his sanctification and his professing the second blessing, which sound in strange contrast with what I have heard Sam Jones preach. But as I did not hear him, I shall say no more now of what Madam Rumor says, but give you a sample of the spirit and manner of Bro. Godbey's preaching by quoting his own language as recorded in his last work on the subject of holiness, called "Victory." I do this that our brethren may have some idea of what their people are to hear before they send for Bro. Godbey to do their preaching. Hear him on the Methodist Church, to which he professes to belong (pages 20 and 21):

God raised up Wesley, and founded Methodism on the Everlasting Rock. Satan offered his bait, and long she bravely resisted. Of latter days she has nibbled it till she is already drunk with the venom of hell. Let us all rally, and save the dear old ship if we can. If not, she must go down in the wreck with her predecessors. Glory to God she is raising up the Free Methodists and the Salvation Army to prosecute the war!

But hear him again as he pours his venom on our church and self-sacrificing missionaries who are giving up all for Christ (pages 24 and 25):

The reason we have spent 1,800 years trying to save the world, and have more heathens now than when we began, is because we have not had victory in our own hearts. A man must get his own garden clean before he goes out to help his neighbors. While America was in that awful Civil War, she could not have done much against a foreign foe. The poor, stingy home-church has been drained to send off dead-beat missionaries. And what has been accomplished? Christianity has been a hiss and by-word among the heathens.

This is the language of one who is continually professing that he has been sanctified for twenty years, who claims a large degree of that charity which "vaunteth not itself," "which is not puffed up, which thinketh no evil, but hopeth all things, and endureth all things." A large portion of what he says is a disconnected repetition of what Methodists have always preached against—living in sin—presented as if it was only preached now by the advocates of the "second-blessing theory." If language is to be taken in its ordinary sense, there is in this little pamphlet of twenty-eight pages more pessimism, egotism, self-laudation, fault-finding and false interpretation of plain texts of Scripture than I ever saw before from the pen of a Methodist preacher. He does not condescend to quote from our version of the Bible, or from the late revision, but gives us Godbey's version of the original text that we may have it in its purity, exhibiting a spirit of conscious infallibility which would embarrass the Pope of Rome. He never seems to entertain the thought for a moment that he might possibly be mistaken.

Such are the absurd extremes to which Methodists are liable to go when they seek a place in some organization which claims to be higher and holier than the Methodist Church, which was organized to spread holiness everywhere, and certainly furnishes every necessary means to preach and practice that for which she has a being in the world. And every effort to promote the cause in some other way is liable to lead to extremes, wild fanaticism, dissension and division, as is now the case in many places in our church. And my advice to the young preachers of the North Mississippi Conference is, to shun everything of the kind, and do their preaching and seeking of holiness in the Methodist Church. I have nothing to say against the doctrine of instantaneous sanctification by faith, nor against those who profess to enjoy it. Many of them are among the best people of this section—first in every good work; and if let alone by imported teachers, are in no danger: but we are nearing the danger line, and it is all important to call a halt, or fearful are going to be the results. I believe that Bro. Boland is on one extreme and Bro. Godbey on the other, and in either direction there is danger. I regret the necessity of having anything to say on this subject, for many of these brethren consider everything which is not in keeping with their ideas of holiness as opposition to holiness. But I say unto all, Seek this high degree in the divine life which Wesley called "perfect love:" and whether you reach it by sudden leaps or gradual growth does not concern me: for thousands, whose testimony we can not doubt, have attained it in either way. But that we are to seek every opportunity to profess this high attainment can not be supported by the Word of God, nor by the example of Wesley himself, who seldom made any such profession, and then in modest terms—in strange contrast with some who profess the blessing now. St. John, the disciple whom Jesus loved, and who lived and preached holiness as few other men have ever done, never professed it at all; and there is not as much of the professing of holiness in all the New Testament as you would hear at one of these holiness meetings in one hour. This is undoubtedly a great mistake, and does more to bring the doctrine of holiness into disrepute, and works more evil than it will ever do good.

J. W. HONNOLL.

HOLLY SPRINGS, Mississippi.

Woman's Work.

The Woman's Department of Church Extension weeps over the loss of our dear Sister T. J. Davis, of Enterprise Parsonage Society. A fragrant memory will linger lovingly in the hearts of those who knew her. Her crown is radiant with sparkling jewels. Was she not wise in placing treasures in the home prepared by the dear Savior by laboring for homes for God's messengers? Are we not fortunate in having secured her in our great work?

Let the broken thread be immediately taken up, that the weaving may go on.

Miss Carrie Arrington stands alone as worker at Pawhuska, Ind. Ter., because our department could not give help to build a parsonage for the sacrificing minister who labored there.

Not a parsonage immediately on the Coast between New Orleans and Mobile.

A flourishing Aid Society has recently been converted into a Church Extension Parsonage Society, now numbering twenty-eight members. They hope to build *unaided* a parsonage for themselves, and will send dues and mite-box collections to the regular fund. The corresponding secretary wrote for three dozen mite-boxes. Such loyalty and consecration will surely reap a recompense. Oh, that the blessedness of giving was more generally appreciated!

Send to Mrs. E. D. Jones, Carlisle, Miss., for Constitution and literature. Send money to Mrs. O. S. Robbins, Vicksburg, Miss.

MRS. E. D. JONES.

The Mississippi Methodist College Again.

That Mississippi is to have a Methodist Male College is a fixed fact. When one man gives $50,000—and others with smaller means are equally as liberal in their donations—it certainly means business; but the tug of war will be the location of said college. One brother says where he lives is the place, and another the same. Only two of the brethren thus far have agreed as to the location, and I will come in for the third in agreement with those two.

Bro. Abbey says if the geographical center is of the greatest import, the location should be at Kosciusko; that it had all the advantages except one, and that one the greatest boon on earth to man; and that is, health, health. Bro. Abbey claims that the Gulf Coast has the advantage of all others, if we make health of the greatest import. Now, Bro. Abbey is much older than I am, and I have no doubt that the sea breeze has been beneficial to him; but I must beg to differ with him as to its being the healthiest portion of the State. The Coast is the only portion of the State that I am not more or less acquainted with. I know of places—more than one—that certainly are as healthy as heart could wish, or as could be found in the State, or United States. I do not think that any place can excel Brandon for health, which place I have known almost as long as I have known any. As for accessibility, some others might claim the advantage; for instance, Jackson and Meridian, they being railroad centers; but, so far as accessibility is concerned, there can be no complaint made against Brandon. Knowing what I do, were I living on the Coast or any of the utmost bounds of the State, I would say, Give it to Brandon, and by no means locate the college any farther from the capital of the State. Now, why Bro. Galloway would suggest the little out-of-the-way and isolated place, Columbia, I can not conceive, unless it be because Bro. Featherston said Centenary was sick, and she caught her sickness at Brandon. Centenary was only sick for the want of cents, and she, no doubt, caught her sickness at her present location. I have the good fortune to be acquainted with Bro. Galloway's country he speaks so highly of. There are some most excellent people in that country; and about some as fine reservoirs for swamp and malarial fevers as I have ever seen, unless it be in the valley of the Mississippi river. I know of no such near Brandon.

Now, if Bro. Galloway should read this, he will set me down at once as another boomer for Brandon. Maybe he will be right; but I do not think that the boomers of Columbia will likely ever die by electricity, if they never receive a shock, until they are electrified by the college being located at Columbia; for to locate it there, or on the Coast, or near any of the boundary lines of the State, would give it a worse chill than Brandon or Jackson, for the people of the State are sick and tired of these one-sided public institutions.

F. A. LANE, L. P.

The Church.

The church is the only divine institution on earth. It, therefore, is the only organization that God has authorized to teach and enforce moral precept. It is the great reservoir of moral influence. Whatever of moral force there is in the world, the church of God makes it. It can not be generated anywhere else. By and through the church every will is to be conveted, and every benevolence bestowed. It is to save and bless the world, and when it fails no organization on earth can do it. Every effort to improve the moral, intellectual, social and material interests of man, outside the church, is a departure from the divine plan. It nibbles the church, and will fail because it is human. There is no blessing, temporal or spiritual, that is not secured to us by the church of God, if faithful. Said Christ: "All these things shall be added unto you." Can men do more for us than is promised in the church by the Giver of all good? Are there any obligations that embrace more, or that are more binding than hers? It seems so from the hundred and one fraternities that exist, and the number of members and punctual attendance and prompt payment of dues. Has God left the church, and are we, by our brotherhoods, to take care of ourselves? No. Said he who gave his life: "Lo, I am with you always." And there is no brotherhood on earth higher and better, or more binding than that of the church. A man that will not keep his church obligations will not keep any other.

The Protestant Church is accused of not being benevolent or charitable; and, in part, it is true. But if the money that is paid by professed Christians to those fraternities for charities was paid in the name of their respective churches, it would be giving honor to whom honor is due. There is great complaint of meager support of the church, and we are spending more money for the support of these than for the furtherance of the kingdom of Christ at home and abroad.

There are scores of men in the church that think $5 a year all they can give for the support of her institutions, and pay $20 to the society; then go to church Sunday, and sing, "I love thy church, O God!" It is possible that the Catholics, Wesleyan Methodists and Hard-shell Baptists are nearer right, in their extreme, than we. Oh, we are so divided up we can hardly tell where or what we are; and when we are dead there are so many claims for a part in the burial that, if each did its part, we could hardly be buried. The time has come when we must let the world feel and know that the church is of God, and that if men meet their church obligations, the highest end of their being will be reached; and to be buried by her ritual is the highest honor to be conferred upon the dead.

W. S. LAGRONE.

VAIDEN, Mississippi.

Country Stewards.

MR. EDITOR: I was most wonderfully impressed with the statement made at the New Orleans District Conference, that fourteen dollars and twelve cents per member had been paid to the cause of Christ during the past year, while the Alexandria district paid only three dollars and twenty-six cents for all purposes; and for missions, only ten cents. Such a pittance makes me blush with shame, knowing that it is a fact. I have a desire to look into this matter, and, if possible, see where the fault is. I am a member of this Alexandria district; was born and raised in it. My father was born, lived and died in this district, and I have keenly felt that it has been made the butt of ridicule, since my earliest recollection, on account of its contributions to the cause of Christ and his church. Why is this? Now, sir, I am not going to whine out in dolorous tones that old word "poverty," nor am I going to hurl contemptuously the word "stingy," but am going to say what I believe to be the cause of this meagre pittance brought up from this district. I do not want to screen any man or set of men; but I desire to expose a time-honored custom which has always crippled and suppressed our financial work on this district, and let the blame fall where it justly belongs. This financial question in the rural districts has always been considered doubtful; consequently all parties are by common consent supposed to look after and busy themselves in settling it. While it is made the special duty of the Board of Stewards, by the law of the church, to transact the temporal business of the church, it is also made the duty of the presiding elder to oversee the spiritual and temporal affairs of the church; and the error which so often results is manifest in the authority of these two officers. The one assuming that it is his special business, and the others feeling that it is theirs, meet in combat with the result of the Kilkenny cats. I have joined, with a feeling of mortification, for two and three hours this strife between steward and presiding elder, with invariably the same result.

Now, I speak plainly what I think should be done in this matter. Let each officer know and attend to his own business. I have heard, somewhere, that it is a step in the direction of success for every man to attend to his own, and let another's business alone. When a presiding elder comes, with an eye so keenly fixed upon the financial work of the church that he keeps the Conference seated for two, three and sometimes four hours, trying to show his adaptability to squirm out of them the last possible cent in accordance with his views as to how it should be done, and constitutes himself the Board of Stewards, chairman, secretary, as well as the president of the Quarterly Conference, asking the disciplinary questions, and then answering them himself, we may expect the stewards to do their work in a half-hearted way; and not only so, but they are made to feel that they are too poor, stingy or ignorant to do what duty demands and the church requires. And as David in Saul's armor, they are sent out hindered and hurt, feeling no personal responsibility. While your city stewards are organized, trusted and made to feel responsible, our country stewards are not. I think this is just why our country circuits do so little. Our good laymen are held in check by not being encouraged to organize for duty and trusted, encouraged and educated to do duty. Now, should anyone feel curious to know whether there is anything in this or not, let them ask, Have you a Board of Stewards properly organized, with chairman, secretary and treasurer? If not, how can we expect a disconnected mass systematically to do anything? Bring our intelligent laymen to the front, and let them bravely fight this financial battle for the church as for their own personal interest, and we will soon see the result.

COUNTRY STEWARD.

Our Worn-Out Preachers.

Our people are giving money to enlighten the heathen at home and abroad. That is right. They are also enlarging and improving our educational facilities. That is right. But I will venture to ask if they are doing their duty in providing for the worn-out preachers and the widows and children of preachers. I think not. On the contrary, the word is: "Missions to the heathen, colleges for the boys, and money to build churches"—all of which is good enough; but it is wrong to neglect making adequate provision for the worn-out preachers, the widows and orphans.

A man who has worked his faithful horse year after year, and, when enfeebled by age, the old horse is no longer able to earn his feed and is turned out on the commons to starve, is not held in very high esteem by his neighbors.

What of a church of religious people who do not provide for these faithful ministers after they have worn themselves out in their service? The church needs to be stirred up on this question. Less "culture" among the young ministers, and more *bread* for the old worn-out ones, would be better.

OLD FOGY.

Mississippi State Sunday-School Convention.

The next annual meeting of this body will be held at Starkville, on July 23 and 24, 1889. A program will be published at an early date, and arrangements will be made for reduced rates over the various railroads. Prominent workers from this and other States will be present, and all who attend will be edified and instructed. This convention is inter-denominational, and, therefore, Sunday-school workers of all denominations are especially requested to attend. The people of Starkville will provide for all who come. Each Sunday-school is entitled to one delegate, and each county convention to two. As the Baptist State Convention meets at West Point on July 25, all who wish to do so can attend both meetings for one fare.

It is earnestly desired that a convention be organized in every county in this State (where none now exists), previous to the meeting of the State Convention.

For information regarding these matters, address

JNO. T. HUCK,
Chair'n Ex. Com.

JACKSON, Mississippi.

From the Work.

MYRTLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: At the last session of the North Mississippi Conference I was sent as a supply to the Myrtle circuit, successor to Bro. J. H. Smith. Of course, I came on the work an entire stranger; but, thank the Lord! (as Methodist preachers always do) I found many warm-hearted friends, who gave me a cordial welcome. My predecessor (Bro. Smith) has many friends on this charge. I am told he did some good preaching. I am under the jurisdiction of Rev. J. W. Honnoll, P. E., an excellent man and a real preacher. I could not have been better pleased in an elder.

We have just closed our second Quarterly Conference. My elder said we had the largest audience on Saturday at eleven o'clock he has seen for many years at a country church. We had a delightful time; the church revived, and a good impression all along the line. The elder's sermon on Sunday was one of the best I have ever heard. It was a missionary sermon, and a very effectual one. He administered the sacrament to a number of communicants. We took up a collection at the close of the service, and raised $27—more than one-fourth of the collections ordered by the Annual Conference. We expect to collect the full amount during the year.

We are in the midst of a kind and hospitable people. Several different denominations—Methodist, Baptist, Presbyterians and a few Campbellites; but all are courteous to a Methodist preacher. Our salary is about one-third paid. We believe the assessment will be paid in full on this circuit. I am praying and working for a gracious revival of Holy Ghost religion. I feel that it is greatly needed. May the Lord hasten its dawn! Some of our people seem to be stirred on the evangelist question, and seem to think we can not have a revival without one. Now, I have no doubt in my mind they (the evangelists) do great good and reach the heart of sinners whom other preachers have no effect upon; however, to suppose that God is altogether dependent upon an evangelist to proclaim the gospel in an effectual manner is a sad mistake, and also inconsistent with Bible faith. We must not come to the conclusion that it is absolutely necessary that we have an evangelist in order to enjoy religion. No; the fields are white already to the harvest, and the charge comes to each and everyone: "Go work in my vineyard;" and we must, as preacher and people, obey the divine mandate. If we are dependent altogether on a traveling evangelist to get up a religious sentiment among the people, we are sure to die spiritually; and, as a matter of course, perish eternally for want of spiritual bread, because many of our people will never have an opportunity of hearing one; and unless they rally around the blood-stained cross, independent of an evangelist, with earnest zeal and untiring energy, the great emissary—the devil—will drive us from the field. I have no objections to an evangelist; but to say we are solely dependent on such to spread holiness in our land is fallacy beyond dispute. May the Lord help us all to remember that there is a work assigned to each follower of the Savior of souls! And the sooner we get about it, the greater the harvest will be in time and eternity.

W. A. MANLEY.

BELZONA, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The first quarterly meeting was held on April 28 and 29. I feel like the meeting was quite a success in every way. The stewards of every church were present on Saturday, and we had a large crowd for the place and time. The presiding elder, Dr. J. J. Wheat, was with us, and preached three sermons full of truth and grace. His words are aglow with the divine fire and Christian zeal and earnestness. His manner is gentle and impressive, and his words fall and sink deep into the hearts of his hearers. It is surely a feast to hear the old man. The people of Belzona love the old man very much, and will be glad to see and hear him again. He gave us a send-off that will last for some time.

On Sunday we took up a collection that was encouraging to the elder and myself. I can say that the spiritual condition of the church has improved very much since I came on this work, but not as much as it will later in the year. This people love to go to preaching in this swamp, and they need much and good preaching. A good many of the preachers think this swamp is nothing but a graveyard and a den of Arabs. Not a word of this is so. The health of the people is just as good, as far as I can see, as it is in the hills. As for myself, I have better health than ever before in my life at this season of the year. The people generally are more intelligent than in a great many places in the hills. As for kindness, they can not be surpassed.

I am looking forward to and expecting something great from the presence of the Lord this year. Our next Quarterly Conference will be held at Ashton, on Tchula Lake, at the head of Honey Island, the last Saturday and Sunday in June.

W. H. SANDERS, P. C.

SABINE MISSION, LA.

MR. EDITOR: We are supplying the Sabine mission. During the last month we traveled over two hundred miles and were warmly welcomed by [illegible] hearts everywhere. We found the good people anxious for the gospel, and had good congregations at all our appointments, at some of which families walked from four to seven miles to hear the gospel. Our good wife accompanied us on the round, and was a valuable co-worker. God bless our labors to the organization of two churches and three Sabbath-schools, and the promised organization of the fourth Sabbath-school yesterday. Bibles and Methodist literature are very scarce, and much needed on this mission. Many of our people are very poor, and not able to supply themselves with Bibles and Christian papers. I pray God to open up a channel through which they may be supplied. Send us sample copies of the ADVOCATE, that we may work for visits in every family. Pray for me and our work. May God bless the ADVOCATE to the multiplying of its usefulness! is my prayer.

G. W. WALL.

Why Is It?

There is "an open secret" that many refuse to read, and it contains glaring truths which should be impressed upon every mind. There are persons, not a few, who are ever looking out into the distance with an eager, strained gaze for the help that lies within themselves; for the resources that they could command with a small effort; for wiser heads to work out problems they could solve themselves with a few minutes' thought or toil; and for strong hands to remove impediments that they might, with but little difficulty, surmount themselves if they would but use their strength.

We are too slow in learning what forces lie within us, which, if we would employ, would clear the way for any successful experiment we might wish to make; but will not believe it possible that we could of ourselves accomplish all this unaided and untaught.

We see in every lane of life men and women waiting, hoping, expecting that there will presently be some great unfolding or revelation, that will usher into life a new set of forces or potentialities for some mighty achievement that will shock the world like peals of living thunder. They must have an earthquake heave and startle before they will believe they can and should bestir themselves to prompt and steady action. They will not believe that the very force that is to put them in the path to success is within themselves, and the very path in which they are now walking will lead to that success if they will keep in it and use their powers to the best possible advantage.

Every successful man is besieged with applications from those who seem to be willing to work; every vacant post is crowded with those who would gladly fill it; editors are annoyed with manuscript from every quarter; yet with all this ado about filling positions and a strongly manifested desire for literary work, the world has its quota of loafers and idlers, for so few are capable of giving satisfaction in the various departments of business.

Most people are not content with small beginnings; their ambition runs ahead of their capacity, and when they succeed in securing a position they fail to keep it because the necessary qualifications are wanting—they have aimed too high, and by scorning small beginnings have failed to succeed. "Hasten slowly; do it well," is a motto which should be engraved within every nature, forming part and parcel of itself all through life.

In all the trades and professions men must expect to attain to eminence only by slow and regular gradations, for it is not often that one mad leap secures success. Instead of waiting, Micawber-like, "for something to turn up," it were far nobler, as well as more profitable, to be pressing actively and earnestly on toward the goal of our wishes and expectations, remembering that "God helps those who help themselves."—*Baltimorean.*

Life should be conceived as, first of all, a serious thing. Look into some faces and you will feel that their possessors regard pleasure as the great aim and object of life, and serious pursuits as of secondary importance, to be engaged in only so far as is absolutely necessary. Look upon others and you will feel that they regard pleasure as legitimate only secondary, and as conducive to keeping mind and body in fit condition for the attainment of ends that are serious, lofty and permanent. Reader, to which of these classes do you belong?—*Morning Star.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON VIII.—May 26.

JESUS BETRAYED.

Mark xiv, 43-54.

GOLDEN TEXT.—*Betrayest thou the Son of man with a kiss?*—Luke xxii, 48.

TIME.—A. D. 29. Very early in the morning the crucifixion.

PLACE.—The garden of Gethsemane.

PARALLEL PASSAGES.—Matt. xxvi, 47-56; Luke xxii, 47-54; John xviii, 2-15.

43. Immediately, while he yet spake—denotes a close succession of events. He had probably roused the three disciples from their slumbers, and retired the remaining eight, possibly saying similar words to them; but *immediately* comes the betrayer. *Judas, one of the twelve*—There is a solemn significance in the fact that the three synoptists all note that the betrayer was "one of the twelve." *A great multitude*—John says, that he had received a *band of men and officers* from the chief priests, etc. Josephus says that at the festival of the passover, when a great multitude of people came to observe the feast, lest there should be any disorder a band of men was commanded to keep watch at the porches of the temple to repress a tumult, if any should be excited. This *band*, or guard, was, at the disposal of the chief priests. It was composed of Roman soldiers, and was stationed chiefly at the tower of Antonia, at the northwest side of the temple. In addition to this, they had *constant* guards stationed around the temple composed of Levites. *Staves*—In the original, "wood;" used here in the plural number. It means, rather, *clubs* or *sticks*, not spears. It does not mean *staves*. Probably it means any weapon at hand, such as a mob can conveniently collect. John says that they had *lanterns* and *torches*. The passover was celebrated at the *full moon*. But this night might have been cloudy. The place to which they were going was also shaded with trees, and lights, therefore, might be necessary.

44. He that betrayed—Judas. *Had given them a token*—The sign was agreed on with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city to take whom Judas would kiss. *Whomsoever I shall kiss*—The kiss among the ancients was a sign of affectionate and cordial intimacy, and particularly a token of fidelity. *Lead him away safely*—This fear of a rescue affords a singular evidence of the moral incapacity of Judas to understand the character of Jesus. The guards evidently shared his apprehensions, or they would not have bound Jesus.

45. Master, Master—"Rabbi" appears to have been the usual form in which Judas addressed our Lord. *Kissed him*—(*Kissed him tenderly.*) The verb here is a compound of the one translated *kiss* in the preceding verse, and denotes that he not only gave the sign, but also that the act was performed in a tender and affectionate manner, thus adding to his guilt the sin of affectation and hypocrisy. Wouldest thou know what Satan can do and God can suffer—what the basest of mankind can commit and the best of mankind can bear? Behold the lips of Judas who kisses, and the cheek of Jesus who receives the kiss.

47. One of them—This, we know from St. John, was Simon Peter, displaying his characteristic impetuosity to the end. *Drew a sword*—The apostles were not commonly armed. On this occasion they had provided *two swords*, in seasons of danger, when traveling through the country, they were under a necessity of providing means of defending themselves against the robbers who infested the country. This will account for their having *any* swords in their possession. *Smote a servant*—This we are told by St. John was Malchus. St. John was an acquaintance of the high-priest's, and probably a frequenter of his house; hence he knew the name of his servant.

48. Jesus answered—We are told by St. Luke that Jesus healed the servant's ear at once. Thus the last act of those hands before they were bound as a work of mercy and of peace in healing that slight wound, the only one ever inflicted for his sake. *As against a thief*—Why was so formidable a body sent to apprehend a single individual? Doubtless they feared his miraculous powers, and had a sort of vague notion that a mighty force was necessary to overcome him. When they felt his miraculous repressive influences, and saw his last miracle of healing, they were probably alarmed. But when they saw him still submit, they imagined themselves too strong for him.

49. In the temple—Within the courts of the sacred inclosure. *The Scriptures must be fulfilled*—So far as man is concerned, he is really and truly under no compulsion, but lays down his life of himself. But there is a *higher law* by which he is most perfectly bound. The counsel of God is that he shall pursue a certain course of duty, and that course has been predicted in the Scripture.

50. They all forsook him, and fled—We may be perfectly assured that they would not invent a falsehood on purpose to perpetuate their own disgrace. We have, therefore, in this incident a demonstrative proof that our Lord's prophecy was actually fulfilled, and that the evangelists were men of the strictest veracity and integrity, who were determined to sacrifice everything, even their own reputation, to the sacred cause of truth. But Peter, and probably John, only for a little way. Finding they were not pursued, they turned and followed the band to the high priest's house.

51. A certain young man—The incident of this young man occurs very briefly, and is narrated apparently for no purpose whatever. The only solution, certainly the best, is the supposition that it was no other than Mark himself. Mark was at this time a young man, living probably in Jerusalem with his mother; and was more or less a follower of Jesus, and very likely to be present, from his interest in our Lord, during these awful transactions. That he should not name himself is very naturally explained on the same principle of personal delicacy as induced the Evangelist John to allude to himself in the third person. *A linen cloth*—He was roused from sleep, and probably threw around him what was most convenient. They slept in linen bedclothes commonly, and he seized a part of the clothes and hastily threw it round him. *The young men laid hold on him*—The Roman soldiers. They were called young men because they were made up chiefly of youth originally. This use of the word to signify soldiers is common both in Greek and Latin.

52. Naked—it need not imply that he was absolutely naked. It may mean, like the Latin *nudus*, "with only the *under* robe on."

53. They led Jesus away to the high-priest—Jesus was now absolutely alone in the power of his enemies. At the command of the tribune his hands were tied behind his back, and, forming a close array around him, the Roman soldiers, followed and surrounded by the Jewish servants, led him once more through the night over the Kedron, and up the steep city slope beyond it, to the palace of the high-priest. Two persons are spoken of as high-priests, whereas we know that there could not be more than one holding the office at any given time. We find that Annas had been high-priest some time before, but for political reasons had been deposed by the Roman governor. The man actually in legal possession of the office at this time—"the high-priest of the year," as he was significantly spoken of—was Caiaphas, and when the Jews designate him "high-priest," it is only as we should say, under protest, because the state, which they were afraid openly to disobey, compelled them to do so. Thus we see in the eyes of the Jews, by whose laws the office was inalienable and for life, Annas was regarded as their rightful high-priest, while Caiaphas was legally in possession of the dignity and title. *All the chief priests and the elders and the scribes*—They were simply acting as a self-constituted body; partisans of established ecclesiastical order, and defenders of their own vested rights; gathered at the summons of the high-priest, in the blind excitement of fanaticism and passion, without rules of judicial proceeding or legal standing as a court. It was before a mob of dignitaries, not a "court," that Jesus was brought. The present gathering was, therefore, an informal one—probably a packed meeting of those who were parties to the plot.

54. Peter followed him afar off—Unknown, and a Galilean, he had been stopped at the door by the youthful portress. Better, far better, had his exclusion been final. For it was a night of tumult, of terror, of suspicion; and Peter was weak, and his intense love was mixed with fear, and yet he was venturing into the very thick of his most dangerous enemies. *Even into the palace*—(*Into the court*, as Revised Version.) Not the *palace*, but the open court-yard around which the palace was built. The court in the interior of a great house was used on public occasions for meetings of guests and for the reception of attendants. *With the servants*—With bold imprudence, and concealing the better motives which had brought him thither, Peter, warned though he had been, but warned in vain, walked into the court-yard and sat down in the very middle of the servants of the very men before whom at that moment his Lord was being arraigned on a charge of death. Often a fall is incurred more easily in the presence of such as servants, who are less feared, than among their masters. *Warming himself*—John says, it being cold, they had made a fire of coals, and warmed themselves. It was then probably not far from midnight. The place where they were was uncovered, and travelers say that though the *days* are warm in Judea at that season of the year, yet that the nights are often uncomfortably cold. *At the fire*—The Revised Version has it, "in the light of the fire." The fire was an open hearth which lights and warms the hall at the same time. The designation is employed to explain the circumstance that Peter was recognized by the light of the fire. Appropriately *light* is the expression used instead of *fire*; Peter was recognized by the *light*, when under other circumstances he might have been safer.

Missionary.

Results of Missionary Operations.

We often hear adverse criticisms on missionary operations by men who have never taken pains to investigate the subject, and sometimes by those who have studied it with hostile feelings. It is interesting and profitable to read the testimony of intelligent men who have spent years in missionary fields, and whose position has afforded them opportunity to form a correct judgment.

On Dec. 10, 1888, the Chief Commissioner of the Central Provinces of India laid the corner-stone of the Methodist Episcopal Mission Building at Jubulpur, and delivered an address. In the course of his remarks he mentioned the fact that in his experience those who deprecate mission work are generally people who know nothing about it, and among those who had taken pains to inform themselves he had detected a one-sidedness and absence of sympathy which in any other sphere would disqualify them for the exercise of the critical function. The commissioner then declared his own opinion. "After making due allowance for all exaggerated reports, he could still see strong ground for encouragement in mission work in the number and character of actual converts. But this statistical view presents only a superficial idea of the real progress of missions. Commissioner Mackenzie then said: 'I have often given it as my opinion that ere many years are over we shall have in India a great religious upheaval. The leaven of Western thought and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which can not always be closely traced are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind."

This view of the effect of missionary operations is valuable, first because it is the result of the careful observation of an intelligent and cultivated gentleman who has had ample time and opportunity to form a correct notion, and also because it is a sensible representation of the real progress of Christianity in heathen countries. Some cold calculating folks ask only for statistics. They wish to know the amount of money expended, and the number of baptisms recorded, and the number of conversions reported. They figure with nice exactness the proportion between the conversions thus far secured and the millions yet remaining in darkness, and soon figure themselves into darkness.

One is reminded of those precise geologists who first find how many inches of the rock are eaten away by the cataract of Niagara in a year, and then calculate how many millions of years it will take to wear away Goat Island. They forget that the rocks under Goat Island are being honeycombed by the waters which work out of sight, and some day the entire island may tumble into the gorge below in an hour. So the work of the gospel among pagan systems and institutions is not altogether nor chiefly on the surface. "The leaven of Christianity is working on the inert heap of dead and fetid superstitions." Some day there will be a mighty religious upheaval. By upheavals and cataclysms the Almighty sometimes works his grand designs. In grace as well as in nature. The preparation for these stupendous transformations is slow and mysterious, and often imperceptible in its progress; but when the way of the Lord is prepared, a nation shall be born in a day. —*New York Christian Advocate.*

Rum and the Sabbath.

It goes without saying that every man who is a Christian must be opposed to the rum traffic, and can not cast his vote for it without stultifying himself. If he feels in his heart that great spirit of human brotherhood that is the cardinal doctrine of the "lowly One of Nazareth," he must of necessity be the active, unrelenting, tireless enemy of the rum power. The saloon interest is the one great evil of our land, the one thing that is doing more than all others to retard the march of the gospel. The saloons of every city are filled all day long on Sunday with men who should be in our churches, with young men and large boys who should be in Sunday-schools. Rum is the great enemy of the Fourth Commandment, and its votaries are doing more than all other influences to profane the day of rest, to destroy the Christian Sabbath, to break down the bulwarks of Christian civilization, and to drag down mankind to a lower level, wherein appetite shall rule, and men's passions and selfish instincts be their rule of action, rather than the "new commandments" given unto us by our Savior, and the Golden Rule, which he declared to be man's highest rule of personal conduct. So long as rum shall reign and the saloon flourish, so long will the Christian church lack prosperity. Every Christian man should take up arms against the rum power, and never cease his warfare on this giant evil. Every Christian pulpit should labor to intimate the zeal of the congregation against the giant curse of our day, this three armed foe of Christianity, this potent enemy of the highest and best type of civilization. There are too many people who yet look upon this subject of prohibition with indifferent eyes. There are far too many who think it something which does not concern them personally. They must be roused from their indifference; they must be brought to see that it is something which is of vital interest to their own homes, their business, their prosperity, their duty to their fellow-men. They must be compelled to abandon their non-committal attitude. They must be brought to recognize the magnitude of the overshadowing evil of this age and generation. They must be brought to realize the grave dangers with which it threatens the nation, the unmitigated curse it is to humanity. They must be roused to an active realization that it is their duty as parents, as business men, as Christians, as honest, moral, upright citizens, to work and vote for prohibition.—*Toledo Blade.*

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E. B. Dretrick, in discussing the question, "How may public schools be improved?" says: "A certain lady announced her intention of giving $25,000 for a home for incurables. 'Oh!' exclaimed a bright woman experienced in kindergarten work, 'do give half of it, at least, to the *curables*. Are we not expending on incurables—adult paupers—much that might more wisely be used for curables, in free kindergarten work amongst the children of those paupers? Thirty thousand dollars annually has been thrown away under pretense of cleaning one city jail, by a city government which does not think it worth while to support the free public kindergarten, or to give its young children any form of industrial training.'"

Dyspepsia

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No. 3.....5:55 pm	No. 4.....8:05 am
No. 5.....10:10 am	No. 6.....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 Fast Ex...7:00 am
No. 1 Fast Ex...7:20 pm	No. 8 Coast...3:40 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

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B. Rouge, local. 10:25 am	B. Rouge, local. 3:50 pm

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No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor..11:00 am

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THURSDAY, MAY 16, 1889.

The Board of Missions.

ANNUAL MEETING.

The Board of Missions of our church began its last annual session in Nashville, Tenn., May 3, and finished its work May 6. The Board is composed of ministers and laymen, representing every section of the church from Baltimore to California, and from Kentucky to Texas; men who are imbued with the true missionary spirit, and who "know what Israel ought to do" in extending the kingdom of our Lord over the earth; men, many of whom have experienced the difficulties of missionary labor, and can, therefore, sympathize with those who are to-day working on mission ground, and thus make the best and most judicious plans and arrangements for carrying on the work in the most advantageous manner. While sitting in this Board, and taking cognizance of its work, it occurred to us that if, by some sort of process, the whole church could be present at one of these meetings, we would never have any more trouble about raising all the money needed to do the mission work of our church. The popular idea that the Board meets simply to make assessments on the church and the appropriations to carry on the work would be completely dissipated by witnessing one session of the annual meeting.

We have never seen a more painstaking and careful and thoughtful and prayerful body than our Board of Missions. Every part of the field is minutely surveyed, its wants looked into, its possibilities for development carefully studied, the successful work done in it truly stated, and even the failures of success are not covered up. The missionaries and their families and their work—their prospects and their hopes, their success and their failures, their adaptation to meet the necessities of their fields or their lack of adaptation—all come under the prayerful review of the Board. There seemed to be no favorites with the Board, either in respect to men or places. There was a general feeling that God had opened the various fields in which we are trying to spread the gospel, and that he had vindicated the wisdom of the church in her selection of missionaries for those opened fields; and there was a general desire to maintain the work begun to the extreme limit of the full strength of the missionary treasury. The Board could have very advantageously appropriated $500,000. The work actually demands that much now; and it is not to the credit of the church that she only had half that amount to be distributed for preaching the gospel among the heathen. After a careful consideration of every field upon which we have entered, the Board resolved to take no step backward, but reposing an implicit trust in God, who has called us to these fields, and exercising a firm faith in the growing liberality of our growing church, and having a strong confidence in the men and women who are at the front of the battle against heathenism, the Board resolved not only to maintain the present lines, but to extend them. The Board acted upon the idea that a *growing* church ought to have a *growing* domain. While the appropriations for the work for the year have been somewhat increased, the assessments upon the Annual Conference remain as they were last year. In view of this action of the Board, there must needs be a stirring activity among preachers and people to maintain our position in the mission fields. The command to the church to day is the same that she heard when she was encamped upon the shore of the Red Sea awaiting the opening of Providence. Then the Lord said to his hosts, "Go forward;" and that is the word to-day. Our Bishops are the field-marshals, our presiding elders are generals of divisions, our pastors are brigadiers, and our members are the rank and file of the army of God; and what may not *twelve hundred thousand soldiers* accomplish under such leadership and inspired with loyalty to their Lord and Savior Jesus Christ? We expect to see the grandest success this year in missionary work. That the Board expects it and made provision for its accomplishment may be seen by the following resolutions:

Resolved, That our Bishops are respectfully requested to preach at the Sunday morning service at the next sessions of the various Conferences on the missionary work of our church.

Resolved, That they are requested to prepare an address to the church on the subject of missions, and publish the same simultaneously in all our church papers, not later than the *second* issue in July.

Resolved, That we request our pastors throughout the church to prepare and preach to their several congregations one or more discourses on our several mission fields, thus affording our people the fullest information possible on the work we are doing.

The Board appointed the week beginning the first Sunday in August as a week of prayer and self-denial for missions. This yielded a large revenue last year, and if properly kept, will yield a larger one this year. We feel certain that if these resolutions are carefully and prayerfully carried out, we shall make great advances in mission work to the glory and honor of our Lord and Savior. Let every reader of the ADVOCATE pray, "Thy kingdom come," and then contribute every dollar possible to secure an answer to the prayer; and may God have mercy on us all!

Sunday-School Anniversary.

Last Sunday was observed as the forty-second anniversary of the Sunday-school Union of our church in this city. The growth of our Sunday-schools since the Union was inaugurated has been slow, but steady, through all these years. There are yet a few persons who are still engaged in this work with the zeal and earnestness which characterized their work forty years ago. Notable among these is Capt. Robertson, who, though in the *nineties*, takes a lively interest in Sunday-school work. He expects to finish his course in this work. The president of the Union—J. G. Grant, superintendent of Carondelet Street Sunday-school—had prepared a fine programme for the occasion. The large audience of Sunday-school scholars and teachers and parents and friends, that completely filled Carondelet's audience-room and galleries, was a sight to be remembered as one of the great occasions of a lifetime. The singing, assisted by organ, cornet and violin, was thrilling, the recitations were generally well rendered, and the whole affair left the impression of good work done for God among the children. The secretary, Allan Godat, read his report, which showed: Fifteen schools belonging to the Union, 1,526 scholars, 198 teachers; collected for general expenses, $1,630 88; collected for missions, $576 54. The best general average for attendance and for collections was made by the Algiers School, and to it was awarded a handsome banner as a reward.

The Winona District Conference.

The Winona District Conference, of the North Mississippi Conference, held its twentieth annual meeting at Pickens, Miss., on May 9-13. Bishop C. B. Galloway, D. D., presided. Bro. J. B. Streater was elected secretary, and J. R. Bingham his assistant.

Rev. W. B. Murrah, vice-president of Whitworth College; Rev. T. J. Newell, principal of Grenada Collegiate Institute, and the representative of NEW ORLEANS CHRISTIAN ADVOCATE were introduced to the body and cordially welcomed.

Reports from each charge of the district showed spiritual condition excellent; congregations, large and increasing; prayer meetings generally well maintained; church literature is being more largely read; family prayers in many circuits and stations are held in nearly one-half of the families. The assessments and collections show the charges to be meeting their obligations promptly.

The following resolution was unanimously adopted:

Whereas, We have within the territory represented by this Conference a large negro population, and since we are admonished by the gravest considerations of the importance of elevating this race to a higher plane of moral and religious life; *And, whereas*, These people show a willingness to receive gratefully such help as we may give them in the way of instruction and financial aid; therefore, be it

Resolved, That we will avail ourselves of such opportunities as may present themselves from time to time to help this class of our citizens in all proper ways.

The Committee on Books and Periodicals stated an increasing interest in the purest and best literature. It commended the books of our Publishing House, both as to character and cheapness and variety of choice reading matter. Kind and encouraging words were said about the *Nashville Advocate* and the NEW ORLEANS CHRISTIAN ADVOCATE. The following resolution, presented by this committee, was adopted:

Resolved, That we hail with delight our new hymn book, and that we will use our utmost diligence to put it at once into the hands of our people, and into all our churches, to be used to the exclusion of all others in the church services.

The Committee on Memoirs presented an appropriate, pathetic and commemorative resolution on the death of the lamented Rev. T. A. S. Adams, D. D., and Rev. R. P. Mitchell.

The Committee on Education made the following report:

There is no subject now before the church which demands a more careful consideration, or that calls for more vigorous and prompt action on our part, as a people and as a church, than that of Christian education. It requires only a casual glance at the people in our respective charges to see that ignorance and illiteracy prevail to an alarming extent. About the only chance many children have to acquire an education is during the free school terms, and many not so much as that. We, as a church, must move up along this line and support the schools we now have, and establish others as the necessity requires. We need not say we are too poor to do this, because we are well able. A due appreciation of this subject is the thing necessary to arouse us to action. We are in hearty sympathy with the movement now on foot to establish in our State a college for the education of our boys and young men. We can not, as a church, afford to fail in this matter; and we have no idea of failing. That big-hearted layman of Jackson, Miss., Maj. R. W. Millsaps, has set the tune to this enterprise by his liberal offer of $50,000—if the church in the State will raise another $50,000. The responses already made afford grounds to believe that the college will be established.

The Black Hawk District High School, under the principalship of Prof. A. B. Abel, demands a liberal support at our hands. This institution is doing much for Christian education.

The Grenada Collegiate Institute, presided over by Rev. T. J. Newell, is doing good work, and we urge upon the Conference to give it their support. We are glad to have seen among us Rev. W. B. Murrah, vice-president of Whitworth College, and to have heard such a favorable report of said school. We commend it to our people as worthy of their support.

The following resolutions, which closed the report, were adopted:

Resolved, That we, as a District Conference, will do all in our power to establish and maintain the proposed Methodist college in our State, and approve the action of the commission in requesting Bishop Galloway to canvass the State in behalf of the college, and that we invite him to visit our charges in this interest.

Resolved, That we will give to the Winona District High School, at Black Hawk, and to Grenada Collegiate Institute our prayers and support.

Resolved, That we hereby express our appreciation of the Christian liberality of Bro. R. W. Millsaps in behalf of education.

An Education Mass Meeting was held Friday night, when Bishop Galloway and Dr. Wheat made eloquent and effective addresses. Result of meeting, over $2,100 subscribed. About $14,000 thus far has been secured in response to the proposition of Major Millsaps, of Jackson. And Bishop Galloway said "that he feels quite confident of securing for this purpose not less than $75,000 by December, 1889."

Bro. Newell addressed the Conference on the subject of Christian education, and we fully endorse his position on the education of the negro.

Vaiden was selected as the place for holding the next District Conference, notwithstanding Lexington, Winona and Durant made earnest efforts to secure it.

J. R. Bingham, J. B. Streater, A. H. George and F. M. Glass were elected delegates to the Annual Conference, with W. P. Ratliff and O. J. Moore as alternates.

Resolution of thanks to people of Pickens for hospitality, etc., were adopted.

D. L. M.

The Shreveport Revival.

We have been blessed with a great revival in Shreveport. The Presbyterian, Baptist and Methodist Churches united their forces, and one of the largest buildings in the town, a cotton compress, was secured and fitted up for the accommodation of the people. Seats enough for fifteen hundred or two thousand people were put in; and for nearly three weeks, twice a day, the evangelist, Rev. R. G. Pearson, gave Bible readings at the morning services, and preached to great gatherings in the evening.

Thorough preparation preceded the revival. For two months it was the topic of conversation all over the town. The sermons in all the pulpits were preparatory to the work. Committees were busy arranging for the building and the music. Three weeks before the appointed time our weekly prayer meetings were united. We went from church to church. The fire began to burn. The Holy Ghost came upon the people. They sang, talked and prayed in the power of the Spirit. One week in advance services were conducted every night in the building of the Young Men's Christian Association. The evangelist arrived on the night of April 5, and on the evening of the seventh, at eight o'clock, he opened the meeting in the great compress building with a sermon from Galatians vi, 7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." His preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. The impression was profound. The great audience retired deeply impressed, and anxious to be present at the next service.

The Bible reading the next morning was a scene worthy of the great occasion. Hundreds were there with the Word of God in hand. How they did respond to the call of the evangelist! They read right through the subject, hanging upon every word of explanation as it fell with unction from the lips of God's chosen messenger. These Bible readings were a vital part of the great work. God's Word did its own preaching to the people. Vitalized by the power of the Spirit, it took immediate effect. Christian people were brought to understand that a religious life must be a consistent life—a life of simple, strong faith in the Son of God, demonstrated each day by good works as the fruits of that faith. To this must be added the witnessing Spirit bearing witness with our spirits that we are the children of God.

These morning services prepared the church for the evening work, so that when the eight o'clock sermon was over, and the enquiry meeting began, it would have done your soul good to have seen the Christian people, of all denominations, move out in that vast throng and talk to the unconverted. Men, women—the aged and the young—turned out in full force to help those who were under deep conviction and desired peace and pardon through Jesus Christ. At each service the interest deepened and widened. The seats were packed with eager listeners, and the evangelist made full proof of his ministry, for out of the Word of God he brought things both new and old. His use of the Scriptures in preaching is marvelous. No other book—no other field of information. What God's Word says is enough for him, and he makes other people, saints and sinners, believe it is enough for them before he is done.

The move among the unconverted began with the young people. It was not long confined to that class. The tide rose and swept out and up until the strongest men and women in this city felt and acknowledged its power. It is impossible to tell how many are converted in such a meeting. No one can estimate its power over a community. About two hundred have united with the churches in this city, and still they come, and will continue to come in for months. Our Methodist Church has received *seventy-four* within three Sabbaths. Very few of this number are children. A large per cent. are heads of families, strong men of good business qualifications, who will put their common sense into their religious profession.

Last Sabbath was our regular monthly communion service. Such a scene I never witnessed, unless it was on a Conference occasion. Three-fourths of the great congregation, I suppose, were communicants. Hundreds participated in the solemn, yet delightful service. The same was true at other churches.

The Rev. R. G. Pearson is a man called of God to the work of an evangelist. His methods are simple, straightforward and scriptural in an eminent degree. With him the Word of God is the sword of the Spirit, and with it he cuts through every objection. Infidelity and worldliness are assaulted, brought before this bar, condemned and cast out as offensive to God and destructive to the best interest of men.

Mrs. Pearson, with her Bible readings for women only, is a strong factor in this great work. She understands the best methods for conducting these services. At the outset the closest attention is secured, and she moves forward with great earnestness and simplicity, carrying everything before her.

Our churches have entered with zeal upon the work of organizing societies and Bible meetings for the training of these young converts. Our Young Men's Christian Association is rendering efficient service. That organization has a fine building and a strong membership in this city.

JNO. H. SCRUGGS.

Notes.

We are glad to see that the *Sugar Bowl and Farm Journal*, of this city, is republishing, for the benefit of its readers, Dr. Carradine's sermon on the Lottery. If our other papers would do likewise, they would show themselves working in the interests of the poor, as well as the interests of morality.

"Merchandising Methodists," is the way a Kansas City writer describes those Methodists who favor fairs, bazaars, festivals, etc., to raise money for the Lord's cause. He says they are doing precisely the same thing as those people did in the olden time, when our Lord drove them from the temple and their merchandise with them. "Straight-out giving," without hope or expectation of a return in any way, is the only way to raise the Lord's money.

If your preacher is a studious man, it is probable that he needs a book which he has not the money to buy. It is also probable that you have money enough to buy him the book he needs. Buy it and send it to him anonymously, and then see if you don't have some new, fresh, inspiring thoughts from his pulpit that will do your soul good. A good book is the best gift to a thoughtful preacher. It beats overcoats and silk hats all to pieces.

Speaking of episcopal residences, the *Pacific Methodist* says:

They evidently should be dispersed over the entire field, and Western Methodism ought not to be neglected in the distribution. Let a residence be built somewhere in California, Oregon or Arizona; wherever it will be the most pleasant home for the Bishop's family and the most convenient; and then let us tell the Bishops that the house is empty, swept and garnished: that it remains for them to say who of their number is most worthy to fill it.

Bishop Keener's talk in the Board of Missions was another of his awful talks on the responsibility of rich Christians. It made more than one hearer feel that he would not be rich for any consideration. And yet what grand opportunities and grander possibilities lie out before the rich Christian; but, if unused and unrealized, what a dreadful condition he will find himself in when his account is rendered to the Judge! Reader, are you "rich in this world's goods?" Take care that you be not classed at last with the "rich fools."

The preacher gave us a prayer-meeting talk on that passage in the seventy-third Psalm: "Thou wilt guide me with thy counsel and afterward receive me to glory." He showed the absolute necessity of following God's counsel before we could hope to enter his glory. How many people there are in the church who expect transportation to heaven by a sort of spiritual legerdemain. They do not follow God's counsel nor keep his commands, yet expect when they arrive at the gate of glory, it will open of its own accord for their entrance. Almost the last words of the Book are: "Blessed are they that *do his commandments*, that they may have *right* to the tree of life and may enter in through the gates into the city."

It is a significant fact that the revisers of the hymn book have prefixed to it the one hundred and fiftieth Psalm. The Psalmist calls upon us, not only to praise the Lord with our mouths, but to bring into the service of praise every known instrument of music. The Psalm names the stringed instruments, the wind instruments and the instruments of percussion, and these are all the instruments we have to-day. By placing this Psalm on the fly-leaf of the book, did our Bishops and the committee mean to say that they favored having these instruments used in our church services? If so, then there are some who will object to the book *on that account*. For our part, we hope that they meant just that thing! The devil has had the instruments long enough.

Judge A. G. Mayers writes to us: "Dr. Carradine's 'sermon' on the Louisiana State Lottery was timely, able and exhaustive. It should be extensively circulated. Much good will come of that terrific arraignment of that monster evil."

Personal and Otherwise.

Prof. Emory has our thanks for an invitation to the commencement exercises of his popular school, the Norvilla Collegiate Institute, at Greensburg, La. Dr. Black, of Jackson, Miss., is to preach the sermon, June 9; and the annual address will be made, June 11, by Hon. J. A. Breaux.

Bishop Hargrove has been elected President of the Board of Trust of Vanderbilt University.

The program of the commencement exercises of Huntsville Female College, of Huntsville, Ala., is gotten up in the finest style. Our thanks are due Dr. Jones, the president, for an invitation to be present.

Rev. W. C. Black, D. D., will deliver the address before the graduating class of Kavanaugh College on commencement day, June 11. Rev. H. B. Singleton will address the Kavanaugh Christian Association on Sunday evening, June 9, and Hon. D. H. Watkins, of Columbia, Miss., the alumni on the afternoon of commencement day. Rev. R. W. Merrill (Baptist), of New Orleans, is to preach the sermon on the ninth, at 11 A. M.

Remember that the Topisaw Camp Meeting begins Saturday before the second Sunday in August.

Bro. Randle, presiding elder of Homer district, writes: "The work is moving on smoothly, and the ADVOCATE grows on us, and we think, has improved much over past years."

Rev. Dr. Joseph M. Trimble, of the Ohio Conference, recently celebrated his eighty-second birthday. He has been a member of the Ohio Conference sixty-one years, and a member of twelve successive General Conferences!

Dr. Daniel Dorchester, of Boston, has been appointed by President Harrison, superintendent of Indian schools.

The Vanderbilt system have stopped all freight trains on Sunday except such as carry live stock and perishable articles.

We have received resolutions purporting to be from Lindale circuit, Tyler district, East Texas Conference, condemnatory of the acts of one W. W. Webb, local preacher, and warning the church against him.

We again say that we will not publish anonymous contributions, though written at the request of the pastor. Is that plain enough?

The authorities of the Seashore Camp Ground request us to say that the coming meeting in July, the new hymn book will be used exclusively. So everybody bring *that* book.

The fact that our Board of Missions is the only one among all the churches that made advance in collections last year is significant and encouraging.

A note from Dr. Black, of Jackson, Miss., informs us that Sam Jones will begin a meeting at that place, June 4.

Bishop C. B. Galloway said at the recent Winona District Conference "that the condition of the Mississippi Methodists as to spiritual health and aggressiveness is remarkable. The preachers are active, the women are well organized, the laity are intelligent, liberal and loyal, and the work moves on rapidly and satisfactorily."

Rev. E. T. Boyett was ordained deacon by Bishop Galloway at the late meeting of the Winona District Conference.

Postal Card Reports.

—Rev. I. W. Cooper writes from Hamilton, Miss.: "Bolton is receiving a greater blessing than ever known before. The work is inspiring and glorious. The church has been converted. Twelve up to date have united with the church, and others will join. There have been thirty conversions. The good work continues. Bro. Jones is doing a grand work. We are pressing the battle to the gates of the enemy."

—Rev. R. A. Burroughs writes: "The Black Hawk circuit moves on well. Conference collections have been taken. Assessments $257 50. Have in cash and subscription, all told, $320; and, perhaps, will get more. Sunday-schools good. Three good prayer meetings and two good women's missionary societies. The sacrament of the Lord's Supper well attended. We are expecting great revivals. Pray for us. A large number of our people take the NEW ORLEANS CHRISTIAN ADVOCATE."

—Rev. Dr. Black writes: "On April 1 I had the pleasure of dedicating a new church at Gallman. Methodism took organic form at this place a little more than two years since under the pastorate of Bro. J. N. Tucker. Subsequently, under the leadership of Bro. George Bancroft, a house of worship was erected and a parsonage provided. The itinerant wheel placed the finishing up of this enterprise in the hands of Rev. M. L. Burton. Methodism is now firmly planted in the new field, and has encouraging aspects."

—Rev. C. R. Godfrey writes from Melville, La.: "Mrs. Landrum and Mrs. Payton, both of Melville Church, requested me to say to you that we had a high day in Melville on Sunday, April 28, 1889. We had a large attendance at Sabbath-school in the morning. Large congregation at eleven o'clock; three added to the church at the close of the service. At four o'clock P. M. large audience at the Woman's Foreign Missionary meeting. Six joined; one a Jewish lady, the wife of a merchant of that place; several copies of the *Woman's Missionary Advocate* subscribed for. At night a crowded house; one added to the church. Finances well up at that church. Monday evening a nice meeting of the Juvenile Missionary Society. Tuesday morning, at nine o'clock, centennial meeting, which was fine."

—Rev. J. M. Cowan writes from Topisaw circuit: "All's well at present, spiritually. The good people of this charge are responding to the calls of the Master. Conference collections about up—that is, in cash and subscriptions, and, of course, the pastor is feeling much better. Please announce in your good paper that the Topisaw Camp Meeting will commence at its usual time—Saturday before the second Sunday in August. Your face at our camp meeting would be very welcome. All preachers are cordially invited, and conveyances will meet them in Summit."

—Rev. W. W. Hopper writes as follows: "I am just from South Vicksburg. Been helping Bro. N. B. Harmon. Twenty-two conversions and nineteen accessions up to yesterday. Roman Catholicism is being stirred; some of them being saved, and the priesthood is aroused. Harmon is indefatigable in labors. Bro. L. S. Jones had a great meeting at Bolton."

—Dr. T. C. Wier writes of a day at Okolona, thus: "Easter Sunday was a bright, beautiful day. Large congregations, morning and evening, heard attentively two good sermons from a former pastor, Bro. S. D. Long, who is held in high esteem by his old parishioners. At the close of the morning service I presented briefly the different objects for which we are to take up collections, as ordered by the Conference, and asked the congregation for the whole amount assessed to Okolona—$185. It was all provided for, and in a comparatively short time, and we left the church with glad hearts. There were eight different counts: Foreign missions, domestic missions, Conference claimants, church extension, Bishops' fund, Christian education, expenses of delegates to the General Conference, and for publishing the Minutes. We have already forwarded the amount for foreign missions to Nashville, and that for Christian education to Grenada. Take up your collections early in the year, brethren. Talk with your official and other leading members and get them interested in the matter and committed to help by liberal responses, and so give you a good spring, and on the first night or day thereafter, when you have a good congregation, take up your collections. Ask for the whole amount; go before your congregation hopefully; hold up your head; present each item plainly and briefly; keep in a good humor, and hold on perseveringly until some good brother shall pay you the last few dollars to get rid of you."

—Rev. J. G. Sibley writes: "I am glad and thankful to say that my health is improving. If it continues to improve another month as rapidly as it has been for the past week, I believe I shall be able to do some work. And, oh! how anxious I am to return to that labor of love—preaching the blessed gospel of peace. I want to say to my brethren and friends that I do most profoundly appreciate the interest you have manifested in me. I am very thankful, indeed, for the many kind letters and the material aid that have been sent me. May God's richest blessings abide with you all! And though I have been idle now for a month, not being able, till very recently, to read my usual daily Scripture lesson, I am happy to say the witnessing Spirit still abides with me. My love for Jesus and the lost is not abated, and my purpose abides the same. I am not vexed at my affliction, for plainly and unmistakably do I see in it the hand of God. Pray for me, dear brethren, that I may soon regain my health."

—Rev. R. W. Tucker writes: "We are getting along nicely on the East Baton Rouge charge. It is a compact and well-arranged circuit; a kind, intelligent and appreciative people, who look well to the support of their preacher. We have six Sabbath-schools and about as many weekly prayer meetings. The attendance at public worship is large, while the attention is good. I think God was in my appointment to this work, for which I thank him and take courage. I expect to make a good report at Conference this fall. I have commenced work for the ADVOCATE, having some success."

—Rev. J. J. Levett writes from Satartia, Miss.: "We are doing a good work here. The collections ordered by the Conference are nearly all secured. The ladies of Satartia raised $500 and bought a parsonage in town, which is worth about $800, and we are well quartered in it. The people are intelligent, kind and appreciative. Many nice things find their way to the parsonage daily. Pray for us, Doctor, that, with all other things, we may have a sweeping revival."

—Rev. W. W. Hopper writes from Jackson, Miss.: "We closed a meeting at our church in West Jackson on Sunday night, April 28, of twenty-two days' duration. There were twenty-four accessions to the church, and quite a number converted and restored. I am unable to say how many. The Lord is keeping the count. The ministerial help consisted of Bishop Galloway, Dr. Black, Bros. Little, L. S. Jones, N. B. Harmon, and myself. We have a live, working church in West Jackson: big Sunday-school, prayer meeting, class meeting, ladies' aid society, Board of Stewards, neat house of worship, and a band of consecrated workers. Praise the Lord, we are on the up grade, and looking up higher. Bishop Galloway will dedicate our church the third Sabbath in May."

—Rev. J. E. Buck writes from Rome, Miss.: "We are moving on quietly. From the present indications a glorious time is just ahead. An interesting Sunday-school in every congregation; congregations large and attention good. God bless the Kosciusko circuit with a sweeping revival this year! We are praying and working for it."

Sunday Work or Sunday Rest.

Rev. Wilbur F. Crafts, D. D., of New York, will speak on the above theme, under the auspices of the New Orleans Evangelical Union, as follows:

Friday, May 17, at 2 P. M.—Pastor's Conference—Y. M. C. A. Parlor.

Friday, May 17, at 8 P. M.—Mass Meeting at Carondelet Street Methodist Episcopal Church. Subject: "The Only Defensible Ground of Sabbath Observance."

Saturday, May 18, at 8 P. M.—Mass Meeting at Wesley Chapel (colored).

Sunday, May 19, at 4 P. M.—Mass Meeting at Coliseum Place Baptist Church. Subject: "The Civil Sabbath not an Infringement on Liberty and Rights of Conscience."

Sunday, May 19, at 8 P. M.—Mass Meeting at the First Presbyterian Church. Subject: "The Sabbath from a Humanitarian Standpoint."

Collections will be taken up.

Centenary College.

COMMENCEMENT, 1889.

MAY 28 TO JUNE 2.

Examinations of College Preparatory Classes.

SUNDAY, JUNE 2.

Annual Sermon by Rev. C. G. Andrews, D. D. 8 P. M.—Address to Y. M. C. A. by Rev. ——.

MONDAY, JUNE 3.

8:30 A. M.—Meeting of the Board of Trustees. 8 P. M.—Exhibition of the Preparatory Department.

TUESDAY, JUNE 4.

11 A. M.—Alumni Association Meeting in Chapel. (Programme to be announced hereafter.) Address by L. Levy. 8 P. M.—Joint Oratorical Contest between the Literary Societies. Address by Rev. C. K. Marshall, D. D.

WEDNESDAY, JUNE 5.

9 A. M.—Meeting in Franklin Hall. 11 A. M.—Commencement Exercises.

ANNOUNCEMENT.

The next session opens first Wednesday in September, 1889.

Notice.

The District Conference for Sardis district, North Mississippi Conference, will convene in Sardis, May 31, and continue through June 2, Bishop Galloway presiding.

S. M. THAMES, P. E.

Notice.

The Vicksburg District Conference will be held at Vicksburg, June 21-23.

JOHN A. ELLIS, P. E.

Periodicals.

The *Musical Herald*, for May, comes freighted with good things on the musical line. Franklin Square, Boston. Price, ten cents a number.

The *Home-Maker*, for May, has a fine table of contents. It appears to be a monthly that is worthy of a welcome in every home in the land. Edited by Marion Harland, assisted by Christine Terhune Herrick and Grace Peckham, M. D., it is sure to interest all readers. Home-Maker Company, New York. Price, twenty cents a number.

—*The Treasury*, for May, has Sermons, Talks to Business Men, Editorials, Leading Thoughts of Sermons, Helps in Pastoral Work, Mission Fields, and many other good things. E. B. Treat, 5 Cooper Union, New York. Price, $2 50; clergymen, $2.

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2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation, and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

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She—How do you suppose the apes crack the hard shells of the nuts they pick? He—With a monkey wrench, of course.

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Clothing, Hats, Shirts and Furnishing Goods for all ages and all sizes. Fat suits and lean suits for men and boys. Always depend on us for the largest variety and lowest prices.

W. B. SCHMIDT. F. M. ZIEGLER. JAS. J. SCHMIDT

SCHMIDT & ZIEGLER,

WHOLESALE GROCERS,

Nos. 49, 51, 53 and 55 SOUTH PETERS ST.,

NEW ORLEANS, LA.

Mention this paper.

JOHN I. ADAMS & CO.,

Wholesale : Grocers,

Nos. 43, 45 and 47 PETERS STREET,

(Formerly New Levee.)

NEW ORLEANS.

Coffee, Sugar, Molasses and Rice—Our Specialties

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W. W. CARRE,

LUMBER MERCHANT

AND MANUFACTURER OF

PLANTATION CABINS, STORES, Etc.,

Nos. 342, 344, 346 and 348 Howard Ave.,

NEW BASIN. NEW ORLEANS.

SAFE INVESTMENT

FARRAND & VOTEY

ORGANS

DETROIT, MICH. U.S.A.

LOUISIANA

STEAM

SASH, BLIND AND DOOR

FACTORY,

299, 301, 303, 305, 307 Gravier Street,

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ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

Mention the ADVOCATE when you write.

Real Estate Agent.

D. L. MITCHEL,

112 Camp Street,

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Special attention given to securing homes for stockholders in Homestead Associations.

35,000 acres of choice prairie land for sale at $5 per acre in Vermillion parish.

TERMS EASY.

CLARK & MEADER,

—DEALERS IN—

FINE GROCERIES,

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Cor. ST. CHARLES and NAPOLEON Avenues,

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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

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American National Bank,

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LARGEST STOCK AND LOWEST PRICES.

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MARBLE AND GRANITE WORKS,

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ADAMS' HATS!

26 ST. CHARLES ST.

Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO

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MANUFACTURERS OF

HIGH GRADE

BONE FERTILIZERS,

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GROUND BONE,

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Etc.

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New Orleans, La.

Write for Agricultural Hand-Book. *Mention thispaper.*

Mention this paper.

"Our constant aim is to keep the best of everything."

A. W. SKARDON & SON,

Dealers in Staple and Fancy Groceries,

643 and 645 MAGAZINE STREET, Cor. Jackson Ave., *NEW ORLEANS, LA.,*

Would respectfully call the attention of clergymen and invalids to their unfermented communion wine—pure grape juice, free from alcohol.

Particular attention paid to country orders.

No charge for drayage or packing on goods sent out of the city.

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ESTABLISHED 1868.

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General Insurance Agency,

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OPPOSITE COTTON EXCHANGE. NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
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Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

LIBERAL SETTLEMENTS AND PROMPT PAYMENTS.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y.

J. B. WOODS, JNO. J. HARR, J. B. LEVERT, F. STRINGER,
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Mechanics' & Traders' Insurance Company,

14 Carondelet Street, NEW ORLEANS, LA.

CAPITAL AND SURPLUS, - - - $500,000

Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Seutell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vigues, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade. *New Orleans, La., March 20, 1889.*

The Southern Insurance Company

OF NEW ORLEANS.

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Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

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FIRE, RIVER, MARINE, ACCIDENT and BONDING COMPANIES.

Representing the OLDEST and LARGEST Fire Companies both in England and America.

Prompt and Careful Attention Given to All Business Entrusted to Us.

64 BARONNE ST., N. O.

When writing, mention this paper.

Crescent Insurance Co.

Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

CASH CAPITAL.....$300,000

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

Annual and Term Policies Issued on Desirable Fire Business.

W. R. LYMAN, President.
JOSEPH BOWLING, Vice-Pres.
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See our Agents throughout Louisiana, Mississippi and Arkansas.

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Liverpool and London and Globe INSURANCE COMPANY.

Largest Fire Office in the World.

Losses paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,730.

All Losses Paid in Cash without Discount as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

Directors in New Orleans—NEWTON BUCKNER, Chairman; RODOLPH WOERTZ, JOHN W. LABOUISSE, A. DELVAILLE.

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Mention the ADVOCATE when you write.

VULCAN Fireproof Paint

IS INDORSED BY THE FIRE INSURANCE OFFICIALS OF NEW ORLEANS AND NEW YORK.

All Colors. Adapted to the finest as well as rough work. SHINGLE ROOFS MADE ABSOLUTELY FIREPROOF and preserved from decay. Write for circulars.

H. R. GIFFNEY,
41 Union Street, New Orleans.

☞ Persons writing Mr. H. R. Giffney concerning Vulcan Paint will please enclose him this advertisement.

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F. R. HARDON

Can supply everything in

Fashionable Millinery,

To the Entire Satisfaction of Patrons.

Orders Promptly Filled.

Remember the number.

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A. Brousseau's Son,

23 and 25 CHARTRES ST.,

CHINA MATTING,
CARPETS,
INGRAINS,
LACE CURTAINS,
WINDOW SHADES,
UPHOLSTERY GOODS.

Mention this paper.

T. W. BOTHICK,

UNDERTAKER.

METALLIC CASES and CASKETS of the Best Manufacture, Ornamental Cases and Caskets of every variety and design constantly on hand. Carriages and Tally-ho's for weddings and all occasions.

971 CAMP STREET, bet. Calliope and Delord, NEW ORLEANS.

Funeral attended to in person by the proprietor, and he hopes, by strict attention, to obtain a share of public patronage.

Our Young People.

THE CHILD'S PRAYER.

Into her chamber went
A little girl, one day,
And by her chair she knelt,
And thus began to pray:
"Jesus, my eyes I close—
Thy form I can not see;
If thou art near me, Lord,
I pray thee speak to me."
A still small voice she heard within her soul—
"What is it, child? I hear thee; tell the whole."

"I pray thee, Lord," she said,
"That thou wilt condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark—
I would not go astray;
Oh, let me have thy hand
To lead me in the way."
"Fear not! I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
Oh, let my parents live
Till I a woman grow.
For, if they die, what can
A little orphan do?"
"Fear not, my child! Whatever ill may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber now
She passed forth with the light
Of heaven upon her brow,
"Mother, I've seen the Lord!
His hand in mine I've felt—
And oh, I heard him say,
"Fear not, my child! Whatever ill may come,
I'll not forsake thee till I bring thee home."

The Bewitched Hen.

In the first quarter of this century a party of travelers was journeying down the Missouri on a flatboat. The river was covered with floating ice, and provisions were scarce, but the men were young, possessed of much more wit than money, and able to extract plenty of fun out of the danger and privation.

One evening two of them, a school-teacher and a Frenchman, whose occupation nobody could discover, went ashore to buy provisions at a farm-house. The teacher offered half a dollar to the farmer's wife for a motherly old hen that was scratching about the yard. She refused with a torrent of abuse.

His comrade, who was lounging over the gate, whispered, "Offer another bit."

"Five bits!" said the teacher.

The woman hesitated, when, to her amazement, the hen squeaked out:

"I'm not worth it! I'm four years old! I'm not worth it!"

The teacher started back in dismay; the farmer's wife, regaining her courage, chased the hen, and caught it up in her arms.

"Take two bits! It's all I'm worth!" it said, flapping wildly in her arms.

She ran, pale with terror, to the Frenchman, and put it in his hands, screaming out: "Take it away! It's bewitched!"

The young men threw the money back to her, and carried off the hen.

Many years afterward, among the crowd in the east room of the White House which attended one of the receptions of President Fillmore, was the kindly old Signor Blitz, well known to all the children of the Eastern States as a ventriloquist. When he was introduced to the President, the two men looked at each other a moment, and then burst into a laugh.

"You never thought to see me here," said Mr. Fillmore. "Now, for the first time, I understand the mystery of the old hen!"—*Youth's Companion.*

MR. EDITOR: I am a little boy ten years old. As I have seen so many letters from the little cousins in your valuable paper, I thought I would write one. I like to read your paper, especially the little cousins' letters. I go to Sunday-school nearly every Sunday. Our class learn a hymn to recite at Sunday-school to our teacher. I go to day-school, too, and study histories of United States, England and Louisiana, geography, grammar, philosophy, arithmetic and dictionary. I will ask a question: In what verse of the book of Ezra are all the letters of the alphabet except "j" found? As this is my first letter, I hope it will not reach the waste-basket. I will close with best wishes to you and all of the little cousins.

Your little friend,

JAMES E. HENDERSON.

KEITHVILLE, Louisiana.

MR. EDITOR: You kindly published two letters for me about three years since. I also sent another, which never appeared in your columns. You know its fate. My motto shall ever be, "Try, try again," etc.; and, perhaps, I may get in this time. Brother and I are enjoying a visit from our cousin, Flossie Fox. After we learn and say our lessons to mother, get our Sunday-school lessons and questions our good pastor, Bro. Harmon, gives us at each appointment, we are free and have our own fun. Please tell Vena Powers the word "which" is found seventy-five times in Luke iii, from the twenty-fourth to the thirty-eighth verse instead of to the twenty-eighth verse, as published in this week's issue. Will the little cousins please tell me what king had eighty-eight children? Mr. Editor, remember my motto, and reward me this time, and I will feel wonderfully encouraged. Wishing our ADVOCATE much success, I am,

Your little friend,

T. G. BRABSTON.

HOVINA, Mississippi.

MR. EDITOR: I am a little girl fourteen years old. I am going to school and love my teacher dearly. Her name is Miss Delia Gunby. We have a very nice garden and over a hundred little chickens. Mr. Editor, I wish you could be with us to eat fried chicken. It would be so nice. We also have two pet pigs. They are very dear little pets to me. We have no Sunday-school now; but I wish we did have. I enjoy going so much. I think little girls and boys that attend Sunday-school ought to be very happy indeed. I have three brothers and three sisters. I love them all very dearly. My father and mother are both living. I appreciate them very much. Mr. Editor, as this is my first letter to the dear ADVOCATE, I hope it will not fall into the waste-basket. I will ask a Bible question: Where does the word "wealth" first appear in the Bible? What book, chapter and verse?

LULA HENRY.

DOWNSVILLE, Louisiana.

MR. EDITOR: I have been thinking for some time of writing to your good paper, but have put it off from time to time. I am a little girl seven years old. I go to Sunday-school nearly every Sunday. Cousin Florence Smith is my teacher. Mr. Henry Stout is our superintendent. We all like him very much. Rev. W. T. Jones is our preacher. We all are very much pleased with him. I go to school every day when the weather is good. My teacher's name is Miss Laura Blackwell. We all love her. My studies are grammar, geography, arithmetic, third reader, spelling and writing. I hope to see this in print.

From your little friend,

SARAH B. FERGUSON.

VICKSBURG, Mississippi.

MR. EDITOR: I am a little girl twelve years old. A letter from me may be a surprise to you, but papa takes the dear ADVOCATE, and I like to read the little cousins' letters so much. I have a good papa and mamma. I have four brothers and one little baby sister. I don't go to school now. I am staying at home to help mamma. Bro. Collier is our preacher this year. For fear this will go into the waste-basket, I will close by asking the little folks a question: What king is mentioned in the Bible as having an iron bedstead?

Your little friend,

ADDIE BATT.

DOWNSVILLE, Louisiana.

MR. C. W. POLLY, of Horlsuff, Mich., pays Peruna a very high compliment. His wife suffered with Heart Trouble and General Debility. Seeing Pe-ru-na advertised as a remedy for these, he sent for it. He now writes: "It is really what it was said to be."

Willie Perkins, a blind boy of Owensboro, Ky., has invented a writing-machine for the blind, by which the ordinary characters used in writing by persons who have lost their sight can be produced as readily as the letters upon a type writer. The invention is extremely simple, being on the type-writing prineiple.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

☞ Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

If you are the head of the household or mistress of the house, read carefully these clippings from the *Congregationalist*:

The young husband who exclaimed, half in jest and half in earnest, "If we only had a few less curtains and a few more comforts!" struck the key-note of unhappiness in many a home. It is on the basis of what others expect of us, instead of what will really contribute most to the enjoyment of the family, that we furnish our houses, and spread our tables, and clothe our children, and entertain our friends. This clouds our vision as to the relative value of things. We forget that a woman of sunny temper and unruffled nerves, presiding over a table of the plainest fare, gives a charm to the meal which the most delicate viands and the costliest china can not furnish if they be provided at the expense of worry and fatigue on the part of a nervous, overtaxed mistress. Contentment, repose, cheerfulness, freedom from petty anxieties—these are some of the essential elements in a happy home. Let us beware of sacrificing them to artificial standards as to dress and equipage.

Is there not danger, asks a mother, in these days when school examinations, piano and drawing lessons, painting and fancy work, absorb the attention of young people, lest other important interests be overlooked? Among these are the children's birthdays, which, she urges, ought to be commemorated in a way to make them among the pleasantest memories of life. If the child's tastes be kept simple, as they should be, he is just as well pleased with an unpretending entertainment for a few friends, as with an elaborate one for many. Extravagance is not a child's idea of enjoyment. Let the invitations be given out for an early hour and for a specified time. The guests will then have no awkwardness about the proper hour for leaving, and time will still be left, before retiring, for a special talk with the child whose birthday is being observed. This opportunity for impressing moral and religious truths, especially in the early years of childhood, is one that parents can not afford to slight. Let the boys and girls understand that they are expected to begin a new career in character as well as in age and bodily stature.

TURPENTINE.—After a housekeeper fully realizes the worth of turpentine in the household, she is never willing to be without a supply of it. It gives quick relief to burns; it is an excellent application for corns; it is good for rheumatism and sore throats, and it is the quickest remedy for convulsions or fits. Then it is a sure preventive against moths; by just dropping a trifle in the bottom of drawers, chests and cupboards, it will render the garments secure from injury during the summer. It will keep ants and bugs from closets and storerooms, by putting a few drops in the corners and upon the shelves: it is a sure destruction to bedbugs, and will effectually drive them away from their haunts, if thoroughly applied to the joints of the bedstead in the spring-cleaning time; and injures neither furniture nor clothing. A spoonful of it added to a pail of warm water is excellent for cleaning paint. A little in the suds on washing day lightens laundry labor.

Is it not possible to re-establish the home partly on its old basis, partly on the new? By simpler living, simpler dressing, a more equal division of the interests without with the interests within, a more sensible training of the girls, aye, and the boys, too, in requiring the daily performance of certain light household duties. This, while it lightens the labors of the often severely taxed one or two servants, makes the later young man or woman practically independent of the insolent presumption of the kitchen goddess when aware of the helpless ignorance of a timid mistress, or of the non-interference of an easy master to whom the resources of club or hotel are readily accessible when the domestic machinery moves unsteadily. How many men and women pledged to love and cherish each other have drifted apart through lack of just such training.—*The Home Maker.*

Sufferers

FROM Stomach and Liver derangements—Dyspepsia, Biliousness, Sick-Headache, and Constipation—find a safe and certain relief in **Ayer's Pills.** In all cases where a cathartic is needed, these Pills are recommended by leading physicians.

Dr. T. E. Hastings, of Baltimore, says: "Ayer's Pills are the best cathartic and aperient within the reach of my profession."

Dr. John W. Brown, of Occana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G. S. Wunderlich, Scranton, Pa.

"I have used Ayer's Pills for the past thirty years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."—T. P. Brown, Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas P. Adams, Holly Springs, Texas.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

SEASONABLE MUSIC

ANNIVERSARY SONGS FOR 1889 — Contain choice and stirring words and music by the writers in the field of Sunday-School Song. Price, 5 cents by mail, postpaid; $4 per hundred by express, not prepaid.

CHILDREN'S DAY SERVICES — With Music. Children's Day Annual, No. 3; Children's Day Annual, No. 2; Children's Day Annual, No. 1; Praise the Lord. Price of each Service same as for "Anniversary Songs."

FOR FLOWER SUNDAY Or Children's Day, — Flower Praise; Under the Palms. Two splendid cantatas by Geo. F. Root. Price of Flower Praise, 35 cts. by mail; and of Under the Palms, 40 cts. by mail.

SEMINARIES — That desire a new Cantata for use at close of school are recommended to examine L. Bristow's latest work (just published) entitled, "The Seven Sisters," a Cantata for ladies' voices which will furnish abundant material for a delightful musical entertainment. Price, 35 cts. by mail, postpaid.

"NUGGETS" *will be sent free to any address on application.*

PUBLISHED BY
THE JOHN CHURCH CO. Cincinnati,
And 19 East 16th St., New York City.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Fellows Bros. & Co., Boston. *For $1 a large bottle and warranted.*

BROWN'S FRENCH DRESSING

—FOR—

LADIES' AND CHILDREN'S BOOTS AND SHOES.

Awarded highest honors at

Phila.,	1876	Melbourne,	1880
Berlin,	1877	Frankfort,	1881
Paris,	1878	Amsterdam,	1883
New Orleans,	1884-85		

Paris Medal on every bottle.

Beware of Imitations.

HINDERCORNS.

The only sure Cure for Corns. Stops all pain. Perfect comfort to the feet. 15c. at Druggists. Hiscox & Co., N. Y.

PARKER'S GINGER TONIC

The best of all remedies for Inward Pains, Colic, Indigestion, Exhaustion and all Stomach and Bowel troubles. Also the most effective cure for Coughs, Colds, Bronchitis and affections of the breathing organs. It promotes refreshing sleep, improves the appetite, overcomes nervous prostration, and gives new life and strength to the weak and aged. 50c. and $1.00, at Druggists.

BAILEY'S REFLECTORS.

For Gas

A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 118 Wood st., Pittsburgh, Pa.

DETECTIVES

Wanted in every County. Shrewd men to act under instructions in our Secret Service. Experience not necessary. Particulars free. Grannan Detective Bureau Co. 44 Arcade, Cincinnati.

McShane Bell Foundry

Finest Grade of Bells.

CHIMES AND PEALS for CHURCHES. Address Send for Price and Catalogue H. McSHANE & CO., Baltimore, Md. *Mention this paper.*

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

CANCER and Tumors CURED; no knife; book free. Drs. GRATIGNY & FRY, No. 148 Elm St., Cincinnati.

LADIES Enamel your Ranges twice a year, tops once a week and you have the finest-polished stove in the world. For sale by all Grocers and Stove Dealers.

Christian Advocate.

Marriages.

DAVIS—LEE.—In the Methodist Church, Melville, La., April 14, 1889, by Rev. C. R. Godfrey, Mr. Willie L. Davis and Miss Cora Lee, both of St Landry parish.

CORBAN—DICKINSON.—At the residence of the bride's parents, in Jefferson county, Miss., by Rev. N. B. Young, Mr. R. Lee Corban, of Franklin county, Miss., to Miss Roba S. Dickinson.

EDWARDS—FORD.—At the residence of the bride's aunt, Mrs. Wharton, by Rev. N. B. Young, Mr. Thomas E. Edwards to Miss Mary E. Ford, all of Franklin county, Miss.

CORBAN—MIDDLETON.—At the residence of the bride's parents, in Franklin county, Miss., by Rev. N. B. Young, Mr. Loney Corban to Miss Sallie Middleton.

LAMBUTH—KING.—At the residence of Mrs. C. Bleecker, in Franklin county, Miss., by Rev. N. B. Young, Mr. Robert M. Lambuth, of Fort Gibson, Miss., to Miss Fannie King.

POLLOCK—ROBINSON.—At the residence of the bride's father, Rev. J. G. Robinson, near Brandon, Miss., May 2, 1889, by Rev. Isaac L. Peebles, Mr. George Pollock to Miss Florence Robinson.

HORNSBY—ROBERTS.—At the residence of the bride's mother, May 1, 1889, by Rev. F. M. Featherston, Mr. Frank Hornsby to Miss Eula Roberts, all of Clinton, La.

McDOWELL—GRIMES.—At the residence of the bride's father, April 4, 1889, by Rev. J. N. Tucker, Mr. D. L. McDowell, to Miss Ida L. Grimes, both of Rankin county, Miss.

RUSTON—GRAYHAM.—At the residence of the bride's father, Mr. William Grayham, by Rev. J. W. Tinnin, Mr. R. E. Ruston and Miss Minnie Grayham, all of Scott county, Miss.

DEAN—DAVIS.—At the Methodist Church, Cleveland, Miss., April 8, 1889, by Rev. W. T. Barnett, Mr. P. P. Dean and Miss B. J. Davis, both of Bolivar county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

McDANIEL.—MARY L., daughter of Rev. N. R. and Margrete Bramlett, was born in South Carolina, July 7, 1837; joined the Methodist Episcopal Church, South, at Wesley Chapel, in Chickasaw county, Miss., when about sixteen years old; was happily married to Josiah McDaniel, February 1, 1855, and died, April 24, 1889. The present and former pastors of Buena Vista circuit, alone, can fully appreciate the great loss which the church has sustained in the death of this devoted handmaid of the Lord. Entirely unobtrusive, and utterly devoid of ostentation, the Christian graces shone with unmistakable brilliancy. There was nothing complex nor enigmatical in her beautifully moulded character. Her loyalty to God and her fealty and love for the church deeply impressed all under the influence of her associations. She was the good Samaritan of the neighborhood in which she lived, and is now held in gratified remembrance by her many acquaintances. A large concourse of sorrowing friends attended her funeral at Friendship, where we buried the earthly tabernacle to await the archangel's trump and the resurrection unto life.

Sorrowing husband and children: I know thine heart is sorely grieved, the home is dreary and desolate, the daughter whom she gave to the itinerancy was denied the dying benediction of a mother's love; but severed ones shall meet again, in nearer, dearer relationship.

J. T. CUNNINGHAM.

Southern Christian Advocate please copy.

HOLLIDAY—Mrs. MARGARET J. HOLLIDAY was born Nov. 18, 1833, and was married to Frances B. Merett, September 2, 1856, and departed this life, April 24, 1889, in perfect peace with God and all mankind, at her home near Sunny Hill, La. She leaves a true and noble husband, and sons and daughters, with grandchildren, that blessed their union, to mourn her death. She was a faithful wife and an affectionate and indulgent mother. Her last illness was long and painful, and she felt that it was unto death. Through all this suffering her submission was unswerved, and her cheerfulness a subject of remark and a source of consolation to her loved ones and friends, to whom she repeatedly stated that she had no fears of death, that all was bright, and that she was ready for the summons. Yea, in the midst of the shadow of death our sister was more than conqueror through him that loved her and gave himself for her. She told the doctor that she was happy, called her children and friends to her bedside and asked them to meet her in heaven. The writer preached her funeral at the graveyard near Sunny Hill, La., to a large assembly. Text, John xiv, 1-3. J. H. EVANS.

TALLEY—At West Pearl, St. Tammany parish, La., on Monday, April 22, 1889, at 4:10 A. M., Bro. ENOCH TALLEY, aged seventy-eight years, seven months and five days.

Death, as a general thing, is a time of mourning; but when we see an aged servant in Christ, who for more than forty years has been a faithful and practical believer in and on the Lord Jesus Christ, drawing near his end, waiting patiently for his crown, we can not, should not, weep; for this is not death, but the beginning of life. Such was Bro. Talley. He had lived to see his children become followers of the meek and lowly Jesus, and almost his last words were: "I am waiting for my crown, for I know there's one for me." His death, as his life, was peaceful, and, without a struggle, he fell asleep in Jesus. He was buried in the old family burying ground, by the side of his faithful wife, who preceded him some eighteen years ago. L. W. WOOD.

COWART—On October 23, 1888, near Howell, Miss., there passed from earth to heaven the spirit of my precious mother, Mrs. NANCY H. COWART. She was born January 8, 8, 1819, and was married, September 20, 1838, to James G. Cowart, deceased. With declining years her health gradually failed and for several months she was confined to a bed of suffering. In early years she joined the Methodist Church, and through a long life, in her own quiet, unassuming way, served the Master faithfully. She was a woman of prayer and faith, and thus she was given grace to bear, patiently, many afflictions. She bore her sufferings with that fortitude and meekness which only a true Christian can; was perfectly resigned to the will of God, and anxiously waited "the summons to welcome her home." How sad and lonely the days are without her! and how inexpressibly sad the thought that we will never have her gentle, thoughtful, helpful presence with us again! Her tender compassion and sympathy made her many friends, and to her children the memory of her character and life is an inspiration, and she "being dead, yet speaketh."

J. M. C.

MANGUM—PAGE A. MANGUM, son of William E. and Mary E. Mangum, was born in Smith county, Miss., July 5, 1855; died very suddenly, February 2, 1889, in his thirty-fifth year; was converted and joined the Methodist Episcopal Church, South, in a revival meeting held by this writer, August, 1872. In consequence of his father and mother joining the Lutheran Church in 1873, he also became a Lutheran, remaining a faithful and consistent member of said church up to his death. He was married to Clara May Sibley, in Trenton, Miss., October, 1876. He leaves a widow, six small children, father, mother, brothers and sisters, with many friends, to mourn their loss. He was a devoted husband, kind father, good neighbor, a useful church member, good citizen, useful in his community. But he is gone, and can not come to us again; but we can go to his glorious beyond "over there." Adieu, dear son, husband, father, for awhile. We'll meet again.

R. A. SIBLEY.

PATTERSON—CATHARINE R., daughter of Archibald and Mary Patterson, was born in Elizabethtown, N. C., September 28, 1810, and died, at the residence of her niece, Mrs. J. V. Dodd, April 13, 1889. Having been reared by pious parents, she was early impressed with the necessity of salvation through Christ. At the age of twelve years she professed religion and joined the Methodist Episcopal Church, South, under the ministry of of William B. Morse. Her studious habits in early life resulted in a well-developed intellect which eminently fitted her for a position of usefulness in the most refined society. She delighted in Sabbath-schools and mission work, and, until prevented by the infirmities of age, was a busy worker. She has left a large number of friends to mourn her loss. But we sorrow not as those who have no hope.

HER SISTER.

Alabama Advocate please copy.

STRAIN—At Claiborne station, near Covington, La., February 27, 1889, at 7:30 A. M., Sister SARAH E. LUCAS, wife of Bro. Zach. Strain, aged forty-two years.

Sister Strain was an earnest, zealous, consistent Christian, a member of the Methodist Episcopal Church, South, and, until prevented by her long and painful illness, was a loved and efficient teacher in the Sabbath-school. When the summons came she was prepared to meet her God; and her soul winged its way to the land of eternal rest. Her funeral took place from the Covington Methodist Episcopal Church, and the large concourse of sorrowing relatives and friends which followed her body to its last resting-place testified to the high place which she held in the affections of all. L. W. W.

Surely, there is unequaled recommendation of piety in the proper exhibition of piety. This moral loveliness is the strongest attraction to virtue and religion that this world affords. It was this beauty of holiness which enabled the primitive church to so fully realize the prophetic description. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." And this moral beauty is still potent in the church, attracting multitudes to its privileges, and leading them to honor its ordinances. Herein is the secret of its influence upon numerous hearts. Let the church increasingly cultivate this attractiveness, putting on its beautiful garments, and it will not only silence and confound its foes, but mightily grow in numbers, power and effectiveness, until it becomes "an eternal excellency, a joy of many generations."

A Proxy.

In our more exacting moods, when anything is presented for personal investigation we seem to expect our neighbors to try it first: and are willing to trust to the effect the trial has upon them. Gaining experience by proxy, this is, safe and selfish, but it often answers.

Since you demand a proxy, observe please, the subjoined testimony of a neighbor in regard to Drs. Starkey & Palen's treatment by inhalation.

NEWPORT, R. I., Jan. 23, 1888.

"I hardly dare tell you how wonderfully I have been blessed this fall and winter, thus far, and how much I have been enabled to perform through God's blessing, attending the use of Compound Oxygen. I surprise myself almost every day in the amount of labor I perform in comparison to last summer; it seems almost a miracle to me. I have exceeded all my hopes of one year ago. I remain your grateful patient," MRS. LYDIA B. CHACE.

We publish a brochure of 200 pages, regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Who Made Alcohol.

It is a surprising fact that many men of brains and general intelligence are as hopelessly ignorant of everything connected with the controversy between sobriety and drunkenness, between virtue and vice, as are the Indians of the desert.

Quite recently a well-informed, genial, worthy editor, a teacher and reader of his fellow-men, said he used wine and beer and all the good things that God had made and given us for our food and drink. And he insisted most positively to the last, that God had put alcohol into every grain and fruit and everything that contains cellulose, so that it can be extracted from even a dry old fence pole.

If that were true—if the Creator had done this—had made our grains and fruits and vegetables part alcohol—if he had put four gallons of whisky into every bushel of corn or wheat or rye—there would be no room for argument, and we ought to go to bed every night devoutly drunk.

Our friend, well posted in general information, did not know as our Band of Hope children know, that not a drop of alcohol ever existed in any of the works or products of the Creator, nor was ever produced save by man's art and the total destruction of some article of food of man or beast—by its corruption and decay, arrested at a point where the elements of the sugar in the article employed, have been separated and have combined in new forms and produced two of the most deadly poisons known—alcohol and carbonic acid gas.

Were fermentation not stopped then by art the alcohol, which is now beer, would rapidly become vinegar, and if not then interfered with would result finally in clear water, the other substances having escaped in gases or become a sediment at the bottom of the water.

The whole system of fermentation is one of death and corruption, decay, putrescence after death. It is the same death and decay which happens to fish and flesh and fowl—the return of the created thing to the elements of dust from which it was made.

The grain and fruits from whose dead, useless, rotting remains alcohol is produced are, in their natural state, until subjected by wicked men to a diabolical chemical process, the choicest blessings and comforts and sustenance of mankind. If left to decay as nature allows them to, they would never have generated a drop of alcohol.—*Censor.*

SCIENCE AND FACT.—In these days, science, or what passes for it, is very apt to appropriate to itself the designation of "exact," and to contemptuously assign to Christianity a very large portion of the domain of fiction—a domain for which science has no use whatever. Its professed masters are not conspicuous for their blushes, and their claim of infallibility is not abated when the "facts" established by one generation of "scientists" are declared by another to be fables. For nearly a century science has claimed, and has furnished innumerable tables of figures to prove, that vaccination is a sure protection against smallpox. But now comes a scientist of the present day, Dr. Creighton, in the New Edinburgh Cyclopædia, who claims to prove by figures that the century-old fact of scientists is one of the delusions of the nineteenth century! Perhaps, after all, Christianity may have a broader basis of solid fact than science. It certainly need not be afraid to ask science, before condemning Christianity, to agree in answering Pilate's question, a little modified, What *is* scientific truth?—*Evangelist.*

It Don't Pay

to use uncertain means when suffering from diseases of the liver, blood or lungs, such as biliousness, or "liver complaint," skin diseases, scrofulous sores or swellings, or from lung scrofula (commonly known as consumption of the lungs) when Dr. Pierce's Golden Medical Discovery is guaranteed to cure all these affections, if taken in time, or money paid for it will be promptly refunded.

$500 offered for an incurable case of Catarrh in the head by the proprietors of Dr. Sage's Remedy.

It is positively injurious to be ever picturing to ourselves the woes of our fellow-men unless we endeavor to relieve them. Every time our compassion is stirred and no action is taken our hearts are hardened and our religion impaired.

Shallenberger's Antidote for Malaria destroys the *cause* of disease, which Quinine and other remedies do not pretend to do. It effectually neutralizes the poison in the system and thus prevents the chill. It contains no arsenic or poisonous ingredient of any kind, and may safely be given to an infant. Sold by Druggists.

Passenger—Porter, don't put your nasty Paste Blacking on these Shoes. They are blackened with

Wolff's ACME Blacking

Just sponge them with clean water, and they will be beautifully polished. You can earn your quarter easy this time! By the way, Porter, tell your Livery Stable friends that it is the *Best Harness Dressing* in the world. I've tried it!!

WOLFF & RANDOLPH, Philadelphia.

The Best Blacking for Men, Women and Children.

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In all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS, UPHOLSTERER'S GOODS.

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$35.00

Buys a beautiful Crimson Plush Parlor Suit, in five pieces, as shown in illustration. Solid Walnut Frame, Hand-carved and Rubbed Oil Polish. Same suit in Hair Cloth, $35.

$45.00

Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

$55.00

Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

$65.00

Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

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Buys a French Bed-Room Set.

$69.50

Buys a beautiful Victoria Bed-Room Set, in imitation Walnut, Marble-top—twelve pieces—as follows: Bedstead, Dresser, Washstand, Armoir, four Cane-seat Chairs, one Cane-seat Rocker, one Towel Rack, one Spring, and one Centre Table.

$95.00

Buys a magnificent Black Walnut Bed-Room Set, Marble-Top, Satin Teater, brass rods—twelve pieces as above.

$19.00

Buys a Dining-Room Set, including Sideboard, Extension Table, and six Cane-seat Chairs.

$22.00

Buys a Kitchen Set, including a first-class Stove with Utensils, Kitchen Safe, Kitchen Table, four Kitchen Chairs.

Office and Library Furniture in large variety.

CARPETS—Ingrain, Brussels and Velvets.

Rugs, Portiere and Lace Curtains in all styles and at all prices.

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Such is PERUNA, a purely vegetable compound, pleasant to take and certain to benefit. It equalizes the circulation, builds up debilitated structures, and gives healthy and hearty tone to the weakened system. It not only restores the body to vigor, but, if kept on hand and made use of from time to time, will keep it in vigor. It assists Nature in throwing off any disease the body may be subject to. Read its record in many cases in Dr. Hartman's "Ills of Life." All druggists keep it. Give it a trial. "Ills of Life" furnished by Peruna Medicine Co., Columbus, O., free of charge. Peruna is manufactured by
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The FOREMOST STANDARD COTTON GIN OF THE WORLD
HIGHEST AWARD GOLD MEDAL AND DIPLOMA
for Light Draft, Best Sample and General Utility, at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Belts on large Gins, Adjustable Seed Boards, etc., have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars
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Special discount when sold to the Clergy.

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go where you will in this broad land TEMPLE'S RHEUMATIC SPECIFIC is recommended to relieve every case of Rheumatism, and permanently cures nine out of ten cases. Sold by druggists $1.25 per bottle. Compounded by
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NEWS OF THE WEEK.

DOMESTIC.

Colored men from different parts of the country are discussing the question of holding a conference in Washington in the fall to consider matters of interest to the race and the political situation in particular.

There have already been certified to the clerk of the House sixteen contested election cases, all except three being from the South. The three exceptod are from Indiana, Connecticut and Maryland.

The Bellaire Goblet Works at Findlay, Ohio, burned to the ground on May 9. The loss will foot up $155,000; insured for $65,000. Three hundred men are thrown out of employment. The works were the largest of tho kind in the world.

St. Joseph's Polish Cathulic Church, Milwaukee, Wis, was destroyed hy fire on May 12. The church was ono of the largest in the city, and was erected only last summer. The loss is between $30.000 and $40,000.

The eleventh annual exhibition of the Society of American Artists was opened on May 13, at the Fifth Avenue Art Galleries, New York. It will remain open until June 15.

A speoial from Terre Hauto, Ind., says: The oil excitement here increases. The flow shows no diminishment. There are demands for contractors who can sink wells. Many local companies are being formed. The oil is a high grade of lubricating.

In a riot between the races in Gretna, La., on May 11 and 12, several negroes were killed. Several houses, among them a church, occupied by the negroes, were burned.

The famous Gaines case has been decided at last in the United States Supreme Court. Judgment was rendered against the city of New Orleans for $576,000. The previous verdict of $1,300,000 is not concurred in.

The United States Supremo Court, on May 13, affirmed the validity of tho Chinese Exclusion Act. It holds that Congress has the power to abrogate a treaty, and in support of that view cites the authorities of the courts on the subject, holding that the propriety of such action is not a matter for judicial cognizance, but that it is a matter for the political department. Congress, it says, has the power to exclude aliens from the country when their presence is deemed inimical to our interests.

FOREIGN.

The Paris *Liberte* advises President Carnot to signalize the centenary of the revolution hy repealing the exile laws and granting a general amnesty. Such an act, it says, would prove the strength of France, and show that she does not fear her enemies, and it would also tend to destroy Boulangism.

In response to the message of the Committee on Invitation of the Texas Spring Palace at Fort Worth, President Diaz of Mexico has requested the Mexican Congress to pass an act enabling him to accept the invitation and visit Fort Worth during the exhibition.

In accordance with a royal decree, the fortieth anniversary of the accession of King William III. to the throne of Holland will be celebrated on May 23. Grand fetes are being arranged for the occasion.

It is stated that the Samoan Conference will decide that a foreign adviser to the Samoan king shall be appointed yearly to represent in rotation the countries interested.

There is much dissatisfaction among the operatives in the lace factories at Nottingham, and a general strike is impending.

The miners' strike in Germany is assuming great dimensions, there being fresh accessions of strikers every day. It is now estimated that there are 100,000 hands out of work throughout the Rhenish Westphalia district.

In an interview General Boulanger said that if the French government intended to prolong the sitting of the Chamber of Deputies until next year its action would be equivalent to a *coup d' etat* against universal suffrage, and it would be the duty of every citizen to rise in opposition.

The Samoan Conference held a sitting on May 11. In their report the committee on the government of Samoa agreed upon a constitutional council composed of native chiefs elected by the natives, the council to be dominated by a ministry, in which each treaty power shall have one representative.

The *Temps* says the Cabinet has decided to submit to Parliament its new scheme in aid of the Panama Canal Company.

Walter T. Griffin, commercial agent at Limoges, calls attention to the fact that France stands second to the United States as a wheat growing country. France being discouraged with the vine, is turning more and more attention to the production of her own food supply.

A number of English and American visitors to the Paris Exposition held a meeting on May 12, and resolved to ask the exhibitors at the exhibition to relieve their attendants from duty on Sundays.

The police of London made a raid on the gambling clubs in that city on May 12, and arrested all the players, among whom were English, French and Belgian noblemen.

A conspiracy has been discovered among the military officers stationed in St. Petersburg. A large number of the conspirators have been arrested. In their possession were found papers which proved that they intended to make an attempt to assassinate the Czar. A number of bombs were also found.

If Sufferers from Consumption,
Scrofula, Bronchitis, and General Debility will try Scott's Emulsion of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrofula and Debility in children. Results most gratifying. My little patients take it with pleasure."—W. A. HULBERT, M. D., Salisbury, Ill.

Useful Items.

UNDER THE THAMES BY ELECTRICITY.—All kinds of locomotion have been tried in London, but in the course of the next six weeks a novel method of traveling will be introduced to the public. A person living in South London will be able to take a ticket near the Monument for his home in Kennington or Stockwell. He will be lowered down to a subterranean station and be taken in a tram car under the Thames to his destination. The tram-line will be worked by electricity, and the time occupied in conveying him to Kennington Oval—a distance of over two miles—will be ten minutes.—*St. James' Gazette.*

New York State had, in 1886, savings banks deposits amounting to $469,622,000; while all the savings banks deposits of England, Ireland, Scotland and Wales represented only $436,000,000, or $33,000,000 less than the single State of New York. The laborers of New York, for that year, who almost wholly represent the depositors in savings banks, numbered 1,844,000; while those of Great Britain numbered 15,181,000.

To mail flower buds, cut a potato into two pieces and bore holes into them, and insert the stems of the buds with cotton to support them. There is a sufficient moisture in a good-sized potato to support a flower for two weeks in a moderately cool temperature. Flowers from bouquets or baskets may be preserved in the same way. The potatoes can be hidden by leaves or moss.

The increase of paper circulation during the month of March, mainly silver certificates, was $2,275,280, and the decrease of coin and bullion was $368,059. The total circulation April 1 is stated at $1,406,481,676, and the total cash and bullion in the Treasury at the same date was $857,815,286.

Captain Platt, of the United States Fish Commission steamer, at Charlotte Harbor, Florida, has successfully hatched 3,500,000 eggs of sheepshead. This is said to be the first successful hatching of that important food fish.

Carriage manufacturers are predicting that in the not distant future wooden wheels will be done away with, and steel wheels substituted on account of the increasing scarcity of lumber for wheels.

At sunset in Alaska, the next morning's sun is an hour high in Maine.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Belen	May 17
Lula	19
Coahoma (8 P. M.)	19
Clarksdale (8 P. M.)	19
Brooklyn	26
Bolivar	29
Huntington	31
Lake Lea	June 2
Duncan	16

R. M. STANDIFER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Mt. Pleasant circuit, at Marshall Inst.	May 18, 19
Olive Branch, at Miller	25, 26
Waterford, at Ebenezer	June 1, 2
Hickory Flat, at Pisgah	8, 9
Shawnee, at Liberty	15, 16
Ashland, at Mt. Pleasant	22, 23

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Buena Vista, at Lake Providence	May 18, 19
Ebenezer, at Pleasant Grove	25, 26
Okolona circuit, at Tranquil	June 1, 2
Tremont, at Asbury	8, 9
Fulton and Smithville, at Greenbriar	15, 16
Prairie, at Prairie Chapel (Wed.)	19
Athens	22, 23
Aberdeen	23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Chapel Hill	May 18, 19
Carrollton	25, 26
Toccopola	June 1, 2
Grenada circuit	8, 9
Tillatoba	15, 16
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Atlanta	July 2, 3
Banner	6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Chester, at Chapel Hill	May 17
Walthall, at South Union	18, 19
Lagrange	25, 26
Sturges	June 1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

New Albany circuit, at Mt. Olivet	May 18, 19
Marietta circuit, at Liberty	25, 26
Ripley and New Albany, at N. Albany	June 1, 2
Blackland circuit, at Wesley Chapel	8, 9
Ripley circuit	15, 16
Jonesboro circuit	18
Pleasant Ridge circuit, at Siloam	22, 23
Guntown circuit	29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Panola	May 18, 19
Mt. Vernon	25, 26
Lake View	June 1, 2
Chulahoma	8, 9
Cockrum	15, 16
Louisburg	22, 23
Horn Lake	29, 30

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Black Hawk (Fri.)	May 17
Greenwood (Sun. and Mon.)	19, 20
Ebenezer (Tues.)	21
Sallis (Thurs.)	23
West (Sat. and Sun.)	25, 26
Kosciusko (Wed.)	29
Weir (Sat. and Sun.)	June 1, 2
Ethel (Thurs.)	6
Poplar Creek (Sat. and Sun.)	8, 9
Newport (Wed.)	12
Lexington (Sat. and Sun.)	15, 16
Belzoni (Sat. and Sun.)	22, 23

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

East Pearl, at Byrd's Chapel	May 18, 19
Tallisheek, at Lee's Creek	25, 26
Covington, at Mandeville	June 1, 2
Bay St. Louis, at Long Beach	8, 9
Ocean Springs, at Handsboro	8, 9
Columbia, at Hopewell	15, 16
Bethel, at Ocohay	22, 23
Mt. Cermal, at Good Hope	29, 30
Dist. Conf., at Ocean Springs	July 3, 4
Seashore Camp Meeting	5-15
Pearlington, at Log Town	13, 14
West Pearl, at West Pearl	16
Augusta	20, 21
Whittington	27, 28
Vancleve	Aug. 3, 4
Scranton, at Zion	10, 11
Moss Point, at Moss Point	11, 12
Americus	16, 17
Hattiesburg, at Hopewell	24, 25

J. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Locust Grove	May 18, 19
Benton circuit, at New Hope	25, 26
Flora, at Flora	June 1, 2
Silver Creek (at Lodi) (Wed.)	5
Edwards, at Edwards (Sat.)	8
Raymond, at Clinton (Sun.)	9
Mt. Olivet, at Fletcher	15, 16
Canton, at Canton	22, 23
Spring Ridge, at Forest Hill	29, 30

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Scotland circuit, at Bethesda	May 18, 19
Holmesville, at Holmesville	25, 26
Topisaw, at Lanoir's	28
New Hope, at Mt. Pisgah	June 1, 2
Adams, at Muddy Springs	15, 16

W. B. LEWIS, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Wesley Chapel	May 18, 19
Mayerville	26, 27
Meadville, at Meadville	31
Roxie, at Knoxville	June 1, 2
South Warren, at Porter's	8, 9
South Vicksburg	15, 16
Vicksburg	22, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton and Betoville, at Clinton	May 25, 26
East Baton Rouge, at Antioch	June 8, 9
New River, at Magnolia	10
Livingston, at Friendship	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

The District Conference will meet at Amite City, La., May 16, 1889.

C. M'DONALD, P. E.

BRANDON DIST.—SECOND ROUND.

Hillsboro, at Good Hope	May 18, 19
Shiloh, at Cato	25, 26
Trenton, at Pine Grove	26, 27
Westville, at Pleasant Grove	June 8, 9
Strong River, at Fairmount	15, 16
Mt. Rose, at Pleasant Hill	16, 17
Marvin, at Richland	22, 23

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale, at Center Ridge	May 18, 19
DeKalb	25, 26
Leakville	June 1, 2
Spring Hill	8, 9
Union	22, 23

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Lind Grove, at Bartholomew	May 18, 19
Bastrop, at Bastrop (Wed.)	22
Oak Ridge, at Prairie	June 1, 2
Waterproof, at Wesley Chapel	8, 9
Lake Providence, at Pecan Grove	15, 16

J. D. HARPER, P. E.

HOMER DIST.—SECOND ROUND.

Farmerville, at Tennessee	May 17, 18
Sommerfield, at Harmony	20
Homer, at Arizona	24, 25
Tulip, at Sheppard's Chapel	27
Arcadia, at Paine's Chapel	June 1, 2
Downsville, at Mars Hill	6
Indian Village, at Sardis	8, 9
Louisville	11
Ruston	15, 16
Vienna	18
Saline	22, 23
Sparta	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT RANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

South Bossier, at Benton	May 18, 19
North Bossier, at Walker's Chapel	22
Valley circuit	25, 26
Mooringsport, at Mt. Zion	June 1, 2
Many, at Lewing's Chapel	6
Anacoco, at Beech Grove	8, 9
Wesley circuit	15, 16
Coushatta	18
Red River	22, 23
District Conference, at Keachie	28

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Gretna and Sorapara	May 19
Craps Street	19
Louisiana Avenue	26
Baton Rouge	June 2
Carondelet Street	9
Felicity	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Edgerly	May 18, 19
Abbeville	25, 26
Rayne	June 7, 8
Lake Charles	15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Montgomery, at Winnfield	May 18, 19
Lecompte and Boyce, at Boyce	25, 26
Spring Creek, at Fellowship	June 8, 9
Sugar Town, at New Hope	15, 16

B. F. ALEXANDER, P. E.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result. Hall's Hair Renewer will cure it.

The smallest dewdrop on the meadow at night has a star sleeping in its bosom; and the passage of Scripture that may seem insignificant has in it a shining truth.

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You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure upon others? You will find half the battle gained if you never allow yourself to say anything gloomy. —*Lydia Maria Child.*

WEEKLY MARKET REVIEW.

(For Week Ending May 14, 1889.)

COTTON.		
Low ordinary	8½	@ — —
Ordinary	9	— —
Good ordinary	9½	— —
Low middling	10 1-16	— —
Middling	10 11-16	— —
Good middling	11⅛	— —
Middling fair	11 11-16	— —
Fair	12 11-16	— —
Galveston middling	10¾	— —
Mobile middling	10⅝	— —
Memphis middling	10 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	6½	— —
Fully fair	6⅜	— —
Good fair	— —	6⅛
Common	— —	— —
CENTRIFUGAL:		
Seconds	5⅝	6 13-16
Prime yellow	— —	7 13-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2	2⅛
Good	4⅛	4½
Fair	4	4⅛
Prime	4⅝	5
Rough, ₩ bbl	2 25	3 90
Polish, ₩ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 50	4 62½
Fancy	4 25	4 37½
Choice	4 12½	4 25
Minnesota Patents	5 87½	6 00
Winter wheat patents	4 75	4 87½
Minnesota bakers	5 50	5 62½
CORN PRODUCTS.		
Corn meal	2 10	2 12½
Cream meal	2 30	— —
Grits	— —	2 30
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	46
Yellow	— —	46½
Mixed No. 2	— —	46
OATS:		
Western	— —	38½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	75	77½
HAY:		
Prime	14 00	15 00
Choice	16 00	12 00
PROVISIONS.		
PORK:		
Mess (Standard)	13½	13 25
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	10½	11
Shoulders	6½	6¾
Sides, short rib	7⅜	7½
Sides, long clear	7⅜	7½
HAMS:		
Sugar-cured	— —	11½
DRY SALT MEAT:		
Shoulders	5¾	— —
Sides, short rib	6⅜	6¾
Sides, long clear	6⅜	6¾
GROCERIES.		
COFFEE:		
Prime	— —	20
Fair	— —	19½
Common	— —	16¾
TEAS:		
Choice	40	50
He-Nu	— —	55
BUTTER:		
Western Creamery	20	21
Western Dairy	15	17
Common	8	10
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	10	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 75	2 00
POTATOES:		
New Louisiana	1 80	2 65
Western	1 80	— —
ONIONS:		
New Louisiana	1 50	1 75
Western	1 00	1 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	10¼	10½
Jute, 1¾ lb. ₩ yard	9½	9¾
Lake Mills Cotton Bagging	13½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	1 05	1 07
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 50	3 50
Chickens, Southern	3 25	3 50
Young	1 25	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	10	— —
Southern	— —	10½
WOOL:		
Lake, ₩ lb	23	24
Louisiana	22	23
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	8	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	13 00
Meal	20 50	23 00
Pure ground bone	28 00	30 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	2	— —

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.
The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,600,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Terms moderate.
H. Fay, A. M.

Christian Advocate.

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McTyeire Memorial Service.

ermon preached by Bishop KEENER in the pel of Vanderbilt University, May 5, 1889, in ry of Bishop HOLLAND N. MCTYEIRE.]

e last time I preached in this pel was upon that memorable occa-, the funeral of Dr. T. O. Summers. as during the session of the Gen- Conference in this city. What an trions throng then filled this house! that noble company taking part in services but few remain. The ngement for the hour was: "Bishop Tyeire will receive the corpse; Dr. M. Shipp will read the Psalm; Dr. R. Bine, of Alabama, will read the stle; Dr. J. S. Martin, of Baltimore, read the 678th hymn; Bishop snaugh will read the prayer; hop Keener will deliver the memo- sermon; Bishop Pierce will read 716th hymn; Dr. J. B. McFerrin Dr. D. C. Kelley will read the ke at the grave." Those of us survive and are present could rely receive a more impressive re- der of our mortality than is this. He that is the first on it is first our thoughts to-day—the principal on in every group, and the princi- hearer in every audience of this ersity during all its history. And s difficult, even to-day, to realize he is not in this hall. It is at his uest that I find myself performing se offices of respect and love, which ld always thought he would do for

But we all stand at this moment the halo of a divine hope; and if we ow, it will be only as the tears of Savior when about to revive his nd.

he text to which we call your erful attention will be found in Paul's Epistle to the Hebrews, ter xii., verses 22, 23: "*But ye are e unto mount Zion, and unto the city the living God, the heavenly Jerusalem, to an innumerable company of angels, the general assembly and church of the -born, which are written in heaven.*" his passage is the summary of a k which is itself a summary of the w Testament, written by St. Paul at ne, about the end of his career as an stle of the Lord Jesus Christ. It is of those bursts of inspiration oc- ring in nearly every one of his stles, when his soul is at white t under the breath of the Spirit, in ich he has thrown open by a single vement the gate that leads to the of God, and through it guides the ch into the citadel of glory, thence the presence-chamber and throne of , and introduces her to "the Judge ll," and to Jesus, the Mediator of new covenant.

he wealth of this entire passage is great for the discourse of an hour, we take from it only so much as enrich our thoughts and enable us ontemplate those noble spirits who e but just passed on, and have al- ly become one with the illustrious pany enrolled in heaven.

The church of the Son as compared the church in the wilderness. The kground which the Holy Spirit e gives to Mount Zion is that mag- ent event in the Old Testament pensation, the giving of the law on l. For forty days the divine Pres- rested on the top of the mount, held in its folds of amber and flame law giver, who was in awful con- with Jehovah, and received from "by the disposition of angels" the syllables of God for the guidance of the nations. It would seem to have been at too great a remove of time to be brought forward at the conclusion of the New Testament. But its blackness, its cloud, its terrors, its trumpet, its voice, its words, were the inheritance of the church for ages, and hung over the fortunes of humanity as the most intelligible expression of the divine mind, searching the consciences of men as the sword of God. It was in itself "a ministration of condemnation" and death. To displace it by "a ministration of righteousness" of surpassing, unveiled, abiding, transforming glory, was the sublime end of the dispensation of the Son. At no point of their history could the two dispensations so enhance and explain each other as at that presented in this passage: "At Sinai men drew near only to shrink back. Now Christians draw near, not to the desert mountain, but to the city of the living God—'the perfection of beauty.'"

Here they meet ten thousand angels, not in war chariots, circling the mount with scythe-like flames, but in festal union, "who had mournfully watched over Israel's latest history;" now they hold "joyous festival, celebrating the victory of divine love achieved by him at whose birth they had sung, whose ascension they had gazed on with admiring wonder, whose redeeming work they study with deepest reverence. Now their names are enrolled—not as at the base of the mount, after any human pedigree—but as heirs of heaven. Now they are judged by the God of all, their spirits are justified, made perfect, through a covenant not mediated by man merely, and broken by him before it was confirmed, but by the divine Savior himself, who ratified it with his own atoning blood, whose pleadings could be heard far back and down the ages quieting the consciences of the guilty. Seeing, then, that we receive such a kingdom, which can not be shaken, let us stand firm, and not fall back from the grace of God."

II. *This kingdom is the church of the Son—"the first-born of every creature."* The Word, by whom God has in these last days spoken to us, the Son and heir of all things, by whom the worlds were made, being irrespective of time, in his essential nature, the brightness of the eternal glory, the exact image of his person, bearing along all things in their courses by the power of his word; who, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. "Sit thou at my right hand until I make thine enemies thy footstool. .... Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Such language could not be spoken of angels. They are commanded to "worship him" when he bringeth in the first-begotten into the world.

We are not surprised, therefore, that the church of God should find in the Son its corner-stone, its beginning, its center, its cap-stone; nor that it should spring from him, be predestinated of him, and be bought by him, or that its name should inhere in his name.

"The first man is of the earth, earthy; the second man is the Lord from heaven: as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." It was the introduction of this "Lord from heaven" into the tribes of earth that constituted the one great event in the flow of humanity. It was the beginning of a new race from a fresh source. Henceforth the tides of life were to flow from a higher point of being. A divine nature was to be let into the generations of man by the power of the Holy Ghost—the uncreated Son of God to be welded amid the fires of the Godhead in eternal unity with the Son of man—God and man in the eternal person of one Christ.

This is that "grace of God" which began the correction of "sin." He came by no law of descent, but is "the gift of God"—"the only begotten Son which is in the bosom of the Father, the glory as of the only begotten of the Father, full of grace and truth."

This is the "one man" by whom righteousness was to abound, many sins and many sinners to be forgiven; by whom there was to be a reign of life as all-controlling and as universal as had been the reign of sin, and a reign of grace through righteousness unto eternal life "by Jesus Christ our Lord."

It is this manhood of the Son of man that was used to glorify God in the passages of death. It showed forth the holiness of God by honoring the demands of his law against the sinner. It drained the cup which the Father gave the Son. In that hour of desolation, in that solitary agony of the mysterious Sufferer, there could be seen the fearful nature of sin, when for the while it threw its eclipse over the fortunes of the Son, and its shadow passed over heaven. Then was declared the utmost terrors of a soul abandoned of God, as perceived by the infinite Son, and uttered in that exceeding bitter cry: "My God, my God, why hast thou forsaken me?"

In this deep travail, this conjoint labor, when it "pleased the Lord to bruise him, and put him to grief," the moral universe found its remedy for sin.

While the world is ready to accept the doctrine that Jesus is the Son of God, that he was the Maker of worlds, the Creator, and that in the Man of Nazareth, the divine Person who made all things, and dwelt for thirty-three years among men, it is not willing to accept the truth that he was among us as a sufferer, that "he was crucified, dead, and buried." Such a history of the divine One would, it is held, contradict all reasonable conceptions of the Godhead, and be unworthy of the Prince of Life.

But is it so? Is it not of the highest conceivable wisdom that he should suspend upon himself by a single act the whole moral universe, to show forth the integrity of his holiness and the majesty of his law in the same instant and by the same act that he provides for the law breaker the deepest sympathy and the fullest pardon? "He, by the grace of God, tasted death for every man." He by death delivers every human soul from death, yet so as to preserve intact the freedom of every man, and set before him life and death, to be determined at his own option, upon the one condition of "repentance toward God, and faith toward our Lord Jesus Christ." Surely it is worthy of him to be the Redeemer of his people, and thereby to bind to himself forever the love of every redeemed person. "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

III. And yet there was a lower deep which the Son entered, and from which he emerged *the Head of the church, the first-born from the dead.*

When the Savior was laid in the tomb of Joseph of Arimathea, never had there fallen so deep a shadow on the fortunes of humanity. Him whom they thought held all the elements of immortal hope, of Sonship, of beauty, of divine charity, and divine wisdom, was now in the vault, cold, pallid, food for worms. The Sabbath that stretched its silence over him was now a mockery, for had he not declared himself as its Lord? What "rest" now remained for the people of God? All during the Sabbath he was in the grave; only their love for him as the noblest of earth remained.

But the morning came, and he lived. He had come out of the sepulcher, for it was not possible for death to hold him. It was a travail of the womb of death, which St. Peter said could not be arrested—the "pains" of death could end only in its "first-born."

It was a new life from the second nativity of a second Adam. It was a new nativity; from the shadow and silence of the sepulcher there springs forth eternal life in a human form, and by the same power, "the spirit of holiness," all are to be quickened. The spirit of life in Christ was henceforth to be the first fruits of the harvest of multitudinous sons and heirs of God. The power was that of a birth; mankind was "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead"—a birth with race-continuance stamped upon it, a process which was of the essence of life, producing a new and divine physiology of being. Life, having resisted and triumphed over the corrosion of the grave, having defeated the universal victor, is a new life, which, having tasted death, and having drained the chalice, lives.

Jesus Christ is in this sense the author, not of life anew, but of a new life, and is "the first-born from the dead," the head of a new line. Birth implies a tribal expression, and this birth implies a regenerative power which God the Father of our Lord Jesus Christ has given to the race—"begotten us again"—by the resurrection of Christ unto a new and living hope, which is "laid up in heaven for you." Hence he that was first-born had a vital connection with all the sons of God that should come after. "They were to be of the adoption of sons." For God did "predestinate them to be conformed to the image of his Son, that he might be the first-born among many brethren."

He was now declared to be the Son of God with power. Now all who were dead in trespasses and sins were to be "quickened together with him, to be raised together, and made to sit together in heavenly places in Christ Jesus; that in ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." By this same power the church is being now created. The Spirit convicts the world of sin, and by processes of repentance and faith, that is of the operation of God, men are translated from the power of darkness into the kingdom of God's dear Son. It is by this unwasted power of his life that humanity has been lifted into the heights of the Godhead.

IV. *The Church of the Son, as the first born written in heaven.* It was in the last act of the drama at his last dying cry that the Son of God asserted his Sonship and dismissed his human spirit into the hands of his Father. It was then that the hope of humanity was cast within the veil. There it found a firm anchorage. In the sublime shelter of the divine bosom it found a refuge sure as the throne of God. The paternal love of God for his only begotten Son became the ultimate refuge of man. Therefore conformity to the image of the Son and the glory of the Son is the measure of our future life. "I looked, and lo, a lamb stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads, and a great multitude which no man could number, of all nations and kindred and people and tongues." This is heaven, and this is *the church of the first-born enrolled in heaven.*

The solitary heights to which the Son of God ascended, "that in all things he might have the pre-eminence," is the measure of "the exceeding greatness of his power to usward who believe," for the Holy Spirit will pursue all these attitudes of his ascent, and conform us to him.

In his Epistle to the Ephesians the apostle opens up the grandeur of these possibilities as a new revelation from the "Father of glory." It is "the hope of his calling," the "riches of the glory of his inheritance," as realized and displayed "in the saints," the dream of all that wealth which lies within the portals of glory. As the Son became the "first-born of every creature," and thereby gave to the creation of God a new luster; as he became the "first-born from the dead," thereby filling the universe with the power of his resurrection, so now, when he enters heaven and becomes the "first-born" in glory, he thereby constitutes it "the inheritance of the saints in light" by virtue of their unity with him. Until his entrance no man had ever passed into those highest realms sublime. It was upon the appearance of the King of glory, whom the princes of this world knew not, at the gate omnipotent, that the challenge sounded forth, "Lift up your heads, O ye gates, and the King of glory shall come in!" But neither the princes of earth nor the angels of God recognized him who was in the form of the Son of man. "Who is this King of glory?" "The Lord of hosts, he is the King of glory." His entrance brings with it by eternal right into heaven myriads of his own race who have been washed in his own blood.

It was "the working of a mighty power" by which God set him at his own right hand in the heavenly places far above all principalities, and put all things under his feet. When the Son entered heaven, and the first-born from the dead became the first-born in glory, the church of the first-born became the ultimate realization of the power of his resurrection. That everlasting life which came forth from his tomb could only find room enough for display in the heights of the Godhead and in the roll of the ages.

The waves of resurrection power followed the form of Christ into those awful altitudes far above all things. They have the same tribal force there which they had on earth, the law of race-continuance, a conforming power of vitality which conforms to the first of the line, to him who is the Head of the body—the church. All that enter those heavenly places are changed "from glory to glory," as they are united to him by a law of race-existence. They have entered into a house not made with hands, eternal in the heavens. They are not "unclothed," but "clothed upon." Their bodies are of the nature of light, like those of Moses and Elijah on the holy mount, and are conformed to his glory—even as by the Spirit of the Lord.

He who is "the beginning," the Head of the church, the "first-born of every creature," the "first-born from the dead," is surrounded by martyrs of whom the world was not worthy, and of whom the apostle has just spoken, and by those of the New Testament who have "come out of great tribulation, and have made their robes white in the blood of the Lamb." They have now together received "the promise." The King of glory is at the head of a line of kings, apostles, prophets, martyrs, conquerors, grander than the hoary dynasty of the Seleucidæ. This noble company, worthy to sit on thrones, have come out of deep shadows; they have "suffered with him," and his glory is now revealed in them; they are the fullness of his own expression; a glorious company of first-born sons, "heirs of God, and joint-heirs with Jesus Christ."

Among them it is not difficult to imagine those noble persons who have been our leaders, and have entered into glory. What a galaxy! "They that turn many to righteousness shall shine as the stars forever and ever."

That grand military spirit at the head of the column, who in the hour of disruption chose the fortunes of the weaker party, upon whose shoulders rested the mantle of an Asbury—*Joshua Soule.*

And *William Capers*, the Chrysostom of our church, he now knows the meaning of "the voice of the bird that cries, Eternity, eternity, eternity!"

And *Henry B. Bascom*—great in council, and in the pulpit sublime as the trump of God. There were left none like him.

And *John Early*—courteous, patriotic, the soul of Virginia Methodism, who at the time of his death knew more persons in heaven from Virginia than any one in the State.

And *James O. Andrew*, upon whom in 1844 there centered as on a pivot the very existence of Southern Methodism. I heard, I only, the last whisper of his great spirit—my ear was close to his lips—"Victory! victory!"

And *Robert Paine*, whose manhood, mind, and heart were for thirty-six years the joy and strength of the episcopacy; who brought down to us intact the broad statesmanship of the wise and venerable McKendree.

And *Enoch M. Marvin*, whose ministry and personal friendship were as a benediction from Heaven. His memory fills the church as the precious ointment filled the house at Bethany.

And *William M. Wightman*, full of Wesleyan doctrine and scholarship, in speech fervid, chaste, spiritual—for fourteen years continuously he held the defenses of our Zion by the strength and polish of his pen.

And *David S. Doggett*, whose classic oratory was perfected by the unction of the Holy One. He is now on the Areopagus of glory talking with St. Paul.

And the dear old man of Kentucky, *Hubbard H. Kavanaugh*, full of rhythmic speech and heavenly rapture: "My brother, when I get to heaven, I don't expect to get down to any serious work for a thousand years."

And *George F. Pierce*, who was all nobility, generosity, transparency, heroism, and harmony. "I am so happy!" said he, when dying, and holding his brother's hand. The peerless son of a peerless preacher, and greater than his father.

And the beloved *Linus Parker*.—I knew him from his conversion, who to the ripeness of his intellect added the ingenuousness and gentleness of a Melanchthon. In the pulpit he had the finish of Atterbury, and with his pen the charm of an Addison. He, too, has struggled into the immortal Sonship.

And my dear brother and fellow-laborer, *Holland N. McTyeire*, whose whole life was as the bow of a strong man; strength in his pen, strength in his tongue, strength in his will; and he was strong in the integrity of his character. We had run in our lives for years in lines parallel to each other, and to this day have never been far apart. He, too, has passed over, a little in advance.

All these have I known intimately. Delightful fellowship—only less than heaven.

"My company before is gone,
And I am left alone with thee."

Texas Notes.

BY REV. R. W. WILLIAMS.

As your readers are, doubtless, aware, the Texas Chautauqua Assembly has been permanently located at Georgetown, after long and careful consideration as to the requirements of such an institution. This place is centrally located, easily accessible, surrounded by attractive scenery, has a cultured and refined people, and offers many superior advantages. About two hundred acres of ground have been secured, which is now in course of preparation. The session for 1889 will open July 2, and continue to the twentieth. An interesting programme has been arranged, and a number of good lecturers have been secured. Every effort will be made to render the occasion entertaining, instructive, and profitable.

The Southwestern University, at Georgetown, a few weeks since enjoyed a most gracious revival of religion among the students. The meeting lasted several weeks, and resulted in the salvation of many precious and immortal souls. The members of the faculty heartily co-operated with the pastor, and adjusted the order and details of the college duties, so that all who desired could attend. There were more than fifty conversions, a number of reclamations, and twenty-nine additions to our church. Thus, while the faculty labor for things temporal, they do not neglect those things which are eternal. And while the students strive for intellectual learning, they also acquire that higher and better knowledge that will make them wise unto salvation.

The State Sunday-school Convention of Texas met at Dallas, April 23, and continued in session several days. Delegates, representing the various religious denominations, were present to the number of about one hundred. Rev. Dr. Paxton, of St. Louis, and a Mr. Reynolds, of Illinois, were present, and participated in the discussions. Among the topics discussed were, preparation, home study, normal class exercises, school organization, furnishing the room, and the duty of officers and teachers to make the Sunday-school attractive. One day was spent chiefly in hearing reports and arranging for the next year's work. Pledges were taken, to the amount of $661 10, to meet contingent expenses. In the election of officers for the ensuing year, E. L. Dennis, of Houston, was chosen president, and John C. McCoy, of Dallas, vice-president.

About twenty years ago a temperance society, known as the "United Friends of Temperance," was organized in Texas. For a number of years it grew and flourished, but finally began to decline. Recently it has been somewhat revived, and is now making a forward movement. Rev. C. H. Ellis, State grand lecturer for the Order, has delivered gospel temperance lectures in many of our towns, and has organized about thirty councils since the first of January. This Order relies solely upon moral suasion for the advancement of the temperance cause. I believe that the drunkard is to be saved by moral suasion; but the saloon can be closed only by the aid of law. Hence the necessity for influencing the action of those political parties that administer the law.

The sixth Annual Convention of the Texas W. C. T. U. was held at Denison, May 1-3. The attendance was larger than had been anticipated, and much interest was manifested. Miss Willard, president of the National Union, arrived at noon the first day, and her presence during the session was a benediction to those around her. She has endeared herself to our Texas sisters by her queenly, graceful, womanly bearing. Much good was accomplished, in awakening interest, arousing enthusiasm, and imparting information concerning the aims and methods of the Order. These good sisters seem unbounded in their purposes, and are confident of the success and final triumph of their cause.

"Their faith is fixed in living laws
Which move the centuries along,
And plant the triumph of a cause
Upon the right and not the strong."

There has been much excitement concerning the Oklahoma country, and a mad rush was made to obtain lands the moment it was declared open for settlement. But, after all, it is a small territory, only about fifty miles square, and contains less than two million acres. It may not be generally known, but it is nevertheless true, according to the statement of Land Commissioner Hall, that Texas has thirty-four million acres of cheap land that will be sold to actual settlers on very liberal terms. These public lands are situated chiefly in the Panhandle, and are held in trust by the State for educational purposes. They are offered for sale in tracts of not less than 160, nor more than 640 acres, at from two dollars to three dollars per acre, on forty years' time, at five per cent. interest.

WEATHERFORD, Texas.

Christian Advocate.

THURSDAY, MAY 23, 1889.

SONG OF THE ANGEL OF DEATH.

(From the German.)

BY A. W. GOULD.

The evening comes, the day has fled,
Its web the twilight weaves,
Its dusky mantle, far outspread,
Thy life in shadow leaves;
And soft the darkness gathers deep
O'er field and forest, vale and steep—
Sleep, weary mortal, sleep!

And joy and grief, those comrades known,
Their last farewell must say,
And all that thou hast called thine own
Fades into air away;
No more the toil day's pain to weep,
While kind the stars their vigil keep—
Sleep, weary mortal, sleep!

The latest glow flames in the sky
And dies in gloom away;
The waters moan, the breezes sigh;
Gone is thy life's brief day.
The floods of night around them sweep;
Rocked on its waves, in slumber deep,
Sleep, weary mortal, sleep!

Bishop McTyeire—In Memoriam.

BY BISHOP J. C. KEENER.

In estimating human character, we wait upon the last hours of men to see how they round up. The unrelenting force of a great spirit will bear it firmly to the end. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." As he approaches the hour, his confidence rather increases; he touches his mantle that he may arrange its folds; when, in an instant, lo! the Savior has come!

Bishop McTyeire died at home in his own bed, and in his own family circle, and in his right mind. Happy privilege to the itinerant servant of God! One may live as a minister, or as a magistrate, but he dies as a man. His son held his hand, and caught the last words of the dying father. The life which had widened to take in Conferences, territories, missions—well-nigh a world—had now narrowed to the chamber where the cares and finishing touches of parental solicitude had often mingled with the breathings of a higher fellowship. It was not easy for the still vigorous mind to pass from that large outer to this innermost circle of thought. But the time had come. He must needs transfer those labors and plans which had so long rested upon his heart. "The time has come for me to let go, and let some one else take hold."

The care of God's house had become his fortune, and it was not easy to part with it. Only twenty-four hours remained, but happily the yet more momentous affairs of his own eternal being had not been neglected. The evening of this very day he was feeling out toward those vast realities into which he was so soon to be introduced. Doubtless there was a holy instinct which guided him to the means of grace the Savior had instituted upon the eve preceding his own death. With "desire" he approached the Passover, and gave the cup to his people, that ever after they might pledge him in his sorrow, and find in his death the shelter of the atonement. So the dying servant of his Lord said to the dear ones about him: "I have long desired to take this sacrament with you, having been cut off for months from the privilege of the sanctuary." Having received it, he repeated the Lord's Prayer, and pronounced the benediction himself. Doubtless he found "the cup" to be a cordial to his spirit. It was of this "peace" he whispered, when dying, "made through the blood of the cross, by which God has reconciled all things unto himself," and of which the Holy Spirit gave him so precious an experience. By the Passover the Lord Jehovah was pleased to institute all his people into distinct families, and to bring annually to every separate household the sacred symbol of a lamb slain, to be offered by the head of the house, so that God might be forever known as the God of the families of the earth.

It was soon after this that death set in; but he was conscious to the last, though much with God. By and by, in the early morning, about the time that Jesus stood on the shore, he disappeared, as did Simon Peter, in company with his Lord.

So that at the time of his death he had made the full circle of life, as an arctic sun in midsummer, returning in the integrity of his soul to the original purpose and covenant of his youth. He that was the author was now also the finisher of his faith. The talents he had received from the Master he now returned with the demanded increase.

It was when but a boy he was sent to Cokesbury. There he found a new conscious personality, and pardon for his sins. His conversion was in his early manhood again greatly revived at Randolph-Macon College, and of the latter experience he usually spoke. He could not tell, he used to say, exactly, "but within two miles of the place, and two weeks of the time," when he was converted. The time and the space were none too much for one who was marking well the bulwarks and palaces of Zion, "that he might tell it to the generations following."

When he returned home from Cokesbury, he found his father removed to Alabama. There, to use his own words, he "was dug up again by another Methodist preacher and sent to college;" and he attributed the good fortune of his early education not so much to parental ambition as to the urgency of the preachers that he should be sent to Methodist schools.

He was singularly fortunate in his preceptors. The chancellor of this University gave him his first diploma, and has lived to see him graduate for the skies. Of his distinguished scholarship it may be said that, if he ever had better material, he never did better work. There was a thoroughness and steadiness of application in all the after-life of the student that must have reflected the teacher. The "Methodist Latin and the Methodist Greek" of Randolph-Macon, as well as the Methodist preaching, left its impress upon all the habits of his mind until the day of his death.—Who can fail to see it in the very trees and walks about this *campus*?

Of His Ministry. He was licensed to preach in Virginia. He joined the Virginia Conference in 1845, and was appointed to Williamsburg. In 1846 he was at the session of the General Conference—looking down from the gallery—then being held at Petersburg—"The most impressive sight I ever looked upon." I may add, by way of passing, that I too, as a visitor, was there from Alabama to receive its inspiration. He was transferred at the end of the year and appointed to Mobile. Afterward he was appointed to Demopolis and Columbus. He remained, in all, three years and a half in Alabama. Then he was sent to the Louisiana Conference, where he remained ten years. Then in 1858 he was transferred to Tennessee, where he continued to reside until now, excepting some four years—from 1862 to 1866—when he was stationed at Montgomery. The detail of his time and work has been so frequently stated that it need not be repeated. He had filled out at his death forty-four years of consistent ministerial labor.

In New Orleans. It was at his own suggestion made to me, and by the appointment of Bishop Paine, that he was sent to New Orleans and stationed at the "Elijah Steele" charge. The various reverses which Methodism had up to this time suffered in New Orleans, and the frequency of the epidemics of that city, one would have thought, constituted by no means an attractive field for a young preacher, then filling one of the best appointments in the Alabama Conference. But it so was—the Lord had turned his mind that way, which, as events showed afterward, was in the line of his whole subsequent career.

Providence arranges long in advance for answers to prayer, and did we know how long, we should not doubt that before the words of prayer were formed, oftentimes, as St. John says, the answer is ready. So the Lord was preparing two young people for blessing the world long before either knew the other. But by and by they were united in that sacred covenant which in its strength reaches to the foundations of the earth, and in its joy and beauty to the paradise of God. This "golden link" united intimately the fortunes of Southern Methodism with the princely Vanderbilts, father and sons, and gave to our church the largest foundation for Methodist educational training and culture now in the world.

Henceforth, by the way of New Orleans, this design was to be developed. The steps of it were the pulpit of Felicity Street Church, the charge of the colored churches there, and the editing of the NEW ORLEANS CHRISTIAN ADVOCATE. Directly after the General Conference at St. Louis, its delegates from Arkansas, Mississippi, Alabama and Louisiana Conferences appointed a committee, of which Dr. Hamilton was chairman, to publish an *Advocate* in New Orleans. This was done only so far as a specimen number. The publication failed for want of subscribers. Six months afterward Bishop McTyeire and a colleague started the publication of the present paper on their own financial responsibility, and offered it and its profits to the Conferences of the Southwest, but only the Alabama and Louisiana consented to recognize it as a Conference paper. Six years after several other Conferences adopted it as their organ. This he continued to edit for eight years. It proved to be the foundation of his connectional influence and position. He developed at a very early period in his ministry to the full proportion of his ability. His first sermons were nearly as good as his last. So it may be said of his editing. As a writer, he was one in a thousand. He could say exactly what was proper and demanded by the times, and he had the courage to say it. His style was full of thought, of facts, clear, sparkling, yet quiet and cumulative to the very last sentence. This period of the church was itself formative. The providential disruption of Methodism had ended a few years before in two Methodisms, North and South, but we were yet in the courts resisting the action of the General Conference of the Methodist Episcopal Church of 1848. Without knowing it, both Methodisms were being firmly crystallized, so as to hold harmless at the North and at the South all that had been secured by the devoted labor of Asbury, Coke, McKendree, Soule, and their noble coadjutors in the valleys of the West and on the slopes of the Atlantic. The country, too, was drifting steadily by the pressure of fanaticism, native and imported, into the terrible vortex of war. Constitutional checks and legislative methods were being borne down and swept away by the irresistible forces of passion, until presently the country stood helpless on the edge of the greatest conceivable folly—the killing of a million of her best citizens in order to effect negro emancipation. The South was at first comparatively helpless, but became strong in the righteousness of defending her altars and firesides. This was the atmosphere in which the young editor was perfected. Everything and person toward the last became more or less martial, but many were prayerful. We can not be surprised that his style was crisp, that he spoke straight on and out. Then words told when the gloves of courtesy were the gauges of battle.

The war was not the death of Southern Methodism. When it was all over, there were at least "seven thousand," who still abode. His years of editing were poorly remunerative—ranging from $250 to $800 per annum. His pastorate yielded, in those days of building and unifying, barely food and shelter. The several societies in his charge were at last harmonized into the one effective congregation of Felicity Street Church. The nine years that succeeded in which he was in New Orleans were remarkable for the perfect harmony which prevailed among our members and between the preachers. The fruit of peace was sown in peace, and Methodism grew stronger daily, as results show, for no city in all our Zion has sent out so large a number of men into the Southern itinerant ministry.

While he was building up a character for the paper, the ADVOCATE in turn was giving emphasis and breadth to its editor throughout Southern Methodism, until in 1858 he was elected to the *Christian Advocate* in this city of Nashville.

During these years of pastorate New Orleans was visited by epidemics of cholera and yellow fever, but the pastor and editor stood firm, and passed the terrible ordeal, both he and his family. The pastor who preceded him had died of the fever. At that time his ministry was highly instructive and spiritual. His sermons were fresh, and of excellent quality—a sound exegesis of the Word, and of faithful application to the hearer. None could more tenderly comfort the afflicted or guide the feeble; no one could track the sinner through all the windings of his heart, or lay open the depth of the carnal mind to its own consciousness more convincingly. He was greatly admired and loved by his people. The young were specially drawn to him.

As a speaker he seemed slow, but made fine progress in thought. He never allowed his words to get in advance of his ideas, no matter what time it took. He was remarkable for appositeness of illustration, for the exact word, and at times for a rare nicety of expression. Often there was deep pathos in the turn of his periods, and sometimes a quiet humor for which the hearer learned to wait.

In all attitudes in public he was never off guard. He always said and did the fit thing. His sense of propriety was the most uniformly correct and the most uniformly satisfactory of that of any public speaker I ever knew. He seemed always to be himself. Once only I remember an exception. It was at the Louisville General Conference, when the Report on Fraternity was recommitted. Even then few discovered it. His mind was extraordinary in its analytical power, and as much so in its power of arrangement. It worked at times with great rapidity. His power of gathering up for new position and for reply is seldom surpassed. To carry his first line was by no means the assurance of victory; there was always a second line of defense, and after that a citadel from which he was hard to dislodge; so that in debate, right or wrong, he was a very formidable opponent. But he was as seldom wrong in judgment as most men.

His memory for words was exact, his power for grasping and managing details remarkable. He carried the affairs of Conferences, circuits, and preachers in mind without seeming effort, and was rarely at loss for a name. His convictions were strong. It troubled him sorely to see that those whose opinions he valued differed from him, though not so sorely to differ from them. He was always cautious, often politic, at times insolvable. Yet he not unfrequently turned out of the path to give room rather than engage in conflict. Probably no one man suffered more, gained more, or lost more from reticence. It had at an early period of life become a habit of his mind; afterward, like William of Orange, he learned the value of silence in all great campaigns.

At the General Conference of 1866, held in New Orleans, the world was thought to have about come to an end, and that our church could only be maintained by being taken down and reconstructed. Dr. Green, of Tennessee; Dr. Myers, of Georgia, and Dr. McTyeire, of Alabama, came to the Conference with much harmony of view on this subject, which contemplated the election of twelve or more Bishops, the introduction of the laity into the Annual and General Conferences, the veto power of the episcopacy on constitutional questions, the doing away all limits to the pastorate and all probation to membership, all disciplinary obligation to attend class, the turning over all property held for our colored members to the A. M. E. Church, the introduction of District and Church Conferences. The name itself of the church was to be changed, the Discipline was to be revised, and a Wesleyan liturgy to be prepared for church service. It would seem as if only the Articles of Religion were to remain intact.

Hitherto the government of the church had been wholly in the hands of the traveling elders and deacons represented quadrennially in a General Conference. Now it was proposed to transfer a large part of this power to other departments of the church. Bishop McTyeire was in favor of most, if not all, of these changes. They were not all made, but some of them were, which showed that the Bishop was not excessively conservative. The great reverence felt for the men and the things of our Methodism, which had been so severely tested at New York in 1844, and which yet remained to us, was held in abeyance for the while by the majority of the General Conference. His advocacy of these proposed changes was indorsed by his election to the episcopacy at that Conference—one of a notable company, Bishops Doggett, Wightman, Marvin, and McTyeire, the beauty of our Zion—all of whom are now "fallen on sleep."

No man seemed better fitted for filling out all the lines of an ideal Methodist general superintendency, and he did fill them out as if especially designed for this difficult, delicate, and responsible office. I think this is well-nigh the universal verdict of the Connection. He maintained its honor and purity, its reputation for pulpit and administrative ability. He conserved its strength and enlarged its responsibility. While he did some things in all the many things of a superlative tendency of twenty-three years which to be done over aright possibly he done better, yet who could have done better? He leaves Methodism as strong and as united as he found it. What more could be required of her servants? Let us thank God for every man that lives and dies as well.

His Writings. His labor in formulating the disciplinary methods of the church in the "Manual" have done its membership and ministry a valuable service. No man endeavored more to institute faithfulness and system in guarding its purity.

His "History of Methodism" was a valuable contribution to Methodism on both sides of the Atlantic. It at least speaks for our Southern people; it puts to the record in a fair historical spirit a statement of the triumph of our Christianity in having raised in a single century barbarians of the dullest type to seats of honor among a civilized nation, and in having given them an experimental knowledge of spiritual things. It claims for our people the great achievement in all the centuries of rescuing two millions of negroes now living, besides the millions dead, from their degrading superstitions by the self-denying toil of hundreds of missionaries, who for a century preached on Southern plantations, circuits, and stations—a success never as yet surpassed in the missionary field.

We needed a writer capable of stating this great truth and of giving it a permanent setting—the labors of Southern Methodism among Southern slaves. This he was well able to do, having had charge for several years of more than two thousand colored members of our church in New Orleans. Other productions of his pen have been equally valuable and permanent.

Vanderbilt University. As an administrator of this responsible trust, he stands forth pre-eminent for the unchallenged integrity of his administration. A country lad, trained in a Methodist school and college, never having handled $5,000 at any one time in his life, having only passed through the financial training of an itinerant preacher, is entrusted with one and a half million of dollars! Let us consider this sight. Where, ye merchants, bankers and lawyers, where are you, that have not failed in forty years? And ye office-holders of the last hundred years, yourselves so hard to hold, though aided by so many checks, personal and other, where have you seen so much clear cash passing through the fingers of a man, and none of it, no, not a dollar sticking to them? Not this only, but none wasted, none wanting. Other great foundations have been watched by the wisest, but have crumbled under the reverses, the earthquake of the stock-market, and the general disturbance of financial centers, or have been insured to their downfall. But here is at least one example of financial integrity, centering in the absolute will and honesty of one man. We are not called to apologize for any lack of experience, or any other lack in our noble brother; he has done better than the best. Handling more money and controlling more patronage than Mr. Wesley, he has left behind him as conspicuous honesty and as faithful a record. Our people are fond of contemplating men who die poor, if they be in the ministry; and we may thank God for so excellent a treatise on covetousness as we find in the rounded life of Bishop McTyeire.

But in the founding of this University the church was singularly fortunate in the conjunction of three such persons as the Commodore, the Bishop and our venerable Chancellor, and in the concurrence of their several abilities to its accomplishment. Usually the larger the projection, and the more ample the funds, the slower the progress to completion; but in this instance the purposes of Commodore Vanderbilt were realized in a very few years, and the University was rapidly brought to its full working completeness. As Bishop McTyeire says in his will: "In a decade has been done what we hardly looked for in a century; it is of the Lord I verily believe." In which I am sure we all concur this day.

It is largely due to the wisdom of the founder that it is so. In his selecting the right man, and in his giving him full power, securing to him almost an absolute control of the whole scheme—the capacity of the Bishop for this large and delicate responsibility, now universally admitted, vindicates the excellent judgment of the Commodore. When we consider how much this University has already accomplished, and see its graduates in all departments of honorable pursuit in the Church and in the State; when we see more especially the men it has sent out into the circuits, stations and missions of our Southern Methodism in all parts of the country and in foreign fields, we feel that it must have had its rise in the good providence of God.

The noble patriotism of its founder should be held up for honorable recognition by all people in all parts of the Union—so well stated in his last communication to the Board of Trust, in which he approves the organization of the University with its six departments: "And if it shall through its influence contribute even in the smallest degree to strengthen the ties which should exist between all geographical sections of our common country, I shall feel that it has accomplished one of the objects that led me to take an interest in it." These words are as noble as they are modest. And they doubtless awaken an approving response in all our hearts. Did we need any additional stimulant to our duty in conserving this trust, we shall find it in the last wish expressed by Bishop McTyeire in his "Suggestions Concerning Vanderbilt University: 1. That all the Bishops exercise steadily and constantly their charter rights as members of the Board of Trust, directing and controlling. 2. That the religious character of the University be emphasized always. Insist on this. The institution is in care of the Methodist Episcopal Church, South.....I hope for grace in my dying hour to give up the church and the University. May it please the Master for my place in each to provide a wiser, stronger, holier, more useful servant than I have been. Amen!" Now, by the blessing of God, I speak for myself and colleagues. We shall indeed be mindful of these impressive words of the Bishop, coming, as they do, from his dying chamber; we shall conserve the Vanderbilt University to Methodism, and we will rally our beloved Methodism to the Vanderbilt University; and this we will continue to do by all proper means at our command. May it ever have as wise and faithful a president, chancellor, and Board of Trust as it has had during all its history to the present hour.

The End. The full, well-rounded life of Bishop McTyeire ends where it began—a faithful servant of his Lord. Let us thank God for this able and pure man. "More and more I thank the Lord," he writes to a friend, "for casting my lot with Methodist preachers, and making their work my work. Only one wish remains, and it is best expressed by the Wesleyan hymn which Dr. Summers used at the funeral of Bishop Wightman:

"Ready for all thy perfect will,
My acts of faith and love repeat,
Till death thy endless mercies seal,
And make the sacrifice complete."

Thank God that he died in full possession of his faculties, and among those he loved best; that he died with the Church and this University on his heart, and only consigned it to God and his brethren when his feet touched the Jordan.

Let us commend those who were so dear to him to the watchful love of the church. Above all, let us expect to greet him in heaven in the unabated strength of a redeemed manhood.

If one asks for his monument, like the epitaph of Sir Christopher Wren, in the crypt of St. Paul's Cathedral, might not inaptly be chiseled upon the granite monument in this *campus*, where the honored dust of our brother sleeps—

Si monumentum requiris, circumspice.

"The Lord buries his workmen and carries on his work."

From the Work.

INDIANOLA, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: You, as all the other preachers, know what the first year in the itinerancy means. This is my first year, and it seems that God has made me one of his favorites in putting me in one of the broadest, best fields, laden with the wealth of nature, to take for his people and his ever-growing kingdom. Bro. Grant has told you of our District Conference and the zeal of our preachers in this part of the great delta; so we will speak of what Indianola is doing. We have collected more than $800 for church purposes this year, and expect to complete one of the nicest churches in the district before next Conference. We have received into the church twenty-three, and expect to receive twice as many more. The Rev. Jee Jones has been with us a week, and, like his brother Sam, preaches with wonderful power and simplicity. Before he came to us it seemed that every mind was turned toward Jesus. Our town will soon be able to live without whisky, dancing, gambling and cursing. The people are growing up into Christ, and we are working to get higher every day.

Bros. J. H. Shumaker and O. L. Savage also gave valuable aid in our meeting, and endeared themselves to us and our people by their consecrated work.

With such a leader as Bro. R. B. Standifer and the seventeen preachers we have in this district, you may expect to hear something at next annual Conference. The ADVOCATE is one of our most intelligent and efficient helpers.

Let all the church pray one prayer for the preacher and people of Indianola circuit.

R. H. B. GLADNEY, P. C.

ROBELINE, LA.

MR. EDITOR: I am now with Bro. McVoy, at Robeline, preaching and working in a meeting. The Holy Ghost is honoring our work. The altar was filled on last night with men and women seeking Christ. Blessed be God, some have found him. One good indication of the meeting is that the most prominent citizens are moved and are coming to God. Our people have a beautiful church here, which was erected and paid for by the efforts of the indefatigable workor, Rev. R. S. Isbell. May he live to build many more like it. Bro. McVoy has hold of the people's hearts and sinners, old and young—and the outlook for a great ingathering of this work is good.

By the way, Mr. Editor, I have met a young lady here who has offered herself to the foreign mission work, and she was brought to Christ by your preaching—Miss Sallie Phillips is the young lady. She is consecrated, intelligent and pre-eminently qualified for that glorious work. You should feel proud of being a Doctor. No doubt you do.

W. WIMBERLY.

Oriental Justice.

Dr. Henry M. Scudder relates a case of Oriental justice that can not be outdone for sharp and subtle discriminations even by a Philadelphia jurist:

"Four men, partners in business, bought some cotton bales. That the ruts might not destroy the cotton they purchased a cat. They agreed that each of the four should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apportioned to him. The cat, by an accident, injured one of its legs. The owner of that member wound about it a rag soaked in oil. The cat, going too near the fire set the rag on fire, and, being in great pain, rushed in among the cotton bales where she was accustomed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss. The three other partners brought a suit to recover the value of the cotton against the fourth partner who owned that particular leg of the cat.

"The judge examined the case, and decided thus: 'The leg that had the oil rag on it was hurt: the cat could not use that leg, in fact, it held up that leg, and ran with the other three legs. The three unhurt legs, therefore, carried the fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg.'"—*Miss. Review.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON IX.—June 2.

JESUS BEFORE THE COUNCIL.

Mark xiv, 55-65.

GOLDEN TEXT.—*They hated me without a cause.*—John xv, 25.

TIME.—A. D. 29. The morning of the crucifixion.

PLACE.—The palace of the high-priest.

PARALLEL PASSAGES.—Matt. xxvi, 59-75; Luke xxii, 54-71; John xviii, 18-27.

55. *All the council*—St. Mark passes over the details of the examination before Annas and the first commencement of insult and violence, recorded only by St. John. He places us in the mansion of Caiaphas, whither our Lord was conducted across the courtyard, and where a more formal assembly of the council of the nation had met. *Sought for witness against Jesus*—Not to ascertain the truth, but to destroy one whom they consider a personal enemy, was this trial conducted. *Found none*—It was necessary to find two who had been present at the same or a precisely similar offense, whatever it might be. The difficulty, then, was not that *they found none*, as the English Bible renders it, but, as the Greek words literally mean, *they did not find* (what they were seeking), that is, probably, two witnesses to one and the same act.

56. *False witness*—Witnesses that could accuse him of crime; of violation of the laws of the land or of God. We are not to suppose that they wished them to be false witnesses. They were indifferent, probably, whether they were true or false, if they could succeed in condemning him. The evangelist calls it false testimony.

57. *Certain ... saying*—The *false witness* consisted in *giving that sense to his words* which it appears by Matt. xxvii, 63, they *knew they did not bear*. There is, perhaps, a trace, in the *different reports* of Matthew and Mark, of the *discrepancy between the witnesses*. There is considerable difference between the words attributed to him there, and here.

58. *Destroy this temple*—Our Lord had said (John ii, 19), "Destroy the temple, and I will build it again in three days." There was surely no hostility to the temple in this; for the destroying was supposed to be performed by them, and the rebuilding by himself. The utterance of words tending to bring the temple into contempt was regarded as so grave an offense that it afterward formed a capital charge against the first martyr, Stephen.

59. *Neither so did their witness agree*—This, again, is peculiar to St. Mark. We are not told in what respects their evidence failed to agree; possibly as before, in details of time and place, possibly in the absence or presence of the words reported in the previous verse.

60. *Asked Jesus*—Caiaphas might have interpreted this silence as acquiescence, and closed the proceedings, but this would have opened the door for delay when the Sanhedrin proper should meet. Moreover, he chafed at our Lord's calmness and dignity, and could ill brook to have his authority thus openly set at defiance. *Answerest thou nothing? What is it*—This was an attempt to make the prisoner supply the want of testimony by his own confession, a proceeding utterly abhorrent to the spirit and the practice of the English law, though familiar to the codes and courts of other nations, both in ancient and in modern times.

61. *He held his peace*—Our Lord was silent; for in answering he must have added to them the meaning of his words, which was not the work of this, his hour, nor fitting for that audience. *Art thou the Christ, the Son of the Blessed*—This is the only place in the New Testament where the well-known name used constantly by the Jews is thus absolutely given.

62. *I am*—This was a solemn moment. The titular high-priest of the Jews and their eternal High-priest were now face to face. The *substance* is arraigned before the judgment bar of the *shadow*. One is the representative of the Jewish nation; the other is its Messiah and its true King. The representative, in whom, for the time being, the nation is embodied, puts the great question, "Are you the Messiah?" He pronounces the solemn affirmative, "I am." And he is rejected. *The great act is consummated*. In the days of his happier ministry, when they would have taken him by force to make him a King—in the days when to claim the Messiahship in *their* sense would have been to set all their passionate prejudices in a way, and to place himself upon the topmost pinnacle of their adoring homage—in *those* days he had kept his title of Messiah utterly in the background; but now, at this awful decisive moment, when death was near—when, humanly speaking, nothing could be gained, everything *must* be lost, by the avowal—there thrilled through all the ages—thrilled through all eternity which is the synchronism of all the future, and all the present, and all the past—the solemn answer—"I AM; *and ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven.*" *Son of man*—The Greek article here can hardly be reproduced in English, but it is well to remember that our Lord speaks of "*the* power," that which, as in the doxology of the Lord's Prayer, belonged pre-eminently to the Eternal. He adds what may seem to be a mere prediction, but is also both an explanation and a pledge and confirmation of the foregoing answer: "Yes, I am the Son of God, but unless really the Son of man, and you shall one day see the very form now arraigned, and about to be maltreated in your presence, no longer as the form of a servant, but of a King seated on the right hand of power, as a sharer of the honors of Omnipotence, and coming with the clouds of heaven."

63. *Rent his clothes*—Literally, *his tunic*, not his *priestly robe*, which was worn only in the temple, and when officiating. The plural, perhaps, is due to the wearing of two inner garments by persons of note. Originally, it was a natural outburst of intense grief, and was involuntary; but at a later period it became a mere form regulated by special rules. The act was almost as much a sign of condemnation as the putting on of the black cap by an English judge.

64. *Blasphemy*—If it had not been true it would have been blasphemy. *All condemned him*—And the verdict is unanimous. Now, why did not immediate execution follow? The obstruction is a formidable one. The Jews are under the Roman government. The Romans have taken from them the power of life and death. Besides, the Scriptures require that he should suffer death from Gentile hands, a reason of which they are unaware. The Sanhedrin was forbidden to investigate any capital crime during the night, and according to the Roman law a sentence pronounced before dawn was not valid. This test vote, however, they considered as settling the question. We know of one exception to this statement; but the dissenting senator was probably not present at this meeting. *Guilty of death*—That is, justly liable, obnoxious, or exposed to it. "Blasphemy!" he exclaimed; "what further need have we of witnesses?" "See, now ye *heard* his blasphemy! What is your decision?" And with the confused tumultuous cry, "He is *ish maveth*," "A man of death" "Guilty of death," the dark conclave was broken up, and the second stage of the trial of Jesus was over.

65. *Began to spit on him*—Spitting was considered among the Jews as an expression of the greatest contempt. *Cover his face*—The *covering* of the face was the mark of a condemned man, held as unworthy to behold and enjoy the light of the sun or of a prince's countenance. *Buffet him*—That is, they struck him with their hands closed, or with the *fist*. *And to say unto him, Prophesy*—They blindfolded the Prophet, and then called on him to use his power of supernatural vision. Mr. Blount, in his work designed to prove the truth of the gospels by their undesigned coincidences, remarks that Matthew mentions this challenge to prophesy, and adds that it was a challenge to prophesy, *Who smote thee?* How it required the power of prophecy in Jesus to tell who smote him Matthew does not explain, nor, had we his gospel alone, should we be able to tell. But Mark in this verse supplies the fact that they *covered his face*, then smote him, and then, in ridicule of his title as prophet, made him prophesy which was his smiter. On the other hand, we may add that Mark omits to tell what was the prophecy demanded; so it is by a double tally that the two evangelists supplement each other.

Missionary.

Are Our Foreign Missions a Success?

Though the direct results of the propaganda of the various Christian missions which have long been at work in Africa may not show an extraordinary number of baptized and professing Christians in their published statistics, yet their indirect influence has had really remarkable effect in educating and humanizing cannibals and fetish worshipers, and the mere fact that numbers of savages have been taught to read, write and speak good English or French is alone one result of missionary enterprise which should secure the sympathy and support of European governments for these painstaking societies. Indeed, though the converted barbarians may afterwards grow slack in observing the practices of our religion, no one can deny that they have been very much benefited by their studies at the mission. No doubt if the great missionary propaganda of Britain confined itself to being a kind of school board for savages, it would save time and money spent in instilling into low-grade minds dogmas and doctrines which those barbarians are scarcely capable of turning to the practical purposes of life, but inasmuch as that is the original motive-power of Christian missions, and one must utilize forces as one finds them, political economists should be content to let the missionaries dogmatise and indoctrinate without let or hindrance, on account of the education and civilization which they laterally introduce. The trader civilizes, but he does not go to savage countries for that purpose; he goes to trade. In like manner the bait which draws these good men and women of Roman Catholic and Protestant missions to Africa, Polynesia, North America, India, China, and Persia, is the desire to instil into the minds of the backward races of these savage or semi-civilized lands their own views of Christian faith and hope but they accompany their care for the spiritual well-being of the pagan or Mohammedan with a very practical intention to improve his bodily life and to educate his mind, and in this they do, and have done in the past, an amount of good that has never as yet been sufficiently appreciated.—H. H. Johnson, in *Fortnightly Review*.

THE NECESSITY OF ENTHUSIASM.—The church must believe in the work, and, accepting the great responsibility which her Master has laid upon her, must send forth her children in the spirit of the old Spartan mothers, who bade their sons farewell as they went forth to battle, telling them to return either bearing their shields or being borne upon them. She must have supreme confidence in the success of this great enterprise. Her missionary meetings should be convocations of great joy, her songs should be full of exultant hope and confidence, and her prayers should ascend unceasingly for the consummation so long hoped for, so distinctly promised, so faithfully assured, that all the earth shall be the Lord's. And the missionaries who go to these distant fields should go in the same spirit. They do not go to try an experiment; they do not dream of going in the spirit of adventure, like the tourist wandering in the ruins of antiquity; they do not go because they fail to find congenial employment at home; they do not go to spend a term of years that they may return again to an honorable rest at home, thus bringing their ripe experience and throwing away the very best years, perhaps, of their possible service; but they go to live and labor and die among the people to whom God sends them. They love the work which God gives them; they love the people among whom they dwell; they love the associations by which they are surrounded; they are full of hope and confidence; their songs are songs of victory; and while they live in the days of small things, they see their triumph from afar and bring it nigh by the power of a vivid faith which never for a moment fails them. The value of such enthusiasm can not be estimated too highly. It is easy to disparage it. It is easy to say its possessors are too sanguine, that they are rash and impetuous, short-sighted or otherwise; but the men who win upon moral battle-fields, are, in nine cases out of ten, men of this very kind.—*Bishop J. M. Thoburn.*

A REMARKABLY EFFECTIVE YEAR.—The missionary work of the American Sunday school Union is attended with constant and growing success. During the last two years the number of missionaries has increased from sixty to eighty-nine. In the year closing March 1, 1889, they organized 1,758 new Sunday-schools in thirty-one States and Territories, in places hitherto destitute of religious privileges. In addition to this, they gave aid to other needy schools in 6,438 instances. In many cases the schools have developed into churches of different denominations. They have also distributed, by sale and gift, 8,585 Bibles and 11,683 Testaments, and made 40,041 visits to families. During the winter they earnestly conducted evangelistic work, and gathered many thousand souls into the church of God. It is entirely impossible to estimate the far-reaching and beneficent results of such a missionary work as this, accomplished in one year.

Temperance Notes.

Our Home Guards gives the following advertisement of a grocery firm as a capital temperance sermon: "Any man who drinks two drachms of whisky per day for a year, and pays ten cents a drink for it, can have at our store 30 sacks of flour, 220 pounds of granulated sugar and 72 pounds of good green coffee for the same money, and get $2 50 premium for making the change in his expenditures."

We want not to stop immigration, but to sift it; to have the wheat of honesty, industry, muscle, intelligence and religion dropped on our shores, and the chaff of ignorance, degradation, filth, vice and crime blown back across the sea. For this purpose, national prohibition will be an unequaled sieve. Observing men say that, even as seen on the trains, there is a great difference between the immigrants who go to Prohibition Kansas, and to High License Nebraska, the better sort taking the Kansas trains.—*James C. Fernald.*

Supposing a man can get a glass of whisky in Des Moines, it he works like a burglar to get it, what of that? For every man who knows where to get it, there are 5,000 young men who don't know. For every man who sneaks like a thief through some blind alley or into some barn to get a drink, there are 5,000 who walk the streets like honest men, and are never tempted by the sight of an open saloon. For every man who drops a dime or dollar in a hole-in-the wall, there are 5,000 workingmen whose weekly wages now go to buy food and clothing and the comforts of life for their families, and not a cent into the tills of saloon-keepers.

Estimated on the basis of the population in 1880 the loss to the people of Pennsylvania from the liquor traffic amounts every year to the enormous sum of $76,102.2 7—more than forty times the revenue from high license in 1888, under the Brooks law.

Mr. S. A. Kean, the Chicago banker, who has for years demonstrated the fact that conscientious Christianity is practicable in business life, has on more than one occasion also proven that a sumptuous banquet can be given without wine. The annual spread of the firm to its clerks and friends in which Mr. and Mrs. Kean, the night watchman and his wife held equal place, was lately given in the parlors of the Palmer House with great good cheer and no drunkenness.

The W. C. T. U. of Philadelphia is not entirely engaged in political agitation. During the last year members of this organization visited 420 prisoners, held 109 meetings in the Philadelphia hospitals and almshouses, visited 762 cots and 400 private families, distributed 456,845 pages of literature, and spent for philanthropic work at least $2,000.

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Scrofula, Bronchitis, and General Debility will try Scott's Emulsion of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. HULBART, M. D., Salisbury, Ill.

The immense sum of $16,000 was spent for the single item of wine at the Centennial banquet in New York City. Richard Busse, the chief steward of the Hoffman House, said that not since the feast of Belshazzar had so much wine been drunk as on the occasion of the Centennial ball and banquet.

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No. 5 Coast.... 8:05 am	No. 2 Lim. Ex.. 3:30 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, MAY 23, 1889.

The Spirit and Missions.

There are surely a great number of people in our church who do not believe in missions, or else are wholly indifferent to the subject. We have come to this conclusion from this fact: In our church there are now about *twelve hundred thousand* members, and the contributions for foreign missions last year footed up, in round numbers, *two hundred and forty-four thousand dollars*. When we think of how many persons give as much as a hundred dollars, and how many give fifty, and twenty, and ten, and five, we see that there *must be* hundreds of thousands who absolutely give nothing at all. We wonder at this. We are pained to think of such an appalling fact. That thousands of professing Christians—men and women who proclaim themselves followers of Jesus—should seem to feel no obligation to help spread the cause of Jesus throughout the world is to us an unaccountable thing. If such a state of things arises from ignorance, then somebody is to blame for that ignorance. In this day of general enlightenment on other subjects, how comes it that so many thousand Methodist people are ignorant of their responsibility to help spread the gospel through the world? Have the preachers and religious newspapers failed in their mission to these thousands? Or is it a simple indifference to the claims of Christ? That is far worse than ignorance. Ignorance is a sort of negative thing, but indifference is tremendously positive, and, therefore, far worse. Or is it a covetous spirit that keeps these thousands from helping the cause of Christ? That is worse still, for that is the hardest of all spirits to exorcise. The covetous man or woman is the hardest to reach, because the love of money kills every germ of benevolence in the soul. That's the reason the Scriptures say: "No covetous man shall inherit the kingdom of God." We really do not know how to explain the fact that thousands and thousands of our Methodist people live upon the blessings of the gospel, which was brought to them by the missionaries of the church, and yet never give a *nickel* to send the gospel to those who have it not.

We wonder if such people ever read the thirteenth chapter of the Acts of the Apostles. In that chapter we find the Holy Spirit inaugurating missions by his own blessed grace and authority. He said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto *I have called them*." These words were spoken *to the church*. They mean that the Spirit, by his own authority, as the administrator of redemption, calls the church to enter upon definite mission work. He himself designates the men *whom the church shall send*. The church acquiesces in this opening of a new department of work, and enters upon it immediately with zeal. "Then, when they had fasted and prayed, they laid their hands on them and sent them away." And the historian adds, "So they, *being sent forth by the Holy Ghost*, went down to Seleucia." Here, then, is the Holy Spirit operating upon the church to inaugurate the missionary enterprise, and the church yielding itself to the Spirit's teaching, and both together sending forth the first missionaries. We may say, then, that mission work is the special work of the Holy Spirit, and that it is the special work of the church, and when a missionary goes forth with the authority of the church and the Spirit, he is on the highest line of duty; and that means the direct road to success. From this chapter we learn that the Holy Spirit first started mission work in the church; and he has had charge of it ever since. The sending forth of missionaries was first done by the church, acting under his authority; and it thus became a part of the church organization. The church that *does not do this* is not completely organized, and need not expect the blessing of the Spirit. How the members of a church, organized after the model of the first mission church at Antioch, can see their church struggling to carry out the plans of the Holy Spirit for the salvation of all men, and then be so indifferent as to afford no aid whatever, is a mystery to us. Do not these people see that they are in real opposition to the Holy Spirit? That their indifference or covetousness is a willful and positive obstruction to his gracious purposes for the salvation of their fellow-men? And that if they persist in this attitude of antagonism to the Holy Spirit's work, they must inevitably perish? The Scriptures are positive in the teaching that the Holy Spirit has charge of and is guiding the church; and can a man continue to oppose His work without incurring his displeasure and risking the awful interests of eternity?

But the contributions of our people to this good cause are increasing. This shows that those who *are* engaged in mission work have a growing faith in it as the work of the Holy Spirit. As their faith grows, their benevolence grows; and as benevolence grows, their offerings increase. They see the glory of the Spirit manifested in the conversion of heathen people to their Lord. In that fact they recognize an answer to their prayers, and see the fruit of their gifts. So they are encouraged. The success of the gospel among the heathen reacts in peace and joy in their own hearts and lives, and they believe the Spirit is in *the work* as well as in *their souls*, and they will pray and give more this year than ever before. Reader, the whole of redemption is nothing but mission work. The Father *sent* the Son, the Son *sent* the Spirit, the Spirit *sent* the church. "The mission of the Spirit was meant of God to give the church the spirit of missions."

A Good Proposition.

In another column we have said that those of our people who have been giving for mission work will give more this year. We believe this because the law of benevolence is, "The more you give cheerfully, the more you want to give." Our faith at this point is strengthened by the following proposition received *by mail* at this office:

PROPOSITION.

Dear Sir and Brother: I see from a letter in the last issue of your paper that Rev. J. W. Lambuth calls for *three* additional missionaries to Japan. I will be *one* of *one hundred* to give *ten* dollars each to send one man, and will pay that amount, or such other proportionate amount necessary, yearly, to keep him up until his appointment becomes self-sustaining.

A SUBSCRIBER.

When a proposition like this was made in our columns two years ago, our readers responded gladly, and we soon raised over *one thousand* dollars, and sent a missionary to Japan. We have that list of givers yet in our desk. It is a sort of book of remembrance of good done which we keep to look over when we get pessimistic. Now, here is a brother challenging the liberality of the readers of the Advocate again. "Will you take a dare?" Here is one brother challenging ninety-nine others to show as much appreciation of gospel blessings as he is willing to show. Will the ninety-nine be "backed out"? We don't believe they will. We know if they could have heard Bishop Wilson in the Mission Board, when he pointed out on the map the great openings in Japan and spoke of the need of men to enter those openings, they would immediately respond to "Subscriber's" proposition. We believe that *more* than a hundred persons will send us ten dollars each for this great work. We have never had such opportunities presented us as are presented to-day in Japan, and we ought to enter upon them as quickly as possible, feeling glad in our hearts that God thus honors us. Who will be the *first* to respond to "Subscriber's" proposition? Who has holy ambition enough to prompt him or her to be the next after "Subscriber" on this sacred roll of holy honor? We will begin to publish the roll with the first name and $10 received.

Woodville District Conference.

This body of ministers and laymen met in Amite City, La., May 16. Rev. C. McDonald, P. E., occupied the chair and conducted the business of the Conference with dispatch and to the satisfaction of all the members. We have seldom seen a Conference session where there was so little friction. "In the love of the brethren" seemed to be the principle governing every member of the body. Dr. Stewart, of Amite City, was made secretary, and a model one he proved to be—his Minutes requiring very little correction, and his report of what was done being given in the fewest, yet plainest, words. All secretaries ought to remember what Bishop McTyeire says in the "Manual of Discipline," that a secretary should eschew adjectives and adverbs, and deal in nouns and verbs. The attendance of ministers and laymen was good, especially when it is remembered that the place of meeting was at one extreme corner of a large district. Some of the ministers were late in putting in an appearance, being engaged in holding revival services; but by Friday evening there was quite a large Conference. The business was transacted rapidly, but not hurriedly. Each item was carefully gone over, and conclusions reached without haste.

The spiritual condition of the church, as represented by the pastors, does not seem to be as good as is desired. Worldliness has crept into the church in many places, and is a leaven of corruption, working much against the spirituality of individuals and churches. In some places it is said to have such sway as to interfere with the maintenance of proper discipline. This is a serious state of affairs, for the power of the individual Christian and the power of the church resides alone in spirituality; and a Christian or a church shorn of spirituality is deprived of working power; and a non-working Christian or church is nothing but a sort of baptized weakness. From the reports presented by the pastors, we judge that some very fine Sunday-school work is being done. There are a great many schools reported, attended by large numbers of children, and officered and taught by faithful men and women, who have consecrated their time and talents to this blessed work. The most of these schools are wholly Methodist, and the larger majority are using our own literature. We think that is wise, for the reason that there is no better Sunday-school literature than that which is sent out by our efficient Sunday-school Secretary, Dr. Cunnyngham.

The finances of the district are in a healthy condition. The preachers are being pretty well sustained, and the various Conference collections are being looked after and gathered in, quite a large proportion of the collections having been already provided for. Inquiry into the condition of church-houses and parsonages revealed the fact that a good deal of building and repairing had been done, and more is to be done during the summer and fall months.

The preaching, morning and night, was plain, practical, full of gospel truth and edifying to the hearers. We decidedly like the plan of having preaching as often as possible at the District Conference. A sermon at Conference, from the very surroundings, ought to have more power than anywhere else, and we are glad to note that more preaching is done now at District Conferences than formerly. We had the pleasure of hearing good sermons from Bros. B. F. Jones, Cecil and Dr. Featherstun. The editor had the privilege of representing the New Orleans Christian Advocate in a modest little speech, by which he secured quite a number of renewals and a few new subscribers. The paper is in great favor with this District Conference, as the following resolution, unanimously adopted, will show:

Resolved, That this Conference recognizes in the New Orleans Christian Advocate an invaluable helper in all the work of the church in spreading the kingdom of Christ among men.

Resolved, That it is, therefore, the duty of all our preachers and people to be active agents in extending its circulation.

A committee of six, with the presiding elder as chairman, was raisod for the purpose of securing a district parsonage.

Dr. Hunnicutt made a telling speech to a good audience, on Saturday night, on the endowment of Centenary College, and secured fifteen six per cent. notes of one hundred dollars each. The presiding elder informed us that this made the sum of $2,900 secured from this district within the last three months. Good for Woodville district!

During the session there was quite a colloquy on dancing, the result of which was the passage of the following resolution:

It is the sense of this Conference that the practice of dancing among the members of the church is an evil antagonistic to the principles of our holy religion, and detrimental to the growth in grace of those who practice it, and we do solemnly disapprove and condemn said practice by our members.

Dr. Murrah, vice-president of Whitworth College, spoke a few strong words for Christian education, and represented his college as in a flourishing condition.

The temperance question received a good show of attention, and the Conference spoke out as follows:

Resolved, That it is the sense of this Conference that the traffic in intoxicants is the great cause of the poverty as well as immorality throughout our country; that we are as much opposed to this traffic as ever, and pledge ourselves to use faithful endeavors to banish it from the land; that all our preachers and laity should be actively engaged in helping to drive this monster out of our country.

The hospitality of the little city of Amite was tested fully, and stood the test with grace and dignity, and gave the Conference a sample of generous entertainment. Our happy lot was with friends of long ago, among whom we spent many happy hours of boyhood, whose memories are among the pleasantest things of the past. The renewal of the friendship with the family of Judge Ellis was the chief delight of the editor's visit to Amite City. Sister Ellis, the matriarch of Methodism in this part of the Lord's heritage, is going down the hill of life leaning upon the arm of the Beloved, "growing old gracefully," with faith in lively exercise and trustingly looking for the summons of her Lord. Afflictions and sufferings have had their influence, but it has been elevating and refining; and the light is growing brighter and broader.

We incline to the opinion, from the experience we had, that this Conference will be known and talked of among the brethren, and be handed down among the traditions of the church as the "Strawberry District Conference."

The following persons were elected delegates to the next Annual Confereuce: E. F. Tucker, H. C. Newsom, Dr. C. S. Stewart and R. S. Austin. These were all elected on the first ballot. The next Conference is to be held at Gloster, Miss.

Several Things.

The signs are nearly all full of hope for Batesville and Wesley charge. There has been quite a religious awakening in Batesville recently under the auspices of the Baptist Church, and all the denominations of Christians shared in its benefits—the Methodists, perhaps, more largely than any other. The fruits abide, as seen in a largely increased attendance at the week-night prayer meetings and the Sunday-schools.

A better, kindlier, more generous people I have never served. But an enemy is sowing tares. The racing season is upon us, and at Batesville we are soon to have a *fair*, which, being interpreted, means a race-track in Mississippi. Then we shall have gambling and demoralization, and the ruin of our young men for time and eternity. When will the conscience of Mississippians be awakened to the iniquity of horse racing? Our statute law provides for the punishment of gamblers of all sorts, from shooting "craps" up, excepting the race and the shooting-match gamblers. Upon these two things men may win and lose money without stint, *and the laws of Mississippi sanction it*. If this is not straining out a gnat and swallowing a camel I do not know what it is. The plea is, that thereby good marksmanship and the breeding of fine stock are encouraged. "Let us do evil that good may come of it." Do we need *fleet* stock? For my part I would as soon my *milch cow* could run well as my horse. We need good saddle and harness horses, but not *race* horses. And as for marksmanship, our people shoot too well already, as the statistics of crime and the newspaper reports will show. An attorney said to me, a few days ago, that the true secret of it is, that those to whom is committed the making of our laws are fond of betting on these things. What we ought to do is to send men to our Legislatures who will, by wise and righteous enactment, put a stop to these iniquities.

District court open here today, and I have just listened to the able charge to the grand jury of Judge Rogers. He is a devout member of the Presbyterian Church; spent yestorday (Sabbath) in our town, attended service at the church, and partook of the sacrament of the Lord's Supper. This ought not to be considered a remarkable thing, yet in these days of degeneracy and wickedness in high places it is refreshing. In his hands the department of justice in this district is safe; and such men as Judge Rogers are an honor and a blessing to the State.

I am reminded by a copy of the *Picayune*, that lies on my desk, of the recent Episcopal Council, in Jackson, Miss., at which, in his "annual address," Bishop Thompson deplored the "evil of clerical changes," and says this evil "is on the increase over the whole church, and is destroying the sense of responsibility in clergy and laity alike." So the question of a settled pastorate is disturbing even the "succession." We call our preachers *itinerants*, but it is left for the "Bishop of Mississippi" to call his *tramps* in these words: "The fault is on both sides, but I am inclined to think the clergy are reaping as they have sown. I am sure the people are not always to blame. They are too often taught an evil lesson by the captious, careless and irresponsible comings and goings of a tramp clergy." Verily, "*tramp clergy*" is hard on the brethren.

I have been able to send you a few—only a very few—subscribers for our organ, and wish I could largely increase the number.

A drouth is upon us in North Mississippi, and many planters and merchants are "blue."

We will be glad to see you at our District Conference.

THOS. CAMERON.

Notes.

Dr. J. H. Brunner, of Hiwassee College, says of the new hymn book:

Taking the compilation all in all it surpasses anything of the kind we have hitherto ever seen. The whole church is destined to be quickened thereby. Its use among Southern Methodists should be universal—in our congregations, our Sunday-schools, our families, and even in our individual devotions.

This, from Dr. John Hall, will do for our pastors to ponder:

If I have had any success in the work of the ministry, it is because I have endeavored all through to bring forth the word of life. I have no skill, genius or ingenuity for a new way of putting things, no art in delivery, no sensational themes, and if I had to depend upon flowers round about the pulpit and flowers in the sermon to draw the people, I should abandon the pulpit.

In a speech before the Board of Missions, Bishop Keener emphasized the fact that the church needs prayer more than money. The last number of the London *Methodist Times* has this: "We believe that the most urgent need of foreign missions at this critical hour is neither money nor men but prayer." Did not the same spirit inspire those widely-distant, yet identical, utterances?

Have you thought, pastor, to count how many boys and girls of your congregation have been in college during the past session? We have read of a church that had one in eighteen of its members in college. How many have your church? Have you, as the Discipline requires you, preached on the subject of education? If not, why not? Suppose the presiding elder should say at Conference that you have not done your duty?

According to all the signs, we are destined to be a great people some of these days. The *Interior* represents Joseph Cook as saying:

"At the present rate of increase, by 1910 the population will number 100,000,000, and that in the year 2000 there will be 400,000,000. Ultimate America means America with her influence perfected, and reaching out over the nations of the earth." The question of the probable ultimate supremacy of America over England was considered and treated in a masterly manner.

Apropos of commencement sermons, the *St. Louis Advocate* says:

As a religious factor the reputation of the commencement sermon does not stand high. It is too much of a state, literary or scientific occasion, too much of elegance, rhetoric, and too little of the elements that make the sermon a power for good. As nature abhors a vacuum, so does the Holy Ghost abhor a state occasion, for elegance, pride and vanity. The rhetoric and taste of great occasions, fine preaching and artistic sermonizing are not in keeping with the severe and simple dignity, with the directness and singleness of the aim.

How would it do to try the Lord's plan in our praying? There is complaint arising from many quarters of uninteresting and unprofitable prayer-meetings. Suppose we limit our prayers—that is to say, concentrate them upon one point for several prayer-meeting evenings in succession. Our Lord assures us that if *two* shall agree as touching any one thing, their prayer will be heard. Is the Lord's word true? Then why not try his plan? Why not put his word to the proof? Have an agreement as to what to pray for, and see the gracious results.

Personal and Otherwise.

Rev. Wilbur F. Crafts, of the American Sunday Association, spent several days in this city last week and spoke before large audiences, both white and colored, in favor of the Sunday law, upon the grounds of public policy and the interests of society. He showed the growth of right sentiment by reference to the resolutions of the Knights of Labor, Brotherhood of Locomotive Engineers and other working bodies, all favoring a national law stopping the transportation of mails and other Sunday work by the United States Government. He also referred to the position taken by Cardinal Gibbons for the promotion of Sabbath observance, bringing the powerful aid of the Catholic Church to this movement. The stopping of freight trains on the Vanderbilt railroads and other systems was also felicitously alluded to. Mr. Crafts is an an able advocate of this good cause, and his mission in the South should be cordially received. Dr. Palmer presided at the meeting held in Carondelet Church for Sunday observance, and most of the city clergy were present.

Rev. R. G. Porter will preach the annual sermon before the Woman's Missionary Society of the North Mississippi Conference, at Greenville, Miss., June 9.

Bro. R. H. B. Gladney writes that he has had the best meeting ever known in Indianola, Miss.; there being more than thirty conversions!

Rev. J. W. Medlock writes from his meeting at New Iberia that Bro. Sawyer did him good service, and that quite a number have joined the church. The meeting still goes on.

A brother at the Woodville District Conference gave us the name of *five* postoffices on his work, and said: "Renew *all* the subscribers at these postoffices, and I will be responsible for the money." That brother means business."

Our foreman returned to us a good article of the editor's, with the laconic sentence: "No room." The Procrustes' bed story over again!

We regret that we did not receive the proof-sheets of Bishop Keener's sermon and sketch of Bishop McTyeire in time for our last issue. We should have had them. We give them entire in this issue, and hope our readers will enjoy the reading of them as we enjoyed their delivery.

Some of our papers are discussing the question, whether a man who does not subscribe for the church paper can be a fit person to be made a steward in the church. Have you thought any along that line?

Postal Card Reports.

—Bro. J. J. Kelly writes: "We have some fine Sunday-schools on the work; good interest taken. Have added two new appointments to the work this year. Preached at four places last Saturday and Sunday, and received three into the church. Our work is in a prosperous condition. We are encouraged to labor on."

—Rev. H. P. Lewis writes, May 13: "Have organized two prayer meetings and two Sunday-schools. All seem to be in a healthy condition. One of the Sunday-schools in a very thriving condition. Parents and children are alike interested. The people here are kind and good to us; liberal with their means, etc.; but how we do need a revival of religion all over this country! I know my heart is in my work, and I am doing the best I can, praying and working for a revival of heart purity among this, the good people of Benton circuit. Pray for us!"

—Rev. J. M. Weems writes from Toluca, Mexico, May 16, 1889: "It is with profound thankfulness to God that I am able to say we now have hopes of the speedy recovery of my wife. For four months we have not known what the final issue of her sickness would be; but the doctors now assure me the disease is conquered and she will soon be well. My own health has been good most of the time, for which I feel grateful."

The Southern Baptist Convention, recently held in Memphis, Tenn., adopted unanimously the following resolution:

Resolved, By the Southern Baptists in convention assembled, that we favor the speedy and entire prohibition of the liquor traffic; that we oppose license for the traffic in any and all its forms, through which men buy the right to destroy human hope and happiness and blight human souls, as an offense against public morals and a sin against God.

Notice.

The District Conference recently held at Pickens took measures to build or buy a district parsonage. Suitable parties in the district desiring to secure the location of it are invited to send their bids to me at Durant as soon as possible.

J. J. WHEAT, Chair'n Com.

Books and Periodicals.

BOOKS.

DAVID LIVINGSTONE. By Thomas Hughes. Macmillan & Co., New York. George F. Wharton, New Orleans. Price, sixty cents.

This is one of the "English Men of Action" series, and a fine book it is. The author of "Tom Brown" is sure to have readers many, when he writes of such a muscular Christian and indomitable missionary as David Livingstone. Manly and Christian courage are seldom seen so well blended as in the acts of the great African explorer, and seldom are they so well portrayed as in Mr. Hughes' little book.

A SEVENFOLD TROUBLE. By Pansy and her Friends. Boston: D. Lothrop Company. Eyrich, New Orleans. Price, $1 50.

The name of "Pansy" alone is sufficient to guarantee any book to which it is attached a multitude of readers, but when there are added to it those of half a dozen other favorite authors, in what words can its attractions be described? A Sevenfold Trouble is a continuous story, not a series of sketches, and is told by seven different authors, each contributing the same number of chapters, and all together working out the plan of the original projector, who, we take it for granted, was Mrs. Alden herself. Among the seven authors the names most familiar to readers are these, after Pansy, of Mrs. C. M. Livingston, Grace Livingston, Fayo Huntington and "Paranete." The story is intensely interesting, and full of strong and helpful thoughts.

TOM'S STREET. By Mrs. S. R. Graham Clark. D. Lothrop Company, Boston. Eyrich, New Orleans. Price, $1 50.

This is an interesting story, well-told and having an excellent moral.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE. By Hudson Tuttle. M. L. Holbrook & Co., New York. Eyrich, 180 Canal street, New Orleans. Price, $1 25.

This is quite a pretentious little book. It is an attempt to prove the doctrine of immortality outside of revelation. It deals with clairvoyance, mesmerism, dreams and hallucinations. It imputes to the Bible what it never taught, discards revelation, ridicules prayer, makes fun of Christ and his redemption, and ends with relating the author's personal experience in the world of spirits. It is a jumble of truth and error. We are content still to be guided by the God of the Bible rather than submit to the guidance of this author.

THE GEM CYCLOPEDIA OF ILLUSTRATIONS. By Rev. J. G. Vaughan, of the Cincinnati Conference. Cranston & Stowe, Cincinnati. Price $2 50.

This excellent book is introduced to the public by President Buttz, of Drew Theological Seminary, and is one of the best books of the kind that we have ever seen. Most books of this kind are filled with anecdotes alone, but this one has gathered in the best thoughts of the world's great thinkers; real gems from the world's mine of intellectual and spiritual wealth. The subjects are arranged in alphabetical order from Ability to Zeal, and the illustrations are pertinent and forceful. Many preachers can use this book to great advantage, and it will be a delight to the ordinary reader.

CHURCH HISTORY. By Prof. Kurtz. Translated from Latest Edition, with approval of the Author, by Rev. John Macpherson, A. M. In three volumes. Vol. I. just issued. Cloth, 12mo, 571 pp. Price, $2. Funk & Wagnalls, 18 and 20 Astor Place, New York.

This work, first published in 1849, has passed through *nine* editions, the author revising and improving and enlarging it with the issue of each edition. It has long held a high place in Germany, and is now gaining a firm hold upon the church in England and America. It has been prepared as a text-book for theological students, but we think it admirably adapted to intelligent readers of all classes. The arrangement is good. There are grand divisions, sub-divisions, sections and numbered paragraphs. The most important matter is put in large type and minor matters in smaller type. This gives variety and relief to the eye of the student. This first volume brings the history of the Graeco-Roman Church down to A. D. 692, and that of the German-Roman Church to A. D. 911, and that of the Graeco-Byzantine Church, A. D. 1453. Of course, the author does not treat *every subject* in a way to satisfy *every reader*. If we consider the many centuries he covers, the great number of doctrines and practices he discusses, the prejudices of the reader and the predilections of the writer, it is evident that no man could possibly produce a Church History which might not be criticised. But the work before us is free from acrimony and dogmatism, and seems to be dominated by the spirit of Christian candor. It abounds in good things, and deserves a liberal patronage.

PERIODICALS.

—The *Sidereal Messenger*, for May, is an interesting number to all students of astronomy, opening with the Astronomical Theory of the Ice Age, by W. H. S. Monck, of Dublin, Ireland. Northfield, Minn. Price, $2.

—*Wide Awake*, for May, finishes the interesting stories of Five Little Peppers Midway, and, David Vane and David Crane. The other articles of this number will be found equal to any that appeared in this or any other children's monthly. We call special attention to the article, The Household of Andrew Jackson. This monthly is as good as the best. D. Lothrop Company, Boston. Price, $2 40.

—*Scribners' Magazine*, for May, has, The Land of the Winnebahe, by J. M. Yale and J. G. Creighton; The Greater World, by Rose Hawthorne Lathrop; Tolstoy Twenty Years Ago, by Eugene Schuyler; Freight Car Service, by Theodore Voorhees; Photography, by John Trowbridge; A Fragment from Plato, by Kato Stephens; Fiction as a Literary Form, by Hamilton W. Mable; The Master of Ballantrae is continued; The Lack of Old Homes in America, by Charles E. Norton. Charles Scribners' Sons, New York. Price, $3.

—From John Wanamaker we have *Book-News*, fifty cents a year; and from Scribners, The *Book-Buyer*, $1 a year. With these two monthlies a reader will be able to select what books he wants, and find out where to get them and what they cost.

—*Our Little Ones and the Nursery*. This is the best publication for the very small folks that comes to our office. The reading matter, prose and poetry, is pure and healthy, and the pictures make little eyes glisten with brightness. Russell Publishing Company, Boston. Price, $1 50 a year.

Notice.

To Delegates and Members who expect to attend Annual Meeting of W. M. S. in Greenville:

The Committee on Transportation has secured reduction on the following roads: Ill. Central, L., N. O. and T. (Miss. Valley Road), Memphis and Charleston, Kansas City, Fort Scott and Memphis, and Georgia Pacific.

The reduction given is the usual one—*i. e*, return trip at one-third fare, except on the Georgia Pacific, which gives one-half. To secure the reduction on Illinois Central, persons living on that road must obtain receipts for tickets at starting-point on Southern Passenger Association blank—form 2. Those from connecting lines should obtain certificate at starting-point and also at junction-point of such lines with the Illinois Central. Local agents have these blanks.

All inquiries should be addressed to Mrs. R. Somerville. As a precaution, the committee would advise all persons coming to secure receipt of purchase of full-fare tickets, if local agents have the blank forms necessary.

Notice to Contractors and Builders.

Sealed proposals will be received until June 15, next, for the building of a Methodist Church, of brick and stone, on lot 121 in Yazoo City, Miss., as per plans and specifications in the hands of the Building Committee in this city, made by Benjamin D. Price, of Philadelphia. The committee reserve the right to reject any and all bids. Bonds and approved security will be required. Address all communications to

J. F. CASSELL, Chair'n Com.

Notice.

J. P. Daneer, formerly of North Mississippi Conference, but lately a local preacher in Mississippi Conference, has surrendered his credentials and withdrawn from the Methodist Episcopal Church, South.

T. S. WEST,
P. E. Seashore District.

E. A. Seminary.

EXAMINATION AND CLOSING EXERCISES.

MAY 31, 1889.

Examination of the Primary Department. 8 P. M.—Debate by the Adelphian Society. Music and Display of Pictures.

JUNE 2.

Annual Sermon.

JUNE 3.

Examination of Preparatory Department. 8 P. M.—Elocution and Calisthenics.

JUNE 4.

Examination of Collegiate Department. 8 P. M.—Annual Concert.

JUNE 5.

9 A. M.—Art Display. 10 A. M.—Commencement Exercises. Annual Address, by Prof. F. J. Squires, of Atchison, Kan. 8 P. M.—Annual Reception.

R. A. SMITH, Principal.

Wesleyan Female Institute, Staunton, Va.

COMMENCEMENT EXERCISES.

FRIDAY, MAY 31.

Final Celebration of Lee and Jackson Literary Society; Annual Address, by Rev. Collins Denny, of Salem, Va.

SATURDAY, JUNE 1.

Art Reception, 6 to 9 P. M.

SUNDAY, JUNE 2.

11 A. M.—Commencement Sermon by Bishop A. W. Wilson, LL.D., of Baltimore. 8 P. M.—Annual sermon before the Young Ladies' Christian Association, by Rev. W. J. Young, of Alexandria, Va.

MONDAY, JUNE 3.

8 P. M.—Final Soiree of Instrumental and Vocal Music.

TUESDAY, JUNE 4.

Final Exercises: Awarding Distinctions, Medals, Conferring Degrees, etc.

WM. A. HARRIS, President.

Whitworth College.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 9.

11 A. M.—Sermon by Rev. O. P. Fitzgerald, D.D., Pacific Conference. 8 P. M.—Anniversary of Y. L. C. A. Sermon by Rev. C. W. Carter, D. D., Louisiana Conference.

MONDAY, JUNE 10.

9 A. M.—Annual meeting of the Board of Trustees. 10 A. M.—Graduating Essays and Concert. 4 P. M.—Anniversary of Alumnæ Association.

TUESDAY, JUNE 11.

10 A. M.—Annual Address by Hon. T. Marshall Miller, Attorney General of Mississippi. 11 A. M.—Recital by Musical Faculty, and Conferring Degrees, by the President.

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District Conference Notices.

The Seashore District Conference will meet in Ocean Springs, July 3 and 4. Will the preachers of the district please send me the names of all delegates and local preachers who expect to attend. JAS. G. GALLOWAY.
OCEAN SPRINGS, Mississippi.

The Jackson District Conference will convene at Canton, Miss., on Friday, June 21, 1889, at nine o'clock A. M. Bishop Galloway will preside. I would be glad if the preachers will collect and bring the Bishop's fund with them. D. A. LITTLE, P. E.

Miss Frances E. Willard and her private secretary, Miss Anna Gordon, have just returned from a two months' trip through the Gulf States. They attended the W. C. T. U. annual conventions of Florida, Mississippi, Louisiana, Texas, Arkansas and Indian Territory, holding meetings also in Georgia and South Carolina, and a State conference in Alabama. Eighty addresses were delivered altogether, in twenty-five towns, Miss Gordon's work being with the children and young people. Miss Willard reports great activity and growth in temperance sentiment at the South, and her free expressions of the need of prohibition by political action and by woman's ballot with an educational test, were well received. Miss Willard and Miss Gordon will attend the annual meeting of the Indiana W. C. T. U. at New Albany next week, and in June will visit the Wisconsin convention at Oshkosh, and the Dominion of Canada convention, to be held in Toronto.—*Temperance Bulletin.*

Publisher's Department.

CELESTE PLANTATION, May 5, 1889.

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Very respectfully,
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"Speakin' of twins," said the old man Chumpkins, "there was two boys raised in our neighborhood that looked just alike to their dyin' day. Lem didn't have any teeth and his brother Dave did, but they looked precisely alike, all the same. The only way you could tell 'em apart was to put your finger in Lem's mouth, and if he bit yer, 'twas Dave."

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Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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An elegant home, with stoves and all heavy furniture and beds, situated on the beach, at Ocean Springs, Miss., will be rented for the Summer, or longer, at reasonable rates. The house has ten rooms; an orchard, pecan trees, a large grapery, an abundance of shade trees, an excellent bath-house, and the finest water in the place. Address C. F. E., care CHRISTIAN ADVOCATE, 112 Camp St.

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And give God thanks before I eat;
Must for my food in patience wait
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair or plate about;
With knife or fork, or napkin ring,
I must not play—nor must I sing;
I must not speak a useless word,
For children must be seen, not heard,
I must not talk about my food,
Nor fret if I don't think it good;
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
Must turn my head to cough or sneeze,
And when I ask, say, "If you please;"
The tablecloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise then I must put
My chair away with noiseless foot,
And lift my heart to God above
In praise for all his wondrous love.

Bob.

Bob is an intelligent dog, a large white and liver-colored setter, about nine years old. His home is in Benedict, Md., and his history is thus related by the Baltimore *Sun:*

Bob has free access to any of the residences or stores at all times. Mothers utilize him as nurse for their infants, and Bob seems to delight in taking care of the little ones. He will lie down and make a pillow of himself for the comfort of any child, and is careful not to move for fear of waking a sleeping infant. He knows who has authority to remove a child, and will not countenance the approach of any others when a child is left to his care. Two steamers stop at the town wharf, but Bob only goes to meet one of them. He seems to keep a mental record of the two nights during the week on which his steamer is due, and is always on hand to meet her, and before the gang plank is put out Bob goes aboard. His first self-assumed duty is to go over the steamer and inspect each of the deck hands, and, if a strange one is found, he spends considerable time near him and carefully sizes him up. After that he never forgets him. He next visits the engine room, pays his respects to each of the officers, goes to the steward and is fed. If the officers go to meals or ashore, Bob takes up his post at the gangway, and here his most acute perception is brought into play. Passengers or others having business aboard are greeted with a wag of the tail and other demonstrations of satisfaction, but idlers are given clearly to understand that the shore would be the safest place for them. The steamer usually remains at the Benedict wharf all night, though at times she goes up the river after freight, returning the same night. While even the passengers are seldom advised of the designs of the officers as to the steamer, Bob seems to have an intuition as to when she is going, and, if it is the intention to return to Benedict, he will remain on board; if not, he goes ashore.

Not long since Bob started ashore carrying a choice bone. Before he reached land he saw several hungry looking curs waiting for him. Bob halted for a moment to commune with himself. He then stepped overboard, on reaching a place that suited him, dropping the bone, which sank in about three feet of water. Bob went ashore, and an hour later, when the coast was clear, swam to the spot and at the first dive came up with the bone.

Whenever children are playing near the water, Bob will be found with his weather eye open, in case there should be an accident. Old age is beginning to tell on the noble dog, though he still attends to his duties, and will go to the field with anyone he knows who goes shooting. He was a good field dog in his day. When he dies, he will be mourned by both young and old residents and visitors of Benedict.

WHICH IS WORSE?—A little girl came running in from her play one morning, and going up to her mamma, said:

"Which is worse, mamma, to tell a lie or to steal?"

The mother replied that both were so bad that she couldn't tell which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I think that it's worse to lie than to steal. If you steal a thing, you can take it back, unless you've eaten it; and if you have eaten it you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."

What do you think about it?

MR. EDITOR: I am a little girl just about to enter my teens, though I feel quite young and small. Papa takes the ADVOCATE and I surely appreciate the little children's letters. I have no pets to tell about now, as my pet rabbit disappeared very mysteriously. I go to school every day, and to Sunday-school every Sunday, to Miss Nelia Baker. We have a lovely, religious teacher, who has and is yet working for the great and glorious temperance cause. I am both proud and happy to say that I am a member of the Methodist Episcopal Church. We have prayer meeting at our church (Concord) every Thursday night. Our zealous pastor, D. P. Bradford, is with us almost every Thursday night. Papa has seven children; all are members of the church, except three—Charley, Lola and India, who are too young. Hoping that I may see this in the dear old ADVOCATE, I am,

Your little friend,

ROBERTA E. PHARES.

JACKSON, Louisiana.

MR. EDITOR: As I am out here on a visit, I concluded to write you a letter. There is a nice Methodist Sunday-school here, and I go to it. Last Sunday, one week, the Baptist minister preached his farewell sermon here, and I went to hear him. The church was just crowded, and it was decorated so nice. On the wall over the pulpit were the words:

GOD BE WITH YOU
TILL
WE MEET AGAIN.

On a black cloth, in white letters, was,

SIN.

On a red cloth, in white and black letters, was,

WHEN I SEE THE BLOOD
I WILL PASS OVER YOU.

Then, on a white cloth, in black letters, was,

WHITE AS SNOW.

MR. EDITOR: As I never see any letters written from this portion of Jackson parish, I thought I would make one more attempt. It has been some time since I wrote a letter to the dear ADVOCATE. Bro. Wanie and myself are going to school. Prof. Stokes is our teacher. We are well pleased with him. Bro. Staples is our preacher this year. We like him very much. I am sorry to say we have no Sabbath-school, but think we will soon. I will close for fear my letter will find its way to the waste-basket. I will answer Tena Power's question: The word "grasshopper" is found in the Book of Leviticus, xi, 22. I will ask the cousins a question: Where in the Bible is the word "lace" found?—Wishing the ADVOCATE much success, I remain, Your little friend.

OLLIE M. RAPE.

NASH, Louisiana.

MR. EDITOR: I am a little girl ten years old. I go to school every day to Miss Nelia Baker. She is also my Sunday-school teacher. I have five studies: reading, spelling, geography, grammar, arithmetic and writing. My father takes the ADVOCATE, and I love to read the letters from the little girls and boys. As this is my first, I will close.

Your little friend,

ELIZA PETERSON.

JACKSON, Louisiana.

Said a mother to her little girl, who evidently objected to seeing another child petted, "Why, Sadie, I believe you're jealous!" "No, mamma," she replied, "I'm not jealous, but I don't feel comf'able!"

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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Household.

Loving the Baby.

Young mothers are often told not to make idols of their babies, but are seldom warned against not loving them enough; and yet many children, after their earliest babyhood, have their loving little hearts starved, and their sweet natures perverted for want of an absorbing mother love. Mothers lavish care on their children and look after their practical wants, but for want of having had their own love nature developed, shrink from making any other demonstration of their affection. The rosy-cheeked lad whose mother never fails to see that he is properly mittened and coated before he starts to school would often far rather have his heart warmed by a mother's kiss than to have his body warmed by her care. Don't be afraid of loving the little ones too much. I can often ward off a fit of impatience or sulks in my little lad of five by calling him to my side and spending a few moments in caressing him. No matter how busy I am at the moment, I feel more than rewarded by his little loving epithets. I never forget that the angel of death may be standing without my gates waiting to snatch my treasure. When the sunlight has gone out of your life, when the naughty hands that yesterday seemed so troublesome are forever at rest, and the little tongue that once nearly drove you frantic with its questions is silenced and can never again lisp your name, it will be too late to show the love you would then give your life to express. Love your children, mothers. Don't be afraid of loving them over much; they were made to be loved. But love doesn't mean injudicious indulgence. American children are proverbially disrespectful to their parents. This argues a weakness in their home rule, but not by any means an excessive love. To allow a child to grow up a boor for want of wise teaching is mistaken kindness, or rather it is not kindness at all. A boy whose mother has been weak in her management of him will be apt not only to have little affection for her, but to have that little mixed with contempt. It is to the home life that we must look to so surround a child with gentle influences and kindly courtesy that a rude word shall be impossible to him.—*American Agriculturist.*

A BOY'S RELIGION.—If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting or be a church officer or a preacher, he can be a godly boy, in a boy's way and a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.

We are not very much to blame for our bad marriages. We live amid hallucinations, and this especial trap is laid to trip up our feet with; and all are tripped up first or last. But the mighty mother, who has been so shy with us, as if she felt she owed us some indemnity, insinuates into the Pandora box of marriage some deep and serious benefits, and some great joys.—*Emerson.*

Save That Sweet Girl!

Don't let that beautiful girl fade and droop into hopeless invalidism or sink into an early grave for want of timely care at the most critical stage of her life. Dr. Pierce's Favorite Prescription will aid in regulating her health and establishing it on a firm basis and may save her years of chronic suffering and consequent unhappiness.

A more pleasant physic
You never will find
Than Pierce's small "Pellets,"
The Purgative kind.

People Wonder
WHEN they find how rapidly health is restored by taking Ayer's Sarsaparilla. The reason is that this preparation contains only the purest and most powerful alteratives and tonics. To thousands yearly it proves a veritable elixir of life.

Mrs. Jos. Lake, Brockway Centre, Mich., writes: "Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony. I was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I began the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an

Improvement

in my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much."

"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify that the above statement, made by Mrs. Lake, is true in every particular, and entitled to full credence."—O. P. Chamberlain, G. W. Waring, C. A. Wells, Druggist.

"My brother, in England, was, for a long time, unable to attend to his occupation, by reason of sores on his foot. I sent him Ayer's Almanac and the testimonials it contained induced him to try Ayer's Sarsaparilla. After using it a little while, he was cured, and is now a well man, working in a sugar mill at Brisbane, Queensland, Australia."—A. Attewell, Sharbot Lake, Ontario.

Ayer's Sarsaparilla,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $5 a bottle.

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ANNIVERSARY SONGS FOR 1889 Containing new and original words and music by the best writers in the field of Sunday-school Song. Price, 5 cents by mail, postpaid; $4 per hundred by express, not prepaid.

CHILDREN'S DAY SERVICES with Music. Children's Day Annual, No. 1; Children's Day Annual, No. 2; Children's Day Annual, No. 3; Praise the Lord. Price of each Service same as for "Anniversary Songs."

FOR FLOWER SUNDAY Or Children's Day. Flower Praise; Under the Palms. Two splendid cantatas by George F. Root. Price of Flower Praise, 30 cts. by mail; and of Under the Palms, 35 cts. by mail.

SEMINARIES That desire a new Cantata for Commencement at close of school are recommended to examine Frank L. Bristow's latest work (just published) entitled, "The Seven Sisters," a Cantata for ladies' voices with which will furnish abundant material for a delightful musical entertainment. Price, 35 cts. by mail, postpaid.

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The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin organs have always maintained their supremacy as the best in the world.

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It can be given in a cup of coffee or tea, without the knowledge of the person taking it; it is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It never Fails. We Guarantee a complete cure in every instance. 48 page book free. GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, O.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1.00 at Druggists.

HAVE YOU GOT PILES
Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to DR. BO-SAN-KO'S PILE REMEDY, which acts directly on the parts affected, absorbs tumors, allays itching and effects a permanent cure. 50c. Druggists or mail; treatise free. Dr. Bosanko, Piqua, O.

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Christian Advocate.

Marriages.

DAY—HOPKINSON.—At the Bender Hotel, in Amite City, La., May 2, 1889, by Rev. F. M. Keen, Mr. John W. Day and Miss Mamie Hopkinson, all of Wesson, Miss.

MANGIN—GATLIN.—At the residence of the bride, in Ticklaw, La., May 8, 1889, by Rev. F. M. Keen, Mr. John P. Mangin, of McComb City, and Mrs. Mary P. Gatlin.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HARRIS—Miss NANNIE BARTLETT HARRIS, only daughter of Mr. and Mrs. William Harris, of Rapides parish, La., was transplanted in the paradise of God, on April 7, 1889. Thus her last Sabbath on earth was the beginning of her endless Sabbath in heaven. She was born July 4, 1873; so she will be "always only sixteen," as she repeatedly said it would be "so nice to always be."

Sister Nannie was a sprightly, buoyant, cheerful child until the hand of dire disease laid its palsying fingers on her six years ago. Her life, both before and after her long illness began, was marked by the greatest tenderness and kindness. This was evinced not only in her deep sympathy for her fellow-man, but for the suffering brute creation. She once found a little kitten almost dead on the public road, and her sympathies were so aroused that she had the little repulsive thing taken into the carriage; took it home, nursed it and fed it with her own hand until it was fully restored, and had it for a life-long pet. Some huntsmen wounded her deer in the leg and she, though sick herself, daily cared for it until restored to soundness again. After the death of a brother, she became intensely interested in all little boys. She was, it seems to me, the most patient young person in affliction I ever saw, and seemed to have more fortitude than any person I ever saw. Although prostrate and suffering for six long years, she never ceased to have the deepest interest in all the household concerns, assisting her devoted mother in every way possible. She was ever as busy as a bee, with her needle and bright worsteds, constantly making beautiful and tasteful ornaments for the various departments of household needs. Last, but by far not least, she was very fond of God's house and his worship. It was my privilege to receive her into membership in our church in October, 1883. Since that time and often before I have visited her, and ever found her the patient child of suffering. Although she said nothing of her departure, there were many things she said and did which showed she was expecting the change. A very large concourse of friends followed her mortal remains to our church (which was beautifully decorated with white flowers) and joined in the solemn funeral services; thence to the grave, where her body rests awaiting the triumphs of the first resurrection. Like the humanity of her Savior, she was "made perfect through suffering." B. F. WHITE.

SMITH—Died in Yazoo county, Miss., May 8, 1889, WALTER L., son of W. R. and S. H. Smith, aged eighteen years, four months and five days.

The subject of this humble tribute was a faithful and consistent member of the Methodist Episcopal Church, South, and of Langford Lodge No. 96, I. O. G. T., at Fletcher's Chapel. As a son, he was ever kind, patient and dutiful; as a brother, gentle and loving; and as a friend, just, true and noble. Though long and painfully afflicted, he bore his suffering with Christian patience and fortitude. He was ready and willing when the summons came to depart and be with Christ. Conscious to the last moment, he gave the parting hand to his weeping parents, brothers, sisters and friends, and bid them prepare to rejoin him in heaven. Rev. H. P. Lewis, of Brandon, Miss., read the burial service, commented on the same in the presence of a large crowd of weeping friends and relations. Weeping ones, mourn not for your departed dead. He is gone forever from this earth. But he is at home in heaven with parent, where pains and tortures will never more be felt. He who afflicts will heal your sorrows, though your loved in death is sleeping.

A FRIEND.

CARSON—Mrs. MAGGY FLORENCE CARSON (*nee* Rock) was born August 29, 1865, and died April 28, 1889. A beautiful child, an affectionate wife and true friend has been taken from us. Sister Carson lived for almost twenty-four years the joy and comfort of her father and invalid mother; and how her dear old grandmother loved her! Thus loved ones, with a host of admiring friends, watched every unfolding of this beautiful bud, and a noble Christian character they gladly saw developed. To meet her was but to be impressed that she was a woman of God. She joined the Methodist Episcopal Church, South, when but a girl, and those solemn vows were ever sacred to her. She was a woman of strong convictions, with courage to vindicate the right and condemn the wrong. The young, the gay and wicked loved and admired her, and the old rejoiced in such a type of young Christian womanhood. She was frugal and industrious, helping willingly with her own hands her aged mother. She was cultured and refined, and spent some of her last unmarried days teaching school, and, no doubt, her beautiful character has been daguerreotyped upon more than one pupil. She was happily married to Mr. C. H. Carson (in whom she found a congenial and Christian spirit), June 7, 1888. Often while suffering, and life seemed to be so uncertain, she would say to her husband: "We have been so happy together I would love to get well." But when she found that dissolution was near she gave the many friends and loved ones the assurance that all was well, and, folding her frail hands upon her breast, said, "Lord Jesus, into thy hands I commit my spirit;" and very soon the suffering was over. She left many friends and loved ones. She waits; will we disappoint her?

Monday, April 29, 1889, we laid her away in the cemetery at Sunnyside. This is the last child, and, I think, the seventh, that these venerable parents have put beneath the ground. Only those who have passed through such fires know the comforts of the grace of the Lord Jesus. These bereavements I have experienced, and this grace I have felt as indescribable comfort to my poor, tired heart. And it is this grace that is sufficient for you, weeping and bereaved ones. May our Father comfort and sustain you!

W. S. SHIPMAN.

Nashville Christian Advocate please copy.

DAVIS—Born in November, 1818; converted and joined the Methodist Episcopal Church, South, in 1866; married in January, 1867; died April 15, 1889. Such is an epitome of the life of MARY IDELLA DAVIS. The preachers have lost a true and tried friend; her husband sorrows for a devoted wife; her mother mourns for a loving daughter, and her boy, her only child, grieves for a fond and praying mother.

Sister Davis was a woman of taste, culture and character. Hers were willing hands, and their kindly help will be missed in many homes besides her own. As it was said of Mary, so it can be said of Sister Davis—"She hath done what she could." Her last wish was that God would keep her husband and her boy blameless until the last day. She went up out of great suffering and has entered upon her reward. She was one of whom it is safe to say, even as she often sang, "Yes, my name's written there."

JOHN W. CHAMBERS.

SAYES—Miss MILLIE SAYES, departed this life, Tuesday, April 21, and she left in the triumphs of a living faith and praising God for his blessings. She was a strict member of the Methodist Church, and lived up to all of its rules. She leaves a large family to mourn her loss. She was great and noble in all of her deeds and actions towards her relatives and friends, and, while we mourn her loss, it can not be with regret. Because her dying testimony was such that we feel satisfied that she is at rest with all the blessed saints above. May God bless her bereaved husband and family, and help them to look to the future!

Some Do I's or Questions to Myself.

"The heart of the righteous studieth to answer."—Proverbs.

Do I give thanks at the table?

Do I make secret prayer my daily habit?

Do the people of the world know I am a Christian?

Do I observe daily Scripture reading and family prayer?

Do I give on the first day of the week as the Lord prospers me?

Do I visit the sick, the poor, the afflicted and the new members?

Do I see to it that my church engagements take precedence over all others?

Do I try to induce my friends and neighbors to attend the means of grace with me?

Do I ever take the trouble to make the stranger who sits in my pew feel at home?

Do I knowingly stand in the way of any sinner coming to Christ either by word, look or act?

Do I find delight in telling what the Lord has done for my soul whenever opportunity presents itself?

Do I ever have a personal talk or write a letter to an unconverted friend over whom I have some influence?

Do I ever feel a little sour when the usher gives somebody else my pew and I am obliged to take another seat?

Do I, in short, fold my arms, and do nothing in the Sunday-school, in the church and in the world for Christ and lost souls? Is "nothing but leaves" my only record for the judgment?—Pastor Stephen A. Northrop, Fort Wayne, Ind.

A Happy Medium.

In our efforts to urge conviction our greatest concern, often, is to capitvate inclination. When we have done our adversary admits that he has been agreeably entertained, but he is of much the same opinion as he was before. Then we attempt the direct. We establish an irresistible sequence; an adversary follows; he is convinced, but offended.

Our pith pellets of argument have only amused him; but directness and sincerity are trenchant and his veneer of composure is pierced. Now what must we do? We want to convince without offense. Perhaps there is a happy medium. Let us see.

DARLINGTON, S. C. Feb. 7, 1886.

"I intended writing to you three months ago to let you know how wonderfully your Compound Oxygen helped me. I recommend it whenever an opportunity occurs."

SERENA L. DARGAN.

ALMONT, N. Y., May 20, 1887.

"The Compound Oxygen is a marvelous remedy." I am, most sincerely,

MRS. J. C. GOFF.

CRAFTON, WISE CO., TEXAS, May 7, 1888.

"I want to tell you how your Texas Asthmatic is getting along. I am just as well at this date as I was when I gave you my testimonial in ('86)."

MRS. MARY HAIGHOVE.

MIDDLETOWN, N. Y., January 25, 1888.

"I have used the Compound Oxygen now for about three years, and consider it the most efficient remedy ever offered to the sufferer."

REV. WM. MCGLATHERY.

We publish a brochure of 200 pages, regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

America's Wooden Clocks.

George Terry, the New-Haven patent attorney, who died suddenly of apoplexy a few days ago, was a son of Eli Terry, the father of American clock-making, and the founder of what is now the Seth Thomas Clock Company of Thomaston, the largest establishment of the kind in the world. Eli Terry, with a jackknife and a saw, made the first wooden clock ever made in America at Terryville, Litchfield county. He began the business in 1793. In 1800 he employed two young men to help him. At that time the business was so enlarged that the works for one or two dozen clocks were cut out at a time before putting them together. Mr. Terry, when he had a small stock of clocks ready would make a trip to what was then called "The New Country," just across the lower Hudson, and sell the clocks for about $25 each. That price was for the movement alone.

In 1807 Mr. Terry fitted up a mill with machinery, and took a large contract to make clocks for Waterbury capitalists. It was then that he began to accumulate his fortune. It was a glorious time for him when, in 1808, he began the works for 500 clocks at once. Previous to that time the wheels had been marked out with square and compass, and the teeth cut with a very fine saw. Mr. Terry made the patterns and managed the business, but left his workmen to do the mechanical parts and went himself to peddle clocks from house to house. He often carried back to Terryville salt pork and farm produce in payment for the time-pieces. At that time Mr. Terry was very poor, but twenty-five years later he was worth $200,000. —*Christian Weekly.*

THE EXTENT OF OUR RAINLESS LANDS.—The vast region in the United States, where the rainfall is insufficient for successful agriculture, comprises about two-fifths of our entire area (exclusive of Alaska). It aggregates about 1,200,000 square miles, and is about equal to the combined areas of Great Britain and Ireland, Belgium, Denmark, France, Germany, Italy, Sweden, Norway, Holland, and Austria-Hungary. This arid region embraces nearly all the public domain, and is capable of supporting a population of at least 200,000,000. It is a third larger than British India, a country having many similar physical characteristics, and supporting over 200,000,000 inhabitants largely by irrigation. In solving the problem how to utilize this vast arid region so as to make homes for the people, we have the experience of thousands of years to guide us. The most populous nations of ancient times occupied the arid regions of Asia, Africa, and Europe, and subsisted by agriculture prosecuted by irrigation. It is estimated that there are 6,500,000 acres of land now cultivated by irrigation in the United States, varying in value from $40 to $1,000 per acre, and yielding a net income equal to the interest on a much larger sum than this valuation.—*Senator Steward, of Nevada, in the April Forum.*

EXTINCTION OF PLANTS.—A committee of the British Association for the Advancement of Science has reported eighty-five flowers that have become completely or practically extinct in Scotland. The white water-lily was curiously found to have been nearly exterminated in the lochs about Dumfries by the ravages of a single individual who has now been warned off the estates. A plant which existed only in one locality in the country, the Bog of Methven, was undoubtedly destroyed by a flock of black gulls which settled in the bog and devoured everything in the shape of vegetation. Another plant, growing in shingle on the Bay of Nigg, was completely exterminated by the use of the shingle for concrete piers; and a grass which was confined to a patch near Moray Frith was destroyed by the overturning of a tree. The disappearance of plants has been largely due to the injudiciousness of botanists.

REV. DR. BELL, Editor of the *Mid-Continent*, Kansas City, Mo., says in its issue of Oct. 1st, 1887: It is to be believed that Dr. Shallenberger, of Rochester, Pa., has a sure remedy for Fever and Ague. A gentleman in our employ suffered greatly from Malaria, and tried many remedies to no purpose; when, seeing this ANTIDOTE advertised, tried it, was immediately relieved, and finally cured. This was two years since, and he has had no return of his trouble.

MO(U)RNING REVERIE.

"It is marvelous how a man like my husband, who prides himself on his tidy appearance, can carry so much hidden dirt. If the edge of my skirt looked as abominable as the bottom of his trousers he'd fly in a rage. And all this nastiness could be avoided if he would use

Wolff's ACME Blacking

on his Shoes, but he won't; and yet he says it is the finest Dressing in the world for his Harness. Some men are just pig headed, and John is one of them."

WOLFF & RANDOLPH, Philadelphia.

Sold by all Dealers and Harness Makers.

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In all grades. FINE DECORATIONS a specialty. WINDOW SHADES AND CORNICES, WIRE SCREENS AND WEATHER STRIPS, UPHOLSTERER'S GOODS.

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Music and Musical Instruments.

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Full Line of Bordered Center Rugs and Carpets. OIL CLOTHS, LINOLEUMS and CORTICENES
CURTAINS.

New Styles of Rich SILK, SWISS, COLBERT and NOTTINGHAM.

Window Shades, Cornices and Curtain Poles. All Varieties of CARPETS at Reduced Prices
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Buys a beautiful Crimson Plush Parlor Suit, in five pieces, as shown in illustration. Solid Walnut Frame, Hand-carved and Rubbed Oil Polish. Same suit in Hair Cloth, $35.

$45.00

Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

$55.00

Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

$65.00

Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

$20.00

Buys a French Bed-Room Set.

$69.50

Buys a beautiful Victoria Bed-Room Set, in imitation Walnut, Marble-top—twelve pieces—as follows: Bedstead, Dresser, Washstand, Armoir, four Cane-seat Chairs, one Cane-seat Rocker, one Towel Rack, one Spring, and one Centre Table.

$95.00

Buys a magnificent Black Walnut Bed-Room Set, Marble-Top, Satin Tester, brass rods—twelve pieces as above.

$19.00

Buys a Dining-Room Set, including Sideboard, Extension Table, and six Cane-seat Chairs.

$22.00

Buys a Kitchen Set, including a first-class Stove with Utensils, Kitchen Safe, Kitchen Table, four Kitchen Chairs.

Office and Library Furniture in large variety.

CARPETS—Ingrain, Brussels and Velvets.

Rugs, Portiere and Lace Curtains in all styles and at all prices.

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DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.
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TO INTRODUCE
"Christian Womanhood," "Life and Times of Bishop Pierce," and other good books. Apply at once to
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SCHMIDT & ZIEGLER,
WHOLESALE GROCERS,
Nos. 49, 51, 53 and 55 SOUTH PETERS ST.,
NEW ORLEANS, LA.
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Wholesale : Grocers,
Nos. 43, 45 and 47 PETERS STREET,
(Formerly New Levee.)
NEW ORLEANS.
Coffee, Sugar, Molasses and Rice—Our Specialties

HIRES
25c HIRES' IMPROVED 25c
ROOT BEER!
IN LIQUID NO BOILING EASILY MADE
THIS PACKAGE MAKES FIVE GALLONS
MAKES FIVE GALLONS DELICIOUS AND SPARKLING
ROOT BEER
The most APPETIZING and WHOLESOME TEMPERANCE DRINK in the world. TRY IT.
Ask your Druggist or Grocer for it.
C. E. HIRES, PHILADELPHIA.

GULLETT'S MAGNOLIA GIN

The FOREMOST STANDARD COTTON GIN OF THE WORLD
HIGHEST AWARD GOLD MEDAL AND DIPLOMA
for Light Draft, Best Sample and General Utility, at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Belts on large Gins, Adjustable Seed Boards, etc., have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars
A. Baldwin & Co., Lim., New Orleans, La.

CARRIAGES,
Buggies, Phaetons,
Surreys, Carts,
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Baby Carriages,
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WE WANT a few more reliable agents to introduce our ELECTRIC BELTS. The best remedy known for Rheumatism, Neuralgia, Liver, Kidney and Female Diseases. Good active workers (either sex) make from $100 to $150 per month. Best chance for energetic agents ever offered. Every Belt guaranteed. Sent to any address on receipt of $5. Full particulars for 2-cent stamp. No postals answered.
Address BRUCE HENRY, Ridge Farm, Ill.

BUGGIES & HARNESS
WE CUT PRICES
$22 Cart, $12.40
$50 Buggy, $30.50
$9 Harness, $ 4.75
for CASH to introduce our work. Address with stamp
U.S. BUCCY & CART CO. CINCINNATI, O.
Special discount when sold to the Clergy.

SAFE INVESTMENT
FARRAND & VOTEY
ORGANS
DETROIT, MICH. U.S.A.

NEWS OF THE WEEK.

DOMESTIC.

The woman's municipal suffrage bill was passed by the Michigan House, on May 16.

The Illinois House of Representatives passed the bill appropriating $50,000 for a monument to the late Gen. John A. Logan.

Four thousand people witnessed the unveiling of the Confederate monument at Nashville, on the sixteenth.

A wreck on the Pittsburg, Virginia and Charleston railroad, near Ormsby, Pa., resulted in the injury of eight workmen.

The Florida Legislature, last week, passed a bill making payment of a dollar poll tax a prerequisite for voting. This bill will become a law, and it is expected to cut a figure in the next general election.

Applications for pensions are beginning to come in at the pension office from the widows and dependent relatives of officers and men who lost their lives in the recent naval disaster at Samoa.

A cyclone, on May 17, swept over northern Texas, destroying the crops and causing the loss of several lives.

Kansas was visited, last week, by terrific rainstorms, which were highly beneficial to crops, but disastrous to the railroads. In Kansas City, it is estimated, about $25,000 damage has been done.

The death-warrant of the first man to be executed in New York State by the electrical execution law has been signed, and he will be taken to Auburn State Prison in a few days.

An English syndicate took charge of the Muscogee Lumber Company's property, the George Robinson Mill Company and the Michigan Lumber Company in Florida, on May 18, aggregating five mills, with 400,000 acres of land.

During the past week the Treasury Department has disbursed $11,380,000 on account of pensions, thereby exhausting the appropriation for the current fiscal year, amounting to $81,750,000.

The President, on May 18, signed a patent for the Coeur d'Aline Mission claim in Idaho Territory, containing 640 acres, in favor of Joseph McAtaido, superior general of the Rocky Mountain Mission of the Society of Jesus. The case has been pending in the General Land office for the last ten years.

The Ashland, Wis., coal heavers have gone out on a strike to secure 50 cents a day. The companies operating there have employed men from St. Paul and Duluth to take their places. Special police have been appointed to prevent trouble.

The Poitevent and Favre Saw Mill, at Pearlington, Miss., was destroyed by fire on May 20. The wharf and over two million feet of lumber destroyed. The loss is estimated at $150,000.

FOREIGN.

The powder magazine of the fortress at Koenigstein, Saxony, was struck by lightning, which caused an explosion. The magazine contained thousands of shells. The sentinels on duty at the time of the explosion escaped unhurt, but windows in the houses in adjacent villages were shattered.

Anarchists are fomenting a land agitation in Lombardy. There has been serious rioting, and a number of houses have been ransacked. Troops are suppressing the disorder.

Advices from Russia state that rumors of a plot against the life of the Czar are numerous in army circles, three of the officers of which have recently suicided. A bomb has been found near Warsaw, and the news of the discovery has unnerved the Czarina.

An Anarchist Republican conspiracy has been discovered at Succa, near Valencia. The conspirators, all peasants, planned to take the town and to sack the houses of the wealthy. The police and soldiers arrested many persons having in their possession firearms and passports from South America.

The French Senate, by a vote of 181 to 82, exempted students for the priesthood from military service after one year's drill. Premier Tirard protested against such exemption, promising that in the event of mobilization, the government would send medical and theological students to serve in the ambulance corps.

Emperor William, impatient at the delay in bringing about peace between the miners and employers, has directed the President of the Province of Westphalia to convey to the mining companies his emphatic desire to accelerate a compromise.

While the greatest secrecy in regard to the proceedings of the Samoan Conference is maintained, and heretofore nothing much beyond the fact that the meetings had been held was known, it is now stated that excepting the question of indemnity for German sailors killed and beheaded by the Samoans and one or two other minor points, the work of the commission is about over. It is thought that the restoration of Malietoa to power is assured and that the plan for a tripartite government in Samoa, for which the American commissioners contested against the German plan for one representative selected by the three powers, will surely be put into effect.

It is reported that the Czar will meet the Shah of Persia, twenty miles outside of St. Petersburg, and that the two monarchs will go directly to the Gatschina palace. The original intention was to give the Shah a grand reception at St. Petersburg. The change of programme is said to be due to fear of a nihilist plot.

The Prussian government has temporarily reduced freight rates on all the lines in order to alleviate the distress arising from the dearth of coal.

Nearly everybody needs a good medicine at this season, to purify the blood and build up the system. Hood's Sarsaparilla is the most popular and successful spring medicine and blood purifier. It cures scrofula, all humors, dyspepsia, sick headache, that tired feeling.

Seashore Camp Ground.

Mr. A. C. Danner, chairman of Committee on Transportation, writes: "The Louisville and Nashville, Mobile and Ohio, Illinois Central, and Mississippi Valley, as well as other railroads, will put on sale tickets to the Seashore Camp Ground, near Biloxi, Miss., at greatly reduced rates from various points, good from July 1 to 10, going, and until July 20, returning."

Useful Items.

Some interesting experiments are said to have been recently made in the employment of sugar as an agent to prevent the incrustation of steam boilers. The results are reported as highly satisfactory. Into a boiler of 20-horse power and containing 126 cubes, two kilometers of sugar were introduced every week, and after four months working under these conditions the incrustation on the boiler, which had formerly been badly incrusted every six weeks, was found to consist only of a thin film, which was easily removed by washing.

It ought not to be necessary every day to print evidence of the bad effect of cigarette smoking on growing youths, but the evidence from 200 doctors before the Michigan Legislature is worth heeding, and they each cited cases of boys being dwarfed, made insane, killed or rendered incapable of speech, and the professors of Michigan University also testified at length of the effect on the students who were made stupid by cigarettes.

The Bell Telephone Company have 170,000 miles of wire in operation in this country, over which 1,055,000 messages are transmitted daily, which if sent through one instrument, would take something like ten years to transmit them.

During the past fiscal year over 16,000,000 acres of land were sold under the operation of the homestead and timber culture law; and during the past eight years over 124,000,000 acres have been settled, representing a larger area than the States of Ohio, Indiana, Illinois and Michigan.

The world's total production of coal last year was 430,000,000 tons, of which the United States produced 130,000,000 tons, or a little more than 30 per cent. of the whole.

Imports and Exports.

The exhibit for the nine months of the government fiscal year ending with March is of the same favorable character, both imports and exports showing an important increase as compared with last year, thereby indicating the larger volume of trade that has been in progress, while the relative increase in the exports over the imports of merchandise that resulted in a large excess of exports is equally satisfactory. This excess is much larger than last year, but does not come up to the proportions of 1887. The specie movement has resulted in an excess of exports, which, added to the merchandise account, makes a total excess of exports of nearly sixty-two and a half millions.

The imports for nine months, to March 31, 1889, foot up for merchandise, $549,322,969; for specie and bullion, $21,960,409—total imports, $571,283,378. And of exports for merchandise, $583,199,673; for specie and bullion, $50,556,568—total exports, $633,756,241.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Brooklyn	May 26
Bolivar	29
Huntington	31
Lake Lea	June 2
Duncan	16

H. Mc STANIFER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch, at Miller	May 25, 26
Waterford, at Ebenezer	June 1, 2
Hickory Flat, at Pisgah	8, 9
Shawnee, at Liberty	15, 16
Ashland, at Mt. Pleasant	22, 23

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Ebenezer, at Pleasant Grove	May 25, 26
Okolona circuit, at Tranquil	June 1, 2
Tremont, at Asbury	8, 9
Fulton and Smithville, at Greenbriar	15, 16
Prairie, at Prairie Chapel ...(Wed.)...	19
Athens	22, 23
Aberdeen	23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Carrollton	May 25, 26
Tocopola	June 1, 2
Grenada circuit	8, 9
Tillatoba	15, 16
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Atlanta	July 2, 4
Banner	6, 7

J. F. EVANS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Lagrange	May 25, 26
Sturges	June 1, 2

District Conference at Louisville, July 4-7.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—SECOND ROUND.

Marietta circuit, at Liberty	May 25, 26
Ripley and New Albany, at N. Albany	June 1, 2
Blackland circuit, at Wesley Chapel	8, 9
Ripley circuit	15, 16
Jonesborn circuit	18
Pleasant Ridge circuit, at Siloam	22, 23
Guntown circuit	29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Mt. Vernon	May 25, 26
Lake View	June 1, 2
Chulahoma	8, 9
Cockrum	15, 16
Louisburg	22, 23
Horn Lake	29, 30

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Salls ....(Thurs.)..	May 23
West ....(Sat. and Sun.)..	25, 26
Kosciusko ....(Wed.)..	29
Weir ....(Sat. and Sun)..	June 1, 2
Ethel ....(Thurs.)..	6
Poplar Creek ....(Sat. and Sun.)..	8, 9
Newport ....(Wed.)..	12
Lexington ....(Sat. and Sun.)..	15, 16
Belzona ....(Sat. and Sun.)..	22, 23

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Tallsheck, at Lee's Creek	May 25, 26
Covington, at Mandeville	June 1, 2
Bay St. Louis, at Lung Beach	5
Ocean Springs, at Handsboro	8, 9
Columbia, at Hopewell	15, 16
Bethel, at Ocohay	22, 23
Mt. Carmel, at Good Hope	29, 30
Dist. Conf., at Ocean Springs	July 3, 4
Seashore Camp Meeting	5-15
Pearlington, at Log Town	13, 14
West Pearl, at West Pearl	16
Augusta	20, 21
Whillington	27, 28
Vancleve	Aug. 3, 4
Scranton, at Zinn	10, 11
Moss Point, at Moss Point	11, 12
Americus	16, 17
Hattiesburg, at Hopewell	24, 25

T. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Benton circuit, at New Hope	May 25, 26
Flora, at Flora	June 1, 2
Silver Creek, at Lodi (Wed.)..	5
Edwards, at Edwards (Sat.)..	8
Raymond, at Clinton (Sun.)..	9
Mt. Olive, at Fletcher	15, 16
Canton, at Canton	22, 23
Spring Hillge, at Forest Hill	29, 30

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Holmesville, at Holmesville	May 25, 26
Topisaw, at Lamar's	28
New Hope, at Mt. Pisgah	June 1, 2
Adams, at Muddy Springs	15, 16

W. B. LEWIS, P. E.

VICKSBURG DIST.—SECOND ROUND.

Mayerville	May 26, 27
Meadville, at Meadville	31
Roxie, at Knoxville	June 1, 2
South Warren, at Carter's	8, 9
South Vicksburg	15, 16
Vicksburg	22, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton and Betoville, at Clinton	May 25, 26
East Baton Rouge, at Antioch	June 8, 9
New River, at Magnolia	10
Livingston, at Friendship	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

C. M'DONALD, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Cato	May 25, 26
Trenton, at Pine Grove	26, 27
Westville, at Pleasant Grove	June 8, 9
Strong River, at Fairmount	15, 16
Mt. Hose, at Pleasant Hill	16, 17
Marvin, at Richland	22, 23

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

DeKalb	May 25, 26
Leaksville	June 1, 2
Spring Hill	8, 9
Union	22, 23

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Homer, at Arizma	May 24, 25
Tulip, at Sheppard's Chapel	27
Arcadia, at Paine's Chapel	June 1, 2
Downsville, at Mars Hill	6
Indian Village, at Sardis	8, 9
Louisville	11
Ruston	15, 16
Vienna	18
Saline	22, 23
Sparta	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present and endeavor to have all delegates come? Come with all reports well matured.

ROBERT RANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

Valley circuit	May 26, 26
Mooringsport, at Mt. Zion	June 1, 2
Many, at Lewing's Chapel	6
Anacoco, at Beech Grove	8, 9
Wesley circuit	15, 16
Conshatta	18
Red River	22, 23
District Conference, at Keachie	28

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue	May 26
Baton Rouge	June 2
Carondelet Street	9
Felicity	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville	May 25, 26
Bayne	June 7, 8
Lake Charles	15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENEN, P. E.

A fact that all men with gray and many-shaded whiskers should know, that Buckingham's Dye always colors an even *brown* or *black* or not will.

Seashore Camp Ground.

Tents for sale and rent.
Apply to
J. G. GRANT, Recording Sec'y,
50 and 52 Baronne Street.
or to
D. L. MITCHEL, Financial Sec'y,
112 Camp St., New Orleans, La.

Prof. C. F. E., A. M., President X Collegiate Institute, solicits correspondence with colleges and institutions desiring competent instructor. Aged thirty-five, married, sixteen years' experience in teaching, member Methodist Episcopal Church, South. Highest testimonials of capacity and executive ability.
Address above, care ADVOCATE.

Conductors' Excursion.

On May 29 the Vicksburg Division 231, Order Railway Conductors, will run their Second Grand Excursion over the L., N. O. and T. R. R. This time they go to Memphis from Vicksburg, Glen Allen, Greenville, Rosedale, Greenwood, and various intermediate points. A larger number of posters have been distributed.

East Tennessee, Virginia & Georgia R. R.
Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*.
"I have tried J. & C. Maguire's Cundurango on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary."
D. R. McANALLY.

WEEKLY MARKET REVIEW.

(For Week Ending May 21, 1889.)

COTTON.		
Low ordinary	8½	@ —
Ordinary	9	— —
Good ordinary	9½	— —
Low middling	10 1-16	— —
Middling	10 11-16	— —
Good middling	11⅛	— —
Middling fair	11 11-16	— —
Fair	12 11-16	— —
Galveston middling	10¾	— —
Mobile middling	10⅝	— —
Memphis middling	10 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	6⅝	— —
Good fair	— —	6½
Common	— —	— —
CENTRIFUGALS:		
Seconds	6⅝	0 13-10
Prime yellow	7¼	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 25	8 90
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	— —	4 50
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	5 87½	6 00
Winter wheat patents	4 75	4 87½
Minnesota bakers	5 50	5 62½
CORN PRODUCTS.		
Corn meal	2 25	— —
Cream meal	2 50	2 60
Grits	2 50	2 60
Hominy	2 50	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	48
Yellow	47	48
Mixed No. 2	— —	47
OATS:		
Western	— —	38½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	72½	80
HAY:		
Prime	15 00	16 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 87½	13 00
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	10½	11
Shoulders	6½	6⅝
Sides, short rib	7⅛	7⅜
Sides, long clear	7⅛	7⅜
HAMS:		
Sugar-cured	— —	11½
DRY SALT MEAT:		
Shoulders	6⅜	— —
Sides, short rib	— —	6⅝
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	— —	19¼
Fair	— —	18¾
Common	— —	16½
TEAS:		
Choice	40	80
No. 1	— —	55
BUTTER:		
Western Creamery	— —	18
Western Dairy	15	16
Common	6	— —
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	10	— —
Coal, cases	16½	16
Cottonseed, crude	41	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	1 75	2 00
POTATOES:		
New Louisiana	2 25	2 75
Western	1 50	— —
ONIONS:		
New Louisiana	1 25	1 40
Western	— —	— —
BALING STUFFS.		
HAGGING:		
Jute, 2 lb, ₱ yard	10¾	10½
Jute, 1¾ lb, ₱ yard	9½	9¾
Lone Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 05	1 07
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 25	3 50
Chickens, Southern	3 25	3 50
Young	1 25	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	9	10
Southern	9	10
WOOL:		
Lake, ₱ lb	24	24½
Louisiana	22	23
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	13 00
Meal	20 00	23 00
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.
The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

CHEAPEST FURNITURE HOUSE IN NEW ORLEANS.—This is the heading of the advertisement of Mr. J. G. Grant's, 50 and 52 Baronne street, New Orleans. Now, we would suggest to our readers to peruse it carefully, and they will be astonished at the low prices which Mr. Grant is selling furniture for. As this gentleman is thoroughly reliable, and guarantees the smallest article that leaves his store, we feel satisfied that those who may try him once will have further dealings with him. There is no store of this character in the South that keeps a larger or finer assortment than his, and as his expenses are less than others in the same line, he has informed us that he can sell lower. Try him.—*N. O. Weekly Picayune*, January 24.

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—DEALERS IN—
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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.
Mention this Paper.

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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.
Special attention will be given to the health, morals and biblical instruction of the students.
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One of the most celebrated institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.
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For particulars address
A. D. M'VOY, A. M., Pres.
PROF. D. F. HUDDLE, Sec.

Elfinwood Select School.
The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.
Terms moderate.
Edwin H. Fay, A. M.

Christian Advocate.

VOL. 36.—NO. 22. NEW ORLEANS, THURSDAY, MAY 30, 1889. WHOLE NO. 1710.

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PEACE.

BY C. W. WILLIS.

ds and wild waves in headlong huge commotion
rud, dark with tempest, o'er the Atlantic's breast,
ile underneath, few fathoms deep in ocean,
Lie peace and rest.

rms in mid-air, the rack before them sweeping
urry and hiss, like furies, hate possessed;
ile over all white cloudlets pure are sleeping
In peace and rest.

rt, O wild heart! why be the storm-world raging,
n't thou thus midway, passion's slave and jest,
n all so near above, below, unchanging,
Are heaven and rest?

e Louisiana State Lottery Company Examined and Exposed.

BY REV. H. CARRADINE, D. D.

(Continued.)

Another charge I make against the uisiana State Lottery is in regard to fraudulent life and dealings.

I call especial attention of every er of truth and every faithful citizen Louisiana to this point of my address. For the facts that I present re I am indebted to a lawyer in this y, who has made the Louisiana te Fraudulency a study for months. The point I make is, that this Lotry, which pretends to be a municipal nefactor and general financial help our city and people, is to-day indted to the city of New Orleans for ense and taxes not less than one llion two hundred and sixty thond dollars.

f course, I know what most of you ll say here: that this Lottery, on ndition of its paying forty thousand llars annually to the Charity Hosital, was exempted from taxation. y answer to this is, that the Louisi- State Lottery Company has forted this immunity, or right, in two fferent ways. One was an unconious forfeiture by an act of its own. d the other was a conscious surnder of the immunity by their own nds, as I will prove presently by oting from a deed or contract made themselves, and that is on file toy in this city.

Take the first. The Louisiana State ttery lost unconsciously its immuny from taxation by a proceeding or t of its own. What was that act? ly a few months after the Company as chartered by the Legislature of 68, in a business meeting of its stockolders, the aforesaid Company transrred its rights, franchises and anority—in a word, its corporate exence—into the hands of a firm called T. Howard & Co. That such a nsfer took place, I offer, by way of roof, an extract from the following cal, which is recorded in the office Andrew Hero, a notary public of is city, in Commercial Alley. The ed bears the date of July 8, 1870. he extract I call the attention of the ople to reads as follows:

DOCUMENT NO. 1.

Personally came and appeared aries T. Howard, a member of and presenting *the firm of C. T. Howard Co.* (Italics mine), who declared at, whereas, under date of August , 1868, the Louisiana State Lottery , a duly organized corporate body this State, instituted under Act No. of the Legislature of this State for e year 1868, *did grant and assign unto said firm* of C. T. Howard & Co., e right and privilege to carry on and manage the lottery and policy business, and to enjoy and hold and exercise all the lottery rights, privileges and franchises conferred upon said Company, as fully and exclusively as said Company might or could do, and vested in his said firm all of its corporate rights and privileges for the term of twenty-four years from January 1, 1869.

Evidently from the Deed above the transfer took place. Now, mark the fact,—the instant the Company did this, it forfeited or lost the immunity from taxation granted it by the Legislature.

We know this to be true from no less than twelve different decisions of the Supreme Court of the United States. I give below a few of these decisions, presenting a syllabus of the same, with references to guide the curious. Some of the most remarkable I withhold for certain good reasons: the few I present, however, are sufficient to convince the most skeptical.

Take the first (96 U. S., 712):

The grant of the franchise of a company does not include the immunity from taxation possessed by the grantor.

What could be plainer?

Take another (112 U. S., 609):

A statute exempting a corporation from taxation, confers the privilege only on the corporation specially referred to; and the right can not pass to its successor, unless the intent of the statute to that effect is clear and express. This salutary rule is founded upon an obvious public policy, which regards such exemptions as in derogation of the sovereign authority and of common right.

You have only to read the statute bearing upon the Louisiana State Lottery Company to see that there was no such intent expressed or intimated.

Another decision of the Supreme Court of the United States comes in very happily right here.

Here is the reference (99 U. S., 348):

In questions of immunity from taxation all doubts must be solved in favor of the State.

Let me ask you what shadow of hope has the Louisiana State Lottery Company under such a decision as this, if it should plead that, while the right of transfer of the immunity from taxation was not intimated or declared in words, yet that it was understood! The decision takes away the possibility of hope, in the words that "all doubts must be solved in favor of the State."

I call your attention to one more. The case is to be found in the 28th Annual, p. 483:

An exemption from taxation granted to a corporation is not a transferable right. The State never intends to confer to the grantee the power to convey this right or privilege to another corporation, or to a natural person. The privilege is to the person of the grantee. It is never intended to attach to the property of the corporation, and to follow it into third hands.

This decision was affirmed in the Supreme Court of the United States. (See 93 U. S., 217.)

Other decisions of still more remarkable nature could be given, but those quoted are sufficient to show that the Louisiana State Lottery Company forfeited its grant of immunity from taxation the instant it transferred its right, franchise and authority into the hands of a firm called C. T. Howard & Co. That moment C. T. Howard & Co., as the successors, or representatives, or the vestees and assignees of the Louisiana State Lottery Company, became amenable to our city government for license and taxes, and should have been notified and promptly proceeded against. Mark you—not the Lottery, but the firm of C. T. Howard & Co. should have been dealt with, and for that matter should be emphatically transacted with now.

Here was the mistake made by our city officials. Was it a mistake, or were they peculiarly persuaded? Our city officers demanded license and taxes from the original Company instead of the legal successor, and, of course, were promptly enjoined. The firm has ever been, and is to-day, the only vulnerable point of attack.

The question might well be asked here in regard to those gentlemen who represent the interests of the city; why, in view of these facts, they do not act promptly and vigorously? Certainly, it is in order for them to say.

Meanwhile the strange spectacle is presented to us of eight thousand delinquent tax-payers of this city, among whom we find hard-worked men and women, urged and forced to settlement, while a great MONEY-BLOATED INSTITUTION in our midst, of illimitable wealth, and of a constantly increasing capital, just as legally amenable and responsible, is allowed to go free. It is well for that institution that it did not exist in the days of the Bastile—or a similar scene would have been enacted; and outraged men with ropes, pick-axes and battering rams would have pulled down and laid low in the dust the building that sits at the corner of Union and St. Charles.

But this is not all. I come to my second point. I told you that the Lottery had not only forfeited its right of immunity from taxation by an unconscious act, but also by the conscious surrender of the privilege. I come at once to the proof. You will remember, some of you, that in the year 1879 the stockholders of the Louisiana State Lottery Company were in great alarm. The impression was abroad that the Constitutional Convention of that year would not likely restore their charter. By Act 41 of the Legislature of 1879 the charter of the Company was totally and unconditionally repealed.

It has been said by knowing ones, that certain individuals of the GREAT INIQUITY—the Louisiana State Lottery—fairly went down on their knees before that Constitutional Convention, and how much of the Louisiana State Lottery Lubricating and Healing Salve was applied to various attenuated and superannuated pocketbooks is not exactly known. One thing, however, is clear, and that is, that the philanthropist stockholders of the Lottery, full of loving schemes for the further education and charitable relief of the ignorant and poverty-stricken Louisianians, in order to carry on their heavenly work, made numerous promises and concessions to the State Constitutional Convention of 1879. The concession was a renunciation, as I shall show you presently.

The Legislature and Convention of 1879 were evidently of some little better stuff than the motley and ever-to-be-execrated Assembly of 1868 that fastened this GAMBLING CURSE upon us.

I call your attention now to certain statutes and documents that put the fact of the Lottery's indebtedness to the city beyond all peradventure.

The Constitutional Convention passed the following, which afterwards became a law—Art. 167 of the State Constitution. I quote only that part of the statute which bears on the point I am making.

ARTICLE 167.

* * * The charter of said Louisiana State Lottery Company is recognized as a contract binding on the State for the period therein specified, except its monopoly clause, which is hereby abrogated, and all laws contrary to the provisions of this article are hereby declared null and void; provided said (Louisiana State Lottery) Company shall file a written renunciation of *all its monopoly features*, in the office of the Secretary of State, within sixty days after the ratification of that Constitution.

(This was Section 20, of Ordinance No. 422; afterwards a State law—Art. 167.)

Please to remember this statute, and especially the emphasized words above.

Next in order comes a remarkable paper. It was presented to the Constitutional Convention while they were deliberating upon the Lottery, and had the above statute in bill shape. The paper now is a part of the public records. It comes from the directors of the Louisiana State Lottery Company.

DOCUMENT NO. 2.

At a meeting of the Board of Directors of the Louisiana State Lottery Company, held at its office in the city of New Orleans, 7th of July, 1879, the following preamble and resolutions were adopted:

(Then follows considerable whereasing—and the quoting in full of the statute just given above, that is now Art. 167 of our State Constitution. Then the paper resumes.)

Whereas, It is the manifest interest of the Louisiana State Lottery Company to *accept* the provisions of said ordinance,

Be it resolved, By the Board of Directors of the Louisiana State Lottery Company, that, upon the passage of said ordinance, its incorporation into the Constitution of the State of Louisiana, its adoption by the people, this company will renounce *all its monopoly features*, and the president is hereby required to make a public declaration by notarial act to that effect, and to file the same with the Secretary of State.

Resolved, That immediately upon the ratification and promulgation of the new Constitution of the State of Louisiana, containing the ordinance herein above set forth, and upon its becoming a part of the Constitutional law of the State, the president of the Louisiana State Lottery Company is hereby required to file a written renunciation in behalf of the Company of *all its monopoly features* in the office of the Secretary of State, as is required by said ordinance.

I hereby certify that the above is a true copy from the minutes of the Board of Directors of the Louisiana State Lottery Company.

{SEAL.} (Signed.)
JOSEPH P. HORNER,
Secretary.

The above paper shows that the directors of the Lottery knew thoroughly what the State expected of them and what the law required.

The next document I beg you to consider is a covenant entered into by the president of the Lottery Company, which Deed of Renunciation, as it may properly be called, has been filed in the office of the Secretary of State. It was made July 7, 1879, and in the office of Andrew Hero, a notary public. I quote only a part:

DOCUMENT NO. 3.

Personally came and appeared M. A. Dauphin, president of the Louisiana State Lottery Company, and herein acting for and in behalf of said corporation under and by virtue of the authority in him vested by the Board of Directors thereof;—he does by these presents, for and in behalf of the Louisiana State Lottery Company, publicly declare and make known, and also promises, covenants and agrees, that the aforesaid Louisiana State Lottery Company shall and will (upon the passage of Section 20 of Ordinance No. 422 of the Constitutional Convention and its incorporation into the Constitution of the State of Louisiana, etc.) *renounce, abandon and relinquish all the monopoly features*, granted to or in favor of said Company; and that said corporation shall and will execute all instruments of writing that may be required to evidence and enunciate such relinquishment of its monopoly features.

(Signed.)
M. A. DAUPHIN, President.
ANDREW HERO, Notary Public.
E. P. J. CRAVENS,
H. J. DOWERS.

(To be continued.)

Qualifications Requisite for Successful Sunday-School Teaching.

Successful teaching means that kind of teaching which accomplishes the desired object or end. We may then inquire, What is the object or end of Sunday-school teaching?

The aim of the Sunday-school in every community is as high as the moral sentiment by which it is supported. This sentiment varies in different communities, and success is attained whenever the highest ideas of moral sentiment are secured. To have a good social meeting and advance the social feeling, to keep the children out of mischief and meanness, to instruct mentally and build up the child intellectually, to indoctrinate the child and start him out on the proper basis of truth, to implant truth in the mind and make impressions for future development, are all held by different persons as the highest ideas of successful Sunday-school teaching. While it is the object of the Sunday-school teacher, as a means to an end, to promote the best interests of society, to build up the child intellectually, to inculcate good moral lessons, and to make impressions for future development, the ultimate aim of the successful teacher is the immediate conversion of the souls of the children, with an intelligent religious life to follow, and ultimately salvation in the kingdom of Heaven. And while the teacher may plant and expect truth to bring a harvest, his aim is the present and eternal salvation of children.

The original aim of the institution, and the aim of the Sunday-school today, in its proper sphere, is to make as many intelligent Christians as possible, and the Sunday-school which stops short of this accomplishes not the desired end. Successful Sunday-school teaching consists in bringing souls to Christ, of leading them into the church, and of elevating all to a high spiritual plane. Salvation is the ultimate aim.

The question is, What are the qualifications requisite to this success in Sunday-school teaching? This we will notice in our next. HESLEP.

KOSCIUSKO, Mississippi.

Rev. R. P. Mitchell.

Rev. Robert Palmo Mitchell, son of Rev. William B. and Sarah S. Mitchell, was born in Coffeeville, Miss., September 4, 1849, and died at the home of his brother-in-law, Mr. John W. Bulley, in Memphis, Tenn., April 3, 1889.

While yet a small boy his parents moved to Oxford, Miss., where he received a fair English education in a high school correlated to the University of Mississippi. Bro. Mitchell professed religion in a meeting at Abbeville, Miss., in August, 1871, and joined the church at Mt. Zion, on the Oxford circuit, in September following. A month later, in October, he was licensed to preach, and recommended to the Annual Conference for admission on trial into the travelling connection, by the Quarterly Conference of that circuit, the Rev. Amos Kendall being presiding elder of the district. He was admitted on trial by the North Mississippi Conference, at its session in Columbus, Miss., in November, 1871. He was ordained deacon by Bishop Paine, for whom he was named, in Grenada, Miss., November 30, 1873, and elder by the same, in Kosciusko, Miss., November 28, 1875.

He filled the following charges with credit to himself and with great profit and blessing to the church: Early Grove circuit, two years, 1871-1873; Marshall circuit, two years, 1873-1875; Emory circuit, one year, 1875-1876; Holly Springs circuit, one year, 1876-1877; Kosciusko station, four years, 1877-1881; Aberdeen station, four years, 1881-1885; Winona district, presiding elder, three years, 1885-1888. Here his health gave way, and at the Conference in Starkville, Miss., in December, 1888, he took a superannuated relation, hoping a season of rest would restore him to health and to his "loved employ."

The twentieth of November, 1873, he was happily married to Miss Lou B. Bailey, a partner every way worthy to be the companion of such a man in the Christian ministry. Their children all died in infancy, or before they had fairly begun to live.

In childhood and boyhood Bro. Mitchell was distinguished for his respect for and obedience to his parents—a sure indication of a noble and successful manhood. The foundations of character and of subjection to lawful authority were laid broad and deep while he was in the impressible state of infancy and childhood—the only time this work can be successfully done.

Bro. Mitchell, like Timothy, "knew the Scriptures from a child, and they made him wise unto salvation." It need be no matter of astonishment, then, that he was licensed to preach and given pastoral charge in less than four months after his conversion and admission into the church. The early training of Moses prepared him to be the law giver of Israel, made Samuel a prince among prophets, and qualified Paul to be the great apostle of the Gentiles. Thereby Timothy was found to be a workman approved unto God while he was yet young in years.

Physically, Bro. Mitchell bid fair to live to a ripe old age. He was a man of strong and solid build, but his zeal for God led him to overtax his strength when given charge of a large district.

Integrity, fidelity and punctuality were, perhaps, the most prominent traits in his character. It was a matter of religious duty with him to do promptly, faithfully and honestly everything required by the church at his hands. He neglected no duty and shirked no responsibility.

Bro. Mitchell was a very exact man in everything—in his private devotions, public ministrations, and in his secular business. He could tell every night, to a cent exactly, how he stood with the world. He was a man of deep, constant, uniform piety, though not demonstrative in fervor or feeling. He was always ready to give, in a quiet way, a good reason for the hope he had in him. He lived on a high, but even plane, and was not subject to seasons of exaltation and depression. His was the steady glow of uniform piety.

Bro. Mitchell was a faithful, tender and conscientious pastor, dealing plainly, tenderly and honestly with the souls committed to his care. He comforted, exhorted, warned and rebuked, in love, as occasion required, those over whom he had been made overseer by the great Shepherd and Bishop of souls.

His preaching was characterized by spirituality, solidity and strength, rather than brilliancy. It was always wonderfully edifying to the church; hence the people of God grew strong under his ministry, and developed in working power in all the enterprises of the church. The revival was a steady increase of power and numbers from the beginning of his pastorate to the close.

Bro. Mitchell possessed, in a high degree, those qualities—good judgment, tact, common sense, administrative ability, equanimity, firmness and tenderness—which marked him as a safe counselor and a presiding elder worthy of all honor, as his brief career in district work fully demonstrated.

His home-life was brimful of sweetness, tenderness and love. Honored and loved everywhere, but most loved, and shining at his best, in the bosom of his own family. Here Bro. Mitchell was seen at his very best. His home was like the paradise of God, as all Christian homes should be.

He was ready and fully "ripe like a shock of corn in his season" when the Master called for him. His sufferings were intense, but his mind and heart were fully stayed of God. Among many other tender and beautiful things, an heritage of benedictions to his wife and family, he said: "If I had not made preparation for this hour, I could not do it now. I am in no condition for it. I am suffering too much." He then dwelt long and lovingly on the prospect that lay before him—the glory of God, the many loved ones gone before, and, most of all, on meeting the Savior whom he adored. It was a most glorious and triumphant ending of a short, but beautiful and useful life of service in the church for the salvation of men.

His last articulate utterance was that short, sweet word, "Wife," expressing the sweetest relation in human life, and containing, as in a nutshell, the higher relation that exists between Christ and the church. Bro. Mitchell "loved his wife as Christ loved the church," and rarely addressed her by any other name than "wife."

Through faith in God; fidelity to his ordination vows, and diligent application to the work assigned him, he had risen in a few years to a front place among his brethren. He now rests from his labors. GILDEROY.

SENATOBIA, Mississippi.

Notice.

The Aberdeen District and Sunday-school Conferences will be held at Houston, Miss., June 27-29. Rev. J. A. Whitehurst will preach Wednesday night, June 26. The Sunday-school Conference will open Thursday morning at nine o'clock, when the following programme will be observed:

1. What is the Best Method for Teachers and Scholars in Preparing the Lesson?—Rev. Eugene Johnson, T. B. Sykes and J. C. Park. 2. Is the Bible, as a Study, Sufficiently Prominent in our Sunday-schools?—Rev. J. M. Barnes, Joe Woodall, and F. A. Whitson. 3. The Nature and Extent of Parental Responsibility in Relation to the Sunday-school?—Rev. W. T. Shell, J. A. Lewis and B. B. Sullivan. 4. The Importance of Establishing a Circulating Library in all of our Sunday-schools?—M. C. Shell, Rev. G. W. Buchman and W. Lewis. 5. What Influence Has the Work of the Sunday-school on Moral Character?—Dr. T. C. Weir, M. H. Honoli, W. W. Woollard and J. A. McArthur. 6. Do Sunday-schools Generally Give Sufficient Prominence to the Office and Work of the Holy Ghost in Applying the Truth Taught?—Revs. E. L. Spraggins, J. A. Whitehurst and W. D. Bass.

Dr. T. C. Weir will preach the opening sermon of the District Conference, Thursday night, at eight o'clock. Bishop C. B. Galloway is expected to preside.

Pastors will please bring the Bishops' fund in full, and see that their Quarterly Conference records are on hand. Editors, agents and representatives of our educational interests are cordially invited.

Houston is twenty miles from Okolona. Brethren—clerical and lay—let us have a full attendance.

AMOS KENDALL, P. E.

Church Dedication.

Sunday, May 19, was a high day with us in West Jackson. Bishop Galloway preached us an eloquent and powerful discourse at 11 A. M. After the sermon he raised nearly $400, which clears off all indebtedness, and some $160 toward a sum for pews. Then the Board of Trustees appeared at the chancel and, through Col. Nugent, presented the house, which the Bishop, aided by our many prayers, dedicated to the service of Almighty God. In the afternoon I preached to the children, and, no doubt, some of the dear lambs were led to the Savior. This church given to God is the result of many prayers, labors, and sacrifices rendered by God's people in Jackson. And our people look upon its completion with pride and much thanksgiving to God. We feel now equipped to do good service for Christ.

Yours, W. W. HOPPER.

Christian Advocate.

THURSDAY, MAY 30, 1889.

For the Advocate.

SACRED HEART.

BY MARIA TAYLOR PIPKIN.

Sacred Heart, once pierced for me
Ever keep me near to thee;
In thy fountain, undefiled,
Cleanse thy willful, erring child.
Wash my every sin away,
Sacred Heart, thou all the Way;
Lead me by thy tender love
To the realms of light above,
Where, in robes of righteousness,
I may all thy love confess,
And glorious palms of victory wave
O'er my sin's deep-covered grave.

Sacred Heart, once pierced for me,
Let me rest my soul on thee,
Knowing for each grief of mine,
A greater one, for me, was thine;
Knowing for each pang I bear
Thou a crown of thorns didst wear;
Knowing for my sorrows here,
Thou didst shed a brother's tear;
Each temptation by me met,
Thou didst drawn in bloody sweat;
On the cross *that I but see*,
Thou was nailed to set me free.

Sacred Heart, once pierced for me,
Let me find my home in thee;
When from dust thou dost me raise,
When my prayer is lost in praise,
Let loved Spirits on the wing
Heavenly greetings to me bring,
Each on holy mission sent;
All by one great Father sent;
Some, with scarcely waving wing,
Hovering over lovers who cling
To the earth, and joy impart
To each lonely, wounded heart;
Others bearing on their breast
Weary ones to heavenly rest;
Guardian angels everywhere,
Having wee ones in their care,
Whose lineaments, so pure and fair,
Impress of some earth-child bear,
Sacred Heart, by thy rich grace,
Beholding e'er the Father's face.
Near these little ones of thine,
With those ten whom I call mine,
Sacred Heart, once pierced for me,
Let me have my home in thee.

To Board or Keep House.

A minister with a large family, of course, must keep house, but with a small family, on account of company in his absence, often prefers to board. Which to do he is often puzzled to know, and which is the cheaper is a contregerted point: and this very largely depends upon the domestic qualities of the wife, and the industry of both. To do in the main their own work, which we think a small family should do, there is no comparison in the cost. With a parsonage, or with small house-rent to pay, housekeeping can be made far cheaper than boarding, according to the writer's experience. We have boarded, as it was called, where no charge was made, and, of course, that could not be improved upon: but such generosity is rare. The advantages in housekeeping are many: A family is more at home; can have meals at any hour desired; can have the food hot or cold. Same in regard to early or late rising. In addition to these prerogatives, donations are an important consideration. The first of the Conference year Bro. Liberality, realizing that his pastor and family are not angels, but human beings like himself, brings over a nice fat porker. Bro. Impulsive, taking the hint, sends some corn, and Bro. Miser heaves a sigh, and brings over a bag of "taters," and Sister Thoughtful sends some butter; in short, there is a generous pounding, and the preacher's larder is well supplied. In a short time the mill is sent to for meal and grits, and the miller says: "I don't charge you nothin'." The beef market is visited twice a week, and the nice juicy steak and the rich soup-bones are handed out without weighing. Then the minister can, as a necessary recreation, cultivate a good garden. He can not study unceasingly. The birds are not always singing, the winds are not always blowing. Nature has her rests, and a minister must have his, and he can rest his mind by doing manual labor in his garden. By so doing he will sleep better, eat better, and can labor better. The wife, if domestic and energetic, can profitably employ her time with the house, poultry, etc.

Conclusion: Housekeeping is much cheaper and better.

H. ARMSTRONG.

DELHI, Louisiana.

Several Things.

Let me endorse what Bro. Hounsell said about Holiness Associations in the last issue of the ADVOCATE. It sounds strange that a Methodist preacher, such as Bro. Godbey claims to be, should use such language. I fear it means "come-outism" in the end. I believe in holiness of heart and life, preach it, talk it, and am doing my best to practice it; but God save me from such holiness (?) that denounces my brother as a heretic because he doesn't agree with me as to the "how" of sanctification.

LOCATION OF THE NEW COLLEGE.

Bro. Lane thinks it might be best to locate the proposed new college at Brandon. Dr. Abbey wants it on the Gulf Coast. Bro. T. B. Malone wants it located in the woods. I think Brandon is an unsuitable place, because it is not as accessible as either Jackson or Winona; and, as to health, Winona has no superior in the State. The Gulf Coast is not the place for it, because of its want of accessibility, and because the people of North Mississippi will not send far South to educate their children. How much will Bro. Abbey give to secure the location on the coast? It is impracticable to talk about locating it in the woods, far away from any town, unless you could get some man to give money enough to put up the buildings. About three-fourths of a mile from Winona there is a beautiful beech grove, which will be given for the location of the college; and, all things considered, there is not a more suitable place in the State. Another fact was suggested to me by Bro. Lagrone. It is this: Around Winona there is a large number of substantial farmers who own small tracts of land, who are out of debt, and whose support to this college enterprise would insure its success. There are but few negroes here, and these white farmers are the very bone and sinew of our country. Winona proposes to make a liberal offer.

OUR WORN-OUT PREACHERS.

"Old Fogy" rather growls because the old brethren are neglected. But, brother, it would not remedy the evil to lessen our contributions to education or missions. We must put each collection upon its own merits. As a member of the Joint Board of Finance, I am determined to look more closely into the necessities of each claimant than I have ever done. It may be that some do not need so much as they get. Let me urge every pastor to put the collection for Conference claimants upon its own merit, and ask your people to give.

WINONA STATION.

We have ordered one hundred and twelve copies of the new hymn book for our church. We intend to have some grand singing in our church. With a converted choir, and good hymns to sing, we expect a revival of good singing. We expect to protract in June. Congregations are good. Several men have asked for an interest in our prayers.

T. W. LEWIS.

College Location.

I notice that there are a number of places mentioned as suitable locations for the contemplated Methodist College. Let me suggest Shiloh Camp Ground, which is, in my opinion, one of the most eligible sites for a college in the State. Shiloh is located in what is known as the Shiloh Hills, one of the healthiest parts of Mississippi. It is just half-way between Vicksburg and Meridian, five miles from the V. and M. R. R., ten miles from Brandon, and six miles from Pelahatchie Station.

Shiloh Church has a membership of about two hundred, and almost everyone in the neighborhood is a member of some branch of the Christian Church. Attached to the edifice is 120 acres of land, on which, in the immediate vicinity of the house, is built a school-house, a tabernacle and about fifty tents, so that, in addition to the regular religious services, there is a camp meeting held on the ground every year.

Shiloh is blessed with an abundance of good water, being surrounded by springs, which flow out in almost every direction, and which, with a little labor and expense, may be made to afford abundant facilities for bathing as well as for other purposes. The public road leading from Brandon to Raleigh in Smith county, and the road leading from Pelahatchie into Simpson county pass through the church grounds, along which there is a daily United States mail.

Another consideration is, that there are no intoxicating drinks sold in this county, and the nearest town, Pelahatchie, has had a special act passed prohibiting the sale of intoxicating drinks there for ninety-nine years. If the locating committee think it advisable to visit the grounds, and will drop us a note, we will take pleasure in meeting them at the railroad with conveyance, and bring them out and take them back without any expense to them.

LOUIS KENDALL.

CHAPMAN, Rankin Co., Miss.

An Evangelistic Tour.

MR. EDITOR: It might be interesting to some of my friends to know of my whereabouts, etc. I left home on the morning of February 9 to answer to a call for revival work in California. My route was over the Iron Mountain railroad, from Memphis to St. Louis; thence over the Missouri Pacific to Kansas City, and on to Pueblo and Denver City; thence over Denver and Rio Grande to Salt Lake City and Ogden. This last-named road carries one across the Rocky Mountains, and has along its line some of the finest scenery in the world; a succession of objects of interest that are absolutely sublime. These are so numerous, however, that we will not stop here to describe them. Having reached Ogden we change trains again, and take the Central Pacific for Sacramento and San Francisco; thence over the Southern Pacific to Los Angeles. Thus we have passed through Arkansas, Missouri, Kansas, Colorado, Utah Territory, Nevada and California. Then visits were made to several coast towns. During my stay of six weeks in this beautiful land of fruits and flowers, I engaged in two revival meetings, one of which was quite successful. The way opened for me to have remained, but I felt that I was too far from home, unless I could have had my family with me. So I returned to Texas over the Sunset route, taking in Arizona and New Mexico. I also went over into Old Mexico at El Paso. My visit to the republic proved right expensive, for, although it only costs twenty cents to go and return on the tram-car, I unfortunately fell into the hands of a band of highway robbers, who, in open daylight, dispossessed me of all the money I had with me. I felt glad, however (when I had taken time to look back and take in the situation), that I had escaped without any broken bones. Thank God for deliverance! But we have now reached the Lone Star State, and no damage done to our person. So we enter upon revival work here. The meetings held were at Willis' Point and Kaufman. Both glorious. Many souls converted, and our church wonderfully built up. These over, and we are in Arkansas filling some engagements. Outlook fine for a good work. We go from here home, to be joined by the good wife and dear little ones, and then to Greenwood, Miss. The Lord hath done and is doing great things for us, whereof we are glad. I ought to have said at the right place that Bro. Oats, who was transferred from us to California at the last session of our Conference, is doing well. I was with him three weeks, and can say he is appreciated by his people. He is truly a worthy man. Bro. Brown is also doing a fine work. I spent a week in his home, and was never more heartily entertained. He has an elegant little wife, and they know (as do dear Bro. and Sister Oats) how to make one feel welcome. But I have written enough. More anon.

Yours in love for souls,

E. G. KILGORE.

Location for the College.

MR. EDITOR: Permit me to nominate Walthall as a suitable location for the new college. Its advantages, I think, will compare favorably with any other place within the two Conferences; its geographical location is not objectionable; its natural drainage is fine, being that of the gentle sloping hill-sides that border the head-waters of Big Black river; its health is excellent—our doctors have to supplement their profession to make a living. In the Walthall Normal, which organized last year with one hundred and sixty-five, increased this year to two hundred and twenty-three, no death has occurred, and but little sickness among the pupils. Our water is fine and abundant. Our village is surrounded by a thrifty, industrious and intelligent class of farmers and laborers. The moral and social aspect of society is good. Our courts of justice mean something to all violators of law, especially those engaged in the blind-tiger business, there being no other kind of a shop within our county limits where strong drink can be obtained. Walthall is the seat of government for Webster county, about equal distance from the Mobile and Ohio and the Illinois Central; situated about five miles north of Emporia, on the Georgia Pacific railroad.

J. W. PITTMAN.

Is It Wise or Otherwise?

MR. EDITOR: In the *Col. Pacific*, of May 1, is the following:

But while millions of our fellow-creatures are dying in sin and ignorance, is it well to put so much money in a church for a thousand people?

The church in question is in Washington City, and, when completed, will cost $215,000. The *Pacific* fears the investment has a "high-toned, exclusive look," and doubts the propriety of such lavish expenditure of money on a house of worship. Nothing is truer in Christian philosophy than are these words: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." I once heard an intelligent lady say, the reason the young people in the community were not religious was the uncomfortable, unsightly houses of worship; that these object-lessons taught them to undervalue the true worth of Christianity and Christian life. It has been my own experience and observation, that where people take a pride in having their church property the very nicest in the town and community, their finances were not only kept up with the demand, but spiritual life was strong and faithful. It is the people who consent to worship in unsightly and unpainted houses, and put their pastor to live in the poorest and most uncomfortable house in the community, who are always distressed about the support of the institutions of the church, and make the pastor feel as if they thought he was a pauper on their hands. Let the people build costly houses of worship as an inspiration to liberality and as educators in fidelity to God, and neither the heathen nor we who are among them will be the losers thereby.

J. M. WEEMS.

TOLUCA, Mexico.

Woman's Department Church Extension.

SUMMARY OF ANNUAL REPORT, MARCH 31, 1889.

Number of Adult Societies reported during the year	125
Number reported last year	214
Total Adult Societies	339
Total Juvenile Societies	73
Whole number of Societies	412
Total adult members	5,120
Total juvenile members	701
*Whole number of members	5,821
Number added to Sabbath-school by auxiliaries during the year	300
Amount of dues, or "Regular Fund," remitted to General Board	$ 1,323 93
Retained by Conferences	1,323 93
Total Regular Fund	$ 2,647 86
Amount of special donations remitted to General Board	2,053 47
Total on general account	$ 4,701 33
Total on Loan Fund	881 00
Amount of special donations for local work reported by auxiliaries	4,024 92
Total raised by Woman's Department this year	9,607 25
Total last year	9,218 91
Total in two years	$18,826 16
Number of parsonages helped by General and Conference Boards this year	38
Helped by the Boards last year	23
Total by the Boards in two years	61
Number of parsonages helped by auxiliaries with special donations raised by them for local work in two years	60
Total helped by the Woman's Department in two years	121
Amount of Loan Fund included in the total raised in two years given above	$ 2,194 95
Number of leaflets distributed this year	89,100
Distributed last year	24,000
Total in two years	113,100

* Many societies fail to report members.

We trust this summary of our work will prove to our friends their confidence in the success of this department has not been misplaced, and induce those who have "waited" to come forward and help us to organize more rapidly in the coming year than in the past. There is the point where we need most help. Notice particularly the amount of special donations received by General Board as compared with total dues, or Regular Fund, and bear in mind the well-known fact that general associations draw to themselves many gifts and bequests from individuals who would not otherwise have the opportunity, or be induced to put their money in that channel of work. Increase our societies, and through them the amount of dues remitted, and the amount of special donations will equal it every time. Compare the amount of special donations for the local work raised by our auxiliaries, after remitting dues, with the total dues, or Regular Fund; it is nearly twice as much—showing our society fosters the local work. But add the special donations received by General Board to the special donations for local purposes, and it will be seen that every dollar of dues is represented by nearly two and a half in special donations. Now, remember the money raised by this organization is invested in real estate secured to the church—purchasing homes to save the immense amount expended every year in renting. Many individuals have large incomes from the rental of houses built for the express purpose. Should not the church be provident enough to, at least, save this impoverishing outlay?

From the beginning, in every advance, at every step of its progress, the most puzzling question the Methodist Church, with its itinerant polity, has had to settle is, how to secure homes for the preacher in places where the church is not strong, and the salary paid inadequate. Our organization is proving itself the solution of that question. What wonder that Bishop McTyeire, who helped to inaugurate it, should pronounce it one of the most important branches of church work!

LUCINDA B. HELM.

We heartily commend this parsonage-building enterprise to all our readers, and exhort each and every one to help a forward movement on this most important line of church work. A parsonage, well furnished, not only saves the church in dollars, but it lifts a mighty load of care and anxiety off the hearts of preachers' families and stewards. Let our elect ladies in every charge put themselves in communication with Miss Helm, and she will instruct them as to all the details of inaugurating a parsonage society, and let everyone go earnestly to work. We would rejoice to see this work move off vigorously during this summer and autumn.—EDITOR.

From the Work.

GREENVILLE DISTRICT CONFERENCE.

MR. EDITOR: The Greenville District Conference, which assembled at Cleveland, Miss., April 26, 1889, was the most remarkable session in the history of the district. The territory covered by the district includes nearly all of the great Yazoo Delta, or all of six counties. There are seventeen charges, and all the pastors were present, except two, and a very large representation of laymen.

Cleveland is a new town on the Louisville, New Orleans and Texas railroad, easily accessible to every part of the district. Here we have a large membership, worshiping in a beautiful new church.

The Conference was called to order by Rev. R. M. Standifer, P. E., who presided with ease and ability until the arrival of Bishop Galloway, on afternoon of first day. A District Conference presided over by a real live Bishop was an ovation to Cleveland, for Bishops are wonderfully scarce in the Mississippi bottom. Bishop Galloway's presence was a benediction to us. I doubt very much if he ever visited a community where he was so much enjoyed or did so much good. The reports of the preachers showed a decided advance on all the lines. The people are growing in grace, and congregations are larger, new Sunday-schools are organized, and better churches are being built. On Saturday the Bishop talked grandly about the Mississippi Methodist College, and received subscriptions for $3,025 to the endowment fund. Sunday was a high day. Bro. J. G. Grant, publisher of NEW ORLEANS ADVOCATE, addressed the Sabbath-school at half-past nine o'clock, and he was equal to the occasion. The Holy Spirit was present, and many hearts were touched and blessed. At eleven o'clock Bishop Galloway preached with great power, and at night delivered an instructive lecture on the religions of Mexico. Bro. G. W. Buehman, colporteur and Sunday-school agent, was with us selling books and taking subscribers to various periodicals. Grenada Collegiate Institute was represented by its able president, Rev. T. J. Newell. The Committee on Books and Periodicals spoke in high commendation of the NEW ORLEANS ADVOCATE. Bro. Grant took a number of new subscriptions.

The Conference, by resolution, gratefully acknowledged the munificent offer of Maj. R. W. Millsaps, of Jackson, Miss., to donate $50,000 towards the endowment of a Methodist Male College to be established in Mississippi, and endorsed the action of the Joint Committee in obtaining the consent of Bishop Galloway to canvass the State in order to raise an additional $50,000.

Galloway Male College, Vinita, In. Ter., was represented by Rev. J. W. McCrary and W. J. Folsom, a full blood Choctaw. The cause of missions was greatly benefited by their visit.

Bro. Barnett, P. C., made an admirable host, and Cleveland opened wide her hospitable doors. They received the hearty thanks of all concerned.

E. H. Moore, W. B. Trigg, H. C. Wasson, T. B. Johnson were elected delegates to the Annual Conference; J. N. Loudell, H. T. Edmundson, L. P., alternates. Next Conference goes to Lake Bolivar.

We greatly desire our editor to come next time.

T. V. RAMSEY, JR., Sec.

A VISIT TO MOSS POINT.

MR. EDITOR: By special request of Rev. L. Carley, the esteemed pastor of our church at Moss Point, this scribe and his wife spent a very pleasant and profitable sojourn of ten days in that beautiful and delightful "City of Mills." Our special mission there was to conduct a revival meeting; which we did for the space of eight days. The Lord was present in much grace and power. The pastor will report more definitely. We were most favorably impressed with everybody and everything at Moss Point. Bro. Carley is deeply in love with his people, and he is in great favor with them. He seems to hold the reins and guide the affairs of the church very gracefully and successfully. They have a large, beautiful church edifice, elegantly furnished; a large, intelligent congregation; a splendid choir, unsurpassed for good spiritual music; and last, but not least, an excellent parsonage, with every comfort provided, and every want anticipated. The natural scenery and attractions of that vicinity are sublimely beautiful, which enchant the soul with rapture.

While there we were the privileged guests of many delightful Christian homes, but the major part of our stay was with Bro. and Sister L. N. Dantzler, whose kindness and hospitality were unbounded. Their home impressed us as surpassingly beautiful and delightful. We are deeply grateful to all, to whom our hearts are bound with cings of gold. May God bless abundantly both pastor and people!

We were called home hastily to our little daughter, who is sadly afflicted. Pray for us. Your brother.

E. F. EDGAR.

WAYNESBORO, Mississippi.

VANCLEAVE, MISS.

MR. EDITOR: We have just closed a protracted meeting at Mt. Pleasant Church, Vancleave circuit. We were assisted by Revs. L. R. Roberts and James G. Galloway, and the dear, good local brethren of the circuit. The meeting was a grand success, and the house crowded at every service with anxious and patient listeners, and the altar crowded at every service with penitents. Results: The church greatly revived, the whole community stirred, eight infants baptized, and seven accessions to the church. Nearly everybody is in the church here. We had a consecration service and good sermon on the subject by dear Bro. Price. I look for grand things on this circuit this year. My people have been kind to me. They are showing forth their religion everywhere they go by their walk, conversation and example. The foreign mission money has been collected and sent off; money on hand on other collections; all claims collected but forty-two dollars; will have that soon. The ladies are succeeding finely in furnishing the parsonage. The preacher is being cared for splendidly. Our second quarterly meeting has been held. Dr. West stayed with me several days, and did some fine preaching, which did that part of the circuit great good, for which we give God all the glory and praise. The ADVOCATE is a listening to me.

M. L. WHITE, P. C.

COURTLAND CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: Our second Quarterly Conference, which convened May 11 and 12, was an occasion of much spiritual pleasure and profit to this community. Rev. S. M. Thames, our indefatigable presiding elder, was on hand, and, with his characteristic zeal, carefully looked after the temporal and spiritual interests of the Master's kingdom. He reports the Sardis district, along all the lines of church work, in a flourishing condition. But we were specially gratified on his stating that our financial exhibit was the best in the district. My debts are cleared, and I am now ready for working up a new church, and raising the deficit on our parsonage. Rev. J. W. Luter, our worthy Conference missionary treasurer, was with us, and preached to the delight of all. He is up here, as he says, rusticating. He is yet full of zeal, and abundant in labors. Our Sunday-school interest is good. I am expecting large results this year from this field.

H. L. VAUGHAN.

Personal Contact.

There are various ways of doing good, and one of these ways is by personal contact. There are people who do us good by their simple presence. We feel the greatness, the goodness, the gentleness, the piety in them, and are made better by it. An influence emanates from them that affects all who come near them. The expressions that play over their faces, the look out of their eyes, the tones of their voices, their gestures, their postures, their attitudes—all reveal the soul within. The very presence of noble souls is a benediction to all who have spiritual sense to apprehend it.

One of the recent phases of benevolence in this city is the gospel of personal contact. Ladies of refinement, culture and Christian philanthropy are renting rooms in the crowded portions of the city where they may form personal friendships with their less favored sisters, and by all kindly offices win their affection, and then by sympathy draw them upward to a higher, sweeter, richer, purer life.

There are multitudes who earn money enough to live in comfort, if not in elegance, who do not know how to spend it so as to secure comfort and elegance. If they can have near them an example, in sympathy with them, and glad to exchange all kindly offices with them, they will readily learn how to make their lives gardens rather than deserts, how to plant flower-seeds along their pathways rather than thorns and thistle seeds.

When once by gentle, sisterly kindnesses the hearts of those sought are won, and their lives brightened and sweetened by improved methods of living, it is an easy matter to go a step further and engage them in Sunday-school and church work. Especially is this the case when by kindly suggestion, supplemented by personal aid, a tasteful costume has been achieved, so that the wearer feels that she "looks as well as anybody," or, at least, is not conspicuously ill dressed. A great many people stay away from church because they are ashamed to be seen there in unseemly garments, but who are glad to go when properly clothed. And this is true of city and village and country alike.

There may be some whose eye glance along this column who may see in the suggestion here given a chance for them to do a little work for the Master, who took our nature upon him that he might live with us and lift us up to himself.—*New York Christian Advocate.*

THE INDIANS DYING OUT.—The report of the Commissioner for last year shows that there has been a decrease of nearly five thousand. For instance, the total number of Indians, according to the Commissioner's report in 1884, was 261,359, and in 1887, 259,183. If there could be an actual count of the Indians, the numbers would be much less. We succeeded in counting the Cheyenne and Arapahoe Indians recently, and found that they number two thousand less than the estimate made by lodges. The Indians are superstitious about being counted, and besides they make more rations when a family of three gets supplies for a family of five. An attempt to force an actual census would probably result in war, and as the same result is being gradually attained, the authorities have never tried to compel the taking of the census. There are the Sioux Indians, for example. They have never been counted, and it is probable that if an actual count was made, their latest numbers, as now reported, would be reduced some two thousand. The Indians, however, are dying out very rapidly, and as the tribes grow fewer in number, the individuals become wealthier, and in the course of a few years the millionaires of the country will be found among these Indian tribes. They now control large quantities of land, which is becoming more valuable each year, and have besides trust funds in the Treasury amounting altogether to over $1,000,000. In addition the government, as shown by the Holman report, appropriates large amounts for their support yearly and provides schools for their children. The Indians are being very well treated just now.—*Washington Star.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON X.—June 9.

JESUS BEFORE PILATE.

Mark xv, 1-20.

GOLDEN TEXT.—*Pilate saith unto them, Take ye him, and crucify him.*—John xix, 6.

TIME.—A. D. 29. On the morning of the crucifixion.

PLACE.—The judgment hall of Pilate the procurator.

PARALLEL PASSAGES.—Matt. xxvii, 11-26; Luke xxiii, 1-25; John xviii, 28-40.

1. A consultation—They had agreed that he deserved to die, *on a charge of blasphemy*. Yet they did not *dare* to put him to death by stoning, as they did afterward Stephen, and as the law commanded in case of blasphemy, for they feared the people. They, therefore, *consulted*, or took counsel together, to determine on what pretense they could deliver him to the Roman emperor, or to fix some charge of a civil nature, by which Pilate might be induced to condemn him. *The whole council*—A touch of accuracy. Lightfoot quotes from Maimonides a precept which declares that of the Sanhedrin of seventy-one members it is not necessary for business that all be present; but when *all* were specially summoned, attendance was compulsory. *To Pilate*—After the eldest son Herod the Great, Archelaus (Matthew ii, 22), had been recalled and banished to Gaul by Augustus, Judea was annexed to the great Roman province of Syria, and governed by deputies called procurators, the fourth of whom was Valerius Gratus, and the fifth Pontius Pilate, appointed in the thirteenth year of Tiberius, and already hated by the Jews for his extortions and severities. "Suffered under Pontius Pilate." So, in every creed of Christendom is the unhappy name of the Roman procurator handed down to eternal execration.

2. Art thou the King of the Jews—Pilate, not unacquainted with the prevailing Messianic hopes, formulates his question very precisely. *Thou sayest it*—That is, thou sayest right, or thou sayest the truth.

3. The chief priests—After the first examination Pilate came forth to the Jewish deputation standing before the entrance of the palace, and declared his conviction of the innocence of the accused. This was the signal for a furious clamor on the part of the chief priests and members of the Sanhedrin, and they accused our Lord of many things: of (1) "stirring up the people," and (2) "teaching falsely throughout all Judea, beginning *from Galilee* even to Jerusalem." *He answered nothing*—He was conscious of his innocence. He knew that they could not *prove* these charges. They offered no testimony to prove them; and, in conscious innocence, he was silent.

4. Answerest thou nothing ... how many things—Again the charges were reiterated: He stirs up the nation; he rebels against Cæsar; he tells us that we ought not to pay the imperial taxes. There is not a town or village from Dan to Beersheba, from Galilee to Jerusalem, where he has not preached his seditious doctrines. *They witness against thee*—This means, rather, that they *accused* him. They were not *witnesses*, but accusers.

5. So that Pilate marveled—It might not be so wonderful that a prisoner should make no defense, but the many circumstances of a mysterious nature which Jesus refuses to explain greatly perplexed the governor. Convinced, as Pilate was, of the innocence of Christ, he was all the more at a loss to understand the forbearance with which he maintained such sublime silence.

6. At that feast—Rather, *at festival time*. It seems to have been a custom, the origin of which is unknown, to release to the people on the occasion of the passover and other great feasts any prisoner whom they might select. *Whomsoever they desired*—It was probably adopted to secure popularity among the Jews, and to render the government of the Romans less odious. Any little indulgence granted to the Jews during the heavy oppression of the Romans would serve to conciliate their favor, and to keep the nation from sedition.

7. One named Barabbas—Keeping in mind the significance of names in Scripture, we can hardly fail to recognize a fearful mockery in his name, Barabbas, or "son of the Father;" as though in the very name which he bore, not to speak of the work which he wrought, he should be the devil's counterfeit and caricature of the true holy One of God. He had wrought, we may well believe, in that false Messias's spirit, which was filling with wild and insane hopes the whole nation, and rapidly hurrying it to that final conflict with the Roman power in which, as a nation, it should be forever broken in pieces. *Made insurrection*—It is remarkable that this man was confessedly guilty of the very crime with which the priests and rulers had falsely charged Jesus—that of sedition; and no plainer proof of their hypocrisy could be given to the watchful Pilate than their efforts to release the former and to condemn the latter.

8. The multitude ... began to desire—Note the wording of the new version. The mob of the city, pouring from street and alley in the excited Oriental fashion, come streaming up the avenue to the front of the palace, shouting for this annual gift. The cry was for once welcome to Pilate, for he saw in it a loop-hole of escape from his disagreeable position.

9. Pilate answered them—The proposition of the people that he should act according to his usual custom concurred with Pilate's own wishes and hopes, and he resolved deliberately to give the populace their choice. *King of the Jews*—He asked them whether they would have the *King of the Jews*—probably to ridicule the priests who had delivered him on that charge. He did not show the *people* how absurd the accusation was. There he stood, apparently a poor, inoffensive, unarmed and despised man. Herod set him at naught and scourged him, and sent him back. The charge, therefore, of the priests, that he was a *king* opposed to the Roman emperor, was *supremely ridiculous*; and Pilate, expecting the people would see it so, hoped also that they would ask him to be released.

10. He knew that ... for envy—The whole narrative presupposes what this verse distinctly asserts, that *Pilate was before acquainted with the acts and character of Jesus.*

11. Chief priests moved the people—The word translated *moved* only occurs here and in the parallel, Luke xxiii, 5. It denotes: (1) *to shake to and fro, to brandish*; (2) *to make threatening gestures*; (3) *to stir up or instigate.*

12. Pilate answered and said again—We learn from Matthew xxvii, 19, that, during the interval while the people were making their choice between Christ and Barabbas, Pilate's wife sends to him a message of warning. It is a remarkable fact that a woman, and she a heathen, should be the only human being who had the courage to plead the cause of our Savior during those dreadful hours, when his own disciples forsook him, and when the fanatical rulers cried out against him. *Whom ye call the King of the Jews*—He may have hoped that the sound of the title might have not been in vain on the ears of those who had lately cried, "Blessed is the *king* that cometh in the name of the Lord," "Blessed is the *kingdom* of our father David."

13. Crucify him—For now, for the first time, rose in answer to him the fearful words, "To the cross!" "Crucify him! crucify him!"—the priests and rabbis—prelates and doctors of the nation—on the raised platform of the tribunal, shouting first, and the mob, below, presently re-echoing them far and wide.

14. Why, what evil hath he done—Pilate had failed twice, but he still held out. Appealing a third time to the excited crowd, he strove to reason with them. In his conduct at the trial of our Savior, Pilate appears like a true Roman politician. He is on the side of justice, in regard to which his perceptions are acute and his procedures exact and just, so far as no passion or self-interest of his own interfered. He is versatile and inventive of expedients to rescue Jesus from an unjust death, until the Jews make him feel that such a course endangers his standing as Cæsar's friend. He examines Jesus, and pronounces him innocent; he expostulates with the Jews; he endeavors to release him instead of Barabbas; he sends him to Herod; he presents him as an object of sympathy, to move the Jews to pity; he proposes to chastise and set him free; and, finally, he washes his hands in token of irresponsibility of Jesus' death. (It was only to save himself from the danger of what he finally suffered, an arraignment before Cæsar for maladministration, that he yielded the point. But to save his own life or interests, the life of a single man or of any number of men would have been readily sacrificed. *They cried out the more exceedingly*—But his appeal only woke a fierce outbreak of the screams. "Crucify! crucify!" The mere sight of him, even in this his unspeakable shame and sorrow, seemed to add fresh fuel to their hate. In vain the heathen soldier appeals for humanity to the Jewish priest; no heart throbbed with responsive pity; no voice of compassion broke that monotonous yell of "Crucify!"—the howling refrain of their wild "liturgy of death." The Roman who had shed blood like water on the field of battle, in open massacre, in secret assassination, might well be supposed to have an icy and a stony heart; but yet icier and stonier was the heart of those scrupulous hypocrites and worldly priests.

15. Willing to content the people—Observe the pitiful vacillation of a man devoid of all principle or conscience of duty. Pilate *is willing to release Jesus* (Luke xxiii, 20), and Pilate is also *willing to content the people*. Pilate wanted to release Jesus, but in the dilemma (of his own making) concluded to gratify the mob. *When he had scourged him*—Jesus was now seized by some of the soldiers standing near, and, after being stripped to the waist, was bound in a stooping posture, his hands behind his back, to a post, or low pillar, near the tribunal. He was then beaten, till the soldiers chose to stop, with knots of rope, or plaited leather thongs, armed at the ends with acorn-shaped drops of lead, or small, sharp-pointed bones. Thus, then, is Pilate fallen; fallen at last, because he prefers to have the emperor, whose kingdom is of this world, as his friend rather than the King whose kingdom is not from hence. The prize for which he staked his soul never became his. Some three years afterward he was removed by the legate of Syria, and then banished by the emperor.

16. The hall, called Pretorium—The Pretorium signified the place of the pretor, and in military service it was the general's tent. But in this present passage it seems to refer to the court, or part of the tower of Antonia, where the procurator's guard were stationed. *The whole band*—The *whole band*, or cohort, which was gathered to join in the mockery, was the tenth part of a legion, embracing from three to six hundred men; but here probably only that portion of the band or cohort which was then actually on service.

17. Clothed him with purple—A kind of round cloak, which was confined on the right shoulder by a clasp, so as to cover the left side of the body, worn by military officers, and called *paludamentum*. Those of the emperors were *purple*. This cloak or *robe*, called by Matthew *scarlet*, is by Mark called *purple*. The two colors blend into each other, and the words are interchangeable. The *scarlet* dye, however, was made from a shrub, and the purple from a shell-fish. *Platted*—The word *platted* here means *woven together* or having made a *wreath* of a thorn bush. *A crown of thorns*—Hasselquest, a Swedish naturalist, supposes a very common plant, nabn or nubka of the Arabs, with many small and sharp spines, soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery.

18. Smote him—Rather, began to smite or kept smiting him. *With a reed*—The blow of the reed would have been too light to inflict much pain upon any other part than the head, and there it would aggravate the pain of the thorns. *Worshiped him*—Matthew says "they bowed the knee." *Smote ... spit ... worshiped*—All three verbs are in the tense which implies frequent repetition.

20. Led him out—All we know is that the place of execution was outside of the walls, to the northwest, at the side of a leading road, to let the spectacle be seen by the crowds passing and repassing. From the palace of Herod, the sad procession must have passed out under the shadow of the great castles of Hippicus, Phasael, and Mariamne; through the Hebron or Jaffa gate, or the gate Gennath. As it moved slowly on an official proclaimed aloud the names of the prisoners, and the offenses for which they were about to die. Four soldiers walked beside each, as the special guard and executioners, the rest of the detachment preceding and following.

Missionary.

Missionary Work Needed.

MR. EDITOR: Like other pastors coming from elsewhere to this South Louisiana country, I feel greatly impressed with the importance of our church doing missionary work among the Creoles of this country. I have at Rayne, quite a number of Catholics to hear me—most of whom are leading citizens: intelligent, nice French people. There are others—Creoles—that are uneducated, can not read, and know nothing about religion, but have been baptized in the Catholic Church, and some of them are communicants. They all like singing, and we do a good deal of it. Others are coming, and I am in hopes of accomplishing good by the blessed Lord's help. Near Crowley we have a Sunday-school of sixty persons—mostly Creoles—under the superintendency of a Bro. Bailey. Many of his pupils are unable to read, but are attentive and apparently, at least, greatly interested. Last Wednesday I visited a Creole who had just received three severe wounds from a knife at the hand of one of his equals. He consented that I should hold a religious service with him and his family. I read and expounded the Scripture from the third chapter of John, sang and prayed. The whole family were in tears, and the unfortunate man promised to give himself to God and be a better man. They gave me a pressing invitation to visit them again. I think, by entering every door, we can, slowly but surely, do something for these poor heathens.

But we need a French missionary. Not an imported one. We want a converted Creole—one of their own tongue and blood. Of course, he should speak English also. Now, why not pray the Lord to convert and call to this missionary work a suitable man? I am working and praying for it. And I hereby ask the prayers of the church and ministry that God may raise up a man for this field. The good people that live here—that have been here for years—seem to think very little about these unfortunate heathens. They have gotten easy in their conscience. They are accustomed to thinking upon them as a lower class—ignorant, treacherous people. We contribute money to send the gospel to just such beings in foreign lands, and let these poor souls perish for knowledge. To one less familiar with this state of affairs—one who has not had time to harden his heart, shut his eyes and stop his ears—this field is white and ready to harvest, and God is holding us that live here and preach here responsible. May the Lord move our hearts to do something for these people!

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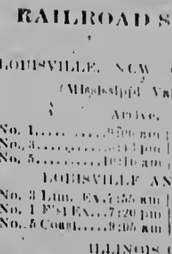

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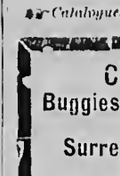

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THURSDAY, MAY 30, 1889.

Tests of Christian Life.

Christ does a two-fold work for us. He has come to reveal heaven to the soul, and, second, to fit that soul forheaven. It is impossible to say which is the most important work; certainly the two can not be separated. The preparation is carried on by the direct agency and power of the Holy Ghost; but the earthly medium upon which and through which he works is the various experiences of life. What a panorama rises before the mind of the reader with that expression—the experiences of—life! What a sudden solemnity falls upon the spirit, what shadows steal into the face and sorrowful thoughtfulness into the eyes at the hare word—the experiences of life!

These experiences, as far as we can see, do two things for us. One is, that they make us to know ourselves. There is no school or college equal to life in its mighty educative power. It is God's university for the soul. The conditions of life are the classes. We are passed from one to another, for all are valuable, not to say, essential. The lesson contained in each we must learn. The object of all is, that through Christ, the Great Teacher, we will get to know ourselves. Many things we have said that we could not do, nor be; but a few experiences left us silent and confounded. They taught us what was in our hearts. Mr. Wesley said about that most trying life of his in Georgia, where everything he did seemed to fail, and where the deepest humiliations and hindrances and persecutions distressed and maddened him, that all these things were allowed in order to show him his heart.

Another thing done for us by the experiences of life, under the blessing of Christ, is that we are made by them. As we rise to meet them—adjust ourselves to them—or resist and combat them, faith is evoked, every Christian grace aroused from its slumber and set to singing, spiritual fiber produced, and a strong muscular Christian character developed.

Above all, we recognize the experiences of life as most powerful tests of the Christian life and character. They, with all their educative power, come invariably as tests to the child of God. No one can turn to I. Kings xvii, and read the first sixteen verses without being struck with the number of the tests that came to Elijah as he sojourned for awhile in the wilderness on the banks of the brook Cherith. The tests that came to him there have come and will come to us all. How will we bear them? One was the test of sudden change. Here was a man in a moment swept from the abodes of men and palaces of kings to the depths of the wilderness. As sudden and sharp was the change of occupation. From being used of God, a mighty and effective instrument of heaven, he is suddenly set aside to a life of utter inactivity. What can a man do in a wilderness? No sinners to warn, no Ahab to rebuke, no work to perform. Was there suffering in this experience, and was it not a test of most painful character? Look in your lives and see how often that test has been applied to you—days of activity followed suddenly by periods of inactivity; the multitude on Mt. Carmel to-day, the wilderness to-morrow; the palace at one time of the life, and then the change to a lowlier home, or, sadder still, to have no home. God was testing you—and character was revealed.

Another test in Elijah's life, seen at this time, was that of loneliness. He seemed to have been made to command crowds, his work called him to confront nations, and yet here was projected into his life for a dreary period the profound hush and loneliness of the wilderness. No human face looked in upon him; no human voice cheered him. The only sound he heard was the rippling of the brook Cherith, and the rustling of leaves and wings, as the ravens brought bread and flesh in the morning, and bread and flesh in the evening. What a time it was for despondency—and unbelief and despair and all the dark work of Satan! Do you recognize the test? Has it not come to you; beloved, as a stranger in a great city, or stretched on a sick bed, or in that far-off country home, where you are made to dwell aloof from the world's busy multitudes and industries, and where the rustling of leaves, and flitting wings, and murmur of brooks make up the framework and background of your life? The test has come. How are you enduring it, and what has it revealed?

Another test we discover at this point in Elijah's life is that of want. He had been brought down to the simplest of fare—and then to two meals each day, and these meals brought by the birds of the air. The whole dealing brought the boundaries of utter destitution into sight. There is a way of being fed so as to have the thought of starvation suggested. Some paths run along the brow of the precipice. But this was not all the test with Elijah. By and by the brook Cherith ran dry. Day by day it had narrowed; its tinkle became fainter and fainter, until finally the dry and empty channel met the eye of the prophet. Here was want, indeed; for what is bread without water? The end certainly had come.

Sooner or later the test of want in some form comes to all. A narrow margin becomes narrower. Limitations are felt, a contracting wall is about the life, a taking away goes on in the life, until the hands are emptied, and we recognize a bare subsistence, and that support as precarious as though brought by beak and wing of bird. A brook in the life still runs, but the day comes that an invisible hand is laid on that. Perhaps we were not grateful for the brook; we did not appreciate the blessing; anyhow the flow grew weaker, the crystal flood became an attenuated thread, then a drop, then disappeared altogether. Perhaps its absence will teach us what its presence failed to convey—that God is the Father of all mercies, and the Author of every good gift. What a picture we have here—the lonely man by the dried-up brooks of life! Sharp and terrible is the test of want. How are you bearing it, O child of God, tempted and tried? What an opportunity for faith, for patience, for expressions of confidence in God that will thrill earth and heaven! Will you sink in despair, or trust in Christ? Elijah came through this trial triumphant; how will it be with you?

A fourth test is seen in this passage. I would call it the test of relief. And here I would say that God's ways, at all times inscrutable, are especially mysterious when he moves to our relief. He tests us as deeply by his methods of helping and delivering as he does by bringing us into want. Study the dealing with Elijah. God was going to relieve the prophet. How did he do it. Of course, bring him to the broad flow of the Jordan, and then to the waving wheat fields of Galilee, and the homesteads of the rich? Far from it. God caused him to turn his back upon the Jordan and led him away from Galilee into a remote part of the country to the home of a widow. And it was a poor widow at that—and so poor that she was reduced at that time to a handful of meal and one measure of oil. To a starving woman God led a starving man for relief. That is God's way, and his ways are not our ways, for his thoughts are not as our thoughts.

Look into your past life and see if this has not always been the same method of deliverance. Let the preachers rise up to a man and tell how frequently pressing want has been met in the parsonage and in ministerial labor by the gifts of the poor—and, more than that, by the poorest of the poor! Was it not a test? Did not the test make your faith at first to stagger? I suppose that at first Elijah could not realize when the journeying cloud of providence stopped before the lonely home of a woman on the verge of starvation, that here he was to be fed. I suppose when you called upon God for relief, that you expected a coach-and-four and a being like a prince to come down and relieve you. But instead, as you rose with streaming eyes from your knees to answer the knock at the door, lo! there was one of the humblest and most poverty-stricken of your acquaintances with your relief for a day or a week in his hands. Could that be the divine relief? Verily, because God threw a plain coarse garb over his servant, you did not at first recognize the deliverance or the messenger! One of the most distinguished of our ministers was in trouble through a crushing bereavement. He needed comfort—he asked God for it—he felt it would come. Who now shall bring it? Of course, you say, let a like distinguished and eminent divine come; let a lordly intellect minister to this prostrate pulpit giant. God will recognize the necessities of the case and suit the reliever to the need. One day a tap was heard upon the door, and upon the threshold stood Christ's messenger of help and comfort. It was a poor, devout old colored woman! Standing at the foot of the bed, where was stretched the sorrowing man of God, she, with unpretending speech, presented the blessed truths of the gospel in the simple, humble, tender way that a broken heart needs and craves to have. As she spoke of submission to God and its joy, of the resurrection and of heaven, healing flowed down into the sick heart, and the old-time strength came back to the ministerial Samson. He arose like one long before him, washed his face, ate bread and glorified God from that day.

And here we must conclude. The summing up of it all is, that, as Christians we are never left to ourselves. We are constantly under spiritual tests. Life is the university of God; Christ is the great Teacher; the changes and circumstances of life are the classes. Every condition has its peculiar truth and lesson. Like the ships of Solomon, they come laden with treasures. Each experience goes to reveal us and make us; we can not afford to miss any. Let us never be despondent under new tests and trials, for they hold our development and highest good. Rather let us meet the trying experience as Jacob met the mysterious stranger on the brookside, and, twining the arms of prayer about him, say, I will not let thee go until thou bless me.

B. C.

A host of minds, of profoundest thought, find nothing in the disclosures of science to shake their faith in the eternal verities of reason and religion.—*George Ripley.*

Missouri Letter.

BY M. B. CHAPMAN, D. D.

District Conference season is about over in Missouri, and the reports indicate increased attendance and interest over previous years. For the towns which are too small to support the Annual Conference, the District Conference is an occasion of great interest, and good results always follow when, as the Discipline directs, "prominence is given to religious exercises, such as preaching, etc." I have attended two District Conferences this spring, and they may be taken as types of the different methods of conducting these gatherings. At the first, each pastor was provided with the blanks from our Publishing House, and by the time these are filled out and read, with the questions which are interjected by the Bishop, presiding elder and preachers, the Conference has a pretty clear idea of the condition of each charge in the district. And it is well for this thorough examination to take place at the District Conference, as its principal business is "to inquire into the condition of the several charges in the district." At the other District Conference there was a printed program, and most of those who read papers and delivered previously prepared addresses were invited guests from without the bounds of the district. It was largely an educational convention, and there was not even a committee on the state of the church or on missions. It was an interesting convention, but was not a District Conference, for neither the work of the district nor religious services were prominent. Ans. 6 and 7, under ¶ 56 in our Discipline, should be placed under the regular business of the District Conference. The entire supervision of the local preachers should be relegated to that body, to which they should bear the same relation, so far as report of work, examination, passage of character, etc., are concerned, as traveling preachers bear to the Annual Conference. It should recommend them to the Annual Conference for deacon's or elder's orders, and for admission on trial or re-admission into the traveling connection. Our District Conferences would then possess a legal force and importance which is now lacking to them.

Central Female College, at Lexington, has a new president in the person of Prof. A. A. Jones, of Dalton, Ga. He will enter upon his presidency under the most favorable auspices. An old debt of $16,000, which has hung over the college like an incubus for years, has been paid through the exertions of Rev. W. B. Palmore, who, under the call of the Board of Curators, started out about a month ago to raise this sum, and succeeded in an almost incredibly short space of time. But Palmore is the best traveler, the best debt-raiser, and one of the most indefatigable and untiring workers in Southern Methodism. I speak "by the card," for was he not my *compagnon de voyage* for twelve months? And if I ever go around the world again, I want him with me. I do not agree with him in his ideas about organizing the church into an insurance company; but, for all that, he has a level head and almost unlimited capacity for work. Bro. Palmore and I had some rich experiences in the "relics" which we saw in Egypt and Palestine. I thought human credulity had reached its climax in the tomb of Adam's Skull, which was shown us in the Church of the Holy Sepulchre, at Rome, and which we were gravely (no pun intended) told rolled out when Helena's workmen were digging for the cross; but this is eclipsed by a snake's head in one of the dime museums of Chicago, which bears this interesting legend: "Skin of the serpent that tempted Eve in the Garden of Paradise." I have read somewhere of a German play entitled "The Creation," in which Adam is represented as going across the stage to be created!

Our Missouri Chautauqua, at Warrensburg, promises to be unusually attractive this year. The Pertle Springs Park, where it is held, is a beautiful tract of 200 acres, with a good hotel, handsome buildings, drives, walks, lakes, etc., and everything to make the place attractive and pleasant. This will be the third assembly which has been held, and the program for this year is a very interesting one. The assembly will be held from July 17 to 26.

Rev. S. H. Werlein, whom New Orleans gave to St. Louis last year, preaches the commencement sermon at Central College. Bro. Werlein has had phenomenal success at Lafayette Park Church, having advanced from nothing to nearly 300 members. St. Louis is considerably in debt to New Orleans, as she also owes Drs. Hill and Matthews to her Southern sister, though the latter came by way of Kansas City. They call Dr. Matthews the Sam Jones of St. Louis, and he packs the largest church building in Southern Methodism every Sunday night.

HANNIBAL, Missouri.

Revival at Old Carondelet.

For months the spiritual condition of the members of Carondelet Street Methodist Church, of New Orleans, has been deepening and broadening. All the services have been well attended. Its Sunday-schools, of which there are three, are vigorous and well worked by efficient laity. While class meetings in other large cities seem difficult to maintain, they are successfully kept up in this mother of Methodism in the Southwest. That of the young people's is indeed a school where a number of excellent young men and women have been and are being developed into wise, earnest and faithful Christian laborers. It seems as if the Captain of salvation has been preparing this church for a mighty effort against the host of the devil marshalled in New Orleans. When the beloved pastor, Rev. B. Carradine, announced that a revival service would commence Wednesday, May 22, few of his people were surprised, and numbers at once enrolled themselves as willing co-workers with their Lord and their pastor.

These services were successfully carried on by Bro. J. T. Sawyer, Bro. C. F. Evans and Bro. F. N. Parker until Sunday morning, when Bishop Keener held a large audience spellbound by an inspiring, soul-feeding sermon on, "Behold what manner of love!" Sunday afternoon Bro. W. W. Hopper, of Jackson, Miss., whom Bro. Carradine had sent for to conduct these services, took charge of the children's meeting; and about fifty boys and girls, mostly, if not all, from the Carondelet Street Sunday-school, went to the altar mourning over their sins and seeking Jesus. Numbers of them confessed Christ, and said they were pardoned and blessed. It was a precious season of grace; there were but few dry eyes in the assembly as these lambs of Jesus sweetly told, in their childish way, "how they loved Jesus." Bro. Hopper's tender and gentle way of presenting the truth to children pre-eminently makes him the children's preacher. We were glad to hear him dwell upon the importance of childhood conversion.

On Monday morning a gospel meeting was started, at which a number of consecrated workers were instructed how to prepare themselves for revival work. Bro. Hopper's method is clear and definite. He aims by Scripture to reach the heart, first of Christians, and through them sinners. He preaches "cleansing by the blood, emptying self, and filling by the Holy Ghost." His close-put truths carefully selected from "the Book," of which he makes great use, fit and humble hearts. The blessed seed-planting and vineyard-nursing of Bro. Carradine only needed a shower of just such gospel grace for blossoming into fruit. It was to be expected that God would answer prayer and give the harvest; and it came; from the first night there have been penitents, sinners, backsliders and hungry souls at the altar. Over forty had professed conversion up to Tuesday morning.

These meetings will be continued this week, and longer, if God's Spirit so directs.

D. L. M.

Sunday Conversation.

The following observations on the above topic from Rev. George H. Hubbard, in the *Sunday-School Times*, are so pertinent that we make no apology for reproducing them here:

Very many persons who observe the Lord's day scrupulously, so far as their occupations are concerned, are utterly careless and indiscriminate in their choice of topics for Sunday conversation. Farmers who would not do five minutes' work in the field on Sunday will discuss crops with their families and neighbors on the way to and from church and will occupy all the leisure hours of the day in walking about their fields, laying plans for the work of the coming week and talking about various parts of their work. Tradesmen, in the same way, discuss market reports, business prospects, recent developments of trade, and failures in which they have an interest. Railroad men on Sunday talk of the incidents and accidents of railroad life. Mechanics discuss the latest invention, and its bearing on their work. Lawyers recount the interesting, amusing or important cases of the week. Doctors converse freely on professional and business topics. And even ministers of the gospel too often amuse their friends with wholly irrelevant conversation upon innumerable topics. Ladies talk about the fashions. Children talk of school, lessons and play. Unfortunately, too, people of all classes may be heard speaking one to another of topics less worthy than these. Political and social questions, the latest concert, baseball game, boat race, walking match, prize fight, etc., are discussed on every side. In short, the Sunday conversation of the majority of our Christian families is pretty accurately reproduced in its variety and unsanctity by the average Sunday newspaper.

Now, the sanctity of Sunday is profaned by worldly conversation as really as by worldly labor. Our conversation and our action are inseparably linked together. We do not wholly lay aside our work so long as our minds are busy thinking and worrying about it. The farmer who talks over plans for the coming week, or discusses the best markets, is really doing a part of his week-day work. The merchant who spends the hours of Sunday in reading the latest news of failures or good bargains is saving time, and thus doing a part of his regular daily work. Everyone who permits his mind to dwell on secular affairs, and makes them his chief subjects of conversation on Sunday, is bringing in the cares and labors of the week to the exclusion of those higher thoughts and nobler aspirations that ought to fill the sacred hours. The ban was laid upon man's work, not as a privation, but that men might be free to turn their attention wholly to God's work; and this purpose of Sunday is frustrated if we occupy our time with worldly thoughts and words. To accomplish its divine purpose, the sanctification of Sunday must be complete. Not the hands and feet only, but the mind and the tongue and all the powers, whether physical or mental, must be turned from the things of the world, and consecrated in an especial manner to God. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Personal and Otherwise.

That was a far-reaching romark that a minister made not long ago: "One thing greatly needed in these times is men great enough to be small."

Mr. Moody says that Satan hates the book of Revelation more than any other book in the Bible, because it predicts his complete overthrow.

One of our exchanges says that the present rate of appointments of postmasters is from 100 to 150 a day.

London Truth estimates that the Pope's income during last year was £504,000, which is about *two and a half millions of dollars.*

The Ladies' Aid Society of Carondelet Street Church is moving in the matter of securing a parsonage for that station. One sister has subscribed $1,000, and another $200 as a starter. That is a splendid beginning. We hope the ladies will be speedily successful in that good work.

Our Sunday-school periodicals, for June, are on hand and as fresh and good as ever.

Thanks are tendered President Fitzhugh, of Whitworth College, for a catalogue of his flourishing institution.

Rev. B. S. Rayner will preach the commencement sermon for the Tylertown Normal Institute, Sunday, June 2.

We are pained and distressed beyond measure to hear of the death of Rev. R. B. Crawford, of the Alabama Conference, which occurred, last week, at Enfaula, Ala.

The trustees of the Gretna Church have concluded to build at once, and have adopted the plans and specifications submitted by W. G. Evans, architect, for a building that will seat 250 people. We congratulate the young architect, son of our presiding elder, upon the beauty of his plan, and the church on the prospect of so soon having a domicile. Nearly all the money needed for the building is on hand. We hope our generous people will supply the deficiency, so that there may not be a dollar of encumbrance.

Postal Card Reports.

—Rev. O. L. Savage writes as follows: "The second Quarterly Conference of Faisenia and New Salem charge, Greenville district, North Mississippi Conference, was held at New Salem, May 18 and 19. Rev. R. M. Standifer, P. E., in the chair. The day was bright and beautiful on the eighteenth, and the people all turned out *en masse*. Dinner being provided by the sisters, we had three sermons on Saturday. And the preaching was full of the Holy Ghost, and the gospel was the power of God unto salvation. Sunday, the nineteenth, was a lovely day, and the house packed morning and evening. The doors of the church were opened, and seventeen joined the church, making twenty-three this quarter. 'The Lord has done great things for us, whereof we are glad.' The visit of our beloved presiding elder will be long remembered in this charge. The work moves on on all lines. We have paid the Bishops' fund and educational fund, and we are confident that all the claims will be promptly met by this charge. We have organized a Woman's Missionary Society on this work, and we hope it will be a factor in the salvation of this people as well as the heathen in foreign lands. The condition of this charge is very good. We are doing all we can for the NEW ORLEANS CHRISTIAN ADVOCATE. It is a great help to me in my work. The outlook on this work is very encouraging."

—Rev. T. B. White writes from Mansfield, La: "Our church interests brightening. Congregations fine and most serious. Prayer meetings deeply interesting and well attended. Peace, harmony and love reigns. Collections for foreign missions and church extension in full and forwarded. Other collections mostly provided for. Noble Board of Stewards; pastor's salary well up; children's day a success. Our worthy Bro. J. L. Scales at the helm in Sunday-school work—a prince at it. Mansfield Female College will soon close a successful year. Zion in these regions is 'putting on her beautiful garments,' thank God. Pray for us. Come."

—Dr. W. C. Black writes as follows: "On Sunday, May 19, I had the pleasure of dedicating our new church at Currey, Miss. Currey is a new town on the Louisville, New Orleans and Texas R. R., about thirty miles above Vicksburg. It is also immediately on the famous Deer Creek, and is, therefore, in the midst of one of the most fertile regions on the globe. Currey and Rolling Fork constitute a pastoral charge, which is under the superintendency of our diligent and faithful brother, Rev. W. D. Dominick. There are now three pastoral charges within the territory which five years ago constituted Rolling Fork circuit—an evidence that Methodism, true to her history, is seeking to conquer the Mississippi swamp for Christ."

Books and Periodicals.

BOOKS.

READINGS IN CHURCH HISTORY. By the Rev. James S. Stone, D.D. 12mo. Cloth, extra. Price, $1 50. Porter & Coates, publishers, Philadelphia.

In this volume are carefully examined and interestingly set forth the prominent periods of ecclesiastical history, and much is told of the persons, books, customs and movements which thereto belong. Ritual Poetry, Monachism, Doctrine, Architecture, Symbolism and Folklore are dealt with; and an analysis of characters such as Augustine of Hippo, Guthlac of Croyland, Thomas a Becket, Henry VIII. and George Fox, and of books such as the Inferno, Piers the Plowman, Paradise Lost, Pilgrim's Progress and the Book of Common Prayer is given. This is a good book for spare hours.

A MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. By Dr. Bernard Weiss, Professor of Theology in Berlin, Germany. In two volumes, 12mo, 868 pp., cloth, $2 per volume. New York: Funk & Wagnalls.

The second volume, just issued, is now before us. It opens with a careful analysis of the Epistle to the Hebrews, and treats at some length the question of its authorship. This Epistle has been variously ascribed to Paul, Apollos, Luke, Philo, Clement, and Barnabas. Dr. Weiss thinks it morally certain that Paul was *not* its author, as is commonly supposed. In his judgment the strongest reasons point to *Barnabas*, as the writer of this remarkable book. Next follows a suggestive examination of the Revelation of John, the Brethren of Jesus, and the General Epistles of James, Jude, Peter and John. Two hundred pages are then devoted to the Historical Books of the New Testament, taking them up separately and interweaving many facts of decided interest. The volume closes with an Appendix giving a "History of the New Testament Text," involving its original language, its early manuscripts, its various versions, and its marvelous preservation. On the whole, we are compelled to admit that this is a work of vast research on the part of the writer, and, rightly studied, must be one of vast instruction to the reader.

GOD IN BUSINESS. By H. J. Latham. American News Company, New York.

The object of this book is to show, by examples given, the blessing God gives to the business of those who consecrate themselves and their business to him, and the examples show it very clearly.

PERIODICALS.

—*Cassell's Family Magazine*, for June, comes with a well-filled table, on which we find both solid food and dainties. Cassell & Co., New York. Price, $1 50.

—*Fashion and Fancy* comes from the emporium of the West, and is just such a monthly as our lady readers will be pleased with. The June number is specially inviting. St. Louis, Mo.: 610 Olive street. Price, $3.

Literary Notes.

For European tourists, the Scribners are about to issue a new and revised edition of their "Index Guide to Travel and Art Study in Europe." This is the only European guide which is illustrated, and especially devotes itself to art subjects.

The "Multum in Parvo Atlas of the World," just imported by Messrs. Scribner & Welford, is a surprising example of book-making. It contains ninety-six double-page maps, a large amount of statistics, and an index covering over 100 pages, all in shape and size for the pocket.

Rev. F. E. Clark, the able and popular president of the Christian Endeavor Society, has a new book in the press of D. Lothrop Company, entitled "The Mossback Correspondence."

Prof. Boyesen's "Vagabond Tales" include some of his strongest and breeziest stories. Of the seven included in the volume the professor himself likes best "A Disastrous Partnership."

The June number of The *Century Magazine* will contain an appreciative paper by Margaret J. Preston, the Southern poetess, on "General Lee After the War." She says, "Nothing could exceed the veneration and love, the trust and absolute loyalty, which people and soldiery alike had manifested towards him throughout the struggle. But it was after the war had closed that the affection of the people seemed more than ever a consecrated one."

An agreeable evidence that the popular demand for religious works of importance is not on the wane comes from the Scribners in the success which has attended their most recent theological books. Dr. Shedd's "Dogmatic Theology" has reached its second edition, while a fourth edition of Dr. Roswell Hitchcock's "Eternal Atonement" has been called for. The first volume of Dr. Vincent's "Word Studies in the New Testament" has also gone into its second edition, and Dr. Ladd's "What is the Bible?" has sold through two printings, with a third edition just ready.

Lovers of Nature should read "Leaves from an April Journal" and "The Return of the Natives," in Horace Lunt's delightful volume, "Across Lots."

Jessie Benton Fremont, in her present series of personal story-reminiscences in *Wide Awake* is recalling the pioneer adventures in which she and General Fremont were actors in the early mining days in California. The May number tells how once they were "Besieged."

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 23 Carondelet street.

Vanderbilt University.

COMMENCEMENT EXERCISES.

FRIDAY, JUNE 14.

Contest for the R. A. Young Prize Medal in Oratory—evening.

SATURDAY, JUNE 15.

Legal Contest Before the Moot Court, and closing exercises of the Law School—evening.

SUNDAY, JUNE 16.

Annual Commencement Sermon, by Bishop Charles B. Galloway, of Mississippi—morning at 11 o'clock.

MONDAY, JUNE 17.

Alumni and Graduates' Day; Oration by James C. McReynolds, Esq., of Nashville, Tenn.—evening.

TUESDAY, JUNE 18.

Contest among the Biblical Students for the A. L. P. Green Medal—morning. Annual Address before the Literary Societies, by Hon. W. C. P. Breckinridge, of Kentucky—evening.

WEDNESDAY, JUNE 19.

Commencement Day: Conferring Diplomas, Awarding Medals, and Addresses by the Faculty and Class Representatives.

Grenada Collegiate Institute.

COMMENCEMENT EXERCISES.

JUNE 16.

11 A. M.—Commencement sermon, by Rev. W. C. Black, D. D. 8 P. M.—Sermon, by Rev. J. W. Honnoll.

JUNE 17.

9 A. M.—Class Review. 8 P. M.—Entertainment by Academic and Primary Departments.

JUNE 18.

8:30 A. M.—Meeting of Trustees. 10 A. M.—Essays—English, Latin and German, by Senior Class. Annual Address by Rev. B. Carradine, D. D. Conferring Degrees. 8 P. M.—Annual Concert.

REV. THOS. J. NEWELL, A. M., President.

E. A. Seminary.

EXAMINATION AND CLOSING EXERCISES.

MAY 31, 1889.

Examination of the Primary Department. 8 P. M.—Debate by the Adelphian Society. Music and Display of Pictures.

JUNE 2.

Annual Sermon.

JUNE 3.

Examination of Preparatory Department. 8 P. M.—Elocution and Calisthenics.

JUNE 4.

Examination of Collegiate Department. 8 P. M.—Annual Concert.

JUNE 5.

9 A. M.—Art Display. 10 A. M.—Commencement Exercises, Annual Address, by Prof. F. J. Squires, of Atchison, Kan. 8 P. M.—Annual Reception.

E. A. SMITH, Principal.

Wesleyan Female Institute, Staunton, Va.

COMMENCEMENT EXERCISES.

FRIDAY, MAY 31.

Final Celebration of Lee and Jackson Literary Society; Annual Address, by Rev. Collins Denny, of Salem, Va.

SATURDAY, JUNE 1.

Art Reception, 6 to 9 P. M.

SUNDAY, JUNE 2.

11 A. M.—Commencement Sermon by Bishop A. W. Wilson, LL.D., of Baltimore. 8 P. M.—Annual sermon before the Young Ladies' Christian Association, by Rev. W. J. Young, of Alexandria, Va.

MONDAY, JUNE 3.

8 P. M.—Final Soiree of Instrumental and Vocal Music.

TUESDAY, JUNE 4.

Final Exercises: Awarding Distinctions, Medals, Conferring Degrees, etc.

WM. A. HARRIS, President.

Whitworth College.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 9.

11 A. M.—Sermon by Rev. O. P. Fitzgerald, D.D., Pacific Conference. 8 P. M.—Anniversary of Y. L. C. A. Sermon by Rev. C. W. Carter, D. D., Louisiana Conference.

MONDAY, JUNE 10.

9 A. M.—Annual meeting of the Board of Trustees. 10 A. M.—Graduating Essays and Concert. 4 P. M.—Anniversary of Alumnæ Association.

TUESDAY, JUNE 11.

10 A. M.—Annual Address by Hon. T. Marshall Miller, Attorney General of Mississippi. 11 A. M.—Recital by Musical Faculty, and Conferring Degrees, by the President.

Cleanse the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sicilian Hair Renewer.

Notice.

Holly Springs District Conference will be held at Early Grove, July 12-14. District Sunday-school Convention will convene on the eleventh at 9 A. M. Ministerial Aid Society at 8. P. M. We expect Bishop Galloway, and would like to have the editor or publisher of the NEW ORLEANS CHRISTIAN ADVOCATE. J. W. HONNOLL.

HOLLY SPRINGS, MISS., May 23, 1889.

Diarrhœa, Dysentery, Cholera, &c.

From General Albert Sidney Johnston, the great Confederate General.

FT. RUDGER, UTAH, Nov. 8, '57.

Messrs. J. & C. Maguire, St. Louis, Mo.

I have used the bottle of Maguire's Benne Plant handed me by Ass't Surgeon Dr. Kirtley Ryland, and found it a most efficacious remedy for Complaints of the bowels.

A. SIDNEY JOHNSTON.

Notice to Contractors and Builders.

Sealed proposals will be received until June 15, next, for the building of a Methodist Church, of brick and stone, on lot 121 in Yazoo City, Miss., as per plans and specifications in the hands of the Building Committee in this city, made by Benjamin H. Price, of Philadelphia. The committee reserve the right to reject any and all bids. Bonds and approved security will be required. Address all communications to

J. F. CASSELL, Chair'n Com.

Publisher's Department.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

When a married woman goes out to look after her rights, her husband is usually left at home with his wrongs.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Since life is but a span, why should a man want a four-in-hand.

A man makes his maiden speech when he asks a young girl to carry him.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Seaside Cottage For Rent.

An elegant home, with stoves and all heavy furniture and beds, situated on the beach, at Ocean Springs, Miss., will be rented for the Summer, or longer, at reasonable rates. The house has ten rooms; an orchard, pecan trees, a large grapery, an abundance of shade trees, an excellent bath-house, and the finest water in the place. Address C. F. E., care CHRISTIAN ADVOCATE, 112 Camp St.

Summer Boarders Wanted.

A family residing for Summer at Ocean Springs, in delightfully shaded home on the beach, wants a few boarders for the Summer, at moderate rates. Pears, pecans and grapes, together with fish, oysters and crabs, in abundance. For terms apply to G. H., care CHRISTIAN ADVOCATE, 112 Camp St., New Orleans.

Report of the Condition of the

New Orleans National Bank,

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business, May 13, 1889.

RESOURCES.

Loans and discounts		$1,961,691 38
Overdrafts, secured and unsecured		165,794 60
U. S. bonds to secure circulation		50,000 00
U. S. bonds to secure deposits		200,000 00
U. S. bonds on hand		1,550 00
Other stocks, bonds and mortgages		789,465 00
Due from approved reserve agents		266,678 80
Due from other national banks		379,112 59
Due from State banks and bankers		31,575 80
Real estate, furniture and fixtures		95,616 53
Current expenses and taxes paid		20,275 72
Premiums paid		47,579 13
Checks and other cash items	$1,117 07	
Exchanges for Clearing-House	147,237 45	
Bills of other banks	56,792 00	
Fractional currency (including nickels)	220 85	
Specie, including gold treasury certificates	373,165 00	
Legal tender notes	240,000 00	821,822 37
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		2,250 00
Total		$4,825,441 32

LIABILITIES.

Capital stock paid in		$200,000 00
Surplus fund		550,000 00
Undivided profits		118,187 75
National bank notes outstanding		34,500 00
Individual deposits subject to check	$3,327,618 64	
Demand certificates of deposit	52,289 11	
Certified checks	3,115 00	
Cashier's checks outstanding	22,000 00	
United States deposits	223,192 43	
Due to other national banks	192,936 13	
Due to State banks and bankers	161,272 26	3,922,763 57
Total		$4,825,441 32

STATE OF LOUISIANA, PARISH OF ORLEANS, SS.

I, WILLIAM PALFREY, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief. WM. PALFREY, Cashier.

Subscribed and sworn to before me this 18th day of May, 1889.

GEO. W. CHRISTY, Notary Public.

Correct—Attest: ROBT. MAXWELL, CHAS. CHAFFE, A. BALDWIN, Directors.

Pure Songs

For the Sunday-School.

EDITED BY

REV. ATTICUS G. HAYGOOD, D. D.,

AND

R. M. MCINTOSH.

PURE SONGS contains 176 pages, and is published in both forms of Musical Notation—Round Notes and Character Notes. It has been prepared with special reference to Sunday-school work, and we unhesitatingly announce it as the best book of hymns and tunes for Sunday-schools anywhere to be found. It abounds with songs founded on the parables, miracles and leading texts and incidents of the Holy Scriptures, making it easy to illustrate Bible instruction with song.

Single copy—Notes Edition, 35 cents by mail; Word Edition, by mail, 15 cents per copy. Music Editions, by express, at purchaser's expense, $3 60 per dozen, $10 per hundred. Word Edition, $1 20 per dozen, $10 per hundred. Specimen copy, postpaid, 35 cents. Address

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Particular attention paid to country orders.

No charge for drayage or packing on goods sent out of the city.

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ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring Ceiling, Newels, Balusters, etc., always on hand or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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Dr. Wm. H. Holcombe,

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288 St. Charles Avenue, cor. of Calliope St.

Cases treated by letter.

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Go well together. Prepare to enjoy the genial season by learning Summer Songs, and playing restful Summer Idyls found in abundance on the pages of books published by DITSON COMPANY.

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Spend a V in providing such books as the above and also the genial COLLEGE SONGS (50 cents), COLLEGE SONGS for BAND ($1), for Guitar ($1), or WAR SONGS (50 cts.), or GOOD OLD SONGS WE USED TO SING ($1), or one or more of our excellent Glee or Chorus collections. (See Catalogues.)

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Standard Guano and Chemical Man'f'g Co.,

SUCCESSORS TO
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MANUFACTURERS OF
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PURE
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Write for Agricultural Hand-Book. *Mention this paper.*

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—BY—
A. McDERMOTT,
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General Insurance Agency,
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CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
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FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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FIRE, RIVER, MARINE, ACCIDENT and BONDING COMPANIES.

Representing the OLDEST and LARGEST Fire Companies both in England and America.

Prompt and Careful Attention Given to All Business Entrusted to Us.

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When writing, mention this paper.

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Incorporated as a Mutual Company in 1849. Reorganized as a Stock Company in 1860.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849.

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See our Agents throughout Louisiana, Mississippi and Arkansas.
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Liverpool and London and Globe INSURANCE COMPANY.

Largest Fire Office in the World.

Losses paid by Chicago Fire, 1871, $8,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash without Discount as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

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Mention the ADVOCATE when you write.

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Fireproof Paint

IS INDORSED BY THE FIRE INSURANCE OFFICIALS OF NEW ORLEANS AND NEW YORK.

All Colors. Adapted to the finest as well as rough work. SHINGLE ROOFS MADE ABSOLUTELY FIREPROOF and preserved from decay. Write for circulars.

H. R. GIFFNEY,
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Persons writing Mr. H. R. Giffney concerning Vulcan Paint will please enclose him this advertisement.

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F. R. HARDON
Can supply everything in
Fashionable Millinery,
To the Entire Satisfaction of Patrons.
Orders Promptly Filled.
Remember the number.
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LARGEST STOCK AND LOWEST PRICES.

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120 and 122 CAMP STREET, NEW ORLEANS.

LADIES
Enamel your Ranges twice a year, tops once a week and you have the finest-polished stove in the world. For sale by all Grocers and Stove Dealers.

Our Young People.

FATHER AT PLAY.

Such fun as we had one rainy day
When father was home and helped us to play!

And made a ship, and bolsted a sail,
And crossed the sea in a fearful gale.

But we hadn't sailed into Boston Town,
When captain and crew and vessel went down.

Down, down in a jolly wreck,
With the captain rolling under the deck.

But he broke out again with a lion's roar,
And we on two legs, he on four,

Ran out of the parlor, and up the stair,
And frightened mamma and baby there.

So mamma said she'd be policemen now,
And tried to rest us. She didn't know how;

Then the lion laughed and forgot to roar,
Till we chased him out of the nursery door;

And then he turned to a pony gay,
And carried us all on his back away.

Whippity, hickity, kickity, ho!
If we hadn't fun, then I don't know!

Till we tumbled off and he cantered on,
Never stopping to see if his load was gone;

And I couldn't tell any more than he
Which was Charley and which was me,

Or which was Towser, for all in a mix,
You'd think three people had turned to six.

Till Towser's tail had caught in a door;
He wouldn't hurrah with us any more.

And mamma came the romping to quiet,
And told us a story to break up the riot.

—*Sunday Magazine.*

MR. EDITOR: As I have never written to your valuable paper before, I thought I would write and let my name be enrolled in the children's department. My papa takes your paper, and I always read the children's letters, every week, as soon as the paper comes from the office. I go to Sunday-school and every-day school also. Mrs. Reynolds is my Sunday-school teacher. My day teacher's name is Mr. Britt. Bro. Lyons is our pastor. I think he has neglected us. He only preached twice for us this year; but I suppose he has had so many appointments to attend to he had to leave some of them off. The second Sunday is our day on Lamourie, at four P. M. I hope he will be with us next Sunday. One of my sisters is in Mansfield, going to school in the college. I do hope and trust my letter will not reach the old waste-basket. I remain, as ever,

Your new letter writer.

BELLE PICKELS.

LAMOURIE, Louisiana.

MR. EDITOR: As I have never written to your valuable paper, I thought I would write. I am a little girl eight years old, and enjoy reading the little children's column very much. I go to school to Mr. I. C. Price, and I like him very much. My studies are first reader and spelling book. Bro. Huffpauir is our pastor, and I like him very much. This year will be three years he has been preaching for us, and I hope he will be sent back next year. I am a member of the Sunday-school. Can any of the little cousins tell me which is the shortest chapter in the Bible? I will close for fear of the waste-basket. I am,

Your little friend.

ELISABETH HARROW.

HOLLOWAY, Louisiana.

MR. EDITOR: This is my first letter to your valuable paper, which we all read with great interest. I am a little girl eleven years old, and think it would be good to see something printed from this neighborhood. I go to Sunday-school at Bradley's Chapel every Sunday. Bro. Bradley is our preacher, and my brother, Hugh Bell, is superintendent. We have got over forty members and have always a right good turn out. I love my teacher, and like always to learn some new hyms. They have such pretty music. On the week days I have to go to school at home. I take music lessons. Please don't let the waste-basket get acquainted with my letter—that would be too bad. I am,

Your friend,

ANNIE BELL.

OAK RIDGE, Mississippi.

MR. EDITOR: As it has been so long since I last wrote to the ADVOCATE, I will now write. I have four sisters and one brother. We go to school at home to a young lady by the name of Miss Ida Henderson, and we all love her dearly. Bro. V. D. Skipper is our preacher in charge, and every one likes him very much. We have a very nice Sunday-school for the size of the place. I will answer Lera Adams' question: Lamech was the father of Noah. Now, I will ask a question: Where is the word. "purloin" found in the Bible? With many kind wishes to the dear old ADVOCATE, I remain,

Your little friend,

KATE E. GRAMLING.

MAYERSVILLE, Mississippi.

MR. EDITOR: As I have just seen my first letter in print, I thought I would write again. I am afraid my last letter got to the waste-basket. I am glad to say that we have a nice Sunday-school, but sorry to say we have not any prayer meeting. Each scholar gets a lesson-sheet and a *Sunday-School Visitor* every Sunday, and there is nice reading in them. I always like to see Saturday come, for I like to read the little cousins' letters. The people are talking about building a parsonage down here, which I hope they will. I will answer Lera Adams' question: Noah was Methuselah's son. I will close for fear of the waste-basket. With many good wishes to you and the little cousins, I am,

Your true friend,

ALICE HARROW.

HOLLOWAY, Louisiana.

Faithful.

Two boys were at work rigging a small sail-boat. It lay in an inlet on the New Jersey coast, and had been hired from them for the season by a stranger from New York.

"Come along, Bob!" said one of the boys. "It's all right now. We'll be too late to see the ball match, if we don't start at once."

Bob had taken down some of the old ropes, and had rigged the boat with bran new ones. The halyards he had not yet examined.

"They're all right," urged his companion trying them—"strong enough to last for years."

"No; I'll put in new halyards. I promised to make a thorough job of it."

"Then you'll miss the game. I'm off!"

Tom ran across the field: Bob hesitated as he looked after him. It was a sharp disappointment to miss the game. The old halyards were worn, but they were still stout.

"They'll stand this summer well enough!" muttered Bob.

Then, with a quick, decisive movement, he cut them, and proceeded to put in new ropes. "I'll make this job thorough," he said.

That very evening the New York gentlemen took a party of his friends out for a sail, among them several persons whose lives was especially valuable to the community, and whose death would have been a calamity. When they were a mile from the land, a fierce squall struck the boat. They steered toward the shore. The boat was carrying too much sail for such a wind.

"If your gaff gives way, we are gone!" said a physician in the party, in a low voice.

"It all depends on the halyards. They are new. But there's a terrific strain on them."

Every eye in the boat was upon the short, knotted ropes. They creaked ominously; but they bore the strain, and in a short time the boat was driven up on the beach. Bob's stout bits of new rope had saved the lives of all on board.

Who would not be particular about a rope if he knew beyond a question that human lives would hang upon it within twenty-four hours? The truly faithful souls are those who do their duty, no matter how unimportant it may seem in itself, or how remote and uncertain in its results.—*Youth's Companion.*

WHILE there is life there is hope for the Consumptive—that is, if Pe-ru-na is taken.

PE-RU-NA has met with the most marked success in severe cases of Typhoid Fever.

To be forever seeing when your boy yields to a temptation, and never discovering when he resists one, is the surest way to promote the faults and discourage the virtues.—*Lyman Abbott.*

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

Hurry.

Some people are always in a hurry, and generally always behind-hand. The two go together; for hurry is the child of a state of mind rather than of a train of circumstances. The methodical man is never in a hurry. He moves along in his orbit, as Goethe says the stars do, "without haste and without rest." He knows what is first to be done, what next, and how long each item to be attended to will require. He sees in an exigency what can be omitted or deferred, and what must be done according to the programme he has made. If he is due at a certain train he is there on time, with five or ten minutes to spare. If a certain task is to be done by a certain date, the work is ready a little in advance of the date.

All this comes of a habit of forecasting, planning out, of working daily according to a settled programme, of allowing for each tick of the pendulum a second to tick in.

If the person who is always in a hurry will sit quietly down and make a list of what he has to do, what must be done, what may be omitted, and of the time each task will probably take, of the limit beyond which work can not be deferred, and will then simply work up to his programme, he will find no need to be in a hurry.

Some housekeepers are always in a hurry about breakfast or dinner, or getting to church, or having their sewing done, or making calls, or something else; and they do not realize that hurry is in their state of mind, is within them, and not caused by circumstances outside of them.—*New York Christian Advocate.*

"For a good, every-day household angel, give us the woman who laughs," says an exchange. This does not mean one who simpers and giggles, but one who has a uniformly cheerful spirit, and is able to discover the silver lining to every dark cloud. Her bread may not always be the lightest, nor her furniture spotless of dust, nor the week's mending all completed on Saturday night; but she does not fret over these shortcomings, nor make other people uncomfortable because of them. Cheerfulness, like other qualities, is to a certain extent a matter of temperament; but it can be cultivated by even the most morose, and it creates a delightful home atmosphere. As a rule it is the largest and most comprehensive natures who are the most hopeful and trustful and helpful. They are the people to whom we instinctively turn for sympathy when burdens press heavily. We feel that they can teach us the secret of walking bravely beneath heavy loads without repining, or fretting, or wasting our energies in useless lamentation.

Occasionally a child seems to be born with an instinct for order, but in the average household the art of taking care of one's own things, and putting them in the proper place, is a lesson which the mother is obliged to teach over and over again before the habit becomes fixed. Yet, by such seeming trifles as the misplacing of a book or garment, the whole household may be thrown out of gear, and many besides the offender made to suffer inconvenience. Some mothers allow the boys and girls to be as careless as they please for a time, and then try to repair the mischief by taking a day to "set things to right." It is better never to let them get into disorder by insisting that each individual shall hang up his or her clothing, and put hooks and phythings where they belong. It may be necessary, sometimes, to call children from their play in order to enforce the rule, and, doubtless, there will be grumbling and tears on their part, but firmness will prove a kindness in the end.—*Congregationalist.*

What wrought the change? This woman's face
Is ruddy with a rose's grace,
Her eye is bright,
Her heart is light.
Ah, truly 'tis a goodly sight.
A few brief months ago her cheek
Was pallid and her step was weak.
"The end is near
For her, I fear,"
Sighed many a friend who held her dear.
I can tell you what wrought the change in her. She was told by a friend, who, like her, had suffered untold misery from a complication of female troubles, that Dr. Pierce's Favorite Prescription would certainly cure her. This friend "knew whereof she spoke," for she had been cured by the remedy she advised her friend to use. She is enthusiastic in its praise, and tells her friends that Dr. Pierce deserves the universal gratitude of womankind for having given it this infallible to give satisfaction in every case or money refunded.

Dr. Pierce's Pellets, one a dose. Cure headache constipation and indigestion.

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HAS been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences. The most effectual means of correcting these evils is the use of **Ayer's Cathartic Pills.** The prudent sailing-master would as soon go to sea without his chronometer as without a supply of these Pills. Though prompt and energetic in operation, Ayer's Pills leave no ill effects; they are purely vegetable and sugar-coated; the safest medicine for old and young, at home or abroad.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels resumed their natural and regular action, so that now I am in

Excellent

health."—Mrs. C. E. Clark, Tewksbury, Massachusetts.

"I regard Ayer's Pills as one of the most reliable general remedies of our times. They have been in use in my family for affections requiring a purgative, and have given unvarying satisfaction. We have found them an excellent remedy for colds and light fevers."—W. R. Woodson, Fort Worth, Texas.

"For several years I have relied more upon Ayer's Pills than upon anything else in the medicine chest, to regulate my bowels and those of the ship's crew. These Pills are not severe in their action, but do their work thoroughly. I have used them with good effect for the cure of rheumatism, kidney troubles, and dyspepsia."—Capt. Merlin, Steamship Felicia, New York City.

"I have found Ayer's Cathartic Pills to be a better family medicine for common use than any other pills within my knowledge. They are not only very effective, but safe and pleasant to take—qualities which must make them valued by the public."—Jules Hazel, Perfumer, Philadelphia, Pa.

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Christian Advocate.

Marriages.

CALLAHAN—DOWD.—At the residence of the bride's mother, Martha Dowd, in Neshoba city, Miss., April 18, by Rev. J. A. Vance, Mr. J. K. Callahan and Miss Marlia Anna Dowd, both of Neshoba county, Miss.

McCARTY—McGEE.—At the residence of the bride's father, Mr. Henry H. McGee, in Itawamba county, Miss., by Rev. J. C. Lowe, Mr. Henry McCarty to Miss Sallie McGee.

ERVIN—ETHREDGE.—At the residence of the bride's father, Dr. Ethredge, near Crystal Springs, April 21, 1889, by Rev. M. L. Burton, Mr. Thomas Ervin to Miss Mary M. Ethredge, all of Copiah county.

MERRICK—LOMBARD.—At Christ Church, Methesday, May 15, 1889, by Rev. Dr. Davis Simms, Miss Katharine Lombard, daughter of Captain E. H. Lombard, to Mr. Edwin T. Merrick, Jr., all of this city.

PATTERSON—CONNERLY.—At the residence of Capt. H. A. Bird, Tyrus, Miss., May 21, 1889, by Rev. Robert H. Howner, Mr. J. Ellison Patterson, of Wesson, to Miss Lillian Connerly, of Tyrus, Miss.

BOWEN—HOBN.—At the residence of the bride's father, Mr. James McGhee, of Cherokee county, Ala., May 16, 1889, by Revs. J. H. Mitchell and S. R. Tester, Rev. James A. Bowen, of North Mississippi Conference, and Mrs. S. E. Horn, of Rome, Ga.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

FLOWERS—Sister SALLIE A. FLOWERS, wife of Hon. J. E. Flowers, was born in Pickens county, Ala., November 5, 1841, and died March 9, 1889. Sister Flowers was baptized in the Presbyterian Church in infancy. In early life she was converted and received into the church. She was educated at the Female Institute, Columbus, Miss., graduating with honor in 1859. After her marriage she joined the Methodist Church at Friendship, in Montgomery county, Miss., and lived a faithful, consecrated Christian life, dying in confidence and esteem of all who knew her. Her life was given to her family and the church. She was the mother of seven children, and one had only to enter that home to know that an intelligent Christian woman presided there. A more devoted wife and mother you seldom see. It was refreshing and encouraging to be there and watch the influence of that home and enjoy the kind hospitalities she so freely dispensed. She would always sacrifice her comfort for others. We miss her so much. Her seat was never vacant at the church unless providentially hindered. She was intelligent and of attractive, graceful person, affectionate and kind.

Her remains were laid in their last resting-place in presence of a large concourse of sorrowing friends. May God bless Bro. Flowers and his five boys, and bring them in the end to wife and mother in the home of the blessed!

W. S. LAGRONE.

MARTIN—JAMES W. MARTIN was born November 26, 1855; was converted and joined the Methodist Church in 1879; died April 21, 1889.

For two years the wasting hand of consumption rested heavily upon him, and many useful lessons of submission were gathered by those who watched his patient struggle with that dread disease. Incapacitated for business, the last few months of his life were spent quietly waiting and watching for the messenger of death. In a recent letter to the writer he expressed himself thus: "I am young and sometimes wish I could live the usual time allotted to man in a useful way; but since that can not be, I try to be patient, and feel reconciled to my lot. I know that my probation on earth is short, and I hope to be at rest and suffer no more." Many comforting expressions that fell from his lips are now treasured by loved ones, which serve as balm to their wounded hearts, rendering it impossible to forget him, whose soul, though fled from earth, seems yet to speak in strains that can not die. Meekness, submission, and Christian fortitude characterized his last days, and, when the death-angel came, there was no terror or shrinking back, but, quietly reclining in his chair, he fell asleep in Jesus at the early dawn of a bright Easter Sunday. Sadly we laid him away in the silent city of the dead, and, weeping beside his new-made grave, we felt that "all is not here of our beloved and blessed."

NEILL.—MARY ADALINE NEILL, wife of F. M. Neill, and daughter of Marcus and Patsy Alexander, fell on sleep, October 25, 1888. The deceased was born in Mecklenburg county, N. C., March 7, 1830, and with her parents moved to Montrose, Miss., where she died in great peace, October 25, 1888, having lived a consistent member of the Presbyterian Church more than thirty years. She left a kind husband and five grown children, also grandchildren and other relatives and friends to mourn for her; yet we can truly say, "They weep not as those who have no hope."

Your friend, E. BURTON.

HARRISON—Died, at Gallman, Miss., April 7, 1889, Mrs. HARRIET M. HARRISON (*nee* Norman). Sister Harrison was born January 25, 1855; joined the Methodist Church while young; was married to Mr. J. D. Harrison, December 15, 1879, with whom she lived till her death. I visited her a few days before she was called to her reward, and she expressed herself as perfectly resigned to the will of God. She leaves a husband and four children to mourn the loss of a wife and mother. May they each have grace to so live, that they may meet again in heaven!

M. L. BURTON.

LYONS—Mrs. LOUISA JOHNSON, the widow of Gabriel Lyons, who departed this life in 1876, died at the residence of her son, J. C. Lyons, near Plaquemine Bruleq, La., May 4, 1889. Sister Lyons was about seventy-three years old. She was mother of four sons and two daughters. Three of her sons are yet living. Crawford, Offute, and Dr. J. J. Lyons, of New Orleans. This dear old lady joined the Methodist Episcopal Church, South, some thirty years ago, and was ever a faithful, consistent member. Her home was a living demonstration of hospitality, especially during her husband's life, and many were the ministers of the gospel who lodged with them and found comfort, rest and hearts full of sympathy and love. Sister Lyons was a kind, generous-hearted neighbor, and a great nurse for the sick and suffering. She has now gone home to live with Jesus, where there shall be no sickness and death. She died as she had lived—trusting in Jesus.

Let her sons remember, while never again shall they see that mother's face on earth, that she is that same precious mother, but now in heaven, and they may meet her there. God bless the bereaved family!

R. M. BLOCKER, Pastor.

Modern Battles.

It is not uninteresting to state what have been the bloodiest battles of the last 100 years, that is, to compute the percentage of loss to the numbers engaged. Within the allotted time the Napoleonic battles come first. The battle of Lodi, Bonaparte's first brilliant success, was simply the daring passage of a brigade, and does not enter into the computation. Arcola was the most sanguinary struggle of the Italian campaign. The forces engaged numbered about 70,000, and the loss about 25,000, or about 35 per cent. At Rivoli there were 80,000 men engaged, and the loss was 40,000, but 20,000 of these consisted of Austrians who surrendered to Napoleon, so that the real loss was only 25 per cent. After Bonaparte's return from Egypt he fought the battle of Marengo. In its results this was one of the most momentous engagements in history, but all accounts agree that it was the worse planned and worse fought of all Bonaparte's victories. There were 60,000 men engaged, and the loss was 17,000, or about 28 per cent. At the battle of Austerlitz, which by many is considered Napoleon's most brilliant victory, the French and Austro-Russian armies numbered 210,000 men, and the loss was 40,000, or about 18 per cent. At Jena-Auerstadt there were 325,000 men engaged, and the loss was 40,000, or about 12 per cent. At Borodino there were 170,000 men in battle, and 80,000 were killed and wounded, amounting to more than 47 per cent. At Leipsic there were 500,000 men in the battle, which lasted three days, and the loss was 110,000, or 22 per cent. At Waterloo 140,000 men were engaged, and the loss was 44,000, or 24 per cent. In the Crimean war there were 125,000 men at the battle of Inkerman, and the casualties amounted to 25,000, or 20 per cent. At Magenta there were 225,000 men, the loss was 11 per cent., or about 25,000. At Solferino there were 250,000, and the loss was 40,000, or 16 per cent. At Sadowa the hostile forces numbered 125,000, and 70,000, or 16 per cent. were killed and wounded. At Gravelotte there were 450,000 men in the encounter, of whom 35,000, or about 8 per cent., were killed and wounded. At Shiloh the armies numbered 90,000, and the loss was 30,000, or one-third. At Fredericksburg there were 180,000, and the loss was 20,000, or 11 per cent. At Antietam there were 150,000, and the loss was 20,000, or about 13 per cent. At Chickamauga there were 105,000, and the loss was 30,000, or 29 per cent. At Chancellorsville there were 150,000, and the loss was 30,000, or 20 per cent. At Gettysburg there were 160,000, and the loss amounted to 57,000, or 39 per cent. Thus the figures show that Borodino was the bloodiest battle of modern times, with Gettysburg in the second place.

The greatest philosopher living is the governor of the Danish colony of Greenland. He is not numbered among those nervous, restless news devourers who can not breakfast without their morning paper or sleep comfortably unless they have seen the latest "extra." He receives by the ship which brings him his annual supplies copies of the daily papers of Copenhagen for the year preceding. He arranges these papers in the order of their dates, and then quietly and calmly reads a paper each day, as though it was fresh from the press. He is sometimes strongly tempted to peer into futurity by reading some papers ahead when he comes across interesting news, but he resists the temptation, no matter how anxious he is to know the fate of some measure. One day's paper for each day is his rule, and so at the end of the year he is thoroughly familiar with the news of the preceding year. He says he is just as happy as though he pulled each day's paper off the press.—*Interior.*

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DECATUR, Ga., July 29, 1888.

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MAPLE VALLEY, Wis., May 14, 1887.

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GREENFIELD, Ohio, April 28, 1887.

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We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Ozone.

Ozone—active oxygen—is believed to be a product of plant life; especially, according to Dr. Anders, the product of opening blossoms. As ozone is believed to be the agent that destroys the germs of disease, or, perhaps, prevents their active development, the relation of plants to the public health assumes a new interest. Everything, in fact, relating to the production of ozone, or to its presence and action in the atmosphere becomes a question of supreme importance. A very valuable paper by Dr. J. D. Plunkett, of Nashville, Tenn., entitled "Ozone in its Relations to the Public Health," has been issued by the Tennessee State Board of Health at Nashville. It gathers together a large number of facts bearing on the question, and gives details of many new observations made under the direction of the Board. The general belief among people of science that the prevalence of epidemics and the absence of ozone in the atmosphere run parallel with each other is strongly confirmed. There was a marked deficiency of ozone in the atmosphere at Marseilles during the existence of cholera there, and in one hospital where artificial ozone was provided the death-rate was low. The fatality was found to be greatest always in proportion to the smallest proportion of atmospheric ozone, and when a large supply came with a south-west wind the malady ceased. The influence of a thunder shower on vegetation is well-known to be wonderful, and the report says that after thunder showers the atmosphere always presents a marked addition to its ozone, and instances are given where epidemics at once ceased after thunder showers. The atmospheric fragrance so perceptible after a summer thunder shower is referred to the increase of ozone.—*Independent.*

COMPRESSED AIR IN PARIS.—The use of compressed air for the distribution of power in Paris promises to attain a great development. The system was first inaugurated in 1879 for circulating uniform time by pneumatic clocks, which have met with such favor that no less than 7,800 of the clocks were in operation at the close of last October. It was not until 1886 that compressed air was employed for other purposes, but there are now 34 miles of mains in action for industrial power in addition to 40 miles of pipes for the time service. On October 1, 1888, these mains supplied 400 horse-power for general manufacturing and trade purposes, and about 600 horse-power for electric lighting; while between October 31 and December 20 the air delivered for power increased about 350 horse-power. In addition to operating numerous electric lighting stations, air is supplied to 13 sewing machine factories, to four ice manufacturers, to 39 turners, to 16 printers, to 35 saw and moulding mills, and to 86 miscellaneous industries. The efficiency of this system of distribution of power is estimated by M. Joseph Francis at 46 per cent. if the air is employed cold; at 64 per cent. if the air is sent out at a temperature of about 400 degrees Fahrenheit, and at 87 per cent. if water is injected into the heated air.

THE ILLITERATE POPULATION.—A census of the illiterates in the various countries of the world, recently published in the *Statistische Monatsschrift*, puts the three Slavic States of Rumania, Servia, and Russia at the head of the list, with about 80 per cent. of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with 63 per cent., followed by Italy with 48 per cent., France and Belgium having about 15 per cent. The illiterates in Hungary number 43 per cent., in Austria 39, and in Ireland 21. In England they are 13 per cent., in Holland 10 per cent., in the United States (white population) 8 per cent., and in Scotland 7 per cent. Among the purely Teutonic States there is a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.5; in the whole German Empire, it is but 1 per cent.; while in Sweden, Denmark, Bavaria, Baden, and Wurtemberg there is practically no one who can not read and write.

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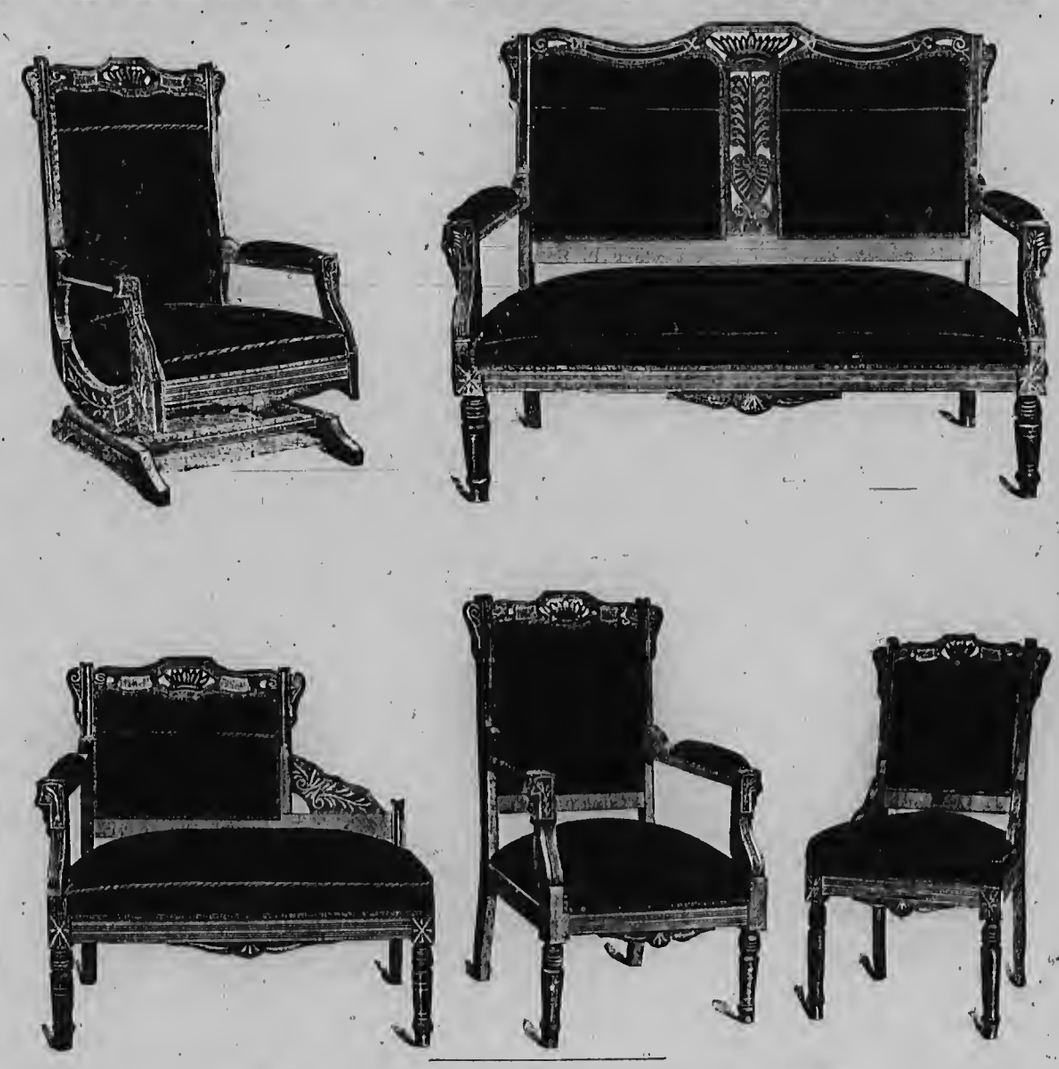

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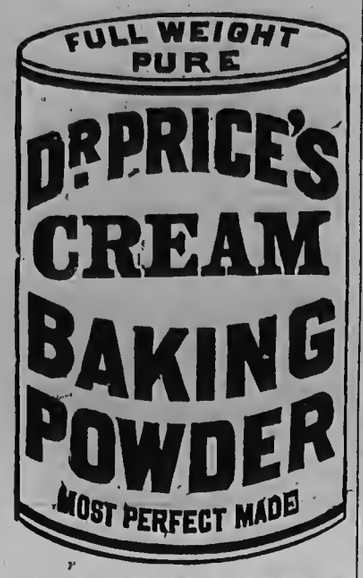

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Why? Because it does what it is advertised to do. As a Tonic it has no superior, while it never fails to cure any curable case of Consumption and all other Lung Troubles, Neuralgia, Diseases of Heart, Stomach and Liver, Cholera Morbus and Infantum, Bright's Disease, Scarlet, Malarial and Typhoid Fever, Acute Diseases, Skin Diseases, and all Female Diseases. Thousands testify to its efficacy. Read the testimonials in Dr. Hartman's "Ills of Life," obtained free of the Pe-ru-na Medicine Co., Columbus, Ohio. PE-RU-NA is sold by all druggists. $1 a bottle; 6 for $5. Manufactured by
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ROOT BEER!
IN LIQUID NO BOILING EASILY MADE
THIS PACKAGE MAKES FIVE GALLONS
MAKES FIVE GALLONS DELICIOUS AND SPARKLING
ROOT BEER
The most APPETIZING and WHOLESOME TEMPERANCE DRINK in the world. TRY IT.
Ask your Druggist or Grocer for it.
C. E. HIRES, PHILADELPHIA.

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The FOREMOST STANDARD COTTON GIN OF THE WORLD
HIGHEST AWARD GOLD MEDAL AND DIPLOMA
for Light Draft, Best Sample and General Utility, at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Tiers on large Gins. Adjustable Seed Boards, etc., have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars
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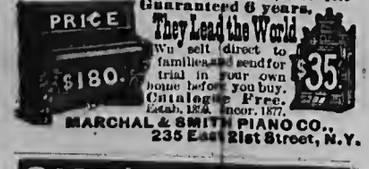
PIANOS $150 to $1500 **UNIVERSITY** ORGANS $55 to $500
Guaranteed 6 years.


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WE CUT THE PRICES
$22 Cart. $12.60
$50 Buggy. $30.50
$ 9 Harness $ 4.75
for CASH to introduce our work. Address with stamp
U.S. BUGGY & CART CO., CINCINNATI, O.
Special discount when sold to the Clergy.

NEWS OF THE WEEK.

DOMESTIC.

A St. Louis and San Francisco train was derailed near Sullivan, Mo., by the removal of the spikes and fish plates in a curve, and forty-five persons seriously injured.

Henry W. Sage, an Ithica, N. Y., millionaire, has promised a $300,000 endowment for the Cornell College library. This makes the total of his gifts to the university $1,000,000.

The Baltimore gambling houses are being investigated by the grand jury, with a prospect of the indictment and trial of the proprietors.

The trustees of the Hartford, Ct., Theological Seminary have voted to open all courses of the institution to women on the same terms as to men. It is the first institution of the kind in the country to undertake theological training for women.

A number of points in Indiana report a heavy white frost on May 23, which did considerable damage to fruit and vegetables. The wheat which is heading out is also somewhat injured.

As the east-bound passenger train on the Texas and Pacific railroad reached the outskirts of Dallas, on May 24, two masked men with drawn revolvers entered the express car, beat the messenger, took his keys and robbed the safe of $1,500, pulled the bell cord, and when the train slowed up jumped off and escaped.

The Gulf Coast Baptist Convention, in session at Biloxi, on May 20, decided against admitting female delegates.

The Confederate graves at Lenisville, Ky., were decorated on May 25. A large number went out to the cemetery and engaged in the services. A thousand Marechal Neil roses were sent from Mississippi for the occasion.

The weather during the week has been favorable for all growing crops throughout the Northwest, the central valleys and New England, but the drouth continues in the south Atlantic and eastern Gulf States, where the reports indicate that all crops are greatly in need of rain.

The Atlas Line steamer *Alvena* sailed for Nicaragua last week, carrying the first batch of machinery and men for the construction of the transatlantic canal. At Greytown the engineers of the surveying expedition of 1887-'88, who have remained in Nicaragua in the services of the construction company, will meet the *Alvena's* passengers and supervise the labor.

A Chilean paper referred to a State senator as Mr. thes. n. jones, and he has sued for $75,000 damages.

Secretary Blaine is determined to protect American rights in Alaskan waters. If England persists in sending ships of war to protect the Canadian vessels in taking the young seal, this government will take vigorous measures to stop it.

At a meeting of the Mississippi River Commission in this city, on May 27, the project of a railway bridge over the river was thoroughly discussed. The bulk of evidence was in favor of a bridge below the city.

FOREIGN.

Emperor William and King Humbert, who is in Berlin on a visit, witnessed a sham fight on the Tempelhofer field, on May 24. In the afternoon King Humbert, the Prince of Naples and Prince Bismarck witnessed from a balcony a procession of Berlin students in 180 carriages, and King Humbert received a deputation of the students. The court concert in the evening was a brilliant affair.

The work of evicting tenants was continued on the Olphert (Ireland) estate on May 24. The tenants have erected barricades around their homes, and from behind the defenses they hurled stones and other missiles at the attacking parties. Boiling water was thrown upon the evictors, and a number of policemen and bailiffs were baldly scalded. The police arrested fourteen persons.

The Pope, at the consistory, on May 24, protested against Italian legislation hostile to the charitable institutions of the Catholic Church. The proposal to erect a monument in memory of Giordano Bruno, who was burned as a heretic at the end of the sixteenth century, was denounced by the Pope as an outrage upon religion.

Sir Edward Malet, Mr. Cason and Herr Holstein, as a committee of revision, completed, on May 25, a draft of a protocol concerning Samoan questions. It contains clauses relating to the municipal government of Apia, the coaling ports held by the Powers, the land commission and the autonomy of the Samoan government, the text of which has already been cabled to Washington and approved by Mr. Blaine.

The situation at the Westphalia collieries continues critical. According to the Rhenish papers, the proclamation of martial law is imminent. Hitherto the miners have held aloof from the socialists and have resented their approaches, now there are symptoms of impatience under the passive resistance of the masters.

The swarthing at the Paris Exhibition is becoming serious. A quarter of a million people were present Sunday, though the Exhibition is unfinished, and the English and American rush has hardly begun, the accomodations, sanitary and restaurant, are utterly inadequate.

It has been decided that it would be superfluous to renew the treaties between Italy, Austria and Germany.

At a meeting of Gen. Boulanger's supporters, at his residence in London, it was decided to contest all the elections in France.

Summer Tours.

Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address

R. H. GARRATT, Div. P. A.,
34 St. Charles St.,
New Orleans, La.

Railroad Rates to the Seashore Camp Meeting.

The following are the round-trip railway fares to the Seashore Camp Meeting. Other railroads connecting with the Louisville and Nashville railroad, we are informed, are preparing schedule rates as low as last year. Freight for this station, *via* the Louisville and Nashville railroad, will be half tariff.

FROM L. AND N. POINTS.

Nashville, Tenn.	$12 50
Franklington, Tenn.	12 00
Columbia, Tenn	11 50
Pulaski, Tenn.	11 00
State Line, Ala.	10 50
Elkmont, Ala.	10 50
Athens, Ala.	10 25
Harris, Ala.	10 25
Decatur, Ala.	10 00
New Decatur, Ala.	10 00
Flint, Ala.	9 95
Hartselle, Ala.	9 90
Leesdale, Ala.	9 85
Falkville, Ala.	9 85
Culimau, Ala.	9 75
Hanceville, Ala.	9 65
Garden City, Ala.	9 60
Bungor, Ala.	9 60
Blount Springs, Ala.	9 55
Warrior, Ala.	9 45
Morris, Ala.	9 40
New Castle, Ala.	9 30
Birmingham, Ala.	9 25
Bessemer, Ala.	9 50
Oxmeor, Ala.	9 05
Helena, Ala.	8 70
Siurla, Ala.	8 55
Pelham, Ala.	8 60
Long View, Ala.	8 40
Calera, Ala.	8 25
South Calera, Ala.	8 20
Jemison, Ala.	7 95
Clanton, Ala.	7 65
Verbena, Ala.	7 40
Deatsville, Ala.	7 05
Elmore, Ala.	6 85
Wetumpka, Ala.	7 15
Coosada, Ala.	6 75
Montgomery, Ala.	6 50
McGehees, Ala	6 45
Merganville, Ala.	6 45
Letohatchie, Ala.	6 40
Calhoun, Ala.	6 40
Fort Deposit, Ala.	6 25
Greenville, Ala.	5 90
Georgiana, Ala.	5 45
Chapman, Ala.	5 30
Dunbam, Ala.	5 40
Garland, Ala.	5 25
Gravella, Ala.	4 95
Evergreen, Ala.	4 80
Castleberry, Ala.	4 50
Brewton, Ala.	4 05
Pollard, Ala.	3 80
Flomaton, Ala.	3 65
Williams, Ala.	3 20
Bay Minette, Ala.	2 80
Mobile, Ala.	2 00
Fowl River, Ala.	1 80
St. Elmo, Ala.	1 70
Grand Bay, Ala.	1 50
Orange Grove, Miss.	1 20
Scranton, Miss.	90
Ocean Springs, Miss	25
Biloxi, Miss.	15
Mississippi City, Miss.	30
Pass Christian, Miss.	80
Bay St. Louis, Miss.	1 00
Lookout, La.	1 65
Rigolets, La.	1 90
Chef Menteur, La.	2 30
New Orleans, La.	2 50
Bluff Springs, Fla.	3 75
Saltmarsh, Fla	4 00
McDavid, Fla.	4 20
Pine Barren, Fla.	4 55
Meline, Fla	4 70
Cantonment Junction, Fla.	5 10
Gonzales, Fla.	5 20
Pensacola, Fla.	5 90

FROM ILLINOIS CENTRAL R. R. POINTS.

Grand Junction, Tenn.	$19 30
Michigan City, Miss.	19 05
Lamar, Miss.	18 80
Hudsonville, Miss.	18 60
Holly Springs, Miss.	18 30
Water Valley, Miss.	17 95
Abbeyville, Miss.	17 50
Oxford, Miss.	17 10
Taylor, Miss.	16 80
Water Valley, Miss.	16 45
Coffeeville, Miss.	15 90
Torrance, Miss.	15 60
Grenada, Miss.	15 30
Elliott, Miss.	15 00
Duck Hill, Miss.	14 80
Whonm, Miss.	14 35
Vaiden, Miss.	13 95
West, Miss.	13 55
Durant, Miss	13 15
Goodman, Miss.	12 85
Pickens, Miss.	12 55
Vanghan, Miss.	12 30
Ways Bluff, Miss.	12 10
Canton, Miss.	11 75
Madison, Miss.	11 30
Tougaloo, Miss.	11 10
Jackson, Miss	10 85
Sallis, Miss.	13 30
Kosciuske, Miss.	14 00
Ethel, Miss	14 10
McCool, Miss	14 45
Weirs, Miss	14 70
Fentress, Miss.	14 90
Ackerman, Miss.	15 05
Sturgis, Miss.	15 35
Osborn, Miss	16 30
Pocohontas, Miss.	11 40
Flora, Miss	11 60
Bentonia, Miss.	11 90
Auding, Miss	12 05
Valley, Miss	12 35
Eden, Miss.	13 05
Beelake Lake, Miss	13 25
Milesville, Miss	13 50
Howard, Miss.	14 00
Tchula, Miss.	13 75
Crugar, Miss.	14 15
Sidon, Miss	14 40
Rising Sun, Miss	14 55
Greenwood, Miss	14 75
Dedd's Ferry, Miss.	15 10
Le Flore, Miss.	15 30
Parsons, Miss.	15 40
Bryan, Miss	10 45
Tiny, Miss	10 20
Crystal Springs, Miss.	9 85
Hazlehurst, Miss.	9 50
Martinsville, Miss.	9 30
Beauregard, Miss.	9 10
Wesson, Miss.	9 00
Brookhaven, Miss	8 65
Bogue Chitto, Miss.	8 25
Summit, Miss.	7 85
McComb City, Miss	7 70
Magnolia, Miss.	7 40
Chatawa, Miss	7 20
Osyka, Miss.	7 05
Tangipahoa, La.	6 65
Amite, La.	6 25
Gullets, La	6 82
Independence, La	6 00
Tickfaw, La.	5 85
Hammond, La.	5 65
Ponchatoula, La	5 45

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Huntington	May 31
Lake Lee	June 2
Duncan	16

H. M. STANDIFER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Waterford, at Ebenezer	June 1, 2
Hickory Flat, at Pisgah	8, 9
Shawnee, at Liberty	15, 16
Ashland, at Mt. Pleasant	22, 23

J. W. HONNOLL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona circuit, at Tranquil	June 1, 2
Trenpeul, at Asbury	8, 9
Fulton and Smithville, at Greenbriar	15, 16
Prairie, at Prairie Chapel...(Wed.)	19
Athens	22, 23
Aberdeen	23, 24

District Conference at Houston, commencing Thursday morning before the 4th Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Tocopola	June 1, 2
Grenada circuit	8, 9
Tillatoba	15, 16
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Atlanta	July 2, 4
Banner	6, 7

J. F. EVANS, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley and New Albany, at N. Albany	June 1, 2
Blackland circuit, at Wesley Chapel	8, 9
Ripley circuit	15, 16
Jonesboro circuit	18
Pleasant Ridge circuit, at Siloam	22, 23
Guntown circuit	29, 30

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Lake View	June 1, 2
Chulahoma	8, 9
Cockrum	15, 16
Louisburg	22, 23
Horn Lake	29, 30

S. M. THAMES, P. E.

WINONA DISTRICT—SECOND ROUND.

Weir (Sat. and Sun.)	June 1, 2
Ethel (Thurs.)	6
Poplar Creek (Sat. and Sun.)	8, 9
Newport (Wed.)	12
Lexington (Sat. and Sun.)	15, 16
Belzona (Sat. and Sun.)	22, 23

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Covington, at Mandeville	June 1, 2
Bay St. Louis, at Long Beach	5
Ocean Springs, at Hamilsboro	8, 9
Columbia, at Hopewell	15, 16
Bethel, at Ocohay	22, 23
Mt. Carmel, at Good Hope	29, 30
Dist. Conf., at Ocean Springs	July 3, 4
Seashore Camp Meeting	5-15
Pearlington, at Log Town	13, 14
West Pearl, at West Pearl	16
Augusta	20, 21
Whitlington	27, 28
Vancleve	Aug. 3, 4
Scranton, at Zion	10, 11
Moss Point, at Moss Point	11, 12
Americus	16, 17
Hattiesburg, at Hopewell	24, 25

T. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Flora, at Flora	June 1, 2
Silver Creek, at Lodi (Wed.)	5
Edwards, at Edwards (Sat.)	8
Raymond, at Clinton (Sun.)	9
Mt. Olivet, at Fletcher	15, 16
Canton, at Canton	22, 23
Spring Ridge, at Forest Hill	29, 30

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

New Hope, at Mt. Pisgah	June 1, 2
Adams, at Muddy Springs	15, 16

W. R. LEWIS, P. E.

VICKSBURG DIST.—SECOND ROUND.

Meadville, at Meadville	May 31
Roxie, at Knoxville	June 1, 2
South Warren, at Porter's	8, 9
South Vicksburg	15, 16
Vicksburg	22, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Baton Rouge, at Antioch	June 8, 9
New River, at Magnolia	10
Livingston, at Friendship	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

C. M'DONALD, P. E.

BRANDON DIST.—SECOND ROUND.

Westville, at Pleasant Grove	June 8, 9
Strong River, at Fairmount	15, 16
Mt. Rose, at Pleasant Hill	16, 17
Marvin, at Richland	22, 23

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—SECOND ROUND.

Loaksville	June 1, 2
Spring Hill	8, 9
Union	22, 23

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

ROMER DIST.—SECOND ROUND.

Arcadia, at Paine's Chapel	June 1, 2
Downsville, at Mars Hill	6
Indian Village, at Sardis	8, 9
Louisville	11
Ruston	15, 16
Vienna	18
Saline	22, 23
Sparta	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present and endeavor to have all delegates come? Come with all reports well matured.

ROBERT HANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

Mooringsport, at Mt. Zion	June 1, 2
Many, at Lewing's Chapel	6
Anacoco, at Beech Grove	8, 9
Wesley circuit	15, 16
Coushatta	18
Red River	22, 23
District Conference, at Keachie	28

J. B. CASSITY, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Baton Rouge	June 2
Carondelet Street	9
Felicity	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Rayne	June 7, 8
Lake Charles	15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KENNER, P. E.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

Shallenberger's Antidote for Malaria is the cheapest remedy in the world in proportion to the work it does, because it is certain to cure even the worst cases if taken properly. One bottle of thirty pills will cure any ordinary case, and *one dose* will stop the chills, but a number of doses and a little time are required to drive all Malaria from the system. Sold by Druggists.

WEEKLY MARKET REVIEW.

(For Week Ending May 28, 1889.)

COTTON.		
Low ordinary	8½ @	— —
Ordinary	9	— —
Good ordinary	9½	— —
Low middling	10 1-16	— —
Middling	10⅝	— —
Good middling	11¼	— —
Middling fair	11 11-16	— —
Fair	12 11-16	— —
Galveston middling	10 7-16 @	— —
Mobile middling	10⅝	— —
Memphis middling	10 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	6 11-16	— —
Fully fair	6⅝	— —
Good fair	— —	6½
Common	— —	— —
CENTRIFUGAL:		
Seconds	6	6⅞
Prime yellow	7¾	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅛	4½
Fair	4	4¼
Prime	4¾	5
Rough & foul	2 25	3 00
Polish & ton	15 00	16 00
FLOUR.		
Extra Fancy	— —	4 75
Fancy	— —	4 30
Choice	— —	— —
Minnesota Patents	5 85½	6 00
Winter wheat patents	5 00	5 20
Minnesota bakers	5 25	5 50
CORN PRODUCTS.		
Corn meal	2 25	— —
Cream meal	2 50	2 60
Grits	2 50	2 60
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	49
Yellow	47	48
Mixed No. 2	47	— —
OATS:		
Western	— —	33½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	72½	80
HAY:		
Prime	16 00	18 00
Choice	18 00	19 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	13 25
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	10½	11
Shoulders	6½	6⅝
Sides, short rib	7⅛	7⅜
Sides, long clear	7⅛	7⅜
HAMS:		
Sugar-cured	— —	11¾
DRY SALT MEAT:		
Shoulders	5¾	6
Sides, short rib	— —	6⅝
Sides, long clear	6½	— —
GROCERIES.		
COFFEE:		
Prime	— —	19¾
Fair	— —	18¾
Common	— —	16½
TEAS:		
Choice	40	80
No. 2	— —	55
BUTTER:		
Western Creamery	18	19
Western Dairy	13	16
Common	7	— —
LARD:		
Refined	7	— —
OILS:		
Coal, bbls	10	— —
Coal, cases	15½	16
Cotton seed, prime	41	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 75	2 00
POTATOES:		
New Louisiana	1 90	2 25
Western	1 50	— —
ONIONS:		
New Louisiana	1 25	1 50
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	10⅛	10½
Jute, 1¾ lb. ₩ yard	9½	9¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	1 05	1 07
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 25	4 00
Chickens, Southern	2 75	3 00
Young	1 25	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	9½	10
Southern	9½	10
WOOL:		
Lake, ₩ lb	24	24½
Louisiana	22	23
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	— —	13 00
Meal	20 50	23 00
Pure ground bone	28 00	30 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	2	— —

BEAUTIFUL CHAUTAUQUA LAKE,
Lakewood, New York.

The most healthful resort in America, situated on the Main Line of the New York, Lake Erie and Western R. R., at Lakewood, N. Y., midway between Cincinnati and New York City. The highest navigable water in the United States, over 1,400 feet above the level of the sea, and 700 feet higher than Lake Erie. Weather cool. No malaria. No mosquitoes. Hotels open June 1 to October 1. Round-trip fare from Cincinnati $11 25, good returning until October 31. Be sure your tickets read via New York, Lake Erie and Western R. R., from Cincinnati, as this is the only line running solid trains, Pullman cars, through to the Lake. Tourist tickets for sale at all large stations. For further information please apply to ticket agents of connecting lines, or to H. C. Holahird, Division Passenger Agent, 99 West 4th St., Cincinnati, Ohio.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

ROYAL

BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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AMERICAN BUREAU OF EDUCATION,
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Professors and Lecturers, 120. Students from nearly every Southern State. Literature, philosophy, science, law, medicine, theology. Circulars of departments free. Address the Registrar, 12 Somerset St., Boston, Mass.
Mention this paper.

MUSIC TEACHER!
Schools for Young Ladies in need of a first-class Music Teacher (Piano and Voice), with four years' experience teaching in the best Schools and with the best Teachers, would do well to address REV. W. M. LEFTWICH, NASHVILLE, TENN.

Capital Commercial College
Jackson Miss
Book keeping taught as books are kept in the South. Send for a circular
J. A. Bryant, President

Centenary College
JACKSON, LA.
Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.
Special attention will be given to the health, morals and biblical instruction of the students.
For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.
Mention this paper.

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MANSFIELD, LA.
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PROF. D. F. HUDDLE, Sec.
Mention this Paper.

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The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. Ry. in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.
Terms moderate.
Edwin H. Fay, A. M.

Christian Advocate.

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"A SOUTHERN MORNING.

from twilighted east, the glorious sun
rough moss-hung forests turns his burning wheels,
aper-bearer from the throne of God,
yal messenger, whose shining trail
ghtens the dewy groves with flakes of gold—
monarch crowned and armed with flashing spears,
lipped with jewels from a duer world,
es through the rose-hued temples of the sky,
et there be light!'" And there was light again,
ht drinks dissolving stars, and slowly dies
day is born. The tender child of time
th twinkling feet now walks the laughing waves,
ds every misty height and dusky glen
en with beauty for a waking world.
—J. M. P. O., in Youth's Companion.

e Louisiana State Lottery Company Examined and Exposed.

BY REV. B. CARRADINE, D. D.

(Continued.)

Now comes the most wonderful document of them all. It certainly deserves study. For some reasons it is a riosity, and for others calculated to oke that long-protracted whistle ich has been known to issue from e lips of an astonished individual.—

You will remember that Art. 167 of r State Constitution reads that the uisiana State Lottery Company shall a written renunciation of *all the nopoly features* in the office of the retary of State within sixty days er the ratification of the Constitu-n.

The Board of Directors agreed to it. . Dauphin, acting for the Board, demnly covenants by a legal docuent to file the renunciation in the cified time. The Constitution was tified and passed into operation at the se of the year 1879. And promptly thin the sixty days, on February , 1880, this GEORGE WASHING-N TRUTHFUL ASSOCIATION prepares d sends up the long-promised docuent of renunciation.

After reading it, you will desire to one of three things—first to take up e history of eels, their nature and bits; or to confine your musing attion awhile to the last three words verse eleven of the 116th Psalm; or ruminate awhile upon the remarkae history of a gentleman mentioned the fifth chapter of the book of Acts his name was Ananias.

Here is the paper signed, sealed and ed, that was prepared by the HATCHET D CHERRY TREE SOCIETY, viz: the uisiana State Lottery.

DOCUMENT NO. 4.

At a meeting of the stockholders of e Louisiaaa State Lottery Company, bruary 23, 1880, the following resoluns were adopted:

Resolved, That this Company hereby cepts the provisions contained in rticle 167 of the State Constitution of uisiana, and renounces in favor of d State the monopoly features conned in the charter of the Company, *as to allow the General Assembly of State to grant other lottery charters privileges in accordance with the terms said article.*

Resolved, That the president of this mpany is hereby required to file a py of the above resolution in the ice of the Secretary of State of Louiana, *as the written renunciation called by said Article of said Constitution of State of Louisiana.*

How anyone can read this paper, rporting to be the fulfillment of the mands of the State's requirement, d not be amazed at such cool fraud d shaken with indignation at such rfidy and betrayal of trust, I can not ceive.

Article 167 demanded the renuncian of "all monopoly features." Not monopoly feature." It is careful to , "monopoly clause," and adds, *all* onopoly features." What are the features? One was, of course, the privilege of existing alone as a lottery company in the State. That was to be given up. But this was only *one* feature. Another feature was its exemption from all taxation, and another the exemption of its peddlers and vendors of tickets from all licenses, etc. The proof of this can be had by referring to Article 25, of the Legislature of 1868, which constitutes the charter of this Lottery Company.

Now, when the present State law, Art. 167, demanded upon the part of the Louisiana State Lottery Company a written renunciation of *all* its monopoly features, did it mean only *one*? Did not an assembly of intelligent men know that *all* is a collective word, and meant more than one thing; and that "features" was plural, and could not possibly be twisted into the singular number?

One of the Associate Justices of the Supreme Court of the United States has said in a decision that all privileges granted a monopoly constitute its features. Common sense tells us the same. And to crown all, here was the verbiage of the law's demands in Art. 167, "that the Louisiana State Lottery Company shall file a written renunciation of *all* its monopoly features within sixty days after the ratification of the Constitution." That the directors of the Lottery understood this is seen in their use of the identical language in their promise to comply and file the desired renunciation. But when they came to do it—presto, change! What do we find? The surrender of *one* single feature, and that feature the right to exist as the only lottery company in the State. They, the directors, in their writ of renunciation, which M. A. Dauphin files for them in the office of the Secretary of State, *limit* an obligation that was general, to something specific or special. They have reached up a felonious hand and virtually struck out or stolen away a letter written and placed in the Constitution of the State by the will of the people. They have robbed the very law of its evident and expressed meaning, as composedly and as ruthlessly as they have gone into the pockets of this and other communities and emptied them. A confirmed robber cares not whom nor what he robs—he gets into the robbing way. He would rather steal than not. Alas! and alas! for the GREAT CHARTERED KLEPTOMANIA of the State of Louisiana! Touching things it ought not—taking things it ought not—is its way!

It remains now to show up one more paper.

This is the recognition of the presence of the remarkable renunciation in the Secretary's office. It is technically called an endorsement.

DOCUMENT NO. 5.

Resolution of the Louisiana State Lottery Company relinquishing the monopoly features granted by its charter in favor of the State of Louisiana, so as to allow the General Assembly of the State to grant other lottery charters or privileges in accordance with the terms of Art. 167 of the Constitution. Filed February 24, 1880.

(Signed.) OSCAR ARROYO,
Assistant Secretary of State.

About this paper we have only to say these two things: First, where were certain features (especially the eyes) of our State officer's face when he accepted the paper handed him by M. A. Dauphin and put upon it the endorsement of the seal of the State? Did he not know that the law demanded the surrender of *all* monopoly features, and could he not see that but one feature was here renounced? That the paper before him was but a masterpiece of perverted meaning by the use of cunningly contrived words and sentences? The other question I would ask is, What is the use of having State officials if they do not and will not watch over the interests of the State?

Now, then, to gather up our argument, we insist that the Louisiana State Lottery Company is indebted today to the city of New Orleans over one million dollars for taxes and licenses, for itself and its army of ubiquitous ticket peddlers and vendors. That they owe this amount, first, because of the transfer of the Company to a firm; and, secondly, because the State law demanded the full renunciation of all their monopoly features, in which we find exemption from all taxation, and because the directors of the Lottery bound themselves by a Deed (Document No. 4) to surrender this and all other monopoly features of their Company within sixty days after the ratification of the Constitution.

The fraud they perpetrated upon us through twisted words and sentences should not save them from the payment of the money they owe to the city of New Orleans, while it should bring down upon every director and stockholder of that institution the overwhelming indignation of an outraged State and public.

And yet it is not their money we want. The curse of God is on it. It is unrighteous gains which, he says, will always bring calamity and ruin. We would gladly give them the million they owe us if they will only remove from our midst and cease to corrupt our children, rob our poor, and make gamblers and idlers and beggars out of our people.

The only point I am contending for is, that the Louisiana State Lottery Company is a fraudulent institution, and not to be trusted. That its promises are nothing; for while its words are fair, its performances agree not with its declarations and engagements. That which deceived you once before, O people of Louisiana, will deceive you again.

"Trust her not.
She is fooling thee!"

(To be continued.)

To the Preachers and Members of the M. E. Church, South.

DEAR BRETHREN: We address you on the subject of missions. The important department of domestic missions we shall no further present than to remark, with pleasure, that it shares the general advance in missionary interest, the collections of 1888, $104,-473, exceeding those of 1887 by $12,-046. The work at home has nothing to fear from the work abroad; having as their common impulse the love of Christ, and as their common foe covetousness and indifference to the kingdom of God, they quicken and support each other. Annual Conferences, that look with Pauline zeal to the regions beyond, that long with Christ-like love to save the world, will not neglect the scattered sheep within their own territory. We speak now, as requested by the General Board, of "the foreign missions, and of all others not provided for by the Annual Conferences."

CHEERING SIGNS.

"Prejudice against missions, though not dead, is dying, and insensibility to their claims is gradually changing to intelligent interest. There is a steady growth in liberality; and, however impatience, contrasting needs, and receipts may dispute the statement, the growth is not slow. The collections of last year aggregated $244,176—if we add those of the Woman's Society, they exceed $300,000. Our preachers preach more, our press publishes more, our people think more on this subject than ever before. What gives us most joy is the growing number of men and women who take this cause to heart, ponder it day and night, keep it before God in continual supplication, and count it dearer than life. We are blessed with faithful and zealous missionaries, but the most devoted and heroic laborers in foreign fields do not surpass those saints at home in fervent desire, wrestling prayer, and ready self-sacrifice for the progress of the work. Few in number, some of them poor, frail in body, or aged, and, therefore, incapable of much giving and labor, they have power with God, and with men; they keep not silence before the Lord, and give him no rest; their flame kindles duller souls, and they are educating another generation to a higher appreciation of the grand mission of the church to evangelize all nations.

Abroad, obstacles to success, though still tremendous, and except to faith invincible, have wonderfully lessened. Violent persecution has nearly ceased; our missionaries dwell and move in safety under the eye of our sympathetic government, and the protection of the native authorities. Swift steamers, regular mails, telegraphic communication, and the increase of commercial and general travel diminish the feeling of distance and isolation. Everywhere the door is open, and in some places there is welcome. Papal nations begin to claim freedom and responsibility of private judgment, and pagan nations to admire the higher culture of Christendom.

ACTUAL RESULTS.

We take the figures from the annual report of the Board. In Mexico, Cuba, Brazil, China, and Japan, our membership is 4,014—a gain of over 10 per cent. during the year. The Indian Mission has 8,730 members; the German Missions in Louisiana and Texas, 1,160; those charges in Florida and our Western work which are helped by the General Board, 15,227. The fruit is in worth far more than the money and effort expended, but in abundance is far less than our longings and hopes. The question is often asked, Why have we not made greater progress? Prominent among the causes are the failure of the church to supply these fields, year after year, with a competent force of laborers, and the lack of earnest prayer to the Lord of the harvest to give the increase.

What has become of the funds contributed? In part, they sent out and supported the laborers: last year in our foreign work there were employed 34 missionaries, 85 native preachers, and 12 other native helpers. In part, they are invested in a permanent plant, consisting of churches, schools, parsonages, and other means of work; the mission property abroad is valued at $379,176; the total value, abroad and within the United States, is $932,986.

APPROPRIATIONS AND ASSESSMENTS.

The assessments are unchanged, aggregating $300,000. The appropriations amount to $249,977, exclusive of $15,000 provided for by the bequest of Thomas Branch. At the last General Conference our debt was $100,000. It has been greatly reduced; the Committee on Estimates reported actual liabilities, $33,242. The Board earnestly desired to wipe out the debt before next May. They were unwilling to burden the church. But consider the situation. Japan stretches forth her hands, and begs for the Bread of Life; our missionaries are overjoyed and overworked, enlarged in hope and straitened in means because so many are eager to be instructed; we can not delay to re-enforce the little band. In China the present missions must be maintained; nobody would think of a backward step. Alas, that we can not yet make the forward movement which is so much needed, not only to enlarge the work, but in doing so to occupy healthy places where our brethren and their families, broken down by a very trying climate, may, while remaining in the field, recruit their strength. Brazil, that vast empire of the new world, had only five missionaries, and not one boys' school, no institution where native preachers may be trained. Cuba, almost within sight of our shores, asked for $20,000, and in our poverty we could grant only $2,000. Mexico, bordering our happier republic, and bound to us by ever-multiplying and tightening ties, should be cherished, not neglected. In the Indian Territory the wild tribes invite our preachers, and among the civilized tribes we are building up our own schools, instead of schools which belong to the natives, and from which we could be ejected by their caprice. The rapid expansion of population in Florida, Texas, and the whole West, demands an expansion of our work. The rush into Oklahoma, which in one day converted a wilderness into a peopled territory, with cities, banks, and other features of civilization, does not allow us to hesitate or delay in sending thither preachers to proclaim the gospel, pastors to care for the sheep. These demands could not be resisted. Caution whispered, Beware! But faith and hope spoke out, Dare!

OUR ABILITY.

The net increase of our membership within three years is 150,000. The wealth of our people has grown largely. The amount of capital flowing into the South, the development of her resources, and multiplication of her industries, is the daily wonder of the press. Though improving, we are far behind the Methodists of England and Canada in collecting for missions from all classes of our members according to their several ability. The many littles which more thorough system might gather from those who have hitherto given nothing would make a large sum. Our men of wealth, with few exceptions, do not contribute to this cause in any measure approaching its just claims. The cases are rare in which individuals have given a few thousands. We are glad to report two bequests during the past year—one of $5,000, and one of $15,000. Southern Methodists, worth from $50,000 to a round million, with yearly incomes ranging from $10,000 to ten times that amount, give to the world's conversion paltry sums, from twenty-five to five hundred dollars. We rejoice to acknowledge that some of them give liberally to churches, colleges, orphan asylums, and other Christian enterprises at home. But their thought has not yet turned, their conscience is not yet touched, their heart has not yet warmed on this greatest movement of the church. They give in response to the pastor, they give toward meeting the assessment, a tribe which they would not begrudge to buy a piece of furniture; or a diamond ring, or to entertain a party of friends on an evening—they do not give to Christ for the extension of his kingdom. We look for the time, God speed it! when, as they subscribe, they will say, "For the love of Christ constraineth us." They need—we all need, both rich and poor, pulpit and pew—a mighty baptism of the missionary spirit.

Without hurt to any other cause, without strain on our people, we can raise this year $300,000, and thus cancel the debt and pay all the appropriations. But this will not be accomplished if strong churches are content with paying their assessments; if pastors of rich congregations that should give thousands (a few do), but give only hundreds, report at Conference with an easy conscience, "Collections all full."

A WORD TO OUR PREACHERS.

Brethren of the ministry, we congratulate you on the good service you have done in the cause of missions. Your efforts, in private and in public, to instruct and inspire the people on this great subject, have borne fruit. Some of you who reported only tens when your brethren reported hundreds, have not fallen behind the most successful in fidelity, zeal, and self-denial. We call upon presiding elders, preachers in charge, editors, and professors in our schools, to continue and to abound in this good work. Leaders of Israel, captains of hundreds and of thousands, speak into the people that they go forward.

THE CLOSET, THE HOME ALTAR, AND THE CHURCH.

We need more prayer. We need in prayer more faith and fervor. Let us cry aloud unto the Lord that his Word may have free course and be glorified in all our missions, in all the earth, as it has been glorified before our eyes and in our experience. Nothing but the outpouring of the Spirit who subdueth all things unto himself can give us success in this great undertaking. We have a right to claim power from on high as the endowment of the ministry and of the church. It will descend when we seek it with all our heart; it will be sent in the measure of our faith—not an idle, listless, self-indulgent faith, but of a living, working, struggling, giving faith. Plead with God in the secret place for a rich blessing on our missionaries and missions; plead with him, searching and purifying your hearts and ways; plead importunately until the suit is gained. Unite your household in prayer, praise, and giving; let there be a family altar for supplication and thank-offering; grateful for happy Christian homes, intercede for heathen lands. During the week of prayer assemble daily in your churches to study our mission fields, and to wrestle with God in the power that prevails. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

JOHN C. KEENER,
ALPHEUS W. WILSON,
JOHN C. GRANBERY,
ROBERT K. HARGROVE,
WILLIAM W. DUNCAN,
CHARLES B. GALLOWAY,
EUGENE R. HENDRIX,
JOSEPH S. KEY.

Qualifications Requisite for Successful Sunday-School Teaching—II.

There are several characteristics necessary to success.

1. First, the successful teacher must possess a natural aptitude for teaching. Teachers, like preachers, are born, and possess a talent for imparting and impressing knowledge. The possession of knowledge does not imply the ability to impart it unto others. It is noticeable how many do not possess the power to communicate their thoughts. They can not command language to express themselves in a clear and comprehensive manner. It is requisite in the teacher that he be able to command language and words, in order to make the lesson plain, and be able to call to his aid, from any and every source, such illustrations as will make the most forcible impressions. It is very true when we say that it is not those who are the most wordy and the most profuse in the use of language who are the most successful. It is not the voluminous talker, the eloquent, and those who command the most beautiful rhetoric, but those who are able to find the very word, the suitable word, the forcible illustration, and whatever in language that makes simple and plain, and that helps to fix the truth indelibly in the mind. The true teacher, then, is not made altogether by the acquisition of knowledge, but is born with a talent and aptitude for communicating thought and of teaching others; and in the pursuit of a Sunday-school teacher, this natural endowment should by no means be overlooked and disregarded.

2. Another indispensable qualification is a good, reasonable amount of acquired ability. It is a mistaken idea that because one possesses certain other essential elements for teaching, that education is of no consequence, and must, therefore, be ignored. It is true that here no standard can be erected; but, to say the least, the teacher should understand something of the ordinary branches of an English education. This standard should be, at least, as high as that erected by the authorities of the church for the admission of young men into the ministry. A teacher without the requisite literary ability must suffer embarrassment, and can not possibly have the highest success in imparting plainly unto others. The teacher must take in before he can give out. This acquisition of knowledge must be varied enough to take in history, biography, moral philosophy, and theology. No one can be well prepared for successful teaching who resource does not comprehend, at least, these branches, together with a good understanding of the Bible and human nature. The power of analysis is a very valuable acquisition. I have noticed that those persons who have the greatest powers of analysis are the ones the easiest understood in public discourse or the more private presentation of any subject; and those who have not acquired this power are prolix and profuse in the use of language, and hence are not clear. A good natural and acquired ability is requisite to success in Sunday-school teaching.

3. Again, another very important qualification is that the teacher should be a student. This follows as a consequence if the above remarks with reference to the acquisition of knowledge be true. Knowledge is all-important; it is absolutely indispensable, and is only acquired as we are profoundly studious. It does not flow into a passive mind without due activity and exertion on our part. The range of study has been intimated, and need not, therefore, necessarily include certain of the sciences; but every teacher should improve well the schools of observation, experience, conversation, reading, and earnest investigation. Sacred, ecclesiastical, and a certain amount of secular history may receive attention, together with biography, human nature and the Bible. The teacher, to be successful, must be a student of self and of the disposition of children, and all this investigation must have but one object in view. Concentration is the secret of success. He who exhausts his thoughts in the direction of his profession is the successful man; but he who has no specified or well-defined object in view, but reads indefinitely in general literature, scattering his reading, will, in like manner, scatter and weaken his success. The reader of novel and trashy literature, of secular papers and books of skeptical tendency, or of doubtful character, can not acquire good, useful knowledge. Mr. Spurgeon well says: "Certain insects assume the color of the leaves they feed upon, and they are but the emblems of the great law of our being. Our minds take the hue of the subjects whereon they think. 'As a man thinketh in his heart, so is he.' Readers of trash become trashy, lovers of skeptical books become skeptical; students of the Bible, who are in earnest, become biblical, and display the qualities of the Bible. If you read, mark, learn, and inwardly digest the Word of God, the qualities of that Word will be displayed in your lives." To be successful teachers, we must be students.

HESLEP.

KOSCIUSKO, Mississippi.

Christian Advocate.

THURSDAY, JUNE 6, 1889.

THE DEATHLESS SONG.

BY KIRK E. HEXFORD.

A singer sang his little song
From all the world apart;
He cared not for a listening throng,
But sang because his heart
Was full of music as a bird's,
And oftentimes ran o'er
His lips in sweet and simple words
That none had heard before.

A weary traveler passed that way,
And heard the cheery strain.
It followed him through all the day,
And lingered in his brain.
And sometimes on his way he sang
The song that cheered him so,
Till far and wide the echoes rang
Across the vales below.

And others listened to the song,
Caught up its glad refrain,
And scattered as they went along
The blitheness of its strain.
And many learned the song of cheer,
And sang it for their own,
Till all the world grew glad to hear
The song before unknown.

Ah, little dreamed the man who sang
This little song that day,
That he was singing to the world
What proves a deathless lay.
The grave is green upon the hill,
He lived and died unknown,
But all the world is singing still
The song the ages own.

—*Youth's Companion.*

Letter from Mexico.

MR. EDITOR: Glory to God that the Mississippi Conference is represented in every field occupied by our church—China, Japan, Indian Territory, Brazil and Mexico.

Dear Sister Chatfield: I had hoped up to the last moment my wife would be able to write a letter with her own hands for your annual meeting. But at this date she is unable to sit up or to feed herself; and when she will be able to walk we have no idea. I have had five doctors to examine and advise in the treatment of her case; and while they assure me of her final recovery, they all say it will take time. Since February 15 I have been constantly by her side, and much of the time in doubt as to the final result of her illness. But in my distress I cried to God, and he heard the voice of my supplication. Wife requests me to say to you that if she has only come to Mexico to suffer and die, she does not regret having come. And I am happy to say to you we have not been friendless during these long dark days of sorrow. Many of you have cheered and comforted our hearts by the sweet, brave words you have written us. When the hour for the mail arrives, wife is all anxiety till she gets her letters; and after they are read and put away to be answered when she is able to write, she thinks, and talks of you all and your work, and the day when she shall welcome your representative to this needy field. We have been blessed with the best of friends here. Sister Watkins left her home and came with us to this city, and will remain until Monday, when we hope to return to the City of Mexico. When you pray for us, do not forget her and her loved ones. We have been so blessed with true affection and lasting friendship of the Mexican members of our church throughout both Conferences. I do not know of a church in either Conference that has not held special prayers for us. I think this a proper place to give you a copy of a letter written by our Bible woman in the City of Mexico, and translated by Sister Watkins. The translation is literal.

MEXICO, April 8, 1889.

Senora E. Watkins: My appreciated and dear sister of all my respect and affection, this letter alone reduces itself to saluting you in union with our dear brother and sister, Mr. and Mrs. Weems. Tell Mrs. Weems we have prayed much to our Lord for her health, remembering that he heard our petition when Senora P—— was on the verge of the grave; and we have great faith that he will also hear our prayers for her. We tell our Lord we want her to live and learn our language, so that with the living voice she will give us many Christian counsels, that may serve us even unto eternal life—since God knows what a necessity we have in our souls for this. I speak for myself, and also that her soul may be enlarged from having complied with the great commission—"Go and preach the gospel to all the world;" and also that many souls may be made to rejoice on receiving such precious news, or, rather, such a rich treasure, that will never perish. Blessed be God that she was born in a Christian country, as also yourself, and that you have never had the disgrace of trusting in dumb idols as we have done, which I remember with horror. When I consider our blindness and ignorance, it appears to me as a dream that I have ever been in such darkness; but who am I that the Lord should have mercy on me?

"Shall you whose souls are lighted
With wisdom from on high,
Shall you to men benighted
The lamp of life deny?

Salvation! oh, salvation!
The joyful sound proclaim,
'Till earth's *remotest* nation
Has learned Messiah's name!"

I praise God always when I remember this hymn, because he put into your souls the ardent desire to bring to us the good news, undertaking long journeys, leaving your home, spending your earthly treasures, and, perhaps, many even separating from their children, who are the beings most dear to the heart—and all for us. But God will reward you; for has he not said even a cup of cold water given in his name will have its recompense? For this reason I pray the Lord that our very dear sister Sophia may not die, but be restored to health. This I pray for with all my soul, since he has said, "Ask and ye shall receive."

I will not write more; but there are many things I wish to say concerning the gratitude I feel in my soul for the knowledge of his holy Word. We all salute each of you with tender affection.

Your sister in Christ, who desires your speedy and happy return.

PILAR G. SUBELLAZA.

When we started to the depot to come to this city, these dear people ran on foot, and when the carriage stopped at the depot, a mile from our house, they pressed around my wife, with tears and flowers, to show their affection. Ah! that you could but know the need and opportunity of your work in this field. I have often seen women and donkeys harnessed to the same wagon, drawing it along the streets of Toluca. I can not imagine it possible for you to argue past experience as an excuse for refusing to re-enter this field. Had this been the spirit of our Lord, he would have left us long before he became a sacrifice for our sins. We hope your Board has made arrangements to begin work here very soon. I am happy to say our people in Mexico have the missionary spirit. A few Sabbaths ago a little girl of nine years applied for membership in our church in the City of Mexico, and, to test her conversion, our pastor, Bro. Watkins, said to her: "Suppose our Lord should want you to leave your papa and mamma, and go to Africa and tell the heathen of his love; would you go?" She dropped her eyes to the floor and stood motionless, as if in deep study, for a few moments, and then, raising her large black eyes till they met the eyes of her pastor, she replied, as the tears rained down her cheeks: "If he wants me to go, I will go and do the best I can." You may be sure there was not a dry eye in the house after this reply. But I must close. Wife sends love to all friends, and asks an interest in your prayers. May our Father's blessing rest upon each of you and your work!

Yours in Christ, J. M. WEEMS.

New Missionary in Japan.

MR. EDITOR: I am glad there are such men as "Subscriber," who, in your issue of May 23, proposes to be one of a hundred to give $10 to send and maintain a new missionary in Japan. And I am glad that I love to take and read church papers wherein I can find out and about such doings. I believe in a good time Christ will bring to pass, or into being, for this unhappy world of ours, and such acts very much strengthen my halting, limping faith. Is it not an excellent thing, Doctor, that there are some men always looking about for some good thing to do, and thereby, when finding it, call the attention of we careless, selfish, laggard ones to the same, that we may help, and feel glad that we have helped? It always makes us feel better when we have done something nice and good, whether we have suggested the thing ourselves, or whether another has suggested. Here's my $10, and my "hat off" to "Subscriber" for the suggestion.

Yours kindly, PETER JAMES.

Indian Mission Proposition.

MR. EDITOR: With your permission I will now comply with my promise of some time ago, and prepare for publication in the ADVOCATE my Indian Mission proposition, which is as follows:

We, the undersigned, promise to become responsible for the payment of amounts annexed to our names, respectively, for the purpose of supporting a missionary to preach to and teach the Indians in Mississippi; said amount to be paid annually for a period of five years, and first payment to be made to Bishop C. B. Galloway as soon as it will aggregate five hundred dollars. (Promise to be null and void in case of the death of promiser.)

LIST OF NAMES.

A. D. Miller, Cato, Miss	$5
A. L. R. Gainey, Hammond, La	2
H. P. Gibbs, Hood, Miss	5
J. R. Chapman, Cato, Miss	5
Rev. J. F. Robinson, Brandon, Miss	5
Mrs. M. E. McClure, Ocean Springs, Miss. (Paid $1)	5
Rev. J. G. Sibley, Nicholson Station, Miss	5

My first proposition, as you know, was to get one hundred persons that would pay five dollars annually for five years; but I am now willing to say five—more or less—for there probably are persons that would like to help in this great work that would not be able to pay five dollars a year, while there are others that would not be willing to stop at so small an amount. So we take any amount, and only require persons to become responsible for amounts, allowing them to raise it where they please, with the understanding that it is not to interfere with or take the place of other collections.

And now surely we will get the names rapidly until we have the full amount wanted. We have, I suppose, two hundred forty (or fifty) itinerant preachers, with as many or more local, and probably now about seventy-five thousand members in Mississippi (to say nothing about other States that will probably help us some). Surely we have enough consecrated men and women, with the means at their disposal, to raise the amount at once; so I shall watch the mails with a great deal of confidence, feeling assured that so great a work as the salvation of the Indians in Mississippi will find many willing hearts and hands among the members of so great a church.

Brethren and sisters, write me, as before, at Cato, Rankin county, Miss., and I will soon give you some statistics with regard to the Indians.

Yours in hope of the success of the Indian Mission in Mississippi,

A. D. MILLER.

Location of the New College—Suggestions.

I am glad to see the hearty interest manifested in and the liberal contributions made toward the building of the Mississippi College for boys by the two Conferences in Mississippi. I think it may be considered as certain that we will have the college; but, Where shall it be? is the question. Upon its location its success greatly depends. I should like to see it in Macon, and had thought something of asking our people to bid for it. We have here commodious school buildings now idle, which could be bought and tendered. Then I thought again this was probably not the right place—too much stimulants here, and too easy to get at; and I dropped that idea. The suggestion of one of your correspondents suits my notion better, and I write to urge his plan. Let the commissioners appointed to make the location select some suitable place on a railroad—say, on the line from Starkville to or about Kosciusko, or on the Georgia Pacific, west of West Point, where land can be bought at a low price; buy three or four sections of land, have it incorporated, adopt a constitution that will enable the trustees to keep out all immoral influences; have the land surveyed into lots of suitable size for residences; arrange the plan so as to have a depot and business center; sell them all, as demand shall arise, at moderate prices, and very soon it will attract the attention of the moral and Christian people, who will buy lots, build houses; and in a few years there will spring up a town noted for good character, moral influences, temperate habits and usages. Families of moral worth, who desire to educate their children free from vices and immoralities, will seek settlements there; a town of good government will grow up like magic, as it were, and in an almost incredible length of time one of the most noted places of Mississippi will be inviting and calling not only people of Mississippi, but from other States, to make their homes there.

The public, the moral portion of it, at least, want such a place to live in. They are tired of drinking-shops and gambling-holes where boys are ruined. They demand such a town as I have alluded to or attempted to picture. The present time gives the opportunity. The generation of to-day will not pass without seeing its benefits; and generations to come will raise their voices in rejoicing and praise for those who adopted the plan. H. W. FOOTE.

From the Work.

SIMSPORT, LA.

MR. EDITOR: Seeing accounts in the ADVOCATE of the progress of the work in other sections of the country, I thought it would not be amiss to write a line from "old Simsport." You, as all other preachers, know what the first year in the itinerancy means. My first year, so far, has not been barren of results, but rather is fruitful of encouragement, as regards the success of my work.

Arriving on my circuit, I found five appointments, two Sunday-schools, and no weekly meetings of any sort. We now have in successful operation six or seven weekly prayer meetings. My plan, as regards them, is simply this: When I go to a charge to hold the regular monthly Sunday services, I stay at said place until the following Thursday, visiting members and holding prayer meetings myself. When I am away at other appointments, the leader takes charge. At one of these appointments the meeting took like wild fire, for sometimes the members gather together three or four times a week, and have a little meeting to themselves, on the cottage prayer-meeting style.

As to increase in membership, have received up to date eighteen members, one of whom was converted through the agency of these cottage meetings.

As to Sunday-schools, we now have four instead of two, just doubling the number.

We have already in hand a little over one-third of all our Conference collections. Our congregations at some of our appointments have increased wonderfully. At Grange Hall we now have an average attendance of from 80 to 90, whereas it was some 20 or 30 last year. At another place where it was formerly 25 to 30, we have 50 to 60. These numbers are not by guess, but by actual count.

Among those that come to hear us, we have some who have not darkened the doors of a church for fifteen or twenty years, by their own confession, and they are among my best listeners. We have great reason to hope that they will join us before long.

Bro. Dunstan, who preceded us last year, did a grand work, and sowed some very good seed, which is now springing up to the glory of God, and also to the encouragement of his successor in the work.

We have just closed a meeting at Simsport, Bro. J. E. Denson being with us. He gave us the true Bread of Life, and in a manner calculated to awaken slumbering souls. I am sorry to be unable to report conversions, as have many, but can say, however, that we were all blessed, the church revived, and the members more determined to live close to God. Do pray for us at this place, and also for its poor pastor.

Yours in Christ, JNO. F. FOSTER.

ROBELINE, LA.

MR. EDITOR: It is with a heart overflowing with gratitude to Almighty God that I break the glad news to your readers of our unrivaled meeting at this place. Our little town was shaken from centre to circumference; strong, stalwart men, influential and potent women, felt, trembled and fell as God's Word burnt itself into their hearts at every service. The gospel missiles, taken from God's own armory, were thrown at the very first service, and in a short while we commenced a great spiritual bombardment. Then the barracks, which had so long fortified and concealed the iniquitous practices and nefarious artifices of the devil, tottered and crumbled. Bodily temples shuddered more and more as the immaterial earthquake threw back its God-opened sides, into which abyss fell the wine-glass, the card-table, the ball-room, the world-compromising church members, and other influential drummers for Satan and ruin, and from whence immediately arose the family altar, the young people's prayer meeting, the sober, God-fearing character, the happy wife, the joyful child, and many other powers whose effects will be felt upon the cycles of eternity. Our meeting resulted in about sixty conversions. Forty-five were added to the Methodist Church. Our Baptist friends encouraged us in the work and harvested many sheaves; so together we praise our common Father for his baptism of blessings upon our common town; and we pray that we may all be kept faithful unto death, that we may at last be safely homed in that common "house not made with hands, eternal in the heavens."

Rev. William Whiberly, of Plaquemine—that noble, fearless preacher of God's Word—was with me during the entire meeting and constantly broke the Bread of Life to my perishing congregations. By his argumentative thought, his sound reasoning, his forcible presentation of biblical truth, his short, severe, practical utterances, and his stirring, inciting, eloquent flights, divine truth sunk deep into the hearts of our hospitable populace.

As penitents came rushing to the altar, seeking life and light and liberty, our dear brother, with many others, would exclaim, "Surely my cup runneth over!" God continually bless you, my worthy co-laborer! We beseech God to strengthen you, day by day, that you may be able to wage many more wars for him, at whose great day many will rise up and call you blessed.

Our little town is now pervaded by a heavenly atmosphere, and a hallowed influence brooding over us is felt by all. Be all of the glory to God! Amen! A. D. M'VOY, JR., Pastor.

WESLEY CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: I will write you a short letter in reference to the above-named work. This work was known as East Point circuit last year, but East Point was taken from the work, and a change of name was necessary. It takes its name after a church we built last year—Wesley. This church is not finished; it lacks ceiling. This we hope to complete soon. We also built a parsonage on the work last year. Though it is not fine, it gives the preacher a shelter and a good home. We have built a church on the work this year also—a large, commodious house in a thickly settled neighborhood, where we hope it will be the means of effecting much good. The work is moving on steadily this year. The people are attentive to the gospel. The Sabbath-schools are in good working order, and are doing well. There are some good, true, working Christians on this work, and we hope by our united efforts and prayers to bring others into the fold.

And now, Mr. Editor, in conclusion, permit me, in the name of the members of the Holly Springs Church, to thank Bro. Grant for the beautiful Bible he presented to that church this year. J. B. WILLIAMS.

ASHLAND CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: This preacher has many reasons for great rejoicing. One is because he has one of the most pleasant charges—the Ashland circuit—and some of the best people in the North Mississippi Conference. We came to this charge with a full determination to do a faithful year's work, and have had our souls, our minds and our hands full all the while. Since Conference we have built a new church, and are about ready to commence the second. This charge is on the up-grade all along the lines. We feel confident that under the jurisdiction of our faithful and efficient presiding elder we will be able to report far in advance of preceding years. One pastor says all his people need is more and better preaching. Well, brother, that is quite a "slam" on your predecessors; and perhaps it is true, and if so, God grant you grace and power and wisdom to give it to them this year. You were sent to them for that especial business. We are not so fortunate as all that on the Ashland circuit. We need better preaching, and lots of it; but that is not all we require. We need church-houses—somewhere to preach; and we fully intend to have them. This charge built one church last year, and has undertaken to build two and repair two others this; and with a little more encouragement and some hard work it will not fall far short of its undertaking.

The Lord is with us here, and is blessing us, too, both at the family altar and in public worship. Many times have we been sprinkled with the dew of heaven. Many times have our souls been made happy, and rejoiced in the blessed hope of the glory of God. The tears have been seen dripping from the eyes of the old hard-hearted sinner while the preacher tried to instruct him in the "way of life." The lukewarm are revived, the backsliders reclaimed and the faithful rejoice. We are ripe for a glorious revival this summer, and we are praying for and expecting it. My soul is happy to-day. Thank God for the privilege of serving the Ashland circuit!

Yours in Christ, W. W. MOSS.

SALEM, Mississippi.

GRAND CANE, LA.

MR. EDITOR: Yesterday, May 26, was the fifth anniversary of the Woman's Missionary Society of Grand Cane. The society met and had a pleasant and profitable meeting. After brief addresses by the writer and Dr. Courtney (Baptist minister) on the subject of missions, the president of the society, Mrs. H. P. Pipes, took the chair and attended to the usual order of business of the society; when Mrs. E. J. Fullilove, president of the Louisiana Conference Society, favored us with one of her characteristic and appropriate addresses, which was replete with information and encouragement. Though this society has had no Jonah-gourd development, its growth for five years has been uniform and steady. To-day these women have more faith and more confidence in themselves and more zeal for the missionary cause than at any previous day. The power and influence of woman's work for women is one of the wonders of the day. Some of the wise and prudent seemed to be exercised over it, not knowing whether to oppose or to fall into ranks. The more prudent way, we think, would be to take the advice of Gamaliel when the apostles were greatly opposed. He stood up in the council, and said: "Let them alone; if this thing be of men, it will come to naught; if it be of God, ye can not overthrow it." To let them alone would be wise, and yet I show unto you a more excellent way, viz: to take the advice of Paul to the church at Philippi—Philippians iv, 3.

MAY 27, 1889. J. P.

NESHOBA CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Since Conference I have organized one new church, received twenty-four members, and raised, by cash and subscription, enough to build a neat church at Union, besides other important work that I will not mention here. By the assistance of our efficient presiding elder we have our Conference collections most up, by cash and subscription. Hope to make a full report at Conference.

I notice "A Note of Warning" in the ADVOCATE, of May 16, from Rev. J. W. Honnoll, of Holly Springs, Miss., that utters my sentiments exactly; and I know from experience that he knows exactly what he is talking about.

I have been in possession of the new hymn book three weeks, which I am highly pleased with, and think it a great success.

I have asked the Lord to give us 100 souls on this circuit this year. I ask the brethren to remember us in their prayers, that we may not be disappointed. The ADVOCATE is not neglected. Yours fraternally,

JAS. G. CAMMACK.

GREENVILLE, MISS.

MR. EDITOR: Last Sabbath was a glorious day with us at Greenville. Ten accessions to the church—three by profession and seven by certificate. At one of the services a large number of grown persons came forward for prayers. We are having a revival without a protracted meeting. The "Sam Jones' meeting" of last November abides. Our presiding elder and the preachers of the Greenville district, assisted by Bro. Joe Jones, are taking this country for Christ. The work is wonderful. The power of God is with the ministry and people. The results are beyond my description. We are busy saving souls and praising the Lord. Our people are praying and preparing for the woman's missionary meeting, June 6. We consider it an honor to entertain such godly women, and we hope that many of our preachers will be present. We are expecting a great baptism of the Holy Ghost upon us all. J. A. HOWER.

MAY 28, 1889.

CHINA GROVE, MISS.

MR. EDITOR: Please announce in the ADVOCATE that the China Grove Camp Meeting will begin on Friday night, August 23, and continue about one week. All arrangements are being made for a season of great spiritual pleasure and benefit. The hotel this year will be kept by one of our staunchest members, and meals or beds furnished at the low rate of twenty-five cents each, and kindest attention paid to all. We anticipate a glorious triumph of God, a mighty uprising of the dead. Pray for us, brethren, that we may see the salvation of the Lord.

Everything is moving forward slowly. Conference demands are nearly satisfied. Sunday-schools have grown from one to seven, and four Woman's Missionary Societies are yet in their infancy. We are too busy to find time to spit on our hands to get a fresh grip, but we always *take* time to talk up the ADVOCATE. Fraternally,

HICKS M. ELLIS.

OKOLONA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We observed Children's Day on the Okolona circuit last Saturday, May 18, uniting the schools of Pine Grove and Tranquil. The time was taken up by the schools singing and reciting. Mrs. Dr. Wood delivered an excellent address to the children. The collection which followed amounted to $7 35. We were next entertained with speeches from T. B. Sykes and Rev. G. W. Bachman. The occasion was one of profit, especially to the children.

Bro. Bachman preached for us Sunday at Tranquil, on "The Anointing of Jesus." After he got through, we took up our collection which the Conference requires. We were asking $30; and got $33 25.

We think the Okolona circuit is moving up some, and especially on the line of liberality.

F. A. WHITSON.

JACKSON, LA.

MR. EDITOR: Yesterday at the Methodist Church, Children's Day was observed by the Methodist Sunday-school here, carrying out the programme arranged by instruction of the General Conference. Kind invitations were extended the Presbyterian and Baptist Sunday-schools, which were accepted; and all enjoyed the exercises in a full measure. The children's sermon by Dr. W. L. C. Hamilton was beautiful and highly entertaining, and though short, it told volumes to both the children and adults. The Doctor was in his happiest mood, and told many pretty and instructive things which seemed to reach the heart of everyone, except two "little boys"—*little fellows*. We will be glad when Children's Day comes again.

Yours truly, [illegible]

MAY 27, 1889.

STARKVILLE, MISS.

MR. EDITOR: You and Bro. [illegible] are cordially invited and lovingly expected at our District Conference, at West Point, July 18–21. The ADVOCATE is growing in favor in this region if it be only slowly, yet surely, and there is an endogenous growth. The college is going to come to pass, not to the detriment of Centenary. *Both* are needed. Let them be loving sisters. In this district some things are fair, and *some foul*. The church as a whole, is growing; building better churches and more parsonages, and taking on more spiritual muscle. The world works also; spiritual wickedness in high and low places—your infamous lottery among other things. God bless you. Your brother,

W. T. J. SULLIVAN.

NEW IBERIA, LA.

MR. EDITOR: My meeting was a success. Nearly twenty applicants for membership, and the church in much better trim than at any time since I have been here. Three class meetings, a good prayer meeting, Sunday-school flourishing, and fine congregations.

Yours truly, J. W. MEDLOCK.

Sunday-School Lesson.

(Harlburt and Simpsnn's Lesson Commentary. Phillips & Hunt, New York.)

LESSON XI.—June 16.

JESUS CRUCIFIED.

Mark xv, 21-30.

GOLDEN TEXT.—*He humbled himself, and became obedient unto death, even the death of the cross.*—Phil. ii, 8.

TIME.—A. D. 29. Friday. Passover day. It was about ten in the forenoon, for at least an hour had been spent in getting ready.

PLACE.—It was outside of the city, and yet easily reached from the place of trial.

PARALLEL PASSAGES.—Matt. xxvii, 27-37; Luke xxiii, 26-38; John xix, 1-24.

21. One Simon a Cyrenian—Cyrene was a distinguished city in northern Africa, in which, though consisting mostly of Greeks, a Jewish colony was located.—Having much intercourse with Jerusalem, they maintained a regular synagogue at that city. Simon appears at this time to have been a resident, at any rate temporarily, either of Jerusalem or its adjacent country, inasmuch as it is from the country he is coming when he is so sadly met by the procession of our Lord's executioners. The Roman officer had official authority to press into the military service, for a special service, either horses or men. *Alexander and Rufus*—It is taken for granted that they were well known at the time when the gospel was written, and hence doubtless they were Christians of some note in the church. *Bear his cross*—Jesus at first bore his own cross (John xix, 17), as was customary.

22. Golgotha—Golgotha was simply a rounded knoll, bare perhaps of trees and grass, in shape like a skull, lying beyond the gate in the suburbs of the city.

23. Gave him to drink—The Talmud of Jerusalem relates that before crucifixion there was offered to the prisoner a stupefying draught which compassionate people, usually ladies, of Jerusalem prepared at their own cost. *Wine mingled with myrrh*—Myrrh is a bitter, aromatic gum obtained from a low, thorny tree, growing in Arabia, and was highly prized by the ancients and used in incense and perfumes. *But he received it not*—He refused to drink. He determined to look death in the face with all its possible horrors, and submit to the full penalty of the first transgression, and no anodyne or soporific potion might cloud his faculties at such a time, or dull in the smallest degree the sharpness of the pain.

24. They parted his garments—The execution was carried out, and the cross watched by a guard of four soldiers, with a centurion, and the garments of the sufferers were their perquisite. *Casting lots*—The inner robe, however, like the robes of the priests, was of one piece woven from the top, without any seam or stitching, and would be destroyed by rending. The dice were ready in their pocket, and one of their brazen helmets would serve to throw them; it would be better to cast lots for this, and let him who won the highest number keep it for himself; and so it was done. No wonder that both Matthew and John, looking back on the scene, were struck by the fact that it had been written, ages before, in the twenty-second Psalm, which the Jews of that day, as well as Christians, rightly believed to refer to the Messiah, "They parted my garments among them, and for my vesture they cast lots."

25. It was the third hour—According to the Jewish reckoning, that is, from sunrise, about nine o'clock of our time. But, according to John (xix. 14), it was already the sixth hour when Pilate made his last attempt to rescue him. A solution is, that John, writing primarily for the churches of Asia Minor, used the Roman mode of reckoning, that is, from midnight.

26. Superscription—The writing over his head on the cross, *The King of the Jews. His accusation*—The *reason* or *charge* for which he suffered. It was customary to publish in some way the crime for which a person was crucified. Sometimes a public crier announced it; sometimes it was written on a tablet, and hung about the neck of the criminal as he was led to execution; and very commonly it was, as in this case, written on a white tablet, and put above the criminal's head on the cross. *The King of the Jews*—Mark is the most concise. Matthew has, "This is Jesus the King of the Jews;" Luke, "This is the King of the Jews;" and John, "Jesus, the Nazarene, the King of the Jews." The difference in these titles may be explained: (1.) That some of the evangelists, and even all of them, may have given the sense rather than the words. (2.) That the accusation was written in Hebrew, Greek and Latin (John xix, 20), and while the inscriptions were one in sense they were very likely varied in expression, and hence the translation of them would vary. The Latin was the official language of the empire; the Greek, the language of the cultivated classes, and very common in the province; the Hebrew, or Aramean, the vernacular language of the Jews and the common people. It is quite likely that John's inscription, containing the contemptuous phrase, "the Nazarene," was the one written in Hebrew, and which would be understood by the Jews of Palestine. Pilate purposely wrote the sarcastic title, purporting that the Jews were crucifying their king, and also that he was a Nazarene.

27. Two thieves—Rather, *two robbers.*

28. And the Scripture was fulfilled—The reference here is to Isaiah liii, 12, but the verse is omitted in some manuscripts.

29. They that passed by—The words bring before us the picture of a lounging crowd, strolling from one cross to the other, and mocking the central sufferer of the three. *Railed on him*—Literally, "*blasphemed.*" They heaped vile epithets upon him. *Wagging their heads*—An accompanying gesture, expressive of the contempt uttered in their words. *Ah*—The interjection, which in its Greek form (*ua*) expresses a kind of inarticulate scorn, is peculiar to St. Mark, and may be noted as another instance of his habit of reproducing the very sounds that had been uttered.

30. Come down from the cross—Shutting their eyes to all the manifestations and evidences of his divine power and Sonship, they prescribe this last test. Ever ready to applaud success (chapter xi, 9) and denounce failure, they conclude that Jesus is an impostor, and revile him accordingly.

31. Chief priests—The chief priests, and scribes, and elders, less awe-struck, less compassionate, than the mass of the people, were not ashamed to add their heartless reproaches to those of the evil few. *He saved others himself he can not save*—They had been compelled to acknowledge his supernatural power. They taunt him with having lost it now, when he needs it for his own deliverance. They treat him as an impostor.

32. Let Christ—Better, *the Christ.* The article is emphatic, and the word had not yet come to be used only as a name. *That we may see and believe*—They deceived themselves; they who would not be convinced by his preaching and the raising of Lazarus would not have believed though he had come down. *And they ... reviled him*—And now the criminals themselves have their say, which is, that he is more criminal and contemptible than themselves. Few are so mean but they fancy there is somebody below them. At the bottom of all, in present estimation, is this Jesus.

33. There was darkness—This was no *eclipse of the sun*, for it was *full moon* at the time—nor any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that no *earthquake in the ordinary sense of the word* is here intended. Those whose belief leads them to reflect *Who* was then suffering will have no difficulty in accounting for these signs of sympathy in nature, nor in seeing their applicability. The consent, in the same words, of all three evangelists must silence all questions as to the universal belief of this darkness as a *fact;* and the early fathers appeal to the testimony of profane authors for its truth. *Over the whole land*—Probably of Judea; yet it seems to have extended to other lands, having been noticed in Egypt, we are told.

34. At the ninth hour—The hour of the offering of the evening sacrifice. *With a loud voice*—Literally, *a great voice;* that is, with a voice still strong, unweakened by approaching death. *Eloi, Eloi, lama sabachthani*—The words are Chaldee, and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself. The form which St. Mark gives is a closer reproduction of the very sounds of the Aramaic form of the word than that of St. Matthew, who gives the Hebrew as it stands in Psalm xxii, 1. The language we have heard from our mother's lips, and have spoken in childhood, may be laid aside in after years for another, to meet the requirements of life; and Jesus, doubtless, in these last years, had often had to use the Greek of city communities instead of his own simple Galilean. But now the sounds of infancy, always nearest the heart, and sure to come to the lips in our deepest emotion, returned in his anguish, and in words which he had learned at his mother's knee his heart uttered its last wail. *My God, My God*—The cry, not of despair, but of extreme anguish, yet of resignation and holy confidence in God as his God. It is the cry of innocence: the lost know that they are forsaken, but know *why*, and do not call on God as *their* God. It was, therefore, *no literal transfer* of the experience of remorse and spiritual death which Christ experienced. *Why*—The interrogative form gives intensity to the expression. It is not the cry of ignorance of the cause of this abandonment, but rather the struggling of language in its weakness to express the unfathomable woe and utter desolation of his victorious sufferings. Yet the cry, coming forth at the close of this abandonment, shows that he had endured all that was put upon him, and was coming forth victorious from the conflict. Though left to himself for a time, yet he did not forsake God. Personifying forsaken humanity under the wrath of God, he makes an atonement, cries unto God, and is heard in that he feared. *Thou forsaken me*—The particular words are expressive of the divine abandonment, of the departure of the divine presence, as part of his atonement endurance. They are uttered by him to show that he is enduring an intolerable agony, deeper than any external infliction. His inner consciousness of union with God must have been complete and indestructible; but, like his higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must, however, take care not to ascribe *all* his suffering to *bodily pain*, however cruel: his *soul was in immediate contact with and in prospect of death*—the wages of *sin*, which he had *taken on him*, but *never committed*—and the conflict at Gethsemane was renewed.

35. He calleth Elias—Most commentators suppose this was said in jest. If so, it betrays the most terrible depravity, and insensibility and malignant hatred almost inconceivable.

36. And one ran ... and gave him to drink—John xix, 28, says, that this was in consequence of Jesus saying, "I thirst." One of the effects of crucifixion was excessive thirst. *Saying, Let alone; let us see*—Or, let me alone; quit interfering. In Matthew these words are addressed to the man who gave the vinegar; here they are spoken by him to the others. A sign of accuracy; such a conversation is natural; the one addressed by the crowd flinging back their own words. *Whether Elias will come*—Some of the Roman soldiers, who, amid this wonderful phenomenon, had listened attentively to the conversation of the Jews about the coming of Elijah, might have thought Jesus calling for the prophet.

37. Cried with a loud voice—The evangelists all dwell upon the loudness of the cry, as it had been the triumphant note of a conqueror. The words are given by John: "It is finished!" They mean, that the atonement is wrought. *Gave up the ghost*—Is not, as the English reader might imagine, an exact translation of some strange Greek phrase, but a native idiom of our own, corresponding to a single Greek word, meaning *breathed out*, or *expired*, a beautiful substitute for *died*, which all the evangelists appear to have avoided, perhaps in order to suggest more strongly the idea that our Lord's death was an act of his own will, as predicted by himself, and distinctly, although variously, recorded here in all the gospels.

38. The veil of the temple was rent—The interior of the temple was an extended oblong room divided into two apartments by a large curtain. The front one of these apartments was called the holy place; and the further one, concealed by a second curtain or veil, was called the holy of holies. Into the holy of holies none entered but the high-priest, and he but once a year on the great day of atonement. Veiled in this holy of holies the divine presence was supposed to dwell. When the temple's veil was rent from top to bottom, it was declared in fact that God no longer dwelt there. There was nothing to conceal. The great work of salvation was now, at last, completed; prophecy fulfilled; the ancient covenant at an end, the new inaugurated. Judaism was forever obsolete, and the holy of holies had ceased to be the peculiar presence chamber of Jehovah among men. Nor was a sign wanting that it was so, for the great veil of purple and gold—sixty feet long and thirty broad—before the inner sanctuary of the temple suddenly rent itself in two, from the top to the bottom, at the moment of Christ's death, as if he who had hitherto dwelt there had gone forth to lead up his eternal Son to his own right hand.

39. When the centurion ... saw that he so cried out—The expression of a wonderful power of life and spirit in the last sign of life, the triumphant shout in death, was to the warrior, who had learned to know death from a totally different side upon the battlefields, a new revelation. *He said*—There was something in the manner of this last cry so unusual and superhuman that the centurion is convinced that he must have been *that person* whom he was accused as having declared himself to be. *This man was the Son of God*—The centurion was a heathen, and he had probably no very distinct notions of the phrase *the Son of God;* perhaps understanding by it only that he was like the heathen heroes who had been deified; but he certainly regarded these wonders as proof that he was *what he professed to be.* In the original it is, "a son of a god;" an expression perfectly suitable to a polytheist, who believed in the existence of many gods. Mark xv, 39, says that they affirmed that "this man was the Son of God;" Luke xxiii, 47, that they said, "certainly this was a righteous man." These things were said by *different persons*, or at different periods of his sufferings—one evangelist having recorded one saying, and another another. The centurion knew that he was executed for claiming to be the Son of God; he now recognized that whatever that title meant (and probably his conceptions in regard to it were very indefinite), it was divinely attested by these supernatural phenomena.

Missionary.

Progress of Missions.

It is affirmed on good authority that the foreign field for the past twenty years has yielded more converts in proportion to the work done than the home field. In more than fifty islands of the Pacific a great company has been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii recovered from a savage type of false religion within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship, who, within the present generation, feasted on human flesh. Not twenty years ago Madagascar had only a few scattered and persecuted converts. Now its queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000, who contribute $15,000 a year to religious objects. On the western coast of Africa are over 100 organized congregations. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea-coast have been wrested from the slave-trade, and the church and the school substituted for the slave pen. In Asia, the citadel of cultivated and intellectual paganism, Persia and Hindostan, Japan and China, have their story to tell. In the last alone, missions have been established in 40 walled cities and 360 villages. And all of this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even the achievements of the past seventy years. But let them bear in mind that the first century of our Lord, and that the one of miraculous gifts, closed with less than 500,000 disciples of Christ, or less than the half of one per cent. of the population of the Roman Empire. The positive achievements of modern missions are wonderful. People who were thought beyond the reach of divine grace have been brought under the sway of the gospel, and turned from a savage state into civilized and Christianized communities; and yet the promise of the near future, if the church be true to her trust, is brighter than ever before.—*Bishop Littlejohn.*

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No. 5.....10:20 am	No. 6.....1:10 pm

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No. 3 Lim. Ex. 7:55 am	No. 4 Fast Ex...7:00 am
No. 1 Fast Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

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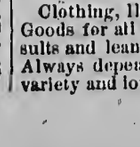

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REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, JUNE 6, 1889.

Delhi District Conference.

This body convened in Bastrop, La., May 23. Rev. J. D. Harper, presiding elder, occupied the chair and guided the deliberations of the Conference to a successful termination, Saturday evening, May 25. There was a good attendance of ministers, but the laymen did not appear in much force as to numbers. It seems to be a difficult matter to secure a full attendance of laymen at these annual meetings. Some of them do not recognize the obligation resting upon them in such matters, and the progress of the cause of Christ is, no doubt, retarded. What occasions for good and for the accumulation of power for work these meetings would be if every delegate recognized his obligation to attend, and was promptly on hand at the opening session and continued in the Spirit until its close! What streams of fertilizing influence would go out all over the district! The fire kindled in the hearts of members would light up many dark places, and the gospel preached would radiate its power in every direction! The District Conference would be like Jerusalem—the center where new influences would originate yearly, and whence they would flow out in good to all parts of the district! Next year, brother, see to it that you attend your District Conference. Contact with your brethren in Conference will freshen your religion and quicken your energies and strengthen your faith—yea, make a new man of you, and be an inspiration to diligent and faithful work for a whole year.

The presiding elder made careful enquiry into the various phases of church work, and the conclusion reached was, that the cause of the Lord is making progress all over the district. The spirituality of the church is gaining in power somewhat; the financial interests seem to be in good condition, some circuits being ahead of last year; church buildings and parsonages are receiving attention, and the Sunday-school work is growing in influence. The presiding elder expressed himself as gratified with the reports made of the condition of the charges, and looks with confidence for more progress during the remainder of the year. There was preaching twice a day during the Conference, and we had the pleasure of hearing brethren, with whom we have been meeting in Annual Conference for years, preach for the first time. The congregations were large and attentive, and, doubtless, the seed sown will spring up in after days in a harvest of glory to God in the salvation of souls. The following resolutions were adopted:

Whereas, There is a spirit of lawlessness pervading our country, developing in mobocracy; *And, whereas*, this spirit is condemned by the Bible, and is wholly opposed to the Christian religion; therefore, be it

Resolved, That we do most emphatically condemn such spirit of lawlessness, and agree to do all in our power, by the help of God, to check and overthrow it.

Whereas, The reports of the pastors who observed Children's Day indicate the fact that efforts put forth publicly for spiritual benefit of the children resulted in great good; therefore, be it

Resolved, That we suggest to the pastors the propriety of devoting a reasonable proportion of the time *especially* to the children.

Resolved, That we stand committed fully and unreservedly to the furtherance of all proper methods used for the prohibition of the demoralizing and destructive liquor traffic and to the overthrow of that monster iniquity—The Louisiana State Lottery. We recognize these as twin evils united by a common interest and upheld by the same depraved sentiment.

The editor presented the claims of the ADVOCATE to the body, and received a few new subscribers. The larger part of the members were already subscribers, as was shown by a vote taken on that question.

Dr. Hunnicutt's absence was much regretted by everybody when the subject of Christian education was called. Had he been present and talked as he can talk on that subject, no doubt, much more would have been accomplished. The man who has studied his subject thoroughly, and has it well in mind and heart, can always accomplish more than he who talks at random. The presiding elder called on the editor to take Dr. Hunnicutt's place; and while he felt very small in so large a place, his love for the old *alma mater* caused him to do the best he could under such discouraging circumstances. The result of the talk was $3,000 in six per cent. endowment notes for the college. Several ladies contributed, and several young men who have been students at Centenary, and several more gave promise of doing likewise.

The members in attendance and visitors did not begin to exhaust the hospitality of the town. The guests were absolutely hunted up and "compelled to come in." Every guest had the best place and every host had the best guest; and as for the editor, the freedom of the city was unanimously voted him, and he was entertained everywhere with a generosity so cordial that he began to think maybe he *was* somebody after all! Such handshakings from Jew and Gentile, Baptist and Presbyterian, Episcopalian and Methodist, white and black, he never underwent before. Eight and a half long years seemed not to have weakened the friendships formed in the first years of our ministry. "Kinsfolk and acquaintance" vied in making the time one of supreme pleasure to us; and they succeeded. The audience that greeted us on Sunday morning was one of the sights of a lifetime. Thank God for friends, tried and found true, in those dark times "that tried men's souls"!

The whole parish of Morehouse is stirred on the railroad question. One is being built from Monroe to Prairie Mer Rouge, and it is said will be in running order by July 4. The survey of another had just been made through the town of Bastrop, and an election has been ordered to take place June 9 in the parish to vote a railroad tax. The country certainly needs a railroad. The fact that it takes a man 48 hours from New Orleans to Bastrop by public conveyance demonstrated it; and we hope our friends will have it as soon as it is possible to build it.

As pleasant as was our trip, we could not linger long, and trust that its memories will be an inspiration to diligent and faithful work for many days to come.

Sardis District Conference.

The nineteenth session of the Sardis District Conference was held at Sardis, Miss., May 31 to June 2, 1889, Bishop C. B. Galloway in the chair; the pastors all present. The attendance of laymen was small, owing to the pressing nature of their farming operations.

The ladies of the Woman's Missionary Society convened on Thursday, May 29, and had a pleasant and profitable conference. The reports indicated a fair state of prosperity in this department of church work.

The reports of the pastors from the several charges of the district indicated a solid and substantial improvement in all matters relating to material prosperity. The attendance on divine worship and on all the means of grace was reported to be good. The Sunday-school work is increasing in interest, and in the number of children who are brought into the church through this instrumentality. There seemed to be an increasing interest in family worship and in all the private means of grace. It was, however, a matter of deep regret that in some places there was a tendency to run off after worldly amusements, particularly after the pernicious evil of horse-racing and gambling thereon. The preaching during the Conference was full of unction and power, and the religious features of the Conference full of blessing to all who were present.

The Committee on Education made a stroug report, heartily endorsing the action of the two Conferences in Mississippi in the effort to establish a Methodist College in the State, and commending the generosity and liberality of Maj. R. W. Millsaps, in giving fifty thousand dollars towards an endowment fund, to the liberality and emulation of our people, who are expected to add another fifty thousand to this sum. After this report Bishop Galloway made a stirring and eloquent speech on this behalf, and proceeded to lift a collection for this purpose. About two thousand dollars were subscribed, with the hope of a large increase above this amount.

The business manager of the NEW ORLEANS ADVOCATE, Rev. D. L. Mitchel, made a strong speech in behalf of that paper, and made our faces burn when he told us only fifty-five copies of our Conference organ were taken in the bounds of this district. The following resolution was adopted:

Resolved, That we will present the claims of the NEW ORLEANS ADVOCATE publicly in all our congregations during the months of June and July.

It is to be hoped there will be a large increase in the number of subscribers to this paper. We can not successfully carry on our work without the help of our Conference organ.

The Committee on Education made a report endorsing in the strongest terms the good work being done in the Grenada Collegiate Institute. Rev. T. J. Newell, A. M., then presented the claims of this school in a strong speech. This institution richly deserves the patronage of all our people.

The following were elected delegates to the Annual Conference: J. C. Kyle, G. D. Shands, P. B. Jones and Dr. J. W. Sharp; W. C. Sturdvent and P. T. Callicut alternates. Next District Conference at Senatobia. R. G. PORTER, Sec.

The Spiritual Equivalent.

BY "ASTERISK."

Casting out a devil on one occasion, the Savior said, "This kind goeth not out but by fasting and prayer." Exactly what kind of a devil it was does not appear. It is enough to know that to pass from certain forms of demoniacal possession to possession by the Spirit of God calls for an unusual exercise of the means of grace. Now, it is just as far from heaven to earth as it is from earth to heaven; and the law of spiritual gravitation may act like that in nature. In the movement, therefore, which brought into one the two natures of the God-man we may suppose that deity and humanity met half-way. In this view the temptation of Christ as to bread has a peculiar significance, for just as the change from demoniacal to angelic possession could not be wrought in some cases without the uplifting power of fasting and prayer, so it may be that the Son of God could not be brought down into sympathy with man upon this subject without the levelling effect of a similar discipline.

How the Savior could be tempted in all points like as we are is a question whose solution depends largely upon what is meant by "we." Indeed, a solution is hardly possible without determining first the moral and spiritual common measure of men. It startles our reverence no little to suppose the Savior liable to some of the temptations and moral casualities which lie in the path of the average man. Our departure from virtue begins so early in life and extends so far that we can but poorly estimate the power of evil over us, were we subject only to the disabilities of original sin. There is a logic of salvation, no doubt, though it does not always follow the canons of the schools. When the two agree, the highest power of conviction has been reached. It is this cumulative quality which gives such force to the reasonings of our Savior. Upon the question of bread, however, as it includes the wants of the body, it seems to have been impossible for him to make himself understood by his disciples.

After forty years of manna in the wilderness, the Israelites preferred to trust God through the medium of sun and shower, and fields of grain, with all the vicissitudes of soil and season, rather than to receive their bread direct from heaven. Centuries of discipline—the severest, yet the most loving that ever came to any nation—left these descendants about where their fathers were. These twelve men, with the opportunity of daily intercourse with the Great Teacher, seem not to have advanced a Sabbath-day's journey in the better part of the divine life. The stubborn challenge, What shall we eat, what shall we drink, and wherewithal shall we be clothed met the sublimest teachings of the Master at the very threshold of their hearts.

What a commentary upon the New Testament would be a series of instantaneous photographs of the disciples during those crucial tests to which he occasionally subjected them. In one memorable instance, the giving of a form of prayer, and the explanation which follows, one may easily imagine some features of the scene. The response of our own nature to the several petitions gives us almost the very words of their unspoken comment as the prayer proceeded:

"Our Father who art in heaven; hallowed be thy name."

That is good: a "father"—and "in heaven"—kind by reason of the paternal relation, yet far enough away not to shame our evil doing by the awful presence of his purity.

"Thy kingdom come."

A kingdom of bread, for instance.

"Thy will be done on earth as it is done in heaven."

As it regards the supply of bread chiefly. Amen!

"*Give us this day our daily bread.*"

Ah! that covers the whole ground. A well-fed man is in the humor to forgive; is ready to pray for deliverance from evil, for immunity from the temptations of the full, and to ascribe praise to the great Father and Feeder of men. It may have taken forty days in the wilderness to put the bread petition into that prayer; but there it is, and it has borne the emphasis of humanity from the day it was first spoken until now.

But there is another comment—that of the Savior himself. Passing at once to the uppermost thought in their minds, he enforces the certainty of this daily provision. With what glowing countenances—still judging them by ourselves—must the disciples have listened as he spoke of "father" and "son," and "stone" and "bread," and "fish" and "scorpion"! In this glow of confident expectation the conclusion begins to be stated: "If ye, then, know how to give good things (bread) to your children, how much more shall your heavenly Father give?" Thus far, we may imagine, teacher and pupil went together. Is it too much to say, however, that between the Savior's concluding words, as they are given by Luke, and the anticipations of his hearers there is a sheer descent of the whole distance from heaven to earth? "How much more shall your heavenly Father give"—bread! bread! is the eager conclusion of the natural man. But the divine Logician closes on a higher plane than this: "How much more shall your heavenly Father give the *Holy Spirit* to them that ask him?" Is it true, then, that the Holy Spirit is the equivalent of all good gifts—the sufficient answer to every prayer of faith which brings no answer in kind? This, at least, seems to be the meaning of our Savior. It is only when we realize this fact that we are prepared to receive many gracious promises of the Bible. As to material good, these promises do not extend very far. The Psalmist had "never seen the righteous forsaken, nor his seed begging bread." But there is quite a difference between this and the guarantee of a fortune, or even plenty, to the servant of God. "Houses and lands" is a consequence, not a specific of self-abnegation for Christ's sake; and the title to these is not like that by which men ordinarily hold real estate. "Whatsoever he doeth shall prosper," is limited by certain conditions which preclude the idea of gain in money and property as a direct gift of Providence. Indeed, the best that can be said of religion as a factor of success in business is, that it promotes temperance, diligence, faithfulness, and other qualities which ordinarily lead to such success. There is a sense, however, in which the Christian becomes possessor of an immense estate here as well as hereafter. Paul itemizes the account more than once, but always with the condition expressed or implied that our possession is a spiritual one. The Spirit of God resident in the heart is proprietary as well as supplemental; it not only fills up the measure of blessing which comes in answer to prayer, but puts the Christian in an attitude to enjoy his neighbor's good as his own.

Of a certain member of the Louisiana Conference, then recently deceased, Bishop Keener once wrote in substance: "For years his work lay in the rich alluvial region of Louisiana. Day after day he road past elegant mansions and great estates of cane and corn, having nothing himself and envying no man anything." And why should he be envious? The rich prospect everywhere was his by that power the Spirit gives: to possess without owning, and to lack without being in want. The trouble with most of us is not that we want too much, but that in this special sense we claim too little. It is no longer a question of earth or heaven with us, but earth and heaven are ours, and "we are Christ's, and Christ is God's."

Brother, the kingdom is come; the equivalent Spirit makes possession sure on both sides of Jordan.

That is a good sentence from a young preacher, the son of a preacher, in another column. For fear you won't see it, we give it here. "I always *take* time to talk up the ADVOCATE." That young brother is going to succeed.

Something for Prohibitionists to Consider.

WHAT IS TO BE DONE?

At the session of the circuit court in Batesville, Miss., last fall, certain parties were convicted of violation of the local option law. The complexion of the cases was this: These parties, residents of Batesville, were acting as agents for a saloon in Memphis. Orders for whisky were taken here; the whisky was sent by express, and by these agents delivered to the parties ordering through them. The said agents were indicted, tried and convicted as above stated. A test was made by appealing the most prominent case to the Supreme Court of the State. That high tribunal reversed the decision of the court below. Notice of its action was sent to this place while Judge Rogers was holding the spring term of circuit court here, and these violators of good order, if not of law, were permitted to go scot-free. The opinion of the Supreme Court was this: The transaction of the sale took place in Tennessee, and not in Mississippi, and was closed when the whisky was delivered by the saloon in Memphis to the express company, which transported it to Batesville, and was, therefore, not a violation of the local option law of Mississippi now in force in Panola county, of which Batesville is a county-site. This decision, which common sense would say is an unrighteous one, was rendered in the face of the facts that these agents delivered the whisky and received the money, therefore, *on the streets of Batesville*. But, right or wrong, the decision has been so rendered, and we are left thereby at the mercy of whisky dealers in other States. If the decision of the Supreme Court be correct, then there is nothing to prevent any merchant, or anyone else, from acting as *agent* for a whisky establishment in some other State; and thus open the very flood-gates of iniquity and damnation on our people, notwithstanding our excellent local option law.

Now, what is to be done? It seems to me the prohibition convention, soon to be held in Jackson, might well take this matter into consideration. Has Congress no power to enact an inter-State law for the protection of one State against another in such cases? By federal law the importation of whisky into the Indian Territory is forbidden—*prohibited*. Maybe more civilized people do not need such protection. At any rate, the foregoing decision of the Supreme Court of the great State of Mississippi places prohibitionists at a great disadvantage, and strikes local option a terrible blow right in the face.

THOS. CAMERON.

Notes.

Dr. Sullivan, in a note on the second page, says "there is an endogenous growth" of the ADVOCATE. We have been told that several times lately by parties in different sections of the country, but they did not call it by that name. We intend to keep that growth a-going, by the help of the Lord and the brethen.

The *Western Christian Advocate* makes this good suggestion:

A "yard committee" to keep the church grounds clean and make them beautiful, is a good thing. Let us have "yard committees" through all the land, to keep church and parsonage grounds in good order. It is time to fix up. The day of stumps and log-heaps is pretty much gone by. There is a chance now to make the wilderness rejoice and blossom as the rose.

The Secretary of the Navy has received this hint from a little girl in the matter of replacing the ships that were destroyed by the storm at Samoa:

MR. THACY: My cousin was on the war ship, and she said the sailors wasted the potatoes, and I thought if they took thinner parings you might build a ship to send where the others got lost. I am only eleven, but I can take thinner parings. My mother does not know I am writing this.

It is said that the Secretary will refer the communication to the Bureau of Provisions and Clothing for a suitable response.

Personal and Otherwise.

A note from Rev. J. R. Roberson brings the sad intelligence of the death of his wife and infant son. May the grace of our Lord be sufficient in this dark hour!

We have received the programme of the commencement exercises of the Memphis Conference Female Institute, Jackson, Tenn., for which we give thanks to the efficient president, Dr. A. W. Jones.

The Cherokees of Indian Territory recently dedicated a new seminary for girls which cost them $200,000.

Mrs. Bishop Kavanaugh has been visiting friends in Vicksburg, Miss.

President Harrison is expected to visit Fort Worth, Texas, to attend the opening of the Texas Spring Palace about the middle of June.

Bro. Van Valkenburgh was on hand at the Delhi District Conference, selling books and pamphlets. He sold 100 copies of Dr. Carradine's Sermon on the Lottery.

"The Kernel of the Southern Question," is what the *Des Moines Christian Advocate* calls Dr. Haygood's "Plans for Progress." Sent postpaid for $1, by A. G. Haygood, Jr., Decatur, Ga.

The Delhi District Conference elected the following delegates to the Annual Conference: Dr. A. S. Helmick, Joseph Gorten, Samuel Whited, C. Newton.

Hon. E. J. Gay, member of Congress from the Third District of this State, died at his residence, near Plaquemine, La., May 30. Mr. Gay was a member of the Methodist Church, and was seventy-three years of age.

A card from Rev. R. L. Wiggins, of Florida Conference, announces the death of Mrs. Rev. T. C. Bradford. Bro. Bradford was for years a member of the Mississippi Conference, and his wife was well known and loved by all who knew her. Bro. Wiggins says: "She was eating supper on Monday evening and died at the table, without a word and without a struggle." Our bereaved brother and seven children have our deepest sympathy!

Our friend, Rev. Inman Cooper, of Edwards, Miss., made the address to the Alumni Association of Hillsassee College at its recent commencement, and the editor of the *Holston Methodist* speaks of it as "not without literary polish and sufficiently practical to catch the popular ear."

The Rev. F. M. Featherstun, D. D., will deliver the address to the graduating class of the Feliciana Female Academy, June 19, 1889.

Rev. Sam Jones will be in Wesson, Miss., June 13, and will conduct a meeting two or three days.

The student band of missionary volunteers, which took its beginning three years ago at Mr. Moody's Summer School, keeps growing. Evidently the missionary spirit is growing among the young people. There are now 3,100 under-graduates who desire, after suitable preparation, to serve as missionaries in any clime to which they may be called."

We are pleased to learn that Bishop Beebe, of the Colored Methodist Episcopal Church in America, has been successful in paying that portion of the debt on their valuable property, corner of Prytania and Conery streets, which was overdue; and no reasonable doubt exists that the other payments will be made as they all due. This secures to our colored brethren an excellent location in the best part of the city, and we sincerely hope they may grow into a large and important religious community.

Another Missionary to Japan.

"Subscriber's" proposition made in the ADVOCATE, two weeks ago, is being generously responded to. A Methodist preacher's wife sends the first response, and "Old Reliable" sends the next, and the publisher of the ADVOCATE comes in third. Now, who will be the next? The roll of honor begins thus:

A Subscriber	$10 00
A Preacher's Wife (Miss.)	10 00
Peter James	10 00
J. G. Grant	10 00
Dr. C. R. Rencher	10 00
A Lay Brother	10 00
John A. Lewis	10 00

These are but the droppings betokening the coming shower. Japan has flung her gates open for the entrance of the gospel, and our little band there is calling for re-enforcement. Where are the ninety-six others who will take ten dollars' worth of stock in this missionary enterprise? Next!

Notice.

All subscribers to the fund for helping the Colored Methodist Episcopal Church, on corner Prytania and Conery streets, are requested to make payment to Dr. C. W. Carter, editor of the CHRISTIAN ADVOCATE, and any other contributions for this worthy cause will be gratefully acknowledged.

J. A. BEEBE,
Bishop Presiding.
J. C. W. SMITH, P. C.

Revival at Carondelet.

The revival that was begun at the Carondelet Street Methodist Church, Wednesday, May 21, still increases in results and interest. Bro. Hopper, of Jackson, Miss., continued his zealous, faithful work until Monday last. He was aided by the Holy Spirit, Bro. Carradine and a number of consecrated, holy men and women. On Sunday morning over fifty persons joined this church, at which time the glory of God filled the sacred temple. The entire congregation felt the divine presence. On the call for testimony for Christ, more than one hundred arose and told the sweet story of Christ's love, and twenty stated they had received the blessing of entire sanctification. At each service from ten to fifteen have been converted, and up to last Monday night it is estimated there have been one hundred and twenty-five souls born again, most of whom have publicly professed Jesus, many shouting happy. The meetings will continue each night for the present.

Postal Card Reports.

—Rev. H. M. Banks writes from Sugartown, La.: "I wish to say that my May round has been one of delightful interest on the part of the preacher. Preached twelve sermons, conducted two class meetings, met with two of the Sunday-schools, and gave the children a little Sunday-school talk which seemed to encourage parents, teachers and children. The congregations were unusually large and attentive, and five were added to the church, all of whom were received by baptism; besides the baptism of a sweet little babe, in which the pastor took unusual interest, and whose heart was made to rejoice by hearing the mother say that it was her purpose, by the help of God, to train little Thomas Christian for the Lord. It might be well to say that the people of Sugartown circuit are taking care of their preacher, and I think at the end of the year Sugartown will come up in the front ranks of country circuits in a financial point of view, besides a full harvest in the church."

—Rev. F. M. Keen writes from Amite City, La.: "That indefatigable worker, Bro. M. H. Moore, remained with us after District Conference and did faithful preaching. We are having a regular camp-meeting time. The altar is crowded with penitents earnestly enquiring the way; six accessions and more applications. The church is greatly revived. Praise the Lord! Bro. Moore has left us, but Bros. Winans Drake is with us doing good work. I am expecting more help this evening. We are pushing the conquest to the very gates of the enemy. Pray for us!"

—Rev. Heslep R. Tucker writes from Kosciusko and Durant station: "Children's Day was observed at Kosciusko the third Sunday, and at Durant the fourth Sunday. Each occasion was a success in every respect. Congregations were large, the programme at each place excellent, and the children, who were made prominent, performed well their duty. The collection amounted to $17. We are moving finely in this charge. Prayer meetings and Sunday-schools improving, the assessment for foreign missions raised in full, and twenty received into the church. The people have been kind to the preacher and his family from the beginning, and the stewards have the salary well up to date, and say that every dollar will be paid."

—Rev. T. B. Holloman writes from Canton, Miss.: "Through the efforts of the good ladies of our church at this place, we now have one of the neatest, most comfortable churches in the State. With bright new carpet, and pews of latest pattern, delightful to sit upon, and a general refitting from pulpit to ceiling, our church is beautiful within. All of this has been accomplished within the last four months, and at an expense of nearly seven hundred dollars. Yet not a supper, fair, festival, or any of those questionable means were resorted to. Here is simply an evidence what a people can do by honest, earnest effort when they put their hands to the work. We are moving along smoothly in church affairs. Congregations improving weekly. We hope for much good during the year. Our District Conference convenes here on June 21. We look for some representative from the ADVOCATE office. Can't you come?"

(We hope to be there.—EDITOR.)

Summer Tours.

Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address

R. H. GARRATT, Div. P. A.,
34 St. Charles St.,
New Orleans, La.

Books and Periodicals.

BOOKS.

LEAVES FROM THE TREE OF LIFE; OR, GLEANINGS FROM THE WORD OF GOD. By Rev. L. L. Pickett. Publishing House, Methodist Episcopal Church, South.

This excellent little book is calculated to be of much benefit to the church and the ministry. It is on somewhat a new plan. A topic is taken, and all that is said in the Bible under this head is classified and quoted. This is followed by a short commentary by the author, with an appropriate extract from Bishop Newton. Thus a great variety of topics are treated in a most instructive and edifying manner, and the reader has the advantage of all the scriptural references being made and fully quoted before him.

PERIODICALS.

—The *Missionary Review of the World*, for June, shows no evidence of decline in interest or power. The Correspondence in this number from almost all parts of the world is unusually full and important. All the other departments likewise are crowded with matter of great missionary interest. The twelve pages occupied with General Missionary Intelligence, and the Monthly Bulletin, showing the Progress of Missions, exhibit a degree of patience in gathering reliable information, and of skill in arranging and presenting it so as to make it available, rarely seen, and that makes the Review indispensable to one who wishes to keep up with current missionary movements. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

—The *Quiver*, for June, is on our table. This is a most excellent number of one of the best monthlies that we receive. It contains many thoughtful religious articles from the pens of foremost English preachers. The present number has papers from the Bishop of Derry, Prof. Blaikie, Rev. P. B. Power, Rev. A. B. Carpenter, Rev. J. Telford, and others. This is a fine periodical for Sunday reading, furnishing always that which is instructive as well as entertaining. Cassel & Company, New York. Price, fifteen cents a number.

—We have little doubt but that the frontispiece of the *Magazine of Art*, for June, will find itself framed and hanging on many a wall before the month is well out. It is the study of a head done in photogravure from one of Sir Frederick Leighton's portraits. The opening article is on the popular painter, Hermann Corrodi, whose popularity in England may be judged from the fact that the Jubilee present of the Prince and Princess of Wales to the Queen was one of his pictures, which, by the way, is here reproduced. The papers on the Barbizon school are continued, with N. V. Diaz still as their subject. There is an article on Studies in English Costume, by Richard Heath, which is carefully illustrated; a poem by Cosmo Monkhouse with illustrations by Arthur Lemon, printed in tint, and then we come to The Early Days of the Renaissance in Italy, with illustrations, which is followed by a paper on Old Arts and Modern Thoughts, and then come the notes. Cassell & Co. Thirty-five cents a number; $3 50 a year, in advance.

—The *Century*, for June, opens with Mr. Kennan's first article on The Convict Mines of Kara. An article on the Bloodhound, by an English writer, shows that dog in a new light. Certain Forms of Woman's Work, by Mrs. Helen Campbell, is an interesting paper. The Life of Lincoln still drags its slow length along. The Relations of the United States with Canada is the subject of a paper by Charles H. Lugrin. Mrs. Margaret Preston writes of General Lee after the War. Other articles follow which make this number a valuable one. Century Company, New York. Price, $4.

—The *Popular Science Monthly*, for June, has 140 pages of interesting reading from authors of great repute in the literary world. D. Appleton & Co., New York. Price, $5.

—The *Chautauquan* is one of the best periodicals that comes to our office, and we give it our highest commendation. T. L. Flood, Meadville, Pa.

—*Our Little Ones* is a gem in its way. It is exactly suited to the growing minds of the little folks, and will bring sunshine to any home. Russell Publishing Company, Boston. Price, $1 50.

—The *Homiletic Magazine* has sermons, Expository Papers, Homiletical Commentary, Children's Service, Sermon Outlines, etc., and is published for $1 50, by E. B. Treat, New York.

—*Scribner's Magazine* has Electricity in the Service of Man, by C. F. Brackett; Slavery in Africa, by Henry Drummond; Count Leo Tolstoy Twenty Years Ago, by Eugene Schuyler, and other interesting papers. Charles Scribner's Sons, New York. Price $3.

—*St. Nicholas* is breezy and bright and beautiful, and gladdens all the young people. Century Company, New York. Price, $3.

Publisher's Department.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

"Mamma," said a little five-year-old, as his mother was giving him a bath, "be sure and wipe me dry, so I won't rust."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The best fire-escape—The chimney.

The counter-sign—"No goods exchanged."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Notice.

To the Preachers of North Mississippi Conference:

DEAR BRETHREN: A few of you have not sent me names of Sunday-school superintendents. Please send to-day; also names of persons who may help in M. E. G. or L. Fund.

Brethren, I do so want an enlarged report in Sunday-schools this year. I hope you will not fail me. Be sure to observe Children's Day, if it take till July to do so. I am using the missionary programs; you would be surprised at the interest taken in them. Am going to continue to open morning service with them.

J. L. FUTRELL.
STONE, Alabama.

Notice.

The Annual Convention of the Woman's Missionary Society, Louisiana Conference, will meet in Delhi, July 5-8, inclusive. Every auxiliary in the State is urged to send, at least, one delegate. Delegates and visitors pay full fare going; certificates must be obtained from railroad agent at their respective places of starting in order that reduced rates may be obtained returning.

MRS. C. J. FOSTER,
Conf. Cor. Sec.

East Mississippi Female College, Meridian, Miss.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 16.

Annual Sermon, by Rev. J. M. Boland, D. D., of the Alabama Conference.

MONDAY, JUNE 17.

Art Exhibition from 10 A. M. to 5 P. M. Annual Meeting of the Board of Trustees, at 10 A. M. Art Address at night, by Albert S. Bozeman, Esq.

TUESDAY NIGHT, JUNE 18.

Annual Meeting of the Alumnæ Association.

WEDNESDAY NIGHT, JUNE 19.

Annual Concert.

THURSDAY NIGHT, JUNE 20.

Graduating Exercises. Annual Address, by Rev. W. H. Huntley, of the Mississippi Conference. Members of the Conference most cordially invited to attend these exercises. Rooms will be provided for those who send their names to the president beforehand.

It is said that 200 periodicals are owned and edited by colored people in this country.

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Photograph of Dolly Shelton (an old colored woman), taken Jan. 10, 1889, in her 86th year.

At Eighty Years of Age, bedridden from Dyspepsia and Gout, she was miraculously restored by this Water.

Her case stated by Dr. James Shelton, residing near the Buffalo Springs:

"Dolly Shelton, formerly a family servant, resides a mile from BUFFALO SPRINGS. When about eighty years of age she was bedridden, a sufferer from ATONIC DYSPEPSIA and RHEUMATIC GOUT. I advised remedies in the case as palliatives merely, not regarding her recovery as among possibilities. While she was in this condition, a Spring was discovered at Buffalo, now known as Spring No. 2. Without suggestion, she at once commenced the use of it, and in a few months (I saw her only at long intervals, not feeling that I could be of service to her) I found, to my great astonishment, that it was proving highly beneficial. There was marked improvement of the DIGESTION, and also of the GOUTY SYMPTOMS. Under continued use of the water, there was continued improvement until she was able to substitute a diet of *meat* and *vegetables* for bread and milk, boiled rice, corn meal mush, etc., and there was also entire disappearance of the GOUTY AFFECTION. At the same time there was a gradual increase of flesh and nervous vigor until she could walk, without unusual fatigue, several miles at a time over the surrounding hills. She is now living, and certainly not under ninety-five years of age. She claims to be a hundred; would weigh, I suppose, two hundred; is in good general health and walks without difficulty about her house, yard and garden, having had no return of DYSPEPSIA or GOUT."

FEBRUARY 1, 1889.

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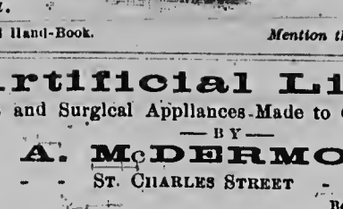

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Our Young People.

SIX LITTLE FEET ON THE FENDER.

BY CORNELIA W. ST. JOHN.

In my heart there liveth a picture
Of a kitchen rude and old,
Where the fire-light tripped o'er the rafters,
And reddened the roof's brown mold,
Gilding the steam from the kettle
That hummed on the foot-worn hearth,
Through all the live-long evening,
Its measure of drowsy mirth.

Because of the three light shadows
That frescoed that rude old room;
Because of the voices echoed
Up 'mid the rafters' gloom;
Because of the feet on the fender—
Six restless, white, little feet—
The thoughts of that dear old kitchen
Are to me so fresh and sweet.

When the first dash on the window
Told of the coming rain,
O where are the fair young faces
That crowded against the pane?
While bits of firelight stealing,
Their dimpled cheeks between,
Went struggling out in the darkness
In shreds of silver sheen.

Two of the feet grew weary,
One dreary, dismal day,
And we tied them with snow-white ribbons,
Leaving them by the way.
There was fresh clay on the fender
That dark and rainy night,
For the four little feet had tracked it
From his grave on the brown hill's height.

O why on this darksome evening—
This evening of rain or sleet,
Rest my feet all alone on this hearthstone?
O where are those other feet?
Are they treading the pathway of virtue,
That will lead us together above?
Or have they made steps that will dampen
A sister's tireless love?

—*Canada Presbyterian.*

Boys Who Became Famous.

I.

"Why don't you send that child to school? He looks a bright boy, and it's a pity he should trifle away his time like that."

So spoke a tall, well-dressed man who was standing beside the counter of a ship-chandler's shop in one of the water-side streets of the old Scotish seaport of Greenock. The door of the inner room happened to be open, and through it could be seen the chandler's younger son—a slender, large-eyed, delicate-looking fellow of six years old—who, kneeling upon the hearth-stone, seemed to be drawing strange figures all over it with a piece of colored chalk.

As the visitor spoke a slight flush of displeasure passed over the father's rough face; but in another moment it gave place to a smile of quiet amusement.

"Weel, sir," said he, in his broad Scotch accent, "will ye just look what he's 'trifling away his time' wi', as ye ca' it?"

The other stepped softly forward, and looking over the shoulder of the unconscious child, saw to his amazement that this six-year old boy was drawing a mathematical diagram, and marking each line in turn with letters or figures, with which he seemed to be working out some kind of calculation.

"Does he really understand all that?" asked the visitor in a whisper.

"Ask him yoursel,'" replied the chandler, quietly.

The other did so, and the boy, not at all disturbed at finding himself face to face with a perfect stranger, answered so clearly and readily that the questioner was astonished.

"He must take a good deal of time to play too, though," said he, looking round the room, "if he uses all these toys that you've bought for him."

"That I've bought for him!" echoed the father, with a broad laugh. "Man, he's made every one o' them himsel',"

"Made every one of those toys himself!" cried the visitor, staring.

"Ay, just as ye see. I bought him a box o' tools a wee while since, and this is what he's done wi' them."

"Well, upon my word, you may be proud of him. He's certainly a most uncommon child, and I beg your pardon sincerely for speaking so foolishly about him as I did just now."

II.

"Weel, neighbor, has he been a good laddie?"

The "laddie" in question was the ship-chandler's clever son (now a smart, though rather delicate, boy of fourteen), who had been on a visit to an English friend in Glasgow, and the speaker was his mother, who had come to fetch him home again.

"Good!" echoed the hostess. "He's made us all jump out of our skins, that's what he's done."

The mother looked puzzled, as well she might.

"It's not that he's been behaving badly," continued her friend. "He's as good as gold, bless him! But as sure as we get settled round the fire at night, he begins telling all sort of stories out of his own head, some so sad that they set us all crying like babies, and some so terrible that we daren't look behind us; and that way he keeps up every night till pretty near twelve o'clock, for when once he's begun a story you can't budge till you've heard how it ended. I don't blame him neither, for (as his brother John says) he can't sleep at night, poor lad! and so of course he don't care to go to bed. But if he was to stay another week he'd drive me clean crazy, as sure as I stand here."

With this good character our hero went back to Greenock; but it seemed to be "out of the frying pan into the fire" with him, for the very next evening his mother, coming home to tea, found him getting a terrible scolding from the shrill voice of his old aunt:

"I ne'er saw sic an idle in a' my days. Can ye no tak' a book, man, and employ yersel' usefully? A' this while ye've done naething but tak' aff yon kettle lid and put it on again, and haud (hold) a cup or a spoon i' the steam to watch the water drap fra it. Are ye no ashamed to waste your time in sic a daft-like way?"

But the old lady lived long enough to be very sorry for those hasty words of hers, when she found out that what she had mistaken for the idle caprice of a careless boy was really the first idea of the steam-engine shaping itself in the mind of James Watt.—*Harper's Young People.*

Overthrowing a Giant.

In the winter of 1824 a boy was playing in the garden of an old country house in northeastern Germany. On the pedestal of a statue broken by the French soldiers when they swept over Prussia and Poland eighteen years before, he had piled the snow into the rude likeness of an enormous man, which he was pelting lustily with stones and snowballs. Though not yet ten years old, he was unusually tall for his age, and very strong and active. His features were plain, and even heavy, but there was a nameless something in the expression of his firm lips and large bright eyes in which a close observer would have seen the promise of great things to come.

Shot after shot hit the great white figure, but though the giant tottered, he did not fall. Then a sudden and startling change came over the boy's face. His teeth clinched, his eyes flashed fire, and his whole face seemed to harden as the unconquerable spirit that was one day to shake all Europe boiled up within him. Seizing a heavy stone, he hurled it with all his might at the monster, which trembled, lurched forward, and broke into a thousand pieces.

"Hello, Otto, what art thou doing now?" cried an old servant of the household, coming round the corner at that instant, with a broad grin of amusement on his weather beaten visage, scarred by the French sabres which he had faced by Blucher's side at Ligny and Waterloo.

"I am Germany overthrowing France," replied the lad, with a glow of stern triumph on his boyish face which quite transfigured it for the moment.

"Good!" cried the veteran, as a flush of excitement overspread his ruddy face. "Mayhap I shall yet live to see thee do it in earnest some day."

And so he did; for, not many years later, little Otto had become Prince Bismarck.—*Harper's Young People.*

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Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.
KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Household.

Comforts in the Kitchen.

One of my comforts is a small ironing-board. It saves both the bosom board and the ironing board proper, besides being easier to handle than the latter. Any small board about thirty by ten inches will do. Cover first with old blanket or bed ticking, and then with old white muslin. Let the outer piece be of a single thickness, to be removed when soiled. Tack a loop of leather at one end, and hang in a closet where it will be as free as possible from dust. Akin to this is a small piece of old mahogany board, which can be run into the legs and arms of little trousers and jackets, when seams are to be pressed open. These latter need not be dampened, owing to the moisture in the mahogany.

Two or three iron frames, somewhat like teapot holders, and which may be had at house-furnishing stores for a few cents each, are handy to place hot vessels on, and will protect the kitchen table both from black and scorch. In lieu of these a piece of clean board, half an inch thick, may be used. Perpaps one of the greatest of comforts of all is a kitchen apron, or rather aprons, and plenty of them. Let them be sensible ones, too—reaching to the bottom of the dress, and two breadths in width. It pays to buy the strongest of gingham, which is never less than seventeen or eighteen cents a yard, for real work aprons, while seersucker, at five cents, is heavy enough for such work as washing dishes, sweeping and dusting.

Have a rocking-chair in your kitchen. If you do your own work you will snatch many comfortable and much-needed moments of rest in it, and if you have the right kind of girl she will need it sometimes too, and will not impose upon the fact that you have provided her with this luxury.

Have a shelf for such cook books as you may find useful, especially for one of your own compiling, so that your receipes are at hand when you want them, and not in the sitting-room, or in some bureau drawer. I always keep, in addition to these, some instructive or entertaining book which I am reading, and I take much "comfort" in snatching a few moments' reading now and then, although it takes some practice to be able to do this without burning the dinner.—*American Agriculturist.*

Kitchen Sewerage.

This is a matter of importance to be cared for about every farm-house; but what is convenient at one house will not answer in every place. If I tell what I do with waste water it may help some one else similarly situated. The ground around the back side of my house descends toward a meadow. My milk room and kitchen and water-closet are on the second floor, and are supplied with running water from a mountain spring. The water is kept running. Traps are carefully arranged below the sinks and water-closet, to prevent a return of gases. The three outlets discharge into one four-inch pipe, into which a spare conductor from the eaves also runs. This makes a good ventilator for the large pipe, and also helps to keep the pipe clear. The large pipe is conducted down the hill a convenient distance and discharges into a long box, made of plank (single width) and partially set into the ground. The box is ten or twelve feet long and has one partition and a loose cover over all. The sewer pipe discharges continually into one end of this box, and a sediment forms; the water overflows at a notch in the top of the partition into the next compartment, more sediment is deposited, and the overflow from the other end of the box is conducted some rods farther in a ditch and distributed over the meadow, with good results. Two or three times a year we take the cover off the box and shovel or dip the contents into a barrel set on a stone-boat and draw it off into the meadow and spread it.—*American Agriculturist.*

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Fresh confirmation of this statement comes to hand daily. Even such deep-seated and stubborn complaints as Rheumatism, Rheumatic Gout, and the like, are thoroughly eradicated by the use of this wonderful alterative.
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"About two years ago, after suffering for nearly two years from rheumatic gent, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months. I am pleased to say that it effected a complete cure, and that I have since had no return of the disease."
Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."
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Marriages.

SULLIVAN—TYSON.—On March 27, 1889, by Rev. J. F. Wynn, Mr. Emmett Sullivan to Miss Laura Tyson, both of Natchitoches parish, La.

ETHRIDGE—BALLANCE.—On May 19, 1889, by Rev. J. F. Wynn, Mr. George L. Ethridge, of Montgomery, La., to Miss Mollie Ballance, of Atlanta, La.

ABNEY—SLOANE.—At the residence of the bride's father, Hon. Roberts Sloane, in Acadia parish, La., May 23, 1889, by Rev. H. M. Blocker, Mr. George Relephord Abney to Miss Lola A. Sloane.

HILTON—COLLINS.—At the residence of the bride's father, Mr. S. T. Collins, of Morehouse parish, La., April 29, 1889, by Rev. T. S. Handle, Mr. C. W. Hilton, of Monroe, La., to Miss Addie W. Collins.

SMYTHE—RUSH.—At the residence of the bride's father, Mr. G. T. Rush, May 23, 1889, by Rev. W. G. Hackus, Mr. M. G. Smythe, of Vicksburg, Miss., to Miss Lura Rush, of Kemper county, Miss.

HALL—SHAW.—At Flora, Miss., May 15, by Rev. T. H. Holloman, Rev. John W. Hall, of Brownwood, Texas, and Miss Hamerou Shaw, of Flora, Miss.

CASSELL—WATTS.—At the residence of the bride's father, Dr. Watts, May 22, 1889, by Rev. T. H. Holloman, Mr. Frank Cassell and Miss Olivia Watts, all of Madison county, Miss.

SKIPWITH—HALSELL.—At the residence of the bride's uncle, T. A. Ledyard, of Shubuta, Miss., May 22, 1889, by Rev. J. P. Drake, Mr. Robert E. Halsell to Miss Helen Skipwith, of Virginia.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HAMMONDS—MARTHA HAMMONDS, wife of Jackson Hammonds, was born in Georgia, May 15, 1822; married December 22, 1844; died near Lenoir's Church, in Marion county, Miss., May 10, 1889. Sister Hammonds, it is said, was a consistent and true Christian, like many who have preceded her to the happy, golden shore, where the wicked cease from troubling, and there the weary be at rest." She had been a member of the church about forty years, during which time she proved ever faithful to the cause of her Master; to her husband, an affectionate companion; to her children, a gentle, kind and patient mother, ever ready to administer to their several wants and necessities, and to the world at large a friend. Her feeble body had been enveloped in the flames of loathsome disease for about three years prior to her death, and by its continual gnawing at the vitals made life the shorter. Just before the end came, as the children stood near the bedside of the aged mother, whose life was fast ebbing away, these words fell in gentle tones upon their ears: "Don't grieve after me; all's well now; God is my physician;" and, after a solemn exhortation to loved ones to be faithful in all the duties of life, she, as "they say," "fell on sleep." After the Christian race has been run, how lovely and peaceful the end! After the injunction of a blessed Master has been fulfilled, "Be thou faithful unto death," why, then, the promise, "and I will give thee a crown of life."

To the aged, tender-hearted and bereaved husband we tender our sympathy, and for the children, who bemoan the loss of one so dear, we pray that God's grace may be sufficient in the hour of trial, and by it they may finally triumph in eternal glory!

J. M. COWAN.

BASS—Little DAVID KELSEY, son of Rev. Samuel and Cleo Bass, was born at McCandy, Chickasaw county, Miss., September 13, 1887, and died of cholera infantum at Houston, Miss., May 22, 1889. Little David was a bright, sweet, intelligent child of his age; his mother's pet and the idol of a devoted father's heart. He had been dedicated to God in baptism, and his parents indulged the fond hope that he would be spared to them, and that God would make him a herald of the gospel. But God wanted him now, and took him to himself before he had been contaminated with sin or overcome by temptation. The little bud plucked from earth will open into full bloom in the balmy sunshine of the celestial city. He is not lost, but gone before to enhance the interests and attractions of heaven. May God bless the bereaved parents and may they meet their babe where parting is no more!

J. R. ROBERSON.

FORSHEE—JOHN GRINSTEAD FORSHEE, aged seven months and three days, died Sunday, May 19.

When we enter a garden of flowers, and inhale their rare perfume, if permitted to pluck but one, we are fain to choose a sweet, unopened bud, whose pure wax-like petals still enclose a wealth of odor; and, hearing it tenderly to our sanctum, guard it from the sun's fierce rays, and joy to watch its sweet unfolding. Thus choice is death, the gleaner! Passing by the open flower, whose leaves, perchance, are marred by the canker that is devouring its heart—whose existence is but a blight upon its surroundings—he selects the fairest and purest bud and transplants it where it may unclose its petals in an atmosphere of immortal radiance to mature beneath our Father's loving eye.

M. L. JUSTINE.

HARRIS—Died at his father's residence, Alligator Lake, Bolivar county, Miss., ROBERT T., son of Dr. H. H. and Mrs. Bettie Harris. He was born October 5, 1878; died May 17, 1889. In his brief life little Robert had endeared himself to all who knew him. To know him was to love him. His tender and cheerful obedience to his parent had so woven his life into theirs as to make it seem a part of themselves. In his death a part of their own lives went out. He waits on the other shore for their coming.

J. D. NEWSOM.

WOOTEN—WILLIAM WOOTEN was born in South Carolina about the year 1801, and came to this State with his father and mother when but a boy. He expressed a desire to "flee from the wrath to come and be saved" last fall, after which he was baptized by Rev. J. W. Welborn, and received into the Methodist Church by Rev. W. L. Linfield. Since that time a marked change in his life has been noticed. The last few years of his life he endured intense suffering and had not walked a step since last August. On Thursday morning, May 16, 1889, at his residence in Lawrence county, Miss., he breathed his last, leaving a wife and four children to mourn his departure. He gave evidence before he died that he trusted in Jesus, and we hope that all his family may meet him in heaven. May the Lord bless and comfort those left behind!

W. H. LEWIS.

THOMPSON—JOSEPH SIMON THOMPSON, son of S. A. and Elizabeth Thompson, was born August 13, 1874, and died of measles, April 22, 1889, at the home of his father in Calcasieu parish, La. Joseph was a child of affliction from infancy. He is now relieved of all suffering, and, with his sainted mother, is now joined to the heavenly choir singing "unto him that washed us from our sins in his own blood." On his way to his appointment, on the morning of the twelfth, the pastor visited Joseph and encouraged him to trust in the Savior, feeling sure that he would not see Joseph alive again. He leaves a father, six sisters and two brothers and other relatives to mourn his loss, the most of whom are resolved to meet him on the other shore.

H. M. H.

FLOWERS—JOSEPH PIERCE FLOWERS was born November 4, 1875, and died April 25, 1889. Little Joe's death was very sudden. While in health and full of life, he was suddenly made a victim to the monster, death, by a little thunder-snake, which bit him on the hand. He died in a short time, though long enough to give evidence that he was going to rest. While suffering great pain he asked his father to pray for him, and while he was praying, he was heard to say, "Glory! hallelujah! I am nearly there." Good-by, little Joe. We hope to meet you where no serpent's painful sting is felt and where sorrow never comes.

A FRIEND.

Strong in God.

"The other day," says Dr. Norman Macleod, "I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words, 'I am strong in him.'

"The words were few and uttered feebly; they were the words of a feeble child in a poor home, where the only ornament was that of a meek and quiet and affectionate mother; but these words seemed to lift the burden from the very heart: they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May all of us be 'strong in him.'"—*Life of Dr. Norman Macleod.*

The highest truth is a character force. It is that which lifts man in himself upward toward God. This is why Jesus is the truth, and the greatest and most helpful theme for contemplation. This is why he dominates the ages and the eternities with undisputed and indisputable kinghood. This is why he is the light of the world lighting every man upward to God. This is why what he was is mightier than what he did and what he said. What he did and what he said are simply manifestations of what he was—the outputtings of his character. It is himself that lays hold of us and transforms us into his own blessed image.—*Thought Etchings.*

Actions Speak Louder Than Words.

Anything that serves to recall a maxim, works reciprocally: the maxim is all the more a maxim and the thing itself receives that much endorsement. Now, for more than purposes of illustration we get as close to the above as is possible.

Our purpose is to impress you with the value of Compound Oxygen, and naturally, after what we have just said our manner of procedure must be, that our patients in the past and present are our indorsements.

Here you have it; and concerning the following we may quote, "For they themselves have said it."

WILLISTON, S. C., March 20, 1888.

"I am pleased to report a continued improvement both in myself and wife. May you live long to bless suffering humanity with your Compound Oxygen." REV. W. W. GRAHAM.

GASTONIA, GASTON CO., N. C., May 25, 1888.

"I sincerely believe that had it not been for the Compound Oxygen, I would have been in my grave before this time."

W. D. HANNA.

HEISTERTOWN MD., February 29, 1888.

"Two doctors of Baltimore examined me and said mine was a hopeless case of asthma. Now almost two years after using only one treatment I think I can truthfully say my health is as perfect as it can be on earth."

MRS. MARY R. IRELAND.

PORTAGE, WIS., January 30, 1888.

"My wife has been taking your Compound Oxygen for over two years for consumption and has derived much benefit from its use. In fact, I think she would have died long ago but for it." H. D. JAMES.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Two Hundred Miles an Hour.

The new and beautiful application of electricity for the purposes of rapid transit is destined to work a revolution in methods of overland travel, if on further test it shall prove successful. By this process, in which the momentum of a car passing between magnetic coils is utilized for the attainment of speed greater than that of a swallow and equal to that of a swift, which goes through the air at the rate of 200 miles an hour, the distance between Boston and New York can, it is claimed, be covered in about an hour, and it will be possible to send parcels, and ultimately passengers, from New York to Albany in forty-five minutes. This seems incredible, but there appears to be good reason to believe that it is true. Experts in electricity who have examined the invention say that it will do even more than is now claimed for it. The cost is small when compared with that of transportation by railroads, and the convenience will be much greater, especially in summer, when the lives of travelers are now made a burden to them by smoke and flying cinders, jar and noise. The invention seems almost too simple and beautiful to be believed in. Yet there it is, and—after electricity, what? It is a long stretch from the time when it took months to carry the news of Nelson's victory at the battle of the Nile to London to the present time, when travel is promised and seemingly assured, at this marvelous rate. It may be interesting to compare this speed with others. A greyhound can, for a short time, cover ground at the rate of 57 miles an hour. In 1884 Count Caroly's carrier pigeons flew from Pesth to Paris at the rate of 114 miles per hour, and kept up their speed for seven hours. Swallows go at the rate of 150, and swifts at that of 200 miles in the same time. A surface tempest-wave on the ocean moves but 50 miles, and a good iceboat skims along at 70 miles—say a third of the rate promised by the new invention—and the swiftest running now made on English railways is that attained on the Great Northern, over which cars are sent at a speed of 105 miles in 100 minutes, though it is said that trains have been driven 100 miles an hour on this road. All these speeds are trifling when compared with that which we are now promised. Surely electricity is destined in time to "annihilate space" and to disprove the saying of Ecclesiastes that there is no new thing under the sun.—*New York Commercial Advertiser.*

M. Janssen, of the Paris Academy of Sciences, claims to have made a discovery which upsets the entire theory based on the analysis of celestial bodies by means of the spectroscope. On the night of May 12 the electric lamps of the Eiffel Tower were turned on the Meudon Observatory, four miles seven furlongs away. M. Jannsen reckoned that the mass of air lying in a given section of that length at the height of the tower is equal to the atmospheric mass above. He argued from this that the number of molecules of air encountered by a beam of light sent from the Eiffel Tower to the observatory was about the same as that met by sunlight on its way to the earth when the sun is near the zenith. A fundamental theorum of spectrum analysis is that the width of the characteristic bands of a gas is proportionate to the number of molecules that intercept the light. In last Sunday's experiment the most important rays of the oxygen group were precisely similar to those of the solar spectrum. The French savant infers that the belief that the sun contains oxygen is unfounded, and that if its spectrum contains the characteristic oxygen rays, this is due to the oxygen of our atmosphere.—*New York Sun.*

Life is a crucible. We are thrown into it and tried. The actual weight and value of a man are expressed in the spiritual substance of the man. All else is dross.

There is a man in our town
And he is very wise, sir,
When e'er he doesn't feel just right
One remedy he tries, sir,
It's just the thing to take in spring
The blood to purify,
He tells his friends, and nothing else
Is he induced to try

because, having taken Dr. Pierce's Golden Medical Discovery to cleanse his system, tone it up, and enrich the blood, and finding that it always produces the desired result, he considers that he would be foolish to experiment with anything else. His motto is, "Prove all things and hold fast to that which is good." That's why he ples his faith to the "Golden Medical Discovery."

Walking advertisements for Dr. Sage's Catarrh Remedy are the thousands it has cured.

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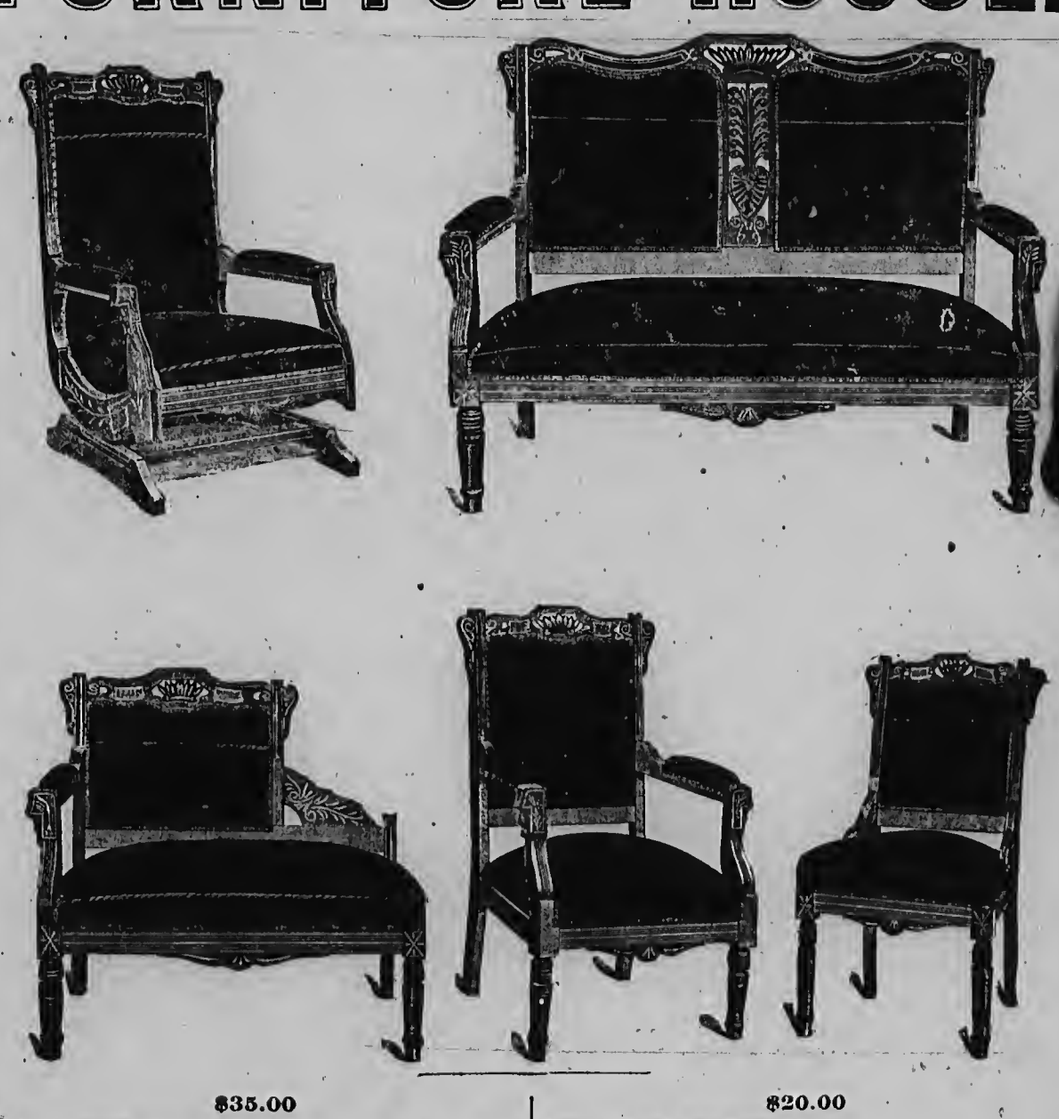

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Buys a beautiful Crimson Plush Parlor Suit, in five pieces, as shown in illustration. Solid Walnut Frame, Hand-carved and Rubbed Oil Polish. Same suit in Hair Cloth, $35.

$45.00

Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

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Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

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Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

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Office and Library Furniture in large variety.

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In our new Popular Dance Collection ($1) there are many new and sparkling Waltzes, Polkas, etc

Spend a V in providing such books as the above and also the genial COLLEGE SONGS (50 cents), COLLEGE SONGS FOR BANJO ($1), for Guitar ($1), or WAR SONGS (50 cts.), or GOOD OLD SONGS WE USED TO SING ($1), or one or more of our excellent Glee or Chorus collections. (See Catalogues.)

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For Light Draft, Best Sample and General Utility, at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Belt and large Gins, Adjustable Seed Boards, etc., have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars

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Special discount when sold to the Clergy.

NEWS OF THE WEEK.

DOMESTIC.

Hon. E. J. Gay died at his residence on the St. Louis Plantation, near Plaquemine, La., on May 30.

Decoration Day, May 30, was generally observed throughout the United States. President Harrison lent his presence to the ceremonies in Brooklyn.

An English syndicate last week consummated the purchase of 320,000 acres of yellow pine land, four saw mills, three planing mills and thirty-six miles of railroad and equipment. The property is situated in Escambia county, Fla., and Baldwin county, Ala. adjoining. The price paid was $1,500,000.

An enormous lake on the line of the Pennsylvania railroad, used as the South Fork (Pa.) reservoir, collapsed on May 31, and sweeping down the Allegheny Mountains, destroyed many villages. Fully 10,000 lives are believed to have been lost. The great Cambria Iron Works and other property is in ruins, involving a loss of many millions of dollars. Railway, telegraphic and mail communication is broken off entirely.

All rivers in West Virginia and Pennsylvania were rising rapidly last week. Several of the larger cities were under water, and millions of dollars of damage done.

President Fitzgerald has issued a circular postponing the meeting of the Irish National League, which was to have been held July 9 at Philadelphia. This was done upon the advice of Mr. Parnell that such action be taken. The postponement is until after the ending of the present session of the British Parliament.

The railroad blockade is serious all through the region of country visited by the fearful rain storms of May 30 and 31, and the swollen streams continued their work of destruction, on June 3, in Pennsylvania, New York and Maryland.

The terrible floods in Pennsylvania will cause the indefinite suspension of ten large mines in the Mt. Carmel Valley, which employ 6,000 hands.

Rev. Father Footte, pastor of the Church of St. John the Baptist (Roman Catholic), this city, died on June 1.

Five railroad officials were indicted in Chicago, last week, under the interstate commerce law. The offense charged is illegal discrimination, and the indictments are the first of the kind here since the passage of the statute.

FOREIGN.

Heavy storms of rain and hail at Huentjutla, Mexico, have caused the river to inundate that town, drowning many persons and cattle, washing away many houses and destroying crops.

The Roumanian Senate has voted 15,000,000 florins to complete the fortifications of the country.

A shock of earthquake was felt in the British Isles and in France on May 31.

Mr. Balfour, the chief secretary for Ireland, introduced in the House of Commons bills for the drainage and improvement of the Shannon and other Irish rivers and loughs and the construction of railways in Ireland.

The Emperor William will decorate and appoint Deputy Hammacher a councilor of state as a reward for his mediation between the mine owners and the strikers.

Twelve thousand men are still on a strike at Saaranda and have asked the Emperor to receive a deputation from them.

It is stated that the Pope's health is seriously affected. It is said that during the recent consistory he fainted, falling back in his chair to the consternation of all present. Dr. Ceccarelli, the Pope's chief physican, is reported as saying he may die any moment.

After the seventh plenary sitting of the Samoan Conference, held last week, the American commission was in a position to cable to Secretary Blaine the definitive acceptance by the German and English governments of the Washington proposals limiting the German indemnity and Samoan rights to levy import duties, and some of Mr. Blaine's amendments to the clauses relating to the International Samoan policy.

The *Cologne Gazette* affirms that recent crown councils decided that the severest measures should be taken in event of the strikes spreading. The temporary resumption of work by the miners since the arrest of the workmen's delegates from Bochum has been erroneously attributed to fears of the government's action.

Premier Crispi is credited with a design to occupy the Vatican in the event of the conclave meeting of cardinals abroad.

Heavy storms of rain and lightning have occurred in the midlands of England. The lower part of Liverpool is under water. A bank building at Preston has been struck by lightning. Numerous accidents are reported from other places.

Counsel for the *Times* and for the Parnellites in the Parnell commission investigation have begun the inspection of Mr. Parnell's letters written during the past six years. The letters number over 5,000.

It is expected that the protocol drawn up by the Samoan Conference will be signed on the eighth instant. The American commissioners are making preparations to leave for home.

At a meeting of 600 Panama Canal shareholders in Paris, on June 3, it was decided to send a commission to Panama immediately to inspect the canal works.

From the *Centropolis*, Kansas City Mo., December 1st, 1887.

There is nothing so valuable to us as health, but we do not realize this until we are deprived of it. How many of our readers awake in the morning with dull pains in the back and head, and find it a hard task to perform daily duties? These are symptoms of Malaria, and we know from personal trial they may be completely eradicated by Shallenberger's Antidote for Malaria. It is a simple and effective remedy, and we advise our readers to try it.

District Conference Notices.

The District Conference of Columbus district, North Mississippi Conference, will be held at West Point, beginning at ten o'clock, Thursday morning, July 18, next, and ending with the exercises of Sunday, 21. Important reasons require this change in place and time. Bishop Charles B. Galloway will preside. Let all members attend and be prepared to take an interested part in the business of the Conference. Will the preachers in charge please bring written reports on the several topics designated in the Discipline, page 54? Let the report on each topic be full and separate from the others. This will greatly aid the secretary and will facilitate the consideration of each topic singly. Will the pastors see also that the Quarterly Conference Records are brought up for examination. Brethren, let us strive to make this Conference rich in spiritual and practical results.

W. T. J. SULLIVAN, P. E.

The Brookhaven (Miss.) District Conference will be held in McComb City, June 27-30. The district trustees will meet at the same time and place; also the committee appointed to locate the district parsonage. The district trustees will please come prepared to report the amounts the several pastoral charges will contribute to the district parsonage. They will be called together in the afternoon of June 27. W. B. LEWIS, P. E.

The Corinth District Conference, North Mississippi Conference, will meet at Booneville, Miss., Friday, 9 A. M., before the second Sunday in July. The recording stewards will have on hand the Quarterly Conference Records. It is expected that Bishop Galloway will preside. The Sunday-school Conference will convene Thursday before, at 9 A. M.

J. B. STONE, P. E.

The time of holding the Vicksburg District Conference is changed to July 5-7. Bishop Galloway will preside. JOHN A. ELLIS, P. E.

A Timely Warning.

We clip from the *Louisiana Journal*, published at Homer, La., and commend it to the serious thought of all our readers in Louisiana:

The Louisiana State Lottery is still a question in the politics of this State. The charter of the institution will expire in a few years, and a strong and desperate effort will be made to renew and extend this charter. This can only be done by an amendment to the State Constitution, and the next Legislature will be asked to submit such an amendment to the people. If the Legislature should submit such an amendment, it would, doubtless, be ratified in the same way that some other amendments have been adopted. The place, then, to make the fight is in the Legislature, and those opposed to the Lottery should have their eyes open when the Legislature next assembles, and the people should be on guard to see that their representatives and senators do not betray them.

Unless more care is given to the hair the coming man is liable to be a hairless animal; hence, to prevent the hair from falling use Hall's Hair Renewer.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Seashore	July 5
Henlington	Aug. 8
Topisaw	Aug. 10
St. Tammany	Sept. 27

CAMP MEETINGS.

BRETHREN: On account of some misunderstanding as to time of holding the Topisaw Camp Meeting, we again ask the editor of the ADVOCATE to republish our former statement, in order to allay all confusion and misunderstanding on the part of some. This camp meeting will be held as usual—Saturday before the *second* Sunday in August. As to changing the time other than this, is a mistake. Everything has been taken into consideration, and the camp meeting association has decided to commence as heretofore—Saturday before the *second* Sunday in August. J. M. COWAN, P. C., for Com.

St. Tammany Camp Meeting begins this year on Friday, September 27; embraces the fifth Sunday, and continues several days.

G. K. ELLIS, P. C., Tallsheck Ct.,
L. W. WOOD, P. C., Covington Ct.
F. MALTHUS, Pres. Asa'n.

The next annual camp meeting of Henlington Camp Ground, near Crystal Springs, Miss., will begin August 8, the present year, and continue one week. The public and ministers friendly to camp meetings are especially invited.

T. W. M'NEIL,
Sec. Henlington C. M. Association.

From Most Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. & C. Maguire's Cundurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.

P. J. RYAN.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Tibbee, at Mayhew	June 15, 16
West Point	16, 17
Starkville	19
Columbus	21
Columbus circuit, at New Hope	22, 23
Tampico, at Pleasant Grove	29, 30
Macon	July 7, 8
Hebron, at Memphis	11
Shuqualak, at Ridgeway	13, 14
Dist. Conf., at West Point	18-21
Crawford, at Trinity	27, 28
Starkville circuit, at Steel's Chapel	31
Brooksville, at Exprairie	Aug. 3, 4
Mashulaville, at Hickory Grove	9
Louisville, at Rocky Hills	10, 11
Plattsburg, at Plattsburg	15
Chester, at South Union	17, 18
Walthall, at Long Branch	31, Sept. 1
LaGrange	7, 8
Sturges	14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tremont, at Ashury	June 8, 9
Fulton and Smithville, at Greenbriar	15, 16
Prairie, at Prairie Chapel ...(Wed.)..	19
Athens	22, 23
Aberdeen	23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Grenada circuit	June 8, 9
Tillatoba	15, 16
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Atlanta	July 2, 4
Banner	6, 7

J. F. EVANS, P. E.

CORINTH DIST.—SECOND ROUND.

Blackland circuit, at Wesley Chapel	June 8, 9
Ripley circuit	15, 16
Jonesboro circuit	18
Pleasant Ridge circuit, at Siloam	22, 23
Guntown circuit	29, 30

J. B. STONE, P. E.

WINONA DISTRICT—SECOND ROUND.

Ethel ...(Thurs.)...	June 6
Poplar Creek ...(Sat. and Sun.)..	8, 9
Newport ...(Wed.)..	12
Lexington ...(Sat. and Sun.)..	15, 16
Belzona ...(Sat. and Sun.)..	22, 23

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

South Warren, at Porter's	June 8, 9
South Vicksburg	15, 16
Vicksburg	22, 23
Fayette, at Ebenezer	29, 30
Port Gibson ...(Mon.)..	July 1
Rocky Springs, at Shiloh	8, 9
Bartonton, at Pisgah	13, 14
Martin, at Martin	20, 21
Utica, at Reeves ...(Wed.)..	24
Natchez—Wesley Chapel	27, 28
Washington, at Locust Grove (Thurs.)	Aug 1
Natchez—Jefferson Street	3, 4
Anguilla, Sunflower Chapel	10, 11

District Conference will be at Vicksburg, July 5-7. Bishop Galloway presiding.

JOHN A. ELLIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Ocean Springs, at Handsboro	June 8, 9
Columbia, at Hopewell	15, 16
Bethel, at Ocean	22, 23
Mt. Carmel, at Good Hope	29, 30
Dist. Conf., at Ocean Springs	July 3, 4
Seashore Camp Meeting	5-15
Pearlington, at Log Town	13, 14
West Pearl, at West Pearl	16
Augusta	20, 21
Whittington	27, 28
Vancleve	Aug. 3, 4
Scranton, at Zion	10, 11
Moss Point, at Moss Point	11, 12
Americus	16, 17
Hattiesburg, at Hopewell	24, 25

T. S. WEST, P. E.

JACKSON DIST.—SECOND ROUND.

Edwards, at Edwards ...(Sat.)..	June 8
Raymond, at Clinton ...(Sun.)..	9
Mt. Olivet, at Fletcher	15, 16
Canton, at Canton	22, 23
Spring Ridge, at Forest Hill	29, 30

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Baton Rouge, at Antioch	June 8, 9
New River, at Magnolia	10
Livingston, at Friendship	15, 16
East Feliciana	22, 23
St. Helena, at Pipkin	29, 30

C. M'DONALD, P. E.

BRANDON DIST.—SECOND ROUND.

Westville, at Pleasant Grove	June 8, 9
Strong River, at Fairmount	15, 16
Mt. Rose, at Pleasant Hill	16, 17
Marvin, at Richland	22, 23

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	June 23
Morgan Street	24
Dryades Street	30
Carrollton and Parker's Chapel	30
Carondelet Street	July 7
Seashore Camp Meeting	14
Plaquemine and Donaldsonville, at D.	21
Rayne Memorial	28
Gretna and Surapart	28
Craps Street	Aug. 4
Louisiana Avenue	11
Baton Rouge	17, 18
Grosse Tete, at Arbroth	19
Felicity Street	25

CHAS. F. EVANS, P. E.

HOMER DIST.—SECOND ROUND.

Downsville, at Mars Hill	June 6
Indian Village, at Sardis	8, 9
Louisville	14
Ruston	15, 16
Vienna	18
Saline	22, 23
Sparta	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present and endeavor to have all delegates come? Come with all reports well matured.

ROBERT RANDLE, P. E.

SHREVEPORT DISTRICT.—SECOND ROUND.

Many, at Lewing's Chapel	June 6
Anacoco, at Beech Grove	8, 9
Wesley circuit	15, 16
Coushatta	18
Red River	22, 23
District Conference, at Keachie	28

J. B. CASSITY, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Rayne	June 7, 8
Lake Charles	15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENER, P. E.

BEECHAM'S PILLS cure bilious and nervous ills.

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The Edwin Alden Co. are prompt, energetic, and have introduced to the Press of the United States some of the largest and best advertisers.

WEEKLY MARKET REVIEW.

(For Week Ending June 4, 1889.)

COTTON.		
Low ordinary	8 1/2 @	— —
Ordinary	9	— —
Good ordinary	9 1/2	— —
Low middling	10 3/8	— —
Middling	10 3/4	— —
Good middling	11 1/4	— —
Middling fair	11 3/4	— —
Fair	12 3/4	— —
Galveston middling	10 3/4	— —
Mobile middling	10 5/8	— —
Memphis middling	10 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	6 3/4	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	6 3/8	7 3/8
Prime yellow	7 7/8	7 15-16
Bray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2	2 1/4
Good	4 3/8	4 1/2
Fair	4	4 1/4
Prime	4 3/4	5
Rough, ₱ bbl	2 25	3 90
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 25	4 75
Fancy	— —	4 30
Choice	3 25	3 50
Minnesota Patents	5 87 1/2	6 25
Winter wheat patents	5 00	5 20
Minnesota bakers	5 25	5 50
CORN PRODUCTS.		
Corn-meal	2 25	— —
Cream meal	2 50	2 60
Grits	2 50	2 60
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	50
Yellow	47	48
Mixed No. 2	47	— —
OATS:		
Western	— —	34
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	72 1/2	75
HAY:		
Prime	16 00	18 00
Choice	18 00	19 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	13 00
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	10 1/2	11
Shoulders	— —	6 3/8
Sides, short rib	— —	7 1/4
Sides, long clear	— —	7 1/4
HAMS:		
Sugar-cured	11 1/4	11 3/4
DRY SALT MEAT:		
Shoulders	5 3/4	6
Sides, short rib	— —	6 5/8
Sides, long clear	6 1/2	6 5/8
GROCERIES.		
COFFEE:		
Prime	— —	19 3/4
Fair	— —	18 3/4
Common	— —	16 1/2
TEAS:		
Choice	40	80
Ho-Sa	— —	55
BUTTER:		
Western Creamery	13	20
Western Dairy	13	14
Common	— —	9
LARD:		
Refined	— —	6 3/4
OILS:		
Coal, bbls	10	— —
Coal, cases	15 1/2	16
Cotton seed, crude	41	43
Land, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	1 75	— —
POTATOES:		
New Louisiana	1 25	1 50
Western	— —	— —
ONIONS:		
New Louisiana	— —	1 50
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	10 3/4	10 1/2
Jute, 1 3/4 lb. ₱ yard	9 1/2	9 3/4
Lane Mills Cotton Bagging	12 1/2	— —
BALING TWINE:		
₱ lb	9 1/2	10
TIES:		
₱ bundle	1 05	1 07
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 25	4 00
Chickens, Southern	2 75	3 00
Young	1 25	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	11 1/2	12
Southern	12	12 1/2
WOOD:		
Lake, ₱ lb	24	24 1/2
Louisiana	22	23
Barry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	13 00
Meal	26 50	28 00
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2 1/2
Sulphuric acid	2	— —

BEAUTIFUL CHAUTAUQUA LAKE,

Lakewood, New York.

The most healthful resort in America, situated on the Main Line of the New York, Lake Erie and Western R. R., at Lakewood, N. Y., midway between Cincinnati and New York City. The highest navigable water in the United States, over 1,400 feet above the level of the sea, and 700 feet higher than Lake Erie. Weather cool. No malaria. No mosquitoes. Hotels open June 1 to October 1. Round-trip fare from Cincinnati $11 25, good returning until October 31. Be sure your tickets read via New York, Lake Erie and Western R. R., from Cincinnati, as this is the only line running solid trains, Pullman cars, through to the Lake. Tourist tickets for sale at all large stations. For further information please apply to ticket agents of connecting lines, or to H. C. Holabird, Division Passenger Agent, 99 West 4th St., Cincinnati, Ohio.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

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FOUNDED 1849.

Expenses Very Moderate.

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JACKSON, LA.

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Huddleston, President.

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MANSFIELD, LA.

One of the most celebrated institutions of the South. The Thirty-Fourth Session will begin September 19, 1888, with a full corps of able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

Beautiful location; one of the healthiest of the South. The best climate in which to educate and the safest place for girls. Main building of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, ventilated and warmed. Ample provision for table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical.

For particulars address

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PROF. D. F. HUDDLE, Sec.

Elfinwood Select School.

The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence near Gayden, on the L., N. O. and T. Ry., in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.

Terms moderate.

Editor N. O. Fay, A.

Christian Advocate.

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LET DOWN YOUR NETS.

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away—away,
Ready and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for Me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is his command.
His pleading call
Is to each—to all;
And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power.
And the King's own voice comes over the sea,
"Let down your nets for a draught" for Me!

—*Sunday Magazine.*

The Louisiana State Lottery Company Examined and Exposed.

BY REV. B. CARRADINE, D. D.

(Continued.)

Another charge I make against the Louisiana State Lottery is, that its existence is illegal.

I know what a number of you will say to this statement: that one of the judges of the Supreme Court has settled the question of its legality by a decision rendered in a celebrated case a few years ago. To this decision we will presently refer. Sometimes a little additional light makes an object appear very differently. That light has been furnished and thrown on this ruling by a painstaking lawyer in this city. From him I will in a few moments quote.

To come properly to the view of the case, we find it necessary to direct you to three articles in the State Constitution:

The first was Art. 118 of the Constitution of 1868:

Taxation shall be equal and uniform throughout the State. All property shall be taxed in proportion to its value. The General Assembly shall have power to exempt from taxation property actually used for church, schools and charitable purposes.

It is evident now from the wording of the article why the Lottery announced itself a charitable institution, and how, by the mere assumption of a name and a pittance flung to the Hospital, it has been able to enter on its gambling career. It is also evident how the law just quoted was violated by the State Legislature of 1868 in incorporating the Louisiana State Lottery Company with exemption from taxation; and if you call the forty thousand it contributes to the Hospital a commutative tax, then still the law is violated in the first and second clauses, which declare that all property shall be taxed in proportion to its value. Coming aside from all the bewildering technicalities and constructions by which men who claim to be advocates of justice confuse us and succeed in defeating the ends of justice; coming apart from all these penitentiary-deserving actions, and looking with a calm and truth-desiring purpose at the Art. 118 of the old Constitution, we see that a dodge was made, a forced construction was placed upon a word, that men lied, that they saw a gambling institution full-fledged before them, and then swore it was a charitable institution; that they exempted from taxation a corporation whose genius and practice was not charitable, and so stultified themselves and fastened upon us illegally a MORAL AND SOCIAL CURSE AND NUISANCE. And to heighten the wrong, that Legislature, under pretense of securing forty thousand dollars to the Charity Hospital, has, up to date, by its illegal exemption from taxation of the Lottery, occasioned to the city of New Orleans the loss of not less than one million two hundred and sixty thousand dollars in the way of licenses and taxes.

I now call your attention to Arts. 205 and 207 of the present State Constitution:

Art. 205 reads:

The power to tax corporations and corporate property shall never be surrendered nor suspended by act of the General Assembly.

Art. 207 reads:

The following property shall be exempt from taxation, and no other, viz: All public property, places of religious worship or burial; all charitable institutions, etc., etc.; *provided, the property so exempted be not used or leased for purposes of private or corporate profit or income.*

No one can read these articles without realizing that both of them declare the nature of this corporation; and again, that both of these articles have been violated, and continue daily to be violated by the existence of the Louisiana State Lottery.

Neither can anyone claim that these are *post-facto* laws. For Art. 167, which recognizes conditionally the charter of the Lottery, stipulates that all its monopoly features shall be abolished, one of which, as we have seen, was the exemption from taxation. So we see how thoroughly they agree.

But the point is made that the forty thousand dollars paid the Charity Hospital was recognized by the Supreme Court of the State as a commutative tax, and that the court decided that commutative taxation was constitutional.

Not so fast, my friends, the true state of the case is, that the court had before it the question of *licenses*, and decided that the commutation license of $40,000 was a constitutional commutation of all licenses, municipal licenses included, and then through an *obiter dicta*, which is to say, an *opinion* made upon a matter not properly before them, the court, by a vote of 3 to 2, extended the ruling to *taxes*, holding that commutative taxation was constitutional, and the Lottery Company was, therefore, exempt from municipal taxation.

The mistake of our attorneys and counsel for the city is seen in accepting an *obiter dicta* for a decision made upon a point in hand, when really it was a ruling in a matter that was not before the court, for license is one thing and taxes another. Who wonders that Justice Matthews, of the Supreme Court of the United States, decided as he did in 118 U. S., 265, when our attorneys accepted an *obiter dicta* as a decision in point, virtually surrendered the fort, and let the case go up thus peculiarly and erroneously before him.

But this is not all. Since the Supreme Court of this State decided, in 1872, that commutative license was constitutional, it has since then no less than twelve times changed its ruling, and decided that all commutative taxation was in derogation of Art. 118 of the Constitution of 1868, and so unconstitutional. (See 26 An., 702; 27 An., 376; 27 An., 646, and 28 An., 498.)

In May, 1876, the Supreme Court ruled likewise, and, at the same time, specifically and unanimously overruled the *obiter dicta* of 24 An., 86, as unauthorized and erroneous.

By Arts. 205 and 207 of the present Constitution both commutations of licenses and taxes are strictly prohibited, so that the Lottery Company since it began operation in 1869 has never been for a single day in the legal and constitutional possession of an exemption from taxes and licenses.

Right here I would quote from a paper prepared by the lawyer to whom I referred. I use his own words, hoping to arrest the attention of the legal mind of the city. He gives an epitome of the case which ought to be the line of our action toward the Louisiana State Lottery Company in regard to the question of taxation, as well as its illegal existence.

AN EPITOME OF THE CASE.

The delusion of the citizens of New Orleans as to the Louisiana State Lottery Company having a legal and constitutional right to the immunity from taxation it has enjoyed for more than twenty years, arises entirely from their surprising ignorance of four important facts, to-wit:

No. 1. That since January 1, 1869, when the concern began its career, its corporate rights and franchises have been operated, managed and administered, first, by the firm of Chas. T. Howard & Co., and, second, upon the death of Chas. T. Howard, by the firm of John A. Morris & Co., all by virtue of a private grant and assignment made in 1868. An immunity from taxation being ungrantable and unassignable, without the express and special consent of the Legislature, which was not obtained, and has never been obtained, it follows that the concern has never been in the legal and constitutional enjoyment of an immunity from taxation.

No. 2. Ignorance of the facts, that on July 7 and 8, 1879, the Board of Directors of the Company, and also Chas. T. Howard, in behalf of his firm, did publicly and by notarial act, covenant and agree with the Constitutional Convention then in session, that upon the adoption of Art. 167 of the proposed Constitution as part of the fundamental law of the State, the Company and Howard's firm would "renounce, abandon and relinquish *all the monopoly features* granted to or in favor of said Company under and by virtue of any grants or laws of this State; and that said corporation shall and will execute all instruments of writing that may be requisite to evidence and enunciate such relinquishment." Nevertheless, Art. 167 once duly adopted, the said directors and said firm entirely failed to make the promised covenant and agreement, and to execute the necessary "instruments of writing;" that instead the stockholders of the Company filed in the office of the Secretary of State, on February 23, 1880, a renunciation, not of "all the monopoly features" of the Company, but of only its "monopoly clause," which had been duly abrogated by Art. 167, and consequently had ceased to exist on December 28, 1879, when the Constitution went into effect, "the framers of the Constitution having, in that article, done away with the exclusive privilege accorded to that organization." (32 An., 722.) Had the promised renunciation been made, and which was imperatively required by Art. 167, the Company's immunity from taxation, a special privilege, would have been thereby lost, since "monopoly features" relate to special privileges and not to "exclusive privileges," like the Company's constitutionally abrogated and "done away with" monopoly clause.

No. 3. Ignorance of the yet more important fact, that between March 1, 1874, and November 30, 1880, the Supreme Court of Louisiana decided no less than twelve different times that all commutative exemptions from taxation—and this is the only kind of exemption granted to the Louisiana State Lottery Company by Section 1 of Art. 5 of its charter—was repugnant to Art. 118 of the Constitution of 1868, and, therefore, unconstitutional; hence the Company, from first to last, has been without any right or valid claim to that immunity from taxation usurped by it for more than twenty years, for "an unconstitutional grant is not a law; it confers no rights; it imposes no duty; it affords no protection; it is, in legal contemplation, as inoperative as though it had never been passed." (118 U. S., 425.)

No. 4. Ignorance of the most important fact of all, that the decision in 119 U. S., 265, upon which the Company mainly relies for its exemption, was obtained through the misrepresentation and concealment of facts, and the substitution for what was concealed of what was not true, to-wit:

That the small *obiter dicta* in 24 An., 86, in favor of the constitutionality of the Lottery Company's exemption from taxation, which decided nothing, and was adopted by the small vote of 3 to 2, and which was four years later overruled by an unanimous court as unnecessary, unauthorized and erroneous, was represented in the court *a quo* (in 1881) as a *bona fide* still subsisting decision, in full force and effect, and binding upon the city; and, more wonderful still, the attorneys of the city admitted in their answer, that these misrepresentations were true and correct; that the so-called decision was conclusive and hence binding upon the city. There was no trial of the case, the whole matter being submitted to the court upon the averments of the petition and the wonderful admissions of the city attorneys. Of course, the city lost; and lost also before the U. S. Supreme Court, on appeal, the whole of the latter court's decision resting entirely upon the so-called decision in 24 An., 86—in truth, a mere overruled *obiter dicta*, and, therefore, substantially nothing. Of the right of the city to have the case reviewed and set aside there can be no question.

Another charge I make against the Louisiana State Lottery Company is, that in its relation to other business interests, it is unjust and oppressive.

Those last two words give the explanation of every revolution and reformation of the past. When England became unjust and oppressive, we threw off the yoke and resolved to be free. When a king became, through injustice and oppression, a tyrant, he was made by the outraged and indignant people to taste the sweetness of solitary exile, or to feel the sharpness of the axe of the headsman.

There is something in human nature that rebels at the voice and touch of wrong. The Marseillaise hymn lies latent in the spirit—and was there before the author clothed it in words—and is ready to burst forth at the sight of a "hateful tyrant," whether he be on a throne or whether in a corporation.

It needs not a second glance to see the marked advantages possessed by the Lottery over every business that you could mention—and that these advantages are oppressive and unjust, I mention only one or two. One is seen in respect to the uniform taxation demanded by the Constitution. Here is a corporation with vast wealth, and an ever-increasing capital, paying a contemptible tax of forty thousand dollars, when it is well known, and I can prove it by the statement of one who knows all the inward workings of the Lottery, that, if the Louisiana State Lottery Company paid taxes on its property in the same proportion that the banks and other institutions of our city have to pay, then, instead of forty thousand a year, they would have to deposit in the city treasury something like two hundred and twenty thousand dollars annually.

Is not this injustice and oppression?

Take another view. This time in regard to licenses. When a poor fellow about town tries to make a living for himself by peddling some kind of merchandise, he has to obtain a license. When some destitute woman, with four or five children dependent upon her for bread, opens a boarding-house to wring out of it a bare living, she must first pay down so many dollars for a license.

But when we turn to consider this perfect army of Lottery ticket vendors and peddlers, who are daily becoming more aggressive and bolder and more insolent, who thrust their tickets into the faces of ladies and gentlemen on the streets at all hours, who are like the frogs of Egypt in their numbers, and like the frogs of Egypt in their disgusting ways of leaping on you and crawling into your homes—when you come to these peddlers of licensed wrong—behold, they go free. They are not to be charged. Their industry is to be encouraged. A poor woman, struggling to make bread for herself and children, must pay for the privilege of trying to support herself—but a gambling peddler is under the protecting smile and cherishing care of the State government.

Another charge I make against the Lottery is, that it is injuring the reputation and interests of our city and State abroad.

I read only a few days ago a letter printed from Boston, and another letter in a Nashville paper, where this very thing was mentioned.

A gentleman from Cincinnati remarked to me, a week since, that the Lottery was so regarded there, that it was considered a disreputable thing to be connected with it in any way. People from all parts of the North tell me of the contempt in which the better class hold it, and hence the consequent contempt for us in permitting it to abide in our midst.

The impression abroad is, that the Louisiana State Lottery Company governs the State and rules the city. No one doubts it, and when you add, that it also controls a number of churches, changes the municipal government of towns by making them conditional gifts, buys up our strongest lawyers, bribes our legislators—and these things become known, as they are known today everywhere—who wonders that the better class of people, the very class we desire as citizens, turn from us, and plant their stores and build their homes elsewhere.

I tell you, that we are hurt, hurt unto death abroad by the presence in our midst of this CHILD AND SERVANT CORRUPTER, this THEFT ENCOURAGER, this MUNICIPAL PAUPERIZER, this JUDGE AND LAWYER PERSUADER, this LEGISLATURE BRIBER, this CHARTERED CURSE AND ABOMINATION, the Louisiana State Lottery Company.

You may think our unpaved streets and yellow fever epidemics keep immigration and prosperity from our doors. But the truth is, that it is our well-known disregard of the Sabbath, together with the existence of a gambling corporation, which flutters its tickets on every street and corner, that has disgusted and alarmed the outside world, and wrought us more harm in material and spiritual ways than all the natural evils could have done in the sweep of centuries.

People cover with their homes the hillsides of Mt. Vesuvius, but they don't rush to New Orleans. A volcano is less dreaded than a Sabbath-breaking, gambling city.

The last charge, or point, I make against the Lottery is, that it has been forbidden and legislated out of Empires and Kingdoms and States all over the world.

In fact, the way that the Lottery has been treated by the different governments of the world plainly shows that they have viewed it as an evil and curse; and so they rested not until it was outlawed.

It was to them what a certain class of tramps is to you. It was more than a suspicious character—it was dangerous and destructive, and so the order came to move on and move out of the country.

Looking at the Lottery in one light, I know of no better definition than to call it the GREAT MORAL or, rather, IMMORAL TRAMP of the world. It is never allowed to stay long in any place.

I once read of a tramp, who had been kicked from Chicago almost to New Orleans. He had boarded fifty trains, rode a few miles, and was promptly landed between stations by an energetic blow of the conductor's foot. This was he ricochetted from the North to the South.

So it has been with the Lottery. In 1826 England kicked it out of her borders, and it fell into France. In 1828 France kicked it out of her beautiful dominions. In 1830 Belgium kicked it out of that kingdom, and it fell into the United States. Then the different States passed it along with valedictory kicks, even as I have seen a dog assisted out of a church, when every pew contributed a parting and assistful boot salute, while the periodic yelp of the brute declared to the certainty of two things: one was his sure progress and vanishing presence, and the other to the unflagging continuation of the kicks.

Not less than twenty-six States in the Union have hurled the Lottery from their borders; and it is our duty and privilege to do the same. Surely, you do not realize that it is regarded as most disreputable in every State but this—that the tickets, which flutter so boldly upon our streets, have to be sold by stealth in other cities. In some places it means a fine; in others, imprisonment; and in Ohio it means the penitentiary.

The voice of the nations, with the exception of unhappy Italy and another kingdom, is against the Lottery. That voice in the thunderous accents of the law declared to it, you can not stay.

Certainly, if England could not tolerate it, and France would not endure its presence, and all the other States in the Union forbid its entrance, how can we afford to have it in our midst. Can we endure what they would not allow? Is the morals of Louisiana so much worse, is the public sentiment so low, is its care for the public welfare so much less, that we will allow a PLUNDERING CORPORATION to fasten itself upon the commonwealth unrebuked, insult our commercial men and interests by allowing a GAMBLING NUISANCE to be regarded as a business, and accept as a feature of our autonomy what is nothing else but a HUGE MORAL EXCRESCENCE, and needing but the sharp surgical knife of the law?

Driven from land to land, and from State to State, the Lottery finds itself at last on the borders of the sea. This is the second time that Satan has been entrenched by the side of the sea. I wonder if he does not remember the fact, and even now trembles at what he knows is certain to come.

Here he is incarnating and fortifying himself in the people, as he did in Gadara. Here he is trying to get us to say what he succeeded in making the Gadarenes say to Christ: Depart, we beseech thee, out of our coasts; we prefer gambling to the gospel, Sabbath desecration to Sabbath observance, and the swinish nature to the Christ-like life and character. Depart from us with your churches, and Bibles, and Sabbaths, and holy teachings, and leave us to wallow in sin and revel in every abomination.

O blessed Lord Jesus!—thou Almighty Son of God—who hast all power in heaven and earth—just as you with a word put the devils into the swine and rushed them into the Sea of Galilee, so, Lord, put Satan and this GAMBLING INSTITUTION into the swinish natures that would defend it, and rush them all down into the depths of an overwhelming and lasting defeat, and rid this fair land of their dark and corrupting and destructive presence, that this country might be thy country, this people thy people, and thy will be done in our midst as the angels do it in heaven.

(To be continued.)

Qualifications Requisite for Successful Sunday-School Teaching—III.

1. Love of the Bible and familiarity with its truths are important and indispensable qualifications for successful teaching. Whatever else may be known, knowledge of the Bible is indispensable, and familiarity can not be attained in the absence of an absorbing love for the Book. Familiarity of the Bible, without love for it, will not guarantee success, if, indeed, any become familiar with it without love for it. Taking it for granted that the teacher might possibly become familiar with the Bible without love for it, it is not possible for him to become successful without a profound love, respect and reverence for the precious Book. This we have illustrated in secular schools and in the various callings of life. We once knew a teacher who was successful in teaching grammar and mathematics, but was a failure in teaching other branches. He had a perfect love for these studies, and found supreme delight in giving instruction therein. The teacher in the Sunday-school must be able to press the Bible to his bosom, and say:

"Holy Bible, book divine;
Precious treasure, thou art mine!"

2. A fondness for teaching and love for the children most characterize those who teach. These are qualifications as necessary as love for the Bible. To teach is one thing, and to love it is another. To teach from a sense of duty is commendable, and will have God's approval; but to possess a love for teaching is a more important thing to possess. The fear of God may prompt the teacher, and, thus prompted, he will go diligently about his work, and the blessing of God will follow; but where there is no fondness, there can not be the full measure of success; but where there is fondness for the work, there is punctuality, promptness and diligence. Fondness for the work and love for the children will prompt the teacher to all diligence in the study of the lesson, and in that reading which looks to the better understanding of the Scriptures and the good of the children. Diligence and punctuality are all-important elements, and without these there will be failure. The teacher must be laborious, and be punctual in meeting his class and in all the promises made; and what, we ask, will give greater incentive to this than fondness for teaching and love for the children? The teacher, actuated from a sense of duty merely, may have a degree of success without fondness for teaching and love for the children; but the full measure of success can only be achieved thus, and if these do not give success, what will?

3. The highest and most essential qualification is religion. The teacher, first of all, must be a Christian, and fully consecrated to God. The mere fact of possessing all the other essential qualifications will not suffice for a religious life. The principal element which gives success is not the qualification which comes from learning and discipline of the schools, from wide acquaintance with the sciences and polite literature of the day, from the sedulous study of all the requirements of grammar, rhetoric, logic and elocution; but the inspiration that comes from God—the religion of the Lord Jesus Christ. The teacher in Sunday-school should stand side by side with the preacher in his love for God and the salvation of souls. His grandest qualification is his religious force and ability to teach. The true teacher is full of the Holy Ghost, with a burning love for the salvation of souls. While religion alone does not qualify for successful Sunday-school teaching, it is certainly, with aptitude for teaching, good natural and acquired ability, a disposition to study, fondness for teaching, love for the children, familiarity with the truths of the Bible, and good powers of adaptability, is the mightiest factor of success in all Sunday-school work.

We are not discussing an impossible ideal, but the really possible and desirable in all Sunday-school work. We have met with a few Sunday-school teachers whose classes had good lessons, pretty fair manners, and love for their teachers; but only a few had what we would term true success. To be a successful teacher, have your ideal. There can be no success without it. "All standards and models of excellency and perfection, which must be the aim of all human effort, are in the ideal, and there only. They are the ideal men who effect the great practical world." HESLEP.

KOSCIUSKO, Mississippi.

Christian Advocate.

THURSDAY, JUNE 13, 1889.

"THE LEAST OF THESE."

BY ELLEN E. COMBS.

She had little of earthly beauty,
She had indeed earthly love;
She climbed by a path so narrow,
Such wearisome burdens bore!
And she came with her heart a-trouble,
To the warder at heaven's door.

She said, "There were hearts of heroes,"
She said "There were hands of might;
I had only my little children
That called to me, day and night;
I could only see their sorrows,
Their childish hearts make light."

And she bowed her head in silence,
She hid her face in shame;
When, out from a blaze of glory,
A form majestic came;
And, sweeter than all heaven's music,
Lo, some one called her name!

"Dear heart! that hath self forgotten,
That never its own hath sought,
Who keepeth the weak from falling,
To the King hath jewels brought!
Lo, what thou hast done for the children,
For the Lord himself was wrought!"

—*Woman's Journal.*

Several Matters.

MARBLE—NEW DISTRICTS—OUR 7TH ARTICLE—SECOND BLESSING—DR. C.

I have been rolling around with Bro. Marble a few days. He is a handy-man; can bring wood and water, mend sewing machines, tinker on old clocks, stock plows, etc. He is popular with the young men; loves to fish and hunt with them. He pays attention to the children; is exceedingly prudent in his deportment towards young ladies. One of them told me confidentially that she verily believed he loved little girls better than he did big ones. This is much better than being a universal beau, making love to every pretty girl in the charge, as I have heard of. If Bro. Marble had a little more mental energy, was a little fonder of books, there would be much more promise of usefulness to the church in him.

I read the *Nashville Advocate* in bulk, three or four at a time, when I happen to find them. In a late number, Dr. Featherston tells of some defective presiding elders: "They come Saturday morning, and hurry home Sunday evening." He proposes to remedy this by making the districts smaller. The Doctor's remedy will hardly reach the case. I think it would be better to tell it to the Bishops, that he might give the brother a work better suited to his taste—say, a small circuit or a little station. The preacher that has not enough of the self-sacrificing spirit in him to remain away from his family a little while is not fit for a district, be it great or small. Yet I am in favor of smaller districts. Some time ago I wrote to each presiding elder in our Conference, proposing one or two new districts, and asking co-operation in the matter. An official, some time ago, said to me: "We paid our presiding elder $35 last year for two sermons, and our people complain at it." Another said to me: "Our presiding elder often sent somebody in his place, robbing the adjoining circuit of their preacher for a Sunday, and he not filling his place."

I see Bro. O. Honnoll reviews Dr. Cottrell. He thinks the Doctor covertly attacks our 7th Article in the *Review*. I noticed that Dr. Cottrell brought in his favorite rotten-egg illustration. By the way, that egg illustration is a very fine one, if the unnatural rottenness is taken out of it. I once found a nest with four white eggs in it. I passed that way a little later, and found four white birds in the nest. They were not flyers; had no broad, black pinions to spread and bear them through the air, while with telescopic eye they peered for carrion. And yet somewhere in the secret meshes of those pure, fresh, snowy eggs was folded the buzzard-nature. And these little birds, covered with soft white down, would as certainly become great black buzzards as they lived. Does anybody deny that physical features are transmitted from parent to child; that some diseases are hereditary? You had just as well deny it as to deny that moral features are transmitted. Does not everyone know that the appetite for alcoholic drinks is often inherited? "And be it known" that a child often comes into this world heavily handicapped with a dreadful bias from a lecherous parent. Think of it: there lies in a mother's lap a child, smiling in her innocence and beauty. She is as sinless as an angel, and yet folded in her inmost being is a heritage from a vile parent, that makes her the easy prey of some villainous wretch. O man, be pure in your thoughts and acts, lest you impart a bias that will bring sin and misery on your offspring! I am one that believes in "good blood" in men as well as in horses.

Bro. Honnoll, in our ADVOCATE, sounds a note of alarm against some holiness fanatics. I say, Amen! We have some people that have got too good to remain in the church; too good to say the Lord's Prayer. Their key-note is *second blessing*. I confess much ignorance on this second blessing business. When the Savior called his apostles, did he impart any blessing? When he gave them power over unclean spirits, was that a second blessing? After the resurrection he breathed on them, and said, "Receive ye the Holy Ghost." What was that? The noon the day of Pentecost—was that the third or fourth blessing? When I was converted, I did not know anything about a "second blessing," and I thought I had to keep God's law; and that if I did not, I carried with me the testimony that I was not a child of God. I read that "he that committeth sin is of the devil;" and that "the Son of God was manifested that he might destroy the works of the devil;" and that "whosoever is born of God doth not commit sin;" and I thought Mr. Wesley's brief explanation of these passages was about correct. I had great confidence in what Mr. Wesley said, but more in what Mr. Paul and Mr. John said. I had great respect for the opinions of many learned doctors of divinity, and fully as much for Dr. Luke's as any other. I believe to-day "if any man have not the Spirit of Christ, he is none of his;" yet I feel to-day, as one of old, "not as though I had already attained, either were already perfect; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." My imperfection is manifested in the slight impatience I have with that brother who stands before me, and says: *You are blind*, because, sir, you did not first see men as trees walking,' and, after a second touch, 'see every man clearly.'" Well, my brother, I am glad you have such clear spiritual vision; but I think a little modesty and humility might help you wonderfully. How do you know that he did not simply say to me, "*Ephphatha*, be opened." Two men at the same meeting were powerfully converted. One uses all the instrumentalities appointed for advancement in the divine life, and he goes on his way rejoicing. With due diligence he adds to his faith virtue, knowledge, temperance, patience, etc., insuring himself against a fall. The other runs well for a time, but gets a little lukewarm, falls into indifference, and then into sin. Under some influence he is reclaimed, and now he is full of love, light and liberty. He meets the first, and says to him: "My dear brother, have you yet experienced a second blessing? Oh, sir, it is a grace you ought earnestly to seek for!" This is not a fancy sketch. It is more important for you to be partakers of the divine nature and to escape the corruption that is in the world through lust, than whether you attain it by one bold, energetic act of faith, by successive leaps or graduated growth.

I see our little giant, Samson-like, *but with both eyes open*, is grappling about the middle pillars of the great temple of iniquity in your State. May he jar it to its very center, and come out unhurt amid the crash of its falling timbers! Has he seen *The Capital Almanac, 1889*—pages 34-37 inclusive?

T. S. WEST.

Children's Day.

We observed this all-important and interesting event the fourth Sunday; and would that I could use words to portray to the mind's eye some of its beauty and profitableness! It was a perfect feast to the soul, worth a thousand picnics and Fourth of July dinners.

The church was handsomely decorated with evergreens and half-blown white roses, while from the altar smiled vases of beautiful hot-house flowers. For three weeks previous "Children's Day" had been the sole topic of conversation with the Sunday-school. Our worthy pastor (Bro. Robertson) had remarked that it was to be truly Children's Day; and if any were forced to take the back seats, it should be the older people: so the younger ones seemed to accept the responsibility of entertaining, and only the pastor was allowed the privilege of speaking a few words, as he insists on including himself among "us children" (though I can not tell why it is).

Long ere the bell rang happy hearts and impatient feet were hurrying on toward the church to welcome their much-loved and honored superintendent, who makes every effort to inspire the teachers and children with an active interest in this important department of church work; and I am sure he feels encouraged, as there are manifest evidence of his labors bringing forth fruit. Even a careless passerby would have immediately recognized the fact that something very pleasant, as well as unusual, would soon take place within, from the smiles upon the throng of fair faces without. The church was soon filled—mostly with young people—eagerly awaiting the commencement of the exercises. After the usual form of Sunday-school, and ten minutes' recess, the school was again called to order, and the programmes distributed—which were exactly carried out, only on a larger scale. Many were the beautiful pieces recited and essays read by our worthy boys and pretty girls. Twenty-five (I believe) shared in this entertainment, whose ages ranged from seven to twenty-one years. The infant class memorized suitable verses in the Bible; and one little fellow (still in his aprons) on finding the others had recited, overlooking him, acknowledged the slight by exercising his lungs to the best advantage as known to his age, and had to be taken from the church. Next came the collection, which amounted to over ten dollars; then singing and the benediction. The choir, led by the organ and cornet, did honor to the occasion.

Hope you will pardon me for monopolizing so much of your valuable space. Yours in Christ.

MATTIE TUCKER.

CAMDEN, Mississippi.

Our Missionary.

It is with profound gratification that I avail myself of this opportunity to inform the Christian public that Miss Sallie M. Phillips, formerly of Natchitoches, La., intends offering herself to the Missionary Board of the Methodist Episcopal Church, South, for work in foreign fields. Miss Phillips has been a member of the faculty of the State Normal School, located at this place, for the past three years; during which time her high intellectual attainments, linked with her rare gifts of body, mind and soul, having pre-eminently qualified her for the work of an instructor here, now especially fit her for the grand work into which she has been called. Our people are very much grieved at the idea of giving her up, for her place in our church, faculty and town will not be easily filled. Surely the Normal School sustains a great loss; but the State's loss is the church's gain. This refined, cultured, and deeply consecrated woman, whose name, wherever she is known, is a sufficient encomium, has consented to go abroad, not because she has nothing to do here, but—to use her own words—"God has directly called me to that special work." Her Father has chosen her for the foreign missionary work, and she feels that she must obey the voice of him who said: "The heathen shall be my inheritance, and the uttermost parts of the earth shall be my possession." Miss Phillips' postoffice address for the next few months is Mt. Lebanon, La.

As she goes direct from my church here to enter upon her untried work, we feel deeply interested in her every step; so we ask the church at large to join us in prayer to God, that "he may continue to supply all of her needs according to the riches of his grace in Christ Jesus." God bless our Louisiana missionary! "May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with her now and forevermore! Amen!"

A. D. M'VEY, JR., P. C.

NATCHITOCHES, Louisiana.

"Country Stewards."

Under the above heading, in the ADVOCATE, of March 6, appears an article from the pen of one signing himself "Country Steward," which I think ought not to be suffered to pass without a friendly adverse criticism. It is an article, if I understand it at all, the tendency of which is to mislead and convey erroneous and hurtful impressions. The writer starts out with an admission of the fact that the contributions of the Alexandria district are but a "*meagre pittance*" (italics mine). This, to a certain extent, I am as ready to admit as he. His next step is an heroic effort at finding out where the blame lies, and, after discovering it, makes the *wonderful revelation* to the many readers of the ADVOCATE. Before proceeding let us see if we understand the writer's argument: "The contributions of the Alexandria district are but a meagre pittance." There is cause for this; somebody is to blame. Who? Answer: The *presiding elders*. In what way? Answer: By "*the time-honored custom*" (italics mine) of meddling where they have no business. He says, further, that this time-honored custom—that has so "crippled and suppressed our financial work" on this district—has been in vogue "since his earliest recollections." I think this is a fair statement of the argument contained in the article under review.

Now, I submit: This is a very grave charge to bring against a line of worthies, such as White, Stone, Cooper, Marshall, C. Keener, Hocutt, Connell, Harper, and last, but not least, the *present efficient* Incumbent. Of the years prior to 1887 I can not speak knowingly. This writer and the present presiding elder came to the Alexandria district at the same time in the winter of 1887. Of the work done since that time under the "time-honored" system of meddlesome presiding eldership, I have somewhat to say; and just here we are going to let figures speak for us. Below we give figures showing the rate per cent. of increase of the years 1887-'88 over that of 1886:

	Increase of '87 over '86.	*Add'l in of '88 over '87.*
Pastor in charge	1½.	35 7-5.
Presiding elder	38½.	14½.
Missions	75½.	21 7-10.
Conference collections	80 1-5.	46.
For'n Miss'ns (by ch's, Sunday-schools, etc.	96 3-5.	37 7-10.
Domestic Mission	25 1-5.	7 9-10.
Church Extension	21 7-10.	22 2-5.
Education	38½.	2½.
Wom. For'n Mission.	500.	246 3-5.

This last item is included above in the item foreign missions, but it is but just that we make a separate statement of it, showing that this department is looked after also. The rate per cent. of gain in white membership is: 1887 over 1886, 11 3-10; additional gain of 1888 over 1887, 20 1-10.

The object of this paper is to show that it is not failure; and I, for one, believe that "Country Steward" has failed to discover the real cause of the failure we may justly claim, and that our hard-worked, poorly paid, faithful presiding elders are not to blame. In the paper under review much is said about "organizing" and "organized Boards of Stewards." There are but one or two appointments in the bounds of the Alexandria district where there could be an organization of the Board of Stewards after "Country Steward's" idea of organization, for the simple reason that our stewards are scattered over such a large territory. Take the Ada circuit as an illustration, embracing twelve appointments; not more than one steward at any one of these appointments. Some of these appointments are fifty or sixty miles distant one from the other. Now, then, we will organize the Board of Stewards of Ada circuit. The president would be at the A. church, the secretary at B., fifty miles from A.; the treasurer at D., twenty-five miles from either of the afore-mentioned. Now, get your Board together for the transaction of business. You can't do it. The only time and place where we can get a majority of them together is at the Quarterly Conferences. The presiding elder is present. *It is but right* that he should look after the finances of the church; it is but right that he should instruct and admonish the Board of Stewards then and there assembled. Go on, ye host of faithful presiding elders, and may God bless you in your work; and let *country stewards* and *country preachers* second them in their *legitimate* efforts.

J. I. HOFFPAUIR.

Children's Day.

At last the long-expected day has dawned upon us; and, as the bell rings out the hour of nine, many happy children assemble at the dear old church to fill their accustomed places. The teachers went through with the usual exercises of the Sabbath-school; our punctual secretary, Mr. H. E. Adams, called the roll, and the names of forty-four children were enlisted on the roll (a few were absent), making, in all, over fifty pupils.

The exercises of the day opened with the long-meter Doxology; then prayer by the pastor, Bro. Ira B. Robertson; then followed the coronation song and responsive reading, and next in order, was the song, "Joy Bells," skillfully executed by our faithful organist, Miss Lizzie Purviance, and Miss Willie Aden on the cornet; and, as the children's voices, mingled with the sweet tones of the instruments, rang out on the air, we were reminded of the increasing ring of the joy bells in heaven, where the angels sing the never-ending song of praise to him who has redeemed us by his own precious blood.

Next came the essays and recitations by twenty-four pupils, which was wholly voluntary on their part. The children acquitted themselves most admirably. Their essays and recitations were appropriate, instructive, soul-inspiring and suggestive; each one was an object lesson. The audience were sometimes almost moved to tears as some touching words awakened a cord of sympathy in the heart, and at one time they so far forgot themselves as to indulge in loud applause, but were kindly reproved by our pastor, who reminded them that we were in God's holy sanctuary. Our pastor thought the children had completed the exercises, and left him nothing to say; but, notwithstanding, he gave us an appropriate talk, just to the point. He was lavish in his praises of the children, and passed quite an eulogy on our superintendent, secretary, and teachers, which were words fitly spoken, "like apples of gold in pictures of silver." After singing "Little Jewels," Bro. Robertson announced the singing of another song, "Do something for Jesus to-day," and reminded the congregation of their opportunity to do good by donating something to the destitute Sunday-schools in the bounds of the Conference. The teachers and children responded to the call, and went forward to cast into the treasury the sum of $3 35. The congregation contributed $6 15, and were waited upon by four little children, who took up the collection. The exercises closed with the benediction.

Our Sabbath-school is at this time in a flourishing condition. The outlook is encouraging. It reflects credit upon the untiring energy of our superintendent, Mr. E. W. Melvin, and the faithfulness of our secretary and teachers. Our Sunday-school is an important factor in the church work. Much good has been done by our faithful pastor, who is kind and forbearing. He often reproves, but in a kind way; so that no one can become offended. May our heavenly Father give him great success in his noble calling!

MRS. EMMA MAXWELL.

Report of Woman's Department of Church Extension.

FROM JUNE, 1887, TO MARCH, 1889.

CONFERENCE TREASURER'S REPORT.
(*Mrs. O. S. Robbins.*)

Burlington	$ 2 75	
Carlisle	2 25	
Hickory	11 50	
Little City	6 00	
Tanglefoot	1 75	
Anguilla	2 05	
Enterprise	6 60	—$ 32 85

CONFERENCE SECRETARY'S REPORT.
(*Supplement to Treasurer's Report.*)

Burlington	$ 7 18½	
Carlisle	5 67½	
Wertheim	17 45	
Sarepta (Mite-box collection)	41	
Raymond Home Builders	1 00	
Mrs. Young (Child's mite box)	1 65	
Rocky Springs	5 75	
Mr. Weeks	50	
Fayette (collection)	3 80	
Fayette (Mite-box collection)	4 35	
Mrs. McRae	1 00	
Morton	1 00	
Enterprise	5 00	
Anguilla	3 00	
Anguilla (Children's mite-box collection)	70	
Mrs. Johnston (Mite box collection)	5 00	
Mathis	3 55	
Rev. P. Howard	1 00	
Little City	1 75	— 70 77
Total amount "Regular Fund"		$103 62
Amount of "Regular Fund" remitted to General Board	$ 21 62	
Retained by Conference	79 00	
	$103 62	$103 62

SPECIAL DONATIONS REMITTED TO GENERAL BOARD.

Mrs. A. A. Carr, for parsonage, Anadarko, I. T. (Rev. J. J. Methvin)	$ 1 60	
Brookhaven W. M. S., for parsonage, Anadarko, I. T. (Rev. J. J. Methvin)	5 25	
Vicksburg (Collection anniversary meeting) for parsonage, Carpenteria, Cal., for San Luis Obispo district, Los Angeles Conference	103 26	—$130 21
Total on general account		$233 83
Total on Preachers' Wives' L. Fund		105 00

PARSONAGES AIDED BY CONFERENCE BOARD, C. E.
(*Retention of fifty per cent. dues.*)

Burlington, for parsonage on Burlington circuit	$ 2 06½	
Carlisle, for parsonage on Burlington circuit	1 96½	
Anguilla, for parsonage at Anguilla	2 50	
Hickory, for parsonage on Brandon district	3 25	— 11 78
Amount of special donations for local work reported by auxiliaries	$ 60 30	

Total raised by Woman's Department, $416 91.

N. B.—*All* persons who send money direct to Dr. Morton and Miss Helm do not report to Conference secretary; therefore the report can not be considered complete.

Number of societies reported	26
Number of members reported	441
Number of leaflets distributed (about)	6,500
Number added to Sabbath-school	151

LIFE PATRONS C. W. L. F.

Mrs. W. C. Black, by Meridian Aux. Par. Society
" R. Bradley, by Mr. E. D. Jones.
" W. B. Lewis, by Mrs. E. D. Jones.
" M. H. Moore, by Mr. Wm. Purnell
" M. C. Calloway, by ten members Miss. Conf.
" James A. Godbey, by Pres. L. T. Fitzhugh.
" T. L. Mellen, by Mr. A. H. Thompson.
" J. M. Weems, by Mrs. L. Kind.
" M. L. Galce, by Rev. D. F. Galce.
" F. M. Featherston, by Rev. F. M. Featherston
" J. P. Drake, by Rev. J. P. Drake
" H. P. Lewis, by Rev. H. P. Lewis
" P. P. Simmons, by Rev. W. W. Simmons.
" Benjamin Jones, by Rev. Benjamin Jones.
" F. M. Williams, by Rev. F. M. Williams
" J. W. Harmon, by Rev. N. W. Harmon
" George Bancroft, by Rev. George Bancroft.
" R. F. Wells, by Rev. R. F. Wells.
" E. F. Edgar, by Rev. L. F. Edgar.
" M. J. Parker, by Rev. J. S. Parker.
Miss Mamie Wood, by Rev. J. S. Parker.

Respectfully submitted,

MRS. E. D. JONES,
Miss. Conf. Sec'y W. D. Ch. Ex'n.

From the Work.

REVIVAL AT SHUBUTA, MISS.

MR. EDITOR: With devout gratitude to the Master we report a work of unusual interest at this place. This kind people had received us with the spirit of true and loyal Methodism. Coming among them—about last Christmas—a total stranger, I had begun already to love them much for their solid virtues. The unanimity with which nearly all our citizens joined to vote down the liquor traffic, early in the spring, was a prophecy of good things in store for them. All of us felt the need of a spiritual uplift. We prayed for direction as to time, and the man or men we should get to aid us. God opened the way most graciously. On Wednesday night, May 8, we began a protracted prayer meeting. Our leading lay brethren rallied nobly to this work. On Monday, May 13, Bro. J. W. Chambers, our pastor at Enterprise, came to our help, strong in body, mind and spirit, and full of faith that "the Lord of hosts is with us." The meeting moved on grandly from our first service. The church responded quickly and very *generally* to the calls to new consecration and fuller devotion to the work. Our business men determined to shut their stores during the hour of morning preaching, and in the evening early enough to allow all to attend eight o'clock service. We coupled much prayer and some fasting with the work, which went steadily forward for two weeks. During all this time Bro. Chambers staid with us in labors abundant and effectual. On Monday, May 20, that consecrated and devout servant of God, Bro. D. C. Langford, came also to our aid. From that time till Saturday these dear brethren worked as true yoke-fellows, alternating in their preaching and leading of prayer meetings.

I have never heard so much of pointed, plain and pithy talk in the same length of time. Those who came into the church under these services surely know that Methodism is "religion in earnest," and that "whosoever sinneth is of the devil." The modern method of getting people to say they are converted simply "because they *want* to go to heaven" was totally abjured. They were distinctly taught that religion means a new heart and a godly *life*. We thank God for a fearless and loving ministry. Our congregations continued full to the end of the meeting. The brethren had to return to their own loved fields of labor on Saturday, but not without very *substantial* tokens of appreciation by the church. On Sunday morning we received at the altar of our church twenty new members, most of them young persons, but all well instructed in the duties of church membership and in the obligations of the baptismal covenant. It was a beautifully impressive scene, long to be remembered. A sermon to the young and Children's Day exercises and offerings were not forgotten. The brethren have overwhelmed me by the gift of a nice summer suit for the pulpit. The church feels greatly revived and blessed. To God be all the praise!

J. P. DRAKE.

OXFORD, MISS.

MR. EDITOR: We held a meeting of much interest and profit in this place some time ago. Rev. G. H. Hodge, of Olive Branch, did the preaching. Many were led to see themselves as only formal Christians under the mask. Lifting truth of God's Word, presented by the fearless Hodge. The work done will abide. We think less of ourselves, but infinitely more of the power and grace of the Holy Spirit since than before the meeting. It was a revival. Not less than twenty-five persons in the church confessed to the saving power of the truth, and to the freedom of sons. Others were reached; but the work done was in the church. Bro. Hodge left, hearing many prayers and "God bless yous" for this Oxford (church with him. The residue of the remainder, sanctificationists of the day, may claim Hodge, but he don't claim Rip with any crank on the face of the earth. "Hear, O Israel!"

By the way, Hodge and Honnoll are workers and thinkers along the same lines. That shot from Honnoll's line into the camp of Godbey and his *guerrillas* caused a hustling and a scampering of the crotchety tribe from the ancient Methodists' entrenched position in the H. S. district. I enjoyed the bursting shell from the Gatling gun—a little aside I was—and the ground was not favorable for *picketing*. Honnoll has practiced gunnery. He holds the fort; and to demand a surrender of his post is but to hear the defiant reply ring out, "A marshal of Methodism never surrenders."

Well, Mr. Editor, come to the university commencement. We are to have the redoubtable and irrepressible Lafferty, of the old *Richmond*. Come, laugh and get rid of your scion twinges.

Our prospective Mississippi Methodist College is just in the near future, so *they* say. "Seacoast" or no coast location should not be considered at all until, at least, three hundred thousand dollars have been secured to equip it for the race of life. Let this sum be the *minimum*, if we would have it run and not weary.

The venerable chancellor of the Vanderbilt University, in a conversation with the writer not long since, said: "We find our Vanderbilt endowment fund not too large for our needs." Our Bishop Galloway will, we hope and believe, hold the church clear of a mere tentative effort. I'll stop here.

T. W. IOE.

BOLTON, MISS.

MR. EDITOR: On December 18, 1888, after a pastorate of four years, we left Clinton, La., for Bolton, our present home. Our stay in Clinton was most delightful; so much so that we grew sick at heart when the train bore us away from the people we had learned to love so well. Bro. Featherston has a noble people to live among, and a delightful pastorate. Two days after our departure from Clinton we arrived at Bolton, where we were kindly received by the church. Never did a preacher and his family receive more tokens of love and appreciation from a people than have we from our first day on the Raymond circuit to the present, notwithstanding we have had severe afflictions all the year in our family. We have done good work up to date. We have held two revival meetings up to this time. April 1, with Bro. W. W. Hopper as leader, we commenced a meeting at Raymond, which lasted about ten days. Bro. Hopper did us fine service (as he always does), and his labor was crowned with success. The church was greatly revived, souls were converted, and six were added to the church. This meeting closed. We commenced a meeting at Bolton. Not being able to get anyone to conduct the meeting for me, I undertook it myself. Preaching twice a day, we carried the meeting on for three weeks. During my ministry I have never witnessed such a meeting. The church was converted in the early part of the meeting, and went to work in good earnest to lead sinners to Christ. Between fifty and sixty were converted, and twenty-six added to the church. Bro. I. W. Cooper gave us several good sermons towards the close of our meeting.

Our collections are all well up. We have several meetings planned for the summer. By the grace of God we expect to report one hundred conversions, one hundred accessions, and every dollar assessed paid in full and running over. To God be all the praise!

L. S. JONES.

Missionary.

A MISSIONARY HYMN.

BY S. D. PHELPS, D. D.

Heralds of the Cross, selected
For the highest service known,
Spirit-called and heaven-protected,
Jesus shall your labors crown—
With you always,
Every deed of love to crown.

On Jehovah's might depending,
Ever hopeful, strong in prayer,
Armed by faith, in love contending,
Glorious victories you shall share!
Desert regions
Bud and bloom as gardens fair.

Ripened under showers of blessing,
Sheaves rejoicing (vapors bring—
Souls redeemed, their Lord confessing,
Harvest home the billers sing,
While the angels
Chant the joy before their King.

Sweet your rest and labor leaving,
When is closed this work of love,
Gratefully from Christ receiving
Glorious crowns of life above!
Oh, what kingdoms
Wait for those who faithful prove!

Letter from Japan.

MR. EDITOR: I have just returned from the City of Himiji, about forty miles from Kobe by rail, where I have just opened Christian work. The Lord has given me an open door there, and open hearts to receive the glad news of salvation through Christ Jesus our Lord. I went there not knowing anyone in the place, and after several unsuccessful efforts, and after several days of earnest prayer to God, the Lord raised up friends for us in that city of forty thousand inhabitants, and I was directed to a family who had been for months earnestly reading the Bible. They not only offered to rent me a house in which to preach and teach the Word of God; but they offered me a home in their family. I accepted their kind invitation, and for more than a week I lived in that kind family's home and had the blessed privilege of pointing them, night and day, to the Lamb of God who taketh away the sins of the world. After eight days my own house, which belongs to this family, being ready, I moved to it, but continued each day for two weeks to visit the family and instruct them in the Word of God. It is the wealthiest family in Himiji. The wife of this man (Mr. Nakagawa) has been for four or five months meeting with some ten or more of her lady friends, earnestly reading the Bible and earnestly engaged in prayer. I have never had kinder treatment from anyone in all my past experience than I have had from this family. When I offered to pay for the food which they so kindly supplied, Mrs. Nakagawa (her husband being absent) said: "I can't receive any pay. I feel the Lord has directed you to us, and I do all this for Jesus' sake." When I asked her if she did not wish some security, she replied, "The Lord is my security." As soon as our church was ready, I began a series of meetings twice a day. On the first day the Lord heard our prayers, and the presence of the Spirit of God was felt in every heart present and all were melted to tears. Every day during my stay the good work went on and many were greatly blessed and led to cry to God for mercy. I was sorry to leave them just then, but I am called to another part of my work, two hundred and twenty miles from here. But I hope to return to those kind, good people in about three weeks. They gave me a home and supplied my food all free of charge, and when I left them many came as far as the station and begged me to return to them as soon as possible. They promised to pray for me. The work will be kept up from Kobe during my absence. I leave Kobe to-night. Surely the hand of the Lord is in this movement. Blessed be his holy name! Pray for us.

Ever your brother in Christ,

J. W. LAMBUTH.

A Saturated Solution of Heathenism.

"In a ten or fifteen minutes' address I must give a 'saturated solution' of heathenism. And I will tell you in just a few words what the churches of America are doing, in the mind of a foreign missionary. I have stood in Benares, with its five thousand shrines: I have seen the masses going in and out of some of the principal temples in Benares, mad upon their idols, in and out of those temples, to make offerings to the gods, just as it was some great feast day; yet it was so every day in the year. And I have stood in Madura city, where there is the largest temple, covering the greatest area, in the whole of India, and I have thought, as I have seen the masses of the people, that the force that we have in our Madura Mission, and in the whole of India, is like a little child digging with its little wooden spade, as they do in so many of these seaports, a small hole on the beach, and then, with a little cup, trying to empty the water of the Atlantic into that hole. I tell you, you do not begin to realize what heathenism is, or the work which rests upon the churches of America. No church will live whose pastor does not take an interest in foreign missions. There is no other work that can do so much good, that can so build up a church, and lead you to take an interest not only in foreign missions, but in home missions and in the work of your own town."—*Rev. Edward Chester, M. D.*

BEECHAM'S PILLS cure sick-headache.

The College.

A great deal is being said about the location of the proposed Methodist college. Kosciusko has been mentioned by several writers as the most suitable place. Indeed, there is no more suitable place for its location. It has all the advantages that could be asked for. In the first place, and most important of all others, it is noted for its healthfulness. Perhaps no place in the State has a better record in this respect. No one acquainted with the place doubts of its exceeding healthfulness. There has not been a death in the town during the present year.

Kosciusko is a fine business point—one of the finest in the State. She has shipped the past season over 15,000 bales of cotton. Surrounded by a large territory, she receives a vast deal of country produce; and, because of this and similar advantages, board can be had as cheap or cheaper than many other places. Our people are plain, intelligent and industrious, and noted for their hospitality. This place is accessible, and yet, in case of epidemics, far enough removed from the great main railroad lines to be able to protect the school by quarantine.

Kosciusko is the geographical center of the State, and on the line between the two Conferences. The church will do well to consider Kosciusko as the proper place for the location of the Mississippi Methodist College.

HESLEP H. TUCKER.

Sunday-School Lesson.

(Shorthorn and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON XII.—June 23.

JESUS RISEN.

Mark xvi, 1-13.

GOLDEN TEXT.—*Now is Christ risen from the dead, and become the first-fruits of them that slept.*—1 Cor. xv, 20.

TIME.—A. D. 29. Third day after the crucifixion.

PLACE.—The tomb.

PARALLEL PASSAGES.—Matt. xxviii, 1-10; Luke xxiv, 1-12; John xxv, 1-18.

1. The Sabbath was past—The day of the Savior's sepulcher repose was the last of Jewish Sabbaths. The first day of the week has from that time to this succeeded to the honors of the fourth commandment. *Mary Magdalene*—That is, Mary of Magdala. She is described as one out of whom our Lord cast seven devils. There is no ground whatever for identifying her with the woman that was a sinner, mentioned in Luke vii, 36-50, and none, therefore, for the popular idea that her early life was profligate. Yet that idea is all but universal. *Mary the mother of James*—The *other Mary* was not the mother of Jesus, but the mother of James and Joses (Mark). Mark says that *Salome* attended them. Salome was the wife of Zebedee, and the mother of James and John. From Luke it appears that Joanna, wife of Chusa, Herod's steward, was with them. *Sweet spices*—Consisting of myrrh, aloes, and other preventives of putrefaction, and odorous perfumes. These spices had been prepared upon the previous Friday evening. *That they might come and anoint him*—Embalm him; or apply these spices to his body to keep it from putrefaction. This is proof that they did not suppose he would rise again; and the fact that they did not *expect* he would rise gives more strength to the evidence for his resurrection.

2. At the rising of the sun—Matthew says, "As it began to dawn;" John, "When it was yet dark." This discrepancy is only verbal; the language describes the same substantial flow, and differs only as we should expect the language of independent writers would. At sunrise is, in popular language, equivalent to dawn.

3. Who shall roll us away the stone—Unaware of the deputation of the Jewish rulers, which had gone to Pilate, and secured the sealing of the stone and the setting of the watch over the tomb.

4. And when they looked—These words are correctly placed in our English version in a parenthesis. The narrator breaks in upon his narrative to set in contrast with their anxiety the unexpected and supernatural removal of the stone. *Was rolled away*—It was not for him to whom the stone was no hinderance, but for the women and disciples, that it was rolled away. *It was very great*—This clause seems to render a reason for the query of the women, and would, therefore, be naturally appended to the preceding verse.

5. A young man—A man in form, but an angel in nature. It would seem that angelic beings can assume different forms, and invest themselves with apparent habiliments, and present or withdraw themselves from sight, as they please. So our Lord in his resurrection body could make himself more or less known, as he chose, to disciples. *Affrighted*—The word points to an extremity of terror. It is used four times in the New Testament, and only by St. Mark.

6. Be not affrighted—Let the soldiers fear, but not ye. This indicates that all were still outside the tomb. *He is risen; he is not here*—When exactly he had risen no man knoweth, for no man saw. I have been used, for many years, to study the history of other times, and to examine and weigh the evidences of those who have written about them; and I know of no fact in the history of mankind which is proved by better and fuller evidence of every sort, to the mind of a fair inquirer, than that Christ died and rose again from the dead. *Behold the place where they laid him*—Pointing, doubtless, to the particular cell in the wall of the tomb. This implies that the angel was in the tomb. The *place* was, doubtless, a cell, or niche, usually cut horizontally in the perpendicular wall, so as to insert the corpse, with the head entering first and feet toward the court. Sometimes a shelf or bench was cut along the wall, so as to allow the corpse to lie parallel to the wall and entirely visible.

7. Tell his disciples and Peter—Mark adds particularly, "tell Peter." This was a kind message to Peter, who had so recently denied his Lord. It would serve to cheer him in his despondency, and to assure him that his sin had been forgiven; and it shows the tender love and remembrance of Jesus—even for his unfaithful friends. The Greek word for *and* is by critics interpreted to be equivalent to *and especially*. Peter is especially mentioned here, as some suppose, because he was the most eminent of the apostles; and others, because of his late denial of his Lord. According to the former view it was a token of respect; according to the latter, of compassion and restoration to favor. Both views may be combined. *He goeth before you*—This language does not imply a literal traveling by Christ. The angel refers to the Lord's last prophecy of his resurrection, which contained a promise couched almost in these very words.

8. Went out...fled...trembled...were amazed—A natural state of mingled feeling in view of what they had seen and heard. Trembling of body. Stupor (amazement) of mind. *Neither said they any thing to any man*—They were in a tumult of commotion, and could not pause by the way to speak to any.

9. He appeared first—*First* of all, to Mary Magdalene, whose narrative was discredited: "after that" to the two from Emmaus, whose account was also disbelieved; and "afterward" (or rather, *finally*, verse 14) to the whole *eleven*, whom he "upbraided with their unbelief." The word *first*, then, in this verse, by no means implies that the Lord's absolutely *first* appearance at all was to Mary Magdalene; but the *first* of this class of three cases.

11. And they ... believed not—Desolate at the loss of their beloved Master, and unable to realize the wonderful accounts of his resurrection. They had not forgotten, nor did they truly disbelieve their Lord's predictions; but in their dejection of mind they had lost realizing power, and could not grasp the fact. Their disbelieving was overruled for good, for it furnished abundant proof that they did not invent the story of the resurrection.

12. In another form—In a form unlike his ordinary appearance, so much so that they did not at first know him. This second appearance of Jesus is more fully described in Luke xxiv, 13. The place in the country was Emmaus, some eight miles from Jerusalem. No instance given illustrates more strikingly the adaptation of the risen Savior's self-disclosures to the requirements of his disciples. Their minds were first enlightened and their hearts warmed, till there was no longer a danger of affecting their senses only, but a security of intelligent conviction, resting on impressions left by the discourse they had heard. They were gently led on till fully prepared, and then the appearance was granted in a way so inexpressibly touching and tender that it no less fixed their love than established their faith.

13. Told it unto the residue—The remainder. Those who remained at Jerusalem. They recognized the Lord in the breaking of bread (Luke xxiv, 35), and returned in haste to Jerusalem and found ten of the apostles gathered together. *Neither believed they them*—The ten announced that the Lord had appeared to Simon, and this they at first time believed. When the two disciples arrive they announce that he had appeared to *them* also. Unable to comprehend this new mode of existence on the part of their risen Lord, that he could be now here and now there, they were filled with doubts.

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Rev. W. L. C. HUNNICUTT, D. D.

THURSDAY, JUNE 13, 1889.

Centenary College.

The commencement exercises of this institution began Sunday, June 2. Dr. C. G. Andrews, of Meridian, Miss., preached the annual sermon. His theme was, "Solomon's Choice." The elaboration of the subject was interesting and edifying to the large audience in attendance; and the Doctor's pathetic appeal to the members of his own class, the majority of those now living being in attendance, was exceedingly tender and impressive, and left an impression for good in the hearts of all the hearers. At four P. M., in the hall of the Young Men's Christian Association, Rev. B. F. Alexander, of the Louisiana Conference, gave the young men a practical address on the Psalmist's question, "Wherewithal shall a young man cleanse his way?" It was a plain talk, packed with wisdom gathered from God's Word, from observation and from experience. At night the writer preached to the Young Men's Christian Association on, "The True Life-Work." The audience was large, and the truth seemed to be well received.

On Monday evening the college chapel was early filled to witness the contest of eight young gentlemen of the preparatory department for the prize of a gold medal offered by Mrs. J. N. Pharr, of Berwick, La., to the best declaimer. All the speakers acquitted themselves well, and the Committee of Award voted that Master Walter Holcombe, of Jackson, La., was entitled to the prize; and the same was presented to him in a neat and appropriate speech by Rev. Dr. F. M. Featherstun, of Clinton, La.

Tuesday was a great day. The closing exercises of the Franklin Institute, in the society hall, were such as impressed upon all present the value and tenderness of true college friendship. The farewell words, the delivery of badges and diplomas to departing members, the impromptu speeches of wit and wisdom from visiting friends, the sympathizing audience and the inspiring music—all conspired to produce an hour of real enjoyment and to fill the hearts of all with encouragement and hope. The annual meeting of the Alumni Association was held, and the annual address delivered by Louis Levy, Esq., a young Jew, of the town of Jackson. It was an address on the current topics of the day, thoughtfully conceived, forcibly delivered, and well received. The association elected Hon. T. C. W. Ellis, of New Orleans, to deliver the next annual address, and I. D. Wall, of Clinton, La., the next annual poem. The exercises of the day closed with an oratorical contest between chosen members of the two literary societies for the gold medal offered by Hon. G. T. McGehee, of Woodville, Miss., for the best original oration. There were three contestants from each society, and right well and worthily did the young orators bear themselves and entertain the large audience for the space of two hours. O. H. Simpson, of the Franklin Institute, obtained the prize; and it was presented to him in a most appropriate speech by Dr. C. G. Andrews. To close the programme of the day, Dr. J. B. Walker, of New Orleans, made an address to the societies on, "Talkers and Talking." It was replete with wisdom and instruction, flashed with wit and anecdote, and rounded up the exercises of the day just as the hands of the clock pointed to the beginning of a new day! Here we desire to whisper in the ears of the authorities in the college this piece of advice: Quit putting this speaker to the literary societies up to make his address at *eleven o'clock at night* before an audience already surfeited with "the feast of reason and the flow of soul."

Wednesday was graduation day. Two young men had completed the college course with credit to themselves and with satisfaction to the faculty. These young men are H. W. Van Hook, a young minister of Jackson, Miss., and R. H. Wynn, son of Rev. John Wynn, of the Louisiana Conference. On the rostrum these young graduates acquitted themselves with honor. Mr. Van Hook's Latin salutatory was exceedingly gratifying to the audience, being exceedingly brief. The subject of his graduating speech was, "Political Morality," which he discussed in an interesting way. Mr. Wynn's subject was, "The Abolition of War," and was spoken of by competent judges as a speech giving promise of much in the future of this preacher's son. Dr. Hunnicutt's baccalaureate address was well conceived and delivered in apposite words. Bishop Keener made a few congratulatory and encouraging words, and pronounced the benediction, and the great crowd dispersed, well pleased with all the exercises, and encouraged to hope for still larger improvement in every direction during the coming year.

The Board of Trustees had a fuller attendance than we have ever seen. The whole business pertaining to the college was carefully reviewed in every particular. The Board had *five* sittings, and omitted to scrutinize nothing pertaining to its work. The finances of the college are in a growing condition, the receipts from the different sources showing a large increase over last year. The increase from collections in the Conferences being 20 per cent.; increase of interest on endowment notes rose from $280 to $604; the increase in tuition being about 25 per cent.; this last despite the fact that 26 or 28 young preachers and preachers' sons pay no tuition. Financially, the college is on a firmer basis than it has been since the war. The endowment fund has reached the sum of $35,000 in 6 per cent. interest notes, and is growing constantly. The outlook in that direction is encouraging, and hope is brightening and broadening every day. The attendance of students the past session was 40 per cent. larger than the attendance of the session previous; and the expectation, based upon promises already made, is, that next session the increase will be equally as great.

We can not do better than give our readers the report made to the Board by its Committee on the "State of the College," whose chairman has been a life-long college man, who knows what a college is, and can see further into its workings and understands those workings better than most men. Read this report carefully, as made by Prof. W. H. N. Magruder, and you will see exactly the present status of Centenary in several important particulars:

Your Committee on State of the College submit the following report: First, in regard to the property. After a careful and thorough inspection, we are happy to report a state of things in most pleasing contrast with those of some former years. In both the dormitory buildings the rooms lack nothing to render them delightfully comfortable. They are roomy, in good condition, and with each its quota of young men, neat in their habits, and emulous of a true manhood, would be not only comfortable to their occupants, but attractive to visitors. They are pleasantly situated, and with all the conditions of healthfulness. The two buildings have a capacity for the convenient accommodation of two hundred students.

The exterior appearance of these buildings is pleasant, with an air of neatness and evidence of care entirely commendable. The west wing was repaired several years ago, so far as to render the dormitories comfortable. The ground floor of the gallery is still in a condition which might tempt some generous friend to invest a few hundred dollars in brick and cement. The east wing, through the generosity of Rev. and Mrs. Christian Keener, has been changed from an almost dilapidated condition to a delightful residence for students. We find no broken glass, no signs of vandalism, but the evidence of good order generally. There is much improvement in the interior of the main building. Halls have been fitted up and furnished for the various uses of the college. Much of this is due to the students themselves and evinces a gratifying interest in their own work and in the future of the college. We might enter into more detail of the various improvements that have been made and are still greatly needed. We dismiss the subject with the hope expressed that some friend of large means and larger heart, with a Christian interest in the Christian education of our youth, will treat himself to the luxury of removing all cause of regret.

We have greater cause for gratitude and hopefulness in contemplating the excellent moral sentiment pervading the student body. This is certified to by conversations with the president, faculty, the students themselves and citizens, and by our own careful observation of the town. Your committee consider that in the fine religious and moral conditions surrounding our students rests the future prosperity of the college. We refer to the total absence of defacements of the public buildings to the pure moral atmosphere about the campus. We also observe a strong *esprit du corps* growing among the students. They don't hesitate to lend a helping hand to any work in progress about the college, thus showing an interest in its welfare. We further learn that every student in attendance at the closing session intends to return, thus manifesting a personal interest and attachment for the college. The wholesome religious influences surrounding the students is shown by the gratifying work of the Young Men's Christian Association, and the number who have entered and are otherwise engaged in active Christian work of the ministry. The citizens say "the college boys are smart," and the professors report the class standing as being high, unusually high, thus showing to the world that healthy moral and religious sentiments are not only consistent with a high grade of mental cultivation, but that the influence of the former is more than apt to promote the latter.

Your committee can conscientiously and cordially commend the college to those who have sons to educate as a safe place for their intellectual and moral development, and for aids to the formation of Christian character.

As is said in the above report, the condition of the buildings has been vastly improved. Wandering about through the various rooms of the main building, we discovered indubitable evidences of the tasteful touches of a female hand! We saw things done which we know boys do not, can not, do. We were at first at loss to account for this, but finally "fixed it up in this way:" The president's wife, having no sons of her own, must have adopted this college, and her motherly instinct has gone to work to make things home-like and pleasant and bright; and she is succeeding beautifully.

Taking everything into consideration, we are more hopeful of Centenary than ever. Her friends are beginning to rally to her support with genuine enthusiasm. Her professors believe she is shaking off the dust from her garments. Her students have gone to their vacation with the determination to labor for new students. Her president expects to work through the entire summer to increase her endowment and the number of her pupils. Her trustees are in better heart over the future prospects than we have ever seen them. There are throbbings and pulsations of life which contradict the assertions made a few months ago that she was dead. The evidences of vigorous life are abundant. Let the friends nourish this life, and many will see the day when Centenary College will be the pride of all the Methodisms of the Southwest.

The Forward Movement.

The progress of the church has been marked by great forward movements.

1. Abraham was called to arise from his native country and to go into a land of which he knew nothing. In obeying this command, it is said he went out not knowing whither he went. By faith he dwelt in the land of promise, as a strange land, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God.

2. In carrying out this plan, his descendants went down into Egypt, where they heard a strange language that they understood not. At length, four hundred years, the second movement began when Moses was called to lead the children of Israel out of Egypt. This was achieved by a series of the most stupendous miracles, in which the chariots of Egypt were overthrown, and their horses and riders drowned in the depths of the sea.

3. The third great movement was when the Jewish polity was overthrown and the new covenant made in the person of Jesus Christ, as set forth in Hebrews viii: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." The vital forces of Christianity which overthrew the tabernacle soon pushed out into the world and subdued the Empire of Rome. By a necessary disintegration and renewal that empire passed away, but Christianity remained; and after a long struggle with the disordered elements of society, it emerged in the reformation of Martin Luther and his coadjutors, forming the basis of modern Christianity.

4. This is the fourth and last development of this vital force; but it is working, perhaps, more energetically now than ever before. Everywhere throughout the world the emblems and institutions of the Church of Christ are displayed, and by common consent the Christian nations are leading the world. Prophecy fulfilled.

5. The great evangelical movement set on foot by Whitfield and the Wesleys has vitalized the olden forms of Christianity and put them into the position of aggressive powers. The Church of England, the Baptists, the different Presbyterian and Congregational bodies have all entered the field of missions, and their stations to-day are dotted over the map of the world. If only the present lines can be held and the ordinary rate of advance be made from them, in another decade no country will be without the gospel.

6. But what I would call attention to at this time is the present forward movement in Methodism. In reading the *Methodist Times*, of London, one is impressed with the vast undertakings of that noble body of evangelical Christians.

(1) About twenty years ago Sir Francis Lycett proposed to give the sum of £50,000 for building fifty Methodist chapels in London, provided the Conference would raise an equal sum for the same purpose. This was done; and there are now about 100 Methodist Churches in that great city.

(2) This gave rise to a vast missionary movement in the city among the laboring classes; and now there is a powerful organization for mission work in London, of which Rev. Hugh Price Hughes is the president, and in which Mark Guy Pearse, Mr. Nix and other prominent ministers are engaged, with the co-operation of the most influential laymen. But this work is not confined to London. The same paper contains an account of the opening of the new chapel in Nottingham, giving access to some 37,000 people outside the churches.

(3) In addition to the foreign and home mission work, there are new enterprizes in Methodism in England and at the North, looking more to benevolent work among the poor than formerly in connection with our church. Cleveland Hall, in London, has just been dedicated to the uses of the poor in a populous, but destitute portion of the city. This was formerly a place of vice and dissipation, but is now fitted up for moral and religious purposes. The last *New York Advocate* contains an account of the dedication of the Brooklyn Home for the Aged at the cost of about $100,000.

(4) Many forms of evangelism are of recent origin, showing unwonted activity in preaching the gospel outside the churches. Chief among these is the Salvation Army, led by Gen. Booth and wife, whose anniversary has just been held at London. It now numbers several thousand companies, operating in many parts of the world. Four subscriptions of £100 each were made at the anniversary, besides smaller sums to an unknown amount. Add to this the lay preaching of Dwight L. Moody, the college preaching of Charles Spurgeon, the labors of Sam Jones, Small, Pearson, and many other modern evangelists, and we find that the masses are having the gospel carried to them.

7. Last of all, the woman's movement promises when fully inaugurated to double the effective forces in all church work.

F. M. G.

A Missionary Lost.

The sad news comes to us that Miss Clara Chrisman, who so recently left her home in Beauregard, Miss., for her work in Brazil, was lost in the terrible Johnstown flood. She was on her way to New York to take the steamer for Brazil, to enter upon the work to which she had been appointed by the Board of Missions, when the fatal flood cut short all her purposes and crushed all the hopes of her friends and relatives. It is said that her valise was found in the great wreck, but her body has not yet been discovered.

Miss Chrisman was a graduate of the Memphis Female College, of Jackson, Tenn. From childhood she has been an active worker in the church. She felt called to missionary work in the foreign field, and was examined and accepted by the Mission Board in February last, and appointed to labor in Brazil. Very interesting farewell services were held in the church at Beauregard, May 26, on the eve of her departure. Many were the prayers and good wishes of friends that her life should be spared, and that her work would be successful; but, alas! her life went out in the awful flood, and her work has been transferred to another sphere. May the Lord give grace to the relatives to suffer with uncomplaining patience, and to wait with resignation that time when the love of the Father shall make all inexplicable things plain.

Never fear to bring the sublimest motive into the smallest duty, and the most infinite comfort to the smallest trouble.—*Heber*.

An Invitation Extraordinary.

We clip the following from the *Southern Churchman*, organ of the Episcopal Church in Virginia. The invitation to the Bishop of the Diocese of Louisiana ought to be accepted. We shall look in the *Churchman* for his acceptance.

One of our Southern Methodist exchanges has for some weeks been printing a sermon by Rev. B. Carradine, D. D., on "The Louisiana State Lottery Company Examined and Exposed." Not many years ago, and all the States permitted lotteries; but, seeing their tendencies were evil, have one by one abolished them, until now (we think) Louisiana alone permits them. But it will not be long before even this State will not license them. If the excellent Bishop of the Diocese of Louisiana, instead of sitting on the fence about changing the name of this Protestant Episcopal Church, would jump down and declare this Louisiana Lottery was a nuisance and a temptation to evil, he would exhibit such a spirit that every good man would applaud him. In the meantime, the columns of the *Southern Churchman* are opened to him to declare his moral indignation against this lottery.

Notes.

The collection basket, passing through a congregation in Tennessee at a self-denial service, brought back an envelope containing $1 15, with this explanation: "Self-denial; one week's cigar bill. Foreign missions." That's the way to do. If all our people will follow this example, the missionary treasury will be full and we would be able to hold up our heads when the subject of missions is mentioned.

If your religion does not sometimes prompt you to acts of self-denial to help forward the cause of the Lord, you had better take it out of your heart and look at it to see what sort of a religion it is. Paul says: "If a man think himself to be something when he is nothing, he deceiveth himself." And a religion that is not saturated with the missionary spirit—the spirit that helps others—won't take a sinner far on the way to heaven.

The following resolution was passed by the Sardis District Conference:

Whereas, The opposition of the Methodist Church against gambling of every kind has always been pronounced and unequivocal; *And whereas*, Gambling on horse-racing is without a redeeming feature, but is essentially and only wicked and, therefore, ruinous in its influence; therefore, be it

Resolved, That this District Conference do now put itself on record as condemning *in toto* this species of gambling, and earnestly request all our membership to set their face against this unmitigated evil.

Bro. McCoy, of the *Alabama Advocate*, gives some instructions to the writers who want to favor him with their poetical effusions. Just listen:

The lines must be so constructed as to give perfect rhyming iambic pantameters, consisting of a major portion called the octave, subdivided into two quatrains, and of a minor called the sestet, subdivided into two tercets. In execution, there must be no obscurity, nothing superfluous, nor weak. The poem must open with significance, progress with power, be burdened with thought and richly freighted with music. Where these simple requirements are strictly complied with, the poetry will always be published.

While waiting in Vicksburg for the train to Monroe, we had the good fortune to meet Bro. N. B. Harmon, who is in charge of South Vicksburg circuit. He has a neat little church in the southern part of the city, and has recently had a gracious revival of religion. Beginning the year with *no members* and *five* Sunday-school scholars, he has now a membership of *sixty-nine* and a Sunday-school with more than a hundred on the roll. His people have made him a present of a beautiful pony and buggy, and he gave the editor a delightful ride around about the city.

The Holy Spirit organized the church into a mission church with Paul and Barnabas as the first foreign missionaries, and since that day, as the church has yielded to his influences, she has possessed and manifested the missionary spirit. That spirit is abroad to-day and working in a wonderful way. The wife of a missionary in a foreign land says: "If I have come here only to suffer and die, I do not regret having come." That's the true spirit, and everywhere in the territory of our paper it is being more largely manifested. Our people are beginning to realize that the Christian religion is missionary through and through. We thank God for the evidences daily coming in that the church is growing in this direction.

Personal and Otherwise.

v. G. W. Bachman, colporteur North Mississippi Conference, that the sales of religious literaow are 100 per cent. better than he began this work five years That means that our people are ng twice as many religious books papers as they did five years ago. had the pleasure of meeting, at Centenary commencement, Rev. Alexander and his bride. Conlations go out from this office to and the wish for great happl-

. Louis Levy, in his address be- the Alumni of Centenary College, 4, gave the Louisiana Lottery a k equal to the blow from a der's battle-axe, and the ape of the audience showed them mpathy with the speaker.

v. J. S. Oakley, of Columbus, will preach the commencement n at the North Mississippi Col- Verona, Miss., Sunday, July 16.

s M. E. Compton has our thanks program of exercises and an inion to be present at the comement of Port Gibson Female ge, June 14-18.

v. Dr. Carradine preaches the encement sermon at Port Gib- Female College, June 16.

e assessments for missions to our Conferences are as follows: Mississippi, $9,450; Mississippi, 0; Louisiana, 6,800—total, $24,050. e are in these three Conferences persons calling themselves odists. In order to "raise the sment" each one must pay twenven cents. Let every pastor get thing for missions from every ber, not slighting even the boys girls.

e Monteagle Assembly convenes 2, and will hold until August 20. ything points to an auspicious ing and an interesting session. now of no more pleasant place end a few weeks.

v. H. R. Singleton writes from ral Springs: "We are doing ; larger congregations; ladies' er meeting and regular prayer ing flourishing, and a fine rain."

o. Van Valkenburgh requests us to that, by consent of the managers rustees of Seashore Camp Ground, xpects to have a full supply of new hymn book and of other odist books on sale there during coming camp meeting.

eshore Camp Ground is being put der rapidly for the approaching meeting. The springs have cleaned out thoroughly and y fitted up with brick. Mr. , the keeper, furnished the brick, Mr. Henry Estetter furnished the and labor of their own free and without expense to the ds. They deserve many thanks water is said to be greatly hared. There is a new well near the t, lined with brick, besides other rovements. The grounds are very tive.

o. J. T. Sawyer, the zealous and ful pastor of the Felicity Street odist Church, on Monday night, started "gospel meetings" at the ion Sunday-school of this church, o. 7001 Annunciation street. From rst service mourners have crowded altar, and there are good indicaof a baptism of the Holy Spirit at place. The meetings will con- every night.

the second Quarterly Conference he Carondelet Street Methodist rch, the popular preacher in ge, Bro. B. Carradine, reported cessions during this quarter, most hose received into the church beconverts during the revival services, h have been in progress since 21. Among these are many young le and children from the Sunday- ols. The following young gentle- were elected stewards at this rterly Conference: G. P. Harmon, W. Carter, A. O. Pessou and y P. Dart.

Postal Card Reports.

Rev. H. S. Johns writes from hington, La., June 3: "I have returned from Abbeville, where I e been assisting Bro. J. E. Denson, ., in a meeting at Prairie Gregg, Twenty-four were received into church and twenty-five infants e dedicated to God in baptism. . Keener, our presiding elder, said was the largest class he ever bapd at once. God is blessing Bro. son in his work. He is now holda meeting at Abbeville, with Bro. atley assisting."

Rev. J. H. Evans, writing from nklinton, La., says: "We are y dry here; we have had light shower in two months. mbers of acres of land not planted, not even broken up. Corn is nted and is very small, but there is sance for a good crop yet. Over a rd of the cotton land in this parish ot planted yet, and a great deal of t is not come up—the land is so dry. Times up here are hard and are growing harder, especially on the preacher. We are trying to stir up the people to duty; but Louisiana is the hardest place I have struck since I have been in the Mississippi Conference. Pray for us. God bless you and the dear ADVOCATE."

—Rev. George T. Ashley writes from Flowery Mound, La.: "I send you a few subscriptions to the ADVOCATE. I am doing all I can for it, but it seems that I make slow progress. I do believe it gets better every issue. When the time approaches for it to come, it produces an anxiety something akin to getting a letter from home when a school-boy. Long may it live and do good. We are getting along tolerably well up here, having built a parsonage and nearly finished a church since Conference."

Books and Periodicals.

BOOKS.

ALMEDA, by Dr. N. T. Oliver. Rand, McNally & Company, Chicago and New York. George F. Wharton, New Orleans. Price, twenty-five cents.

HOME RULE AND FEDERATION. By a Doctor of Medicine. E. Truelove, London, 256 High Holborn. Price, two pence.

This pamphlet contains remarks on law, government and international anarchy, and proposes and discusses the question of a federal union between France and England as the most important step to the federation of the world.

POLPIT STUDIES FROM ROBERT ELSMERE. J. S. Ogilvie, New York. Price, ten cents.

PERIODICALS.

—The *Methodist Magazine and Family Repository* is edited by James Shaw, D. D., and published by Shaw and Son, Chicago, for $1 50 a year, and is quite a readable monthly.

—The *Treasury for Pastor and People*, for June, has a rich table in the way of sermonic and homiletic literature, and helpful hints for workers. E. B. Treat, New York. Price, $2 50; clergymen, $2.

—The June *Book-Buyer* has a fine portrait of John Burroughs and sketch by H. W. Malde. English Notes and Literary Affairs in Boston, and Recent Fiction and The Newest Books make up a fine number. Charles Scribner's Sons, New York. Price, $1.

—Wharton has sent us the June number of the *North American Review*, which has a full table of contents, discussing many important subjects of the day. Price, $5 per annum.

—*Vick's Illustrated Magazine*, for June, is an interesting number for all lovers of plants and flowers. Rochester, New York. Price, $1 25 a year.

—*Christian Thought* has the Messianic Element in the Book of Job, by J. G. Lansing, D. D.; Final Cause, by Rev. Jesse F. Forbes; The Attitude of the Secular Press toward Religion, by A. H. Siegfried; Thomas Arnold and his Son. This bi-monthly is edited by Dr. C. F. Deems, and published by W. B. Ketcham, 13 Cooper Union, New York. Price, $2. Clergymen, $1 50.

—The *Home-Maker* is the best of its kind that comes to our office. Every housekeeper ought to have it. It is worth far more than it costs. Edited by Marion Harland, it is winning its way to high favor among all sorts of people. Home-Maker Company, New York. Price, twenty cents a number.

—The *Southern Cultivator* is published at Atlanta, Ga., and, we suppose, is a favorite among the agriculturists of the Southwest. You can secure it for $1 per year, or ten cents a copy.

—The *Echo* is a musical monthly, published at Lafayette, Ind., for one dollar, and contains reading matter on musical themes and several pages of music in each issue.

—The *Forum* has this table: Corrupt Political Methods, by Senator Edmunds; Annexation, by W. B. Harte; Languages in Modern Education, by Prof. Blackie; Ethics of Politics, by W. S. Lilly; What is the Missionary Doing, by Dr. T. T. Munger; Representative Government in Japan, by W. E. Griffis; Preventable Causes of Poverty, by Dr. H. D. Chapin; Reducing the Cost of Insurance, by A. Hamilton; The Moloch of Monopoly, by Dr. W. Barry; Cheap Academic Titles, by L. W. Bacon; Peasant Life in Roumania, by the Queen of Roumania. Forum Publishing Company, New York. Price, $5 a year; fifty cents a copy.

Literary Notes.

A new story by Robert Louis Stevenson and Lloyd Osbourne, with the curiosity-piquing title of "The Wrong Box," will be published by the Scribners in a fortnight, and is likely to create a great deal of interest. The tale is said to be entirely outside the lines along which Mr. Stevenson's genius for story telling has manifested itself, and will illustrate afresh his extraordinary versatility in the field of letters.

Mr. George Kennan, the famous traveler and lecturer, recently told a newspaper man that, when he was among the convicts in Siberia, he was frequently asked about that wonderful institution, Chautauqua; and Mr. Kennan said that he occasionally found a person who was familiar with the plan of this great popular university and had gone through the course of readings.

A brilliant array of popular lecturers appears on the program for the Chautauqua season of '89, among them the following: Prof. H. H. Boyesen, Mr. Frank Beard, Colonel Russell H. Conwell, the Hon. Will Cumback, Miss Kate Field, Dr. Washington Gladden, Mr. A. M. Griswold (the "Fat Contributor" of *Texas Siftings*), Dr. F. W. Gunsaulus, Prof. J. P. Mahaffey (of Dublin), Donald G. Mitchell (Ik Marvel), Bishops Newman and Androws, and Dr. David Swing.

Mr. George Parsons Lathrop has never written anything better than his short stories, and Messrs Cassell & Company are fortunate in offering the first collected volume of these to the public. "Two Sides of a Story" is the title of the volume whose contents are made up of his more notable contributions to *Harper's*, The *Century* and the *Atlantic Monthly*. There is as much plot and character drawing in one of these stories as would satisfy some of our novelists for an entire book. Mr. Lathrop is a strong writer and has a keen sense for dramatic situation.

Mr. Froud's novel, "The Two Chiefs of Dunboy," has gone into its fourth edition, and promises to be the most widely read of all the recent novels this summer.

The extraordinary interest awakened in England by the fascinating "Diary and Letters of Gouverneur Morris," has necessitated the London publishers to put forth a second edition of the work. It is likely that the American edition will also be shortly duplicated.

The increase in European travel this year is said to be noticeable in the much larger demand which the Scribners are receiving for their illustrated "Index Guide to European Travel," than during any previous season.

Another Missionary to Japan.

A Subscriber	$10 00
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John A. Lewis	10 00
Mrs. M. K. Shelmire	10 00

Methodist College of Bishops.

PLAN OF VISITATION ARRANGED FOR THIS AND NEXT YEAR.

July 21—Denver: Albuquerque, N. M., Bishop Granbery.
July —, Brazil Mission: Rio de Janeiro, Bishop Granbery.
August 11—Montana: Stevensville, M. T., Bishop Granbery.
Aug. 28—Columbia: Dallas, Or., Bishop Hargrove.
Aug. 28—Western: Atchison, Kan., Bishop Granbery.
Sept. 4—Western Virginia: Cattletsburg, Ky., Bishop Wilson.
Sept. 11—Missouri: Palmyra, Mo., Bishop Granbery.
Sept. 11—Kentucky: Paris, Ky., Bishop Wilson.
Sept. 4—Japan Mission: ——, Bishop Wilson.
Sept. 18—Pacific: Fresno, Cal., Bishop Hargrove.
Sept. 18—Illinois: Casey, Ill., Bishop Wilson.
Sept. 18—St. Louis: Salem, Mo., Bishop Duncan.
Sept. 25—Louisville: Morganfield, Ky., Bishop Keener.
Oct. 2—Los Angeles: San Bernardino, Cal., Bishop Hargrove.
Oct. 2—Southwest Missouri: Marshall, Mo., Bishop Granbery.
Oct. 2—Holston: Morristown, Tenn., Bishop Wilson.
Oct. 2—China Mission: Suchow, China, Bishop Wilson.
Oct. 2. Indian Mission: Atoka, I. T., Bishop Hendrix.
Oct. 9—Tennessee: Murfreesboro, Tenn., Bishop Keener.
Oct. 16—Mexican Border Mission: San Antonio, Tex., Bishop Galloway.
Oct. 23—West Texas: Seguin, Texas, Bishop Key.
Oct. 30—Central Mexican Mission: Guadalajara, Mexico, Bishop Galloway.
Nov. 6—Northwest Texas: Belton, Tex., Bishop Key.
Nov. 13—Memphis: Fulton, Ky., Bishop Hendrix.
Nov. 13—Virginia: ——, Bishop Wilson.
Nov. 13—German Mission: Cuero, Tex., Bishop Galloway.
Nov. 20—North Texas: Greenville, Texas., Bishop Key.
Nov. 20—Arkansas; Conway, Ark., Bishop Hendrix
Nov. 20—North Alabama: Huntsville, Ala., Bishop Duncan.
Nov. 27—North Carolina: Greensboro, N. C., Bishop Hargrove.
Nov. 27—North Georgia: Cedar Town, Ga., Bishop Keener.
Dec. 4—North Mississippi: Holly Springs, Miss., Bishop Galloway.
Dec. 4—Texas: Lagrange, Tex., Bishop Key.
Dec. 4—Little Rock: Pine Bluff Ark., Bishop Hendrix.
Dec. 4—Alabama: Greenville, Ala., Bishop Duncan.
Dec. 4—South Georgia: Americus, Ga., Bishop Hargrove.
Dec. 11—South Carolina: Camden, S. C., Bishop Keener.
Dec. 11—White River: Searcy, Ark., Bishop Hendrix.
Dec. 12—Louisiana: Baton Rouge, La., Bishop Duncan.
Dec. 18—Mississippi: Crystal Springs, Miss., Bishop Galloway.
Dec. 18—East Texas: Rusk, Tex., Bishop Key.
Jan. 8—Florida: Gainesville, Fla., Bishop Keener.
March 12—Baltimore: St. Paul's, Baltimore, Md., Bishop Duncan.

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Notice.

The Corinth District and Sunday-school Conferences will be held at Booneville, Miss., July 11-13. We will open the Sunday-school Conference, Thursday, nine A. M. The following program is to be carried out:

1. What are the Duties of the Pastor to the Sunday-school?—J. H. Mitchel, L. A. McKeown and G. W. Grisham.

2. What are the Obligations of Parent to the Sunday-school, and how are We to Stimulate on this Line?—J. W. Bell, H. P. Crow and G. P. Hammerly.

3. Is the Custom of Establishing Sunday-schools in School Hours in the Same Community of the Church the Best?—K. M. Harrison, W. M. Young and L. W. Worsham.

4. How are We to Keep Sunday-schools out of Winter-quarters?—D. W. Baldwin, G. H. Jacobs and O. N. Koon.

5. What Constitutes a Successful Sunday-school teacher?—Joseph Johnson, A. B. Dearing and H. M. Young.

6. Are We Sufficiently Careful in Securing Our Own Literature and Avoiding Union Schools?—T. L. Foster, M. E. Tumlin and Joseph Wells.

J. H. STONE, P. E.

Improve the nutritive functions of the scalp by using Hall's Vegetable Sicilian Hair Renewer, and thus keep the hair from falling and becoming gray.

Notice.

Notice is called to the following resolution passed at the recent meeting of the Woman's Missionary Society at Natchez:

Resolved, That the recording secretary be authorized to send a notice to the NEW ORLEANS ADVOCATE, giving directions for sending the money for the publication of the Minutes of the Conference to Mrs. Anna Harper, Raymond, Miss.; also that it is the duty of each district secretary to notify each auxiliary in her district that one dollar is assessed them for the publication of the Minutes, the same to be sent to the chairman of Finance Committee—Mrs. Anna Harper, Raymond, Miss.—and also to the following district secretaries: Mrs. R. D. Norsworthy, of Meridian; Mrs. P. A. Johnston, of Brandon; Mrs. Coffee, of Vicksburg; Mrs. Hunnicutt, of Woodville; Mrs. Florence West, Seashore district; Miss Annie Gibbs, of Jackson; Miss Addie Marshall, of Brookhaven.

BESSIE FEARN, Rec. Sec.

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Publisher's Department.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

If there is such a thing as cholera in the spirit land, it must be cholera in phantom.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures; and others who do not give the former address. Under these circumstances, change can not be made.

Musical harmony is one affair; harmony among musical people is another.

The ice men are taking things coolly.

Above all other animals—The giraffe.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Bet. Julia and St. Joseph.

Our Young People.

FISH PUZZLE.

I once went out a fishing,
A fishing in the sea,
And a very odd lot fish I got,
As you will shortly see.

For first I caught a sunbeam,
And a portion of a shine,
With a piece of mouthful breather
And a very pretty lassie too.

I caught a situation
To which I had an eye,
And a prickly blinder portion
That floated gently by.

I caught a cooking apple,
And a whistling sour, as well,
A toll gate from the king's highway,
And a past tense of a smell.

An insect on a streamlet
And a verb that disagrees,
A crooked letter listening,
And the signer of the seas.

A shoe for icy weather,
A thing to roast your meat,
Some lime-wash for your ceiling,
And a feathered creature's seat.

I caught a woman's jewel,
A letter on a card,
And the hirsute one of ocean,
Who was shod with an extra yard.

The last thing I caught was a thimble
And that was enough for me;
So that was the end of my fishing
In this wonderful deep blue sea.

—*Selected.*

Aunt Jane's Paper of Pins.

"I say now, Aunt Jane, what would you like for a Christmas present?"

Aunt Jane looked at her small nephew, who from his corner by the fire hurled this question at her in the twilight. "What would I like?" she said, briskly. "Oh, a set of Browning in Russia leather, or Omar Khayyam, or a new silk dress, or Millet's 'Angelus,' the etching, in a carved frame, or—"

"Oh, pshaw, now, Aunt Jane!" Fred interrupted, "you know we can't get one of those things. I meant—you know what I meant."

"You *said* what would I like," answered Aunt Jane. She was rather fond of taking the children up for careless speaking, but Fred knew well enough the twinkle of fun that was in her eye now.

"Well, I meant what would you like that we could get," Fred said. "I do say picking and choosing is worse than anything when you haven't much money, and we haven't, you know."

"No!" Aunt Jane said, dropping the long mitten she was knitting for Fred. "Well, then, a paper of pins."

"Oh, come now, auntie, that isn't fair; that isn't any present."

"It's something I want, and something you can afford to buy, isn't it?" Aunt Jane said, laughing a little, as she picked up her knitting. But be sure they are the best make, Fred; I can't use poor pins." And with that she left Master Fred to his meditations.

"A paper of pins—pshaw! Aunt Jane just likes to tease us boys. If she wasn't just an up-and-down jewel of an aunt about kites and gingerbread, and painting sleds and all the rest, I'd feel like taking her at her word. A paper of pins—hum!"

And therewith there crept into Fred's brain the first glimmer of an idea. Presently he shared it with Kate, the sister next older, and then with Will and Mary, and then with mamma; and the result was this:

On Christmas morning there appeared at Aunt Jane's door a procession of children carrying a large roll, which, after due greetings, they solemnly unrolled on the bed where Aunt Jane lay. At the head of the sheet was a pretty lace-pin from mamma (a golden arrow in filigree), next a handsome shawl-pin in wrought silver from papa, then some fancy hair-pins in tortoise-shell from Kate, and then every variety of pin the shops afford—large and small, black and white, milliner's pins, hat-pins, hair-pins, safety-pins, sleeve-button pins—all ranged neatly down the paper. And under all was fastened a handsome card—Mary's work—which stated that the linchpin and the tholepin sent their compliments, which they thought would be more acceptable to a lady's toilet table than they themselves would be.
—*Harper's Young People.*

KEEPING STILL.—Young Tommy is a very talkative boy. The other day his uncle promised him ten cents if he would go an hour without speaking a word. Tommy wanted the dime very badly, and set out bravely to keep perfectly still from five o'clock until six o'clock. He watched the clock very uneasily and eagerly, however. By and by the hands pointed to half-past five. Tommy looked up and exclaimed at the top of his voice: "Well, half of the time's gone, anyway."

MR. EDITOR: As you were so kind as to publish my last letter, I and my little brother thought we would write another. We have been going to a public school, but it closed May 17. We will start again, in a few days, to a private school. Our Sunday-school is still interesting. One hundred and seventy-five pupils and twenty-nine teachers. Mr. Editor, do you not think we ought to have quite an interesting time every Sabbath morning? Mr. Editor, we would like to see a letter so much from Rev. A. T. Galloway; he was our last pastor in Louisiana. We would like so much to hear him preach again. We will answer James E. Henderson's question: All of the alphabet, except "j," are found in Ezra vii. 21. We will ask a question: Who was Moses' father-in-law? We will close for this time. Hoping this will not reach that dreadful waste-basket, we remain,

Your little friends,

MARY HODGES,
PALMER HODGES.

ABILENE, TEXAS

MR. EDITOR: This is my first attempt to write to your valuable paper, and I do hope it will not reach the waste-basket. I am ten years old; going to weekly and Sunday-school. My little brother is my pet, and we are our papa's pets. Papa is a member of the Methodist Episcopal Church, and takes the ADVOCATE. Our mamma has left us to mourn her loss, but we will meet her in the better world. Our grandma watches over us in our slumbers. We have preaching first and third Sundays in the month, and prayer meeting every Thursday night. Rev. C. B. Carter is our zealous pastor. Hoping that the little cousins and their parents are in perfect peace and contentment with their neighbors and playmates, I will close with a question: In what year was the foundation of Solomon's Temple built? Wishing health to the editor and success to the ADVOCATE, I remain, sincerely,

Your little friend,

MARY A. NORGRESS.

PATTERSON, Louisiana.

MR. EDITOR: I wrote to you several weeks ago, but I guess it was thrown into the waste basket, as I wrote on both sides of the paper. I will write again, hoping to see this letter in print. I attend Sabbath-school, and study the senior quarterly. We have an interesting Sabbath-school, although not a large one. I have an uncle in your city attending the commercial college. I will answer one of Aleatha A. Barrows questions: "Vapour" is found in Jeremiah x, 13. I will close by asking a question: Where is "chickens" found in the Bible? Your friend,

KATIE C. VINSON.

FOLKVILLE, Mississippi.

MR. EDITOR: You were so kind as to publish me a letter about two years ago, so I will try and see how successful I will be this time. I attend a Sunday-school. It enrolls about thirty. I have a few pets: a pair of pigeons, two little kittens and a colt. I will ask the cousins a question: Where and how often is the word "coolin" mentioned in the Bible? For fear of wearying the editor, I am, Your friend,

BESSIE HOLMES.

WINONA, Mississippi.

This is the best time of the whole year to purify your blood, because now you are more susceptible to benefit from medicine than at any other season. Hood's Sarsaparilla is the best medicine to take, and it is the most economical—100 Doses One Dollar.

There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.

How to Cure Skin & Scalp Diseases with the Cuticura Remedies.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA 50c.; SOAP 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

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Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

Household.

HOUSEKEEPING MELODIES.

Sing a song of cleaning house!
Pockets full of nails!
Four-and-twenty dust pans,
Scrubbing-brooms and pails!
When the door is opened,
Wife begins to sing:

"Just help me move this bureau here,
And hang this picture, won't you, dear?
And tack the carpet by the door,
And stretch this one a little more,
And drive this nail, and screw this screw;
And here's a job I have for you—
This closet door will never catch,
I think you'll have to fix the latch,
And oh, while you're about it, John,
I wish you'd put the curtain on,
And hang this curtain, when you're done
I'll hand you up the other one;
This box has got to have a hinge
Before I can put on the fringe;
And won't you mend that broken chair?
I'd like a hook put up right there,
The bureau drawer must have a knob;
And here's another little job—
I really hate to ask you, dear—
But could you fix a bracket here?"

And on it goes, when these are through,
With this and that and those to do,
Ad infinitum, and more too,
All in a merry jingle—
And isn't it enough to make
A man wish he was single? (Almost.)

Good Cure for Bad Temper.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted; and yet he was not happy, and when things did not go as he wished he was cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'twould be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door!" cried the old gentleman. "How do you want me to oil myself?"

"That is an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.

HOW TO MAKE CHILDREN LOVELY.—There is just one way: that is to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, "and reflecting on it sadly, I could only accuse myself as the cause thereof. So I changed my management, and improved every opportunity to praise and encourage her; to assure her of my unbounded affection for her, and my earnest desire that she should grow up to lovely and harmonious womanhood. As a rose opens to the sunshine, so the child-heart opened in the warmth of constant affection and caresses I showered upon her; her peevishness passed away, her face grew beautiful; and now one look from me brings her to my side, obedient to my will, and happiest when she is nearest me." Is there not in this a lesson for all parents? Not all the plowing or weeding or cultivation of every sort we can give our growing crops will do for them what the steady shining of the sun can effect. Love is the sunshine of the family; without it, not character, or morality, or virtue can be brought to perfection.

Dr. Salemi, of Nice, recommends strong carbolic acid for the cure of corns. After bathing the feet, melt the carbolic crystals and apply a thick layer to the corn, taking care not to touch the sound skin round it. After a few minutes, apply a piece of blotting-paper or cotton-wool to the acid to absorb any excess. Repeated every three or four days, this is said to be a certain cure.

MALARIA would not prevail as it does if Pe-ru-na were universally used.

The rapidly-increasing demand for Pe-ru-na is gratifying proof of its value as a Tonic.

Ayer's Hair Vigor

IS the "ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken, and imparts a delicate but lasting perfume.

"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mrs. Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequaled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I have of it from my own experience. It promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Dr[illegible]

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Cull[illegible], Saratoga Springs, N. Y.

Ayer's Hair Vigor

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

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SONGS.

SHE STOOD AMONG THE LILIES. By Frederick [illegible]. An exceptionally fine song of only ordinary difficulty. Two editions, for Soprano or Alto. Price, [illegible]

WHERE THE OX-EYED DAISIES GROW. By Virginia Bryant. A pretty and pleasing Waltz Song. Price, [illegible]

NO MORE PARTING, NORAH DARLING. By A. G. Henderson. A pleasing song, not difficult, and with a [illegible] that sings itself. Price, 30cts.

PIANO MUSIC.

GALATEA GAVOTTE. By BARCLAY [illegible]. A bright and charming composition by the composer of the well-known "Militaire." Price, [illegible]

MARCH OF TRIUMPH. By FRANZ [illegible]. A stirring and excellent Military March of grade of difficulty. Price, 60cts.

ALBUMBLATT. By LOUIS SCHEIBLER. A pretty little "piece" somewhat in the [illegible] nocturne. Price, 30cts.

. Any of the above, or any other sheet music, to be sent postpaid on receipt of retail price.

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—FOR—

LADIES' AND CHILDREN'S BOOTS AND SHOES.

Awarded highest honors

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Berlin, 1877 | Frankfort, [illegible]
Paris, 1878 | Amsterdam, [illegible]
New Orleans, 1884-5.

Paris Medal on every bottle.

Beware of Imitations.

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25cts. a Box
OF ALL DRUGGISTS

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Brou & Co., Boston. For [illegible] large bottles at [illegible]

HINDERCORNS.

The only sure Cure for Corns. Stops all pain. Ensures comfort to the feet. 15c. at Druggists. Hiscox & Co.

PARKER'S GINGER TONIC

The best of all remedies for Inward Pains, Colic, Indigestion, Exhaustion and all Stomach and Bowel troubles. Also the most effective cure for Coughs, Colds, Bronchitis and affections of the breathing organs. It promotes refreshing sleep, improves the appetite, overcomes nervous prostration, and gives new life and strength to the weak and aged. 50c. and $1.00, at Druggists.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. Fully WARRANTED. Catalogue sent Free.

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CANCER and Tumors CURED; no knife. Book free. Drs. GRATIGNY & [illegible], No. 163 Elm St., Cincinnati, O.

Christian Advocate.

General Conference in 1890.

ITS ENTERTAINMENT.

The committee on the entertainment of the next General Conference met in the office of the Book Agent, Nashville, Tenn., May 7, 1889. Present: Col. E. W. Cole, chairman; C. G. Andrews, secretary; and Dr. J. J. Tigrey. Absent: R. M. Scruggs, Esq., and D. H. Snyder, Esq.

By request, the book agent, Dr. J. D. Barbee, and Dr. T. M. Finney, of St. Louis, met with the committee. Dr. Barbee reported that but few of the Boards of Finance of the Annual Conferences had furnished estimates of the expenses of their delegates, according to the instructions of the General Conference; but that he had nevertheless estimated the expenses for each Conference as best he could, and had forwarded the same to the chairmen of the Joint Boards of Finance of the various Conferences. He further reported that he had notice that many of the Conferences had made assessments and ordered collections, but of others he had no report.

The committee requested the Book Agent to call attention again to the matter, urging the brethren to take up collection promptly, and forward the amounts collected, according to the instructions of the General Conference.

Col. E. W. Cole was appointed to make the best terms for transportation with the management of railroads. R. M. Scruggs, Esq., was appointed to make negotiations for the entertainment of the members of the General Conference at St. Louis upon the basis of the plan submitted by the last General Conference.

E. W. COLE, Ch'n.
C. G. ANDREWS, Sec.

All the papers in the Connection will please publish the above.

In compliance with the request above made, I respectfully urge the preachers generally to collect the amounts assessed to their respective charges at such times as it may suit their convenience and pleasure to do so. The whole amount required for the purpose is not large, and it is hoped that all of it will have been forwarded to the Book Agent before the meeting of the General Conference, May, 1890.

J. D. HARBEE, Book Agent.

A Vital Force.

The advantages to be derived from ardent engagement of the mind in connection with what is truly laudable, can hardly be over-estimated. That activity is the out come of true life which is to the mind what healthy exercise is to the body. The mental exercise thus afforded is invaluable, prevents stagnation and paralysis. There can be no mental health or strength without activity of mind, such as is required in being "zealously affected." Ardor and fervor of mind are needful to energy, efficiency and enjoyment. Without this mental excitement, there is no true life, no real activity, no actual enjoyment. Action is necessary to life, and mental stimulation is essential to action. Indifference causes inaction, and inaction results in uselessness and wretchedness. Very significantly does John Spencer, of the Seventeenth Century, say, "Whilst the stream keeps running, it keeps clear; but if it comes once to a standing water, then it breeds toads and frogs and all manner of filth. The keys that men keep in their pockets and use every day wax brighter and brighter; but if they be laid aside and hang by the walls they soon grow rusty. Thus it is that action is the very life of the soul; whilst we keep going and running in the ways of God's commandments, we keep clear and free from the world's pollutions; but if we once flag in our diligence and stand still, oh, what a puddle of sin will the heart be! How rusty and useless will the graces grow!"

Without the inspiration to action which zeal affords, this world would be quite too tame to satisfy any living soul. There would be too many dwellers therein, of whom the author of "The Castle of Indolence" might be a representative, it being said of him that when discovered in bed at a very late hour in the day, and asked why he did not rise, his answer was, "Troth, mon, I see no motive for rising." Where zeal is lacking, the motives for acting are not recognized, and in proportion as this deficiency would prevail, the world would be as the Castle of Indolence. Zeal has inspired all the acknowledged worthies of all ages. But for its influence there would have been no Moses, nor Nehemiah, nor John the Baptist, nor Paul the Apostle, nor Martin Luther, nor Adoniram Judson, nor David Livingstone. All the pioneers in great and noble enterprises have been "zealously affected" in the good things wherein they have been successfully engaged. There would have been no genuine reformers in the world but for this vitally impulsive force. Indeed, but little of importance can be done in the absence of this effectual inspiration.

Thus inspired, John Wesley, who said say, "Leisure and I have long taken leave of each other," travelled some five thousand miles in a year, more than a hundred years ago, preached about three times a day, commencing at five o'clock in the morning, and published works amounting to nearly two hundred volumes. Through this inspiration, Edmund Burke was moved to exclaim to his constituents in his famous speech at Bristol, Eng., "Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake let us pass on!" Impressed with the value of this inspiration Johann Zimmerman, of Switzerland, in the century preceding this, said, "If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition or egotism? No, I shall say indolence. Who conquers indolence will conquer all the rest. Indeed, all good principles will stagnate without mental activity."

It was as one "zealously affected in a good thing" that Daniel Haskall, founder of Madison University, when near the end of his days spoke of his readiness to go on to the heavenly world, but said, "I expect to be busy there. If there is nothing to do there, I choose to remain here." Under the same inspiration, Captain Thomas Sullivan, sailor-preacher in Boston, when approaching the close of his life found his greatest trial in being unable to do anything, and after all hope of recovery was given up, and he could only whisper, he said, "I want to be gone. My view of the future state makes me wish for deliverance from this inactivity. I want to be at work, at work, at work." Philip James Bailey aptly says:

"There is a firefly in the southern clime
Which shineth only when upon the wing;
So it is with the mind; when once we rest
We darken."

—*Watchman.*

Secularized Schools—Australian Experience.

In the March *Fortnightly Review* the Earl of Carnarvon has a thoughtful paper, Australia in 1888, based upon recent personal observations. The following paragraph is of special significance to Americans, in view of the desire of some among us to secularize our schools entirely:

Elementary education in Australia is now virtually free; it is excellent of its kind, and it is secular—in some cases absolutely so. In some colonies with a slight tincture of religious teaching; but the practice of the different colonies in this respect is not identical, and he would be rash who ventured to predict that the present system is unassailably rooted in popular affection. It has to reckon with the decided opposition of the Roman Catholic and the Church of England communions, who, divided on many subjects, are agreed in this; nor is it any longer regarded by many of the best men in other denominations as the one and only escape from religious differences of opinion. There is, rightly or wrongly, a belief prevalent, and perhaps growing, that the Sunday school, which occurs only once in the week, and the uncertain accidents of religious teaching in a small and busy home, are powerless against the thousand and one influences of the outer world in a contrary direction, and that the daily common school really offers the one great opportunity of inculcating morality on the children of unwealthy parents. There are, I know, not a few of the earlier founders of the secular system who contributed powerfully by voice and vote to its establishment, who now are dissatisfied with some of the apparent results, who doubt whether it is for the stability of public institutions and for the general well-being of the State, that the education of the rising generation should be one from which the element of religion should be almost, if not actually banished, and who are willing, if not to retrace their steps, at least to consider a possible modification of some parts of public instruction.—*Congregationalist.*

"Faithful to the Lord."

"He is before all things;" yes, even before the trifling things of our daily life. He must come *first* before them. They must not be forgotten. "In all things he must have the pre-eminence." His will must be first considered, his pleasure sought. In other words, to *do* a thing is not first or chiefly to be thought of, but *to be faithful to him* in the doing of it.

The things we have to accomplish are not half so important as we make them. We can let them go, or at least defer them, far oftener than we think. In serving the Lord, it is not so much what we do, as how we do it. It is being

"Careful not to serve him much,
But to please him perfectly."

It would be well, often, were we to do less and pray more, our aim being, moment by moment, to fall in with his mind and will about everything, however insignificant. If our first thought invariably be faithfulness to him, we shall, as a natural consequence, be faithful to duty; whereas, otherwise, we may be faithful to duty without being faithful to him. We may be preoccupied with the service itself, like Martha, and so wound his loving heart. Far better were we to do less, like Mary, and yet satisfy his spirit. A quiet, leisurely, composed way of working, combined as we go along, with prayer, will greatly help us to recollectedness of spirit, sensitiveness of his presence, heavenly-mindedness and a closer union with him.—*Silver Cross.*

Our Patients Speak.

McCONNELSVILLE, O., September 14, 1886.
"With the largest gratitude I remain truly yours." MRS. F. A. DAVIS.

CHICAGO, Ill., May 29, 1887.
"I am talking Compound Oxygen to everybody." M. G. KIMMEL.

NEW CASTLE, Md., July 3, 1888.
Compound Oxygen certainly was the means of giving me a new start to life and health. MRS. J. A. HEICHERT.

PORTSMOUTH, O., June 8, 1887.
"I hope you feel greatly rejoiced over the grand work of the Compound Oxygen." TIMOTHY CALVER.

ASOLANO, O., May 29, 1887.
"I am still improving in every respect." R. L. HALSTEAD.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Only Undecorated Walls are Sanitary.

The *Sanitary News* calls attention to the unhealthfulness of the customary practice of dealing with the walls of our houses. Allusion is made to the outcry of a few years against arsenical wall papers, and it is asserted that other conditions of our walls and ceilings are far more deadly. People are urged not to paper their walls, but, if they will do so, to remove the old coats of paper and paste before applying new coats. It is a well-known fact that flour paste will soon mold; that it is a ready absorbent of moisture and disease germs; also, that paper is a very ready absorbent. They may not be aware, however, that the coloring and bronzes, which are pulverized metals, brasses, etc., are only temporarily held upon the face of the paper with animal matter (glue) that soon decays, and glue is the greatest absorbent of moisture and the natural culture ground for the germs, and if these little pests get sufficient heat while there they will flourish, and the rooms are sometimes very warm above the lines of the doors and windows with a moderate fire; and where repeated coats of this paste, paper and glue are applied, from which outdoor air with its purifying effects are excluded, by the respirating pores being sealed or strangled, the danger is much greater. The glue soon rots sufficiently to allow the air, or any friction, to remove small particles to which these germs have attached themselves to float about the room unseen, until they lodge in the system of some unsuspecting victim, whose physical condition is such that they take effect; then they still have the little particles of fertilizer with them to help give them a start on their deadly mission. The practice of calcimining and painting walls is also condemned, although it is preferable to paper from a sanitary point of view. By any method in use the pores of the walls are closed, and the purifying process of the air passing through and through them is cut off. By this showing it would appear that undecorated walls, unsightly as they are, are the only healthy ones to live within.—*Christian Weekly.*

Some time ago M. Dufour, of Morges, Switzerland, called attention to the fact that, on account of the curvature of the earth's surface, the image of the sun reflected in still waters should be distorted. If the observer is near the water-surface the effect is not sensible; but if he is at a considerable elevation (200 or 300 feet), and the sun is near the horizon, so that the points where the reflections take place on the water surface are some miles distant from him, the effect becomes very noticeable, and constitutes a new and very pretty proof of the earth's rotundity. Several observers have recently made the observations to test the theoretical result. Ricco, at Palermo, has used photography, and Forel, at Geneva, has made telescopic measures of the vertical and horizontal diameters of the reflected image. The vertical diameter of the image is made shorter by the distortion.—*Independent.*

NOTES.

A Dr. Richardson has achieved some instructive experiments in the use of the graphophone for recording physical symptoms, such as coughs and pulses. A cough of to-day can always be recorded and compared readily with one of days before.

Ex-President A. D. White recently sent to Cornell University a papyrus found in the tomb of a priest of the Ptolemaic period. The inscriptions, which are partly hieroglyphic, represent certain chapters of the "Book of the Dead." With the papyrus was sent also a collection of 140 large photographs to illustrate Egyptian art.—*The Epoch.*

Marriages.

ALEXANDER—LANDRUM.—In the Methodist Church, at Melville, La., by Rev. C. H. Godfrey, Rev. H. F. Alexander, of the Louisiana Conference, to Mrs. M. C. Landrum, of Melville, La.

ANDERSON—BURDETT.—At the residence of the bride's mother, May 29, 1889, by Rev. J. A. Bowen, Mr. Hugh C. Anderson, of Jackson, Tenn., and Miss Emma C. Burdett, of Burdett Station, Miss.

WEEMS—FOXWORTH.—At the hotel of Mrs. Magee, in Franklinton, La., June 3, 1889, by Rev. J. H. Evans, Mr. A. B. Weems, of Ellisville, Miss., to Miss Lillie B. Foxworth, of Pearl River, Miss.

MOORE—ROYCE.—At the residence of the bride's father, June 4, 1889, by Rev. V. D. Skipper, Mr. C. Moore, of Washington county, to Mrs. M. A. Royce, of Mayersville, Miss.

REJECTED ADVICE.

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Wolff's ACME Blacking

and praise its merits; and if you can't get me what I want, and not what you think I ought to have, I'll go elsewhere and get it."

Ladies, do likewise!

WOLFF & RANDOLPH, Philadelphia.
The Best Blacking for Men, Women and Children.

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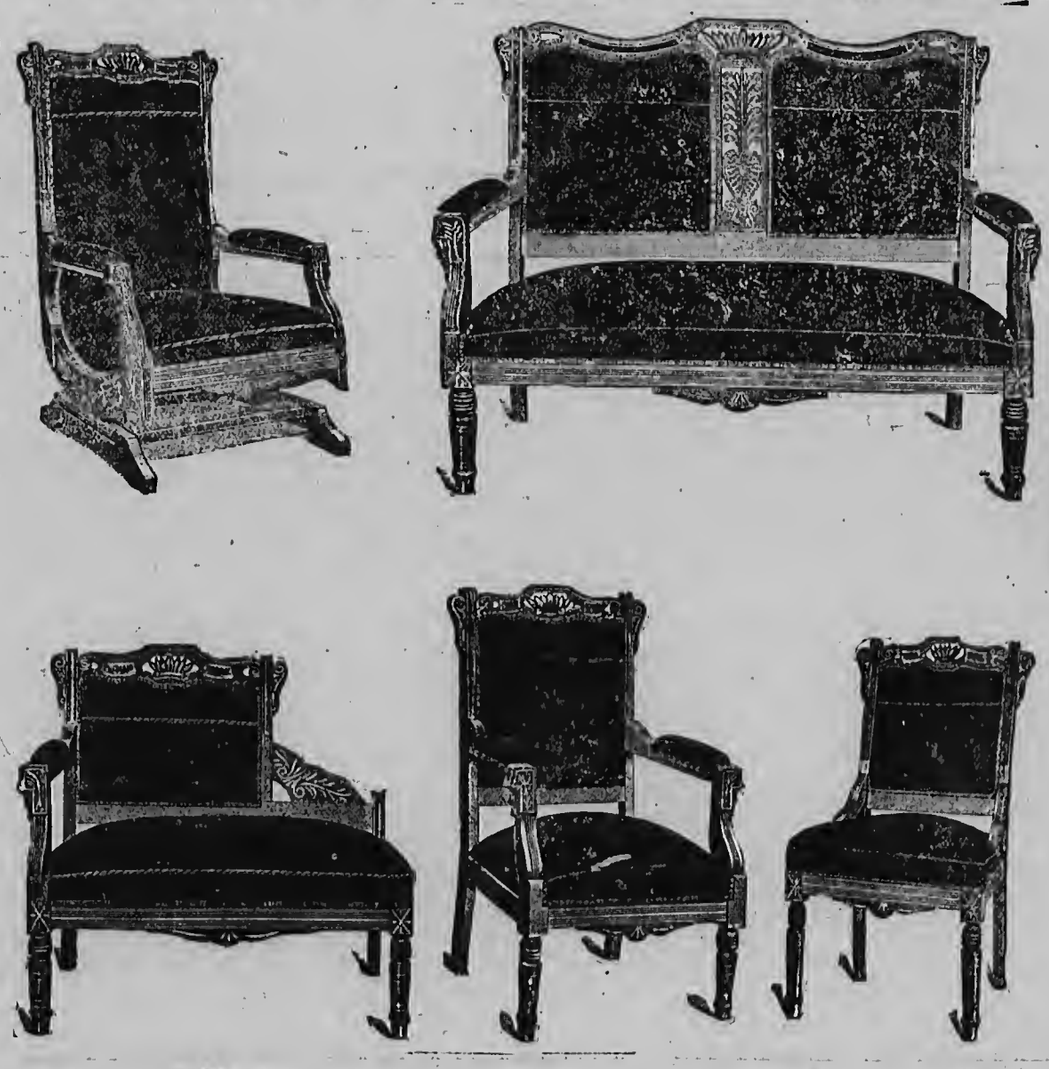

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Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

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Buys a French Bed-Room Set.

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Buys a beautiful Victoria Bed-Room Set, in imitation Walnut, Marble-top—twelve pieces—as follows: Bedstead, Dresser, Washstand, Armoir, four Cane-seat Chairs, one Cane-seat Rocker, one Towel Rack, one Spring, and one Centre Table.

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CARPETS—Ingrain, Brussels and Velvets.
Rugs, Portiere and Lace Curtains in all styles and at all prices.

☞Figures talk; and if you doubt, call and inspect the goods. Everything else proportionately cheap. Stock complete with the latest designs and fresh from the best factories. Call and examine, and I guarantee polite attention, reliable goods, fair dealing and bottom prices at the Cheapest FURNITURE HOUSE in NEW ORLEANS.

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MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

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AGENTS WANTED!
LADIES OR GENTLEMEN,
TO INTRODUCE
"Christian Womanhood,"
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Mention this Paper.

P. P. P.

(Prickly Ash, Poke Root, and Potassium.)

CURES

RHEUMATISM

And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.

If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.

P.P.P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.

SCROFULA

Is an impurity in the Blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.

BLOOD POISON

Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.

Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilistic Eruption.

DYSPEPSIA
AND
Nervous Prostration

Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)

FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists,
Sole Props., Lippman Block, Savannah, Ga.

LIPPMAN'S PYRAFUGE
A SURE CURE FOR
CHILLS & FEVER
DUMB AGUE AND
MALARIA.

FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists,
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AN Eighteen Years' Cough Cured by Peruna.

For Throat and Lung Troubles there is no better medicine than PE-RU-NA. Better proof of this than the case of Mrs. L. C. Baker, of Bradford, Tenn., could not be desired. For eighteen years a Terrible Cough had afflicted her. That it was Consumption there could be no doubt. During all that awful time she could not sleep once on her back. The poor woman got no relief until she took PERUNA. A half bottle brought her sound sleep, and six completely restored her to health. Dr. Hartman's "Ills of Life," sent free by the Pe-ru-na Medicine Co., Columbus, O., gives many other cures effected by PE-RU-NA. Sold by all druggists—$1 a bottle; 6 bottles for $5. Manufactured by

THE LUNGS

THE PERUNA MED. CO., Columbus, O.

HIRES

25c HIRES' IMPROVED 25c
ROOT BEER!
IN LIQUID NO BOILING EASILY MADE
THIS PACKAGE MAKES FIVE GALLONS
MAKES FIVE GALLONS DELICIOUS AND SPARKLING

ROOT BEER

The most APPETIZING and WHOLESOME TEMPERANCE DRINK in the world. TRY IT.

Ask your Druggist or Grocer for it.

C. E. HIRES, PHILADELPHIA.

NEWS OF THE WEEK.

DOMESTIC.

The list of victims in the Conemaugh Valley (Pa.) disaster is swelling daily. A military cordon was formed around Johnstown on June 6, and no sight-seers permitted between the lines. The physicians demanded the cremation of the wreckage, to prevent infection from the unrecovered bodies. Generous responses to the appeals for aid are coming in from all sections.

A statement prepared at the treasury department shows that there was a net decrease of $16,780,608 in circulation during the month of May, and a net increase of $1,973,910 in money and bullion in the treasury during the same period.

The business portion of Seattle, the largest city in Washington Territory, was reduced to ashes, on June 6, by a furious fire, involving a loss of over $5,000,000.

The graves of 3,800 Confederate veterans in Stonewall Cemetery, Winchester, Va., were decorated on June 6. Gen. Jubal A. Early was orator of the day.

The New Orleans University (colored) was formally dedicated on June 7. The Northern Methodists contributed $90,000 to the work, while the colored people gave $10,000.

Orders for $4,500,000, gold for export to Europe were filled in New York City on June 7.

Louisiana Immbermon, on June 8, petitioned the Secretary of the Treasury to appoint a deputy collector of customs at Lake Charles, as a growing trade is hampered by the present arrangements.

In recognition of the valuable service rendered by King Mataafa in saving life and property on occasion of the recent hurricane in Samoa, the navy department, to show its appreciation of the king's conduct, has decided upon sending him a whaleboat of the latest improved model.

FOREIGN.

The French Cabinet has considered favorably the request of the American residents for permission to hold a public celebration in Paris on July 4. President Carnot has consented to unveil the statue of Liberty on that day.

Two hundred and fifty members of the Chamber of Deputies have signed a response to the memorial sent by 263 members of the British House of Commons to President Carnot in relation to the absence of Lord Lytton, the British embassador, at the opening of the Paris Exposition. The response expresses gratitude for the assurance of sympathy for France.

In response to a communication from the municipal authorities of Edinburgh, asking him to name a day on which he could accept the freedom of that city, Mr. Parnell has written that he will be able to visit Edinburgh on July 20.

The Berlin correspondent of the *London Times* says the American and English delegates to the Samoan conference are still waiting for the necessary powers for the final conference. It is evident that America is discontented as to some points, and more committee work is not unlikely.

The Popo has ordered the clerical journals to cease their polemics against the Bruno monument. The congregation of cardinals to be held next week will discuss the question whether the Pope should leave Rome.

Two Americans have been arrested at Tullamore, Ireland, for having a quantity of suspicious luggage. They were on their way to Westmeath.

The French Chamber of Deputies appointed a mixed committee, consisting of thirty-three deputies and eighteen senators, to discuss the disputed points in the recruiting bill, especially the senate's exemption of the theological students.

The rebellion of the tribesmen in Morocco is spreading. They have captured Prince Hamid, the heir to the throne, and killed several members of his escort. This outrage has incensed the Sultan of Morocco, and he is raising his army to crush the rebels.

The Czar told the Shah of Persia, and hotly, too, that if while in England he should make any concessions unfavorable to Russia, 100,000 Russian soldiers now on the frontier would be made to march into Persia.

Until the interview between Prince Bismarck and Count Kalnoky, Austria's attitude toward the German-Italian convention is undetermined. Signor Crispi appears to have obtained a definite pledge of German aid in the event of hostilities with France arising from colonial or any other dispute.

The statue of Bruno, who was burned as a heretic, was unveiled in Rome, on June 9, with imposing ceremonies; 30,000 persons, including students and deputations from various parts of Italy, marched in procession through the principal streets. Deputy Barle in an oration eulogized the martyr and declared to-day there was born a new religion of free thought and of liberty of conscience, which will be worse for the papacy than the loss of the temporal power.

Prince Bismarck sent to St. Petersburg asking the appointment of a date and place of meeting for the Emperors. The Czar declined to appoint a date except that on returning from Copenhagen he might meet the Emperor William at Kiel, and he desired that the interview should be without ceremony and attended with no naval or military demonstration.

The Remarkable Cures

Which have been effected by Hood's Sarsaparilla are sufficient proof that this medicine does possess peculiar curative power. In the severest cases of scrofula or salt rheum, when other preparations had been powerless, the use of Hood's Sarsaparilla has brought about the happiest results. The case of Miss Sarah C. Whittier, of Lowell, Mass., who suffered terribly from scrofulous sores; that of Charles A. Roberts, of East Wilson, N. Y., who had thirteen abscesses on his face and neck; that of Willie Duff, of Walpole, Mass., who had hip disease and scrofula so bad that physicians said he could not recover, are a few of the many instances in which wonderful cures were effected by this medicine.

Our Mineral Resources.

From advanced proof-sheets furnished by the Department of the Interior of the United States we clip the following:

The total value of the minerals produced in 1888 was $591,659,931. It is recognized that this is the sum of the values of substances taken in various stages of manufacture and hence not strictly comparable with each other; still it is the most valuable means for comparing the total products of different years. The result is an increase of nearly $50,000,000 beyond the value of the product in 1887. In that year nearly every mineral industry showed an increase, and hence an increased total was evident. But the fact that the increase was so very large was due to rather exceptional conditions in a few important industries, and it could not reasonably be expected that a similar combination of circumstances would result in even a larger total value for 1888. Nevertheless, the unprecedented stimulus given to the production of copper by an artificial price increased the total value of that product nearly $13,000,000, or nearly enough to offset the decline in the total value of pig iron. The other important factors in the increase were coal and the other fuels which followed the increased quantity of metals. With the anticipated decline of copper to the normal demand, a decline in the total value of the product in 1889 will not be inconsistent with the natural development of our mineral resources.

Frank Sheldon while riding his bicycle on Calumet avenue just as the children were coming from school, discovered that his dog had gone mad. He sprang to the ground, seized the snapping, gnashing beast between the shoulders and was on his wheel before people, watching in terrified helplessness, knew what he was doing. Once on he fairly flew up the avenue, past the children, holding the dog at arm's length, while it howled in agony, making every effort to bite him. He turned from the avenue into Ray street, hoping to escape the children, but ran into another group of them; Mrs. N. G. Bartlett saw him and comprehended the situation; she opened her door and screamed to Sheldon to bring the dog into her front hall. He did so, still keeping his grip till Mrs. Bartlett brought a cloth saturated with chloroform and held it over the dog's mouth till he died. Such an instance—two such instances—of heroism and presence of mind in the face of awful danger, are seldom witnessed and deserve lasting memorials.—*Union Signal.*

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Seashore	July 5
Henington (Crystal Springs)	Aug. 8
Topisaw	Aug. 10
St. Tammany	Sept. 27

CAMP MEETINGS.

BRETHREN: On account of some misunderstanding as to time of holding the Topisaw Camp Meeting, we again ask the editor of the ADVOCATE to republish our former statement, in order to allay all confusion and misunderstanding on the part of some. This camp meeting will be held as usual—Saturday before the *second* Sunday in August. As to changing the time other than this, is a mistake. Everything has been taken into consideration, and the camp meeting association has decided to commence as heretofore—Saturday before the *second* Sunday in August. J. M. COWAN, P. C., for Com.

St. Tammany Camp Meeting begins this year on Friday, September 27; embraces the fifth Sunday, and continues several days.

G. K. ELLIS, P. C., Tallsheek Ct.,
L. W. WOOD, P. C., Covington Ct.
F. MALTHUS, Pres. Ass'n.

The next annual camp meeting of Henington Camp Ground, near Crystal Springs, Miss., will begin August 8, the present year, and continue one week. The public and ministers friendly to camp meetings are especially invited.

T. W. M'NEIL,
Sec. Henington C. M. Association.

Prevent Attacks of Fever.

We ask but a glance at this, and it will pay any sufferer from liver complaint, enlarged spleen or ague cake, bilious affections of any kind, deranged secretions, prostration from dissipation, constipation, dropsy, or any affections where liver, bowels, blood and stomach are involved. A guaranteed cure for all this class of diseases is offered in J. & C. Maguire's Cundurango. Doctors are astonished and invalids delighted.

We can never see this world in its true light unless we consider our life in it as a state of discipline, a condition through which we are passing to prepare us for another state beyond.—*J. W. Alexander.*

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Tibbee, at Mayhew	June 15, 16
West Point	16, 17
Starkville	19
Columbus	21
Columbus circuit, at New Hope	22, 23
Tampico, at Pleasant Grove	29, 30
Macon	July 7, 8
Hebron, at Memphis	11
Shuqualak, at Ridgeway	13, 14
Dist. Conf., at West Point	18-21
Crawford, at Trinity	27, 28
Starkville circuit, at Steel's Chapel	31
Brooksville, at Expraire	Aug. 3, 4
Mashulaville, at Hickory Grove	9
Louisville, at Rocky Hills	10, 11
Plattsburg, at Plattsburg	15
Chester, at South Union	17, 18
Walthall, at Long Branch	31, Sept. 1
LaGrange	7, 8
Sturges	14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Winona circuit	July 6, 7
Winona station	10
Valden	13, 14
Koseiusko and Durant	17
Black Hawk	20, 21
West	25
Carrollton and Greenwood	27, 28
Richland	Aug. 1
Koseiusko circuit	3, 4
Newport	8
Ebenezer	10, 11
Weir	15
Skillis	17, 18
Poplar Creek	22
Ethel	24, 25
Belzona	28
Lexington	30

J. J. WHEAT, P. E.

ABERDEEN DIST.—SECOND ROUND.

Fulton and Smithville, at Greenbriar	June 15, 16
Prairie, at Prairie Chapel ...(Wed.)	19
Athens	22, 23
Aberdeen	23, 24

District Conference at Houston, commencing Thursday morning before the fifth Sunday in June.

AMOS KENDALL, P. E.

GRENADA DIST.—SECOND ROUND.

Tillatoba	June 15, 16
Charleston	18
Coffeeville	22, 23
Pittsboro	29, 30
Atlanta	July 2, 4
Bacger	6, 7

J. F. EVANS, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley circuit	June 15, 16
Jonesboro circuit	18
Pleasant Ridge circuit, at Siloam	22, 23
Guntown circuit	29, 30

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Shubuta, at S. Chapel	June 29, 30
Waynesboro and St. Linc, at New Hope	July 6, 7
Clarke, at Manassas	13, 14
Enterprise and H., at Stonewall	20, 21
Winchester, at Mt. Pleasant	27, 28
Vossburg	Aug. 3, 4
Paulding, at Hopewell	10, 11
Sandersville, at Laurel	17, 18
Marion, at Pleasant Hill	24, 25
Meridian, at Shiloh	31, Sept. 1
Meridian Station	3
Hinnsville, at Wahallak	7, 8
Leaksville	14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
De Kalb	12, 13
West End	19, 20

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

McComb City, at Magnolia	June 16, 17
Summit, at Summit	22, 23
District Conference, at McComb City	27-30
Gallman, at Terry	July 6, 7
Crystal Springs	13, 14
Wesson, at Beauregard	20, 21
Hazlehurst	27, 28
Providence, at New Hope	Aug. 3, 4
Topisaw, at Topisaw	10, 11
Franklinton, at Fishers	17, 18
Holmesville, at China Grove	24, 25
Scotland, at Gaiatia	31, Sept. 1
Brookhaven	7, 8
Howerton, at Pleasant Ridge	14, 15
New Hope, at Centenial	28, 29

W. B. LEWIS, P. E.

VICKSBURG DIST.—THIRD ROUND.

South Vicksburg	June 15, 16
Vicksburg	22, 23
Fayette, at Ebenezer	29, 30
Port Gibson	(Mon.) July 1
Rocky Springs, at Shiloh	8, 9
Burtonton, at Pisgah	13, 14
Martin, at Martin	20, 21
Utica, at Beeves	(Wed.) 24
Natchez—Wesley Chapel	27, 28
Washington, at Locust Grove	(Thurs.) Aug 1
Natchez—Jefferson Street	3, 4
Angadilla, Sunflower Chapel	10, 11

District Conference will be at Vicksburg, July 5-7. Bishop Galloway presiding.

JOHN A. ELLIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Columbia, at Hopewell	June 15, 16
Rothel, at Oechay	22, 23
Mt. Carmel, at Good Hope	29, 30
Dist. Conf., at Ocean Springs	July 3, 4
Seashore Camp Meeting	5-15
Pearlington, at Log Town	13, 14
West Pearl, at West Pearl	16
Augusta	20, 21
Whittington	27, 28
Vancleve	Aug. 3, 4
Scranton, at Zion	10, 11
Moss Point, at Moss Point	11, 12
Americus	16, 17
Hattiesburg, at Hopewell	24, 25

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	June 23
Morgan Street	23
Decades Street	30
Carrollton and Parker's Chapel	30
Carondelet Street	July 7
Seashore Camp Meeting	14
Plaquemine and Donaldsonville, at D.	21
Rayne Memorial	28
Gretna and Scrapiarn	28
Crapa Street	Aug. 4
Louisiana Avenue	11
Baton Rouge	17, 18
Grosse Tete, at Arbroth	20
Felicity Street	25

CHAS. F. EVANS, P. E.

HOMER DIST.—SECOND ROUND.

Ruston	June 15, 16
Vienna	18
Sallice	22, 23
Spurla	24
Gibbsland	25

The District Conference will meet at Gibbsland, June 26-30. Will every pastor be present, and endeavor to have all delegates come? Come with all reports well matured.

ROBERT HANDLE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles	June 15, 16
Opelousas	21, 22
Sabine Mission	29, 30

District Conference will meet on June 20, at Opelousas.

S. S. KEENER, P. E.

DODGE & CHANDLER, of Cambria Mills, Michigan, wrote Dr. Shallenberger:

We are selling five different kinds of Ague Pills, but yours are in the lead. After trying *all* other remedies our customers invariably fall back on Shallenberger's Pills. They never fail to effect a cure, and living in the midst of a Fever and Ague country, we speak from experience.

WEEKLY MARKET REVIEW.

(For Week Ending June 11, 1889.)

COTTON.		
Low ordinary	8½ @	— —
Ordinary	9	— —
Good ordinary	9½	— —
Low middling	10⅜	— —
Middling	10¾	— —
Good middling	11⅛	— —
Middling fair	11¾	— —
Fair	12⅝	— —
Galveston middling	10¾	— —
Mobile middling	10⅝	— —
Memphis middling	10 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	7⅜	— —
Common	— —	7
CENTRIFUGAL:		
Seconds	6⅜	7⅜
Prime yellow	7⅜	7 15-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	4⅝	5
Rough, ₱ bbl	2 25	4 00
Polish, ₱ bbl	15 00	16 00
FLOUR.		
Extra Fancy	4 60	4 75
Fancy	— —	4 30
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	5 00	5 20
Minnesota bakers	5 25	5 50
CORN PRODUCTS.		
Corn meal	2 25	— —
Cream meal	2 50	2 60
Grits	2 50	2 60
Hominy	— —	2 75
GRAIN, ETC.		
Oats:		
White, ₱ bushel	— —	50
Yellow	— —	48
Mixed No. 2	— —	47
Hay:		
Western	— —	35½
Texas rust-proof	— —	— —
Bran:		
₱ cwt.	72½	75
Hay:		
Prime	16 00	17 00
Choice	18 00	19 00
PROVISIONS.		
Pork:		
Mess (standard)	— —	13 00
Prime Mess	12 50	12 75
Rumps	12 00	12 25
Bacon:		
Fancy Breakfast	10½	11
Shoulders	— —	6⅝
Sides, short rib	— —	7¼
Sides, long clear	— —	7¾
Hams:		
Sugar-cured	11½	12
Dry Salt Meat:		
Shoulders	5¾	6
Sides, short rib	— —	6⅝
Sides, long clear	6½	6⅝
GROCERIES.		
Coffee:		
Prime	— —	19¾
Fair	— —	18¾
Common	— —	16½
Teas:		
Choice	40	80
No. 2	— —	55
Butter:		
Western Creamery	19	20
Western Dairy	13	14
Cohoes	— —	7
Lard:		
Refined	— —	6¾
Oils:		
Coal, bbls	10	— —
Coal, cases	15½	16
Cotton seed, crude	41	42
Lard, Extra No. 1	— —	70
VEGETABLES.		
Cabbages:		
Western, ₱ head	— —	— —
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	1 75	— —
Potatoes:		
New Louisiana	1 40	1 50
Western	— —	— —
Onions:		
New Louisiana	— —	1 75
Western	— —	— —
BALING STUFFS.		
Bagging:		
Jute, 2 lb. ₱ yard	10¾	10½
Jute, 1¾ lb. ₱ yard	9½	9¾
Lane Mills Cotton Bagging	12½	— —
Baling Twine:		
₱ lb	9½	10
Ties:		
₱ bundle	1 05	1 07
SUNDRIES.		
Poultry:		
Old Hens, Western	4 25	4 50
Young Chickens	2 25	4 00
Chickens, Southern	2 75	3 00
Young	1 25	2 00
Turkeys, Southern	10 00	12 00
Eggs:		
Western	13	14
Southern	14	15
Wool:		
Lake, ₱ lb	24	24½
Louisiana	22	23
Hurry	11	15
Country Hides:		
Green Salted, ₱ lb	3	— —
Dry salted	5	— —
Fertilizers:		
Cotton seed, ₱ ton	— —	13 00
Meal	21 00	23 50
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

Talking is like playing on the harp; there is as much in laying the hand on the strings to stay the vibrations as in twanging them to bring out their music. —*O. W. Holmes.*

ROBT. B. TODD, *Ex-Justice Supreme Court Louisiana.* DAVID TODD

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This powder never varies. A marvel of strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.

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Jackson Miss
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Terms are cash in
South Send for a
L. A. Wyatt Pres't.

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Special attention will be given the health, morals and biblical instruction of the students.

For terms, Catalogue, or other mation apply to Prof. G. H. Jackson, La., or to W. L. C. cutt, President.

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Edwin H. Fay, A.

Christian Advocate.

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"WE SHALL BE LIKE HIM."

BY HARRIET CHASE.

e shall be like him"—strange the story!
Will wonders never cease?
e shall be like the King of Glory?
Like him, the Prince of Peace;

must be true, for carefully,
've read this passage o'er;
plainly says that "we shall be
Like him" whom I adore.

tell me does it really mean
'Tis possible on earth
be all glorious within,
Like him, of lowly birth?

does it mean that we must wait
o lay this earth-robe by?
w impatient with the thought,
And long to mount the sky.

read it o'er again. It says
That "when he doth appear
e shall be like him;" it must mean
"We shall be like him" here!

t night, while bowing low
Before my Father's throne,
ow his face, and O! I felt
His strong hand clasp my own.

n gentle and tell me 'tis by faith,
And not by sight, I see:
uch the fact, makes it the richt
A whit less real to me?

ught'st have me think that faith is but
e *opus fatuus* light?
, no, 'tis all the same to me
Whether 'tis faith or sight.

ll this I know, for 'twas his voice
Which spoke thus in my ear:
we would dwell with him above,
We must be like him here!"

e Louisiana State Lottery Company Examined and Exposed.

BY REV. B. CARRADINE, D. D.

(Concluded.)

V.—THE REMEDY AND OUR DUTY.

We suggest several things that are sible, and which constitute our imative and immediate duty.

First. Get the facts that have been ed under the charges of fraudulency illegality into proper legal shape spring them through the City ncil into the courts, and enjoin the tery Company from another draw-

Second. Let every man who is a true zen and lover of his State, talk and te against the Lottery, until sentiit is created all over the land.

ou were never more mistaken in r life, than in thinking that public nion is against the Lottery in this te. On all hands I hear it defended use of the good it is supposed to doing. The people have been hoodked and are deceived. Turn on the ht, and let them see that the Lottery plundering us of thousands, and ing back, in the name of charity, a kle in proportional value. The old dieval picture that, at a little disce, showed a priest in apparent deion, with hands clasped over his sal, but on closer inspection reled the father confessor squeezing th both hands a lemon into a punchl, this picture is redrawn and reg before the public to-day in the ble-life of the Louisiana State Lot-. Oonb has again met Abner on highway, and, taking him by the rd, under pretence of kissing him, plunged his concealed sword into heart of the unsuspecting man. n on the light! We have been in dark long enough! Let the luminand exposing and blistering beams Facts and Truth show to our land the full hideousness of this INCORPORATED ILLEGALITY—this LOUISIANA STATE FRAUDULENCY, the LOUISIANA STATE LAW DEFIER, or the Louisiana State Lottery—just as you are pleased to call it—for they are all one and the same.

You must create public opinion and sentiment, and to that end make the streets fairly hum with your outspoken condemnation, and the columns of the country press quiver with your written indignation.

You may fancy gentle means will do the work. Some people, indeed, are adopting the peaceful and conciliatory policy. The pliant back and sycophantic smile and cringing demeanor and speech seem to be the order of the hour. It will never do. These Lottery people laugh at your cowardice, despise your pusillanimity and gird themselves for fresh monthly plundering. You might as well hope, with finger and thumb, quietly to press out the poison from the fangs and tongue of a hissing rattlesnake, or with gentle stroke or smile so alter the nature of a Numidian lion, maddened with wounds and hunger, that he would allow you to extract his teeth, as to expect with peaceful dealings to change the character and stop the destructive career of the Louisiana State Lottery. The resistless sweep of widespread popular indignation, the might of an aroused public conscience, and the tremendous force of a long-insulted and outraged law, are the only things that can settle this Company.

Third. Socially ostracize all that persistently connect themselves with this Lottery. Even as a thief is made to feel, or an unrepentant fallen woman, persisting in her iniquity, realizes the isolating power of her misdeeds, so must these chartered gamblers feel. They have struck at the moral life of the community, they have insulted and outraged a great commonwealth by a life of flagrant wrongs; and if they propose to continue in misdoing, then they must be prepared to receive the honest scorn and merited condemnation and social ostracism that has come and will ever come upon certain forms of iniquity.

Fourth. Oppose with all your strength the holding of a Constitutional Convention until after the year 1895. In that year the charter of the Lottery expires. We all know how the Constitutional Convention of 1879 revived conditionally the charter of the Louisiana State Lottery, that had been repealed by the preceding Legislature. It is well known that twenty votes fastened upon us in that Convention the State Lottery again. We do not want another Constitutional Convention until after 1895. As much as we need it for certain reasons, yet it will be infinitely better for Louisiana to endure various constitutional imperfections and discomforts, than to run the risk of greater evils, and of having the Lottery fastened upon us for twenty-five, or, possibly, ninety-nine years to come. We have reason to dread the delicate attentions of the LOUISIANA STATE GENERAL ASSEMBLY AND CONVENTION FINANCIAL LUBRICATOR-AND-PERSUADER COMPANY—vulgarly called the Louisiana State Lottery.

Fifth. Start a newspaper that will be an anti-lottery organ. We need such, and must have such a sheet. We have no such secular paper in our midst today. As for the religious papers here, they have so small a circulation that they are scarcely felt in such a city as this. There was a time when the *Times-Democrat*, or its predecessor, boldly opposed the Lottery, and mainly through its instrumentality the charter of that company was repealed. All honor to the *Democrat* of that day! But as is well known, this paper changed hands, and suddenly, only two days before the Constitutional Convention of 1879 that revived the charter—presto, change—and lo! the vehement, lion-like accuser of the Lottery becomes as quiet and peaceful as a lamb. We have heard in our lives of cases of sudden paralysis of tongue and hand; this case we now allude to is one peculiarly sudden and distressing. There is yet no sign of improvement upon the part of the suffering patient.

The mournful fact before us is, that we have not a single secular newspaper in the city of New Orleans that will attack the Louisiana State Lottery Company. They haven't the courage. As Sam Jones says, instead of backbone, they have got running down their backs a white cotton string with buttons tied to it. If a petty thief makes away with a few dollars, they rage with indignation and give columns for his persecution and prosecution: but they allow a great corporation to plunder the people and wrong us in countless ways, and they haven't a word to say. If a case of bribery occurs in the courts of some third-rate case, you can hardly hold these papers to the ground: their virtuous rage is so constaining and powerful; they grow eloquent in editorial wrath; they fairly foam. They can also print accusations about a young lady's withholding from some author a few pages of manuscript, which she had borrowed, and had not returned promptly—all this because so devoted to seeing things done on the square, and so wedded to strictest honesty. A shadow of falsehood seems unbearable. And yet before them and us to-day, and known to all, is a corporation that has taken from us something more than a few sheets of manuscript, and that has bribed legislator, judge and lawyer—and yet not a word against it in their columns! Perhaps, the advertisements of the State Lottery fill so many columns that there is no space left for accusing the institution and warning the public. Certain it is that they have no word against the Lottery. They will slam at the church and the Christian ministry on the slightest provocation, but never, under any circumstances, will they find fault with the Lottery. Its blessed mission of caring for the widow and orphan, and of educating the ignorant of poverty-stricken and wretched Louisiana, doubtless, saves it from remark. The *New York Times* exposed the Tammany Ring, and the *Cincinnati Inquirer* is continually unearthing municipal wrong and villainy. Would that for the honor of the Press, and the honor of the city of New Orleans, we had such a paper in our midst!

But we haven't got it. And, as I remarked, we must have such a paper. The moral and spiritual part of this city has no voice or organ. Thousands of people here have profound convictions on the moral questions of the day that agitate our nation and city. But being without an organ, we are unheard: in a great measure unfelt, and unknown to the community and outside world. We are, in a sense, muzzled; our views differ so from the tone of the management of the various city newspapers that we are not, and could not expect to be, allowed to speak through their columns. Columns are freely given to describe the firemen's desecration of the Sabbath, while the paragraph call to the public to meet in solemn protest had to be paid for. Columns given for Lottery advertisement—not a line printed to show its evil nature and influence.

We must have a newspaper. One that will come out boldly on the platform of general reform, and that will represent the moral element and life of this city and State. One that will oppose the saloon, condemn Sunday violation, and attack with might and main, with fact and figure, and with argument and appeal, the Louisiana State Lottery. Can't we have such a paper? Not a religious paper, but a secular paper—sound and wholesome, opposed to wrong, and advocating the right, calling attention not only to the dirty gutters of the city: but the dirty institutions of the city—in a word, representing and defending and advancing the true and best interests of city and country.

There are enough people in New Orleans alone who love purity and morality, who, if they combined, could buy the stock and start such a paper, and give it, by their patronage and influence, certain and solid success.

Let there be such a meeting of our best citizens: let them subscribe for the stock of such a company, and launch out, as our truly representative voice and organ, just such a paper.

Sixth. Form at once an anti-Lottery Association. A powerful organization confronts us, and it can only be properly met by organized effort. With such an association located in New Orleans, we can have friends and correspondents in every town in Louisiana keeping us posted. We can have proper men representing us in the Legislature, and we can have prominent citizens as spectators and auditors during the session of the General Assembly, and we can sow down the State with facts and figures, with arguments and revelations of the Louisiana State Lottery, until moral sentiment is created, the public aroused, and the curse of twenty-five years shall be hurled forever from our land.

Seventh. Our greatest and surest hope is in God. Let us, as we work, call upon him. The very greatness of the corporation against which we contend, its moneyed influence and power, its possession of the most legal talent, its ascendency over State and city officials, its virtual ownership of the newspapers of the city, its friendly relations with certain churches, its control of many corporations, its identification with respectable and powerful families—all of these things convince us that we, in addition to the natural forces we employ, must have supernatural aid to overthrow a corporation that for twenty years has laughed to scorn every earthly effort for its downfall. We must have with us in order to succeed, the power of God. "Unless the Lord keeps the city, the watchman's waketh but in vain." "It is the Lord that pulleth down," says the Bible. He that sent the sound of a going in the trees, and an army fled; he that by the blast of a trumpet caused the walls of Jericho to crash down; he that simply said to a mob, "I am he!" and the organized wickedness of Jerusalem fell prostrate before him—he is the One we want for our help and deliverance. We will use the means, make the efforts, sound the trumpet and grasp the sword—in a word, do our part; but it will require the presence and power of the Son of God upon it all to give us the victory. May every Christian throughout the land pray for that power: and may we never cease praying and never cease working until the curse is lifted, the evil ended, and the Louisiana State Lottery is no more!

Texas Notes.

BY REV. H. W. WILLIAMS.

We are now in the midst of a series of college commencements. Baccalaureate sermons by eminent divines are the order of the day. Of course, these discourses are able, instructive, entertaining, logical, and impressive. Who ever heard of one that was not? But it is possible that the desire for reputation and literary excellence has detracted from the spiritual power and religious usefulness of our commencement sermons. These occasions are auspicious for the accomplishment of good, by moral and religious impressions made upon the minds of the young, quickening their consciences, generating holy impulses, and inspiring them with noble aims in life. We admire learned and eloquent sermons, but let them be interspersed with sound gospel truth and godly admonition, such as will promote piety and increase desires for holiness.

Frequent revivals are reported by pastors and evangelists of our own and other churches. The number of conversions and accessions shows constant aggression on the part of the church and ministry. Dr. H. A. Bourland, pastor of Fifth Street Church, Waco, has recently enjoyed a most gracious outpouring of the Holy Spirit upon his charge, resulting in about 100 conversions and over sixty additions to the church. At Ferris, Bro. G. W. Owens, assisted by the evangelist, Abe Mulkey, has had a glorious meeting, with between 120 and 150 conversions and reclamations. At Pilot Point the power of God was manifested in the conviction and conversion of many sinners, and the edification of the church. Rev. F. A. Hendrix reports a revival at Kaufman, which resulted in fifty bright and happy conversions, thirty-four additions to the church, and other good results.

Apropos to the discussion on methods of raising money for church purposes, I beg leave to append the following extract from the Pittsburg *Advocate*, of recent date, concerning the church festival:

1. It robs the giver of the blessing that comes to the "cheerful giver." Being a commercial transaction, he receives value equal to his investment, and so gets reward. This tends seriously to degrade the sense of obligation to give.

2. It hinders church finances by fostering a spirit of selfishness instead of encouraging true liberality. True liberality gives for the good of others. The spirit appealed to by the festival is that of good to yourself. There is a wide difference between giving to others and investing for a little present entertainment.

3. It takes the support of benevolent enterprises out of the region of conscience, and makes it depend upon the caprice of the mind in the impulse of the moment.

4. The church festival is a screen behind which parsimonious souls seek to shield themselves from their obligations to God. It is a blind with which the idea of sacrificing effort for the cause of Christ is sought to be maintained, with the sacrifice really left out.

5. It is a littleroms subterfuge, by which many persons try to make themselves believe it is easier to give.

6. The church is a family. Suppose the members of an earthly household should propose to raise some means to support the family by a festival. It would provoke laughter.

7. It will get those to give who otherwise would not. But does it get them to give? Is he not cultivate benevolence.

These points are well taken. Let our people think seriously before resorting to such methods of raising money for the cause of Christ. "Be not conformed to the world, but be ye transformed by the renewing of your minds."

In a former letter mention was made of Granbury College as being embarrassed by debt, and in need of financial aid to prevent the closing of a mortgage on the building. The friends of the school failed to obtain the needed relief, and the property has passed out of the hands of the church. Prof. Switzer, the president of the college, thereupon proposed to remove it to Weatherford, on condition that the citizens would buy, repair, and furnish the Cleveland College building, and donate it to the Methodist Church for the use of the school. The necessary amount has been raised, and all the conditions will be met: so that the removal of the college to Weatherford is assured. Our people approve the action of Prof. Switzer, and it is believed that the change will conduce to the interests of the school, and be fruitful of good to the church at large.

The Fort Worth District Conference was held at Alvarado, Texas, beginning May 22. The pastors belonging to the Conference were all present but one, he being detained by sickness. Several local preachers and a goodly number of laymen were in attendance; also a number of visiting brethren, Rev. J. Fred Cox, the presiding elder, conducted the business of the Conference with much skill and ability, closely adhering to the order of business laid down in the Discipline. A commendable enterprise in the shape of a district parsonage, to be located at Alvarado, was set on foot. The subjects of missions, Sunday-schools, education, finances, church extension, books and periodicals, and the spiritual state of the church, were considered in carefully prepared reports, showing encouraging progress.

The Texas Spring Palace, at Fort Worth, is attracting much attention, and may well excite the admiration of the public. The building is a magnificent structure, covering 240,000 square feet, and every article used in its construction is a product of our own State. It was first suggested by Gen. Cameron, earnestly advocated by the Fort Worth *Gazette*, and finally taken hold of by the people of that city, who went to work with a vim and erected a wonderful "karporama," as it is called. It is, perhaps, the most unique, artistic, and instructive exhibition of products and material resources ever gotten up by any State. It opened a few days ago, and is being largely attended.

WEATHERFORD, TEXAS.

In Memoriam.

BY BISHOP J. C. KEENER.

The Hon. Edward J. Gay died May 30, 1889, at the St. Louis plantation, La. He was an agriculturist, a manufacturer, a merchant, a politician, and very successful in all. He brought to all these the same habits of life and thought: was temperate and frugal, industrious, painstaking, thorough, well up in his business, in all knowledge that belonged to its pursuit—the cost of material, the quantity and value of production, how affected by seasons and trade. Of excellent judgment, well balanced, not speculative, a very solid business man, one not likely to fail in any condition of the market; all the elements for accumulating property he possessed. One of the very few men in the Southwest who came out of the war, and who did active business for forty years without failing.

He was a domestic man, in that he enjoyed his home, his family, his wife and children, and was glad to see his friends.

He early in life became a Christian and a Methodist. He was the son of a well-known Methodist family of St. Louis, Mr. John Gay. The old people were decided and consistent members of the church for a great while, and died in the faith, full of years and good deeds.

Few men have been blessed with profounder religious convictions or finer religious sensibilities than Mr. Gay. He enjoyed the company of godly people, and he felt an interest in advancing the institutions of the church. He was so largely engaged, and so actively, in life's daily work that he was drifted by its imperceptible currents, and yet he held to his course heavenward. Could a period of comparative rest have been afforded him, he would, doubtless, have done far more toward the building of the kingdom of the Savior.

Very late in life, and very unexpectedly to himself, he became engaged in the arduous and unsatisfactory pursuit of a politician. He was pressed into it by his fellow-citizens, and he did the State and the South good service at a large sacrifice of health, time, and money. His extensive knowledge of mercantile and industrial affairs well fitted him for the highest positions in Legislatures. His education had been excellent. His common sense and remarkable perception of the principles of political economy and the sources of material prosperity gave his counsel great value and weight in all the higher questions of general and State policy. Had he lived he must have held the very first place among Secretaries or Senators.

With great energy, he was singularly tempered with moderation. He was unpretending and exemplary in all his personal habits and intercourse with his neighbors. For breadth of view, and intelligence upon all subjects, he had few equals. In the acquaintance of forty years, I have known no one more uniform, a man uniformly reliable in all departments and conditions of life. He was a pure and blameless man, a faithful husband, an affectionate father, and a helpful friend.

He was born at Liberty, Bedford county, in the State of Virginia, on February 3, 1816. In 1820 his father moved to Illinois, and in 1821 to St. Louis, with whose growth for more than half a century he was identified. The son was educated in the schools of St. Louis, and at Augusta College, Ky.

In 1840 he was married, at Nashville, to Miss Lavinia Hynes, whose father was largely engaged in planting in Louisiana. Upon the death of Mr. Hynes, Mr. Gay moved to Louisiana, and became interested in planting. His wife still survives him, and two sons, Andrew and John, as also two daughters, Mrs. Andrew Price, of this State, and Mrs. Crowe, of St. Louis.

The State and the Church both feel the loss of such a man, who dies in the full possession of great ability, and in the active experience of life. In the very day he seems to have contemplated some greater thing, he passed away. At the very last of his protracted sickness he obtained a great blessing, in the realizing sense of his inexpressible indebtedness to the Savior. "He has done so much for me, and I have done so little in return for him," he said to his pastor. Some one remarked, "You have done something." "No," said he, "I have given nothing, nothing."

It was by his contribution that we rehabilitated Centenary College after the war. And for some years he gave $500 annually to the support of its faculty. Doubtless, many who will surely enter heaven will still look back upon what they might have accomplished for the cause of Christ. Let us all remember "the night cometh when no man can work." In his death I have lost a life-long friend.

Brookhaven District Conference.

The pastors in Brookhaven district will please send the names of members who will probably attend the District Conference—June 27-30—to Bro. A. T. Barnes, at McComb City. I am requested by the McComb City Church Conference to say that all who attend the District Conference will be entertained free of charge. Parties sending their names to Bro. Barnes will be provided for. A large attendance is desired.

H. S. RAYNER.

Christian Advocate.

THURSDAY, JUNE 20, 1889.

JUNE.

BY FRANK DEMESTER SICKMAN.

O June! delicious month of June!
When winds and birds all sing in tune;
When in the meadows swarm the bees,
And hum their drowsy melodies
While gilliflowers the jealousy
To steal the golden honey up
O June! the month of cloudless skies,
Dear to the pilgrim butterflies,
Who seem gay-colored leaves astray,
Blown down the tide of amber day.
O June! the month of merry song,
Of shadow-brief, of sunshine long,
All things on earth love you the best—
The bird who carols near his nest;
The wind that wakes and, singing, blows
The spicy perfume of the rose;
And bee, who sounds his muffled horn
To celebrate the dewy morn;
And even all the stars above
At night are happier for love,
As if the mellow notes of mirth
Were wafted to them from the earth.
O June! such music founds your name;
With you the summer chorus came.

—*St. Nicholas.*

What Is Consciousness?

This has been a perplexing question to us. Often when meditating on the doctrine of the witness of the Spirit we have been brought face to face with this question; consequently we have been exceedingly anxious for any information respecting it that would enable us to reach a conclusion on which we could rest with confidence and satisfaction. The latest utterances which we have seen on this subject are contained in a work entitled, "Elements of Intellectual Science," by Dr. Noah Porter, where this, together with many other subjects, are treated, as is usual in books of this sort. He begins, after a few preliminary remarks, with a definition of consciousness as "the power by which the soul knows its own acts and states." It appears by this that the author regards consciousness as the ability to know, though in his discussion of the subject he often speaks of it as an act of cognition; in fact, it seems to us that much of his argument requires that this should be done. In this he passes from the recognition of it as a power to it as the exercise of one. Whether or not this is in keeping with the rules of logic is doubtful; yet if it should be found so in either case—that is, if the privilege to mend the definition be allowed, so that in the reasoning that follows it is to be recognized not only as the power to know the acts and states of the soul, but as actually knowing them—we humbly apprehend, then, that this improvement will be insufficient to make the author's discussion of this subject consistent and satisfactory. For to assume the truth of the division of the mind into intellect, sensibility and will as sufficient to account by their exercise for all the mental phenomena known, and to which are traceable, as powers exercised, all the states and acts of the mind of every sort, then upon this assumption consciousness would be the exercise of one of these, which conclusion we think it is impossible to reconcile with the definition the author has given or its amendment. But if instead of this assumption it should be claimed that consciousness is the exercise of a different power than these, whose sole function is to acquaint the mind of its various acts and states, then we think if pursued to its consequences, it will be found untenable. Let us, then, proceed to reason from the supposition that consciousness is an act of the knowing-power, or intellect, included in the above division, and see what the consequences will be. Then let's see what will be the result by reasoning from the supposition that it is an act of a power diverse from those whose function is to testify to the soul of its states and acts, or, which is the same thing, to make them known. Now to know is an act of the mind; to be conscious of this is, by supposition, also an act of knowledge. To know we know, then, is in keeping with this theory of consciousness. Now, to be conscious that we know, since it is an act, requires the use of the knowing-power already supposed to be in a state of knowledge. So, then, it follows that the mind in the use of the one power in the one way must be supposed to be occupied with two objects at one and the same moment of time; or it is the equivalent of saying that the mind is both here and there in the use of an identical power, which is in effect to say the mind is now doing this, yet at the same time it is not doing this but that.

This theory of consciousness also requires that the mind in a state of consciousness, if the object be an act or otherwise, is both observed and observer. If consciousness is an act of knowledge, and the object known is also an act of knowledge, we hold this to be impossible. To say so would be to say that the cognitive power takes cognizance of its act of cognition. There is an incongruity in the terms of the proposition which is self-destructive in that that they imply the mind to be both in an active and passive state at the same time, not with respect to different powers, but with reference to the same one; for the supposition requires the active, knowing-power of the mind to be exercised in both instances. If consciousness be an act of the cognitive power of the mind, and the object of consciousness be an act of cognition, then it is knowledge taking knowledge of knowledge, which is a consistent deduction from the supposition that consciousness, the observer, is an act of knowledge, and the object observed is an act of knowledge also. Now, this can not by any possibility be, for to predicate two conditions of one and the very same thing, at one and the same time, is the same as to affirm that the one object can be in two places at once. Then to know we know, being a proper statement of this theory of consciousness, it follows that knowledge is necessary to knowledge. This is true whether we consider the act of consciousness concomitant to the knowing act, which it is supposed to make known, or subsequent to it, if the object revealed by consciousness should be an act of perception, whether they exist apart or not in the order of time. This theory requires that to know by perception we must be conscious of it—that is to say, what we are not conscious of we never know. Yet it also requires that consciousness is an act, too, and that it is an act of knowledge. We have shown that it being necessarily an act of the cognitive power—for we are reasoning on the supposition of the truth of the division of the mind into intellect, sensibilities and will—it can in no way differ in the way of being from any other act of knowledge. From this it follows that knowledge is necessary in order to knowledge; and if so in one instance, why not in all, and so on *ad infinitum*, which is to preclude the possibility of its attainment at all. The same conclusion follows in a different way by supposing the acts to originate from the same source; and since they do, it would be consistent to invest them with equal power; but should we do so, neither could be known. But since consciousness is the power by which the mind knows its own acts and states, its act must be a superior illumination than the act to know; but how by any possibility can that be when they are supposed to originate in an identical power?

It is admitted by the author that we can not doubt our doubts. This proposition we think is true, and, furthermore, if we are not mistaken, the philosophical tendency of it, if pursued with consistency, will go a long way in the solution of this difficult question. For to suppose we could doubt our doubts would be to suppose that the mind is in a different condition from the one it now is in, which is a contradiction, for it is to affirm the mind is in a state of uncertainty with respect to that about which it is certain, and the reverse. But we can doubt our doubt just as soon as we can know we know. There is no more absurdity in the one position than in the other. The same is true of the sensibilities. We can not feel that we feel, for if we must know we know to be certain, we have knowledge in one instance based on different grounds than in the other, which is absurd; and, then, if we must know we know to be certain, from whence is the certitude derived? If one act of the intellect is required to substantiate another, then another to that is required also, and so on *ad infinitum*. The same argument will apply to the sensibilities. It is impossible that we should feel that we feel in order to certitude; for why, we ask, would one state of the sensibilities be more certain and satisfactory than another? Besides, we must bottom somewhere, or else be involved in an infinite series of sensible impressions, the one necessarily dependent on the other, which is in effect to deny that there is such a thing by making the possibility of it as a phenomenon of the mind impossible, or, which is the same thing, knowable. And since it is necessary to this theory of consciousness that every state or condition of the mind, whatsoever it may be, to exist, must be known, and to be known, must be so consciously, it follows, then, that agreeable to the conditions required such a thing as a mental state or condition of any sort can not be; for to be, it must be known, and to be known, it must be so by the act of a power in use in order to its existence in any other way. For if consciousness is that power by which the soul knows its own acts and states, these acts and states must be separable from consciousness or the knowing act.

We think this is sufficient to show that what is called consciousness does not obtain in the way supposed. Let us now proceed to reason from the supposition that consciousness is the exercise of a power not included in the division of the mind into intellect, sensibilities and will; and if so, then either one of two conclusions is inevitable, namely: We will involve ourselves in an infinite series, or that a thing can reveal itself; either of which, we think, is destructive of the supposition, if the act of revelation be supposed as anything different in existence from the act of consciousness, which is supposed to reveal all other states and conditions of the mind but its own, and the existence of the power of which it is supposed to be the exercise. For if the intellect, sensibilities and will need that their exercises should be made known by the exercise of another power diverse from these, then it would seem that this also should need to be made known by the exercise of another power, and so on *ad infinitum*. The supposition that a thing can reveal itself, if the act revealing be different from the act revealed, and this condition is necessary to the idea of a consciousness as an act different from other acts of the mind, is absurd, for it supposes the power engaged to be doing two things at once, which is impossible. It follows, then, that on the supposition of the existence of such a power its existence can never be known as a psychological fact. We have, in the first place, endeavored to discover consciousness as an act of the intellect separate from an act of cognition, though accompanying it; and, in the second place, we have tried to account for it as an act of a special power, whose sole function is to make known to the soul its own acts and states, and have seen the consequences. It seems to us that the notion that consciousness is an act revealing to the soul its other acts and states, originating in any department of the mind, is false. Let us now see if consciousness is the result of the reciprocal action of the mind's powers one for another—that is, do we feel we think, and perceive we so feel. This position ends in an infinite series, or else we are bound to stop short of a knowledge of the whole facts; for on the supposition that to know we think, we must feel that to be the condition of the thinking power. Then we must perceive we so feel in order to that being the condition of the sensibilities, and so on forever; or else the last act or feeling would be unknown. Now, it seems to us that what is called consciousness is but another name for knowledge, and that knowledge, pure and simple, needs no proof. The notion that the knowing-power of the mind in an act of knowledge needs any evidence of the certitude of the act to know is false. There is no power by which such evidence can be afforded. It is as if one should endeavor to prove the correctness of vision by some power not at all adapted to sight. Moreover, it is an appeal from the knowing faculty to one more knowing, which, as has been shown, is contradictory and absurd, and reflects upon the wisdom of our Divine Creator. The certitude of knowledge, then, is made to depend upon the adaptation of those powers which God has given us for its attainment, and from them there is absolutely no appeal.

R. M. DAVIS.

Letter from Mexico.

The following letter, written in reply to a remittance from the Woman's Missionary Society of Rayne Memorial Church, in this city, will be read with interest.

MRS. J. G. ROWLAND, New Orleans, La.—

My Dear Mrs. Rowland: Your very kind favor of May 8, with material proof, whose ring puts beyond doubt the reality of your kindness, was duly received, and should have been answered sooner but for absence from home. Please tender my most sincere thanks to the ladies who were led to bestow on me such a token of their esteem.

I doubt not that the widow's mite that has been on interest so long in the bank of heaven has increased, and is to-day an enormous sum in heavenly coin. I hope your fifty dollars will bring good interest. I have already begun to invest it. I have had the pleasure and the honor of publishing the first paper in the republic of Mexico, dedicated entirely to temperance. It is called "The Protector of Our Homes." I have published two numbers only (in Spanish, of course), and the paper has been well received by a great many people. This publication is the organ of the temperance society of our church in the City of Mexico, of which I am pastor. It is sustained by this society, and by subscribers and voluntary subscriptions. As we were short of money for the third number, I have put fifteen dollars of your kind gift into this temperance paper. The remainder will be duly invested in the great cause of humanity, trusting that when final accounts are settled, large capital, as the result of this investment, will be put to the credit of the ladies of New Orleans.

Our church in the city is steadily making advances on the enemy, capturing a prisoner of hope now and then. Since I began work in the city, a year and a half ago, about one hundred have united with our church, a large portion of whom were converts direct from the Romish Church. Besides, many have been converted who have not united with our church.

We expected and had planned to hold revival services for a few months this year, and to last every night in the week; but I am sorry to say that the mission treasurer said he could not afford to give the amount needed for lights, and so we were obliged to lose a great ingathering into the fold. This has discouraged me very much; but, God sparing my life, we shall have funds enough to pay for our lights in future.

Among our converts there are a few persons of whom I have written articles in our Spanish paper, which have been translated and published in some of our papers in the United States. One of these converts was a young man, a student in the medical school of the city; abandoned by his father as a hopeless case, an habitual drunkard. He was converted, and is now doing well. Another whom I consider was a noted convert had been a highway robber; as he publicly confessed, was guilty of more than one murder. He was one of the five soldiers chosen to shoot Maximilian and his comrades, Miramon and Mejia. He came to our church with no good object in view, but was soundly converted.

Not long ago an Italian came to our church, out of curiosity, and was gloriously converted. His wife became anxious to know *what he had taken*, or *what he had done* to bring about such a change as was manifest in his manner, conversation, and even in his countenance. When informed of the change he had met with, she said: "I shall go where my husband has been; for where one can get a clean heart and tongue, as my husband has, must be a good place." She would tell her neighbors that her husband had no more demon in his words, nor in his eyes, nor in his temper—that he was a new man. She, too, is now one of our faithful workers.

Last year a Catholic priest was converted in one of our meetings. He is now employed by our mission, and is doing a good work. A young man about to be ordained as a priest was also converted, and is now teaching and preaching in the Methodist Episcopal Church.

It is a great source of comfort and encouragement to me to be able to say that we have the largest prayer meeting in the city; that our church is full of life, aggressive and hopeful.

I am kept very busy, for besides the care of the church, I am editor of our weekly church paper, the temperance paper, Sunday-school lessons, and other press work, with but one assistant. I have received permission from the Board to take a furlough of two or three months, so that I may visit my sick father in Wales, whom I have not seen for thirteen years. I shall hope to sail next month.

Trusting that you will pray for us and our work, and again accept the assurance of our gratitude for your interest and kindness, I remain,

Very truly yours,

DAVID P. WATKINS.

TOLUCA, MEXICO, May 20, 1889.

Our Companionships.

David says, "I am a companion of all them that fear thee." Who are our companions? Most obviously those with whom we most consort—our immediate family, our business partners, and those whom we select as our social companions. Of all the influences affecting and modifying our lives, none are so powerful as these companionships. Let us illustrate this by the three classes just referred to.

1. The home life. The child, as a matter of course, has no option here. He must make the best of the lot in life into which he has come without his choice. The responsibility here is with the parents. They make the companions of the child, and not the child of the parents. If love, the sense of responsibility to God, and the general instincts of parenthood, do not constantly act as moral forces, disposing them to right conduct towards their children, then the child's misfortune is the parents' moral crime. The mutually responsible companionship of the home is that between the husband and wife. It is that which is attended on the one hand with the greatest happiness, or on the other with the greatest misery of any relation in life. It makes us worse or better than anything else in life can. To be "unequally yoked together" is for both of them to throw life away. Two can not walk together except they agree. The unbelieving husband will spoil the faith of the believing wife, and likewise an unchristian wife will make difficult, if not impossible, a pious walk in the husband. Moral suitability is a question of the utmost importance at the threshold of the marriage relation. No one is unblameworthy who either deliberately or unthoughtedly hedges up his or her own course to spiritual welfare.

2. Business partnerships. Let us put it in the concrete. A young man, well raised, comes of age and joins the church. He is exemplary and promising. He takes actively hold of church work, is happy, useful, and evidently a growing man in the church; but, by degrees, the pastor, and others who know how to apply the spiritual thermometer, note a change. He takes a sent further back, is cool in his greetings, uncomfortable with former fellow-workers in the church. The explanation is easy. He went into business with John Smith. Smith is not a bad man, as the world counts badness, but he is not a Christian, and his influence, purposely and constantly, is against religion. In harmony with his real character, there is a sly crookedness in all his dealings. His partner has to consent to all these, and, in consenting, he gives up his religion.

3. Social companions. A young man was going off to school, a few years ago, and his mother said to him: "If I were dying, and had but three words to say to you, they would be, 'Keep good company.'" Nothing should cause parents greater solicitude than the kind of company their children keep. Nine times in ten those who go astray have been seduced by bad companionships. The worldliness of young Christians comes about in this way: The influence over us of one whom we respect and admire is subtle and irresistible. We unconsciously adopt his opinions, and sometimes his very manners. Parents are sometimes deceived right here, as well as their children. "Johnnie is happy with his new friend," says a satisfied and dating mother, forgetting that the very happiness makes the friend the more dangerous to him, if dangerous at all. Every strong and matured Christian may, with safety, select his own companions; but not so our children. Let us guard and guide them in this matter till their characters are formed, and they may be allowed to trust themselves.

J. W. M.

Gulf Coast—College Location, etc.

Bro. T. W. Lewis, in the ADVOCATE, of May 30, is, I think, a little too fast on the subjects above indicated. I do not think I said I wanted the new college to be located here, or on the coast. My wants would weigh but very little. I did not say this was the best place. I might be asked how I come to know that. I stated substantially two facts, and then made a suggestion.

1. I stated that the geographical question, mere mileage, is easily settled. It is two cents a mile, payable in money. That settles that question.

2. That as to health, this coast—any part of it—is *very far superior to any place in the interior*. The man who will question that is uninformed. Bro. Lewis says: "As to health, Winona has no superior in the State." How does he know? How long has he lived on the Gulf? With some knowledge of both regions, my belief is, that while in the interior, Winona or anywhere else, there are individual cases of reasonably good health; yet, as to a neighborhood, there is no person in Winona, unless he have lived at least a year or two on the coast, who knows what *good health* is. The "good health" up there is not to be compared with health here. Climatic disease is not known here, unless brought here; and then, unless a far-gone case of consumption, or some such disease, it has to get away speedily. I give for the benefit of anybody who desires it such information as I possess. I will listen to the man who questions these things when he shows me that his means of information are as good as mine.

3. I respectfully suggest that those having custody of this college question, when they come to consider its location, might do well to turn an eye in this direction.

If an exact calculation could be made, it would most probably show five or ten times as much sickness in Winona as here, *pro rata*.

R. ABBEY.

GULF VIEW, Mississippi.

From the Work.

TALISHEEK CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just completed a church with a seating capacity of two hundred, and held our third Quarterly Conference in it. This church is situated in the northern portion of my work, near Lee's Creek, where there has never been a Methodist Church before, and where the Baptist reigns supreme. To use a quaint phrase of an old negro, it was through "trials and triggervaters" that we built it; but by earnest prayer, bodily exertion and the blessings of God it stands to-day an ornament and a credit to the community—clear of debt. My presiding elder, Bro. West, tells me that it is as good, if not the best country church on the Seashore district. Since our second Quarterly Conference there have been eight accessions to the church. The parsonage has been repaired and furnished, and a nice garden built. I have good congregations at all my appointments, and we are looking and praying for and expecting a revival ere long.

A few Sundays ago I held a two days' meeting, at what is known as the John Tally Church, on my work, adjacent to a Baptist community; and notwithstanding they (the Baptists) had a foot-washing near by on the same day, there was near, if not quite, one hundred persons present at my meeting, among whom were a goodly number of Baptists. The meeting was a success and a blessing to the whole community, the Spirit being present at every service to bless and save. Four accessions, with many more to follow soon, the whole church and neighborhood revived, with active steps being taken to erect a comfortable and commodious church by the third Sunday in July, are the visible results of the meeting.

It is with regret that I have to say that I have not been able to make the advancements this year, in a financial point of view, that some of my brethren in the ministry have made; but when we take into consideration the undeveloped condition of a portion of the work, and the utter aversion to foreign missions with a great many of my people, I feel thankful to God that we are moving along as favorably as we are, and, by the blessing of God, expect to carry up a good report to the next Annual Conference.

Our St. Tammany Camp Meeting will begin this year September 27. Remember, Doctor, that a cordial invitation is hereby extended to you and all other ministers to attend.

G. R. ELLIS.

OPELOUSAS, LA.

MR. EDITOR: We are moving on here very encouragingly. There is a decided improvement, spiritually, on the part of many church members, and our services grow more and more interesting. There is increased interest on the part of the ungodly in waiting upon the sanctuary, and we are praying for and expecting a glorious revival. Numbers are being received by letter and on profession of faith. Have baptized many infants. A good congregation assembled in the Methodist Church on April 30, to celebrate with appropriate services the centennial of George Washington's first inauguration as President of the republic. We had two short sermons, and talks from the brethren. We all found it good to be there. We had a grand, glorious time on Children's Day. Much enthusiasm prevailed on the part of all present, especially the children, and a good collection was lifted. Our church is now enclosed with a neat fence, and our church property will soon be under thorough repair. On next Sunday I expect to listen to a sermon from President Hunnicutt, of Centenary College. On Thursday, the twentieth inst., our District Conference convenes. We all want you here at that time. Can you come? If not, will you send a representative?

R. S. ISBELL.

COLFAX, LA.

MR. EDITOR: A gracious revival closed at this place on last Wednesday night, having been conducted by Rev. J. L. Hoffpauir, assisted by Bro. R. L. Walker, of Catahoula, and Bro. Mc. Lyons, of Boyce, and the ordinary thirteen additions at the church, with a great many more expressed sorrow for their sins and declared their determination to lead better lives. There is a glorious and wonderful work to be wrought in our little town, which has been generally regarded as given over to hardness of heart and reprobacy of spirit. But we know that nothing is impossible with our God—glory be to his holy name!—and we hope and pray for the greater things yet to come. Let the brethren pray for the continued upbuilding of Zion's walls in our community, and may it grow and spread until all the country around shall feel its power for good, which of late its wickedness has been felt with most baneful effect.

H. G. GOODWYN.

Sparks.

There is quite as much human nature behind a white tie as there is behind a black one.—*Methodist Times*, London.

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to protect his people's graces.—*Guthrie.*

No one can ask honestly or be fully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

A Christian who spends his whole life in the selfish aim of saving his own soul, and never troubles himself with trying to help to save other men, either from destruction in the next world or from pain and suffering here, is a cowardly Christian.—*Bishop of Peterborough.*

Nations are saved by righteousness and by manliness, and by self-denial and by the preaching of simple Christ to simple men; not by mitres and crosiers and chasubles, and such gewgaws fetched from Aaron's wardrobe or the Flamens' vestry.—*Canon Farrar.*

If you have built castles in the air your work need not be lost; that is where they should be; now put foundations under them.—*Thoreau.*

Only he can love his fellow-man truly who loves God more than he loves his fellow-man. There is no such love for man possible as that love which comes of looking upon every man as one dear to God, and, therefore, as doubly dear to all who love God.—*Sunday-School Times.*

Sunday-School Lesson.

(Burhart and Simpson's Lesson Commentary, Hope & Hum. New York.)

LESSON XIII.—June 30.

TEMPERANCE LESSON.

1. Cor. viii, 4-13.

TIME.—A. D. 58. The date of this epistle can be fixed with more precision than that of any other. It gives us the means of ascertaining, not only the year, but even the month and week, in which it was written.

PLACE.—City of Ephesus.

4. *Things that are offered in sacrifice unto idols*—Those portions of the animals offered in sacrifice which were not laid on the altar, and which being divided partly to the priests, and partly to those who had offered. *We know*—as you will observe, these Corinthians have got a most clear conception of what Christianity was. *An idol is nothing in the world*—That is, that the gods of the heathen (meaning not merely the images, but the persons represented by them) have no existence in the world. The meaning in general is, that the heathen idols have no divinity in them: and, therefore, in the Old Testament they are commonly called "lies" and "vanities," or "lying vanities."

5. *There be that are called gods, whether in heaven or in earth*—This is an allusion to the famed division of the heathen gods into *celestial* and *terrestrial*.

6. *The Father*—It brings out promiently the contrast between the standards of the heathen and the Christian: for the heathen have no father in this sense. *One Lord Jesus Christ*—the name of God, truly common to the three persons of the blessed Trinity, but not in way of exclusion, but according to a mysterious peculiarity attributed to God the Father, who is the fountain of the deity, the first in order of the divine persons, so likewise is the name "Lord" truly to the other persons, peculiarly, though not exclusively, ascribed and appropriated to God the Son.

7. *There is not in every man that knowledge*—But howsoever ye have knowledge to understand this, yet every man hath not: for some ignorant Christians, out of a misled conscience, thinking hereupon that there is some virtue conceived to be in the meat the meat sacrificed thereunto, with some kind of good respect to the idol: and so their conscience, being weak, is by your example debased and drawn into sin.

8. *Meat commendeth us not to God*—As if the apostles had said, It is not heading or the not drinking, simply considered, that makes a man either better or worse, more or less acceptable in the sight of God; but we must have great heed lest by our example others take occasion to worship the idol; you, therefore, ought not so to use as to give occasion to the fall of your weak brother. Religion is of a more inward and more spiritual nature than to have regard to circumstances like these. God looks at the heart, he regards the motives, the thoughts, the inward actions of men. The mere circumstances of eating meat or abstaining from it can not make a man any better or worse in the sight of a holy God.

9. *In any wise*—Any Christian, who does not know that an idol is nothing, *sit at meat in the idol's temple*—St. Paul would seem here to be putting the extreme case. Josephus, in his defense against Appion, Bk. 2, says: *Heathens offer hecatombs to their gods and use their temples for their banqueting houses.* This appears likewise from Judges ix. 27; Amos ii. 8. *Emboldened to eat*—He will see you in the idol temple partaking of a feast in honor of the idol; and he will infer from only that it is right, but that it is a matter of conscience with you, and will follow your example.

11. *For whom Christ died*—If he cared so much to save the soul, assuredly we should not pursue a course which would tend to destroy it.

12. *To sin against Christ*—Injuries done to Christians are injuries to Christ; especially to babes in Christ, weak Christians.

13. *If meat make my brother to offend*—It is the duty of Christians in matters wherein they are left at liberty by the Word of God to take that part which they see will give least occasion of offense to their brethren, and to avoid that which, if taken, will certainly give others occasion to sin. Although we ourselves well satisfied of the lawfulness of an action, we ought to abstain ourselves in some things rather than occasion our brethren to fall into sin. He deserves not the name of a Christian who will not abridge himself of his Christian liberty to prevent his brother from sin and temptation.

Missionary.

Training-School for Missionaries.

The Woman's Board of Missions at its last annual meeting took action toward the establishment of a training-school for missionaries. Miss Belle Bennett, of Kentucky, was appointed to investigate plans, methods, place of location, and to arrange for the speedy establishment of such a school. She was authorized to present the subject throughout the church, and to collect funds for it; also to enlist the interest and patronage of other churches and societies.

The object of this institution is to furnish thorough instruction in the Bible and all that relates to foreign missions, to give practical training in city mission work, to provide a Christian home while obtaining such training and to arouse a greater interest in missions.

The idea is not a new idea. In 1872 the Institute for Home and Foreign Missions was established in London, and the result has magnified the Lord in the fruitful labors of hundreds of men and women in the home and the foreign fields. In our own country the Chicago Training-school for City, Home and Foreign Missions was opened in 1885. Though it was not completed its fourth year, one hundred and six young women have been in attendance. Of this number thirty-seven are now actively engaged by six different Boards in various foreign missions and in city missions at home. This school is carried on altogether by volunteer contributions and labor. Five teachers and assistants devote their time to it without salary, and lectures by some of the most men and women in the country are given without compensation.

The success of these schools encourages those who have felt a similar need to supply it.

The call from the field is for trained, experienced women; yet the pressure for immediate re-enforcements has hurried the departure of our missionaries without giving them an opportunity for the training such a school would afford. Now the time has come when our thought and effort must be directed to this important object. Already a beginning has been made. Individual members of the Board have pledged $600, with promises of continued effort in raising money; and providential indications point toward the location of the school in a certain large city whose Christian workers offer active and financial help.

If possible, it should be opened next fall. Candidates are now waiting to enter. That possibility means work and *liberal* giving. Will not those who appreciate the importance of thorough Bible study and other training for foreign and city mission work give their prayers and money to aid in establishing such a school in our Southland?

As this work is not included in the appropriations of the Woman's Board of Missions, it is not to be presented to auxiliaries; nor is it allowed to divert any of the funds of the society, and no money collected for missions will be directed to it. But, as individual members, all are urged to *give*—and to induce others outside of the Woman's Missionary Society to make donations for the establishment of this school.

For full information on this subject address Miss Belle H. Bennett, White Hall, Ky. Donations may be sent to her, or through the regular channels of the Woman's Missionary Society, to Mrs. H. N. McTyeire, Jr., Nashville, Tenn. In the latter case, let care be taken to state that it is for the "Training-school for Missionaries."

MRS. D. H. M'GAVOCK,
Cor. Sec. W. B. M.
—Nashville Advocate.

NOTES.

Thibet, an extensive region of Central Asia, tributary to China, and having an area of 750,000 square miles, and a population of eight million, is said to be the only country on the globe not open to Christian missions. It is one of the great strongholds of Buddhism, and Lhassa, the capital, is regarded by faithful Buddhists as the city of Rome is by devout Catholics. Who shall have the honor of first entering that vast country in the name of Christ?

The ten different missionary societies of Holland which have representatives on the field in Netherlandish India have issued through their officers a joint appeal to all Low Country Christians to enter more heartily into the work of missions, by prayers and by gifts, selecting whatever agency seems best to them. This movement toward co-operation may be traced back to the London Conference, and is one of the cheering signs of advancing unity among Protestants.

Recent letters from Bishop Taylor, who has returned to the prosecution of his work in Africa, were dated Jan. 14, when he was at a point in the interior only 200 miles from Monrovia, where he was to hold a conference of his workers. Under his direction, several missionary stations have been planted on the Cavalla River, a beautiful stream about the size of the Hudson, which empties into the Atlantic about eighteen miles south of Cape Palmas. To help this African work, a monthly magazine, the *African News*, has been started at Plainfield, N. J.

Some missionaries begin their work for the Lord even on their way to the field. Four English missionaries on board a steamer for China recently, though traveling second class, succeeded, after some remonstrance from a few passengers who preferred that the cabin should be given up wholly to dancing and games, in holding daily evangelistic meetings, in which a number were converted. At their close, over 100 of the passengers signed an address thanking the missionaries for their ministrations. This treatment of the gospel envoys seems to be something of an exception to the way in which their rights and wishes are frequently disregarded on the Pacific steamers.

As their great Master, while on earth, touched and transformed the lepers, so the Christians of to-day are not ignoring that most heroic form of service. In the leper colony on Robben Island, just off the Cape of Good Hope, the missionaries of the English Church have supported a hospital since 1846, and there is a leper mission in Calcutta under the same auspices. The Moravians have for twenty years maintained, with great faithfulness, a leper hospital near the Jaffa gate at Jerusalem. Nor have the Roman Catholics been lacking in this respect. A priest devoted sixteen years to a leper-stricken community in the Sandwich Islands, and when overcome by disease, a few months ago, six sisters from a convent in Syracuse, N. Y., went to his assistance.—*Congregationalist.*

Criticism of missionary methods is much more rife in England than this side the water. Though such attacks as those of Canon Taylor and Mr. Caines carry little influence, the public mind has been directed to the general subject, and even so old and strong an organization as the Church Missionary Society, which has 500 missionaries at 291 stations over the world, and whose last year's income was upwards of a million of dollars, is charged with serious extravagance. Bearing on Canon Taylor's accusation that the returns for the annual outlay of Christendom for missionary efforts are proportionally small, somebody has been looking up the ratio of outlay and returns in the canon's own benefice. He shows that while a half-penny is expended annually for every individual heathen, the canon's own income, if divided among his 802 parishioners, would mean the outlay of one pound and six shillings per soul, and wonders if the returns justify so great an expenditure!

Temperance Notes.

Miss Willard writes: "Mr. and Mrs. Goodale, of Baton Rouge, La., are the most luminous 'double stars' in our temperance galaxy. He is a graduate of Yale College, where he was a classmate of Joseph Cook; he is a lawyer in first-rate standing, and a leading layman of the M. E. Church, South. No man in our great ranraleship has loftier ideals of personal character, the home, or the State. Brother and Sister Goodale have marshalled our forces in every corner of the delicate State of Louisiana. He is at the head of its State Prohibition Association, and his wife is one of our most acceptable National organizers. Her address at Mississippi W. C. T. U. Convention was universally spoken of as logical, choice in language, happy in illustration, and given in a most gracious and womanly way. April 26 I heard Mr. Goodale for the first time, and shall never forget his remarkable speech. He is manly, has a noble voice, deep and earnest; in felicity of illustration and uniqueness of research he reminds me of Joseph Cook, while his pathos and power are altogether exceptional, and place him in the front rank of our speakers. Coming from the South, these two, with their message to men and women both, will stir every community they enter, and set a clear, sweet key 'For God and Home and Native Land.' I have urged them to take the field, and they are inclined to do so. Our Lecture Bureau will find them among its most helpful and attractive features."

Speaking of the defeat of the Woman's License Suffrage Bill in Massachusetts, the *Woman's Journal* says that it is stated that at a meeting of the Boston Liquor Dealers' Association, the evening previous, a "trade" was arranged between Senators in the liquor interest and several so-called Temperance Republican Senators, whereby the former agreed to abandon their efforts to increase the number of licenses on condition that the latter should vote against the woman's License Suffrage Bill. This accounts for the change of votes on that occasion, and may also explain the anxiety of some people to make us believe that the bill was lost through the unwise action of its friends forcing it to a premature vote. Of course these traders wish to throw us off the scent of their own misdoings.

It appears that of farm products valued at $3,700,000,000 produced in 1886, but $55,000,000 worth were manufactured of liquor, or only about one-half of one per cent. The farmer, therefore, would have nothing to lose by the extinction of the traffic, since the money now spent upon it, if spent upon the necessities of life, would create fully as great a demand for farm products.

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Does Skepticism pay?

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H. H. COOK.

NASHUA, N. H., Feb. 14, 1888.

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MRS. C. K. DAGGET.

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We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

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stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In

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No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
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THURSDAY, JUNE 20, 1889.

Briefs.

L. D. Dameron, manager of the *St. Louis Christian Advocate*, has transferred to the patronizing Conferences his entire interest in and ownership of said paper. A Board of Trustees now hold the property for the benefit of the superannuates and widows and orphans of deceased preachers of said Conferences. Mr. Dameron retains a life-lease unless he shall sooner voluntarily surrender it.

The following among the daily telegrams from Johnstown sets at rest all doubts in regard to Miss Clara Chrisman:

This afternoon the body of Miss C. A. Chrisman, the foreign missionary from Beauregard, Miss., who was on the fated day-express when the flood swept it from the track, was found. On her person was found a check for $275 32, $70 in money, a gold watch, a gold breastpin of unique design, and a baggage check. Her body was embalmed and placed in a handsome casket by E. Goldstein, superintendent of the fourth ward morgue, to await the disposition of friends. Telegrams were sent to the cashier of the Nashville Bank. She was a woman of fine presence, and was clad in a light-brown dress with braided front.

We understand the remains have been returned to Beauregard and interred in the family cemetery near that place.

The next number (July) of the *Missionary Reporter* will appear in magazine form. It will be sent to regular subscribers for fifty cents a year. It will furnish every month information respecting our own missions. It will furnish news from the mission fields under the charge of other branches of the church. Selections illustrating mission life, and demonstrating the success of missionary labor, will enrich its columns. The Children's Department will be continued. A Concert Exercise, suited for Sunday-school missionary concerts, will appear in every number, as well as matter designed to encourage the missionary spirit in the children of the church. Let every subscriber to the ADVOCATE send fifty cents to Nashville and secure the *Reporter* for a year. No one will regret having done so when the year ends.

In line with the policy inaugurated by the New York Central and Hudson River railroad, and followed by the Lake Shore and Michigan Southern, Michigan Central, Bee Line, and other roads operating in connection with the Vanderbilt System, to discontinue, as far as practicable, all labor on their railways on the Sabbath, an agreement has just been reached to close all the city ticket offices in Buffalo on Sunday, beginning with June 9. This will give a large number of men an opportunity to attend church and secure a well-earned rest, and the railways interested are entitled to great credit for this movement. The example should be followed in every city in the United States. Owing to the arrival of delayed trains, it may be found impossible to close the depot ticket offices, but there is no reason why the city ticket offices of all the railways in the country should not be closed on Sunday. Chicago and Buffalo have adopted the "Sunday Closing" rule. What city will be next to have its name placed on the new roll of honor?

Whitworth Female College.

The commencement exercises of this popular college for young ladies began on Sunday, June 9, and closed Tuesday, June 11. Whitworth has had many brilliant occasions of this kind, but we doubt if any ever surpassed this one in intellectual enjoyment. It was "a feast of fat things" from beginning to close. President Fitzhugh had the good fortune to secure the inimitable Sam Jones for a lecture for the benefit of the college library, on Saturday evening before the regular commencement exercises began, and *we* were fortunate enough to arrive in time to hear it. We have not the temerity to attempt a description, either of the lecturer or the lecture. He took for his subject, "How to get there;" and for more than an hour he held the vast throng as a plaything in his hand, and it responded instantly to every touch of his genius. All we can say of the lecture is, that it was humorous and pathetic, witty and wise, ironical and satirical, prosy and poetic, anecdotal and philosophical, scorching and soothing, eloquent and commonplace; and wound up with a peroration of remarkable beauty.

Sunday morning Dr. O. P. Fitzgerald, of the *Nashville Christian Advocate*, preached the annual sermon to a large audience in the college chapel. The Doctor took as his text Paul's last words: "I have finished my course." His words of wise counsel to the graduating class will, doubtless, be cherished for many days to come, and bring forth fruit for future enjoyment. In the evening the editor of this paper preached to the Young Ladies' Christian Association, on "Life and Its Duties," as best he could. He heard of one comment, which showed that his sermon had *some* effect. One young lady remarked, as she was passing down the aisle: "Thank the Lord, that old fellow has had his say, and we will hear no more from him!" We heartily joined in *that* thanksgiving!

Monday was a great day! The large chapel had been handsomely decorated with evergreens, and works of art executed in beautiful style by the pupils of the college. These paintings and crayons added the charms of art to the beauties of nature; and both together made up an art gallery where art seemed to vie with nature in competing for the prize of encomium from the critics in the seats below. At an early hour the chapel was filled with people, eager to see and hear and enjoy the exercises of the day. The programme was quite extended. There was music, vocal and instrumental, recitations and essays. Of the twenty-two graduates *four* read essays. These essays were thoughtful, and read in an easy and graceful manner, and in a tone of voice that readily reached the ears of most of the hearers. The recitations, for the best of which a gold medal had been offered, were exceedingly well rendered; and the committee, to whom was entrusted the delicate task of deciding which was most meritorious, after proceeding upon the fairest plan possible, gave the award to Miss Alice Fitzhugh. The music that was interspersed among the essays and recitations was, we thought, exceedingly good. These young musicians have evidently been carefully trained, both as to the management of the voice and touch of the instrument; and their performances in both vocal and instrumental music reflected credit upon their teachers and honor upon their own attainments. The orchestral selections rendered by piano, violincello and eight violins was, to us, a splendid performance. We have always had a suspicion that there was music in a violin which a *man* could not call forth, and now that suspicion has been transformed into a fact of experience. A woman's fingers are just the fingers to trend the strings of a violin, and a woman's arm to move the bow across those strings evokes a music from the wonderful instrument that would craze Paganini himself with delight. We here congratulate President Fitzhugh upon the success of the musical department of his college.

Monday evening was devoted to the annual exercises of the Alumnæ Association. Whitworth now has a large number of graduates, and these yearly reunions are occasions of special pleasure. The programme for the evening was good, and was carried out with commendable taste and ability. Mrs. Crosby, the president of the association, presided with a graceful modesty and an authority that easily swayed the great multitude. Mrs. Sexton, of Hazlehurst, read an essay of great interest, and read in a tone of voice that reached every ear, and with an accent that placed her thought clearly before the mind. It has been a long time since we heard anything so well read as her essay. Mrs. Manship, of Jackson, Miss., recited "Carl Potter," with great effectiveness and power. Her manner showed that she had penetrated the deepest meaning of the piece, and her rendering of it captured the whole house. The orator of the evening was Charles E. Hooker, Jr., of Jackson, Miss. As far as we could hear it, the address was appropriate to the occasion, and spoken in fitting words well put together. We think, however, that a speaker owes it to himself, as well as to his audience, to speak so that all can hear every part of every sentence. This the speaker did not do. The habit of lowering the voice at the middle of a sentence, and then letting it get lower and lower until the sentence is finished in an inaudible whisper, is pleasing to very few listeners. The general verdict is, that if a thing is worth saying, it is worth hearing; and to say a thing in a way that half of it is lost is to defeat the object of speech and, therefore, exasperate the hearer! The music for the occasion was happily selected, and rendered according to the best methods of that high art.

Tuesday was the greater day. The exercises consisted in the annual address by Hon. T. Marshall Miller, attorney general of Mississippi; a concert by the members of the musical faculty, the delivery of medals for proficiency in various branches, and presentation of diplomas to the twenty-two graduates by the president. The address of Mr. Miller was a fine effort and a complete success. With a clear voice, whose tones were heard all over the great hall, he enunciated truths and expounded principles to the edification of the school, and to the pleasure of all his hearers. His exposition of the word "hand-maiden" was peculiarly apposite. Altogether, it was one of the best of commencement addresses. The music, furnished by the faculty, was simply superb. In the absence of Dr. Fitzgerald, the lot fell upon this writer to deliver the medals. This being a new line of work for us, we were a little timid about it, but we went through it with as much brass as if we had been used to it for a lifetime. In a few brief and beautiful sentences President Fitzhugh delivered the diplomas to his "sweet girl graduates;" the benediction was pronounced, the large audience slowly filed out of the house, and the brilliant occasion was over.

The editor and wife enjoyed the simple, Christian hospitality of Prof. Ricketts and his family; and a more enjoyable three days we have scarcely ever had, and its pleasant memories will linger about our pathway for many days to come.

Things in the Mississippi Bottom.

BY "GILDEROY."

I am now on my first visit to the Mississippi Bottom — to Greenville. I am here to attend the annual meeting of the Woman's Missionary Society of the North Mississippi Conference. What a country this is! The land is as rich as cream. The crops are fine. There is a world of land yet to be cleared and put into a state of cultivation. When this is done, this country is capable of making cotton and corn enough for the whole United States, and some for the regions beyond. The bottom is a big thing. It is long and wide and deep. Brand-new towns are springing up along the railroads, and new roads are being built. Judging from what I could see from the cars, every third business house is a saloon. The devil is wonderfully enterprising. He gets on the ground among the first. He begins on time, sticks to his business, and holds on until driven out. They say whisky kills malaria. It may—I can't say; but I know it kills men. I had ten times rather die of malaria than of strong drink. Malaria sometimes kills, and strong drink always gets the man who sticks to it. Often it is a long shot, but always a dead-sure one. It doesn't miss fire nor hang fire. The white folks lay the blame of whisky on the negroes, and the negroes lay it on avaricious white men. God knows how it is, and he will make no mistakes in the day of judgment. I am informed that not a single American is engaged in the traffic in Greenville. I wish they could say not one drinks the stuff. The better people down here say we of the hill country can relieve them by adopting a constitutional amendment, prohibiting the manufacture and sale of ardent spirits in the State. Good! Let us try it. Floating saloons ply the waters of the mighty Mississippi. Somebody, some power, will have to take charge of the river. The negro is here, and here he will stay. He can make more here with less labor than in any country on the globe. The negro is fond of eating and drinking—particularly fond of drinking. The freedom of the saloon is one of the inalienable rights of a freeman. Some men—even some white men—will do anything under heaven for money. It doesn't matter what it is, nor how, nor who is hurt by it—money they must have, and money they will have. According to their catechism, the chief end of man is to make money. In the day of God somebody will have to give an awful account for the prostitution and degradation of the negro in all this country. He is here, and he ought to be lifted up, educated and saved.

The women were greatly moved over the importance of missionary work in this country. Missionary women are invariably temperance women, and temperance women missionary. The two things go together. Indeed, Christian work along any one line develops along all lines. Grace enlarges people; sin narrows them. The do-nothings are the care-nothings. If anyone will do the will, he soon comes to know the doctrine of God. Religious practice is the proof and most natural expression of religious principle.

Methodism is now in the ascendency in all this part of the bottom. We must hold what we have, and lay plans to take possession of this whole country in the name of Christ. This country needs strong men, and men of experience in her pulpits—men who know how to lay broad, deep plans. What we do now will tell in the future. The country is filling up rapidly with a good population. Here we should send our best men and do most of our home missionary work. There is no field in Mississippi so promising—none that will pay back such a large dividend on the labor and money expended. In many instances we have thought anything and anybody would do for the Mississippi bottom. This has been a mistake and our real weakness in the past. A majority of the white people here are intelligent, cultivated men and women, capable of appreciating and supporting the best, and they are not niggardly in the matter of support. There is a very great future before this valley, infinitely richer and larger than the valley of the Nile.

The better men and women here are deeply concerned for the negroes; and they are here by the hundreds of thousands. It is positively a sin and a shame that the Christian people of this fair land are doing so little—in a manner, nothing—for the elevation and salvation of these masses right here at our doors. They are on our farms and in our houses, and yet they are shamefully neglected. We have here a great opportunity. It is passing by unimproved. God will call us to account for this neglect. It is true that we set them up in a church of their own; and then fell back congratulating ourselves on having done some great thing, and having eased our consciences of a great burden. My own conscience is not going to be at rest until we have some well-defined system of evangelism efficiently worked and liberally supported among these freedmen. It must be done, or sin will lie at our door. Every hour of delay makes matters worse and greatly increases the difficulties to be overcome. Excuses are plentiful and plausible, but they vanish into thin air when one gets on his knees in his closet before God. We can not carry these excuses in prayer to the blood-stained mercy-seat. They look black and sinful when laid at the foot of the cross. They are utterly unworthy of us, of our Lord, and of the religion we profess. The sooner we throw them away and buckle on the armor of God and go at this work in good earnest, the better it will be for us and for all concerned. The obligations of this work rest upon every individual Christian—on you and on me. Shirking is sin. God help us.

The missionary meeting will, doubtless, be written up for you by a more competent hand, so I will leave that to another scribe.

Jackson, La.

The future is uncertain, but the past is unchangeable. When Horace said, "I have lived," he felt that the past of one's life is an indefeasible possession. I have lived, Mr. Editor, for one year in a town where no intoxicants are sold, except as medicines. Peace and order prevail where years ago, at least, one a year was killed in some violent conflict on the streets. This year we have seen only enough of the effects of whisky to make our people rejoice in their five-mile prohibitory act. One man came rushing into town the other day with the blue devils after him. He was fleeing from his brother who, it is said, had sold him the drink that had run him crazy, and then was trying to save him from self-destruction. They lived six miles from our town, and the sight of them made every sensible man say, Amen! to prohibition law and its good effects.

We have had a very orderly and studious set of young men at the college. The Young Men's Christian Association has been a power for good in the college and in the community. I doubt if a town could be found where all the social influences are less antagonistic to virtue or more helpful to good morals than they are in the quiet village of Jackson, La. It is well for Centenary College to be located among a people who are friends in every sense to Christian education.

W. L. C. H.

Notes.

The contributions for the relief of the sufferers from the Conemaugh disaster footed up, June 9, $3,600,000, and the fund was still growing at the rate of $360,000 a day.

About a year ago the *Richmond Christian Advocate* was offered on trial" for *one dollar* a year. Dr. Lafferty gives this account of the experiment:

Our brethren wished to stop all excuses of stinginess or ignorance, and urged that we send the paper on trial" a year for the nominal price of $1 to people who had not seen it. We have always been forward to make any reasonable effort to get a religious paper among our people. A full experiment has been made on the dollar trial trip. It is now withdrawn. We have done our part. Our preachers have found out who the people are that do not want religious reading at any price, and that the pretense of "too high" was only a dodge of duty.

The year is hardly half gone, yet it may be characterized as the year of unprecedented calamities. The Conemaugh disaster sent a shudder through the world, and before the extent of the destruction could be known the great fire in Seattle licked up somewhere between 15 and 30 millions of dollars. The ashes were still smouldering when the cable brought the news of a railroad disaster in Ireland, by which the hopes of a Sunday-school picnic were destroyed, and as many as 70 parents and children crushed to death. Hardly had this sad news been read before it flashed over the wires that the city of Luchow, in China, had been destroyed by fire, and *ten thousand* lives lost! Surely calamities come in groups.

There is no great calamity that does not show a background of relief somewhere. The terrible catastrophe at Johnstown waked up the latent charity of the land in a way which demonstrates sympathy with the sufferers, pouring itself out in mighty streams of benevolence. With all the badness of human nature there is seen, deep down in it, a genuine and heroic beneficence that springs up to alleviate sorrow and woe. There is hope for humanity yet. What an answer this generous giving to the Johnstown sufferers is to the selfish pessimism of the day! It proves that men are not indifferent to the condition of want and helplessness into which such calamities plunge thousands of their fellow-creatures. The cry of the stricken has opened hearts long closed, and the flow of money to aid the needy has been a double blessing all along its track.

The Presbyterians are stirred on the subject of revision of the Confession of Faith. The Northern General Assembly has sent down the matter of revision to the Presbyteries, and the question is opened to debate in the whole church. A writer in the *Evangelist*, of New York, says that the Confession has been revised by the English Presbyterian Church and the Free Presbyterian Church of Scotland, and that the Free Church of Scotland is preparing for revision, and a movement in the same direction has been set afoot in New Zealand. Thus he says: "Revision, like England's drum-beat, is circling the globe." In regard to this matter, the writer quoted above, who favors the revision, says: "It would meet the feeling of very many if the Westminster Confession were left intact, and a shorter and a simpler Confession adopted for common use. It would not be surprising if this were the outcome of it all."

The Samoan Conference, at Berlin, has completed its work, and the treaty between our government and Germany and England for the settlement of affairs in Samoa has been signed by all the members of the Conference. The terms of the treaty have not been published, the Americans making their adhesion conditional upon the ratification of it by the United States Senate. The *statu quo* will, therefore, be maintained in Samoa until December. In regard to the terms of treaty the dispatches say:

The draft guarantees an autonomous administration of the Islands under the joint control of Germany and America, England acting as arbitrator in the event of differences arising. The Samoans are to elect their own king and viceroy, and to be represented in a senate composed of the principal chiefs and chambers elected by the people. Samoa is to have the right of levying duties of every kind. The treaty stipulates that the Germans shall receive a money indemnity for their losses. A special court will be appointed to deal with the land question.

Personal and Otherwise.

The World's Sunday-school Convention meets in London, July 2-5. If you want to attend, you can have the round-trip, including hotel at the Midland Grand Hotel, London, for $160; good for thirty-one days. Address W. N. Hartshorn, 50 Bromfield St., Boston.

Our brother, Rev. A. D. Miller, and family, have been visited by a severe affliction in the loss of a son. Others of the family, including Bro. Miller, have also been sick, but, we trust, are better. Bro. Miller writes, "God is with us, and his grace sustains us."

Brethren should remember that *only half* of the church extension collection goes to the General Board, and *that* half should go by way of the Conference Board. Brethren should send their collections to the Conference treasurer.

Bro. Sawyer held interesting and edifying revival services during last week at his mission at 700 Annunciation street. Several persons professed conversion, and the audiences were large and attentive.

Rev. W. W. Williams writes that Rev. J. P. Commander, a superannuate of the North Mississippi Conference, died at his home, in Attala county, Miss., June 7. He had been preaching in Mississippi for forty years. "The memory of the just is blessed."

Dr. Anson West, of the North Alabama Conference, is engaged on a "History of Methodism in Alabama."

The *Richmond Advocate* says: "Rev. G. W. Carter preached his first sermon on Sunday night at the chapel in Ashland, from the text, 'Lord, what wilt thou have me to do?' to a very large congregation. It was a sermon of wonderful simplicity and power. He has lost none of his old-time acuteness in analysis or directness and pathos in enforcing truth."

One of our exchanges says there have been organized in the United States 822 life insurance companies, and of this number only 47 are alive and doing business to-day.

The *Interior* says, "High-churchism is a little fellow trying to make himself big by walking on stilts."

That *thousand dollars* that is to send our next missionary to Japan is lying idle somewhere. Brother, can't you join us on that ten-dollar proposition? Sister, won't you join and help us?

Central College, Missouri, has conferred the degree of *Doctor Divinitatis* upon Rev. S. Halsey Werlein, formerly of this city.

Rev. J. W. Malone, of North Mississippi Conference, has been honored by the Correspondence University, of Chicago, with the degree of Doctor of Philosophy.

Rev. R. M. Standifer, presiding elder of the Greenville district, North Mississippi, writes, June 15: "The district is moving on handsomely. There has been an increase of over twenty-five per cent. in the membership by profession of faith this year, besides many have joined by certificate. Prospects were never brighter for the Greenville district."

A Southern University for Girls has been projected by the citizens of Sheffield, Ala. Dr. Haygood has been enlisted in the cause. In a letter to Hon. W. L. Chambers, dated June 12, he says: "I can promise only this much: To try as hard in Alabama to 'serve my generation by the will of God,' as I have tried in Georgia." That means success to the institution, and we congratulate everybody, and especially the Southern girls, on this new outlook.

Books and Periodicals.

BOOKS.

We are indebted to the Southern Methodist Publishing House at Nashville, Tenn., for copies of the new hymn book. These books are well bound, some of them in elegant style, and reflect credit on the taste and enterprise of the House. They range in price from twenty-five cents up to $2 50. The prices bring the book within reach of everybody, and we advise all readers of the ADVOCATE to secure the hymn book as soon as possible.

THE RELATION OF PASTOR AND PEOPLE. A sermon by Rev. T. A. Kerley, of the Tennessee Conference. Southern Methodist Publishing House, Nashville, Tenn. Price, ten cents.

This is a good theme well treated, and will do good wherever read.

OUR HYMNS AND THEIR AUTHORS. An Annotated Edition of the Hymn Book of the Methodist Episcopal Church, South. By Rev. William F. Tillett, D. D., Professor of Systematic Theology in Vanderbilt University. Southern Methodist Publishing House, Nashville, Tenn.

Prof. Tillett has done a work of great value to all lovers of hymnology. All history is interesting, and the history of a hymn is no exception. It is of great service, in order to the understanding of a hymn, to know something of its author and the circumstances under which it was written. With patience Prof. Tillett has gone over the whole field covered by our new Hymn Book, and has given us the results in the rich and interesting notes appended to each hymn. These notes, we believe, will greatly assist our people to a proper appreciation of their new book and give an inspiration to their singing which they would not otherwise have. There is a valuable "Biographical Index of the Authors of the Hymns," in which the chief points in the life and character of the hymn writer are lucidly portrayed. There is also an "Index of Subjects," which will delight the soul of every preacher, for now, having selected his subject for preaching, the hymn can be readily found. Let every family be sure to procure one copy of the Annotated Hymn Book.

THE MAN OF GALILEE. By Dr. A. G. Haygood. Hunt and Eaton, New York. A. G. Haygood, Jr., Decatur, Ga. Price, eighty cents.

We have read all the books about Christ that we could get hold of, and we hesitate not to say that this is, to us, the most satisfactory of them all. It is the smallest in size of them all, and the greatest of all in matter. It is packed from opening to close with strong thought and argument. It seems to us the argument is so solidly built that there can be no escape from its conclusion, that the "Man of Galilee" is the "Son of the Living God." This is a chief among the few books of the day that is worthy of deep study.

PERIODICALS.

—*Musical Herald* is a monthly publication on musical subjects published from Franklin Square, Boston. Price, ten cents.

—*Book-News*, for June, is an exceedingly interesting number. It is a valuable periodical for all readers and lovers of books. Published by John Wanamaker, Philadelphia. Price, fifty cents a year, or five cents a number.

—The *Shireal Messenger*, for June, contains valuable reading for students of the heavenly bodies and their movements, and the laws governing the same. Northfield, Minn. Price, $2

—The *Studio* is a monthly journal devoted to the fine arts, and will be specially interesting to lovers of art. Studio Publishing Company, New York. Price, thirty cents.

Literary Notes.

Anson D. F. Randolph & Co. will publish immediately, by arrangement, "Unknown Switzerland," by Victor Tissot, translated by Mrs. Wilson. "The Imitation of Christ," by Thomas Kempis, now for the first time set forth in rhythmic sentences, according to the original intention of the author, with a preface by the translator and an introductory note by Canon Liddon, of St. Paul's.

The political prisoners at the mines of Kara, having considerable liberty and being allowed to live in their own cabins, are known as the "free command." In Mr. Kennan's Siberian paper in the forthcoming July *Century* he relates the story of a remarkable evening spent at a gathering of "politicals" in the cabin of Miss Armfeldt, one of their number.

Frederic Remington, the artist, who has several times shown his ability to write an interesting magazine paper as well as to illustrate one, will describe the Apaches and the Comanches in an article entitled "On the Indian Reservations," in the July *Century*. Among the dozen illustrations is a striking full-page picture of an Indian horse-race, "Coming over the Scratch"—seemingly sketched from just in front of the horses' heads. Hamilton W. Mabie, of the Christian Union, writes an open letter in the same number of the *Century*, entitled "Indians, and Indians," in which he takes a higher view of the possibilities of the red man than does Mr. Remington.

Mansfield Female College.

COMMENCEMENT EXERCISES.

THURSDAY NIGHT, JUNE 20.

Concert. Contest for Medal in Elocution. Contest for Medal in Music.

FRIDAY NIGHT, JUNE 21.

Exhibition of Primary Department.

SATURDAY NIGHT, JUNE 22.

Music, Tableaux, Recitations, Flag Drill.

SUNDAY, JUNE 23.

Commencement Sermon by Rev. W. L. C. Hunnicutt, D. D., President of Centenary College.

MONDAY, JUNE 24.

11 A. M.—Art Reception, Presentation of Medals. Night.—"The Bells," "The Spinning Wheel," Harmonic Gesture Drill, etc. Address to Elocution Class and Presentation of Medal, by Rev. A. D. McVoy, Jr., A. M.

TUESDAY, JUNE 25.

Alumnæ Exercises. Address, by Prof. Q. T. Bugg, of Shreveport; Original Poem, by Miss Addie McGrath, of Baton Rouge; Essay, by Mrs. Mattie Williams, of Shreveport. "Piano Recital" of Graduating Class in Music.

WEDNESDAY, JUNE 26.

Commencement Day. Graduating Exercises. Baccalaureate by President Rev. A. D. McVoy, Sr.

Excursion rates expected on the T. and P. R. R.

Notice.

Delegates and visitors to the Annual Convention of Woman's Missionary Society, to be held at Delhi, La., July 5-8, are requested to write to Miss Minnie Thompson, Cor. Sec., Delhi Auxiliary, so they may be provided with homes. Do not forget to take certificates from railroad agents wherever tickets are purchased to insure reduced fare returning.

E. J. FULLILOVE, President.

Tribute of Respect.

Whereas, Miss Anna Clara Chrisman, lately appointed missionary to Brazil by the Woman's Missionary Society of the Methodist Episcopal Church, South, having left her home at Beauregard, Miss., on Wednesday, May 29, ultimo, for her new field of labor, and being overtaken by the disaster which befell Conemaugh Valley, Penn., on the following Friday, May 31, by which her life was sacrificed; therefore, be it

Resolved, That in the sad and unexpected death of Miss Chrisman, the Woman's Missionary Society of the Methodist Episcopal Church, South, sustains a loss that can not be easily repaired; that it loses one of its brightest Christian characters, and the Brazil Mission, one who bade fair to be numbered among its most faithful, noble and energetic workers; while we of the Natchez Auxiliary, who so recently gazed upon her bright, happy face, humble ourselves before Almighty God, beseeching him to resign us to his will, which now seems so hard to understand, but which shall be made plain to us in the sweet hereafter.

Resolved, That we extend our sympathies to the Brazil Mission, and especially to Miss Mattie Watts, who looked forward to the coming of Miss Chrisman with bright anticipation of future work. May our heavenly Father prepare her to receive the sad news which awaits her, and soon send another helper!

Resolved, That our sympathies are due the Beauregard Auxiliary; that while with sorrow they bade farewell to their loved member, they cherished the hope of seeing her again and of hearing from her often. Our prayers go out for them that they may be more closely bound together as a band of Christian workers, and that if God should call another of their membership, she may cheerfully obey.

Resolved, That we extend to the mother, sister and aged grandparents our heartfelt sympathies in this hour of deep anguish and sorrow, which none but him who gave and hath taken away can understand. And we pray that he, whose great, loving nature sympathized with the widow and sisters of old, may so pour the balm of consolation into their hearts, that they shall be able to say, "The Lord doeth all things well; though he slay me, yet will I trust in him."

Resolved, That a copy of these resolutions be forwarded the family of Miss Chrisman, and Miss Watts in Brazil, and a copy also be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. GEO. W. REMBERT,
MRS. ROBT. F. REED,
MRS. DRAKE GUICE,
Committee.

Free Scholarships

IN THE BIBLICAL DEPARTMENT OF VANDERBILT UNIVERSITY.

The Board of Trust of Vanderbilt University have established in connection with the Biblical Department *ten free scholarships*, yielding each *one hundred dollars* per annum, to be awarded annually to students pursuing the full theological course of study, and subject to the following conditions of award:

(1) The applicant must be a college graduate, and the application should be accompanied by the endorsement of the faculty of the college or university at which he has graduated, recommending him as a suitable person in character and scholarship to be admitted into the Biblical Department of the University, and to receive one of these scholarships.

(2) The applicant must give evidence that he needs the assistance sought to enable him to prosecute his studies in preparation for the ministry of the Methodist Episcopal Church, South.

(3) The scholarships for 1889-90 will be awarded by the theological faculty, not later than August 15, 1889, to those applicants who shall give the best evidence of high standing in their collegiate studies. As, therefore, they are to be awarded on merit of scholarship, it is desirable that the recommendations of the college faculties accompanying the applications should state the standing of the applicant in his college course.

(4) Worthy applicants who fail to receive a scholarship the first year may yet receive aid from the Ministerial Loan Fund of the Biblical Department, sufficient to meet the cost of board in Wesley Hall, and may, if their class standing justifies it, receive a free scholarship for their second (or middle) year in the theological course.

(5) Applications for scholarships for 1889-90 should be sent in to the dean of the Biblical Department by August 1, 1889. For catalogue and other information, address

PROF. W. F. TILLETT, Dean,
Nashville, Tenn.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

The Seashore Camp Meeting,

—ON THE—

GULF COAST, near BILOXI, MISS.,

Will Commence JULY 5, and Last Ten Days.

W. C. T. U. DAY is Tuesday, JULY 16th.

Reduced Railroad Rates have been secured. Grounds are beautiful, and everything ready for the large crowd coming from all directions.

For particulars as to board, renting tents, etc., address either of the following Trustees: W. J. HEARIN, Mobile, President; J. H. KELLER, N. O., Vice-President; P. WERLEIN, N. O., Treasurer; J. G. GRANT, N. O., Recording Secretary; D. L. MITCHEL, N. O., Financial Secretary; B. O. L. RAYNE, W. B. THOMSON, J. H. CAMPMAN, E. P. MACKIE, N. O., La.; A. C. DANNER, C. H. LINDSEY, W. OTIS, Mobile, Ala.; J. H. LAKIN, Montgomery, Ala.; DR. E. F. GRIFFIN, Moss Point, Miss.; J. P. CARTER, Hattiesburg, Miss.

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J. G. Grant	10 00
Dr. C. R. Rencher	10 00
A Lay Brother	10 00
John A. Lewis	10 00
Mrs. M. K. Shelmire	10 00

A Request for Prayers.

The presiding elders in charge of the Seashore Camp Meeting, realizing the importance of that meeting to a vast scope of our Southern country, and particularly to the Gulf Coast region, deem it proper and right thus publicly to request the prayers of all Christian people for the success of the meeting to be held July 5-15, next. Many persons attend this meeting who seldom hear the gospel preached elsewhere; some who are brought in contact with evangelical agencies nowhere else. The attendance this year promises to be unusually large. A baptism of the Holy Ghost upon the multitude at Seashore will be felt for good through more than three States. Brethren, pray for us!

A. J. LAMAR, P. E.,
Mobile District.
T. S. WEST, P. E.,
Seashore District.
CHAS. F. EVANS, P. E.,
New Orleans District.

Help the Prisoner.

An organ in our chapel would be great assistance in our services. One man can not lead the singing of a large congregation of white and black men. I ask one contribution from Baptist, Episcopal, Methodist and Presbyterian Sunday-schools to enable me to pay for the organ for which I have bargained. Please help me this much. If more money is received than is needed for the instrument, it will be used in buying Bibles and song books.

H. F. SPROLES, Chaplain.

I know Dr. Sproles well, tho earnest chaplain of the Mississippi Penitentiary. For five years I served in that capacity, I cordially endorse his modest plea.

CHAS. R. GALLOWAY.

JACKSON, MISS., JUNE 14, 1889.

Publisher's Department.

TALLULAH FALLS.

To lie, full length, along a grassy slope,
High up among the grand sky-kissing hills;
To drift in dreams of mingled joy and hope,
And drink pure air, is cure for countless ills.

"But when and where?" these questions then arise,
And soon a voice angelic sweetly calls:
"In torrid summer fly to balmier skies,
From sweltering cities, seek Tallulah Falls."

DAVES' TRAINING-SCHOOL.—Daves' Training-School, Lake Charles, La. Joel T. Daves, Walter W. Daves, Principals. Competent teachers supplied as necessity arises. Honest, *real* work in all departments. Discipline *strict*, but not *harsh*. Obedience and study conditions of membership. Pupils prepared for advanced college classes, or for practical duties of life. Pupils desiring to take music will have the advantages of Madame Mercier-Peavy's training, which has but few equals and no superiors. A full course of practical book-keeping without extra charge to regular pupils. To those taking book-keeping alone, the tuition is $5 per month. For Annual Announcement and full particulars address Principals.

An old parish clerk was courteously thanking a church dignitary for kindly taking, on emergency, a village service. "A worse preacher would have done us, sir," he said, "if we only knew where to find him."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Mr. Hayseed (to wife, who is returned from church)—"What was the sermon about?" Mrs. Hayseed—"Su'thin' about Joseph goin' daun to Egypt to buy corn." Mr. Hayseed—"Did the preacher say what corn's wu'th daun there?"

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Our Young People.

UPSETTING THE WATER-PAIL.

BY M. E. S. HATHEWAY.

The patter of rain-drops was heard on the roof,
So the children were tbld under cover to stay;
And that was the reason that trollesome Fred
Was down in the kitchen that morning at play.

A train of misbances pursued his career—
First a burn, then a scratch, and a jam in the door;
Then into a big pail of water he fell,
Upsetting the same on the clean kitchen floor.

O, wild were the shrieks that arose on the air
From Fred in convulsions, and Bridget in wrath
At finding herself and her tidy domains
Disordered and splashed by this troublesome bath.

But an angel of peace in the shape of mamma
Descended from regions above; to the scene;
And out of the chaos soon Bridget emerged,
Her kitchen at rights, and her temper serene.

While Master Fred, clad in a suit of dry clothes,
With injuries bandaged, and terrors allayed,
For a few fleeting moments consented to be
A cherub of sweetness in beauty arrayed.

Just then, from the clouds hanging low overhead,
Came the rain in a downfall of swift, heavy showers,
That deluged the ground, turning paths into brooks,
Permeating the grasses and drowning the flowers.

As Fred, looking forth from a window beheld
The flood rushing past, and the garden soaked through,
He shouted aloud in a transport of glee:
"O, God has upset a big water-pail, too!"
—*Independent.*

MR. EDITOR: As you were so kind to publish my last letter, I thought I would write again. I have one brother and one sister. I am younger than either of them, and I have never had much to do till this year. I have had to act boy and girl both. I have had to help mamma about the house, and help papa in the field. My brother has been going to school in Crystal Springs, and my sister in Whitworth College. My papa is a farmer. I will answer Susie Havens' question: Moses was buried in a valley in the land of Moab, but no man knoweth of his sepulchre. I will ask the cousins a question: How old was Jehoram when he began to reign in Jerusalem, and how long did he reign?

The little cousins' friend,
GEORGE W. SISTRUNK, JR.
CRYSTAL SPRINGS, Mississippi.

MR. EDITOR: Since learning to read I have become very fond of the children's department in your paper, and as I have never seen a letter from this place, I have concluded to write myself. I am nine years old, and, of course, attend day-school and Sunday-school. Our superintendent is Mr. J. M. Black. My teacher is Mrs. D. M. Birdsong. Our pastor is Bro. E. S. Jones, and is very much beloved. He has just closed a meeting in which numbers were converted and many joined the church. It was the best we have ever had at this place. I hope to go to Jackson this week with mother to hear Rev. Sam Jones preach. With many good wishes for you and your paper, I remain,

Your little friend,
LOUISE SHARKEY.
BOLTON, Mississippi.

Lifting the Hat.

Politeness costs nothing, and yet it does not come without an effort, and the best time to cultivate it is in early life. Of one form of politeness, lifting the hat, *Harper's Young People* says:

The lifted hat, for instance, is a sign of respect from one person to another, a brief way of saying, without words, "I hold you in honor, and am glad to do so." Only a boor keeps his hat on in the house, where, for one thing, he does not need its shelter from wind and weather, and where ladies have their abode. A gentleman always raises his hat, when he meets them, to the ladies whom he knows, and some of the most finished gentlemen of the old school, not content with a mere lifting, take their hats off, and stand bareheaded while speaking with women on the street or at the door of a house. But how are boys to learn the easy, graceful lifting of the hat—the instinctive homage of strength to weakness, of the gentleman to the lady? Only by practicing it from babyhood on.

"Max lifted his hat to a girl!" exclaimed Willie, who had come to New York from a town where boys of fifteen were not accustomed to pay such attention to their girl friends.

"Of course," said Max. "Every fellow does. What do you take me for?"

"And you bowed to your mother, as if you had not seen her a half dozen times to-day."

"Certainly," returned Max. "A fellow who didn't know enough to bow to his mother when he met her couldn't go with our fellows, let me tell you. Why, Will, we all do that."

And Willie who, at heart, was a mother-loving lad, needing only polish, resolved to copy his cousin.

Do not under-rate polish. A diamond in the rough may possess value, but a diamond after the cutter's tool has brought out its smoothness and beauty will command a much greater price in the market.

"I know that Stanley is forgetful of politeness," apologized a fond mother for a little son who habitually kept on his hat in the house, whistled at the dinner table, interrupted conversation, and strewed his possessions broadest over parlors and sitting-room. "But," she continued, "boys will be boys. He will do better when he is older."

Possibly. Yet the doing better then will be at the cost of much snubbing and sharp usage from the world, and politeness will never be the second nature to this boy that it is to one who is never allowed to omit a courtesy.

WHERE HE LEARNED IT.—He was a pretty little fellow, but it was his manners, not his looks, that attracted everybody—clerks in the stores, people in the horse cars, men, women and children. A four-year old who, if anybody said to him, "How do you do?" answered, "I am well, thank you;" and if he had a request to make, be it of friend or stranger, began it with "Please." And the beauty of it was that the "thanks" and "please" were so much a matter of course to the child that he never knew he was doing anything at all noticeable.

"How cunning it is," said a showy woman to his mother, as they sat at the public table of a hotel one day, "to hear that child thank the waiters, and say 'please' when he wants anything. I never saw anything so sweet. My children have to be constantly told, if I want them to thank people. How well you must have taught him that he never forgets."

"He has always been accustomed to it," said the mother. "We have always said 'please' to him when we wished him to do anything, and have thanked him. He knows no other way."

The showy woman looked as though she did not need any further explanation of the way in which his habits were formed.

Probably you do not.—*Wide Awake.*

A TRAITOROUS ROOSTER.—Here was a private soldier who would have made a good judge. He would have known how "to construe the law," as the phrase is, so as to get justice done.

Two men were cooking a fat fowl at their camp-fire, when a corporal sniffed the unaccustomed odor.

"Hullo, boys! where did you get that chicken?"

"Oh, we confiscated him for talking treason."

"Talking treason! What do mean? Chickens can't talk."

"No, but they can crow; and as sure as you live, we caught this rooster, this very afternoon, crowing with all his might for Jeff Davis."

The corporal passed on.

BEECHAM'S PILLS act like magic on a weak stomach.

"Who is your family physician, Freddy?" asked Mrs. Hendricks of the Brown boy. "We got none," said the boy. "Pa's a homeopath, ma's an allopath, Sister Jane is a Christian scientist, grandpa and grandma buys all the quack medicines going, Uncle James believes in massage, and Brother Bill is a horse doctor. I tell you, sir, we're in a bad shape."

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Household.

Aunt Susan's Suggestions to a Fretful Wife.

"Hester!" exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright, "do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.

"He will marry the sweetest-tempered girl he can find."

"O, auntie!" Hester began.

"Don't interrupt me until I've finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as good a housekeeper as you are; in fact, I think not; but she will be good natured."

"Why, auntie—"

"That isn't all," composedly continued Aunt Susan. "To-day your husband was half-way across the kitchen floor, bringing you the first ripe peaches, and all you did was to look on, and say: 'There, Will, just see your tracks on my clean floor! I won't have my floors all tracked up.' Some men would have thrown the peaches out of the window. To-day you screwed up your face when he kissed you, because his moustache was damp, and said, 'I never want you to kiss me again.' When he empties anything, you tell him not to spill it: when he lifts anything, you tell him not to break it. From morning until night your sharp voice is heard complaining and fault-finding. And last winter, when you were sick, you scolded him about his allowing the pump to freeze, and took no notice when he said, 'I was so anxious about you that I did not think of the pump.'"

"But, auntie—"

"Hearken, child. The strongest and most intelligent of them all care more for a woman's tenderness than for anything else in the world; and without this the cleverest and most perfect housekeeper is sure to lose her husband's affection in time. There may be a few more like Will—as gentle, as loving, as chivalrous, as forgetful of self, and so satisfied with loving that their affections will die a long, struggling death; but in most cases it takes but a few years of fretfulness and fault-finding to turn a husband's love into irritated indifference."

"But, auntie—"

"Yes; well, you are not dead yet, and that sweet-natured woman has not been found; so you have time to become so serene and sweet that your husband can never imagine that there is a better-tempered woman in existence."

THE CARPET WORM.—A correspondent of the Philadelphia *Press* says: "Last year I noticed inquiries innumerable for protection against the buffalo moth or carpet worm. Although my neighbors have suffered from its invasion to the extent of ruined carpets, clothing, etc., I have never, during my twenty years of housekeeping, had a moth of any description, and attribute my immunity entirely to the use of turpentine. After each of my carpets is well swept, it is at once gone over with the following mixture: To three quarts of pure, cold water, add three tablespoonfuls of turpentine. In this thoroughly saturate a sponge, squeeze about two-thirds dry, and go over each breadth separately and in all the corners. As soon as the water becomes soiled, take a fresh supply. You will be surprised to see how beautifully it will clean your carpets, besides being one of the best disinfectants."

Can a mother be too devoted to her children? Yes. She can watch over their physical welfare so unremittingly as to injure her own health; her condition will then react upon her offspring, making them nervous and irritable, and she does not understand why. Scarcely allowing them out of her presence during their waking hours, her devotion blinds her to the imperative need of change, both for herself and them. Again, she may make herself a slave to a child's desire for amusement by never leaving it to its own resources. Or she may train it to become helpless and dependent by always picking up its things, under a mistaken idea that happiness consists in smooth paths for the feet. Sometimes the very highest maternal devotion may lie in the direction of neglecting the child for the purpose of taking care of one's self.

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"My little boy had large scrofulous ulcers on his neck and throat from which he suffered terribly. Two physicians attended him, but he grew continually worse under their care, and everybody expected he would die. I had heard of the remarkable cures effected by Ayer's Sarsaparilla, and decided to have my boy try it. Shortly after he began to take this medicine, the ulcers commenced healing, and, after using several bottles, he was entirely cured. He is now as healthy and strong as any boy of his age."—William F. Boughton, Hampton, Va.

"In May last, my youngest child, fourteen months old, began to have sores gather on its head and body. We applied various simple remedies without avail. The sores increased in number and discharged copiously. A physician was called, but the sores continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Ayer's Sarsaparilla. In a few days a marked change for the better was manifest. The sores assumed a more healthy condition, the discharges were gradually diminished, and finally ceased altogether. The child is livelier, its skin is fresher, and its appetite better than we have observed for months."—Frank M. Griffin, Long Point, Texas.

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Marriages.

PARKER—ZETT.—At the residence of the bride's father, in Rocky Springs, May 8, 1889, by Rev. W. W. Hurst, Mr. W. L. Parker and Miss Hallie L. Zett, all of Claiborne county, Miss.

POWERS—HURST.—At the parsonage, in Rocky Springs, Miss., May 12, 1889, the father of the bride officiating, Mr. Charles A. Powers and Miss Dora E. Hurst.

HUTCHINS—RITCHIE.—At the residence of the bride's father, in Claiborne county, Miss., May 12, 1889, by Rev. W. W. Hurst, Mr. Sam Hutchins, of Hinds county, to Miss Mollie Ritchie.

CORBIN—KINCHEN.—At the residence of the bride's parents in Springfield, La., June 5, 1889, by Rev. F. M. Keco, Mr. Henry D. Corbin, of Hammond, La., to Miss Alexine W. Kinchen.

CROOKS—HARR.—In Monroe, La., May 5, 1889, by Rev. C. T. Munholland, Mr. G. B. Crooks, of Trinity, La., to Mrs. Athalia Harr.

LACY—WIMBERLY.—At Roman Chapel, in Ouachita parish, La., May 17, 1889, by Rev. C. T. Munholland, Mr. E. A. Lacy to Miss Hattie Wimberly.

TERRY—MORELAND.—At the residence of the bride's mother, in Minden, May 1, 1889, by Rev. H. O. Wilke, Dr. T. L. Terry, of Coushatta, to Miss Carrie Drew Moreland.

ROBERTSON—BRYANT.—In Melville Church, La., June 9, 1889, by Rev. C. R. Godfrey, Mr. Joseph Robertson to Miss Edd e Bryant, both of St. Landry parish, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

LITTLEJOHN.—Rev. WILLIAM LITTLEJOHN died in the parish of Assumption, after an illness of three weeks, at the home of his son-in-law, Mr. Robert Martin, on the morning of May 5. He had been staying at Mr. Martin's for a year or two past. From the beginning of his last sickness he was confident that he would not recover. He was born in Halifax county, N. C., April 21, 1811. His father moved to Tennessee at an early day, and for years was noted as an exemplary Christian and a man of substance. His two sons, William and Wiley, moved to Louisiana in 1847, and were engaged in sugar planting on the Lafourche when I first knew them. Both were Methodists of the most hospitable type. Two such homes for the ministers of God I never knew. Both wives and children united in the welcome given to the circuit preacher and to all who represented the Savior. The fortunes of the war period put an end to these delightful homes. Parents and children retugeed to Texas, and they never returned to the plantations. They have children and grandchildren, who honor their parents in their lives, both in Texas, Tennessee, Alabama and Louisiana.

At an early part of his life Mr. William Littlejohn, after graduating at La Grange College, received license to preach. All who knew him thought him eminently prepared for the itinerant ministry. He was spiritual and able, both in speech and in prayer. He seemed admirably qualified for the high office of a pastor by the gentleness, purity and sympathy of his nature. To know him was to respect and to love him. He was firm in character, not shaken by any amount of opposition from advocating what he thought to be true and right. His general intelligence and wide acquaintance with the Methodist preachers and people of Tennessee made him an instructive and delightful talker to all his brethren. No one ever enjoyed a Quarterly Conference, protracted meeting, Annual Conference, General Conference, or took a deeper interest in the affairs of his church all over the connection. He was sincere, ingennous, a man of patient faith and prayer. His memory is very precious to me and all my family. He left behind him a blessing more valuable to his children than all earthly substance could possibly be. Such men soften life, and give grace and beauty to the atmosphere in all the circles where they move. He died poor, but oh! how rich in the faith of his Savior! He has entered into the rest that remains for the people of God. He lived to this end, and life with him has not been a failure.

J. C. KEENER.

WILLIS—Miss. LIZZIE WILLIS, daughter of Mr. Daniel and Mrs. Elizabeth Willis, was born in Claiborne county, Miss., November 20, 1832, and died at her home, near Togleside, on Wednesday, May 15, 1889, at 7:30 P. M.

Miss Lizzie united with the Methodist Episcopal Church, South, in her early girlhood, in which she lived a pure, and consistent Christian life until her death. She was gentle, kind and amiable, and the community in which she lived has lost one of its brightest lights and the church of God its truest friend and best worker. She was first and last in all the good enterprises of our beloved Zion, and cordially co-operated with her pastor in every good word and work. She was, indeed, "an Israelite in whom there was no guile." For months before she died God's chastening rod had fallen upon her; but in all her sufferings she was never heard to murmur, and in the severest pains she manifested a strong confidence in the Redeemer of mankind, and passed under the rod with that meekness of spirit and submission of soul which characterizes the true Christian womanhood of our beloved Methodism. With a disposition eminently Christian, she won all hearts about her, in and out the church. Sister Lizzie delighted in all the services of the sanctuary, and was one of those disciples who prove their piety by their daily walk and conversation. The last few weeks of her life were marked with sufferings of the most intense character, and yet no murmur escaped her lips. But she expressed to the writer a cheerful willingness to die, and rejoiced in the blessed hope of meeting a father and mother, with other friends, who had preceded her to the home of the blest. She was ripe for the garner, having done and suffered the will of the Master. May the benedictions of our Father in heaven abide upon the sorrowing ones left behind? W. W. HURST.

WILKINSON—Mrs. SARAH E. WILKINSON died March 21, 1889. She married John K. Wilkinson, December 5, 1871, which union was happy until death separated them. She professed religion in early life, and led a useful Christian life until the end. She had a wholesome religious influence on the home circle and sowed godly seed whose fruits will follow. This marriage was blessed with eight children, six of whom survive the deceased. She leaves a family of almost helpless little children, the eldest of whom is only fifteen years old, and upon whom devolves the cares of her mother. Sister Wilkinson was loved by all who knew her. She has gone to her reward. God will care for the rest. C. H. OWEN.

CAGLE.—On the morning of May 11, 1889, the home of J. C. and H. G. Cagle, in Lawrence county, Miss., was caused to mourn the departure of their infant daughter, LUCY R. MINDA CAGLE, who has gone before them to the land of eternal happiness and rest, where she will await their coming. After a brief illness the cold hand of death laid its icy fingers upon her. May the Lord bless, comfort and strengthen the bereaved parents, and enable them to say, from the depths of their hearts, "Thy will be done!" W. H. LEWIS.

Echoes.

When God puts his *imprimatur* upon a man's ministry, it is blasphemous impudence for any other man to dispute the authority of God. The proofs of our apostleship are those which Christ gave to the Pharisees and St. Paul give to the bigots of Jerusalem—the cleansed hearts and the sanctified lives of saved men and women. Woe to those ministers of religion who can produce no better proof of their call to the ministry than the fact that a Bishop has ordained them! Woe to those churches that can produce no better justification of their existence than the comparatively insignificant fact that they have adopted an episcopal form of church government. Are sinners saved by those ministers? Are saints edified by those ministers? Then they are ministers of Christ. But if they have no "living seals" to their ministry, they are self-deluded impostors, even though every bishop under heaven has put his hands upon them. A living church is a church that bears living children. Methodism is a church because her converts are in every land. In ministers, and in churches, as in men, God abhors outward and visible signs unless they represent inward and spiritual realities.—*London Methodist Times.*

Ministers do not sufficiently understand men. They do not study them enough, that is for the purpose of reaching them. I wish they could sit in our office for a day and hear our men discussing the ways and means of reaching men, and not men in general, but particular individuals. They acquaint themselves with the personality of these individuals, their peculiarities, their hours of business and leisure, the time when they can be found alone, and the one way in which they can be approached. We start out with the idea that there is no demand for our goods, that we have to create this demand. Hence, when we are not received with a welcome we are not discouraged, but study and plan and push on until we succeed. When ministers get down to their work with the same amount of earnestness and determination to succeed, they will succeed. A general proclamation of the truth may tone up the atmosphere, provided a sufficient number of people hear it, but there must be personal work in order to save individuals.—*Advance.*

Certain great preachers whose pulpit efforts seem like spontaneous bursts of sacred eloquence, moving masses of people as the sea is moved by the tempest, have been repeating and thinking and praying over those discourses forty years. No one can devote too much study to a sermon. There is enough substance in one great gospel theme to occupy and interest a great soul for half a century, and then its wealth will not be all drawn out.—*New York Christian Advocate.*

The leading of a prayer meeting is a Christian task which calls for thorough preparation, and which should be entered upon with a deep sense of its importance. To spend ten minutes, selecting at random a few hymns and a passage of Scripture, is not the kind of preparation which issues happily. When we remember that the success of a prayer service not seldom turns upon the impulse given by the leader, his responsibility becomes all the more evident. Your naturest thought, your warmest Christian feeling, are demanded when you stand up to lead the thought and devotion of your fellow-believers.—*Congregationalist.*

"Mamma's Gittin Better."

There is gladness in the household,
The shadow fades away
That darkened all the sunshine
Of many a summer day.
"O, mamma's getting better,"
The happy children cry,
And the light of hope shines bright again
In the loving husband's eye.

In thousands of homes women are "sick unto death" with the terrible diseases so common to their sex, and it would seem as if all the happiness had gone out of life and the household in consequence. For when the wife and mother suffers all the family suffer with her. This ought not to be, and it need not be, for a never-failing remedy for woman's ailments is at hand. Many a home has been made happy because the shadow of disease has been banished from it by the potent power of Dr. Pierce's Favorite Prescription—the unfailing remedy for all weaknesses and diseases peculiar to women

$500 Reward offered for an incurable case of Catarrh by the proprietors of Dr. Sage's Remedy. 50 cents, by druggists

Scientific.

The Use of Water at Meals.

Opinions differ as to the effect of the free ingestion of water at meal times, but the view most generally received is probably that it dilutes the gastric juice and so retards digestion. Apart from the fact that a moderate delay in the process is by no means a disadvantage, as Sir William Roberts has shown in explanation of the popularity of tea and coffee, it is more than doubtful whether any such effect is in reality produced. When ingested during meals, water may be good by washing out the undigested food, and by exposing the undigested parts more thoroughly to the action of the digestive ferments. Pepsin is a catalyptic body, and a given quantity will work almost indefinitely provided the peptones are removed as they are formed. The good effects of water, drank freely before meals, has, however, another beneficial result—it washes away the mucus which is secreted by the mucus membrane during the intervals of repose, and favor peristalsis of the whole alimentary tract. The membrane thus cleansed is in a much better condition to receive food and convert it into soluble compounds. The accumulation of mucus is specially well marked in the morning, when the gastric walls are covered with a thick tenacious layer. Food entering the stomach at this time will become covered with this tenacious coating, which for a time protects it from the action of the gastric ferments, and so retards digestion. The tubular contracted stomach, with its puckered mucus lining and its viscid contents, a normal condition in the morning before breakfast, is not suitable to receive food. Exercise before partaking of a meal stimulates the circulation of the blood and facilitates the flows of blood through the vessels. A glass of water washes out the mucus, partially distends the stomach, wakes up peristalsis, and prepares the alimentary canal for the morning meal. Observation has shown that non-irritating liquids pass directly through the "tubular" stomach, and if food be present they only mix with it to a slight extent. According to Dr. Leaf, who had made this subject a special study, cold water should be given to persons who have sufficient vitality to react, and hot water to the others. In chronic gastric catarrh it is extremely beneficial to drink warm or hot water before meals, and salt is said in most cases to add to the good effect produced.

WONDERS OF THE CAMERA.—The peculiar rythmical effects which accompany discharges of powder and of nitro-glycerine compounds have been elaborately investigated by the aid of photography. It has always been suggested that careful photographs, taken of steel and timber just at the point of rupture under a breaking load, would conduce to our knowledge of the complicated subject of elasticity.

The lightning flash can be investigated. Dr. Koenig, in a recent communication to the Physical Society of Berlin, states that he has photographed a cannon ball which was moving at a rate of 1,200 feet per second. The ball was projected in front of a white screen and occupied one-fortieth of a second in its passage. Marey has photographed the motions of limping people, and thus given surgeons the materials for a study of lameness. It is said, moreover, that photography often reveals incipient eruptive diseases which are not visible to the eye. Photographs taken by flash-powders of the human eye, showing it dilated in the dark, give the oculist a new method of studying the enlarged pupil.—Prof. John Trowbridge, in *Scribner's.*

MIRAGE OF SOUND.—A curious acoustic phenomenon, sometimes observed at sea, has been termed by M. Fizeau the "mirage of sound," from its analogy to certain well-known phenomena of light. The sound waves are deflected upward to a very marked extent under the influence of strata of air of various temperatures, and to its effect are ascribed numerous collisions between vessels having powerful fog signals.

A medicine prepared for the general public should contain nothing hurtful in any dose. Such a medicine is Shallenberger's Antidote for Malaria; it destroys Malaria as water puts out fire, and is just as harmless. Sold by Druggists.

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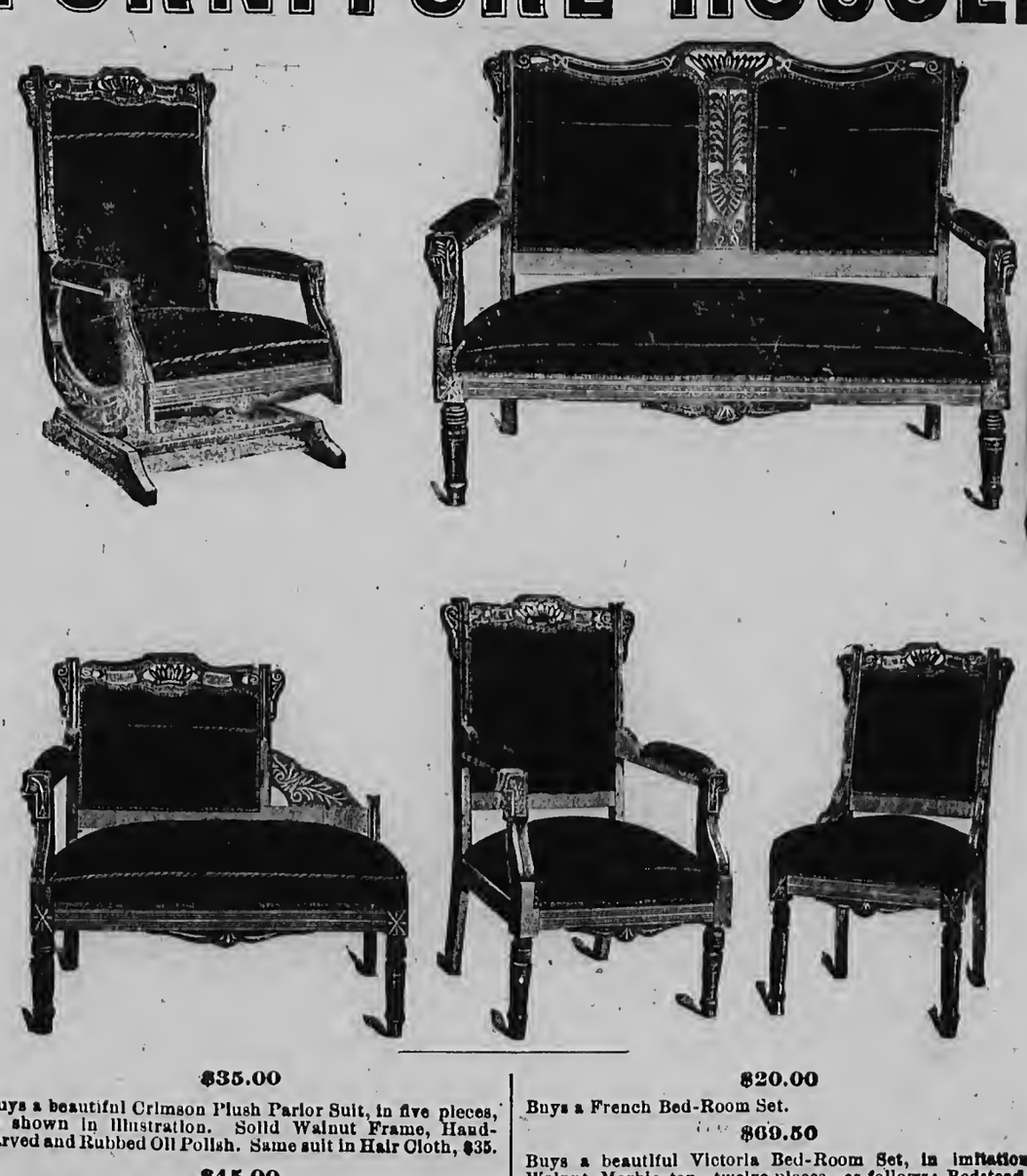

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NEWS OF THE WEEK.

DOMESTIC.

The first decisive step toward putting Johnstown business men on their feet again was made on June 13, when about 200 merchants who had survived the flood, many of them without a dollar, were assured that they would be re-established in business on long credit. Both Pittsburg and Philadelphia wholesale dealers have offered Johnstown merchants this courtesy.

Gen. Stephen D. Lee, president of the Agricultural and Mechanical College, who is a candidate for governor of Mississippi, made the opening speech in his canvass for the position at Columbus, on the thirteenth.

The June floods have worked disaster to the farmers of Southern Indiana, who have crops in the lowlands. The damage to all of the Southern Indiana and Illinois counties along White and Wabash rivers will amount to many thousands of dollars, and it is feared worse trouble may ensue.

A negro constable attempted to arrest a white man near Austin, Texas, on June 14. The offender declined to appear before a negro magistrate, and a general battle ensued, in which four white men and five negroes were killed, and several wounded.

Chippewa Indians are on the warpath in Minnesota. A Swedish laborer was killed by the redskins at Mille Lac. The trouble is due to encroachment on Indian lands by whites.

The Navy Department, on June 14, issued advertisements inviting proposals for the construction of two steel cruisers of 3,000 tons displacement under the authority conveyed by the appropriation act of September last.

An English syndicate, it is said, has made an offer to buy the Elgin Watch Factory for about $10,000,000. A person looked over the factory in its interest a few weeks ago.

The remains of Miss Clara Chrisman, of Mississippi, who departed three weeks ago as missionary in Brazilian fields, but lost her life in the Conemaugh flood, were brought home for burial on June 15.

Associated Press dispatches from New Jersey, Maryland, eastern Pennsylvania, New York and New England, as far as Maine, indicate extensive damage to property and some loss of life by storms accompanied by lightning on June 15.

The organizing committee of the new labor organization known as the Brotherhood of United Labor met in Chicago, last week, T. B. Barry presiding. It was reported that labor organizations representing about 7,000 members, had signified their intention of uniting with the new order.

Sam Jones has been preaching to immense crowds in Jackson and Wesson (Miss.) during the past week.

The San Francisco *Evening Post* states that $1,000,000 has been subscribed for the proposed cable between Honolulu and San Francisco, and that the work of laying the cable will be commenced within eighteen months.

The remains of Tennessee's first governor has been removed from the grave in Macon county, Ala., where they have rested for three-quarters of a century, to Knoxville, Tenn.

Thirty-four violators of the Sunday law were arrested in Cincinnati last Sunday.

A huge mountain of almost pure manganese of iron has been found together with almost unlimited veins of anthracite in Gunnison county, Col.

FOREIGN.

Russia, Germany and Austria have sent an identical note to the Swiss government advising it to deal more severely with anarchists and socialists.

The lord provost of Edinburgh has refused to confer the freedom of the city on Mr. Parnell on the occasion of the visit of the Irish leader in July. The senior magistrate present at the ceremony, will, therefore, officiate.

The Canadian order of Odd Fellows has voted down a motion to provide for the eligibility of colored men for membership in the order.

The steamer *Alene* from Kingston, Jamaica, arrived at New York, June 14, and brought intelligence substantiating the London cable reports of Hippolyte's victory and Legitime's defeat.

News has just been brought to the City of Mexico from Brazil which says that small-pox and yellow fever are raging in a virulent form. Not alone in Rio Janeiro, but through all the states with in 200 miles of that city. The death-rate for three days at Santos was 70 per cent., and people who could do so were leaving in droves.

The French Senate has forwarded to the public prosecutor a report on the case of General Boulanger. The Senate advises that proceedings be at once begun against General Boulanger.

As a result of a dispute between the Prussian government and the Vatican, there was no Germans among the cardinals recently appointed.

The American delegates to the Samoan Conference, in Berlin, are much complimented on the result of their labors.

The *Temps* says that Germany is treating with Belgium in regard to the laying of a cable from Ostend to Portland, Me., in order to render those countries independent of the English cable companies.

The Italian government has joined Russia and Germany in asking the Swiss authorities to maintain a stricter surveillance over foreigners in Switzerland.

The *Economist* makes a violent attack upon Mr. Gladstone for the speeches made by him on his western trip. It says they are utterly unworthy of his reputation and position; that he has intentionally substituted obscurity for clearness.

The Saxon Parliament has presented to the king a gift of $750,000 in behalf of the people as a token of love and loyalty.

The Russian army will soon be provided with breech-loading rifles which will carry a distance of 6,000 feet.

The Business Situation.

Trade has been unsettled by reason of heavy floods, which have checked the distribution of goods. The losses by the disaster can not yet be accurately estimated, but they are enormously large, and will fall chiefly on the railroad, coal, iron and lumber interests of this State, but damage has also been done in New York, West Virginia, Maryland and Virginia. The most reliable estimates of the loss range between $45,000,000 and $55,000,000. The large concerns which have suffered will simply be put to inconvenience, and there will be no great failures; but in some cases whole communities are beggared of their former property, and have little hope of the future. There will be some compensation of the losses in the demand for goods to repair the damage, but the wiping out of such a large amount of property is a calamity which it will take a long time to recover from. *Bradstreet's* reports show there was actually invested in capital in the seven towns of the Conemaugh Valley, $7,587,000, while in Williamsport $23,000,000 was so invested. The loss from destruction of Seattle by fire has probably been largely overestimated. The total amount of capital invested in that town, according to *Bradstreet's* reports, was $4,100,000, and though the loss is estimated at from $15,000,000 to $40,000,000, it is probable that the town could be rebuilt for from $6,000,000 to $8,000,000. The loss in Seattle falls on individuals rather than corporations. The total insurance on the destroyed property by companies represented in San Francisco is less than $2,000,000. Notwithstanding the interruption to business by the flood, there are signs of improvement in some branches. Some departments of the iron trade are better, and the demand for structural plates and tank iron has naturally increased largely. The trade in dry goods is generally reported as fair, but it is not up to expectations. In the speculative markets there has been a tendency to higher quotations, but the result has not been any marked advance. Wheat and flour are lower, corn, cotton, coffee and sugar a fraction higher. The stock market has been affected by absence of quotations, but on the reampution of the ticker service the cliques supported prices to offset the effect of the flood and the disasters. The *Financial Chronicle* has made up its usual report on the prospects of the cotton crop this year. It finds that the acreage is over 20,000,000, an increase of 2⅛ per cent. The planting season began about the same time as last year in North Carolina, Florida and Tennessee, but earlier in all the other States. On June 1 the crop was in a more advanced state than at that period last year. There has been drouth in the Atlantic States, which has been partially relieved by rain recently. In the Gulf States the prospects for a good crop are excellent. The nights have been rather too cool for full results in all parts of the South. Generally the prospects for a fair average crop are more promising than at this period last year.—*Philadelphia Press.*

As you like it. Gray and faded whiskers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.

The *London Times* says:

The *Times* learns that the gist of the Samoan agreement is, that Malietoa shall be reinstated; that the control of affairs shall be left mainly to the Samoans; that questions touching the life or property of foreigners shall be subject to the decision of a resident judge, American, English or German, and that the importation of liquor and firearms shall be restricted.

The peculiar combination, proportion, and preparation of Hood's Sarsaparilla makes this medicine different from others and superior to them all in actual curative power. Sold by all druggists. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Seashore	July 5
Hevlington (Crystal Springs)	Aug. 8
Toplsaw	Aug. 10
St. Tammany	Sept. 27

BEAUTIFUL CHAUTAUQUA LAKE,
Lakewood, New York.

The most healthful resort in America, situated on the Main Line of the New York, Lake Erie and Western R. R., at Lakewood, N. Y., midway between Cincinnati and New York City. The highest navigable water in the United States, over 1,400 feet above the level of the sea, and 700 feet higher than Lake Erie. Weather cool. No malaria. No mosquitoes. Hotels open June 1 to October 1. Round-trip fare from Cincinnati $11 25, good returning until October 31. Be sure your tickets read via New York, Lake Erie and Western R. R., from Cincinnati, as this is the only line running solid trains, Pullman cars, through to the Lake. Tourist tickets for sale at all large stations. For further information please apply to ticket agents of connecting lines, or to H. C. Holabird, Division Passenger Agent, 99 West 4th St., Cincinnati, Ohio.

A. A. Woods & Co.

The attention of our numerous readers is called to the advertisement of A. A. Woods & Co., which has recently been changed from that of A. A. Woods, on account of the admission of three of his clerks to copartnership—Messrs. Walter Scott, L. H. Poursine, and A. F. Godat, all of whom are deserving young gentlemen, who have earned this well-deserved preferment by their close attention to business. Mr. A. F. Godat we desire to specially notice, as he is one of our own Methodist men, being a steward of Carondelet Street Methodist Church, of New Orleans. He has risen from office boy to this high position of partner in this leading insurance firm by fidelity to principle. Although young, his experience in the insurance business, coupled with reliability, led his late employer to offer him a partnership.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Australia	(Sun., 11 A. M.)	June 23
Concordia	(Sun., 4 P. M.)	23
Leland	(Wed.)	26
Brooklyn	(Sun.)	30
Clarksdale	(Tue.)	July 2
Lyon	(Wed.)	3
Friar's Point	(Thu. and Wed.)	4, 5
Helena	(Sun.)	7
Friendship	(Tue.)	9
Glen Allen	(Wed.)	10
Tunica	(Sun.)	14
New Salem	(Tue.)	16
Indianola	(Fri.)	19
Hollandale	(Sun.)	21
Bolivar	(Sun.)	28

R. M. STANGIER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus		June 21
Columbus circuit, at New Hope		22, 23
Tampico, at Pleasant Grove		29, 30
Macon		July 7, 8
Hebron, at Memphis		11
Shiloh, at Ridgeway		13, 14
Dist. Conf., at West Point		18-21
Crawford, at Trinity		27, 28
Starkville circuit, at Steel's Chapel		31
Brooksville, at Eaprairie		Aug. 3, 4
Mashulaville, at Hickory Grove		9
Louisville, at Rocky Hills		10, 11
Plattsburg, at Plattsburg		15
Chester, at South Tulon		17, 18
Walthall, at Long Branch		31, Sept. 1
LaGrange		7, 8
Sturges		14, 15

Camp meeting at South Tulon on Chester circuit will embrace the third Sunday in August.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Winona circuit		July 6, 7
Winona station		10
Valden		13, 14
Kosciusko and Durant		17
Black Hawk		20, 21
West		25
Carrollton and Greenwood		27, 28
Richland		Aug. 1
Kosciusko circuit		3, 4
Newport		8
Ebenezer		10, 11
Weir		15
Stills		17, 18
Poplar Creek		22
Ethel		24, 25
Helzona		28
Lexington		30

J. J. WHEAT, P. E.

GRENADA DIST.—SECOND ROUND.

Coffeyville		June 22, 23
Pittsboro		29, 30
Athanta		July 2, 4
Banner		6, 7

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Yazoo City		July 6, 7
Jackson and West Jackson		13, 14
Madison, at Livingston		20, 21
Sharon, at Madisonville		27, 28
Yazoo circuit, at Tranquil		Aug. 3, 4
Camden, at Shuck		10, 11
Benton, at Bowmun's		17, 18
Flora, at Remonia		24, 25
Silver Creek		31, Sept. 1
Edwards, at Brownsville		7, 8
Raymond		14, 15
Canton		21, 22
Mt. Olivet		28, 29
Spring Ridge	(Tue.)	Oct. 1

D. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Shubuta, at S. Chapel		June 29, 30
Waynesboro and St. Line, at New Hope		July 6, 7
Clarke, at Manassas		13, 14
Enterprise and R., at Stonewall		20, 21
Winchester, at Mt. Pleasant		27, 28
Vossburg		Aug. 3, 4
Paulding, at Hopewell		10, 11
Sandersville, at Laurel		17, 18
Marion, at Pleasant Hill		24, 25
Meridian, at Shiloh		31, Sept. 1
Meridian Station		3
Rimsville, at Wahalak		7, 8
Leaksville		14, 15
Union		21, 22
Lauderdale		28, 29
Spring Hill		Oct. 5, 6
De Kalb		12, 13
West End		19, 20

R. B. NORSWORTHY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Summit, at Summit		June 22, 23
District Conference, at McComb City		27-30
Gallman, at Terry		July 6, 7
Crystal Springs		13, 14
Wesson, at Beauregard		20, 21
Hazlehurst		27, 28
Providence, at New Hope		Aug. 3, 4
Topisaw, at Topisaw		10, 11
Franklinton, at Fishers		17, 18
Holmesville, at China Grove		24, 25
Scotland, at Galath		31, Sept. 1
Brookhaven		7, 8
Bowerton, at Pleasant Ridge		14, 15
New Hope, at Centenial		28, 29

W. B. LEWIS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg		June 22, 23
Fayette, at Ebenezer		28, 30
Port Gibson	(Mon.)	July 1
Rocky Springs, at Shiloh		8, 9
Bartonton, at Pisgah		13, 14
Martin, at Martin		20, 21
Utica, at Reeves	(Wed.)	24
Natchez—Wesley Chapel		27, 28
Washington, at Locust Grove	(Thurs.)	Aug. 1
Natchez—Jefferson Street		3, 4
Augusta, Sunflower Chapel		10, 11

District Conference will be at Vicksburg, July 5-7, Bishop Galloway presiding.

JOHN A. ELLIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Bethel, at Ocohay		June 22, 23
Mt. Carmel, at Good Hope		29, 30
Dist. Conf., at Ocean Springs		July 3, 4
Seashore Camp Meeting		5-15
Pearlington, at Log Town		13, 14
West Pearl, at West Pearl		16
Augusta		20, 21
Whitlington		27, 28
Vancleve		Aug. 3, 4
Scranton, at Zion		10, 11
Moss Point, at Moss Point		11, 12
Americus		16, 17
Hattiesburg, at Hopewell		24, 25

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers		June 23
Morgan Street		23
Dryades Street		30
Carrollton and Parker's Chapel		30
Carondelet Street		July 7
Seashore Camp Meeting		14
Plaquemine and Donaldsonville, at D.		21
Rayne Memorial		28
Gretna and Scrapara		28
Craps Street		Aug. 4
Louisiana Avenue		11
Baton Rouge		17, 18
Grosse Tete, at Arbroth		20
Felicity Street		25

CHAS. F. EVANS, P. E.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

A Cancer Remedy.—Referring to Drs. Gratigny & Bush, Cincinnati, O., the "Cancer Specialists," whose card appears in another part of this paper, we know they are reliable. A correspondent, J. Hilsinger, Blue Ash, Hamilton Co., O., writes, "My wife had cancer and was cured by Drs. Gratigny & Bush." He says he found them attentive, faithful and successful.

WEEKLY MARKET REVIEW.

(For Week Ending June 18, 1889.)

COTTON.		
Low ordinary	8½ c	— —
Ordinary	9	— —
Good ordinary	9½	— —
Low middling	10¼	— —
Middling	10⅝	— —
Good middling	11⅜	— —
Middling fair	11¾	— —
Fair	12¾	— —
Galveston middling	10¾	— —
Middle middling	10¾	— —
Memphis middling	10 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	7 15-16
Fully fair	— —	— —
Good fair	7 15-16	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	6¾	8
Prime yellow	8 3-16	8⅝
Very white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	3	3¼
Good	4⅛	4½
Fair	4	4⅛
Prime	4¾	5
Rough, ₱ bbl	2 25	1 00
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 80	4 90
Fancy	— —	4 35
Choice	— —	— —
Minnesota Patents	— —	6 00
Winter Wheat patents	5 15	5 25
Minnesota bakers	5 25	5 50
CORN PRODUCTS.		
Corn meal	2 50	— —
Cream meal	2 50	2 60
Grits	2 50	2 60
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, 1 bushel	— —	43
Yellow	— —	47
Mixed No. 2	— —	46½
OATS:		
Western	— —	33½
Texas test-proof	— —	— —
BRAN:		
Per ton	17 00	72½
HAY:		
Prime	16 00	17 00
Choice	— —	18 00
PROVISIONS.		
PORK:		
Mess, Standard	— —	13 25
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	10½	11
Shoulders	— —	6¾
Sides, short rib	— —	7⅜
Sides, long clear	— —	7⅜
HAMS:		
Sugar-cured	11½	11¾
DRY SALT MEAT:		
Shoulders	5¾	5¾
Sides, short rib	— —	6½
Sides, long clear	— —	6⅝
GROCERIES.		
COFFEE:		
Prime	— —	19¾
Fair	— —	18¾
Common	— —	16½
TEAS:		
Choice	40	80
Hyson	— —	55
BUTTER:		
Western Creamery	19	—
Western Dairy	13½	15
Common	— —	7
LARD:		
Refined	— —	6¾
OILS:		
Coal, bbls	16	— —
Coal, cases	— —	— —
Cotton seed, crude	13½	16
Cotton seed, refined	42	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	1 25	— —
POTATOES:		
New Louisiana	1 40	1 60
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	— —	2 00
BAGGING, TIES.		
BAGGING:		
Jute, 2 lbs, 1 yard	10¾	10½
Jute, 1¾ lbs, 1 yard	9½	9¾
Lane Mills (Upon Rate)	12½	— —
BALING TWINE:		
Per lb	9½	10
TIES:		
Per bundle	1 65	1 67
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 25	3 00
Chickens, Southern	2 75	3 00
Young	1 25	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	11½	12
Southern	12½	13
WOOL:		
Lake, ₱ lb	— —	— —
Louisiana	24	24½
Barry	22	23
COUNTRY HIDES:		
Green Salted, ₱ lb	11	15
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	13 00
Meal	21 00	23 50
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	— —
Sulphuric acid	2	2½

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*.

"I have tried J. A. C. Maguire's Cundurango on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary." D. R. McANALLY.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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BAKING POWDER

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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

Special attention will be given to the health, morals and Biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

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MANSFIELD, LA.

One of the most celebrated Institutions of the South. The Thirty-Fourth Session will begin September 15, 1889, with a full corps of able and experienced faculty. Curriculum comprehensive. Instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. Departments of Fine Arts and Industrial Arts under specialists.

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For particulars address

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PROF. D. F. HUDDLE, Sec.

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The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.

Terms moderate.

Edwin H. Fay, A. M.

Christian Advocate.

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For the Advocate.

CLARA CHRISMAN,

A young missionary to Brazil, who was drowned in the Johnstown disaster.

BY REV. H. WALTER FEATHERSTUN.

Gifted, cultured, beautiful Clara,
Pride of all this Gulf-bound land,
Gave her young life to the Master—
To his work—head, heart and hand.

Clara, consecrated Clara,
Heard a voice we could not hear—
'Twas the Master's call to duty,
And she lent a listening ear.

And, with eyes made clear by loving,
Saw a hand we could not see—
'Twas the Master's pointing southward,
And she said, "*Send me, send me!*"

Then we gave her prayerful parting,
And she left us for the field,
O'er the sea, beyond the tropics,
Where are hurt hearts to be healed.

And we felt, "O what a healer
Will our gifted Clara be!"
And we dreamed of hearts made holy
Through her young life's ministry.

But our sweet dream was awakened
By a hail-revealed alarm;
Then it spoke: "Our Clara perished
In the wild wreck of the storm."

O, Our Father, we are silent,
Mute with wonder and with grief;
Why was Clara's blessed mission
Made by Providence so brief?

The shades are ever falling
O'er the shoreline of life's day.
Shall we know their mystic meaning,
When the clouds have passed away?

WINNSBORO, LA., COLLEGE.

Outline of a Sermon before the Woman's Missionary Society of the North Mississippi Conference, at Greenville, Miss., June 9, 1889.

BY REV. H. G. PORTER, OF THE NORTH MISSISSIPPI CONFERENCE.

Text: Matthew x, 5-7—"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

God's ways are not our ways, and His thoughts are not our thoughts. In nothing is this more manifest than in the selection of His agents to carry on His work. He chooses the weak things of the world to confound the mighty, and He ordains strength out of the mouths of babes and sucklings.

The twelve apostles chosen by Christ were a disappointment to human expectation and human ambition. They were selected for what they were, what they were capable of being, under the training of our blessed Lord. Christ looked at their faith, their hearts, at what they were to be when fully developed for their work. Looked at superficially, according to our judgment and understanding, it would have been folly to have chosen a more unpromising corps to begin the great work of evangelizing the world; and yet they were selected by Him for the work.

For this time the twelve had been with Christ a year or more, witnessing His miracles and listening to His preaching. They had evidently made some progress in the way of preparation for their work, and yet they were very slow of heart in understanding fully the nature of Christ's mission to the world. At this distance we are surprised at the dullness of their apprehensions, and wonder how they could have been so obtuse when the Master spoke so plainly. When we come to realize fully our own dullness in divine things, we pity rather than condemn the immediate followers of our Lord.

The immediate and pressing needs of a world lying in wickedness and sin lay near the Master's heart. He was anxious to begin the great work of evangelizing men on a larger scale. His heart was with the people, with the masses. He loved men, and wanted them saved. He called the twelve together, and sent them forth on their first missionary tour. It may be well to consider this beginning of Christian missions.

Consider (1) the sphere assigned for the work: "Go to the lost sheep of the house of Israel." They were prohibited from going into the way of the Gentiles, and specially commanded not to enter into any city of the Samaritans. Doubtless the reason for this limitation was found in the apostles, rather disciples, themselves. They were not yet ready to go among the Gentiles, and a mission to Samaria would have provoked jealousies and stirred old controversies, and might have led to blows and to bloodshed. The twelve were not yet rid of the passions and prejudices of the past. More than two years after this some of them were still hampered and hindered by prejudice and passion. In the case of Peter it required a miracle, and an ocular demonstration of Spirit baptism, to make him "perceive that God was not a respecter of persons." They were limited "to the lost sheep of the house of Israel" because they were not qualified for a larger sphere. This limitation was a divine commiseration of human weakness and narrowness. In some cases it takes a Pentecost, and more, to lift the cataract of prejudice from the eye of the understanding. Later on our Lord extended the sphere of operations to embrace "all nations," "all the world," and "every creature." This is our commission and our sphere. It is greatly to be feared, however, that many of us, like the twelve, find our prejudices in our way. Our range of vision is limited to the lost sheep of the house of our own color, kith and kin. We often sneer at the Chinaman, the Indian, and the negro. We count them all common and unclean, and would make God a respecter of persons like ourselves. Our commission is large. It embraces the world, men of every color and of every clime, and the divine pity may still be spread over our weakness and our blindness to duty. If it is not, sad and awful will be our account at the bar of God. Ye knew your duty; but, through prejudice, ye did it not.

Consider (2) the nature of the work: "Working miracles and preaching the kingdom of heaven at hand." The free gift of miracle-working power, in attestation of a divine commission, was full, and was to be fully and freely exercised. "Freely ye have received, freely give." Let it not be stinted or doled out. Almighty power can not be taxed. In the infinite resources of almightiness exercised by you, let the world see the infinite resources of divine sympathy and love that lie back of it all. "God is love." We, the successors of the twelve, may not open the eyes of the blind, nor unstop the ears of the deaf, nor unloose the tongues of the dumb, nor cast out devils; but we can build asylums for them, and care for them with a tenderness and sympathy that will exhibit more of the divine heart than the bare power of working miracles could ever do. "Greater works than these shall ye do." Freely we have received; oh, that we may freely give! Preach, "The kingdom of heaven at hand." This was an unpleasant message to the house of Israel. It was not what they wanted, what they longed for. They looked and longed for a kingdom of this world. They wanted their home, their country, their land, their nationality—the throne of David and the glory of Solomon. The twelve did not understand this. Like the rest, they looked for a kingdom of this world. Since poor, frail, mortal men are to be the messengers, it is well that the divine commission contains always the divine message. The sent of the Lord are told what to say, even though they do not understand it fully. This saves us from blunders. He preaches best who sticks closest to his commission and his text. The message we bear is not a pleasant one to the world. Men would rather hear something else; but the preacher dare not alter or amend the message. The gospel is "good news:" but men stagger at the conditions imposed—"repentance towards God and faith in Christ." If we deliver the message, our skirts are clear, whether men hear or forbear.

Consider (3) the results of this mission: A great stir and excitement was produced, a multitude collected, and the wise were offended. Faithful preaching and teaching, by men and women full of the fire and love of God, will always create a stir and excitement, and will collect a multitude. It always has been so—always will be so. Doubtless many came to see the miracles: many through curiosity, just as men come now. When the Lord lights a candle, he always puts it on a candlestick. He builds his cities on hills. The seasoning of his grace is pungent like good salt. The Holy Ghost generates a zeal that makes men and women flames of fire. We need more fire, that we may have more stir and excitement. The nature of the work is sure to produce these things. Christ "came not to send peace on the earth, but a sword." Our mission is one of aggression. We oppose sin and evil of every kind. We dare not act on the defensive. A church and ministry that are not aggressive are dead. The world will hate you and persecute you because you oppose its sinful practices. Be not soon disturbed in mind if men imprison you and bring you before kings and governors. The nature of your work will stir antagonisms and create opposition. The greater the contrast between the church and the world, the stronger the opposition will be. The spirit of opposition and persecution on the part of the world is a sure indication of fidelity and vitality on the part of the church. "Woe be unto you when all men shall speak well of you." "Blessed are ye when men shall persecute you." We need to lay ourselves out largely, fully, for God. The effort to spare ourselves and to save ourselves has been our curse and our shame. "If any man will lose his life for my sake and the gospel's, he shall find it." Let us, then, project ourselves full length—put all we have of body, mind, heart and soul—into this work of evangelization. He who counts his life dear unto himself, and is not willing to sacrifice life itself for Christ, is not worthy of this great mission. So, then, my beloved, be assured that our mission means war to the hilt, and it will be sure to bring opposition and excitement. The wise, so called, will be offended now just as they were then. A revival full of power and fire is certain to develop some wise man who would run all the religious emotions and expressions of the people in his own little moulds of propriety.

Consider (4) the instructions for carrying on the work. Go at once; don't wait. Men are perishing for the bread of life. Do not wait to provide money for your purses, nor two coats, but go just as you are. What an utter abandonment, this, of the fundamental principles of human forethought and forecast! Men wait to lay up much goods in store for the evil day. They want a commissariat, a magazine, and an unlimited bank account when they begin great enterprises; but our Master starts missionaries to the conquest of the world without even a change of raiment. They had to leave all in order to obey Christ. The divine Master meant to put them in an extremity where they would feel the need of relying wholly on God. An extremity of this kind is not without good effect upon the Christian ministry now. Comparatively few men have learned how to be rich and trustful at the same time. The abandonment of worldly hopes and the utter abnegation of self causes many rich men to turn sorrowfully away from Christ. They can not surrender the world for a crown of glory in heaven. At this juncture, and in this connection, how tender and how stimulating the words of our Lord: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." "Ye are of more value than many sparrows." Then give me my staff, my empty purse and my single coat, and let me on to the conquest of the world. The hacking and the hank of my father and my God are behind me. What infinite resources to draw from! Doubtless the blessed Master meant to lay this self-sacrificing, Christian ministry on the heart and conscience and purse of the Christian Church for the good of both. He intended the preacher to be dependent, that the church might have the honor and labor of love of supporting him. This is a part of your work, my sisters. A cup of cold water in the name of Christ will be sure of reward. What you do for a believer is done to the Lord himself. A missionary ministry is powerless for good—the good God designed it to do—without a missionary church behind it. The two are correlative in this great work of bringing the world to Christ. The work these women and mothers are doing will give us a generation or two hence an army of Christian missionaries backed and supported by a Christian constituency as large as the Christian Church. This preparatory work is largely the work of our Christian women. It is the great work they have before them now. Organize the children and raise up a trained army for the Lord. The Lord is tearing down the gates of walled cities faster than we are ready to enter in. Surely we need the wisdom of the serpent, combined with the harmlessness of the dove. If we only understood the day of visitation as we ought, what haste we would make to go at the work.

Consider (5) the return and report of the disciples. Christ modestly, but judiciously, compliments and commends their work. They had been efficient in their ministry. Our Lord was careful always to condemn the wrong and to commend the right. He cautions the disciples against being over-elated with their work—not to think too much of what they had done. Spiritual pride, or pride growing out of spiritual work or attainments, is exceedingly dangerous to piety. The best worker, the most efficient minister, needs to be constantly at the foot of the cross. Many a noted evangelist has foundered on the rock of pride. It is strange that one should grow vain over wholly extraneous gifts; but so it has been. The only place of safety is in the valley of humility. My sisters, you have done a great work for God, and I pray it may make you more humble. The Lord took his disciples apart into a desert place to rest, recuperate, and to cool down. This was well. They had been thronged by the multitudes, overheated by their work, and their heads were dizzy by the constant whirl of events. This immortal mission of love has been committed to mortal men. Rest is often as religious and often more necessary to the worker than work. The best work requires the workman to be at his best. My sisters, give the Lord your best. If necessary, rest. Sometimes God graciously lays a good workman down on a bed of sickness to give him rest and spiritual refreshment to qualify him for larger work. May the peace of God that passeth all understanding keep your minds and hearts in the knowledge and love of Christ!

Dr. Haygood to the Methodist Missionary Women of North Mississippi.

The following letter was written to the president of the Woman's Missionary Society of the North Mississippi Conference:

My Dear Friend: The beginning of modern civilization was by the "riverside," near Philippi, the "chief city of Macedonia." There St. Paul met devout Lydia of Thyatira—a merchant woman dealing in purple dyes and goods. She, a working business woman, was the first convert to Christianity in Europe. She was brave-hearted, and, in the face of prejudice and possible ostracism, constrained Paul and his friend and helper, Silas, to be her guests. From that day woman's heart has in every country first received the seed of the kingdom. There were, we are sure, other women in Philippi worthy the companionship of gentle, yet great-hearted Lydia. In the church at Philippi were devout women, not a few, who were co-workers with the great apostle. To them he sent messages of affection and exhortation from his Roman prison. Their useful labors he recognized. Writing to the pastor of the church—and his words are to the pastors of our time—St. Paul says: "And I intreat thee also, true yoke-fellow, help those women which labored with me in the gospel." He ranks them with the great "Clement and others, his fellow-laborers, whose names are in the Book of Life."

These good women, it seems, were not always agreed. Very earnest people who think will, in the nature of things, differ in opinion; but Christian people who are well-bred will differ without bitterness or intolerance. Very suggestive is St. Paul's exhortation—it is more like a brother's appeal: "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."

As it seems to most thoughtful observers, more and more our times will afford opportunity for the exertion of woman's gracious influence in the church and in society. It would be sad, indeed, if it were not so: for fully three-fifths of the commandments in the church to-day are women.

When we come to think of women in relation to the work of missions, the first thing that impresses me is this: that so few have done so much. Not one in twelve is on the roll of the Woman's Missionary Societies; yet in eleven years the few women who constitute the woman's society in the Methodist Episcopal Church, South, have done a work, in organization, in raising money, and, above all, in the mission field itself, that challenges admiration and confidence. If all did as well as the few, the women of our beloved church would achieve results that would surpass anything that our whole church, so far, has so much as thought of attempting. In this woman's work now the greatest need is the extension of the organization. There should be a society in every church, and every pastor should do his best to help the women organize helping societies.

Extend to your society the Christian regards of one who, from the first, has championed their cause to the best of his ability. Very truly,

A. G. HAYGOOD.

An Interesting Letter.

The following letter written to Miss Annie M. Barnes, of Duluth, Ga., will be of special interest to our readers:

ALTOONA, PA., June 14, 1889.

Miss Annie Maria Barnes, Duluth, Ga.—

My Dear Miss Barnes: I hasten to tell you what news I can learn of the sad fate of Miss Chrisman. Mr. C. A. Wood, of this city, a friend of mine, who is chief clerk to the superintendent of the Pennsylvania railroad, has just shown me a statement of the buffet porter of the Pullman car in which she was, and the person probably who last saw her alive, which describes her, and refers to the ticket she had from New Orleans to New York. Mr. Wood referred me to J. W. Curry, Esq., an acquaintance of mine, and a citizen of this place, from whom I received the following full particulars concerning Miss Chrisman:

Mr. Curry was in Johnstown (Johnstown is thirty-eight miles west of Altoona, on main line of Pennsylvania railroad) soon after the flood, rendering all the aid possible to the sufferers; and on Thursday before last, June 6, I think he said, one of the workmen engaged in clearing away the debris collected at the stone railroad bridge in Johnstown, cut into a small-sized leather satchel, in which were a number of articles, including a Greek Testament, in which was found a slip of white paper, on which was written the following:

To Mrs. Isaac Hughes,
20 East 12th street, New York City.
Am on train No. 8.
A. CLARA CHRISMAN.

There was also a letter found from her uncle, Judge Chrisman. Mr. Curry telegraphed to both the parties, and diligently set to work to find the body.

Yesterday, June 13, the body was found in front of a drug store in Johnstown, two miles below the point where she left the train. The body was, of course, somewhat decomposed, and was identified by a ring on her finger, with the initials, "A. C. C.," engraved inside, and some writing, I believe, in her pocket that corresponded with the writing found in her leather hand-bag.

Mr. Curry deserves great credit for his special effort to find the body, it being very difficult on account of her being unknown to him. Her body was prepared for burial, put in a hermetically sealed casket, and sent to her mother at Beauregard, Miss. Two of her trunks are probably lost, while two others, sent by express, are safe in New York.

I saw at the residence of Mr. Curry, this afternoon, the satchel, now cut open on the side by a workman's axe, and I saw the slip of paper containing the address of Mrs. Hughes, and the ring just referred to, and several little articles, such as gold pencils, etc. Mr. Curry said he felt a special interest in finding her body, on account of her being a missionary. The satchel and contents are in possession of Mr. Curry, who will see that it reaches the right hands.

As I gazed on that satchel and its contents, her gold ring and pencil, and her handwriting so plain on the slip of paper, and thought of her sad fate, I felt grieved, indeed—felt as though I knew her through you; and yet she was a stranger! What better proof do we want than this, to show there is no North and no South, but all one people, deeply interested in the welfare of each other?

How fortunate it was that your friend, Miss Howell, went by another route! * * * * * *

I feel that I have written more than you care to read, and should have confined myself solely to answering your enquiries about Miss Chrisman. We can think of scarcely anything here but this great calamity in which she lost her life. We are so near the scene of the disaster; but, far or near, the feeling of horror seems to be the same.

Very truly, your friend,

WM. F. GABLE.

Week of Prayer.

Programme for the Week of Prayer and Self-denial, with Family Offerings for Missions, August 4-11, 1889.

Sunday, Aug. 4.—Sermons on the Relation of the Holy Spirit to Foreign Missions. Acts xiii, 1-3.

Monday, Aug. 5.—Prayer and offerings for China, our oldest, most difficult, and most important mission field.

Tuesday, Aug. 6. Prayer and offerings for Japan, our newest and most open field among the heathen.

Wednesday, Aug. 7.—Prayer and offerings for Brazil, where, among other consecrated laborers, the daughters of two of our Bishops are laboring to bring the other half of the American continent to a knowledge of Christ.

Thursday, Aug. 8.—Prayer and offerings for Mexico, where, at our very door, are ten million souls without the pure gospel.

Friday, Aug. 9.—Prayer and offerings to extend the work in the Indian Mission Conference, both among the half-civilized and the wild tribes of Indians, who look to our church so largely for the preaching of the gospel.

Saturday, Aug. 10.—Prayer and offerings for our Mexican Border, Cuban, and Western work, with the large unevangelized population in those fields.

Sunday, Aug. 11.—Sermons on Christ in the Home; or, Our Obligations as Families to the Gospel. Joshua xxiv, 15; or Acts xvi, 14, 15.

The offerings may be made at each service, or be set aside daily, and presented at the service on Sunday, the eleventh—"an offering from each family."

The Mission Board, at its recent annual meeting, adopted a resolution calling on the church to "observe a week of prayer, especially for missions, beginning on the first Sunday in August, and that the preachers be requested to preach a sermon on the subject of missions; also that a special family offering be requested from each family in the church."

The Bishops were requested to "appoint a committee, to consist of three of their number, to prepare a programme for the 'week of prayer.'" Bishop Hendrix, chairman of the committee, has sent us the programme, which we have given above.

We will furnish a supply of the programme in leaflet form to any preacher who will send us his address.

Also a supply of leaflets suited to the services of each day, for gratuitous distribution.

We hope to hear from every preacher in our connection.

I. G. JOHN, Sec.

Dancing in the Church.

The following, if correctly printed, is a resolution passed by the Woodville District Conference, Mississippi Conference, May 16:

It is the sense of this Conference that the practice of dancing among the members of the church is an evil antagonistic to the principles of our holy religion, and detrimental to the growth in grace of those who practice it, and we do solemnly disapprove and condemn said practice by our members.

Dancing, I think, should not be treated that way; and I am slow to believe that it contains fully the views of a majority of that Conference. I certainly would not have voted for the resolution, and am sorry to see it emanating from a Methodist Conference. The church, on such subjects, ought to keep silence, or say something with more tone. It is the sense of that Conference, not about dancing, generally, but that "the practice of dancing" by "the members of the church" is detrimental to the growth in grace.

There is no grace nor growth in grace involved in the subject at all. It is a plain, simple, violent outrage; a bold, square insult to God. "Our members" don't dance, either as a "practice," or occasionally; but hold the immodest indecency in abhorrence. Dancing people ought to know that they are not members of the church. And if Christians are true to their calling, they will cause them to know it. You might as well talk of immodest chastity as dancing church members.

H. A.

The financial condition of the United States government, as shown by the public debt statement of the Treasury Department on the first instant, is quite satisfactory. During the eleven months ending May 31, the total reduction of the public debt amounted to $72,682,105 45, with a cash balance in the treasury, June 1, of $629,189,888 72. The total public debt remaining unpaid, including interest to June 1, was $1,662,911,493 23. With the available funds in the treasury the net debt is less than a billion dollars.

Christian Advocate.

THURSDAY, JUNE 27, 1889.

GOD GIVES US MEN.

BY DR. HOLLAND.

Come now to us, O God! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions, and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their loud professions and their little deeds,
Mingle in selfish strife—lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

Temperance Work.

Some time ago in one of my classes we were studying forms, and were comparing the cube, cone, pyramid and sphere. When we came to the sphere, I asked for the number of sides. One little boy replied that it was all sides, little suspecting how near he came to giving the very definition that is set forth in the higher mathematics.

So we might say there are infinite phases to this temperance question; yet when we pass through it the plane of truth, we find it striking straight through the center. This temperance ball is not of the same dimensions in every part of our land. In some places it has been half buried in the stiff clay of indifference and prejudice. But its principle is as enduring as eternity, and can not long remain in ignominious rest. In other parts of the country it has been kept so continually on the roll that its movements have well-nigh distracted many individuals who constantly put barriers in its way, in the meantime telling people there is no harm in it; that it is not able to hurt anybody. This annoyance will be persistently continued until, instead of retarding and dodging it, they join the great army who are determined to keep it going. We want to roll it up the inclined plane of public opinion; then by its own momentum, and the force by which any good cause is drawn toward truth's center, it will go on and down into the very heart of humanity. But what meridian shall we touch to-day? Let it be that one whose high noon shall be told when the sunlight of intelligent thought shall mark the hour of success. There are small circles of opinion, injustice, misunderstanding, slander and prejudice, but their planes touch no vital point, and we will not follow them up.

I prefer to speak of the temperance work as belonging equally to man and woman, the responsibility equally heavy and binding upon both. Because woman has bitterly suffered from the great wrong of intemperance, it is fitting that she should use every influence of her life against it. Devoted to her home, dependent upon it for her own happiness, and the happiness of all who are dear to her, it becomes not only her right, but her duty to labor in the cause of home protection. Using the language of an eminent American: "Since drunkenness comes first and hardest upon woman; since it is to her what a swine is to a garden—rooting up every sweet blossom, and destroying every fruit, and making a wilderness of the garden of the Lord—I have a right to say to every young woman, 'By your look, by your work, and by your act, bear testimony and exert your influence against intemperance. If there is one thing that woman should stand for, it is temperance.'" That is true. Her influence is great, but I deny that she holds all the power in this reform. I deny that she should be left to do all the work because it is a good work. I protest that the field be not given over to her hands, for man holds yet the most powerful weapon to be wielded against this traffic—I mean the ballot. But it shall be woman's high privilege to aid in educating our people until they are ready, willing and eager to put this evil from among them by right of suffrage. Does it not rouse all that is manly and tender and chivalrous in manhood—this call from women and little children to help them strike down the injustice, the shame, the ignominy, the sorrow that continually threatens and curses them? And do they not care that their fellow-men are falling miserable victims to the deadly foe? Will they ask, as did Cain of old, "Am I my brother's keeper?" Nay, verily, our people are becoming enlightened, and many of our brothers have been laboring earnestly and long. We honor and trust them; but their number is far too small in proportion to the great need. Woman herself has not been wholly roused; but the mothers and wives and sisters of our land will one day see their whole duty, we believe. May the day not come too late for the joy of their own homes, which in their proud confidence they deem so safe! All great reforms move slowly, and meet resistance at every step; but they gain power in proportion to the righteousness of their cause, knowing, as their leaders do, that truth can not die. "Very often God's divinest agent of help is hindrance."

The W. C. T. U. has been called the best-drilled army the world ever saw. It comprises forty splendidly organized departments, and is trained to fight on any battle-ground, warring with every species of vice and oppression. You may understand the forty divisions better when you know their definition of temperance: "A moderate use of all good things. *Total abstinence from the bad.*" The basis of all their effort is education. They continually give the invitation, "Come, let us reason together." With the white ribbon beating over 200,000 loyal hearts, the nations must come to a knowledge of the truth. Thirty years ago temperance people believed that law alone could regulate the liquor business. The masses were not ready for it, and the law failed. Then the other extreme was tried—moral suasion only. Eloquent, earnest men stirred the country time after time, and thousands promised reform and pledged against further use of the intoxicating cup. But the temptation was not removed, and many of these went back to their bondage of drink. The educative factor was left out, the nature of the passion was not exposed, and the traffic was plenty of fresh material from the boys and young men. Thus the reformers found their work continually undone. Terrible need will find its own remedy; and when we get people to thinking, when we get them to look for the truth and desire to find it, we may be sure they will find it and hold it as dear as their honor. And when they know the truth, they will work to advance its power. Our work to endure must be intelligent. We find it far easier to play around and hurrah for a principle than to work for it. But only faithful effort, earnest study, and patient continuance can accomplish what we hope for—nay, what we know must come. Many of the finest intellects, both of Europe and America, have focused their light and strength upon the question, and are proving by the laws of science and practical experience that alcohol is an unnatural product, a narcotic poison; never a food, always hurtful, and not needed anywhere in God's world.

We have not time for the arguments or the proofs here, but to any honest inquirer after truth we have only to say, "*Seek, and ye shall find.*" Every statement made by the intelligent friends of this cause may be substantiated. Dealers do not want this matter investigated. They do not want the people to learn the tricks of their trade. Like the autocrats of the church of olden times, they would like to dictate to the people about all pertaining to their traffic. Our most complete armor of defense against the business is, knowledge concerning it. There is hardly an argument against the sale and drinking of intoxicants that has not already been used. We have appealed to common sense and good judgment thus: Money for liquor is worse than wasted. In the first place, it should have been spent for some necessity of life—for education or Christianity. In the second place, it deranges the mind, debases the soul, and destroys the body of the drinker. In the third place, it robs those dependent upon that individual of many pleasant and useful things they might have had in place of the liquor. In the fourth place, it brings sorrow and misfortune to those who should be protected by the consumer. Fifth, it defrauds the country of just that much capital and industry that are destroyed by the effects of the liquor drank. Again: We have tried to put ourselves in the place of the money lover and argue from his standpoint. Lay aside, if you will, every argument save those of a financial character. Let Christianity and religion and a future life touch the question nowhere. You may even take away all idea of patriotism and love of country, without which no citizen should dare to claim its protection; disregard the high principle of humanity; grant that our body politic is only a vast machine for money-making—not for the advancement of the race, not for the elevation of mankind, not for peace nor happiness nor home, but simply and solely to make money. Even then we should be supporting a system of vast inconsistency; we should be paying enormous sums for the privilege of making ourselves paupers; we should be receiving with greedy joy the blood-money of our fellow-beings, while we paid out many times that amount for State prisons, asylums and poor-houses to put them in when they could no longer add anything to our treasury of selfishness. As American citizens, do you like the picture? Is it not dark and hideous; but is it not true? Can you sit with folded hands and let such things be?

Again: We have plead with the church, but she has not yet risen in the strength of purity and put on the whole armor of God. She may not cast out this evil spirit until she is purified of those things that are continually bringing reproach on her name. We have petitioned our Legislatures again and again with miles of paper and thousands of names, but our honorable legislators wish to please their constituents. They have not the good of the country at heart; so they continue to make laws that are whisky-soaked and not water-tight. The legislation in favor of temperance that has been secured came by much persistent perseverance; and I have thought that those autocrats of government grant what is so untiringly asked of them not for righteousness' sake, but, like the rich man and widow of the Scriptures, "lest she weary me." We have plead with the high powers of our country to disgrace us no longer by fastening upon helpless heathen nations this burning curse, but thousands of gallons are shipped for every missionary that is sent to the benighted shores of Africa. It is a most grievous shame that the people of those countries so lately pagan should exercise a higher principle of humanity than free-born, civilized Americans. Madagascar's queen refused to accept revenue from spirits because the stuff destroyed her subjects, body and soul. The King of Siam petitioned to have protection withdrawn from those Americans who would sell liquor. A Hindoo said to an Englishman: "I do not like your people; the followers of Jesus Christ drink whisky."

India's curse has been English rum and opium, forced upon her millions of people. America is thus cursing Africa. And we an enlightened nation! If you deny or ignore your duty here as a Christian, have you none as a patriot, as a citizen? Not time for these things? Rather, have you time to neglect them? Can you afford to let them alone? A busy merchant was once summoned to appear in court. He sent in his line with the word that he could not come. The judge indignantly returned the money by an officer, commanding the citizen to report to him at once, or he would have him arrested. When the merchant appeared, the judge thus addressed him, "How dare you insult your country by refusing the service she requires of you?" Have we any citizens like that?

I wonder if even our bitterest enemies would be willing to see all temperance people at once eliminated from the world. Would it then be a very safe place even for liquor sellers? They are willing that we should stay here to adjust the equilibrium of things for them; but are dreadfully afraid of being overbalanced. How sad that we are at once their safety and their danger! It is true we are cranks, but, then, cranks are very good working machines, and they have a troublesome way of thinking. Galileo was a crank for saying the world moved; Columbus was a crank for saying it was round. Watt was exceedingly cranky when he harnessed steam, and Fulton was a most hopeless crank with that boat of his. You remember, only a few would risk their lives on the river with him; but when the steamer glided smoothly over the water, all the people on shore hurrahed and cheered him. So it will be in this cause. But when the hour of triumph comes, I want to be steering up stream and not shouting on the shore.

After all, it is a splendid thing, amidst warring opinions, to stand upon the progressive side, to speak great truths frankly, fearlessly, not compromising and spoiling them by apology for fear of giving offense. But to unite with these workers now means self-denial, endurance, sacrifice, faith.

"Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And it is prosperous to be just."

But, as we have said, our work is more educative than reformatory. We welcome every honest aid that may help us to put down the drink curse; but we know prevention to be far easier than cure. It is more human, more wise to teach boys and girls how to keep their bodies sound and pure, than, having left them unfortified, untaught, to seek their reformation when they fall. More sensible, is it not, to train childhood for usefulness than to give days and nights and fortunes to maintain numberless organizations, societies and institutions of charity for the purpose of relieving distress and misery that are direct products of the drink traffic? We know, too, that the chief pillar supporting this vast temple of dishonor is license. Teach the youth to see it, and they will pull it down! Teach them its vile iniquity, and it will not continue to disgrace the sunlight and pure air of America. The children have enlisted, and the Sun of Righteousness is bathing their white banners in glory. You may smile that we have so much faith in these noble young hearts; but wait—

"God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold."

But is there not a beautiful pathos in the thought of innocent little ones putting out their young strength to clear the path of their future from temptation and wrong? Is there one manly or womanly heart in all our land that does not long to help them? Are your loved ones all so free from stain, so safe from evil that you may not be touched or persuaded by this plea from childhood? God's work will not fail because you withhold your hand from it; but the blood of innocence may be required at your hands. Oh, may it not always be asked of us: "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

We want boys for our country who have learned what a noble thing it is to be brave in the right, who do not believe that true manliness consists in having a great many bad habits; who are not ashamed to say that they have determined, God helping them, to keep the temple of their bodies fit for the indwelling of the Spirit of Christ; to keep their lips and hearts free from all that debases, building their lives into monuments of manly manhood. We want girls for our country who will never wear lightly the jewel of their womanhood; girls who demand of their brothers and gentlemen friends just that standard of purity demanded of them; who will not smile at the dissipations of young men, and countenance in them what they would not approve in their own brothers.

Not until purity, justice and truth are held aloft on one standard for the supreme and undivided law of man and woman, may we hope for the elevation of humanity, the true freedom of our country, the salvation of the world.

MARY RUSSELL.

HUMPHREYS, Mississippi.

From the Work.

RAYNE, LA.

MR. EDITOR: Recently we have been doing some work among the Creoles in the bounds of this circuit. Bro. J. S. Bailey's Sunday-school for the Creoles is in a prosperous condition; and on the first Sunday afternoon in this month I went down and preached for them, and nineteen children joined the church, some of whom were not Creoles. This week, accompanied by Bro. Bailey, I visited their homes; and when I met a family that could not all speak English, Bro. Bailey would interpret for me. Many of those Roman Catholics speak of joining the church with their children. My work is enlarging so rapidly that I very much need an assistant. If you find a good young man that would like to come out here and help me preach and sing the gospel, tell him to come on; we'll give work and plenty to eat. Will furnish him a pony to ride, and pay him a little pocket change. I am now preaching four times a week, and holding four prayer meetings a week, besides now and then an extra service. We have organized two missionary societies (W. F. M. S.), and have one or two others in contemplation. To date we have had fifty-two accessions to the church, including a few by letter. And tell our good Baptist brethren that we have baptized *forty-six children*, and more to follow."

This is largely a mission field—plenty material. We have mission schools in foreign fields; why not have one in South Louisiana? My heart is set on this mission work for the Creoles, and *others*. One Frenchman has invited me to preach a funeral sermon for a nice old friend of his that died about a year ago. He said, though he was not a church-man, yet he was charitable towards everybody, and had been dead long enough to need a good sermon; said there were a great many others buried there, and he thought it would do them good to go to the graveyard and preach for them. I shall take advantage of the occasion to preach to the *living*. Some of these Creoles can read, and nearly all understand English a little. If you will send me a dozen copies of the ADVOCATE, I will distribute among the reading ones, and ask them to subscribe. Pray for us. Yours in Christ.

R. M. BLOCKER.

WATERPROOF, LA.

MR. EDITOR: It gives me great pleasure to tell you we are still alive here and at work for the Lord. We are not discouraged, but hopeful. As long as the family continue to assemble around the breakfast, dinner and supper table, there need be no apprehensions of sickness among its various members. As long as the people regularly meet the pastor at the church, and gather about the Lord's table when it is spread, he has great reasons to believe all are enjoying spiritual health. By this figure I do not mean to say all or every member in my charge is a hearty, robust Christian. There are some who are almost anything else. But last Sunday, a week ago, I was much pleased to see so many come to the table spread in old Wesley Chapel. That was our quarterly meeting, and the presiding elder, Rev. J. D. Harper, was with us, and we "were all in the Spirit on the Lord's day." Nobody joined the church, because nobody was converted. I am opposed to taking unconverted persons into the church. What good does it do them? None it seems, while often they do the church a great deal of harm. I do wish every unconverted person in the church would either "quit their meanness" and do good, or else withdraw from it. I would rather have a congregation of a dozen godly men and women than hundreds of unrighteous, sin-loving, pleasure-seeking, so-called members of the church. Financially, we may say the second Quarterly Conference was a success. The presiding elder was paid up in full. And notwithstanding the weather's inclemency, a great many people met us, and were delighted with another of Bro. Harper's best sermons. He preached to us on missions, and it was a telling sermon. All were so interested that we could scarcely realize an hour and a half had elapsed during its delivery.

Those Wesley and Elizabeth people paid all their missionary assessment this year, Doctor, and they are glad of it. Another thing: We are working mightily to repair old Wesley this year. We need one hundred and fifty dollars to do the work. Of that amount we have raised seventy-five dollars, and have already begun work on the chapel. You know this was in the olden days a handsome building; and we are determined she shall put on her beautiful garments once more, and that right soon—even before December 12. We are getting on well anyhow at Wesley, and, in fact, all over the work.

We could not observe "Children's Day" on the third Sunday in May, but we did observe it, and with good results. Yesterday, June 16, was the day observed. The children gave three dollars and forty-five cents, and the grown folks six dollars and fifty-five, making just ten dollars. The children have a missionary society, and are raising money in that way, too, to aid in the extension of the Master's kingdom. May the Lord greatly bless these and all the dear children of the church, and give us pastors and all leaders and teachers grace and wisdom to train them to work for him!

JAMES E. RIDDLE.

JONESVILLE, LA.

MR. EDITOR: Rev. B. F. Lewis, of Natchez, commenced a meeting here Monday last, and continued until last night, when other engagements compelled him to close. Bad weather and muddy roads interfered considerably with the meeting, but steadily increasing congregations manifested the interest taken, and we now praise God for an outpouring of his gracious Spirit, as shown in the revival of our own members, of two (possibly more) conversions; eight accessions—all told—one being by letter; four adults baptized, eight children.

Yesterday we had a spiritual feast: preaching and communion in the morning, and preaching at night, at both of which services the Word was presented with intense earnestness and in such a manner as to carry conviction that God's promises are, Yea and Amen! In the evening a baptismal service was held, and afterwards Bro. Lewis showed that he understood what is meant by, "Feed my lambs." The little ones were held spellbound, and the compression of many a pair of little scarlet lips told that the pure little heart had resolved "to do just what papa and mamma said, and that *right away*;" and my prayer is that God will give these little ones strength to keep these vows. The "big children" received some plain talk as to their duties as parents. May God enable them to do it! Bro. Ashley, who was pastor in charge here last year, and whose labor in the Lord was not in vain, assisted us greatly. We thank God for his Holy Spirit. We thank him for hearing and answering our prayers, and we thank him that, by his grace, Bro. Lewis has been the instrument of causing his name to be glorified here; and we ask your readers to pray that our next onslaught here may be blessed of him who alone is worthy to be praised.

WALTER DUNSTAN, P. C.

JUNE 17, 1889.

CARROLLTON AND GREENWOOD, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: Our second Quarterly Conference convened at Greenwood, May 19 and 20. Dr. J. J. Wheat, our faithful and efficient presiding elder, was at his post, and delighted all by his preaching and the carefulness with which he looked after all the interests of the church. Our Quarterly Conference was a success in every way. We continued the meeting for two weeks, holding three services a day most of the time. Bro. E. G. Kilgore came in and did all the preaching after the third day to the close. Bro. Beville, a sweet singer, came with Bro. Kilgore to do the singing, but got sick and had to leave. This we regretted very much. There were eight accessions to our church, and the membership raised to a better life. Bro. Kilgore gave them "hot shot;" and judging from the smoke which was seen to rise, execution was done.

Plain preaching in the spirit of Christ is what the people need. There is too much "kid-glove" preaching for the good of the world. I do not mean for every or any man to try to be a Sam Jones, or even a Kilgore, but I simply mean for him to be natural. But whenever a man does this, you will hear some one say he is trying to ape Sam Jones. My experience is that when I have been the plainest and most pointed, I have done the most good.

Holy Spirit guides us in our work. We are getting on very well. We have received about thirty into the church since January 1, and expect to receive many more before December 1.

G. W. GOMON.

Kavanaugh College Commencement.

MR. EDITOR: Kavanaugh College closed its fifth session on June 11. The college continues to prosper, and is doing a thorough and excellent work. Rev. H. Walter Featherston, the able and careful president, stated that the work done during the term closing had been the best ever done by the college. The moral influence is fine. The results are such as we might expect from pious, efficient teachers, diligent, hard study, and bright, healthy students.

The commencement exercises—sermon, addresses, music, essays, recitations and declamations—were all highly complimentary to the college and all who took part in them.

Rev. James Atkinson Lewis and Miss Annie Olive Stevens were the only graduates. The degree of "A. B." was conferred upon them. Miss Flora C. Colquhoun had finished her course and prepared her essay; but, alas! human life, she died two weeks before commencement. Her chair was draped—draped in mourning. The president, after an impressive tribute to her memory, read her essay.

The patrons of the college are highly pleased, and the outlook for solid and satisfactory work very encouraging.

H. S. RAYNER, for Visit'g Com.

A Worthy Example.

MR. EDITOR: I want to call your attention, and that of your readers, to the following: Early in the spring one of my members approached me, saying, "Here is a thank-offering to God of $10 for the delightful rain which we had last night. You can apply it to any object you may choose." A few weeks later this was repeated. This was done both times without ostentation or show—no sounding of a trumpet. No one knew anything of it. It was done in secret. When asked for permission to publish it in our paper the reply was: "No, no; 'let not the left hand know what thy right hand doeth.'" Consent was given only on condition that the name be not disclosed.

Notice: He recognized the rain as a blessing *from God*, in grateful acknowledgment of which he presented to God a part of his *substance*. Beautiful! exhibiting a most worthy Christian spirit. Let this brother's example be generally followed, and God's blessings will rest upon us in great abundance.

W. W. TOMLINSON.

BOLIVAR, Mississippi.

Indian Mission.

MR. EDITOR: I have two more names to my Indian Mission proposition, to wit: Bro. J. P. Harvey, Beach, Miss., $1 per year, and Mrs. P. A. Johnston, Forest, Miss., $5 per year. Sister Johnston is the wife of our presiding elder (Brandon district), and is an earnest, faithful worker in the mission cause. This indicates what Bro. and Sister Johnston think of the Indian Mission, as a large number of Indians live in the bounds of his district. Probably three or four thousand, and he knows something about their condition and needs, and feels the necessity upon us to do something toward their salvation.

Now, brethren and sisters, send your name and amount at once. Let us roll up the amount necessary, and send the missionary to work.

A. D. MILLER.

CATO, Mississippi.

Sparks.

The man who has begun to live more seriously within begins to live more simply without.—*Phillips Brooks.*

Three things are known only in the following way—a hero in war, a friend in necessity, and a wise man in speech.—*Arabic.*

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of other wise overwhelming impulse. To do lies freedom, indeed.—*Geo. McDonald.*

Much of worldliness consists in a mutual and moral atmosphere; and the beauty of divine things, bringing to them their own especial joy, surrounds us with a supernatural atmosphere which assimilates our inward life to itself after a time.—*Faber.*

To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with the round of little duties, little avocations, to smile for the joys of others when the heart is aching.....who does this works will follow him. He may not be a hero, but he is one of God's heroes.—*Farrar.*

We talk about the telescope of faith, but I think we want even more the microscope of watchful and prayerful love.—*Havergal.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON I.—July 7.

SAMUEL CALLED OF GOD.

I. Sam. III, 1-14.

TIME.—B. C. 1150.

PLACE.—Shiloh (Place of Rest).

1. *The child Samuel*—Josephus says that Samuel's call to the prophetic office happened when he had just completed his twelfth year. This is remarkable in connection with Luke II, 42. *Ministered*—In such a way as was proper for a child, and in such services as he could perform, such as lighting the lamps and opening the doors of the tabernacle. *Before Eli*—Under his oversight and care. *Word of the Lord*—The Word of God announced by prophets. *Was precious*—In the time when Samuel served the Lord before Eli, both as a boy and a young man, the Word of the Lord had become *dear*—that is, rare, in Israel. *No open vision*—Literally, *No divine communication was spread*—that is, published abroad, made known. If perchance God revealed himself to plous individuals here and there, he gave them private revelations; but the persons thus honored were not thereby constituted public prophets, nor sent to publish their communications to the people. In the midst of such spiritual darkness Samuel arose as a luminary in Israel.

2. *At that time*—The words "at that time" (Heb. in that day) refer naturally to the period naturally designated *those days* in the first verse, when the Word of the Lord was rare. *Eli was laid down in his place*—Was laid down to repose in the court of the tabernacle, where were divers rooms for the uses of the priests. *His eyes began to wax dim*—Therefore, Samuel might well suppose that Eli called him to minister to him in some service or help by night; and he was probably sleeping near Eli for that purpose.

3. *Ere the lamp of God went out*—As was the custom in the great temple, so now the high-priest slept in one of the adjacent chambers, and the attendant priests in another. In the center, on the left of the entrance, stood the seven-branched candlestick, now mentioned for the last time; superseded during the reign of Solomon by the ten separate candlesticks, but revived after the captivity by the copy of the one candlestick with seven branches, as it is still seen on the arch of Titus. It was the only light of the tabernacle during the night, was solemnly lighted every evening, as in the devotions of the Eastern world, both Mussulman and Christian, and extinguished just before morning when the doors were opened. The statement that this light was not yet extinguished is equivalent to "before the morning dawn." *The temple*—It is probable that in the course of three hundred years since the establishment of the ark at Shiloh a permanent structure had grown up, replacing the ancient tent. By degrees it became known as "the house of the Lord," "the temple," and when the magnificent building of Solomon was erected, the name which had gradually been growing into use was formally applied to it. *Samuel was laid down*—The ark was placed in the holy of holies, which the high-priest alone might enter, and he but once a year. We must not understand, therefore, that Samuel slept in the holy of holies. His meaning is only that he slept in the tabernacle, in the building where the ark, but not in the same room with it.

4. *The Lord called Samuel*—In an audible voice. Probably by a voice from the ark in the holy of holies. *He said, Here am I*—Note Samuel's readiness to serve the aged priest, his spiritual father. Unacquainted with the visions of the Almighty, he took it to be only Eli's call which was by the call of God. Such mistakes make oftener than we think. God speaks by this Word, and we take it to be only the call of the minister; calls in his providences, and we look only to the instruments. His voice cries, and the impressions of it are soon lost; hearers lie down again and their convictions come to nothing, but here and there a man understands it to be his voice.

5. *He ran unto Eli*—In Samuel we observe a quick attention and unwearied diligence; he hears and runs at every call; he stays not to be twice called before he goes. He murmurs not, he argues not, he complains not, he delays not; at every call he rises out of his bed and runs. It is to such a zeal as this our Lord requires us to strive, for of such is the kingdom of heaven. *He went and lay down*—Thinking probably that he had been dreaming.

6. *I called not, my son*—At first, no doubt, he thought the call which Samuel had heard was nothing more than the impression of the youth, who had been fast asleep.

7. *Samuel did not yet know the Lord*—The first part of this verse is explained by the second. Samuel knew not the Lord in the way of receiving divine communications from him; for, as already stated, such communications were at that time rare. *Neither was the word ... yet revealed*—He knew the written word, and was acquainted with the mind of God in that, but he did not yet apprehend the way in which God reveals himself to his servants the prophets, especially by a *still small voice*.

8. *And the Lord came, and stood*—In verse 15 we learn that Samuel had a *vision* as well as heard a voice, and, therefore, it is most natural to understand the words *came and stood* as designating a visible appearance. So then for the first time Samuel stands with consciousness in the presence of the majesty of God, and immediately all the riddles of life here to be solved for him, and the meaning of his life to become clear.

9. *Both the ears of every one that sinneth it shall tingle*—More accurately, *which whosoever heareth, both his ears shall tingle.*" This expressive phrase occurs again twice of the destruction of Jerusalem by Nebuchadnezzar. The catastrophe that fell upon the house of Eli and Shiloh is alluded to in Psalm lxxviii, 60-64. *All things which I have spoken*—The message of God to Eli was very severe; but its severity was not so great as the sin which it rebuked; and the sin of Eli was the greater that God had already warned him against it, but in vain. *When I begin, I will also make an end*—It is intimated that it might, possibly, be some time before he would begin, but let them not call that forbearance an acquittance, nor that reprieve a pardon; for when at length he does begin he will make thorough work of it, and though he stay long he will strike home.

13. *Forever*—"Forever" signifies here, as in several other places of Scripture, for many successive generations. The priesthood taken away from Eli's descendants was never restored to them; but from the time of Solomon remained in the family of Eleazar.

14. *Shall not be purged with sacrifice*—The ordinary sins of the priests and people were purged by the appointed sacrifices. But the sin of the sons of Eli could not be so purged. The second prophecy, given through Samuel, reaffirms the punishment, emphasizes Eli's personal guilt, and declares the sentence on the priestly house to be irrevocable. Its object, then, would seem to be twofold: 1. To rouse Eli and his sons to repentance and quickening into spiritual life (see Eli's response in verse 18; whereas no answer of his to the first threat is recorded); 2. To accredit Samuel as a prophet by making him the bearer of a message that the whole nation would hear of, and to develop his spiritual-prophetic earnestness and faithfulness by bringing him into personal contact with the most serious events.

Missionary.

The Jesuit Missions.

A recent issue of the *Etudes Religieuses* has some interesting statistics of the number and distribution of the Jesuit missionaries abroad at the commencement of the present year. The numbers are those of the various orders of the priesthood; priests, coadjutors and "scolastiques," but in every case the number of priests is more than twice that of the other two orders put together. In the Balkan Peninsula there are 15 Jesuit missionaries; in Africa, and especially Egypt, Madagascar, and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 630. In China alone the number is 195, all of French nationality. In Oceania, including the Philippines, the Malay Archipelago, Australia, and New Zealand, the number is 270; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil, and Peru, 1,130; the total number of Jesuits scattered over the globe in purely missionary work being 2,377. These are of various nationalities, but the vast majority are French. In the distribution great attention is paid to nationality; thus in Illyri, Dalmatia, and Albany, they are all Venetians; in Constantinople and Syria, Sicilians; in Africa, Asia Minor, and China, French; while no French Jesuits are to be found in any part of the American continent. In the Bombay and Bengal Presidencies they are Germans and Belgians respectively; in the Philippines, Spanish; in the Malay Archipelago, Dutch; in Eastern Australia and New Zealand, Irish; in the United States, Germans, Neapolitans, and Piedmontese are found working in specified and distinct districts; those laboring among the Indians of Canada are Canadians; in the British West India Colonies they are English; in Central America, Spaniards, in South America, Italians, Spaniards, and Germans; the Italians and Germans having all Brazil to themselves doubtless because of the enormous Italian and German immigration to Brazil. It will be understood that the spheres of labor of the different orders, Jesuits, Lazarists, Franciscans, etc., are carefully laid down at Rome, no two orders, as a rule, working in the same region; these spheres once fixed, the distribution within them is left to the head of the particular order, whatever it might be. In an illimitable field like China all the orders are represented; but the districts of each are specified, and were re-arranged about eighteen months ago. The Jesuits have Kiangsu province and the southeastern part of Chili, the metropolitan province; they have 115 fathers in the former and 50 in the latter. In Africa, again they touch only on the east coast at certain points, and are represented in no other part of the continent; in India they have nothing to do with Madras, Ceylon, Central India, or the Northwest Provinces, and their work in the United States is exceedingly circumscribed. In such places as Japan, the Malay Peninsula, Siberia, Indo-China (Burmah, Tonquin, Siam, Annam), they are not found at all. The great centers of Jesuit missionary activity on the surface of the globe are the Zambesi, Syria (where there are 112 French Jesuits), the Philippine Archipelago, the Central States of the Union (here they are all German Jesuits), Central America and Cuba, Ecuador and Peru, Chili and Paraguay.

Christian Progress in Japan.

Japan is in an especial sense an American mission field. Of the twenty-six Protestant missionary societies which are laboring in that field twenty are American, including two Canada societies. The first missions in Japan were begun just thirty years ago. Missionaries of three American churches—the Presbyterian, the Reformed (Dutch), and the Protestant Episcopal—arrived in that country in 1859, and those of the American Baptist Union in the following year. These four churches carried on their missionary work there—and it seemed to be not very encouraging work—without help until 1869, when the American Board and the Church Missionary Society of England sent representatives to join them. Since then other societies have entered the field one after another, also having joined the list since 1880. The Unitarian missionary went out in 1887, just two years after the Society of Friends (orthodox) had sent their first missionaries. European societies have been slow to appreciate the claims of Japan as a mission field. They have missions in China and India, but they have left Japan for the most part to America. Only one Continental society has a mission in Japan, begun so recently as 1885. The Scotch Presbyterians, the English Baptists, and three Church of England societies, have missionaries in Japan; but of the 413 missionaries laboring in Japan at the close of 1888 no fewer than 386 were from United States and Canada. The number of missionaries in Japan in 1888 indicates an increase of 90 for the year. There are 219 organized churches, of which 92 are wholly and 157 partially self-supporting, an increase of 28; 25,514 members, a gain of 5,785; 9,698 scholars in day and boarding schools, a gain of 2,553; 287 theological students, and 142 native ministers. The increase of theological students was 71, and of native ministers 40. The growth of hospital practice may be inferred from the fact that the number of patients increased from 3,334 in 1887 to 17,279 in 1888. The contributions of native Christians for all purposes were 61,155 yen, an increase for the year of 22,883 yen. Independence is a marked characteristic of Japanese Christianity. The native Christians show a disposition to help themselves, think for themselves, and to have a church of their own. The nucleus of such a church already exists in what is called the United Church of Christ in Japan. The converts of seven societies, all Presbyterian in creed and system, have united to form this body, which has its ministry, eldership and judicatories, and is virtually independent. This body has 61 regularly organized churches, of which 28 are self-supporting, and 8,630 members. If the Congregational Churches which the American Board has established join this organization, as they are likely to do—the question being now before them for decision—two-thirds of all the native Protestant Christians in Japan will be under one name, creed, and government.—*New York Times.*

In the footsteps of such brave pioneer missionaries in Africa as Livingstone, Hannington and Gordon, are following equally heroic men and women to-day, who are counting not their lives dear unto themselves, in order that they may open the dark Continent to the Light of the world. Within two or three weeks a band of eight missionaries was speeded on its way by a large farewell meeting in Exeter Hall, London. Their destination is the great Balolo nation on the Upper Congo, a people numbering ten millions of souls, speaking one language, and spread over 800 miles of territory. Now they have only two Christian teachers; but the language has been reduced to writing, and a portion of the Scriptures translated. These new recruits go out under the auspices of Dr. Guinness' East London Institute, and will reenforce the Livingstone Inland Mission, which four years ago was transferred to the management of the American Baptist Missionary Union. The enterprise now becomes undenominational, and appeals strongly to those to whom hard work, rather than a large salary, is an attraction.

Temperance Notes.

A great many persons can not understand how it is, when there appears to be plenty of money in the country, that there is nevertheless so much suffering and so much complaint of hard times. It puts me in mind of a story I once read about a farmer and his hogs. He had a lot of hogs, of a good breed too, which he could not get fat. He gave them milk every day, and plenty of it, and yet, in spite of all, they got poorer continuously. He concluded those hogs had some new and strange disease. He wrote to an agricultural journal about them. A veterinary surgeon thought it a strange case, and determined to investigate. He went to look at the hogs; they were a sorry-looking set indeed. He climbed into the hog pen to investigate, and, lo! the mystery was solved—*there was a large leak in the trough.* If society wishes to exist and prosper, this leakage, the liquor traffic, must be stopped.—*Samuel Schwarm.*

Rhode Island voted on prohibition June 20. Miss Willard put the case in a nutshell when she said: "The entire plan of campaign of the amendment's foes in Rhode Island has the ear-marks of roguery. Note the chain of events—first, the repeal of the old restriction on the suffrage, a repeal admitting the irresponsible classes to the rights of suffrage; second, the legislative vote to resubmit; third, the time fixed for the election—only one day after the Pennsylvania result becomes known; fourth, the explicit postponement of the provisions of the secret ballot law, in order that the saloon men may stand close beside the ballot-boxes and see that the votes they pay for are put in.

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THURSDAY, JUNE 27, 1889.

The Enemy's Tares.

He is "sowing beside all waters." We call attention to one field in which he is especially busy, and we ask every reader to read carefully.

The enemy of souls is scattering a mind-pollating and soul-destroying literature with a lavish hand. The land is literally being flooded with pernicious books and papers. Every town and hamlet, every community and neighborhood in this broad, beautiful land of ours is regularly and persistently visited by the emissaries of evil in the shape of some sort of reading matter. It comes by all ways and means, and in all shapes and sizes. In monthly installments, in weekly portions, in daily visits it comes. The dime novel, the two-bit romance, the dollar story paper, the costlier book, are vehicles on which this pernicious literature rides into our homes. It is poisoning the minds of the young, and pouring the deadly virus of infidelity into hearts where God ought to reign, and withering with the hot breath of hell the last hope of the aged. By means of the exciting, irreverent and godless romance the slimy trail of the serpent is fouling all the fountains of virtue and truth. This pernicious literature is producing everywhere restlessness at the restraints of law. The Decalogue is hooted at, and the Sabbath is ignored, and blatant infidelity stalks abroad under its protection.

This is no overdrawn picture! And the sad fact is, that more than one-half the church is asleep over this tremendous peril. What is needed is, to wake up to the real state of the case. The alarum which God sounds through the church today is, "Awake thou that sleepest!" What the church needs to do is, to go to work "with might and main," and money to counteract these dreadful influences. Let every man and woman turn out, and diligently sow the seeds of a pure literature—a literature which the "glorious gospel of the blessed God" will not be ashamed to take along with it as its coadjutor—a literature which the Holy Ghost can and will use for the purpose of advancing the kingdom of Heaven among us. In this great matter the ministers are to be the leaders. They ought to study out these things in their relations and bearings to the kingdom of Christ among men, and then show them to the people; and thus give them a view of their privileges and obligations in the matter. We ask you to read what is said in another column by an English writer on this subject, and then ponder and pray, and go to work to help spread a purer literature.

The *Independent* says:

The Legislature of Minnesota has passed a law that makes drunkenness *ipso facto* a crime, and punishes it by imprisonment or fine for the first two offenses, and by imprisonment for not less than sixty and not more than ninety days for every subsequent offense. The law makes the simple fact of drunkenness a penal offense, without any other unlawful act. The law assumes that drunkenness is not simply a disease, but an *offense* against public order.

We like that sort of law. If drunkenness is not a crime *ipso facto*, then it will be hard to give it a proper place. According to God's Word, it is a crime of deepest dye. We say, Well done for the Legislature of Minnesota!

Miss Annie Clara Chrisman.

Miss Clara Chrisman is dead. On her way to Brazil as a missionary, in the Conemaugh Valley, Pennsylvania, she was overtaken by a flood, in which she lost her life. Was not that a strange providence which permitted her death? Why should she start just when she did? Why take that particular train? Why should she not be saved with others who were saved? If she was to die so soon, why not be permitted to die at home, where loved ones could, at least, have the satisfaction of witnessing her death? Will not the faith of the church be weakened and missionary work be hindered as the result of her untimely death? All of these questions and numerous others are constantly being asked. We beg to answer them as follows: Greater good will be accomplished as the result of her death than would have been by her life. The apparently untimely and mysterious decease of the pure, cultured, self-sacrificing, consecrated, angelic young missionary will touch and move millions of hearts and quicken the missionary pulse of the whole church. If she thus sacrificed her life, what ought we to give? Or, rather, what should we not give? You gave but a dollar for missions last year; what was that in comparison with the noble young life given? Should you not make it ten times, a hundred times, a thousand times that amount this year, and continue to increase it every year as long as you live? Or should you not also give yourself or your daughter to take her place?

The work will not suffer as the result of her decease. God will raise up scores of others to take her place and to do the work which she would have done, and he will open the hearts of thousands to liberally support them, and thus carry on his work. No doubt, many already feel constrained to go, and many more have resolved to contribute more liberally. "God buries his workmen, and carries on his work."

The providence that permitted her death was not a strange one. Who can say that she had not as well have gone in that way as in any other way? Was there greater suffering in drowning than there would have been by dying of ordinary disease? Think of consumption, of rheumatism, of cancer, of leprosy. It is claimed that drowning produces one of the most pleasant sensations conceivable. So some have testified who have really experienced it and afterward been resuscitated. Drowning has been compared to quietly sinking down in green pastures with most delightful sensations. Strange providence, because untimely! Was not Stephen cut off at the beginning of his work? He had preached but one sermon, and, oh! what promise in that sermon. Is there anything more strange in the drowning of the young missionary than there was in the stoning to death of the youthful apostle? Bishop Coke, the great missionary apostle of Methodism, at his own expense fitted up a missionary ship, received a number of co-workers, and sailed for the East Indies to plant and cultivate a mission there, and hoping to reap a large harvest from it; but before landing he was found "stretched upon his cabin floor lifeless and cold." He sleeps beneath the Indian Ocean. How often do we see the youth, with heart pulsating with highest hope, just having graduated with honors, suddenly cut down in death? The young minister of the gospel, with consecration and talent and everything that promises a life of great usefulness, only lives long enough to show the church what her apparently irreparable loss is by his decease. The devoted wife and affectionate mother, whose place can not possibly be filled, in the prime of life, lies down in death. A young man, without God and without hope, takes his departure from home. The hearts of anxious parents, who are restless by day and sleepless by night, follow him; but, alas! horror of horrors! in an unsuspecting moment the ghastly remains of the reckless boy are brought in and presented to the shrieking, fainting parents. Their hearts naturally go out over earth and into worlds unknown, and cry: "Where is our boy?" And the wail is: "Oh! if he had only been prepared for death!"

Mother of the pure, angelic missionary spirit, immortalized on earth and glorified in heaven, rejoice! There was no strange providence in the death of our dear young Sister Clara Chrisman.

Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian can not die before his time;
The Lord's appointment is the servant's hour.

The change was better for her. By being taken then, she got to heaven fifty years sooner than if she had suffered and toiled and sorrowed out the alloted period of life. Is not heaven better than earth? Is not Paradise preferable to Brazil? Think of the contrast of fifty years in heaven with Christ and angels and saints, with harps and palms and crowns, and fifty years in the dark country of Brazil, with the necessary associations and surroundings. Is she not far better off than we who survive her and sorrow for her? All of the reward of a self-sacrificing, devoted, life-long missionary is hers. She was to all interests and purposes such a missionary. She had made the sacrifice, embraced the cross and enlisted for life; and God accepted the offering and bestowed the reward. This is exactly illustrated in Abraham offering Isaac. Was not God satisfied? Did not Abraham get the full reward? So, Miss Clara, accept thy missionary crown, brilliant with ten thousand gems—thine forever.

Go to the grave—no; take thy seat above;
Be thy pure spirit present with the Lord,
Where thou for faith and hope hast perfect love,
And open vision for the written Word.

B. S. RAYNER.

MAGNOLIA, Mississippi.

Sam Jones at Jackson.

MR. EDITOR: I suppose a few words concerning our Sam Jones' meeting will be of interest to your readers. The meeting was a decided success. It is unnecessary for me to speak of the crowds that gathered to hear the great evangelist. That has become newspaper-commonplace. Everybody knows that he is the greatest magnet of the age. Talmage and Spurgeon rolled into one, with Grover Cleveland and Benjamin Harrison thrown in for lagniappe, would hardly draw the crowds that gather everywhere to hear Sam Jones. What has happened elsewhere occurred here. The great Nashville pavilion, with awnings attached, gave a seating capacity of about four thousand; yet this was entirely inadequate to the demands made upon it. In order to secure seats, the audience would begin to assemble two hours before the time for service. Generally hundreds, and sometimes thousands, would stand during the entire service. At a meeting for men only the tent was more than filled. As to the preaching, I will say nothing now, though I may speak of it at another time. "What are the results?" everybody asks. The numerical increase is large. I have already received forty-six members, and will receive next Sabbath twelve or fifteen more. Bro. Hopper, at West Jackson, has received twenty-one, and will get several others. The two Methodist Churches in Jackson will receive, at least, a hundred accessions as the result of the meeting. The other churches in the city will receive as many, or more. And most of the churches for many miles around will have their membership increased. From the most reliable data attainable, I estimate that, at least, five hundred persons will unite with the church outside the city of Jackson; and I would not be surprised if the number should reach a thousand. But the increase of membership is only one among many of the beneficial results of the meeting. There was a quickening of the Christian conscience and a toning up of church life that seems little short of a moral miracle. Personal animosities have been obliterated, feuds of long standing have been extinguished, family altars have been erected, and great numbers have signified their willingness to pray in public, or do any work which the church sees fit to impose upon them.

"What class of persons does Sam Jones reach?" is a question often asked. I answer, most emphatically, "All classes." Rich and poor, high and low, learned and unlearned—all yield to the power that goes with him. The banker and the bootblack, the State dignitary and the hod-carrier, and all intermediate classes, seem alike powerless to resist the great moral cyclone. If one class more generally than another yields to his power, it is that class generally spoken of as "hard cases"—the profligate, non-church-going crowd. Here in Jackson many of these ran up the white flag early in the battle, and many of them give promise of becoming earnest, consecrated Christians. A very remarkable fact is, that creeds and churches do not seem to be at all in his way. The straight-laced Presbyterian, the dyed-in-the wool Baptist, and the High Church Episcopalian fall into line as readily as the emotional Methodist. Those who before hearing him are bitterly prejudiced against him nearly always become enthusiastic in their admiration of him.

The capital of Mississippi has had such a shaking up as it never wituessed before. Eternity alone can reveal the far-reaching results of this great revival.

W. C. BLACK.

JACKSON, Mississippi.

Pernicious Literature.

From across the sea comes the following in the *Methodist Times*, of London, May 30. It makes some points in the discussion of a subject in which every reader of the ADVOCATE is interested. The flood of pernicious books and papers that is rolling over the land is alarming. The Conemaugh flood slew its thousands in an hour, but this flood is slaying its *ten thousands* by injecting a slow poison into the intellectual and spiritual life of the masses of the people. The bookstores and stalls and the railway trains are literally crowded with a literature whose influence is evil, only evil, and that continually. Can not something be done by the churches to stay this awful plague?

Here is what our English brother says on this subject:

The fact with which we have to cope is, that we are flooded with a mass of literature, not by confessedly great authors, not in any sense distinguished by genius, or ever likely to become classics—vile, leprous trash, the washings of the sewer, the foul products of certain French writers, which all decent Frenchmen repudiate and condemn as fully as we do. If these books were only circulated in the language in which they were written, there would be some protection. The harm would still be great, but it would be minimized. We should still see what a great authority once described as one of the saddest sights in English universities—the English graduate reclining on a couch reading "a scrofulous French novel printed in blunt type." But when such books are translated, attractively got up, and circulated at the lowest possible price, they travel everywhere, and are like a deadly disease sown at large among the unsuspecting and unthinking. The segregation of lepers is now a common precaution of civilization. Is there to be no segregation for moral leprosy—no effort to extirpate a disease of the imagination which is working deadly havoc among the youth of our country in every corner of the land?

I shall not soon forget the sensation with which I bought and examined a book of this class for the first time. I was entirely ignorant of its character. I was traveling on an English railway, and looked over one of Mr. W. H. Smith's stalls to find something to beguile the tedium of the journey. The book was attractively got up in paper covers, and was sold at one shilling. Its scenes were laid from beginning to end among the *demi-monde* of Paris. There was not a clean page in it. The grace of its literary style was simply an added peril, for it led one to read of things which were altogether shameful, and often frankly obscene in their undiluted coarseness. It was holiday-time. There were tens of thousands traveling, and this particular station was crowded with young people. What was to prevent them from buying the book in simple ignorance and curiosity as I did? There was absolutely nothing in the title-page to guard any young girl against the peril of the book. As I read, I could not help asking how many thousands had bought it, had read it, and had received a deposit of infamous knowledge, and an impulse to impure suggestion, which would never be wholly shaken off, and which in many instances would be incarnated in the vicious conduct of the life. Is it not time that parents recognized the existence of this pestilence—I was going to say, "that walketh in darkness"—that stalks abroad in the full noontide, and is poisoning the lives of their children? Is Mr. W. H. Smith aware that his railway stalls are thus made great seminaries of public corruption, centres for the wholesale infection of public morals?

There is in the churches of this country a great organization whose united opinion and action is quite sufficient to sweep away this evil. We must organize at once. Lord Aberdeen leads the way, and a wiser and nobler leader could not be desired. This question must no longer be left to casual interference or isolated individual action. The church is uttering its powerful protest against the opening of the French Exhibition on Sundays. Here is a far more serious evil. It is nothing less than the pollution of the homes and morals of young England by the importation of the vilest forms of French literature. It is a subject on which all Christians can unite. Archbishops, cardinals and wayside evangelists can here find common cause. Protests can and should be signed in every cathedral and preaching-place of the land. To protect the purity of a country's youth is a matter equally urgent to all statesmen, all patriots, and all parents throughout the length and breadth of the land.

A bloodless revolution has been accomplished in Venezuela. The self-made dictator, Guzman-Blanco, has been displaced and Dr. Rojas-Paul, "one of the ablest citizens of the republic," placed in the presidential chair. It seems that under Blanco, Venezuela has for twenty-five years been enjoying the delights of a military despotism. The dictator has ruled everything and everybody with the hard hand of a despot. The press has been muzzled, and the people generally ground under his heel. According to the New York *Sun*, this is now all changed, and Dr. Paul, who has occupied the presidency during Blanco's absence in Europe, has been created the real President, and things have taken an entirely new turn.

The *Democrat-Star*, of Scranton, Miss., has the following:

Rev. Ben Jones, pastor of the Methodist Church of this place, is now in his eightieth year, though he is strong and vigorous and does more work than any minister we ever knew of his age. He preaches every Sunday morning and night, is a good pastor for this section, and besides he cultivates a garden and chops his own wood. Every Wednesday night he has prayer meeting and generally does all the praying.

Notes.

Dr. Anderson, of the *Florida Christian Advocate*, hits the mark in this paragraph:

Powerlessness in the church has a cause, and it is the failure to use the resources already in hand. Too often ministers pray for power from on high when they neglect to put forth the power in their possession. They fail to improve their minds, to learn the best methods, to visit their people, to work for fresh interest, and to embrace all opportunities to do good.

Judge Rightor, of the civil district court, in this city, has rendered a decision declaring the American Cotton Oil Trust to be "guilty of usurping, intruding into and unlawfully holding and exercising the franchises and privileges of a corporation without being duly incorporated, and be forever excluded and disbarred from the said franchises and privileges within this State, and the said American Cotton Oil Trust be and is hereby declared to be an illegal and invalid association." So endeth another Trust!

A writer in the *Contemporary Review* states that when Mr. Bright had to make "a great speech" he brooded over it day after day. But he did not care to do all his preparation at his desk or in solitude. As arguments and illustrations occurred to him he liked to try their effect by talking them over with his friends; and when he was at home, if nobody else was within reach, he talked them over with his gardener. The speech took shape in conversation. Then he made the "notes" which he intended to use when the speech was delivered.—Ex.

One of our greatest preachers has a habit somewhat similar. You can almost always tell what he is going to preach about next by the drift of his conversation. We think it is a first-rate plan for some preachers.

This, from the editor of *Zion's Herald*, we think ought to be read by some of our preachers:

We are of the opinion that a majority of our worshipful congregations would say that the prayers of the clergy are too long. Dr. Burton, of Hartford, received the intimation that he had fallen into this habit. He was surprised. At first he did not believe it, but as a practical test employed a stenographer to give him an exact report of his ordinary prayer. He was astonished at the result. It was two or three times as long as he supposed. Immediately he forced himself to an abridgment, and rigidly continued the practice of brevity throughout the remainder of his remarkably successful ministry. The Pharisee was voluminous, the Publican brief and explicit.

Our Wesleyan brethren across the water are following along in the wake of the Methodist Episcopal Church, South. The Manchester District Committee has sent up a set of resolutions on church membership to the Annual Conference for its consideration. Among them we find the following:

In reference to persons who might duly be regarded as devout and godly members of our church, serving their Head, even Christ, and loyal to Methodism, but who have an insuperable diffidence in attending class, we record our judgment that such persons should be recognized as members of the Wesleyan Methodist Church, of full rank and status, and eligible for office amongst us.

Should the Conference take this view, the class meeting as a test of membership among the Wesleyans is gone.

The *Sunday-school Times* says:

There is no portion of the earth in which the Bible has been making more rapid progress, during the past ten years, as in the universities and colleges of the English-speaking world. More college students—more actually and more relatively—are now earnest believers in the Bible as God's Word, than in any former period of the world's history. And the most hopeful field of Christian effort at the present time is the college field.

And we are moved to ask the reader: Did you ever put any money in an endowment fund for a *Christian college*? As sure as the sun shines, the men and women who are being trained in our *Christian* colleges will be the instruments in the hands of God to overthrow the forces of sin! Won't you invest something in this grand enterprise, whose aim is to capture the world for Christ?

We desire to help the preachers all we can, so we append below a paragraph from the *Advance*, which contains the germ of, at least, one fine sermon:

The connection of the South Fork Fishing Club with the calamity at Johnstown is another illustration of the truth that the pleasure-seeking habit contains an element of cruelty. This club was cruelly indifferent to the welfare of the people in the valley below, not that they meant to be, or because they were a bad lot, but because there is an evil fellowship between cruelty and the love of pleasure, unless the latter is most carefully guarded. The Romans were among the most magnanimous of people in war, but seated in the vast amphitheater and looking down upon the bloody sports of the arena, they were heartlessly cruel. No people ever sacrificed more lives for mere pleasure. Paris is the gayest city in the world, the most devoted to pleasure seeking, and no city in modern times has so shocked the world with its atrocious deeds. But we leave the theme and its further elaboration to the ministers.

Personal and Otherwise.

The citizens of Raleigh, N. C., have made a bid for Trinity College, and, judging from an article in the *Raleigh Christian Advocate*, we think the college will be removed from Trinity to that city.

Dr. W. C. Black, of Jackson, Miss., writes, "Sam Jones has given me a vast amount of leg-work to do!"

Hartford Theological Seminary has opened its doors to women for the purpose of fitting them for positions as teachers, missionaries, etc. So says the *Independent*.

There are in Illinois 1,100,000 persons of school age, of which 800,000 are in the public schools and 100,000 in private schools. The State appropriates $12,000,000 annually for the support of the public schools.

Our thanks are hereby tendered to the Publishing House for a beautiful Turkey, gilt edition of Dr. Tillett's Annotated Hymn Book. The more we examine Dr. Tillett's work the better we like it.

This was the criticism—so the papers say—that a certain Scotch worthy made of the new minister: "Well, ye see, frae Monday to Saturday he's laveesible, and on Sabbath he's incomprehensible!"

Our brethren on the Pacific Coast are discussing the propriety of consolidating their two papers—the *Pacific Methodist* and the *Los Angeles Advocate*—and also of moving the place of publication. We hope they will succeed in the matter of consolidation.

We suggest to our brother of the *Southwestern Methodist*, that he "turn out" that choir and "raise his own tune," and he will be delighted to see how many of the "old timers" will join in and produce a gush of holy song that will "astonish the natives." "We speak that we do know and testify that we have seen."

We understand that the Y. M. C. A. of Memphis are canvassing for a new building to cost $150,000.

Sam Jones' Camp Meeting begins August 9. The preachers generally are invited. The committees are making preparations to entertain everybody.

A brother gives his experience thus: "I find that where families take a church paper, that I have less trouble in getting them to meet their financial and religious obligations." Just so!

Sam Jones has promised the Methodist Preachers' Meeting, in this city, to come here in January, 1890.

It has been the rule in this office, from the beginning, to publish no poetry in connection with obituaries. Writers of obituary notices will please bear this in mind.

A private letter from Rev. P. H. Dieffenwierth, of Clear Water, Fla., says that the result of the accident that happened to him in the winter is a stiff knee and a pair of crutches; otherwise his health is tolerably good.

The *Brookhaven Leader* says:

The contract to rebuild the Methodist parsonage was awarded to Mr. J. M. Tedford on Monday last. Work will commence at once and will be completed within sixty days. The plan is of modern style and it will be a pretty building.

The commencement exercises of the Tulane University were held last week. Thirty young men were graduated from the high school and ten from the college. The programme was an interesting one, and the young gentlemen acquitted themselves with great credit. The annual address was made by Dr. H. D. Bruns, of this city.

Correspondents will oblige us if they will address their communications to 112 Camp St., giving the editor's full name. There are several Dr. Carters here, and our mail will get mixed unless the full address is given.

We regret to learn of the death of the infant son of Prof. and Mrs. R. S. Ricketts, of Brookhaven, Miss. The parents have our heartfelt sympathy in this sore bereavement.

The publisher has laid upon our desk the new catalogue of Centenary College. It is well gotten up. The attendance last year was eighty. The number of graduates in all, 266. We hope all our friends will get their boys ready for Centenary next September.

Mrs. Addie Latimer, of Canton, Miss., died last week. She was an earnest, hopeful, working Christian, though by rheumatism had lost the use of every limb and had been an intense sufferer for twenty years.

Rev. J. H. Brunner, A. M., D. D., president of Hiwassee College, writes us that ninety-four preachers have gone out from the halls of that celebrated institution.

Notice.

The Meridian District Conference will convene at Vossburg, July 25-28, 9 A. M. Bishop Galloway will preside.

R. D. NORSWORTHY.

Postal Card Reports.

—Rev. L. W. Wood writes from Slidell, La.: "Just closed a good meeting at Todd's School-house on Bayou Lacomb; two accessions and an improvement in spiritual life. Began meeting here Sunday night. Bro. S. J. Davies is doing good work for the Lord. Deep interest and fervent, prayerful work is shown. Large numbers are coming to Christ. Pray for us."

—Rev. W. Wimberly writes: "I wish to say, through the ADVOCATE, that I have bought and shipped lumber for Sister Jackson's house. I would publish the names and amount contributed, but most of those who contributed requested that I should not publish. Sister Jackson is very thankful."

—Rev. T. B. Holloman writes, June 18, 1889: "We buried Rev. A. B. Steward to-day in the family burying-ground near Madison station, Miss. His death was a shock to the community. He leaves two daughters and a son—all nearly grown—the children of his first marriage. He also leaves a wife and a little three-year-old girl. His wife is in very feeble health at this time, being almost bedridden. She is submissive to God in her present great bereavement. They live in the home of Bro. R. W. Steward, Madison, Miss."

—Rev. T. B. Holloman, writing from Canton, Miss., says: "Our second Quarterly Conference for the year was held to-night. Presiding elder on hand and large attendance of members. The reports, especially on the financial lines, were very good. During quarter the two missionary collections have been more than paid, and other moneys, aggregating nearly one thousand dollars, have been raised and expended. We are greatly encouraged with the work."

—A good sister writes from Starkville, Miss.: "We enjoy the weekly visits of the ADVOCATE, and especially your account of your Greenville visit, and Dr. Carradine's grand sermon that has run through your columns of late; and Bishop Keener's tribute to his brother Bishop was one of the most touchingly beautiful ones I ever read."

—Rev. J. L. Hoffpauir, P. C., writes from Ada circuit, La.: "Work still prosperous, everything encouraging, services well attended, protracted meetings deeply interesting, forty accessions within the past two weeks, many revived from a lukewarm state. Promise of much good from this to the end of Conference year."

—Rev. C. McDonald writes: "Rev. James Healey, formerly pastor of Pipkin Chapel station, has transferred to the Los Angeles Conference, and has been stationed at San Diego, Cal. Rev. W. E. Linfield is now pastor of Pipkin Chapel station."

—Rev. W. W. Dorman writes from Bolivar, Miss: "We have just closed a grand meeting which lasted two weeks. There were eight accesions to our church; some will join other churches; have received eleven during the year. The entire church is on higher ground. Our assessments are provided for, and we are preparing to build a new house to the Lord; will also repair the parsonage before Conference."

—Rev. D. G. W. Ellis writes from Madison station, Miss.: "I write briefly to give notice through the ADVOCATE of the death of Dr. H. E. Coker, which occurred at his home, near Livingston, Miss., June 18. We lose, by his death, one of the most important officials of Madison circuit. The family of the deceased has made choice of a former pastor to write his obituary, which, I suppose, will be furnished soon."

Periodicals.

—The July issue of the *Missionary Review of the World* is fully up to the high standard which it maintains. The contents is a marvel of fullness and variety. No less than eleven articles in the "Literature" Department, all of them timely and several of them of great interest. Then follows many pages of select Missionary Intelligence of rare interest, succeeded by Missionary Correspondence from all the leading fields of the world. Dr. Gracey's International Department, and Dr. Pierson's Monthly Concert are of absorbing interest. Then Editorial Notes are a marked feature, and several in this number are worthy of special attention. Organized Missionary Work follows. The substance of the annual reports of seventeen missionary societies is given. We know of no magazine that is so carefully and thoroughly edited in all its details, and that gives from month to month such a fund of informing and inspiring matter on missionary subjects. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

—The *Gospel in All Lands*, for June, is devoted to missionary work and prospects in the wonderful land of Africa. That country is now claiming a large share of the commercial and adventurous spirit of the world, and this number of the *Gospel in all Lands* gives a pretty good view of what the various churches are doing for the spread of the true religion among its millions of heathen population. Missionary Society, Methodist Episcopal Church, 805 Broadway, New York. Price, $1 50.

—The frontispiece of the *Magazine of Art*, for July, is a capital etching, by M. Daniel Mordant, of Rembrandt's famous painting, A Family Portrait. The opening article is by the distinguished English painter, George Frederick Watts, who, under the title, More Thoughts on Our Art of To-day, gives some capital advice to the art student. Claude Phillips has an interesting paper on The Plagiarisms of the Old Masters. Portraits of Alexander the Great are treated with pen and pencil, while the editor discusses Current Art. In the latter paper is a fine reproduction of John S. Sargent's portrait of George Henschel, the Baritone. The Aim and Tendencies of Caricature, by M. P. Jackson, is a paper well worthy of perusal, while the student will find much to consider in Old Arts and Modern Thoughts. F. G. Stevens gives a careful study of Savonarola, which is illustrated by the well-known Fra. Bartolommeo portrait. The notes are abundant and far-reaching. Cassell & Company, New York. Thirty-five cents a number; $3 50 a year, in advance.

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

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Scottsville Holiness Camp Meeting.

The annual Scottsville Holiness Camp Meeting, in connection with the Harrison circuit, Marshall district, East Texas Conference, will begin on Thursday, August 8, and continue ten days.

This camp is located eight miles east of Marshall, of easy access by rail. The plan of the meeting is self-sustaining. An eating-house on the ground for the accommodation of all. Ministers, workers and visitors from a distance will be freely entertained.

The object of this meeting is the conversion of sinners and the sanctification of believers. Holiness of heart as a definite experience, received by faith, subsequent to justification, as taught in Mr. Wesley's Plain Account and the standards of our Methodism, will be pressed upon believers. An earnest invitation is extended to all who attend. Come praying and expecting a blessing on your souls.

Bishop Key will be present.

J. W. LIVELY, P. C.
T. W. WINSTON,
Pres't B'd of Managers.
A. B. WASKON, Sec'y.

Attention, Sunday-School Workers!

The Mississippi State Sunday-School Convention will be held on July 23 and 24, next, at Starkville. The railroads will give the usual reduced rates.

Delegates from individual Sunday-schools and from country Sunday-school conventions will please send in their names promptly to S. B. Critz, chairman of the Committee on Entertainment, Lock Box 106, Starkville, Miss. By so doing, the delegates will greatly facilitate the arrangements for their entertainment and avoid inconvenience and confusion upon their arrival, as a large attendance is expected at the approaching convention.

The State papers will confer a great favor by inserting this notice in their next two issues.

BARNEY LIPSCOMB,
Local Mem. State Ex. Com.
JUNE 24, 1889.

Notice.

Delegates to Woman's Missionary Society, at Delhi, July 5-8, will be entitled to tickets as follows: V., S. and P. R. R. will give round-trip tickets at five cents per mile to Shreveport. The Q. and C. R. R. requires full fare going, with agent's certificate, and reduced fare returning. Visitors entitled to same rates.

E. J. FULLILOVE,
President W. M. S.

The July *Century* will contain an illustrated paper on "Inland Navigation of the United States," written by Mr. Charles Barnard, and covering the steamboat service of the country on river, lake, and coast. The new ferry-boat *Bergen* and the Sound steamer *Puritan* will be described, with a number of pictures. The decoration of these and other recently built boats furnishes an inspiring theme for a brief accompanying paper by Mrs. van Rensselaer on "The Advance in Steamboat Decoration."

Princeton College has conferred the degree of LL.D. upon President Harrison.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

The Seashore Camp Meeting,

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TRUSTEES.—Robt Maxwell, Geo. W. Sentell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vigurs, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade.

New Orleans, La., March 20, 1889.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

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"Our constant aim is to keep the best of everything."

A. W. SKARDON & SON,

Dealers in Staple and Fancy Groceries,

643 and 645 MAGAZINE STREET, Cor. Jackson Ave., *NEW ORLEANS, LA.,*

Would respectfully call the attention of clergymen and invalids to their unfermented communion wine—pure grape juice, free from alcohol.

Particular attention paid to country orders.

No charge for drayage or packing on goods sent out of the city.

HARDWOOD, SLATE AND IRON MANTELS.

TILE HEARTHS, TILE FACINGS, TILE FLOORS.

Grates and Fire-place Trimmings.

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Artificial Limbs,

Trusses and Surgical Appliances Made to Order and Adjusted

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A. McDERMOTT,

200 - - - ST. CHARLES STREET - - - - - 200

Bet. St. Joseph and Julia

Our Young People.

THE MOSQUE OF THE SULTAN HASSAN

BY CLINTON SCOLLARD.

By Arabian tomes we are told
He was just as a ruler and man:
The Caliph of Cairo the old,
The Sultan Hassan.

One day did he hear of the fame
Of a builder, and straightway he said:
"I will build me a mosque that my name
May outlive me when dead."

So he summoned this man to his throne
And issued his royal decree;
"Uprear me a temple of stone,
For the years that shall be;

"Uprear me a wonderful shrine
Where the faithful of Allah may bow;
And glorious meed shall be thine—
Here record I the vow."

Then the heart of the builder was light
As was ever the heart of a man;
And he toiled through the gloom of the night,
And he wrought him a plan—

A plan of a mosque that should blind
His name with the name of his lord,
So the slaves brought the marble they mined,
And they wrought in accord

Till the mosque as by magic upsprang
In its symmetry peerless and grand;
And the praise and the fame of it rang
Through the length of the land.

But the name of the builder was cried
Till the Caliph grew wroth at the sound;
"Am I naught?" he would mutter in pride:
"Am I less than a hound,

"And this chiefest of hipstarls so great
He eclipses the light of my throne?"
Thus the seeds of a pitiless hate
In his bosom were sown.

Now the mosque was complete. Without peer
Was the portal, majestic and tall;
The minarets tapering sheer
From the sweep of the wall.

In the court was a fountain that flowed,
And its pillars were cunningly scrolled;
And the *Mambar* was marble that glowed
With mosaics of gold.

"Call the builder!" said Sultan Hassan;
They ran at the word of their lord;
"My servant," he thought, as they ran,
"Shall now reap his reward."

At the steps of the throne knelt the one
Who had served like a slave at the soil;
Said the Caliph, "Thy task-work is done.
Here is meed for thy toil;

"Stretch thy hands! I would pay thee full well."
The builder obeyed in his trust;
Then a cimetar flashed, and they fell
Reeking red in the dust.

"No more," said the Caliph revered.
"I would have thee to build. I decree
It is honor enough, by my beard,
To have builded for me!"

By Arabian tomes we are told
He was just as a ruler and man!
The Caliph of Cairo the old,
The Sultan Hassan.

—*N. Y. Independent.*

Remedies for Ugly Girls.

A New York newspaper lately contained an account of a young girl in that city who, in attempting to give to her hair, which was of a dull hue, a golden lustre, burned the flesh of her head with a powerful acid, and injured her sight for life.

Another young woman, in New Orleans, following the directions of some flash society paper, in endeavoring to remove the moles upon her face, poisoned the flesh, and died in great agony.

The use of certain hair dyes, containing lead, in many instances has brought on affections of the brain.

A well-known American writer attributes an obstinate attack of typhoid fever, which left her an invalid for years, to her use of a popular anti-fat system of diet of violent exercise. She lost sixty pounds of flesh in a few weeks, but the sudden weakening of the tissues rendered her susceptible to the poison of typhoid, and unable to resist it.

How many of the girl readers of the *Companion* have pored eagerly over the "remedies" prescribed by unscrupulous writers, for ugly young women, and have been tempted to try the lotions, the severe protracted fastings, the bandages, medicines, or screws which are to remove their defects of large bones, leanness, fatness, pimples, moles, crooked eyes, or wide mouths?

In no case is it necessary, according to the advertisements, to seek the advice of a physician; yet most of the remedies suggested are of the most dangerous kind in unskillful hands, and likely to increase deformity and to produce ill health.

But putting aside the question of the utility of remedies to remove natural personal defects, an ugly girl should know that the surest way to keep her homely features or awkward figure in the remembrance of others is for her constantly to remember them herself. Self-consciousness is disagreeable in a beautiful woman; in an ugly one it is intolerable.

Are these girls with dull eyes and large noses, then, to give up all hope of pleasing their companions?

By no means.

A woman who, for many years, led the highest social life of Pennsylvania, had neither fortune nor a remarkable intellect. She was stout, red-haired, small-featured and freckled; but her voice was sweet and low, her heart big enough to take in all the world; her sympathies wide, her tact infinite. She was simple, genuine, and as unselfish as an innocent child.

The ugly girl who cultivates such charms as these needs no iron braces to compress her large joints, nor diet of acid fruits to remove her plump checks, to make her lovely and beloved.—*Youth's Companion.*

Both Ready.—In Mrs. Livermore's "Story of the War," there is a touching story which pathetically illustrates the fact that not unfrequently the crown of sorrow rests not upon the one who departs but on the one who stays. In a hospital in St. Louis, Mrs. Livermore discovered a young Union captain, who had endured two amputations of the arm. As the wound refused to heal, a third amputation was ordered, which the surgeon feared might prove fatal.

The patient, on learning the surgeon's fear, telegraphed to her who was to be his wife to come to him. She came, and by her desire they were married before the operation was performed.

The arm was removed at the shoulder, and for a day or two the man seemed likely to recover; then he sank rapidly. Mrs. Livermore entered the ward two hours before his death, and found the three days' bride ministering to her husband. Her tearless cheeks and her face shining with unnatural brightness showed that she had been lifted above the depression of her surroundings.

Mrs. Livermore and her companion were about to pass by the dying man and his wife when a look from the husband invited them to his bedside.

"You are ready to go?" asked the lady?"

The dying man looked at his young wife, who understanding him, answered: "Yes, we are both ready—he to go, and I to stay. When he enlisted, I gave him to God and the country. I expected this and am prepared for it."

The next morning she departed, taking with her the body of the beloved who had gone. The exaltation of her spirit upbore her.—*Youth's Companion.*

High Living.—The short and simple annals of the poor often have at once their pathetic and their ludicrous side. An old darkey, counting up his gains one day, remarked: "De 'stravagance ob my famerly am w'at keep me po'. Now dar am a watermillion w'at cos' me fi' cents, and dar haint a cent's worf ob nourishin' in de 'million. Ef my wife didn't hab dem 'stravagant notions, I done got rich long time ago!"

A good appetite is essential to good health, and loss of appetite indicates something wrong. Hood's Sarsaparilla creates and sharpens the appetite, assists the digestive organs and regulates the kidneys and liver. Take Hood's Sarsaparilla this season. Sold by druggists.

Mistook the Order.—"Yes," said an English general, "our Indian allies were helpful, although their lack of knowledge of the English language frequently gave rise to embarrassing situations. I remember particularly at the battle of Tippo-Tibati an alarm was sounded, and I gave the order 'To arms!' and every one of them mistook my meaning, and all took to their legs."

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

LADIES Enamel your Ranges twice a year, tops once a week and you have the finest-polished stove in the world. For sale by all Grocers and Stove Dealers.

Household.

To Mothers.

If you say "No," mean "No." Unless you have a good reason for changing a given command, hold to it.

Take an interest in your children's amusements; mother's share in what pleases them is a great delight.

Remember that trifles to you are mountains to them; respect their feelings.

Keep up a standard of principles; your children are judges.

Be honest with them in small things, as well as in great. If you can not tell them what they wish to know, say so, rather than deceive them.

As long as it is possible, kiss the children good-night after they are in bed; they like it, and it keeps them very close.

Bear in mind you are largely responsible for your children's inherited characters, and be patient with them.

If you have lost a child, remember that for the one who is gone there is no more to do, but for those left, everything.

Make your boys and girls study physiology: when they are ill, try to make them comprehend why, how the complaint arose, and the remedy, so far as you know it.

Impress upon them from early infancy that their actions have results, and that they can not escape consequences, even by being sorry when they have done wrong.

Respect their little secrets; if they have concealments, fretting them will never make them tell, and time and patience will.

Allow them, as they grow older, to have opinions of their own: make them individuals, and not mere echoes.

Find out all their special tastes, and develop them, instead of spending time, money and patience in forcing them into studies which are entirely repugnant to them.

Mothers, whatever else you may teach your girls, do not neglect to instruct them in the mysteries of housekeeping. So shall you teach them in the way of making home happy.

Only a Grain of Sand.—A man who for years carried an old and cherished watch about him, one day called on its maker and told him it was no longer useful, for it would no longer keep time correctly.

"Let me examine it," said the maker, and taking a powerful glass, he looked carefully and steadily into the works, until he espied one grain of sand.

"I have it," he said: "I can get over your difficulty." About this moment, by some powerful but unseen power, the little grain, suspecting what was coming, cried out:

"Let me alone: I am but a little thing, and take up so little room, I can not possibly injure the watch. Twenty or thirty of us might do harm; but I can not, so let me alone."

The watchmaker replied: "You must come out, for you spoil my works, and all the more because so small, and but few people can see you."

Thus it is in the home. One cross feeling, one hasty word, one angry look, may mar and hinder the running of the perfect machinery. We may go alone, and with God set again the time-piece: but if we do not trust in his keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works and hinder the wheels, and present a false face to all who are around! Let us, then, look to our Savior as one who is able to "keep us from falling," and trust him as the God who will deliver from the temptation and keep the home watch running perfectly.—*Selected.*

The reason why God's name is so seldom in people's mouths is not that they reverence him, as they say, too much to talk of him, but because they do not think of him.—*Chas. Kingsley.*

The Best Testimonial

yet published for any blood medicine is the *printed guarantee* of the manufacturers of Dr. Pierce's Golden Medical Discovery, which *warrants* that wonderful medicine to benefit or cure in all cases of those diseases for which it is recommended, or money paid for it will be returned. It cures all diseases arising from torpid liver and impure blood and their names are *legion*. All Skin, Scalp and Scrofulous affections, Eruptions, Sores and Swellings, Salt-rheum, Tetter, Erysipelas and kindred diseases, are among those in which the "Discovery" effected marvelous cures.

When everything else fails, Dr. Sage's Catarrh Remedy cures. 50 cents, by druggists.

Sufferers

FROM Stomach and Liver derangements—Dyspepsia, Biliousness, Sick-Headache, and Constipation—find a safe and certain relief in **Ayer's Pills.** In all cases where a cathartic is needed, these Pills are recommended by leading physicians.

Dr. T. E. Hastings, of Baltimore, says: "Ayer's Pills are the best cathartic and aperient with which, in the reach of my profession."

Dr. John W. Brown, of Occana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills." —S. Wanderlich, Scranton, Pa.

"I have used Ayer's Pills for the past thirty years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."—T. P. Brown, Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it but a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have repeatedly verified all the claims I have for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas F. Adams, Holly Springs, Texas.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

NEW SHEET MUSIC

SONGS.

SHE STOOD AMONG THE LILIES. By Fredrick W. An exceptionally fine song of only ordinary difficulty. Two editions, for Soprano or Alto. Price, 40c.

WHERE THE OX-EYED DAISIES GROW. By Virginia Bryant. A pretty and pleasing Waltz Song. Price, 40c.

NO MORE PARTING, NORAH DARLING. By A. P. Henderson. A pleasing song, not difficult, and with a chorus that sings itself. Price, 30cts.

PIANO MUSIC.

GALATEA GAVOTTE. *By Barclay Walker.* A bright and charming composition by the composer of the well-known "Militaire." Price, 40c.

MARCH OF TRIUMPH. *By Frank Scott.* A stirring and excellent Military March of moderate grade of difficulty. Price, 60cts.

ALBUMBLATT. *By Louis Schlieder.* A pretty little "piece" somewhat in the style of a nocturne. Price, 30cts.

☞ Any of the above, or any other sheet music will be sent postpaid on receipt of retail price.

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THE JOHN CHURCH CO. Cincinnati, O. And 19 East 16th St., New York City.

GULLETT'S MAGNOLIA GIN

The FOREMOST STANDARD COTTON GIN OF THE WORLD

HIGHEST AWARD GOLD MEDAL AND DIPLOMA

for Light Draft, Best Sample and General Utility, at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Belts on large gins. Adjustable wood Boards, etc., have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars

A. Baldwin & Co., Lim., New Orleans, La.

BROWN'S FRENCH DRESSING

— FOR —

LADIES' AND CHILDREN'S BOOTS AND SHOES.

Awarded highest honors at

Phila.,	1876	Melbourne,	1880
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Paris Medal on every bottle.

Beware of Imitations.

For Gas — BAILEY'S — For Oil

COMPOUND high-spreading Silver-plated Corrugated Glass REFLECTORS, for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 118 Wood st., Pittsburgh, Pa.

THE PEOPLE SAY

Go where you will in this broad land TEMPLE'S RHEUMATIC SPECIFIC is recommended to relieve every case of Rheumatism, and permanently cure nine out of ten cases. Sold by druggists $1.00 per bottle. Compounded by

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WE WANT a few more reliable agents to introduce our ELECTRIC BELTS. The best remedy known for Rheumatism, Neuralgia, Liver, Kidney and Female Diseases. Good active workers (either sex) make from $100 to $150 per month. Best chance for energetic agents ever offered. Every Belt guaranteed. Sent to any address on receipt of $5. Full particulars for 2-cent stamp. No postals answered. Address BRUCE HENRY, Ridge Farm, Ill.

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Finest Grade of Bells.
CHIMES AND PEALS for CHURCHES, etc.
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H. McSHANE & CO.,
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BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

Christian Advocate.

Marriages.

CRETH—ADAMS.—At the residence of the bride's brother, at Poplar Creek, Montgomery county, Miss., June 2, 1889, by Rev. R. C. Caldwell, Mr. J. W. Creth to Mrs. Nora T. Adams.

NEWSOM—MCCRACKEN.—At the church in Duncan, Miss., on Sunday, June 16, by Rev. J. A. Randolph, Rev. J. H. Newsom, of North Mississippi Conference, to Miss Lelia McCracken, of Duncan, Miss.

ROGUE—GIBBENS.—Near Baton Rouge, La., June 5, 1889, by Rev. J. A. Parker, Mr. Shep. Rogue and Miss Bessie Gibbens.

WADDILL—BURG.—In Baton Rouge, La., June 6, 1889, by Rev. J. A. Parker, Mr. Ben Waddill and Miss Eva Burg.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BARTLETT—Mrs. LOUISA B. BARTLETT was born in Philadelphia, Pa., and for the last fifty years resided in New Orleans and Ocean Springs, Miss. She entered into rest May 1, 1889. About the year 1878 she purchased a summer residence at Ocean Springs, and since the death of her husband, William A. Bartlett, made it her permanent residence. While a member of Dr. Palmer's Church in New Orleans, on coming over to Ocean Springs in the summer she straightway sought out our place of worship and identified herself with the Methodists, teaching in the Sabbath-school and assisting in many ways. A stranger might have thought her to be a Methodist of the Methodists. Her attendance at Sunday-school and church was prompt, her zeal never abated; her attentive attitude as an auditor was an inspiration to the preacher. Her love for our mission in China was intense. For many years she was president of the Sunday-school Juvenile Missionary Society, "Louisa B. Bartlett," Chinese, educated by said society, perpetuates her name in China. She loved the pastor as a man of God; and when I was in charge there, secured a church library of some seventy-five valuable volumes for use of God's ministers of the Methodist Church. Her contributions for support of our ministers were generous. She organized in Ocean Springs a "Village Improvement Society," which stimulated many to plant trees, repair sidewalks and adorn homes. Noticing the poverty of the natives and their illiterate condition, she resolved upon establishing a free circulating library of useful books for the benefit of the community. In this she was most successful, securing by donations some 300 or more volumes, that remain as an enduring monument of her philanthropy. President of the Cemetery Society, she was prompt and active in beautifying the resting-place of our loved dead. The friend of the poor, ministering to the wants of the sick, her name now is "ointment poured forth." Lately, many Presbyterians moving into Ocean Springs, she felt that the time had come to build the Lord another place of worship. Straightway she went to work to this end, and lived to see a beautiful edifice erected and duly dedicated, and a minister of her own faith called to serve the little flock.

Her last illness was long and painful. Her lamp was found bright and burning, and robes white, so, when the Master called for her she had naught to do but enter into rest. "Being dead, she yet speaketh." Glory to God! we shall meet again.

R. H. HOWNER.

NETTLES—Mrs. SARAH EUGENIA NETTLES was born in Richland parish, La., October 17, 1861. Her maiden name was Morgan. She was married to Mr. John Nettles and moved to Morehouse parish, La., where she lived until the day of her death, which sad event occurred February 19, 1889.

Sister Nettles joined the Methodist Episcopal Church, South, while she was quite young, and remained a communicant at her altars, until death removed her from the church militant to the church triumphant. She was a sufferer for ten long months before death came, but she was always patient. She was not afraid of death; said she wanted to live for her little children if it was God's will; requested us to tell her father, who was absent, to meet her in heaven. She was so young to die, but was calm and resigned; was conscious to the last; knew when her pulse ceased to beat; said, "I am gone." When asked, "Are you afraid?—she said, "Oh, no; if it is God's will." She leaves a husband, two children, father and sisters to mourn her death. May God bless them, and may they meet beyond the river where the surges cease to roll!

T. S. K.

WILBORN—ANGIE AUGUSTUS, daughter of J. C. and Agnes Wilborn, was born near Lake City, Miss., December 11, 1888, and died March 15, 1889. A bright spirit jewel was lent to a frail body, that it might smile the beauty and glory of heaven into the hearts of fond parents; then an angel kissed its brow and gently wafted it home to God. Grieve not for your sweet lamb, for it is only one more golden link in the chain between your hearts and the throne of the Shepherd of our fold.

W. FORSYTH.

TAYLOR—Bro. GILBERT TAYLOR died at his residence in Jasper county, Miss., May 30, 1889. He was born in Green county, Miss., October 12, 1828; joined the Methodist Episcopal Church, South, soon after he was grown; was married to Miss Nancy Craven, October 3, 1865, with whom he lived until his death. Bro. Taylor leaves a wife and three daughters to mourn his departure.

A. C. FLOWERS.

ESTESS—ELIZABETH ESTESS, (*nee* Barron) was born near Woodville, Wilkinson county, Miss., August 11, 1813; was converted and joined the Methodist Episcopal Church, under the ministry of Rev. Jesse Glass, in the year 1837, and lived a consistent Christian and member of same till her death, which occurred December 22, 1888. She was happily married to Elisha Estess, January 1, 1841, who is left to mourn her absence.

Sister Estess suffered a great deal for some time before her death, but was never heard to murmur. She said, more than once, her only trouble was the thought of leaving her lifetime companion alone in the world, and that when the Lord in his mercy saw proper to take her out of this world, she would be safely landed in the arms of her blessed Savior. May the God of grace give the husband such blessings as to help him to bear all his afflictions here, and meet his dear departed one in that land "wherein dwelleth righteousness."

M. L. BURTON.

O'BRIEN—Little ANNA, daughter of A. E. and M. C. O'Brien, was born September 23, 1883, and died June 4, 1889, at Terry, Miss. She was a child of very bright mind, and unusually pleasing manners. Around her seemed to center the affections of the entire family. God has seen fit to take the precious child to heaven. While it is hard to give the child up, it is pleasant to think of her as one of the number that sing around God's throne. She found pleasure in attending the church and Sunday-school; loved to talk of Jesus.—Now she has gone to be with him. May God sanctify the bereavement to the good of her parents and grandparents, so that some day they may all enjoy a sweet family reunion at the throne of God!

M. L. B.

Echoes.

The soul in its highest sense is a vast capacity for God. It is like a curious chamber added on the being, a chamber with elastic and contractile walls which can be expanded, with God and its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's spirit. Nature has her revenge upon neglect as well as upon extravagance. Misuse with her is as mortal a sin as abuse.—*Henry Drummond.*

Not a blade of grass but has a story to tell, not a heart but has its romance, not a life which does not hide a secret which is either its thorn or its spur. Everywhere grief, hope, comedy, tragedy; even under the petrifaction of old age, as in the twisted forms of fossils, we may discover the agitations and tortures of youth. This thought is the magic wand of poets and preachers: it strips the scales from our fleshly eyes, and gives us a clear view into human life; it opens to the ear a world of unknown melodies, and makes us understand the thousand languages of nature.—*Amiel.*

It was not very long before I made two very useful discoveries—first, that all mankind were not solely employed in observing me, a belief that all young people have; and next, that shamming was of no use, that the world was very clear-sighted, and soon estimated a man at his just value. This cured me, and I determined to be natural and let the world find me out.—*Sydney Smith.*

God's grace flows into our souls as we let it flow on to others, and when we cut off the overflow our own conduits become foul and gorged. He who is always giving himself away will ever have a renewed life. Grace will do for his spiritual life what the agencies of the body do for it in replacing the wastes. That body is dead which has ceased to give itself out to make room for receiving new elements. And this is the philosophy of spiritual life. The miracle by which empty souls about us are to be filled with good, is made dependent on the obedience of Christ's servants, and without obedience he can work no miracles for us, for without our co-operation any miracle in our behalf would be our curse. The first question is, Where shall we begin? Where would a robin or a sparrow begin in the work of filling emptiness but in their own nests. The empty gaping mouths are filled before sunrise. What have we done to fill the empty souls of our own households? Has a word or a prayer been dropped into them?—*Presbyterian.*

The total values of our exports of beef, hog and dairy products during the five months which ended May 31, last, was $14,443,495, against $33,270,783 during the corresponding period of 1888. The total value of our exports of domestic breadstuffs during the eleven months which ended May 31, last, was $111,045,697, against $117,558,359 during the eleven months which ended May 31, 1888.

Where Simplicity Avails.

Before adding another line we wish to state that it is Compound Oxygen of which we would speak. Having thus admitted our purpose we call attention briefly to what the voice of experience has to say:

MARION, Va., August 27, 1886.

"I am happy to report my mother now in her *seventy-fifth* year, much improved in health since using the Compound Oxygen.

MRS. VIRGINIA B. HALLER.

NEWPORT, R. I., June 13, 1887.

"No one seems to appreciate the blessing of getting out more than I do. I also realize had it not been for the Compound Oxygen I would not have been here to enjoy this blessing.

LYDIA B. CHACE.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

The Eiffel Tower.

The *Christian Advocate's* editor-in-chief, Dr. J. M. Buckley, was at the inauguration of the Paris Exposition. He speaks in high terms of the display, and especially of the Eiffel Tower, as a great triumph of energy and engineering skill. He writes:

"The various engineers and artists who opposed it, and the general public who called the projector a 'barbarian,' or a monomaniac, with one accord acknowledge it to be graceful, practical, useful and ornamental. When the Centennial at Philadelphia was in course of preparation, it was suggested in the press that a tower of a thousand feet in height be built in the middle of the park which surrounded the palace, but the project was not carried out.

"When M. Eiffel decided to erect such a tower, the most extraordinary and difficult questions had to be settled. The highest buildings in the world up to this time in their order, are the Washington Monument, about five hundred and fifty-five feet; Cologne Cathedral, four hundred and twenty-one; Rouen Cathedral, four hundred and ninety-one; the Great Pyramid of Egypt, four hundred and seventy-eight; Strasburg Cathedral, four hundred and sixty-five; Vienna Cathedral, four hundred and fifty-two; St. Peter's at Rome, four hundred and thirty-five; St. Paul's (London), four hundred and four. It was decided that the highest of these could not be surpassed in stone, and, therefore, the employment of metal was determined upon. The feet of the Tower are formed of four piles, about three hundred and twenty-five feet from axis to axis. The first floor of the Tower is about two hundred and thirty feet high, and the gallery has a surface of forty-five thousand three hundred square feet, including the balconies, and the summit contains twenty-eight hundred square feet. The number of holes in the various pieces is seven million. Two million five hundred thousand rivets are employed in it. The second floor is three hundred and seventy-seven feet from the ground. The building weighs six thousand five hundred tons, and by a mathematical calculation it is proved that its overturning power would be three hundred and three thousand one hundred and thirteen tons, but its point of stability is three hundred and twenty-five thousand tons. The building has cost one million of dollars, and a more graceful structure does not exist on the globe. At a little distance it seems like lace-work. With its elevators and staircase, it is comparatively easily ascended.

"While we were in Paris a heavy thunder-storm arose, and the summit of the Tower was above the clouds, the workmen engaged there being in brilliant sunshine seeing the lightning below them.

"It is expected to be of great use in a scientific point of view, in meteorological observations, which on a building made of iron and of open work, will not be affected by the eddies in the air, caused by the great heat in masonry exposed to the sun. Fine opportunities for astronomical observations, and experiments in connection with falling bodies, and in case of war, optical telegraphy and opportunity offered for views of the movements of the enemy."

A NEW USE FOR THE TELEPHONE.—Wires have been placed in one of the Congregational Churches in Tunbridge Wells, England, and recently sixteen subscribers were connected with the church. These included doctors and apothecaries, clerks working in various parts of town, an invalid lady and some lazy club men who went into the thing presumably more from a spirit of experiment than devotion. Wires are being laid to Maidstone; and subscribers living there, in Rochester, in Stroud, and Chatham, will be able, without leaving their houses, to attend services in Tunbridge Wells, through the use of the telephone. —*Christian Register.*

Linnæus named the olive *olea europæa*, and considered it to have been indigenous to Europe and Africa; while other writers attribute its origin to Asia, whence it is supposed to have been brought to Attica, about 1556 B. C. by Cecrops, who also taught his subjects to cultivate it. Pliny says that the olive was not known in Italy, Spain or Africa, in the time of the first Tarquin.

Cincinnati, Oct. 10th, 1888.

Wolff & Randolph, Phila.—Gentlemen:—I used Acme Blacking about a year ago but became dissatisfied and quit. Two months ago I met a friend whose shoes were strikingly handsome, and asked him "What kind of blacking are you using?" "Wolff's Acme Blacking," he replied. Had you ever any trouble with it on account of its coating on the shoes?" "Not a particle! When I bought the first bottle three years ago I carefully read directions and followed them." "Directions? I never thought of that." I bought a bottle right then and there, took the wrapper off the neck of bottle, followed those directions and admit, "What a Fool I was." Acme Blacking is all you claim for it.

The Best Blacking for Men, Women and Children.

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LUMBER MERCHANT
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PLANTATION CABINS, STORES, Etc.,
Nos. 342, 344, 346 and 348 Howard Ave.,
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MARBLE AND GRANITE WORKS,
120 and 122 CAMP STREET, NEW ORLEANS.
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FINE JEWELRY,
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MASON & HAMLIN ORGANS,
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Music and Musical Instruments.
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FRESH IMPORTATION OF JOINTLESS, DAMASK AND EXTRA QUALITY
CHINA MATTINGS.
Full Line of Bordered Center Rugs and Carpets. OIL CLOTHS, LINOLEUMS and CORTICENES
CURTAINS.
New Styles of Rich SILK, SWISS, COLBERT and NOTTINGHAM.
Window Shades, Cornices and Curtain Poles. All Varieties of CARPETS at Reduced Prices
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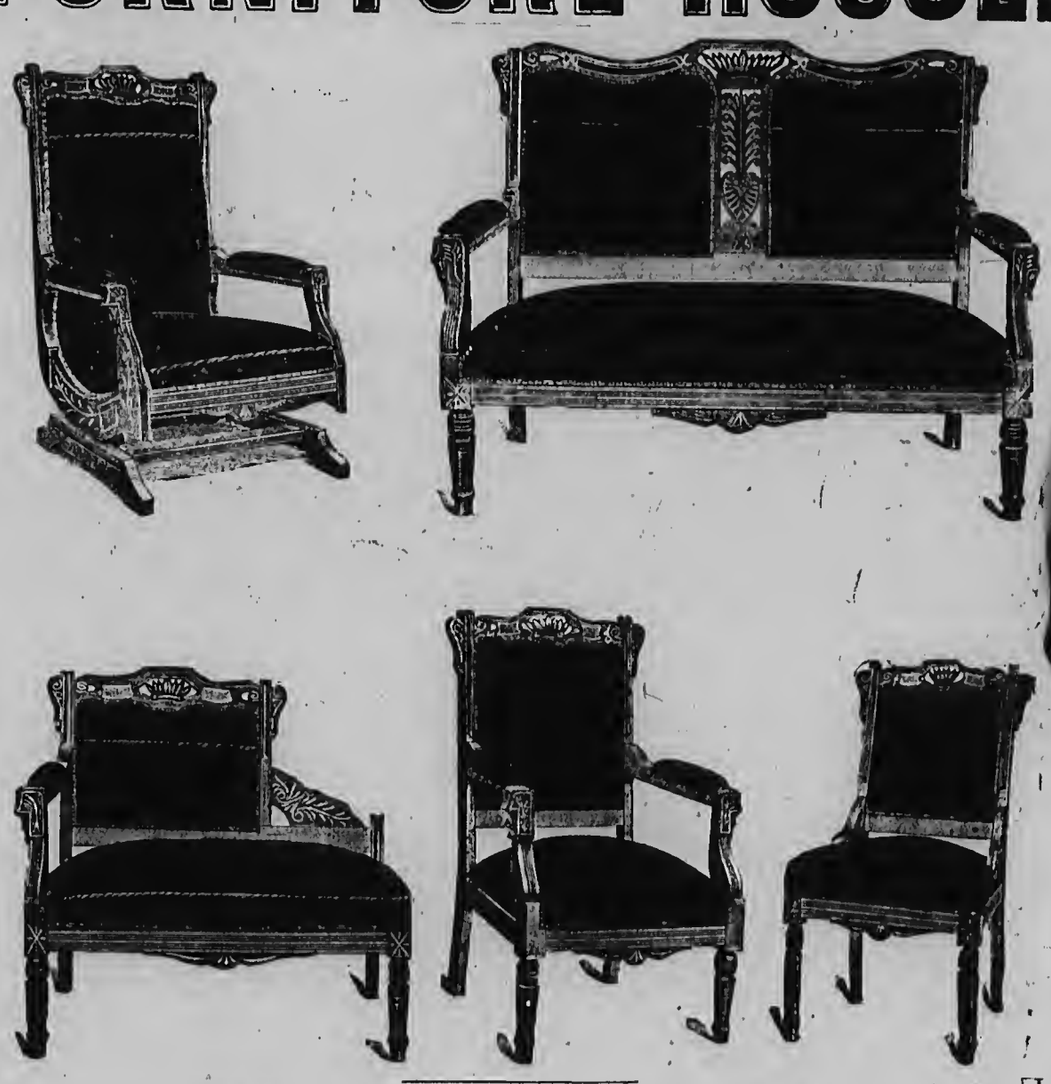
FURNITURE HOUSE.



$35.00
Buys a beautiful Crimson Plush Parlor Suit, in five pieces, as shown in illustration. Solid Walnut Frame, Hand-carved and Rubbed Oil Polish. Same suit in Hair Cloth, $35.

$45.00
Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

$55.00
Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

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Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

$20.00
Buys a French Bed-Room Set.

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Buys a beautiful Victoria Bed-Room Set, in imitation Walnut, Marble-top—twelve pieces—as follows: Bedstead, Dresser, Washstand, Armoir, four Cane-seat Chairs, one Cane-seat Rocker, one Towel Rack, one Spring, and one Centre Table.

$95.00
Buys a magnificent Black Walnut Bed-Room Set, Marble-Top, Satin Tester, brass rods—twelve pieces as above.

$19.00
Buys a Dining-Room Set, including Sideboard, Extension Table, and six Cane-seat Chairs.

$22.00
Buys a Kitchen Set, including a first-class Stove with Utensils, Kitchen Safe, Kitchen Table, four Kitchen Chairs.

Office and Library Furniture in large variety.
CARPETS—Ingrain, Brussels and Velvets.
Rugs, Portiere and Lace Curtains in all styles and at all prices.

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$300 to $500 a month made by working for us. We guarantee energetic persons $300 a Year, with the opportunity of making 5 times that amount. Men who can furnish their own horses preferred. A few vacancies in towns and cities. Holloway & Co., 112 N. 6th St., St. Louis.

AGENTS WANTED, MEN OR WOMEN, To sell the Celebrated MISSOURI STEAM WASHER, Fits all Stoves. Washes by Hot Steam. No Rubbing. Terms Liberal. MISSOURI WASHER CO., St. Louis, Mo.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For $1 a large bottle sent prepaid

LA-CU-PI-A FOR THE BLOOD,

No blood remedy ever had for rule cures but few in dental record of success to compare made by LA-CU-PI-A. Scrofula sufferers given up to die have been restored by LA-CU-PI-A to health and vigor. Some of the worst Chronic Catarrh cases on record have been perfectly cured by it. In Chronic Rheumatism it has proved an infallible as a medicine can be. In RHEUMATISM ning of the Ears, Tumors, Chronic Ulcers and Constitutional Skin Diseases, it has proved a great curative agent. Read Dr. Record in Dr. Hartman's "Ills of Life," sent free by the Peruna Medicine Co., Columbus, Ohio. All druggists sell it—$1 a bottle; 6 for $5. THE PERUNA MED. CO., Columbus, O.

P. P. P.
(Prickly Ash, Poke Root, and Potassium.)
CURES
RHEUMATISM
And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.
If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.
P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.

SCROFULA
Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.

BLOOD POISON
Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.
Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilistic Eruption.

DYSPEPSIA
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Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)
FOR SALE BY ALL DRUGGISTS.
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A SURE CURE FOR CHILLS & FEVER
DUMB AGUE AND MALARIA.
FOR SALE BY ALL DRUGGISTS.
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HIRES
25c. HIRES' IMPROVED 25c
ROOT BEER!
IN LIQUID NO BOILING EASILY MADE
THIS PACKAGE MAKES FIVE GALLONS
MAKES FIVE GALLONS DELICIOUS AND SPARKLING
ROOT BEER
The most APPETIZING and WHOLESOME TEMPERANCE DRINK in the world. TRY IT.
Ask your Druggist or Grocer for it.
C. E. HIRES, PHILADELPHIA.

NEWS OF THE WEEK.

DOMESTIC.

The State University Board of Regents visited Galveston, on June 20, for the purpose of selecting a site for the medical branch of the State University, which is to be located there, and for which the recent Legislature appropriated $50,000.

The House and Senate of Connecticut, on June 20, passed, after amending it twelve times, a second secret ballot bill, and sent it to the governor.

Three Hungarians, who attempted to wreck a train on the Delaware and Hudson Gravity railroad, on the Mosaic Mountain, were arrested and lodged in jail at Scranton, Pa.

On June 21 two thousand men were at work on the wreckage at Johnstown, Pa. All the saloons were closed on that day by the authorities, and there was little or no trouble with the striking workmen.

Mrs. Hayes, the wife of ex-President Hayes, was stricken with apoplexy at her home in Fremont, O., on the twenty-first instant, and died on the twenty-fifth.

Gen. S. D. Lee, who, as a candidate for governor of Mississippi, began his canvass of that State several weeks ago, has surrendered his political aspirations and will retain his present positions as president of the Agricultural and Mechanical College. This action has been caused by an urgent request of the Board of Trustees of that institution, that he remain at his present post of duty.

The local physicians at Johnstown have all joined in the conclusion that not a soul less than 10,000 people were lost in the flood. On account of the general knowledge of the people possessed by the physicians the estimate is looked upon as reliable.

The Michigan House, on June 22, passed, after an earnest struggle, the Senate bill fixing railroad passenger fares at 2½ to 3 cents a mile, according to the earnings of the road.

It is believed that the President will immediately after July 1 begin the series of short stays at Deer Park which will constitute his summer vacation. The general plan is for President Harrison to leave the White House on Friday afternoon, travel to Deer Park and remain there Saturdays, Sundays and Mondays.

A fierce fire broke out in Johnstown, Pa., on the twenty-fourth, and twenty-five buildings were destroyed by the flames.

Mormon missionaries have been roughly handled at Pinesboro, Ill., and their meetings broken up.

Disastrous timber fires are raging west of Helena, on the northern Pacific railroad. Clark's Fork railroad bridge, 600 feet long, burned on June 24. Much delay is occasioned by the fire.

There was a bloody riot between Hungarians and colored men working at Jones Point, New York, June 23. Four Hungarians were shot. One is dead, another is dying.

FOREIGN.

A conference was held in Liverpool, June 20, of persons engaged in the American and English cotton trade. An agreement was entered into with the ship owners by which the ship owners agreed to accept the responsibility for cotton after its delivery on the quay for shipment.

One-half of the important city of Lachnin, in the province of Szechnen, China, was recently destroyed by fire. The conflagration raged four days. It is estimated that 1,200 persons were killed. Most of them were crushed in trying to escape from the narrow streets.

The Dissident Liberal Association of Midlothian, Mr. Gladstone's district, have decided not to run a candidate in opposition to Mr. Gladstone in the next parliamentary elections.

The military despotism that has existed in Venezuela for a quarter of a century is abolished, and there are constant demonstrations of gratification, in which all classes join with equal ardor. Gen. Guzman-Blanco, who has had control of the government of Venezuela since 1870, has been set aside, and Dr. Rojas-Paul, whom he had placed in the presidential chair during his absence in Paris, will continue in office in obedience to popular demand.

There was a long debate in the House of Commons on a motion by Mr. Ellis in favor of arbitration as a means of avoiding evictions in Ireland. Mr. Sexton and Mr. Balfour took part in the discussion. The motion was rejected by a vote of 248 to 178.

The Senate committee which has been inquiring into the charges against General Boulanger has nearly finished its work and forwarded all the documents laid before it to the public prosecutor.

The striking miners at Kladno, Bohemia, engaged in a riot on June 21. The gendarmes fired on the rioters and killed two of them and wounded twelve.

The Peace Congress opened in Paris, June 23. Mrs. Love and Mrs. Belva Lockwood were elected honorary members of the committee.

Russia has occupied Deer Island in Corea as a coaling and naval station. There is a Russian man-of-war there and nobody is allowed to land or leave without a permit from the admiral.

Rival meetings were held at Bezlers, France, June 23, by supporters of the government and friends of General Boulanger. After the meetings the two parties came into collision and had a hand-to-hand fight.

Quite a number of saloons were opened in Cincinnati last Sunday in consequence of so many thirsty Turners being in the city. The police said they had orders from the mayor to make no arrests unless there was disorder. The mayor is threatened with legal proceedings for suspending the Sunday law.

The Prince of Wales has sent to the lord mayor of London £100 toward a fund to be used for expenses of English patients who are treated by M. Pasteur at Paris.

Hall's Hair Renewer is free from alcohol and dyes that injure the skin. It is scientifically prepared, and will restore gray hair to its original color and vigor.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—THIRD ROUND.

Okolona station	(Thurs.)..July	4
Shannon, at Pleasant Grove		6, 7
Richmond, at Palestine	(Wed.)..	10
Saltillo, at Shiloh		13, 11
Verona and Tupelo, at Tupelo		20, 21
Pontotoc, at Palestine		27, 28
Sparta, at Palestine	Aug.	3, 4
Houston and Wesley, at H.	(Thurs.)..	8
Buena Vista, at Asbury		10, 11
Okolona circuit, at Ebone Chapel		17, 18
Ebenezer, at Egypt	(Mon.)..	19
Fulton and Smithville, at Antioch		24, 25
Tremont, at Regan's Chapel	31, Sept.	1
Athens		7, 8
Prairie		14, 15
Aberdeen		21, 22

AMOS KENDALL, P. E.

SARDIS DIST.—THIRD ROUND.

Coldwater	July	6, 7
Senatobia		8
Como		13, 14
Sardis		20, 21
Batesville		27, 28
Courtland	Aug.	3, 4
Panola		10, 11
Pleasant Grove		17, 18
Lake View		24, 25
Mt. Vernon	31, Sept.	1
Arkabutla		7, 8
Chulahoma		14, 15
Cockrum		21, 22
Louisburg		27
Horn Lake		28, 29

S. M. THAMES, P. E.

GREENVILLE DIST.—THIRD ROUND.

Brooklyn	(Sun.).. June	30
Clarksdale	(Tue.).. July	2
Lyon	(Wed.)..	3
Friar's Point	(Thu. and Wed.)..	4, 5
Belen	(Sun.)..	7
Friendship	(Tue.)..	9
Glen Allen	(Wed.)..	10
Tunica	(Sun.)..	14
New Salem	(Tue.)..	16
Indianola	(Fri.)..	19
Hollandale	(Sun.)..	21
Bolivar	(Sun.)..	28

D. M. STANDIFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tampico, at Pleasant Grove	June	29, 30
Macon	July	7, 8
Hebron, at Mamphis		11
Shuqualak, at Ridgeway		13, 14
Dist. Conf., at West Point		18-21
Crawford, at Trinity		27, 28
Starkville circuit, at Steel's Chapel		31
Brooksville, at Exprairie	Aug.	3, 4
Mashulaville, at Hickory Grove		9
Louisville, at Rocky Hills		10, 11
Plattsburg, at Plattsburg		15
Chester, at South Union		17, 18
Walthall, at Long Branch	31, Sept.	1
LaGrange		7, 8
Sturges		14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Winona circuit	July	6, 7
Winona station		10
Valdeu		13, 14
Kosciusko and Durant		17
Black Hawk		20, 21
West		25
Carrollton and Greenwood		27, 28
Richland	Aug.	1
Kosciusko circuit		3, 4
Newport		8
Ebenezer		10, 11
Weir		15
Sallis		17, 18
Poplar Creek		22
Ethel		24, 25
Bulzona		28
Lexington		30

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Fannin, at Union	June	29, 30
Brandon, at Brandon	30, July	1
Forest and Morton, at Wesley Chapel		4
Philadelphia, at Cook's Chapel		12
Neshoba, at Pleasant Grove		13, 14
Newton, at Decatur		20, 21
Hillsboro, at Oak Ridge		26
Shiloh, at Bethany		27
Lake, at High Hill	Aug.	5
Carthage, at Rocky Points		10, 11
Mt. Rose at Mt. Zion		17, 18
Strong River, at Clear Creek		19
Westville, at Westville		21
Trenton, at Independence		30
Walnut Grove, at Beach Springs	Sept.	7, 8
Marvin		14, 15

District Conference meets Thursday, nine A. M., August 1, at Shiloh Camp Ground. Bishop Galloway will preside. We insist that every member will be present. Let us have one full District Conference.

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Gayden	July	6, 7
Amite circuit, at Homochitto		9
Pipkin Chapel at Port Hudson		13, 14
Jackson, at Jackson		20, 21
Bayou Sara, at New Hope		27, 28
N. Wilkinson, at Mars Hill	Aug.	1
Percey's Creek		3, 4
Centerville, at Bethel		6
Sam Jones Camp Meeting		9-18
Clinton and Betheville		21, 25
St. Helena		29
Amite City, at Osyka	31, Sept.	1
East Feliciana		3
Woodville		7, 8
Livingston, at Palmetto		12
Springfield, at Wesley Chapel		14, 15
Naw River, at St. Amant		19
E. Baton Rouge, at Hay Ridge		21, 22

C. M'DONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo City	July	6, 7
Jackson and West Jackson		13, 14
Madison, at Livingston		20, 21
Sharon, at Madisonville		27, 28
Yazoo circuit, at Tranquil	Aug.	3, 4
Camden, at Shrock		10, 11
Benton, at Bowman's		17, 18
Flora, at Bentonia		24, 25
Silver Creek	31, Sept.	1
Edwards, at Brownsville		7, 8
Raymond		14, 15
Canton		21, 22
Mt. Olivat		28, 29
Spring Ridge	(Tue.).. Oct.	1

B. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Shubuta, at S. Chapel	June	29, 30
Waynesboro and St. Linc, at New Hope	July	6, 7
Clarke, at Manassas		13, 14
Enterprise and H., at Stonewall		20, 21
Winchester, at Mt. Pleasant		27, 28
Vossburg	Aug.	3, 4
Paulding, at Hopewell		10, 11
Sandersville, at Laurel		17, 18
Marion, at Pleasant Hill		24, 25
Meridian, at Shiloh	31, Sept.	1
Meridian Station		3
Rhinsville, at Wahalak		7, 8
Leaksville		14, 15
Union		21, 22
Lauderdale		28, 29
Spring Hill	Oct.	5, 6
De Kalb		12, 13
West End		19, 20

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette, at Ebenezer	June	29, 30
Port Gibson	(Mon.).. July	1
Rocky Springs, at Shiloh		8, 9
Bartonton, at Pisgah		13, 14
Martin, at Martin		20, 21
Utica, at Reeves	(Wed.)..	24
Natchez—Wesley Chapel		27, 28
Washington, at Locust Grove	(Thurs.). Aug	1
Natchez—Jefferson Street		3, 4
Angalla, Sunflower Chapel		10, 11

District Conference will be at Vicksburg, July 5-7, Bishop Galloway presiding.

JOHN A. ELLIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Mt. Carmel, at Good Hope	June	29, 30
Dist. Conf., at Ocean Springs	July	3, 4
Seashore Camp Meeting		5-15
Pearlington, at Log Town		18, 14
West Pearl, at West Pearl		16
Augusta		20, 21
Whittington		27, 28
Vancleve	Aug.	3, 4
Scranton, at Elon		10, 11
Moss Point, at Moss Point		11, 12
Americus		16, 17
Hattiesburg, at Hopewell		24, 25

T. S. WEST, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

District Conference, at McComb City	June	27-30
Hallman, at Terry	July	6, 7
Crystal Springs		13, 14
Wesson, at Beauregard		20, 21
Hazlehurst		27, 28
Providence, at New Hope	Aug.	3, 4
Topisaw, at Topisaw		10, 11
Franklinton, at Fishers		17, 18
Holmesville, at China Grove		24, 25
Scotland, at Galatia	31, Sept.	1
Adams, at Ebenezer		3, 4
Brookhaven		7, 8
Bowerton, at Pleasant Ridge		14, 15
New Hope, at Centenial		28, 29

W. B. LEWIS, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—THIRD ROUND.

Homer, at Lisbon	July	6, 7
Haynesville, at White Hall		13, 14
Ringgold, at Liberty Chapel		20, 21
Minden, at Pine Grove		27, 28
Summerfield, at Summerfield	Aug.	3, 4
Farmerville, at Freeman's Chapel		10, 11
Downsville, at Camp Ground		17, 18
Vernon, at Wesley Chapel		24, 25
Arcadia	31, Sept.	1
Tulip, at Tulip		7, 8
Sparta, at Camp Ground		14, 15
Saline, at Antioch		21, 22
Ruston, at Douglas		28, 29
Indian Village, at Pine Grove	Oct.	5, 6
Coniseille, at Gansville		12, 13
Vienna, at Pine Grove		19, 20
Gibbsland		26, 27

ROBERT BANDLE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades Street	June	30
Carrollton and Parker's Chapel		30
Carondelet Street	July	7
Seashore Camp Meeting		14
Plaquemine and Donaldsonville, at D.		21
Rayne Memorial		28
Gretna and Scarpara		28
Craps Street	Aug.	4
Louisiana Avenue		11
Baton Rouge		17, 18
Grosse Tete, at Arbroth		20
Felicity Street		25

CHAS. F. EVANS, P. E.

Rheumatism.

To have rheumatic pains in one's ankles constantly for forty years is an affliction indeed. To have these pains extend to one's limbs and even heart is tenfold worse. But to have them all removed by Lacupla is an inestimable blessing. Yet this is precisely the experience of H. M. Abbey, of Newcomb, Mich. Lacupla only $1 a bottle.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*	
Seashore	July	5
Henington (Crystal Springs)	Aug.	8
Sam Jones	Aug.	9
Topisaw	Aug.	10
St. Tammany	Sept.	27

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

The next Florida orange crop, it is estimated, will reach 6,000,000 boxes, against 3,000,000 boxes for the season just closed. The press of that State is calling a halt in orange-planting enterprises. One of the papers remarks: "In ten years Florida will produce a box of oranges for every man, woman and child living in the United States, to say nothing of the quantities that will be produced in California, Louisiana and Mexico; then where will the prices be?"

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West Brook, North Carolina, Sept. 6, 1885.
DR. A. T. SHALLENBERGER,
Rochester, Pa.: *Dear Sir*—The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars' worth of other medicines could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria.
Respectfully yours,
W. W. MONROE.

WEEKLY MARKET REVIEW.

(For Week Ending June 26, 1889.)

COTTON.			
Low ordinary		8½ @	—
Ordinary		8	— —
Good ordinary		9½	— —
Low middling		10¼	— —
Middling		10⅝	— —
Good middling		11⅜	— —
Middling fair		11⅞	— —
Fair		12⅝	— —
Galveston middling		10⅝	— —
Mobile middling		10⅝	— —
Memphis middling	10	11-16	— —
SUGAR.			
OPEN KETTLE:			
Prime		— —	— —
Fully fair		— —	— —
Good fair		— —	— —
Common		— —	— —
CENTRIFUGAL:			
Seconds		7⅛	8⅛
Prime yellow		8¼	8⅝
Gray white		— —	— —
Choice white		— —	8⅝
Standard granulated		— —	— —
MOLASSES.			
OPEN KETTLE:			
Fancy		— —	— —
Fair		— —	— —
Good common		— —	— —
SYRUP		— —	— —
RICE.			
No. 2		2	2¼
Good		4⅜	4½
Fair		4	4¼
Prime		4¾	5
Rough, ₱ bbl		2 25	4 10
Polish, ₱ bbl		15 00	16 00
FLOUR.			
Extra Fancy		4 80	4 90
Fancy		— —	4 85
Choice		— —	— —
Minnesota Patents		— —	6 00
Whiter wheat patents		5 15	5 25
Minnesota bakers		5 25	5 50
CORN PRODUCTS.			
Corn meal		2 40	— —
Cream meal		2 50	2 60
Grits		2 50	2 60
Hominy		— —	2 75
GRAIN, ETC.			
CORN:			
White, ₱ bushel		— —	49
Yellow		— —	47
Mixed No. 2		— —	46
OATS:			
Western		— —	33
Texas first-grade		— —	— —
BRAN:			
₱ cwt		70	72½
HAY:			
Prime		16 00	17 00
Choice		— —	18 00
PROVISIONS.			
PORK:			
Mess (Standard)		— —	18 00
Prime Mess		12 50	12 75
Rumps		12 00	12 25
BACON:			
Fancy Breakfast		10½	11
Shoulders		— —	6¼
Sides, short rib		— —	7⅜
Sides, long clear		— —	7¼
HAMS:			
Sugar-cured		11¼	11¾
DRY SALT MEATS:			
Shoulders		— —	5½
Sides, short rib		— —	6½
Sides, long clear		— —	6½
GROCERIES.			
COFFEE:			
Prime		— —	19½
Fair		— —	18½
Common		— —	16¼
TEAS:			
Choice		40	80
Hc-No		— —	55
BUTTER:			
Western Creamery		19	— —
Western Dairy		13½	14
Common		— —	7
LARD:			
Refined		— —	6¾
OILS:			
Coal, bbls		10	— —
Coal, cases		15½	16
Cotton seed, crude		41	43
Lard, Extra No. 1		— —	70
VEGETABLES.			
CABBAGES:			
Western, ₱ head		— —	— —
Chicago, ₱ 100		— —	— —
Louisiana, ₱ crate		1 25	— —
POTATOES:			
New Louisiana		1 30	1 40
Western		— —	— —
ONIONS:			
New Louisiana		— —	— —
Western		— —	1 60
BALING STUFFS.			
BAGGING:			
Jute, 2 lb. ₱ yard		10¼	10½
Jute, 1¾ lb. ₱ yard		9½	9¾
Lone Mills Cotton Bagging		12½	— —
BALING TWINE:			
₱ lb		9½	10
TIES:			
₱ bundle		1 05	1 07
SUNDRIES.			
POULTRY:			
Old Hens, Western		4 25	4 50
Young Chickens		1 25	3 00
Chickens, Southern		2 75	3 00
Young		1 00	1 75
Turkeys, Southern		10 00	12 00
EGGS:			
Western		11	12
Southern		12½	13
WOOL:			
Lake, ₱ lb		24	24½
Louisiana		22	23
Burry		11	15
COUNTRY HIDES:			
Green Salted, ₱ lb		3	— —
Dry salted		5	— —
FERTILIZERS:			
Cotton seed, ₱ ton		— —	13 00
Meal		20 50	— —
Pure ground bone		28 00	30 00
Muriatic acid, ₱ lb		— —	2½
Sulphuric acid		2	— —

Diarrhœa, Dysentery, Cholera, &c.
From General Albert Sidney Johnston, the great Confederate General.
FT. BRIDGER, UTAH, Nov. 8, '57.
Messrs. J. & C. Maguire, St. Louis, Mo.
I have used the bottle of Maguire's Benne Plant handed me by Ass't Surgeon Dr. Kirtley Ryland, and found it a most efficacious remedy for Complaints of the bowels.
A. SIDNEY JOHNSTON.

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THE DIVINE CALL.

To-day, to-morrow, evermore,
Through cheerless nights without a star,
Not asking whither or how far,
Rejoicing though the way be sore,
Take up thy cross
And follow me!

Though some there be who scorn thy choice,
And tempting voices bid thee stay,
To-day, while it is called to-day,
If thou wilt hearken to my voice,
Take up thy cross
And follow me!

I can not promise wealth or ease,
Fame, pleasure, length of days, esteem;
These things are valuer than they seem.
If thou canst turn from all of these,
Take up thy cross
And follow me!

I promise only perfect peace,
Sweet peace, that lives through years of strife
Immortal hope, immortal life.
And rest when all these wanderings cease,
Take up thy cross
And follow me!

My yoke is easy; put it on!
My burden very light to bear.
Who shareth this my crown shall share—
On earth the cross, in heaven the crown.
Take up thy cross
And follow me! —*The Quiver.*

Bible Perfection.

BY REV. THOMAS B. WHITE.

"Now the God of peace ... make you perfect to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. xiii, 20, 21.) "And ye are complete in him, which is the head of all principality and power." (Col. ii, 10.) "Always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." (Col. iv, 12.) "But the God of all grace ... make you perfect, stablish, strengthen, settle you." (1. Peter v, 10.) "That ye may be perfect and entire, wanting nothing." (James i, 4.) So we have Paul, Peter and James, whose combined testimony is the same.

"The Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect." (Gen. xvii, 1.) "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." (Job i, 1.) Here is abundant testimony from the Old Testament to the same purport.

Now, to all this add the testimony of our Lord as embodied in the Sermon on the Mount, particularly the beatitudes, closing with that remarkable declaration—"Be ye therefore perfect, even as your Father which is in heaven is perfect", (Matt. v, 48)—and we have an accumulation of evidence that ought to satisfy and convince every searcher after the truth concerning the doctrine and experience and practice of "perfect love." These Scriptures certainly teach a completeness and perfection of Christian character attainable and most desirable.

We are "made perfect." It is not innate, but a divine process. Whether this creation is immediate and instantaneous we need not be concerned. There is a time when this work is done and completed. To that time we must look, and for that, wait. We are taught to "leave the principles of the doctrine of Christ, and go on to perfection"—"press toward the mark of the prize of our high calling of God as it is in Christ Jesus." Being "made perfect" is surely the work of the Holy Spirit, who "will guide into all truth." The sovereignty of God comes in. The blessing of "perfect love," as an experience, may be delayed for a season, that the "trial of our faith, being more precious than gold tried in the fire, may be found unto praise and honor." This perfection within finds its complement in a perfection without—perfection in "every good work." Here is the legitimate result and fruit of true faith; indeed, that only which makes faith valuable and meritorious. "Show me thy faith by thy works." The routine of Christian duty and "good works" become a constant and unspeakable pleasure. Duty, not "doing alms to be seen of men;" duty, "not sounding a trumpet before thee" to have glory of men; duty, not from selfish motives, that my own happiness may be secured; but duty whose voice is: "I delight to do thy will, O my God; yea, thy law is in my heart." Self-denying, cross-bearing duty, however it may cross the flesh, or mortify the pride of life! Contributing of our means, as God hath prospered us, in relieving the needy, as well as our prayers, sympathies, influence and counsels! Our tempers, disposition and spirit after the model of Christ! All, "every good work" according "to his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." "For it is God which worketh in you both to will and to do, according to his good pleasure."

We come back to the sovereignty of God. "By grace are ye saved." Grace! sovereign grace! Free as the air and translucent as light! No supposed merit will avail. Indeed, we have not, nor can have, merit. Infinite merit in the blood of the "Lamb slain!" Glory to God!—the soul bounds up into this higher realm; holds converse with God! Infinite mercy and love reaches down and makes perfect, and in this sense alone the child of faith becomes a "partaker of the divine nature of our Lord Jesus Christ." And now, at the Bidding of the Master, "Be thou clean!" the filth, defilement, corruption and bondage of sin and fear and unbelief is removed, and we are made "every whit whole," and "rejoice in hope of the glory of God," and "stand fast in the liberty wherewith Christ hath made us free," and come into that Eden of "perfect love which casteth out fear," and our "peace is as a river, and our righteousness as the waves of the sea." This is no myth, no chimera of a crazed brain, no reverie of a wandering imagination—no, blessed be God!—but the "peace of God which passeth all understanding, keeping our hearts and minds in the knowledge and love of God."

Now we are in the Elysian Fields of Beulah land. The Shepherd hath led us into the green pastures and beside the still waters." As to this blessing being separate or distinct from regeneration, I can not conceive of any of the works of grace in our hearts, from incipient conviction of sin and the throes of penitential grief, on through to the "song of Moses and the Lamb," as being separate and distinct. It is all a blessed, consecutive chain of golden links fastened to the throne of God. I think, brethren beloved, we get befogged and befuddled by trying to draw fine, hair-line distinctions in the system of infinite, eternal and sovereign grace and redemption, whereby rebellious and sin-defiled man is brought into affiliation with God; so the full-bent soul, with all its God-given powers, voices its inner sentiments by outward activity: "Thy will be done on earth as it is done in heaven." Full consecration of all our redeemed powers to God! Placing our little all on his altar, "abiding," as the fruitful "branch," in Christ, the "living vine." So that—

> "Henceforth may no profane delight
> Divide my consecrated soul;
> Possess it thou, who hast the right,
> As Lord and Master of the whole."

O, there is so much in the Book about this "perfect love!" And certainly it is the doctrine of the verses recited, and is according to the whole tenor of Scripture teaching, that we can only "do his will" by being "made perfect." No service is full, complete and acceptable without this perfect character. Perfection is a relative term; perfect according to conditions, perfect and complete in its sphere. A perfect machine only can do perfect work. "Make you perfect in every good work to do his will." That is what we want, and for which our longing souls wait. That is what we must have in its order and time as a work of sovereign grace, and the one qualification for duty.

"Likewise reckon ye yourselves indeed dead unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi, 11.) "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth death. But now we are delivered from the law (its condemnation), that being dead wherein we were held; that we should serve in newness of the spirit, and not in the oldness of the letter." (Rom. vii, 5, 6.)

Thank God for such a boon! I will preach it as Pauline, Wesleyanic, as the Christ doctrine—the doctrine of the Exemplar, who did no guile, who was meek and lamb-like, and who said: "Be ye therefore perfect, even as your Father who is in heaven is perfect." I will preach it as the object of all gospel preaching: "that we may present every man perfect in Christ Jesus."

MANSFIELD, Louisiana.

Harrell Institute.

BY REV. J. L. FITRELL.

I am just returning from a visit to the far-off Indian Territory. The point of destination was Muskogee.

The occasion was commencement at Harrell Institute. I had been in the prairies of Mississippi and Alabama until I thought I knew what "prairie" meant; but a revelation awaited me, to go hundreds of miles and not a tree to be seen, except the occasional bush and sappling or occasionally an orchard. But, oh! the thousands of fine fat cattle that roamed over this large expanse!

But I want to tell your readers of the wonderful revelations to me as seen both in the school and people. After I had held prayer in the chapel—which, by the way, is too small for the necessities—I said to President Brewer and his noble, self-sacrificing, toiling wife, without whom he never could have brought this institution to so successful an issue, "Where are the Indian girls? I see so few." "Why," said they: "most of them you see are Indians, and some of them with lightest hair and complexions are nearly full-bloods." And then the conduct and manners of the students were quite a surprise, and then on investigation I learned that some of the most quiet, gentle ones had been here so short a time. "When they came," said some of the other girls, of whom I inquired, "they were as wild as they could be, would run off and hide; but Mrs. Brewer soon won their confidence and love, and now they are good students."

After the close, on the last night two Indian preachers from a distance—one a Creek, the other a Seminole—were induced to sing a few songs in their own language. Reader, you have, no doubt, been charmed by the singing of the negroes of the South; but if you want singing that will reach your soul—though not a word can you understand (yes, you can understand "Jesus")—you must hear these Indians sing. After they were through, one of them turned to the girls and told Bro. Brewer, through them, of some children he so much desired to send to school: and oh! how my heart yearned to be able to tell our people how that after Bro. and Sister B. had said "yes" for one and two and then three, they had to say "no," when he told of others: "for," said they, "our hearts are willing, but our means will not allow." They had told me they were carrying nine already and did not see how they could continue to do so any longer, as it was bringing them in debt. If our people could only see and hear how these children of the forest long for better training, surely they would open their hearts and purses and lend them a helping hand.

Reader, permit me to tell you how easily you can learn all about this Indian work. Bro. Brewer is the busiest man you ever saw. He not only manages and runs this Institute with its cares and its burden of anxiety, but he edits and publishes *Our Brother in Red*, a weekly religious paper devoted to the interests of this Indian Mission Conference. You would greatly help and encourage him as well as inform yourself by sending him $1, and let him send it to you for one year. I'm sure you will not regret it. Try it. No dollar will be better or more profitably spent. Also tell your neighbors about it.

But I haven't told you of the exercises. Sunday morning Dr. W. B. Palmore measured out for us a fine field of work for women, and a more attentive audience I don't think I ever saw—in fact, few audiences would have failed to show their watches, as the Doctor held us one and a half hours; but there was no sign of weariness, though the church was crowded.

At night your scribe preached the baccalaureate sermon. Although it was raining, the house was full.

Monday, at half-past nine to eleven o'clock, there was an exhibition by the primary department in charge of Miss Kate Warren, of St. Louis, and it would have done credit to the schools in the States.

The art display I don't think I have ever seen excelled in any of our schools. It was large and full. Miss Bessie Hobson, teacher.

Thursday was graduating exercises, and the essays of the four young ladies were "just splendid." And also at night the recitation by the eight contestants for the two prizes—a $15 Bible by Holloway & Co., of St. Louis, and a gold medal by friends in Muskogee. This got your scribe into trouble, for he was appointed one of the judges; and the contest was so close it was with much difficulty we could decide. I don't think I have ever heard a better display of elocution.

I must not fail to mention the fact that the music could not be excelled. So young a school, and then to think it is Miss Simpson's first experience; and with a class of so little previous advantages, it was wonderful. I must say the concert, Monday night, was very entertaining. Miss Wilson, of West Virginia; Miss Weir, of Mississippi, and Miss Duncan, of Indian Territory, as well as the above come in for their share of the praise due this institution. It is to be hoped our Woman's Board of Missions will see its way clear to enlarge the help afforded.

This institution and the *Brother in Red* are doing more for the establishment of our church in this country than can be imagined by those who are not here to see. I tell you, it would make a thrilling chapter in the history of Methodism and Christianity to give the experience of Bro. and Sister Brewer in this work. And I got my information from the citizens here as well as from them. Let them have your prayers and your help.

STONE, Alabama.

Joe Jones at Louisville, Miss.

The Rev. Joe J. Jones, brother of the inimitable Sam Jones, has been with us, and did a fine work for our town and vicinity. He dug down to the *bed rock* of Christianity, which had apparently never been discovered in the religion of this place before. The old and fossilized religion of "join the church and then do as you please" was attacked by him in full force, its strongholds broken down, the citadel captured, and those who would not surrender hewn down with the sword, tomahawk and hatchet. Wholly uncompromising in his attack upon "sin in the believers," he drove straight for the mark against lukewarmness, inconsistency and wickedness in the church. His work lay chiefly along this line. The number of conversions was not large, while backsliders in great numbers came up and renewed their pledges for a new and better life. Gambling and drunkenness received a blow from which we hope they may never recover; while social card-playing and drinking, dancing and the modern arm-clutch of boys and girls were totally demolished—torn up root and branch, and hurled out of existence. Fathers and mothers, sisters and brothers, almost without an exception, pledged themselves to forbid and prohibit further indulgences in these modernized forms of sin.

At the closing service almost every hand was raised in token of the fact that a blessing had been received through this series of meetings. Of course, there were some who were not satisfied with everything. Some were carping at his hard sayings; others thought him too plain, and still others that called him vulgar; but all agree that he is a genius after his own order. With a great brain and a greater heart, I shall pronounce him a true and great man.

We will open a camp meeting at Sulphur Springs, twelve miles southeast of Ackerman, Miss., on Thursday, July 25, 1889, at which Bro. Joe Jones will be in attendance. We should be pleased to see your smiling face, Mr. Editor, on the camp ground, and hear the old-time ring of that trumpet voice of no uncertain sound. We propose running the camp meeting on the self-sustaining plan—i. e., everybody furnishes his own tent and provisions. We make this announcement because heretofore some of us have been burdened with boarding from fifty to one hundred people during the meeting, which is just a little too heavy. Of course, we will provide ample room and board for all preachers. Come, Mr. Editor, and pick up other big guns along the way, if you can.

F. P. SPENCER.

LOUISVILLE, Miss., June 26, 1889.

"What Is Consciousness?"

Above is the title to a very able and logical piece of metaphysics in the last number of the ADVOCATE. The writer has certainly learned to hold the mind closely to the train of thought, and appears to have thrown some doubt on the time-honored definition of consciousness, as that power of the mind by which it takes knowledge of its own acts. While such subjects are far from being popular, yet they lie at the foundation of human knowledge, and nothing should deter us from honest investigation. That the mind does take cognizance of its own operations must be true, or no psychology would be possible. How it does this, is the question. To be both subject and object at the same time, our writer thinks is demonstrably absurd. But he assumes the two operations as being simultaneous unnecessarily. How does a young lady play on a piano and talk to the young gentleman behind her at the same time? Is one of the questions discussed in Sir William Hamilton's Lectures on Metaphysics. The true answer is, that she does not do both literally at the same moment. The mind passes rapidly from the piano to the conversation, and back again—so rapidly that the intervals of time are not counted; but we know they must be there, all the same, for it is certain the mind can not think of but one thing at each moment. So it is in consciousness. The mind acts, or is acted upon, by some outward object—this is sense-perception; then it remembers or recalls or recognizes its own actions as an object of thought—this is consciousness. Thus by the rapid interplay of the faculty of recollection it passes from one to the other, from object to subject, so speedily that no note is made of time; and hence the act of the mind in the perception and the other act in consciousness appear to be simultaneous.

Hoping this explanation may solve the difficulty, I am, etc.,

F. M. GRACE.

Encouraging Words for Sunday-School Workers.

BY J. A. LEWIS, SUPERINTENDENT OF FRIENDSHIP SABBATH-SCHOOL.

(Extract from an Address delivered before the Aberdeen District Conference and Sunday-school Convention in Houston, Miss., on "The Extent of Parental Responsibility.")

The question was once asked, "When should the training of a child begin?" The answer was, "A hundred years before its birth;" and this is true. Nations, states and communities take their shape from their early settlers, and it takes great upheavals to change the shape and tone of society thus formed. If you were to travel from Lake Erie to the Rio Grande, and from the sunny slopes of the Atlantic to the "Golden Gate" of the Pacific, you would find every portion to possess some of the characteristics of its early settlers. If a community or a state will retain the customs, habits and principles of its early settlers, what will be the influence that we will exert over our children? We, having charge of them from the first dawn of reason to their maturity, will have a great influence. As this generation is taught, so will the next generation act. Our children are the web and woof of society and, if properly woven, Church and State will be safe.

"The hand that rocks the cradle rules the world." Parents that spend all their time and talents to the cause of mammon spoil two generations—themselves to make the money, and their children to waste it. Parents with fertile brains and Christian hearts wield an influence over their children that will bloom long after they have passed away. A boy may wander to the western wilds and engage in the exciting scenes of frontier life, but time or distance can not efface the impressions made around the parental hearthstone. I have been superintending and teaching the senior class of a Sunday-school for over twenty years. Six members of my class have become preachers, and three exhorters; but we have not raised a single drunkard or gambler. A great many have grown up in our community that will never do much for the church or the world. It is hard to reach children without parental co-operation. Not a single member of my Sunday-school has ever been indicted for violating the laws of his country. In our Sunday-school there are over thirty who will pray in public, and not a single one will dance.

Finally, brethren, we hold the destiny of our children for time and eternity. Let us do our duty.

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

A Subscriber	$10 00
A Preacher's Wife (Miss.)	10 00
Peter James	10 00
J. G. Grant	10 00
Dr. C. R. Rencher	10 00
A Lay Brother	10 00
John A. Lewis	10 00
Mrs. M. K. Shelmire	10 00
Mrs. H. G. Flowers	10 00
Another Subscriber	10 00
Mrs. E. W. Davidson	10 00
H. Jenkins	10 00
A brother, for his three sons	30 00

One Hundred Thousand for Fifteen Thousand.

"Several years ago a man living in this town drew a $15,000 prize in the Louisiana Lottery, and it has cost the citizens of the town about $100,000." So said the pastor of a church in a Texas town not long since. That was a pretty costly draw, but we have no idea that the proportion of cost and profit is at all exaggerated. The Lottery—we say the Lottery, because we believe there is no other State in the Union that allows the existence of such an institution—is not only a financial parasite upon the good people of Louisiana, but upon every other State in the Union. Though outlawed by this State, the tickets are being constantly advertised and sold, and Texas alone is being drained by it of hundreds of thousands of dollars annually. The Lottery is clearly a parasite and a vagrant upon the body politic. It is a clear case of consumption without production. It is the most specious and pernicious form of gambling. It appeals to one of the weakest points of human nature—the desire to get rich at the least possible cost. The allurement is the most fascinating, and the temptation the strongest possible. "For one dollar I may get a large sum of money; but if I lose only one dollar, a very small amount is lost." So the temptation presents itself, is accepted and repeated in many instances, until the last dollar is staked and lost upon the desperate effort to win. The managers are on the inside, and know how and when to place the infrequent prizes just so as to make the temptation strong enough to draw in the fated suckers. There can be no doubt about the evilness of the Lottery viewed from an economical standpoint, as all the States, save one, have outlawed it. No man can be a true and law-abiding citizen of Texas and patronize the Lottery. It is only by an evasion of the law that the people of this and other States are continually emptying their purses into the insatiable maw of that horrible beast.

So far, we have spoken of the Lottery as a financial parasite, but what shall we say of it as a destroyer of morality? There is no proportion between the financial and moral results of the Lottery. "A hundred thousand for fifteen thousand" may be a fit illustration of the monetary cost, but the cost to moral character can not be measured in dollars and cents. There are no prizes drawn in that respect. Moral debasement, ruin and death are the rewards paid out for the small sums of money paid in. There is no more pernicious, nor a more iniquitous institution, save, perhaps, the saloon. The thousands of dollars lost to the State are represented by thousands of moral wrecks and ruined homes. Then, under such circumstances, what should be done? Let all who have an interest in the welfare of human souls and our country, cry aloud and spare not; and let the officers strictly enforce the laws of the State.—*Texas Christian Advocate.*

Christian Advocate.

THURSDAY, JULY 4, 1889.

AT CANA OF GALILEE.

BY L. F. FIELD.

Is this so hard to Thee who oft
Hast seen his great sea, sunbeam kissed
Yield royal dole of silver mist—
By his cloud-almoners aloft
Borne, and flung back in largess soft,
Till thousand rebeldis as they list
Feed grape and leaf and tendril's twist,
In lordly vineyard, lowly croft?
O fool! who seest unwondering
This greater marvel of the vine,
This miracle of shower and shine;
Yet doubtest of this lesser thing,
This only—that his word divine
Once turned water into wine.

—*The Spectator.*

The Second Blessing.

I see several brethren have been aroused somewhat to antagonize the doctrine of sanctification as a "second blessing." When we speak of sanctification we mean *entire* sanctification, or *perfect* love. Religion is holiness; but not every Christian has perfected holiness. Every Christian is sanctified; but, perhaps, not wholly sanctified. All true followers of Christ have love; but, maybe, not perfect love. When we speak of the second blessing, we mean that state of grace wherein our sanctification is made complete, our love perfect. We propose to bring out a number of noted names and systems, all of which teach the second blessing doctrine of *entire* sanctification.

1. The Wesleys, John and Charles. Writing to Mrs. Jane Barton, in 1774, Wesley says: "It is exceeding certain that God did give you the *second blessing*, properly so called. He delivered you from the root of bitterness, from Inbred sin as well as actual sin." (Works, vol. vii, p. 45.)

"Speak the second time, Be clean!
Take away my Inbred sin:
Every stumbling-block remove;
Cast it out by perfect love."—*C. Wesley.*

2. Watson. "Not only the time, but the *manner*, also, of our sanctification has been matter of controversy; some contending that all attainable degrees of it are acquired by the process of gradual mortification and the acquisition of holy habits; others alleging it to be instantaneous, and the fruit of an act of faith in the divine promises. * *

"That the regeneration which accompanies justification is a large approach to this state of perfected holiness; and that all dying to sin, and all growth in grace, advances us nearer to this point of *entire* sanctity, is so obvious, that on these points there can be no reasonable dispute. But they are not at all inconsistent with a more instantaneous work, when, the depth of our natural depravity being more painfully felt, we plead in faith the accomplishment of the promises of God. * * * To this faith shall the promises of entire sanctification be given." (Inst.)

"The apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf, and in the exhortations they administer, a *still higher degree of deliverance from sin* (Italics mine—L. F. P.) as well as a higher growth in Christian virtues." (Inst.)

3. The Methodist Church.

(*a*) New Hymn Book:

"Breathe, O breathe thy loving Spirit
Into every troubled breast!
Let us all in thee inherit,
Let us find that *second rest.*"

(*b*) Discipline—Questions to preachers on entering the itinerancy: "Have you faith in Christ?—*i. e.*, Are you a Christian? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" (Dis., p. 88.) (1) They are converted; (2) may not yet have perfect love; (3) but they expect it in this life; (4) are earnestly seeking it—groaning after it. When their prayers prevail, and the answer comes to their hearts, the experience of entire sanctification, as a "second blessing," will be theirs. All Methodist preachers go through this mill, but some seem scarcely ground yet.

(*c*) History of Methodism (McTyeire's, pp. 300, 305).

D. Jarratt writes: "I have seen both men and women, who had long been happy in a sense of God's pardoning love, as much convicted on account of the remains of sin in their hearts, and as much distressed for a total deliverance from them, as I ever saw any for justification. And I have been present when they believed that God answered this prayer, and bestowed this blessing upon them. I have conversed with them several times since, and have found them thoroughly devoted to God. They all testify that they have received the gift instantaneously, and by simple faith. We have sundry witnesses to this perfect love who are above all suspicion." Jarratt was an Episcopalian. But now hear Bishop McTyeire's comment on his words: "*This reads as if a Methodist had written it.*" (I italicize.)

Bishop McTyeire gives us the work among the Methodists: "About 1763 a deep wave of revival passed over the societies. The peculiar work of the Spirit seemed to be what St. Paul calls the 'perfecting of the saints.' Many were awakened and converted, but the work of sanctification engaged preachers and people in a special manner. Visiting Ireland in July, Wesley records: 'I found three or four and forty in Dublin who seemed to enjoy the pure love of God. At least forty of these had been set at liberty within four months. Some others who had received the same blessing had removed to other parts. A larger number had found remission of sins.' In September he was in the west of England, where he writes: 'The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced.'" (Hist. Meth., p. 327.)

Here are the Wesleys, Watson, and the Methodist Church—in her hymn book, Discipline and history—all uniting on the doctrine of sanctification as an experience to be obtained before death and after conversion by faith in God. Among others will be found Jesus himself, and St. Paul.

L. L. PICKETT.

DAINGERFIELD, Texas.

North Mississippi Holiness Movement.

MR. EDITOR: At the earnest requests of some of the members of the congregation at Victoria, I was constrained to invite the Rev. J. J. Smith, a "holiness evangelist," to hold a meeting at this place (not, however, as I understand, before he had already been invited by others, which I would not dare to do, as a member of the church, without consultation with the pastor). He came in due time, and conducted a meeting of eight days' duration, after his own peculiar style and mode. During the meeting there were three conversions, and nine accessions to the church, six of them being by letter and from other denominations. There were also many professions of higher attainment in the divine life. I heard all but two of the sermons that Bro. Smith preached while here. His sermons at night were repentance and faith, generally with a conclusion of the second-blessing theory of sanctification. There were earnest and zealous appeals to the ungodly, and were blessed of the Lord, I trust, to the salvation of some. His sermons in the morning, however, were without exception devoted exclusively to the modern theory of holiness, or sanctification. I believe Bro. Smith is conscientious in what he believes, in what he says, and in what he does; and I would not say anything to the disparagement of his Christian character. But I must say that I believe his interpretations of Scripture, in some instances, are radically erroneous, and calculated to inculcate into the minds of many, who are not as familiar with the Word of God as they should be, wrong impressions concerning the doctrine of holiness, or sanctification, as taught by Christ, his apostles and the sainted founders of Methodism. For instance, he preaches a sermon from these words: "Have ye received the gift of the Holy Ghost since ye believed?" (Acts xix, 2.) From which he endeavors to prove that the converted or regenerate person has never received the gift of the Holy Ghost, and that only those who have received a second manifestation possess this gift. Mr. Editor, this is positively a perversion of Scripture. Those parties to whom this question was propounded had never been converted, as their answer unquestionably proves: "We have not so much as heard whether there be any Holy Ghost." Their relation to Christ was the same as that of children before conversion who have been baptized in infancy. This is only an instance of many in which these modern holiness advocates contort out of meaning the plain teachings of the Bible concerning this high and holy attainment in the divine life, which we, as Methodists, hold dear, and which God forbid that I should ever retard its progress. They minify the regenerating influence of the Holy Spirit, and magnify out of reason the sanctifying power of the same.

The parties within the bounds of my own charge who enjoy this blessed experience are in the main staunch supporters of the church and its institutions. Many of them are foremost in every good word and work, but I candidly believe that seeds of error are being sown in the minds of the young by these imported teachers that it will take years to eradicate. "Early impressions are the most lasting." The position of pastors who do not make a public profession of this blessing is minified to the exaltation of the evangelist who does. They entertain the idea that the evangelist alone can have a revival; thus repudiating the Spirit's power when sought by the humblest follower of Christ. And other ideas are entertained that should be hurled in oblivion; and God speed the day through the instrumentality of his pure and blessed Word!

J. T. HOWELL, P. C.

VICTORIA, Mississippi.

Grenada Collegiate Institute.

The commencement exercises of this deservedly popular institution were varied and, in many respects, unusually attractive this year. Dr. W. C. Black, of Jackson, Miss., preached the commencement sermon on Sunday, June 16, in the Methodist Church, to a large and appreciative audience. The Doctor was in good trim, and his answer to Job's question—"If a man die, shall he live again?"—was satisfactory and complete. The preacher's presentation of his arguments was that of a master, and, without fulsome eulogy, we may say, to be able to preach such a sermon places the preacher in the front rank of pulpit thinkers. This is our verdict; and it is a calm one, based on facts. Rev. K. A. Jones, of Cold Water, president of the Board of Trust, preached with fine effect to a large congregation, at night, on "Religion." Bro. Thomas Cameron was expected to fill the pulpit at this hour, but was prevented by personal affliction. Bro. Jones is a typical Methodist preacher—ready to preach—and so he *preached*. Grenada's commencement Sabbath was rich and joyous in spiritual things.

Monday was largely given to the little folks. The work done in the primary department is well done. The little people acquitted themselves with credit. The essays of junior and senior classes were of a high order of merit. The written examinations of the young ladies in the academic and collegiate departments evinced close and painstaking study. The young lady bookkeepers of Grenada College will know how to keep their accounts, judging from their written papers.

Tuesday, the closing day, was an occasion of great interest. Two young ladies had completed the course of study, and are to be dismissed to other scenes and work. The valedictory was gracefully delivered by Miss Henrietta Sharp, daughter of my old friend, Dr. John Sharp, of Wall Hill, Miss. There are yet two bright girls who need a word of special commendation. One has read her essay in Latin; the other in German. These were worthy to receive a certificate of graduation—each in her special department—and, with the others, they are so honored. President Newell made an address to the graduating class which reflected credit to his head and heart. Such a speech will bear fruit. It was a wise speech; *it was religious.* The young ladies will not forget it; they will remember what a diploma means in the hands of a young lady, carried from a Christian school.

The exhibit made by the art department for the session was, in the judgment of judges, simply superb. To this scribe it looked pretty. The music, both vocal and instrumental, was of "a very high order." These last words might be used to characterize this school in all of its departments. From primary up to collegiate the motto is, "Do right;" and certainly the aim is thoroughness. Mrs. Newell is personally in charge of the boarding department, and that is to say everything is well organized and amply provisioned.

The North Mississippi Conference has a noble plant in the Grenada Collegiate Institute. This is a Christian school where our daughters can receive a sound Christian, literary training, and come back to us in love with the church of their fathers.

The fall session opens in September. The past session was in many respects the most pleasant and successful of the institute's history. We rejoice in its continued prosperity and wish it yet greater success.

I mention one item in which the institution honored itself: in conferring the degree of "M. E. L." on Miss Mollie Duval, of Sardis, Miss., now a teacher in the institute.

With the grand concert (most too elaborate) at night closed a delightful and profitable session of the Grenada Collegiate Institute.

T. W. DYE, for Committee.

Fannin's Patriarch.

My last letter from a dear one of Fannin, Miss., had been folded and lain away, but the following words from our Zion there still lingers in my heart: "I wish you knew our pastor, Bro. E. He is such a Christly man, and through his pious example and influence our church has made rapid strides, spiritually. I dread the Conference time which will turn the itinerant wheel and roll him away from us." And my spirit leaped the distance, and gave answer: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom. The Conference may change your shepherds by taking one good man away from you to give you another, but as long as your church—the earthly 'tent'—has its patriarch sitting in the 'open door' with his heavenward look, watching to call the passing angels in to bring blessings within your midst, be of good cheer; no change can much affect you." Though sixteen years have passed away since I worshiped with the "little flock" at Fannin, the memory of that pure, good man is fresh and uplifting still, and will ever be a source of strength and help to me. Since my earliest recollections he has been Sunday-school superintendent or Bible class teacher, and always one of the stewards and the pastor's true friend and counselor, and one of the lay delegates to every Conference. An accident in his early life left him lame, which circumstance only intensifies my patriarchal thought of him. Like Jacob, indeed, "he halted upon his thigh;" and like him, too, he is "a prince in Israel," "in power with God and with men, and hast prevailed." I never think of the dear old patriarch of Bible times—limping in and out among the Israelites of his day, bearing his physical weakness as an insignia of soul-strength—but that a tenderer thought doesn't come of our patriarch. The sound of the uneven steps that heralded his coming was gladly welcomed always, and we felt would bring a beaming Christian face and cheerful, strong word of counsel to us; and other hearts than mine—in Texas, Louisiana, Mexico, China, Japan and elsewhere—are turning gratefully to him that his trumpet from Zion's wall "gave no uncertain sound." His has always been such a loving ministry for our dear Master. The long hard day of his life-work "is far spent;" and I believe in my heart that when his life's sun sinks behind the western horizon, it will set 'mid a halo of glory and send the refulgent beams of patriarchal splendor back to us; and should I be among the number left to mourn the loss when he is "gathered home," I know I should ask, in sorrow and bewilderment, "What will our church at Fannin do now?"

S. H. P.

STARKVILLE, Mississippi.

"Country Stewards" Reviewed.

Bro. J. I. Hoffpauir, in his article of review, flies and flutters frantically into a defense of the "worthies" who have been and still are the presiding elders of this Alexandria district, and thereby shows, perhaps, more of his powerful wisdom in calculating than he at all designed. However, in his article he admits the main facts as stated by "Country Steward" about the presiding elder constituting himself the Board of Stewards, and, in effect, says, "Alas! it can not be that twelve stewards so widely scattered could organize into an efficient Board." Now, if this be true, and they can not be organized into a Board, let the Discipline be changed so as to read "Mass," instead of "Board," and let the entire Sixth Question of Quarterly Conference read: "What amount has the presiding elder estimated for the Mass of Stewards to pay the preachers in charge this year?" Stewards are elected by the Quarterly Conference and for the Quarterly Conference, to perform certain duties, and yet another, who is not a member of the Quarterly Conference, but who is placed as eyes for the Conference, seeing a deficiency in the hands, says to the hands, "I have no need of thee," and, as head, says to the feet, "I have no need of you." (1. Corinthians xii, 21.) Such charitable argument as this: "Oh, you live too far 'scattered' to organize. The presiding elder will attend to all your work for you (though he may live five times further from the work than any of them) when he comes; will always keep our stewards where they are, and doing just what they have always done. Trust the presiding elder to do his hard work and get his poor pay." I think this contrary to the teaching of St. Paul in regard to each member being *trusted, respected and honored* in his *own place* of office. Let the hard-worked presiding elder turn over to the steward his share of work and responsibility, and encourage him faithfully to perform the same, and let us see what will be the results. One thing, at least, is apparent—the presiding elder will have less to do.

Organize by all means. Organize and infuse with the spirit of life and progress all our members. *Distance* in this day of telegraphic, telephonic and mail facilities seems absurd, and to let him who is one of the greatest factors remain idle is actually a very grievous *error.*

Brethren—you who can—please urge this, or something better, and get the thing to running smoothly before I am put in; so that the pay will be more and the work less.

S. H. WHATLEY.

EOLA, Louisiana.

A Presiding Elder's Tour.

MR. EDITOR: I have just returned from an eleven days' trip through East Baton Rouge, Ascension and Livingston. I have held three Quarterly Conferences, preached ten sermons, made one Sunday-school address, baptized eleven adults and thirty-seven children. I saw over twenty persons join the church. At New River, Bros. Slagleterry and Norwood were holding a ten days' meeting, and I came in time to preach twice, and also baptized eight adults and nine children in one class. There were eighteen accessions, and a church was organized. This is a good start in this comparatively destitute section.

At French Settlement, in the Livingston circuit, I baptized four children, and received five applicants for church membership at a Sunday-school celebration. Here there is a fine opening for our church. Bro. Denson has received by certificate, form of Discipline, and six applicants thirty-four the past quarter. This work, already large, has so opened out, and the demand for preaching so great, that we need another preacher in this field. There is a wonderful work going on along the southern border of the district. There are four preachers along this line that are not ordained, and I feel that I must give a liberal share of my time to this part of the district, especially as this seems to be the hottest part of the battle. Good news comes, however, from various parts of the district. We are praying and working for a sweeping revival throughout the district. The people are generally eager to hear the gospel, and the preachers faithfully preaching the Word of Life.

We have had fine showers of rain for the last twelve days, and the crop prospect is improving rapidly.

If some efficient local preachers would move into East Baton Rouge, Ascension, Livingston and Tangipahoa parishes, La., they could do good work for the Lord in preaching, and do well for themselves beside. This country is rapidly developing, and some portions are very desirable. There is a strip of eighty miles in which there are only two ordained local preachers. Both of them are old, and can not be very active. There are openings, as elsewhere, to teach school, farm and various other business they could follow and put in a good deal of good work in the way of preaching. In some of the older parts of our Conference there are more local preachers than can be well utilized. Here we need them. I think one at Port Vincent would not be in twenty-five or thirty miles of any ordained Methodist preacher. Our people here want to marry and be baptized as well as other people. There is said to be Mississippi bottom land near our New River Church subject to homestead entry that would make a bale or more of cotton per acre. Fraternally,

C. M'DONALD.

Woman's Missionary Convention at Greenville, Miss.

MR. EDITOR: Owing to sickness since my return from Greenville, have not been able to write you about our Woman's Missionary Conference held there. I am aware that our much-beloved "Gilderoy" has written you about our meeting, but will not be satisfied unless a woman has *her* say about *her* work.

We reached Greenville on June 5, and were warmly welcomed by the kind sisters and brothers of that city. I have often read and heard of the generosity and hospitality of these good people, but can truly say, "The half has never yet been told." On the sixth the members of the Conference and people of city assembled at the Methodist Episcopal Church promptly at ten A. M. After Scripture reading and prayer by Sister T. B. Hargrove, the officers of the convention went into the pastor's study to arrange the programme, form committees, etc. The audience continued in prayer meeting till noon, during which time questions were solicited by Sister Hargrove bearing on our work. These were answered in the afternoon by various members. At night the address of welcome, by Mrs. Montgomery, of Greenville; response by Mrs. William Inge, of Corinth; and the annual address by our president, Mrs. C. N. Terry, of Sardis, were listened to with deep interest. Next two days were spent in business, which we accomplished with as much *dispatch* and *system* as the brethren could have done. So "they say." Our attendance of delegates was *very* good when we consider the distance and expense of the trip. There were thirty-one delegates and nine juvenile delegates. This department of our work is very encouraging to us: to see our daughters joining us in this grand work. As you are, perhaps, aware, Holly Springs Auxiliary was acknowledged the banner society, having raised more money for our cause in one year than any auxiliary has ever done in one Conference.

Our delegate to our Woman's Board of Missions, held at Little Rock, last May, pledged for our Conference, for expenses of outgoing missionaries, $500. When the auxiliaries were called on to redeem the pledge, $700 was raised in a few minutes. Of this, $135 was raised by our juvenile societies.

Our efficient, consecrated and much-loved president was made an honorary life member of our Conference, which requires $100. She has served us faithfully, but declined to serve longer. May our heavenly Father spare her to meet with us many years to advise and cheer us in our work. Sister T. B. Hargrove was elected as our president; other officers were re-elected.

Our meeting was one of the most spiritual and blessed meetings that has ever been my privilege to attend. Our Lord was with us, and we praise his name for sending us to Greenville. Next year we meet at West Point. May our Father watch over us, and spare us to meet there; and may we not only sow seed, but bring forth fruit for him at our meeting there.

Could write much more of this happy meeting, but will not trespass farther on your valuable space. Pray for us, brother, as hand-maidens of our blessed Savior, that we may bring in some sheaves for our Master this year. Your sister in Christ,

MRS. W. H. WALL,
Rec. Sec. W. M. S., No. Miss. Conf.

SAOPIS, Mississippi.

Woman's Missionary Convention at Natchez.

MR. EDITOR: I have been silent too long already in regard to the Woman's Missionary Convention, which assembled in Natchez on May 19. I had never seen a conference of women in session before, and was curious to see how they managed affairs. I had confidence in the women of our church, and was not disappointed.

On Sunday, May 19, Dr. Andrews delivered the anniversary sermon to a fine audience; and at eight P. M. the church was crowded with an audience curious to hear the opening exercises. After the opening exercises the address of welcome was delivered by Miss Susie Reed, of Natchez, and responded to by Miss Clara Harmon, of Meridian. These addresses were clothed in beautiful and well-chosen language, and made a good impression on the audience. The address of the president—so modest, so earnest and soul-inspiring, so full of love for souls, so imbued with the Spirit of the divine Master—captured the audience. The service from beginning to end was a success, and about $50 realized in the collection, which was an after-thought of some one, and not down on the program. Essays and address by Misses Fearnot, Jackson; Mary Andrews, of Meridian; Clara and Agnes Chrisman, of Beauregard. Miss Clara is our outgoing missionary to Brazil.

The people of Natchez were perfectly delighted with the ladies composing the conference, and it inspired us all with more zeal for the cause of missions. China, Japan, Brazil and Mexico seemed to be brought nearer and laid on our hearts anew.

When we remembered our Addie Gordon, Bettie Hughes, Mary McClelland, and then beheld among us the bright face of our outgoing missionary to Brazil, Miss Clara Chrisman, our sympathies were enlisted as never before. I think if there were any doubters as to the good of a Woman's Missionary Conference, they have gone from us, and never again will we hear it said; "The money ought not to be wasted in car fare," etc. The conference lessons were profitable to all. The dispatch of business was remarkable, the president and secretary winning golden opinions for themselves throughout the session. As Bishop Galloway would say: "The presence of the conference was a benediction and inspiration."

* * * * * *

Since the above was written, the sad news of the loss of Miss Chrisman, in the flood of the Conemaugh Valley, was received. How sad to us who loved her so; and yet how soon for her to enter the land of rest, and enjoy the reward of her consecration to his service! God accepted the sacrifice, and took her to himself without the long and arduous labor to which she had consecrated herself. Mysterious! do we say? Yes, to us; but by and by the unfolding of the plans of God will show that in goodness, mercy and love, he has done it well.

W. E. HALLARD.

Gansville, La.

MR. EDITOR: Seeing accounts in the ADVOCATE of the progress of other works, I thought, with your permission, I would let the readers of your valuable paper know that the old circuit known as Rochester circuit is reorganized into a work again, and is moving on under the blessing of God. We have five appointments now on this work, and a Sunday-school at each place. Congregations good, numbering from fifty to three hundred, while there seems to be a manifestation of good existing throughout the congregation; and our hearts are made to rejoice at times to see so many penitents at the altar for prayer, and we are looking forward for a revival in our midst.

Mr. Editor, we do hope these good people will come up in full with their collection.

D. T. PONDER.

Sparks.

God can afford to wait; why can not we, since we have him to fall back upon?—*MacDonald.*

If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—*Ruskin.*

The most delicate, the most sensible of all pleasures consists in promoting the pleasures of others.—*La Bruyere.*

Sunday-School Lesson.

(Lindsay and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON II.—July 14.

The Sorrowful Death of Eli.

I. Sam. iv, 1-18.

GOLDEN TEXT.—*His sons made themselves vile, and he restrained them not.*

TIME.—B. C. 1141. Samuel was now about forty years old. This was in the middle of the forty years' dominion which the Philistines had over the Israelites, mentioned in Judges xiii, 1.

PLACES.—Shiloh. Ebenezer (=stone of help). Aphek (= strength) the fortress.

1. The word of Samuel—Led by Jehovah's word as communicated through Samuel. *Israel ... against the Philistines to battle*—That is, Israel went out to battle in accordance with the word of Samuel, or by reason of his word.

2. Put themselves in array—When the battle was fought, the Israelites were defeated by the Philistines, and in battle-array four thousand men were smitten on the field—that is, not in flight.

3. When the people were come—The people means the army who returned discomfited to the Israelite camp, where the slaughter of four thousand of their comrades had taken place in the field. *The elders of Israel said*—This result was received by the "elders of Israel" in a light spirit, in so far as it was ascribed to the absence of that divine protection which would have rendered Israel victorious. *Wherefore hath the Lord smitten us*—As they had entered upon the war by the word and advice of Samuel, they were convinced that Jehovah had smitten them. *Let us fetch the ark*—This was a chest made of shittim or acacia wood, four feet in length, and two and one-third feet in breadth and depth. It was overlaid with gold within and without. The cover, which was edged with gold, was called the mercy-seat. Standing on this lid were the cherubim with outstretched wings. The ark was borne upon the shoulders by means of rods passing through two rings on each of the two sides. When transported, it was enveloped in the veil of the dismantled tabernacle, the curtain of badger skins, and the blue cloth (Numbers iv, 5, 6), and was, therefore, not seen. Its name is derived from its chief contents: "the covenant of Sinai," the two tables of stone on which was the Decalogue, written by the finger of God. From Hebrew xix, 4, we learn that it contained also "the pot of manna," and "Aaron's rod that budded." It was never seen save by the high-priest, thus symbolizing the invisible Jehovah. Who gave them authority to command the ark of God at their pleasure? Here was no consulting of the ark which they were about to fetch, no inquiry of Samuel whether they should fetch it, but a headstrong resolution of presumptuous elders to force God into the field, and to challenge success. *Of the covenant of the Lord*—They thus describe it in full, as implying that in virtue of the covenant God could not but give them the victory. *That ... it may save us*—Doubtless they had in mind Numbers x, 35.

4. So the people sent to Shiloh—This implies that Aphek was not many hours distant from Shiloh, since it would seem that the ark was brought into the camp next day. *And the two sons of Eli ... were there with the ark*—In sharpest contrast to this indication of God's lottiness and majesty stands the mention of the two priests, Hophni and Phinehas, whose worthlessness has been before set forth, and who represent the whole of the moral corruption and the sham religious life of the people.

5. All Israel shouted—This was probably the first time since the settlement of Israel in Canaan that the ark had been brought into the camp, and, therefore, the people, no doubt, anticipated from its presence a renewal of the marvelous victories gained by Israel under Moses and Joshua, and for that reason raised such a shout when it arrived.

6. The Philistines heard the noise of the shout—The Philistines' camp was so near that of the Israelites that they could hear the latter's shout of joy.

7. Were afraid—Being idolators, they were also superstitious.

8. These mighty Gods—These Philistines speak the language of polytheists, not knowing that the God of Israel is ONE LORD. *Smote the Egyptians ... in the wilderness*—Of which they had heard many strange accounts. *With all the plagues*—The Hebrew can not be so rendered. It should be "with every kind of plague," equivalent to *with utter destruction*. The allusion is only to the overthrow of Pharaoh's host in the wilderness—that is, the shores of the Red Sea.

9. That ye be not servants—Captives taken in war seem anciently to have been looked upon as justly liable to death, and hence to any treatment less dreadful than death. Their necks were trodden upon, in token of abject subjection.

10. The Philistines fought—With the desperation of despair, with the issue before them of to serve or to be served. *Into his tent*—That is, home. The use of the word *tent* is a relic of the nomad life in the wilderness.

11. The ark of God was taken—To the ignorant multitude it would, doubtless, seem as if, in gaining the ark, the Philistines had also secured the presence and aid of Jehovah, for this was the common idea in the ancient world. It was grievous for the tribes to have lost their God; but to find him in the hands of their enemies was a disaster of inexpressible magnitude. *Hophni and Phinehas were slain*—The death of these two men was the "sign" given by the man of God that the whole doom pronounced against Eli's house would be executed. The Psalmist's account of the catastrophe should be compared. (Psalm lxxviii, 56-64.) They were out of their place; what had they to do in the camp? When men leave the way of their duty they shut themselves out of God's protection.

12. There ran a man of Benjamin—There seem to have been always professional runners to act as messengers with armies in the field. The distance—about twenty miles—could easily be covered by one familiar with the region, as a Benjamite naturally would be, in the hours of daylight remaining after the battle. *His clothes rent and with earth upon his head*—Usual signs of calamity and grief.

13. A seat by the wayside—Rather, "*upon his throne*," the pontifical chair of state. This seat was probably set at the gate leading into the inner court of the tabernacle. Seated here, the high-priest would see all who came up to worship, and here he would expect to receive the first news of the return of the ark from the camp. *Trembled for the ark of God*—He had a foreboding of disaster. Perhaps the ark had been taken against his judgment, he yielding with characteristic weakness. Such a use of the ark, unless authorized by God himself, as in Joshua iii, 1-5, was little less than a temptation of God, as it put him, in the opinion of the people, under the necessity of giving them the victory in order to save the symbol so intimately associated with his honor. *Cried out*—With the loud oriental wail of mourning. To weep under such circumstances was not considered unmanly by any ancient people.

14. Eli heard the voice of the crying—Of the people congregated about the place. *Came in hastily, and told Eli*—The messenger coming from the south—the direction in which the battle was fought—came into the city first and when Eli, hearing the tumult, demanded the meaning of it, the man came in where the tabernacle stood and told the fatal news.

15. His eyes were dim—"*His eyes stood*," that is, were stiff, so that he could no more see. This is a description of the so-called black cataract which generally occurs at a very great age from paralysis of the optic nerves.

16. I fled to-day—Marking distinctly that the battle had taken place that very morning. *What is there done*—Exactly the same words (in the Hebrew) as II. Samuel i, 4. *How went the matter?* The turn of the whole narrative there is strikingly similar to this.

17. Israel is fled ... great slaughter ... Hophni and Phinehas are dead ... the ark of God is taken—The simple, direct, and yet climacteric way in which the messenger tells his tale of sorrow has attracted the notice of all critics. How few the words used to relate all the items of this thrilling message! How each successive statement rises in the announcement of a still severer loss!

18. He fell ... his neck brake ... he died—Eli's death, under a divine rebuke for his sins, has been a salutary warning to others, even to this present day. Yet, in the circumstances of it he testified his supreme regard to the honor of God and the interests of religion, above all personal and relative considerations, and, notwithstanding all his faults, he died in a lively exercise of love to God and his ordinances, and even by occasion of it.

Missionary.

The Book of Acts and the World's Evangelization.

BY PROF. A. W. PITZER.

The Book of Acts was written by a Gentile physician, who was the intimate associate of the special apostle to the Gentiles and his companion in the work of evangelization. It is not a record of disconnected facts and incidents in the lives of the apostles, but an accurate and scientific history of what Jesus *continued* to do after his ascension, through his spirit, his word and his servants. The principles and patterns of all missionary work, in all lands, among all peoples, until time shall be no more, are contained in this precious book; and as the church addresses herself more and more eagerly to the great and blessed work of preaching the gospel to every creature, she will also turn with ever-increasing delight to this noblest of all missionary records for guidance, for strength and for comfort.

Until our Lord shall return in bodily presence from the heavens, the elements of the missionary problem will never be essentially different from what they were when Luke prepared this record: A risen Lord on his Father's throne in glory; an omniscient and omnipresent Spirit; a living Word, written by men inspired by the Holy Ghost; living men and women, filled with the Spirit and thus endued with power to be witnesses for Christ; a lost race, without God and without hope either for this world or the next; the command of the King, "Go ye"; and the limit of labor—"Into all the world."

In this apostolic constitution and by-laws of the first missionary society there is a conspicuous absence of elaborate and intricate machinery, of minute rules and regulations for the guidance of the missionaries, or endowed colleges and seminaries for training ministers, of multiplied scholastic requirements before any one should preach the gospel—in fact, many things now thought to be indispensable were not, at that time, even so much as thought of.

And yet the old Roman Empire extended from north to south more than 1,500 miles, and from east to west more than 2,000 miles, and included Medes, Parthians, Syrians, Ethiopians, Egyptians, Cretes, Arabs, Greeks, and many other tribes and tongues of Europe. Christ was the Captain, the Word was the instrument, believers were the agents, power was to come from the Holy Ghost; the only waiting to be done by the missionaries was for him: he would endue them for their work, then they must start, and never stop until the gospel had been preached among all nations as God's witness.

Not the apostles only, but all disciples, were to go everywhere preaching the gospel. The duty of evangelizing the world was not laid upon a chosen few, with superb scholastic attainments, who could discuss gnosticism and polytheism with the scientists of that era; but every disciple who felt in his own soul the power of the Holy Ghost, was to go forth, and as the one supreme business of his life tell his fellow-men what he personally knew of Jesus of Nazareth; they were all filled with the Holy Ghost, and went everywhere evangelizing.

We hear much in these days of new and difficult problems, and of new and special difficulties in the missionary work. But there are no new problems, and no special difficulties. The problems and difficulties that confront the missionary of to-day confronted the missionary of the apostolic age. Heathenism, polytheism, philosophical speculations, sacramentarianism, polygamy, drunkenness, licentiousness, prize-fights, theatres, party spirit, persecutions, unknown languages, different tribes, tongues, races, slavery—these were—in the world then, they are in the world now. The Book of Acts is a perfect Manual of Missions for all Christians, in all lands, among all peoples, through all ages, until the gospel has been preached to all nations as God's witness and the end shall come, and the Lord shall return.

The gospel proclaimed by apostolic Christians came in contact and conflict with every phase and form of human existence; in contact and conflict with Jewish bigotry, with Grecian idolatry, with Roman cruelty, with Cyprian licentiousness, with Ephesian magic, with Corinthian luxury, with Lystrian barbarism, with Sadducean skepticism, with Epicurian agnosticism—in contact with race prejudice, caste, polygamy, slavery, the drink traffic and the social evil; and the testimony of the humble witnesses, under the power of the Holy Ghost, was indeed the power of God unto salvation; and the men and women of all classes and conditions, of all races and tongues, turned from idolatry and vice to serve the living God and to wait for his son, Jesus Christ, from heaven. What problem or difficulty can meet the evangelists of to-day that did not meet the evangelists of the first Christian century? Within the pale of the church, then, there were mistakes of judgment, and sins in conduct; there were legalism and Antinomianism; excesses and excitements; false teachers and bad doctrine; dissentions and factions; backsliders and apostates; but in spite of all these evils, the work went on, believers were multiplied on every hand, churches were organized and Christ was honored.

After eighteen centuries, the church of this age finds itself engaged in the evangelization of the world; and we call this the era of universal missions, when many questions of urgent interest cry aloud for answer; the sphere and functions of Missionary Boards, the powers of the evangelist, the relation between the home and foreign churches, the status of heathen converts, churches and ministers, the erection and support of schools and colleges, female missionaries, medical missions, the use of creeds, denominational comity, increase of heathen populations, Mohammedanism and Buddhism. Whatever answers may be given to these questions, the fact remains that all the essential elements of the missionary problem are precisely the same to-day that they were in the apostolic age of the church. As regards evangelization, there is no new thing under the sun. In every perplexity and difficulty the disciple of Christ may turn with confident hope to his missionary Manual for light and guidance; he will not here search in vain for either principle or practice, for example or illustration.—*Missionary Review.*

Her Face Was Her Fortune.

She was as pretty as a picture and so animated and lively that it did one good to look at her. She *was* all this, but she is not now. Poor soul, the roses linger no more in her cheeks, the former luster of her eyes is gone. She is a woe-begone looking piece of humanity now. She has one of those troubles so common to women and needs Dr. Pierce's Favorite Prescription. It recuperates the wasted strength, puts the whole system right, restores the roses and the luster and makes the woman what she once was, bright, well and happy. "Favorite Prescription" is the only medicine for women, sold by druggists, *under a positive guarantee*, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

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If there is a disease in our modern theology and our modern philosophy of life more conspicuous than another it is its indifference to sin. We lull it with anodynes. We call it anything but sin. We form our schemes of social improvement and material progress without any conviction of this deep plague spot of our nature. We hide it from ourselves until it breaks out in some scandalous form, and startles us with its intensity. We will drill men into morality; we will repress crime by education; we will empty our jails by philanthropic legislation; but the sin that dwelleth in us is too strong for human remedies, too rampant for the social reformer's pruning-hook.—*Dean of Peterboro.*

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. A. D. CAMERON, D. D.
REV. H. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, JULY 4, 1889.

We have information direct that Bro. Peter James proposes to give $25,000 to Centenary, provided her friends raise a like amount. Now, let us see who are friends to Centenary. Where is the Louisiana man to match this Mississippi layman?

Briefs.

The *Mid-Continent* says of the plan of co-operation adopted by the Southern and Northern Presbyterian Churches:

In the plan of co-operation, now the law of both Southern and Northern Churches, a highly important principle is adopted. It is in the clause that relates to the churches. Presbyteries are advised to group weak churches of the two Assemblies under some acceptable minister of either body, allowing benevolent funds to be sent North or South, where each church may prefer. It is further recommended that where such churches are sufficiently near, and give consent, they "be consolidated and form one congregation with such Presbyterial connections as may be agreeable to the membership." The principle here recognized is certainly the right one and would prove highly effective, and in many cases saving, to feeble congregations.

The *Cincinnati Commercial*:

The States so fortunate as to be out of debt are Illinois, Wisconsin, Delaware, West Virginia and Colorado. West Virginia is prohibited by her Constitution from going into debt. California and Iowa have no debt to settle, though paying interest on a school fund. Kentucky is nearly free from debt. New York owes $7,000,000, Ohio and Minnesota less than $4,000,000, New Jersey and Kansas less than $2,000,000. Virginia is the most heavily burdened, having a funded debt of over $23,000,000, and an unfunded debt of over $8,000,000. Massachusetts carries the next heaviest debt, over $31,000,000. Next come Tennessee, $17,000,000; Pennsylvania, $15,000,000; North Carolina, $13,000,000; Louisiana, $12,000,000, and Maryland, $11,000,000. The total indebtedness of all the States is $220,000,000, which is less than one per cent. of their aggregate taxable property. The rate of taxation is heaviest in Nevada, Nebraska and Louisiana.

Between this time and May 30, 1890, the eleventh census of the United States will be taken. The first was completed in 1790 at a cost of $44,377, when the population was 3,929,214. The census of 1880 cost $5,862,750, and the population was something over 52,000,000. It is estimated that the population is now 65,000,000, and the probable cost of the census is estimated at $6,400,000. The country is to be divided into districts with about 175 supervisors, and 40,000 enumerators, and a large corps of special agents for the collection of statistics, etc. After the field work is done, it will take about 1,500 clerks to compile the results. The eleventh census will differ from the tenth in that there will be less of historical matter. The principle points of the present census are thus stated by the *Inter-Ocean:*

The law expressly provides that the only volumes that shall be prepared and published in connection with said census shall relate to population and social statistics relating thereto, the products of manufactories, mining and agriculture, mortality and vital statistics, valuation and public indebtedness, recorded indebtedness, and to statistics relating to railroad corporations, incorporated express, telegraph and insurance companies, a list of the names, organizations and length of service of surviving soldiers, sailors and marines, and the widows of soldiers, sailors and marines.

The Weekly Prayer Meeting.

This meeting began when Jesus left the earth and entered into his glory. It was honored of God by the baptism of the Holy Ghost on the day of Pentecost. It has been hallowed in the memory of the church as the weekly Bethel, with its ladder and its angels and its opened heavens and its visions of God. There is a beautiful fitness in the appointment of this service for the middle of the week. Distracted by the cares and wearied by the labors incident to every-day life, just as the mind begins to flag in its energies and the soul to grow sordid under the influence of worldly affairs, comes the weekly prayer meeting with its holy hour and its blessed privileges to recuperate the mind and encourage the soul in the struggle of life! What a wise provision is that which places in our reach the means by which we may recover our hope and strength before they are entirely gone!

In the prayer meeting souls are fed and nourished and grow. There many souls find a perpetual feast of good things, and they are made "strong in the Lord," and "mount up on wings as eagles." There, in communion with God, souls are lifted above the earth and its cares, and the smile of the Lord refreshes their worn spirits, and they "thank God and take courage." There, in communion with saints, sympathy and tenderness and love for one another are cultivated, and all feel that they are children of one Father, on their way to the family residence to join in celebrating the praises of that Savior who sought them in their wanderings and saved them from their sins.

The fact of the existence of such a means of grace lays responsibility upon every individual in reach of it. When a man says, "I can pray at home," that does not lift off the responsibility of attending the prayer meeting; for praying at home only meets the responsibility which attaches to *home* duties. For a man to say, "I don't like the method of conducting prayer meetings," does not lessen his obligation in the matter, because criticism of methods is not discharging the duty in this case; and, besides, the critical spirit is not apt to be the prayerful spirit. Absence from the prayer meeting, by whatever it is sought to be excused, adds to a man's responsibility. He fails to encourage others by his presence, and the example of his absence is in the wrong direction. His regular presence is one of the most satisfactory encouragements he can give his pastor and the faithful few who are striving to keep the fires perpetually burning upon God's altar. The example of his absence operates disastrously upon his own family and immediate friends, while it produces a leanness in his own soul that is frightful to contemplate. Regular attendance upon this means of grace is the only thing that will meet the responsibility of the case. Brother, God has instituted this service for your spiritual development and growth, and has placed it in reach of you; and if you do not use it, if you willingly neglect it, you thereby show a contempt for God's ordinance which will place you in a perilous position when "everyone of us shall give account of himself to God."

Unconverted Church Members.

SOME FACTS—A POSSIBLE EXPLANATION—A REMEDY.

One stubborn fact is, that all our churches embrace in their membership quite a percentage of unconverted members. Every pastor finds this out. Another fact is, that in nearly all our reports of revivals we note a large percentage of conversions among the members. It is often mentioned with special emphasis that so many *church members* were converted.

Not long ago a pastor in Mississippi reported, in the ADVOCATE, that "the church was converted" during the progress of a revival. We sometimes hear the lament from the highest authorities in the church over this fact of an unconverted membership. Now, there is something anomalous about this state of things. We do not hear of other churches claiming or admitting the fact of an unconverted membership. They often report as the fruit of their revivals numbers reclaimed. Backsliders have they, but not unconverted members. And are they not right, so far as theory is concerned? Is not the church a company of *believers?* Can we safely build the house by mixing in with the good material untempered mortar?

On the train recently with an intelligent and courteous minister of another church, he expressed surprise to me that we did not make conversion a test of fitness for church membership. I was a little startled at the thought, myself, but, in a moment, replied that I supposed no church is practically more rigid in its demand of moral fitness of its membership than ours. Still there remains the fact that we throw open the door to the unconverted. And this is a sufficient explanation of the presence of an unconverted membership.

But the fact that we thus open the door is one which itself needs explaining; and the explanation will, doubtless, point the remedy. Our theory is right, but our practice is wrong. The minister takes as his warrant for inviting the unconverted into the church the condition expressed in the General Rules: that of "a desire to flee from the wrath to come and be saved from their sins." He reinforces this condition by arguing that conversion *may* take place in the very act of joining; that it is a "step" in the right direction, and that it fortifies one's life against sinful indulgences—that is to say, an unconverted man *in* the church will be a spiritually healthier and better man than *out* of the church! This "condition" of the General Rules was for admission into Mr. Wesley's United Societies, not into the Methodist Church. The distinction which Mr. Wesley, himself, made between his societies and the church we should not fail to make. We should at once and forever banish from our minds all those disguises about joining the church *in order to* conversion, and as a *refuge* of moral safety. Furthermore, we have an over-haste in receiving persons into the church. Doing away with the probationary rule works us this harm. But we should still use the probationary method when advisable (and in most cases it is advisable), and keep applications in abeyance, if necessary, for six months, and *never* receive one till we are satisfied. Moreover, may not the next General Conference help us at this point?

J. W. MEDLOCK.

Letter from Japan.

MR. EDITOR: I have time only for a few lines to you. Been away on my work just three weeks. Returned three or four days since. Perfectly well most of the time, but became sick. I am thankful to say I am about myself again. Met with much to encourage me everywhere. In Najima baptized two adults and two children, and received eleven on probation. In Yowatahoma I baptized two persons and received some on probation. In that place the people are greatly moved by the Spirit of God, and some of the best families in the place begged me to come back to them as soon as I could. Open doors were given me, and willing hearts to receive God's Word. From that place I went to Todotsu, on the Inland Sea. At night we gathered into our rooms at the hotel some eight or ten persons who are studying the Bible. The next day took jinrickshas for the country about thirty miles distant. I had an invitation from a government official to come and help him in the temperance cause. He wrote me the people were ignorant of Christianity, and that he himself knew nothing of Christianity. I made the distance in six hours, and found I had got into one of the dark places of Japan, where the light of the gospel of our Lord and Savior had never penetrated. I had to begin at the very foundation of things. They had never heard of one true God, or of the creation of the world, or the creation of man, or of how sin entered into the world. It was all new to them. Every night and part of the day my rooms at the hotel were crowded with eager listeners and inquirers after truth. Many never saw the New Testament before, and never heard of the name of Jesus. But they all felt they were sinners; but they did not know how to get rid of their sins. I am thankful to say God opened the hearts and minds of many; and I gained many friends before leaving. They begged me to come back to them soon. Some of the women followed us out of the village. Eight or ten men followed us a mile, and two men, Mr. Takakura, the government official, and Mr. Morizane, a very wealthy man, went more than two miles with us, and all earnestly requesting us to return as soon as possible. Here is the Macedonian cry from a people who have hitherto been in the dark. Shall we refuse to send them the gospel?

Dear brothers and sisters of the home land, here are heathens in one of the dark places in Japan holding out their hands to Christian people for help. "Come over and help us," is the cry everywhere all over this land. Ask Bishop and Mrs. Wilson, and they will tell you the same thing. Help us *now*, brethren, without delay.

Ever your brother,

J. W. LAMBUTH.

KOBE, JAPAN, June 3, 1889.

Brookhaven District Conference.

The nineteenth session of the Brookhaven District Conference convened in the Methodist Church at McComb City, June 27; Rev. W. B. Lewis, P. E., in the chair. Rev. H. M. Ellis was elected secretary. All the preachers were present except Bro. J. H. Evans and J. M. Pugh. But six local preachers were in attendance out of a list of forty, and but *eleven* out of thirty lay delegates. This is to be deplored, notwithstanding the reports from the district show a marked improvement and a forward movement all along the lines, except in finances, which the committee attribute to want of system. We had occasion to report a like trouble from the Greenville district. When will our stewards learn that church finance must be conducted according to sound business principles?

Rev. L. T. Fitzhugh, D. D., president of Whitworth Female College, gave a most encouraging report of his school.

The Committee on Education reported on Kavanaugh College in the absence of its devoted and successful president, Rev. H. W. Featherstun. The report shows the college in a most prosperous condition, with a deep spiritual work among the pupils. The Conference gave its hearty endorsement to these two brethren and their colleges.

The Conference was edified by deeply spiritual services and preaching by several of God's servants.

Sister E. D. Jones, of Carlisle, Miss., presented the claims of the Woman's Department of Church Extension in a very earnest manner.

The work of the Conference was subdivided into that pertaining to the spiritual condition, missionary territory, Sunday-schools, and financial system. Each preacher in charge divided his report into these four classes, and a committee on each division was appointed to prepare from the preachers' reports condensed statements of the status of the entire district.

The committee's report on the spiritual condition evoked interesting discussion, and led to the adoption of the following resolutions concerning the Lord's Sacrament:

Resolved, That we devoutly thank God for this visible memorial of his death until he shall come again.

Resolved, That as a means of grace we have found its observance precious to our souls.

Resolved, That as to the manner of its observances, the elements of the sacrament and the frequency of its administration, we will be more observant of the disciplinary requirement and more mindful of this gracious privilege.

Resolved, That the presiding elder and pastors of the district be requested to preach upon this subject to each of their congregations.

The following was adopted:

Resolved, That we, as Christians, use our utmost influence to secure pious, Christian principals and teachers in both public and private schools within the bounds of our charges.

Bro. Singleton opened a discussion on the subject of a "Successful Pastorate."

Bro. Rayner's motion to adopt the revised hymn book in all the church services, including Sunday-schools, was carried.

Bro. R. S. Ricketts, of Whitworth College, the recording secretary of the Conference, filled his position efficiently.

Bro. J. G. Grant, publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, was cordially welcomed, and forcibly presented the importance of increasing the circulation of this paper.

The delegates elected to the Annual Conference were: Bros. J. H. Thompsom, C. E. Hudson, L. T. Fitzhugh and H. M. Quinn; alternates—J. E. Curruth, B. D. Hennington, S. Hibbert and D. W. Wilkinson.

Hazlehurst was selected as the next place of meeting for the Conference.

The citizens of "McComb" fully maintained the reputation for hospitality Mississippi has long enjoyed; and the representative of this paper duly appreciates the favors extended to him.

Another Missionary to Brazil.

Miss Sallie M. Phillips, of Louisiana, has been accepted by the Woman's Board as a missionary to Brazil, in place of Miss Clara Chrisman. She will leave for her field of labor about the middle of the present month. Surely the missionary spirit is reviving. Miss Chrisman went to her strange and violent death while on her way to Brazil as a missionary, and the church was almost stunned by the terrible fact; and yet within less than sixty days another consecrated woman has taken her place and will soon be on her way to the same field. Surely the missionary spirit is reviving. We know Miss Phillips well. She was converted under our ministry. Her family is one of the best Methodist families in North Louisiana. She has been a successful teacher for quite a number of years. She is a pious, devoted, consecrated woman, and the Woman's Board have done well in securing her.

Five hundred of the new hymn books are on hand for the use of the Soashore Camp Meeting.

Notes.

Ex-Mayor Hewitt, of New York, says he tells his boys that the way to succeed is to "tell the truth and work hard." That is the best advice he can give them.

The Protestant Churches of the United States contribute annually $11,250,000 for foreign missions, and, according to Dion Boucicault, "more than $200,000,000 are paid every year by the American people for theatrical entertainment." For $1 given to convert the heathen, $18 are spent in amusement.

Says Prof. Hadley:

The speed of railroad trains is restricted within three theoretical limits: First, a physical limit of eighty miles an hour, beyond which it is found impossible for a train to hold the track; second, an operating limit of sixty miles an hour, beyond which practical experience has found that trains can not run without much damage to life; third, the commercial limit of thirty miles an hour, at which, all things considered, it is most economical to run a train.

"The idea," says the Chicago *Times*, "that the Sunday mail must be seen, is entirely a fallacy resulting from long habit. Nothing is gained in the end by this Sunday work. A business house does no more business by reason of it. A merchant adds nothing thereby to his year's profits. It is simply an inability to shake off the shop on Sunday. The government ought not to be expected to assist by what amounts to the persecution of employees in fostering this bad habit."

A brother writing privately to the editor of a District Conference says: "The woods are full of candidates for General Conference. One brother came expressly to electioneer for his choice!" Just imagine what Paul would have said to the man who wanted to electioneer for him to be sent to the council at Jerusalem! Electioneering in politics is base enough to disgust all decent people; but when it comes into the church of God, it sinks even below the baseness of politics! That brother ought to repent in sackcloth and ashes for thus soiling the escutcheon of Zion with the polluting methods of the political ring!

This will repay the study of any young writer or preacher. The *Sunday-school Times* says:

Many an author, or artist, or preacher, is a conspicuous failure in his maturity because he was not willing to be an inconspicuous toiler in his immaturity; because he was not ready to pay the cost of preparation for a work that should be worth exhibiting. There is wisdom in the counsel of one of the keenest of our satirical writers, when he says to the average young man of to-day: "I don't want to see you try to build a six-story house on a one-story foundation." It is not the question of the style of the superstructure, but of the character of the foundation, that decides the capability of the building to stand in all weather; and a good foundation always represents a corresponding cost.

The Evangelist, of New York, in an editorial on the "Revision of the Westminister Confession," holds forth in this language:

The Confession is entirely a human composition and, like all things human, subject to imperfection. It is too much to say of any science, or any system of philosophy or theology, put together by men, that it emerges at once full-orbed and complete. We see through a glass darkly, and often get but dim shadows instead of the infinite realities. It would be strange indeed if the Christian Church should not make progress in the course of centuries, whereby it should see some things more clearly, and be able to amend its former statements of truth. It is not a petrifaction, but a living body, the body of Christ himself, whose divine life flows through it from age to age. The test of life is growth. If there be in us any apprehension of divine truth, it will grow with more knowledge and larger Christian experience. And so, as we draw nearer to God, we shall know more of him, and be able to express our thoughts—humbly indeed and reverently—but in language more worthy of the greatest subject that can engage the human mind.

Speaking of the *faults* in the Confession, which some are seeking to remedy, the same editorial continues:

These relate chiefly to the doctrine of reprobation—a "hard doctrine," and one which needs to be stated with very great caution, lest we dishonor the grace of God in the salvation that is freely offered to men. Without going into the matter at length, it is enough to quote a couple of sentences:

"By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and *their number is so certain and definite that it can not be either increased or diminished.*"

This seems to us not only an unfortunate way of stating reprobation, but bad and mischievous in the highest degree. How does a man who reads this for the first time understand it? Why, simply that "if he is elected, he will be saved *anyhow*; and that, if he is not elected, he will be damned, do what he will"! A statement so framed as to be capable of such an interpretation is a trap to catch souls. Never did the wit of man devise a sentence more ingeniously contrived to confuse, bewilder and dishearten any poor sinner trying to find his way into the kingdom of God.

Personal and Otherwise.

Apropos of Dr. Haygood's scheme for a Southern University for Girls at Sheffield, Ala., we learn from the *Alabama Christian Advocate* that the Land Company at Sheffield donates sixty acres of land and $100,000 to start the movement, besides $25,000 to beautify the grounds under the direction of a skillful landscape gardener. That is a fine start, and we trust Dr. Haygood and his coadjutors will have the strong help of everybody.

The annual catalogue of Hiwassee College has been received. The college is in thorough working order, and, under the presidency of Dr. Brunner, is making full proof of its efficiency in educating our young men.

Bro. T. W. Dye and his wife, of Oxford, Miss., have the sympathy of the whole church in the sad bereavement in the accidental killing of their son, Blanton.

Another Rinehart's wife has been called to enter into the rest of the people of God. Mrs. Martha A. Manly, wife of Rev. M. C. Manly, of the Louisiana Conference, died in Algiers, La., June 29. A true Christian, a faithful wife, and a firm friend, she has gone to her reward.

Rev. A. D. Miller has lost another son, David Kavanaugh, in his sixteenth year. Surely our brother and sister are passing through the waters!

Rev. D. P. Bradford and wife have been called to mourn the death of their daughter, Mattie, aged nine years. May God comfort the bereaved parents!

Postal Card Reports.

—Rev. J. A Bowen writes from Yazoo City, Miss., June 25: "The preachers and people of Yazoo City, led by Bro. Joe Jones, are in the midst of a glorious meeting. I never saw a better prospect at the fourth day in the meeting. All denominations unite in the work. Down by the riverside is the most pleasant and commodious place for the meeting. The large warehouse accommodates thousands who listen to the gospel. We look for hundreds of conversions. Pray for us."

—Rev. H. S. Johns writes from Washington, La., June 25: "We had part of the District Conference here. Bro. Daves, of Lake Charles, preached last Sunday at 11 A. M., and Rev. T. B. Carter, of Morgan City, at night. We had spiritual feasts at both services. I have two protracted meetings coming on now in the next two weeks. Pray for us. The prospect seems to be good. Come, Lord Jesus. Even so, amen!"

—Rev. W. L. C. Hunnicutt writes from Mansfield, La., June 25: "The prospects of Centenary are good and improving through all this region, and so are those of the ADVOCATE. I got $1,700 on endowment at Opelousas and talked for the ADVOCATE, and the brethren resolved to try to double their lists of subscribers in their several pastoral charges. Plenty of rain in this region. I go to Keachie today, and hope to get to Gibbsland later, and then to Shreveport."

—Rev. W. T. J. Sullivan writes from Oxford, Miss., June 25: "Our brother, T. W. Dye, and his family, are plunged in unutterable grief by the sudden death, to-day, at 6 P. M., of their twelve-year-old son, Blanton. A target gun in the hands of another boy accidentally exploded; the ball pierced little Blanton's head. May our heavenly Father minister to these bereaved hearts!"

—Rev. W. W. Cummack writes from Walnut Grove circuit, Mississippi Conference, June 24: "We have just finished a new church at Beech Springs. We had it dedicated last Sunday by Rev. Irvin Miller. The services were interesting and profitable. We are under lasting obligations to the Church Extension Board of our Conference for help in building this church. The people showed their appreciation of this help last Sunday by contributing to the Church Extension Fund the amount asked for."

Books and Periodicals.

BOOKS.

ELI AND SIBYL JONES—THEIR LIFE AND WORK. By Rufus M. Jones. Porter & Coates, Philadelphia.

This is the story of two Friends, or Quakers, who early in life consecrated themselves to mission work and pursued it faithfully and successfully for many years in various parts of the world. They visited most of this country, Siberia, England, Ireland, Norway, Germany, Switzerland, France and the Holy Land. The story is well and pleasantly told.

PERIODICALS.

—*Scribner's Magazine*, for July, is almost entirely a fiction number. The Rock of Beranger, by T. R. Sullivan; The Governor, by G. A. Hibbard; The Two Mollies, by H. H. Boyesen, and The Master of Ballantrae, by Robert L. Stevenson, comprise the fiction. An article that ought to interest everybody is The Telegraph of To-Day, by Charles L. Buckingham. G. R. Tomson, Duneau C. Scott, and Richard Henry Stoddard contribute the poetry for this number. Charles Scribner's Sons, New York. Price, $3.

—The *Evangelist Magazine* is devoted to Sunday-school and Evangelistic Work and Christian Culture. One dollar per year. Rev. Rufus J. Clark, editor, Nashville, Tenn.

—*Cassell's Family Magazine*, for July, is full of interesting matter in the shape of stories, explanations, science, etc. Cassell & Co., New York. Price $1 50, or fifteen cents a number.

—*Popular Science Monthly*, for July. Amongst the many articles, we notice, What is Civil Liberty? by Prof. W. G. Sumner; A Study of Suicide, by C. W. Pilgrim, M. D.; Christianity and Agnosticism, by Rev. Dr. Henry Wace; Railway Maladjustments, by Benjamin Reece; Muscle and Mind, by Frances Emily White, M. D. Editor's Table, Literary Notices and Popular Miscellany. D. Appleton and Company, New York. Price, 35.

—Our Sunday-school periodicals for July are all bright and fresh and vigorous. These are the best Sunday-school papers for our readers. Send to Dr. Cunnyngham, Nashville, Tenn.

—The *Treasury for Pastor and People*, for July, keeps up its accustomed vigor. Sermons and Thoughts on Sermons, Mission Fields and Editorials, Sunday-school Cause and Prayer-Meeting Service, Questions of the Day, and Beautiful Thoughts, make up a fine number. E. B. Treat, publisher, New York. Price, $2 50; clergymen, $2.

—The *Homiletic Magazine*, for June, though late, is a valuable number for a preacher. It has Sermons, Theological Papers, Commentary and Practical Homiletics. E. B. Treat, New York. Price, $1 50.

—The *Chautauquan*, for July, is as full as can be of interesting matter on a great variety of interesting subjects. We know of nothing better than this monthly for clean, instructive reading. T. L. Flood, Meadville, Pa. Price, $1 50.

—*St. Nicholas*, for July, gives the young people enough racy prose and sparkling poetry to last them a whole month. If you don't read this magazine, you will certainly get behind. Century Company, N. Y. Price, $3.

—The Humboldt Publishing Company sends us, *English, Past and Present*, by Dean French. This is the cheapest edition of the good Dean's great work on Our English we have ever seen. It is issued in two parts. Price, fifteen cents each. Humboldt Publishing Company, 31 East Fourth St., New York.

PAMPHLETS.

—The *Curry-Comb*—a Treatise on Infant Baptism on a New Line—by Rev. J. H. Nichols. Southern Methodist Publishing House, Nashville Tenn. Price, ten cents.

Notice.

The Alexandria District Conference will convene at Bunkie, La., on Thursday, August 8, 1889.

B. F. ALEXANDER, P. E.

Publisher's Department.

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Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

QUARTERLY STATEMENT
OF THE
NEW ORLEANS
Canal and Banking Co.

At New Orleans, in the State of Louisiana, at the Close of Business, on the 29th day of June, 1889.

RESOURCES.

Real estate	$	97,824 46
Invested in Louisiana consols and city bonds		228,500 00
Stocks		32,377 50
Loans on mortgage, maturing after 90 days	353,207 09	
Loans and discounts maturing after ninety days	795,100 50	
Loans and discounts maturing within ninety days	698,940 22	1,847,247 81
Suspended paper, val'd		12,573 76
Loans on demand	1,298,680 48	
Sight exchange	208,019 34	
Coin, currency and checks for Clearing House Exchanges	744,925 56	2,305,631 38
Total		$4,526,017 91

LIABILITIES.

Capital stock paid in	$1,000,000 00
Surplus	250,000 00
Undivided profits	177,198 08
Dividends unpaid	43,718 42
Deposits subject to check	3,046,523 91
Circulation	8,582 50
Total	$4,526,017 91

I, the undersigned, do solemnly swear that the above statement is true, to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA, Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me, this 1st day of July, 1889.

A. G. LA PICE, Notary Public.

Semi-Annual Statement
OF THE CONDITION OF THE
NEW ORLEANS
NATIONAL BANK,

At the Close of Business, Saturday, June 29, 1889.

RESOURCES.

Bills discounted		$1,122,601 00
Demand loans	$889,812 12	
U. S. 4 per cent. bonds, par value	254,250 00	
Premiums on same	48,306 13	
$122,000 N. O. "Consolidated" 6 per ct. bonds		
$68,000 N. O. 6 per ct. bonds issued to railroads		
$19,000 N. O. 6 per ct. bonds issued to waterworks		
$46,000 N. O. 6 per ct. consol. certificates		
$36,000 N. O. ordinary 6 per ct. certificates	853,565 00	
$564,000 Louisiana consol'd 4 per ct. bonds		
$5,000 Canal and Claiborne St. R. R. Co. bonds		
278 shares of Gollet Elu Co. stock		
115 shares N.O., City & Lake R. R. Co. stock		
8 shares Rapides Bank stock		
Currency and checks on other banks	655,868 81	
N. Y. sight exchange	419,915 41	
Due from banks and bankers	50,158 83	2,982,696 33
5 per cent fund with U. S. Treasurer		2,250 00
Banking house	$88,116 53	
Furniture and fixtures	7,500 00	95,616 53
Total		$4,572,568 86

LIABILITIES.

Capital stock	$200,000 00	
Surplus fund	800,000 00	
Undivided profits	$123,119 62	
Less dividend payable July 1, 1889	20,000 00	
Amount carried to surplus acc't	50,000 00	53,119 62 — 853,119 62
Circulation outstanding		34,500 00
Dividend payable July 1, 1889		20,000 00
Deposits		3,664,944 24
Total		$4,572,563 86

I certify the above to be a true and correct statement. WM. PALFREY, Cashier.

Correct—Attest: JOHN H. HANNA, ROBT. E. CRAIG, ROBT. MAXWELL, A. H. WHEELER.

SEMI-ANNUAL STATEMENT
OF THE
Louisiana National Bank,
OF NEW ORLEANS.

At the close of business, June 29, 1889.

RESOURCES.

Loans and discounts		$2,023,425 83
United States bonds, par value		50,000 00
Louisiana State consols and premium bonds, market value		666,456 00
Stocks and other securities		109,950 00
Banking-house and other real estate		113,681 98
United States Treasurer	$ 2,250 00	
Domestic exchange	328,995 19	
Cash	919,891 51	
Checks for Clearing-house	252,975 70	
		1,504,113 10
Total		$4,418,667 21

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00	
		$650,000
Net undivided profits (subject to dividend)		85,021 71
Circulation		45,000 00
Deposits subject to check		3,661,830 50
Balance due on reduction of capital stock		800 00
Dividends unpaid		885 00
Total		$4,443,607 21

At a meeting of the Board of Directors, a dividend of FIVE PER CENT. was declared from net earnings of past six months, payable on demand in New Orleans and at the banking-house of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Semi-Annual Statement of the
Union National Bank
OF NEW ORLEANS.

At close of business, June 29, 1889.

RESOURCES.

Loans and discounts		$1,209,386 72
U. S. bonds for circulation		50,000 00
Other stocks and bonds	$816,847 50	
Premium on U. S. bonds	11,063 88	
Real estate, furniture and fixtures	7,233 52	
		335,114 85
Currency and coin	$167,827 65	
Checks for clearing-house	178,197 37	
		346,025 02
New York sight exchange	$310,462 09	
Due from banks and bankers	26,915 01	
		337,337 10
Five per cent. fund with treasurer		2,250 00
		$2,280,153 69

LIABILITIES.

Capital stock paid in	$500,000 00
Surplus fund	100,000 00
Undivided profits	45,365 06
Dividend payable July 1	20,000 00
Dividends uncalled for	3,068 16
Individual deposits	$1,310,431 71
Due banks and foreign bankers	256,288 76
	1,566,720 47
Circulation	45,000 00
	$2,280,153 69

CARL KOHN, President.
AD. MEYER, Vice-President.
S. CHALARON, Cashier.

Whitworth Female College,
—AND—
Conservatory of Music and Art,
BROOKHAVEN, MISS.

THE 30th annual session begins Sept. 13th, 1889. Every department in charge of the livest, most progressive teacher money will command. A Normal Department for the training of professional teachers has been added. The Conservatory of Music, established for the first time in connection with any Southern Female College, has proved a grand success. Number of pupils in Conservatory, 205. Number of pianos in constant use, 27. Entire number of matriculates, 243. Number of officers and teachers, 19. Number of boarders, 159. An increase of 65 over previous session. For catalogues and further information address,

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—or—
W. B. MURRAH, D. D., Vice-Pres.

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—ON THE—
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W. C. T. U. DAY is Tuesday, JULY 16th.

Reduced Railroad Rates have been secured. Grounds are beautiful, and everything ready for the large crowd coming from all directions.

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Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college is expected to enter upon a new career of prosperity.

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For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

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From the Professor of English in Vanderbilt University:

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New Orleans, La., March 20, 1889.

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Our Young People.

GOOD-MORNING AND GOOD-NIGHT.

Good-Morning peeped over her eastern gate,
To see if the children were up;
And laughed at a humblebee coming home late,
Who was caught in a hollyhock cup.
Good-Morning has eyes like the glint of the skies
When they're bright as the sun and the stars mixed together,
And her lips are so sweet and her steps are so fleet
She can dance like a thistledown, fly like a feather.
You "never have seen her?" Oh, me! Oh, me!
What a dull little sleepy-head you must be!

Good-Morning can sing like a brook or a bird;
She knows where the fairies all hide;
Some folk, hard of hearing, say they never have heard
Her sing, though they often have tried.
Good-Morning has hair made of sunshine so rare,
That elves tried to steal it to weave in the weather;
Which made her afraid, the bonny wee maid,
To swing on the gate many minutes together.
You "never have seen her?" Ah, me! Ah, me!
What a cross, lazy lie-abed you must be!

Good-Night is her neighbor, a dear little soul,
Who swings in a hammock, and not on a gate.
She half shuts her eyes with a great yawn, so droll,
It would make an owl laugh, I will venture to state.
Good-Night always brings the most wonderful things,
To hide in the children's beds, glittering and gleaming!
Such tales she can tell, and she tells them so well,
You could listen all night, and believe you were dreaming!
You "never have heard her?" Oh, me! Oh, me!
What a small, naughty wide-awake you must be!

Good-Night has a house full of beautiful toys,
That she keeps for the children—no grown-folks are there;
And she carries them off, the wee girlies and boys,
To her magical palace, and, oh, how they stare!
Good-Night never frowns when she sees the white gowns
Come trooping to beg for more stories—the dear!
But with kisses and smiles, the time she beguiles,
And bids them to come again soon—do you hear?
You "never have been there?" Ah, me! Ah, me!
What a very sad, grown-up young chick you must be!

—*St. Nicholas.*

The following letter from a school-girl to an erring cousin will be interesting reading for the boys:

Dear Cousin: I heard, through a friend, that you had stopped going to church and Sunday-school, and were going with wild, bad boys. You don't know how it hurt me. I don't want my cousin, that I think so much of, to throw himself away like that. Cousin, you know how much everyone thinks of you, but if you get to going with bad company it will lower you in the people's estimation and, worst of all, in God's estimation. For evil company will corrupt good manners. Cousin, I want you to promise me that you will not be caught with those bad boys again. And never, whatever you do, put your foot in a ball-room. And I want you to go to church and Sunday-school. I know it will be hard at first for you to give up your friends (if you call them friends) but it will be better for you to do so than ruin yourself. You may think now that it does not hurt you, but you will see in the long run whether it will hurt you or not. Now please take a cousin's advice and stop right now. Cousin ——, I don't want you to get mad with me for this, for I do it for your good. Your loving cousin,

* * *

MR. EDITOR: I am a little boy five years old. I am going to school, and love my teacher dearly. Her name is Mrs. Thomas. I haven't any pets, only my little two-year-old sister and a little kitten. My papa is going to Gainsville, in a few days, to get me a little Fido, as a little boy has promised me one. This is my papa's first year on a circuit. Mamma and I miss him very much. We don't have him with us now like we did when on the farm. I will answer James E. Henderson's question: It will be found in Ezra vii, 21. I will ask the little cousins a question: Where in the Bible will you find that Jesus and his disciples sang a hymn together? I will close by asking you to publish this, as I wish to surprise my papa and Uncle Charlie Goodenough, who is living in Ruston. I am the little boy that fell in the well, forty-four feet deep, and they got me out with the pot hooks. I will bid you good-bye. CONNIE PONDER.
GANSVILLE, Louisiana.

MR. EDITOR: As my last letter fell into the waste-basket, I thought I would write again. Sunday was Children's Day. We took up collection and got three dollars. I made my money myself. We had a picnic Saturday at the Methodist Church. Papa gave the children a talk, and we went out to dinner, and late in the evening papa took us to ride, which we enjoyed very much. We have a missionary society here. We have it every fourth Saturday. Our school was out on May 3. I was very glad: some of the girls cried. We have a nice Sunday-school. Mr. S. P. Hand is our superintendent. He is going off in a few weeks to spend the summer. We will miss him so much. Papa is our pastor this year. He has five appointments. I will answer Lula Henry's question: "Wealth" is found in Genesis xxxiv, 29. What judge of Isrnel had thirty sons? For four of the waste-basket, I will close, hoping to see this in print soon. Much love to the dear ADVOCATE.

EMMA PATTON.
BREWERSVILLE, Alabama.

A Jack-Knife in Congress.

The New York *Star* tells how Representative Enloe, who had for a long time been trying to get a bill through the House of Representatives at Washington, to pay back to Mr. P. E. Parker, of Memphis, $2,336 which he had paid as bondsman for a defaulter, whose bondsman had subsequently been released by act of Congress from liability in the case, finally succeeded in his undertaking.

Many times Mr. Enloe had attempted to have the bill considered, but he had never been able to catch the Speaker's eye. Meanwhile the bill had been passed on by the Senate. Mr. Enloe, however, succeeded in securing recognition from the Speaker *pro tempore*, Mr. M'Millan, and asked immediate consideration of the bill. Objection came from Mr. Hopkins, of Virginia, who demanded the regular order.

Mr. Enloe at this remarked that he was much interested in the passage of the bill, and had almost worn the soles off his boots in walking from his desk to a point on the floor from which he might catch the Speaker's eye.

"I have a good and sufficient reason," said he, impressively, "for my particular desire to have this bill passed. When I was a boy, the man whom this bill will benefit *gave me my first pocket-knife.*"

This brought down the House. Every man then instantly thought of the pleasure derived from his first pocket-knife, and, amid the cries of "The bill ought to pass," and the general laughter, Mr. Hopkins withdrew his objection and the bill was passed. But for Mr. Enloe's *remembrance of that knife* it is doubtful if Mr. Parker would have ever got his money.

Curses and chickens are not the only things that come home to roost. A kind act done to a boy is not always forgotten, and may come back again in blessings and benefits long after it has been forgotten by the doer.

"It is a fact," that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

Enough.

"Enough is as good as a feast." Yes, but who shall define "enough?"

"Oh, I am *so* fond of peaches!" said a child, with a sigh of repletion, after a bountiful repast of fruit.

"Well, Ethel," said her brother, dryly, "I'm glad that, for once, you've had enough peaches."

"Enough!" cried she, innocently, "not by any means. I've had all I can eat, but I haven't had *enough!*"—*Exchange.*

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.
FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.
CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.
Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.
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Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.
KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c

Household.

KISS HER AND TELL HER SO.

BY LILLIE SHELDON.

You've a neat little wife at home, John,
As sweet as you'd wish to see;
As faithful and gentle-hearted,
As fond as wife can be;
A genuine, home-loving woman,
Not caring for fuss and show;
She's dearer to you than life, John;
Then kiss her and tell her so.

Your dinners are promptly served, John,
As, likewise, your breakfast and tea;
Your wardrobe is always in order,
With buttons where buttons should be.
Her house is a cozy home-nest, John,
A heaven of rest below;
You think she's a rare little treasure;
Then kiss her and tell her so.

She's a good wife and true to you, John,
Let fortune be foul or fair;
Of whatever comes to you, John,
She cheerfully bears her share;
You feel she's a brave, true helper,
And, perhaps, far more than you know
'Twill lighten her end of the load, John,
Just to kiss her and tell her so.

There's a cross-road somewhere in life, John,
Where a hand on a guiding stone
Will signal one "over the river,"
And the other must go on alone.
Should she reach the last milestone first, John,
'Twill be comfort amid your woe
To know that while loving her here, John,
You kissed her and told her so.

—*Conklin's Dakotian.*

Adjusting One's Mind.

"Aren't you tired?" said a young girl to her mother, as the mother kept on hour after hour at a piece of work.

"It isn't time to be tired yet," replied the mother. "When the work is done I shall be tired, I suppose; but I haven't time to think about it yet." And she kept on with even pace till the task was done.

Probably her physical ability was no greater than that of many a woman who hires her heavy work done because she thinks she isn't able to do it, when, if necessity compelled, and she were willing to make a virtue of necessity, she would find her strength equal to her day. As a general rule, what we *think* we can do we find we *can* do, and that Napoleon wasn't so far out of the way when he said: "Impossible is a word found only in the dictionary of fools."

A young lady who can shop for hours a day, and days in succession, can, if she adjusts her mind to it, put the same mental and muscular impulse into sweeping, ironing, dish-washing, with no more fatigue in the one case than in the other. While going through the dull routine she can enliven her thoughts and emotions with singing, repeating poetry, recalling historical scenes, composing stories, if she has a gift that way. A large part of *Uncle Tom's Cabin* was thought out while the gifted authoress was engaged in sweeping, washing dishes, and caring for her family.

A dreaded task loses much, if not all, its terrors when we stand face to face with it, and "taking it by the horns," so to speak, map out a vigorous campaign and carry it vigorously into execution. Adjusting our minds to it is usually the hardest part of the whole thing. In this sense Solomon spoke wisely when he said: "He that ruleth his own spirit is greater than he that taketh a city."

If we could always have time to make up our minds for what comes, life would be easier than it is; but when a new set of circumstances and requirements are sprung on us in a day, as often happens, it is not infrequently difficult to meet the emergency in the best manner. The best we can do is to accept with unquestioning submission the allotments of divine Providence and wait till our duty is made clear to us, as it will be, little by little, if we are patient and trustful. We must live "day by day," and if we do thus live "daily bread" sufficient for our needs will surely be given us.—*New York Christian Advocate.*

Mrs. Spurgeon has helped her husband in a thousand ways, but by means of what she calls her Book Fund she has assisted and encouraged thousands of poor ministers. We learn from the little booklet which Mrs. Spurgeon has just issued (Passmore and Alabaster), that 7,913 volumes were distributed by means of the fund last year to 133 Baptists, 105 Independents, 142 Methodists, 141 clergymen, 12 Presbyterians, 45 missionaries, 3 Waldensians, and 1 Swedenborgian. During thirteen years Mrs. Spurgeon has distributed 110,104 volumes, the public having supplied either the money or the books, and Mrs Spurgeon, though an invalid, having devoted her whole time and energy to the enterprise.

People Wonder
WHEN they find how rapidly health is restored by taking Ayer's Sarsaparilla. The reason is that this preparation contains only the purest and most powerful alteratives and tonics. To thousands yearly it proves a veritable elixir of life.
Mrs. Jos. Lake, Brockway Centre, Mich., writes: "Liver complaint and indigestion made my life a burden and rayne near ending my existence. For more than four years I suffered untold agony. I was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I began the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an
Improvement
in my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much."
"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify that the above statement, made by Mrs. Lake, is true in every particular and entitled to full credence."—O. P. Chamberlain, G. W. Waring, C. A. Wells, Druggist.
"My brother, in England, was, for a long time, unable to attend to his occupation, by reason of sores on his foot. I sent him Ayer's Almanac and the testimonials it contained induced him to try Ayer's Sarsaparilla." After using it a little while, he was cured, and is now a well man, working in a sugar mill at Brisbane, Queensland, Australia."—A. Attewell, Sharbot Lake, Ontario.
Ayer's Sarsaparilla,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $5 a bottle.

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Mason & Hamlin offer, as demonstration of their unequalled excellence, their ORGANS at all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. One hundred styles, from $22 to $900 or more. Illustrated catalogues free.
Mason & Hamlin do not hesitate to make the extraordinary claim for their pianos, that they are superior to all others. They recognize the highest excellence achieved GRAND & UPRIGHT by other leading makers in the art of piano building, but they claim superiority. This they attribute solely to a remarkable improvement introduced by them in the year 1882, and now known as the "Mason & Hamlin PIANO STRINGS," by the use of which is secured the greatest possible purity and refinement of tone together with greatly increased capacity for standing in tune, and other important advantages.
A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent together with descriptive catalogue, to any applicant.
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SHE STOOD AMONG THE LILIES. By Frederic Pease. An exceptionally fine song of only ordinary difficulty. Two editions, for Soprano or Alto. Price, 30cts.
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The FOREMOST STANDARD COTTON GIN OF THE WORLD
HIGHEST AWARD GOLD MEDAL AND DIPLOMA
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A. Baldwin & Co., Lim., New Orleans, La.

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Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to DR. BO-SAN-KO'S PILE REMEDY, which acts directly on the parts affected, absorbs the tumors, allays itching and effects a permanent cure. 50c. Druggists or mail; free sample free. Dr. Bosanko, Piqua, O.

WE WANT a few more reliable agents to introduce our ELECTRIC BELTS. The best remedy known for Rheumatism, Neuralgia, Liver, Kidney and Female Diseases. Good active workers can make from $100 to $150 per month. Best chance for energetic agents ever offered. Every Belt guaranteed. Sent to any address on receipt of $5. Full particulars for 2-cent stamp. No postals answered. Address BRUCE HENRY, Ridge Farm, Ill.

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Or the Liquor Habit Positively Cured by administering Dr. Haines' Golden Specific.
It can be given in a cup of coffee or tea, without the knowledge of the person taking it; is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It never Fails. We Guarantee a complete cure in every instance. 48 page book free. GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, O.

Christian Advocate.

Marriages.

EDWARDS—HART.—At Wesley Chapel, in Yazoo county, Miss., June 2, 1889, by Rev. T. B. Selleman, Mr. E. L. Edwards and Miss Josie Hart, all of Yazoo county, Miss.

MOORE—FOX.—At the residence of the bride's mother, June 10, 1889, by Rev. Isaac Ingebles, Mr. John P. Moore, of Louisiana to Miss Fannie Fox, of Rankin county, Miss.

FRY—ZACHARY.—At the residence of the bride's father, Mr. I. E. Zachary, near Robertsville, La., June 12, 1889, by Rev. H. J. Boltz, Mr. Alfred Fry to Miss Carrie Zachary, all of Natchitoches parish, La.

SCRUGGS—HOOPER.—At the residence of Mrs. L. C. Phillips, in Concordia parish, La., June 3, 1889, by Rev. W. E. Ballard, Dr. Marion L. Scruggs and Miss Albertina Hooper.

BORN—BROCKLETT.—At the residence of the R. Southal of Union Point, Concordia parish, June 20, 1889, by Rev. W. E. Ballard, Mr. Henry L. Born and Miss Dorothea Brocklett, all of Concordia parish, La.

CROUCH—RYELS.—At the residence of the bride's sister-in-law, Mrs. Ryels, Hollandale, Miss., June 1, 1889, by Rev. J. H. Shumaker, Mr. John Crouch to Miss Lucy Ryels.

CALHOUN—COY.—In West Monroe, La., June 20, 1889, by Rev. C. T. Mandolland, Mr. T. Calhoun to Mrs. S. A. Coy.

EPPELSHEIMER—MURPHY.—At Felicity Street Church, June 25, 1889, by Rev. John T. Gaylord, Mr. Clarence H. Eppelsheimer, of Kansas City, Mo., and Miss Laura J. Murphy, of New Orleans, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WHYTE.—Died, at Meridian, Miss., HENRY A. WHYTE, son of W. J. and Josephine Whyte, after forty days of excruciating suffering, of typhoid pneumonia, on April 8, 1889. He was born in DeSoto parish, La., July 11, 1861, but spent his early youth in Alabama. He came to Mississippi in April, 1884, where he remained till God bid him separate alike from all the pleasures and vexations of life to try the realities of the world beyond. On June 6, 1888, Mr. Whyte was married to Miss E. Lou Evans, of Harrison county, Miss., with whom he was only spared to enjoy ten brief months of happy domestic life. He was a true and devoted husband, an affectionate son, brother and friend. During the first part of his illness, on being questioned as to his spiritual condition, he said to his anxious and loving wife that he was not prepared to die; but God, in his great love and wisdom, stayed the hand of death that his soul might rejoice in the consciousness of a safe and peaceful voyage over the cold Jordan. His bereaved loved ones have more than mere outward indications in which to be content; for, several days before his death, he made them rejoice by his divine revelation of his thorough preparation to meet his God.

While it is a bitter dispensation that separates loved ones forever on earth, yet God can not relax his demands. Husband and wife, parent and child, brother and sister, worldly gratulation and applause of men must all give place to him; and he, in his great love, will make the crown more valuable than the cross is terrible. May the bereaved family be happy in the faith that "all things work together for good to those who love the Lord;" and when he sees fit to disappoint their hopes and blast their cherished plans, may they have grace to yield to his power and adore his great name! W. J. EVANS.

GOLDOLD.—ROWAN P. GOLDOLD departed this life in Summit, Miss., June 7, 1889, aged thirty years, eight months and nine days. He joined the Methodist Church in Summit, in 1880, under the pastorate of Rev. W. W. Hopper. He left a devoted wife, an aged mother, two brothers and two sisters, and other loving kindred to mourn their loss. But their loss is his eternal gain. He said to the writer, his pastor, a few hours before he died, "How good it is to be ready for this." He had occasional attacks of the disease that caused his death for several years. A short while previous to his death, he seemed to be impressed that if those attacks continued, that he would die. He became more interested about his spiritual welfare. He was one of my stewards, and interested himself in the temporal wants of his pastor. He said, "Don't ask for credit, but come to me," etc. We miss him. He was a useful, progressive, liberal citizen, honored and loved; was postmaster here at the time of his death. His remains were followed to the cemetery by a large concourse of sorrowing friends and weeping relatives. Good-bye, dear friend and brother, till we all meet again at the resurrection. GEO. BANCROFT.

JAGERS.—Rev. JAMES E. JAGERS died at his residence in Benton, Yazoo county, Miss., June 10, 1889. He was the son of Rev. J. E. and Mrs. Margaret R. Jagers, late of Zion Hill, Miss. He was born at Zion Hill, Smith county, Miss., September 23, 1860; joined the Methodist Episcopal Church, South, when a boy; was married to Miss Elizabeth J., daughter of Rev. H. P. and Mrs. Rebecca A. Lewis, of Mississippi Conference, October 15, 1879. He was licensed to preach in November, 1881, and ordained deacon at Vicksburg, December, 1885, by Bishop Hargrove. Possessed of a clear and cultured mind, thoroughly acquainted with the doctrines of our holy religion, and having liberal gifts and natural endowment, all sanctified by the Spirit's graces and gifts, he, though young, was already a good preacher. He had been elected principal of the Benton High School for a second session when his health began seriously to decline. But he continued to teach until some time in March, when, by throat trouble and nervous prostration, he was forced to give up his school, much to the regret of his patrons and pupils, with whom he enjoyed the warmest friendship, and by whom he was held in high esteem as a teacher, friend and Christian minister. All that medical skill and affectionate nursing could do were done to arrest the progress of the disease and prolong his valuable life. But death claimed him. At the still hour of 1:30 o'clock A. M., June 10, he passed away, peacefully and calmly resigning his spirit to the God who gave it. He was rational to the last moment. Just as the spirit was taking its departure he turned to his loving and heart-stricken wife, and said, "Good-bye." We commend his wife and four little children to the prayers of the church. R. S. WOODWARD.

CLARK.—BENJAMIN FURMAN CLARK born November 11, 1807; was married to Miss Frances S. Rogillio, April 19, 1841 or '42, professed religion and joined the Methodist Episcopal Church, South, under the ministry of Rev. T. K. Faunt LeRoy, about 1879, and died at the residence of his son-in-law, Mr. J. C. Sevier, in the city of Baton Rouge, on March 27, 1889. From the time of his conversion to the moment of his death, the life of Bro. Clark was consistent with his profession. Paralysis being the cause of his death, he was not permitted to talk to his family and friends, but daily, for weeks, the writer visited him, read the Scriptures, sang and prayed with him, into all of which he mentally entered, as was evident from various tokens which he gave us. His trust was never the least shaken nor his confidence marred by his sufferings. He died in the midst of friends, who bore his remains to the last resting-place for mortals, near his home in Avoyelles parish. His end was a beautiful rounding of a long life, full of good deeds and honest dealings; the chief regret of which was his having so long delayed to enter his Master's service. Though late, he came in time secure his penny, and now he "rests from his labors," and beckons his loved ones to follow on. The woman of his love—the companion of his long life—still lingers on the shores of time, quietly waiting the reunion to which she will be welcomed in that "home of the soul." May God call all the children to that same quiet waiting! J. A. PARKER.

HEARD.—Little LEMUEL JACKSON, son of Mr. George W. and Mrs. Frances A. Heard, died on June 11, 1889, aged three years, six months and twenty-four days. The deceased was a bright and happy child, whose intellectuality and loveliness went far beyond his years. He found a warm welcome in the hearts of everyone who knew him. But alas! his earthly loveliness has faded as the gentle dews from heaven and the fragrance of the early morning flowers; but it has faded for a time, only to bloom and brighten in eternity. H.

Echoes.

"Crowding out" is often practicable where "rooting out," is not. It is, at the best, a tedious and uncertain process by which the gardener roots out the weeds from the vegetable-patch or the green sward. But it is, in many a case, a sure and effectual process by which the weeds crowd out the grass and the vegetables. The less we dig and pull at our evil habits and low desires, the less danger there will be of breaking the stem short off, and leaving the root to spring again. The weed's way is nature's way, and it is the surer way. Let a good desire take root in the heart, a noble thought in the mind, a useful work in the hand; then there will be so much the less room for evil to spring up and to spread.—*Sunday-school Times.*

Speaking to the students in the Divinity School of Yale College, Phillips Brooks said: "I can not help bearing witness to the joy of the life which you anticipate. There is no career that can compare with it for a moment in the rich and satisfying relations into which it brings a man with his fellow-men, in the deep and interesting insight which it gives him into human nature, and in the chance of the best culture for his own character. Its delight never grows old, its interest never wanes, its stimulus is never exhausted. It is different to a man at each period of his life, but if he is the minister he ought to be, there is no age, from the earliest age, when he is his people's brother, to the late day when he is like a father to the children on whom he looks down from the pulpit, in which the ministry has not some fresh charm and chance of usefulness to offer to the man whose heart is in it."

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When we adjust effort to capability we usually succeed, for the highest good comes from acting in harmony with nature. How is this principle embodied in Compound Oxygen?

1st. It is composed of nature's simples in salutary adjustment, Oxygen with Nitrogen, to which the vitality of positive magnetization is added.

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Here are cases in point.

STILLWATER, N. Y., May 31, 1887.

"I feel very thankful that my attention was ever called to Compound Oxygen. E. H. SMITH.

ATTLEBORO, MASS., May 28, 1887.

"Those suffering from catarrh will find Compound Oxygen the most wonderful remedy of the age. That's a fact, for we are using it!"—*Attleboro Advertiser.*

PLUMVILLE, PA., April 25, 1887.

"I am an earnest advocate of Compound Oxygen treatment and have recommended it to my afflicted friends." EMMA L. DAVIS.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

The Microbe of the Magnet.

With all the paraphernalia of the modern physical and electrical laboratory, the instruments of precision that will handle a millioneth of an inch as readily as a laborer his pick or shovel; with all the evolution going on through generations of scientists, and the almost incessant wresting of secrets from the bosom of nature, we doubt if science is any closer to the isolation or attenuation of the microbe of the magnet. It is absurd to suppose that a primary energy is impressed upon a piece of hardened steel once for all. The transfer of that energy into actual work would quickly destroy the magnetic power; yet such destruction not only does not take place, but the very exercise of the power strengthens the magnet. A horse-shoe of steel can be magnetized in ten seconds by the current of a few amperers from a battery, a ridiculously small amount of energy all told, and such magnet can lift many pounds of iron in contact. But without contact, it may lift and hold a pound of iron easily. It will hold that pound for an eternity, and every second of that time without end the magnet is expending energy, until it foots up an almost inconceivable total of actual power. Not alone that, but the magnet of one pound lifting power to-day may and will be stronger to-morrow. Where does all this really tremendous amount of energy come from? By what inscrutable process does the mere magnetization of a bar of steel make of it a machine for the transformation of energy? Not a reactionary or storage device which, like a steel spring, honestly gives back approximately all it has received; but a perpetual transforming or converting machine. There is a hidden process going on of some kind, energy is going into the magnet all the time it is doing work—energy in some form. Where does it come from, gravity? atmosphere? solar rays? earth currents? Who can say? It is a great problem worthy of a lifetime of indefatigable research. It is a microbe, and it will be discovered, and the discovery will make electricity the queen of nature's forces and steam will become a dim vision of the dark ages of the past.—*The Electrical Review.*

STATISTICS OF GENERAL INTEREST.—A German statistician says: There are, at present, 3,064 languages spoken by the inhabitants of our globe, whose religious convictions are divided between 1,000 different confessions of faith. The number of males is nearly equal to that of the females. The average duration of life is 33 years. One-fourth of the population of the earth dies before attaining the seventeenth year. Of 1,000 persons only one reaches the age of 100 years, and not more than six that of sixty-five years. The entire population of the globe is upward of 1,200,000,000, of whom 35,244,000 die every year, 96,480 every day, 4,020 every hour, 67 every minute, and 1 and a fraction every second. On the other hand, the births amount to 36,792,000 every year, 100,800 every day, 4,200 every hour, 70 every minute, and 1 and a fraction every second. Married people live longer than the unmarried, the temperate and industrious longer than the gluttons and idle, and civilized nations longer than the uncivilized. Tall persons enjoy a greater longevity than small ones. Women have a more favorable chance of life before reaching their fiftieth year than men, but a less favorable one after that period. The proportion of married persons to single ones is as 75 to 1,000. Persons born in the spring have a more robust constitution than those born at other seasons. Births and deaths occur more frequently at night than in the day time. Only one-fourth of the male inhabitants of the globe grow up to carry arms or perform military service. —*Paris American Register.*

Leather belts run with grain side to the pulley will drive 30 per cent. more than if run with flesh side.

Physicians are justified in denouncing proprietary medicines which claim to cure everything. A medicine, for instance, that will cure rheumatism in one person, will not necessarily cure it in another, for the condition causing it may be different; but *Malaria* is always Malaria, and Shallenborger's Antidote will destroy it in the system in every case. If you are suffering from Malaria *you will know it*, and this medicine will certainly cure you. Sold by Druggists.

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Some people complain because

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which pleased them so much in the beginning, accumulated on the shoe. Have they *EVERREADY DIRECTIONS* (wrapped conspicuously around the neck of every bottle) which tells them how to prevent it? Shall we say it is useless to appeal to their intelligence, and call them "Habitual Growlers?"

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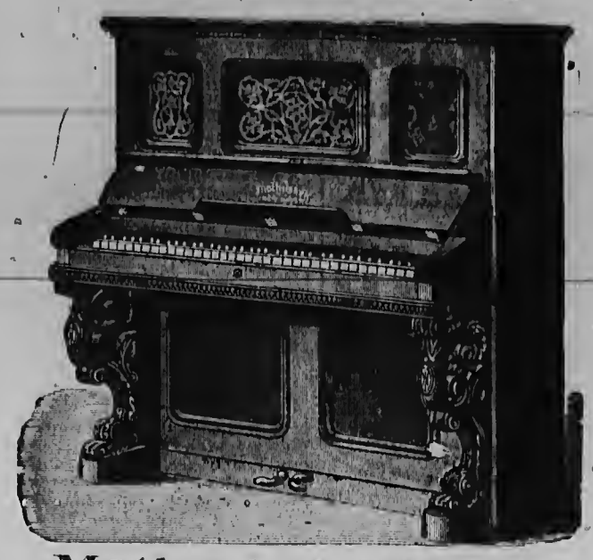

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Window Shades, Cornices and Curtain Poles. All Varieties of CARPETS at Reduced Prices
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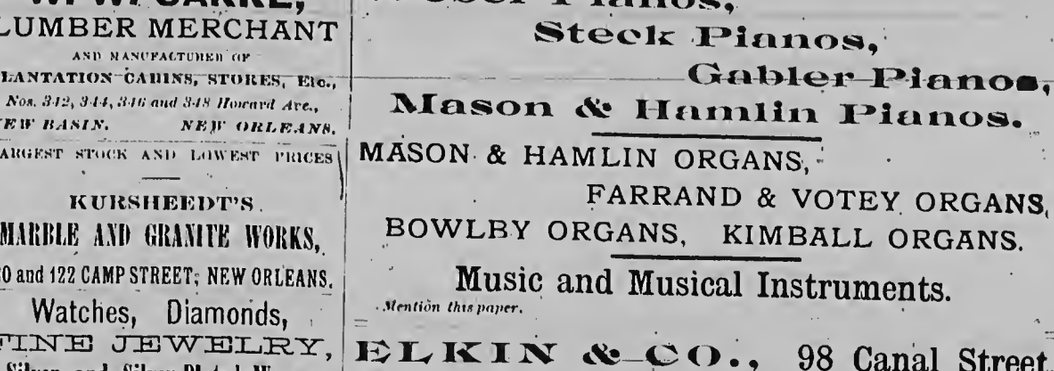
FURNITURE HOUSE.



$35.00
Buys a beautiful Crimson Plush Parlor Suit, in five pieces, as shown in illustration. Solid Walnut Frame, Hand-carved and Rubbed Oil Polish. Same suit in Hair Cloth, $35.

$45.00
Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

$55.00
Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

$65.00
Buys the same set—ten pieces—covered in Silk Plush—all one color, or five different colors.

Plush Rockers, Reception Chairs, Reed and Rattan Rockers, Fancy Tables in Walnut, Mahogany, Oak and Cherry.

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Buys a French Bed-Room Set.

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Buys a beautiful Victoria Bed-Room Set, in imitation Walnut, Marble-top—twelve pieces—as follows: Bedstead, Dresser, Washstand, Armoir, four Cane-seat Chairs, one Cane-seat Rocker, one Towel Rack, one Spring, and one Centre Table.

$95.00
Buys a magnificent Black Walnut Bed-Room Set, Marble-Top, Satin Tester, brass rods—twelve pieces as above.

$10.00
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Office and Library Furniture in large variety.
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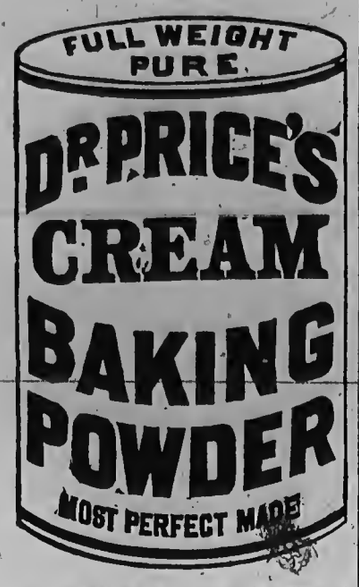

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And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.
If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.
P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.
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Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.
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Cured in its worst form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases scrofulous Ulcers broke out, till the party was a mass of corruption; 6 bottle of P. P. P. was procured, and the disease yielded quickly.
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FOR SALE BY ALL DRUGGISTS.
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Sole Props., Lippman Block, Savannah, Ga.

NEWS OF THE WEEK.

DOMESTIC.

The Texas Spring Palace closed, on June 27, with a total paid attendance of over 100,000 people during the past four weeks of the exhibition. The proportion of visitors from outside the State is most gratifying. New England registered 309 visitors, and every State and most of the Territories in the Union were represented.

By a sweeping general order, issued on June 27, Secretary Tracy directed an entire reorganization of the business methods of the navy department.

Complaint has been made that the government has contracted for the purchase of 550,000 enameled bricks, made in England, for use in the construction of the Congressional Library building.

Fred Douglass has been appointed United States minister to Hayti by the President.

The situation at Johnstown is growing brighter every day. The spirits of the people are more buoyant and they are beginning to feel like returning to work. Eighty thousand dollars in cash arrived on June 28 to pay the men in the various departments.

A cloud-burst occurred over Akron, Ohio, on June 28, and 2 inches of water fell in an hour. The cellars of several business blocks were badly flooded and considerable damage done to property.

The largest deal ever made in the history of the petroleum trade was consummated in New York City, last week. The executive and advisory boards of the Producers' Protective Association turned over to the Standard Oil Company the 3,500,000 barrels of pool oil that has been an object of so much interest in the trade for several months.

Gen. Simon Cameron, of Pennsylvania, ex-Senator, was buried on June 29, at Harrisonburg.

The final act of the Michigan Legislature, on June 28, was to pass a general election law. It is a modification of the Australian system. All tickets are to be of uniform size, color and texture. In front of the polling place a railing is to be placed with an exit and entrance gate keeper. Only one voter is to be allowed within the railing at a time. One or more booths are to be provided at each precinct for the voter to prepare his ballot in secrecy.

Three hundred students, on June 30, attended the Moody Conference of college students, at Northfield, Mass., which will last until July 10. Sessions will be held morning and evening. The afternoons will be devoted to athletics.

Twenty-five saloon-keepers were arrested at Cincinnati, on June 30, for violating the Sunday law. It was the most quiet day since the Law and Order League first took in hand the matter of enforcing the law.

The *Tradesman*, of July 1, publishes a statement showing the industrial situation in the South, as exhibited by the number of new industries established during the last three months. It shows that during the last quarter 1,021 new industries have been established, against 690 in the previous quarter. There were 1,710 new enterprises begun during the first six months of 1889, against 1,290 for the corresponding period of the previous year, showing that the South is going ahead at a more rapid rate than ever before.

FOREIGN.

M. Eiffel, on June 27, formally presented the visiting American engineers to the prefect of the Seine. The prefect in replying to speeches of appreciation, complimented his guests, and said their presence would tighten the bonds of a friendship which had existed for a century, and which was founded upon equal aspirations after democratic progress.

The Clyde seamen and firemen, who have been on a strike some time, resumed work on the masters' terms.

The London *Standard's* Rome correspondent says that the Pope will decline to interfere in the matter of the complaint of some Irish bishops against the harsh treatment of land leaguers in prison, on the ground that it is their own fault, they having disobeyed the decree against boycotting.

A dispatch from the City of Mexico says that two colored emigration commissioners from Texas have arrived there to consult with government officials in regard to procuring land for a large colony of colored cotton raisers from Texas.

The Cologne *Gazette*, referring to Turkey's rejection of Russia's overtures for a convention to insure Turkish neutrality, in case of war, dwells on the expediency of Turkey joining the triple alliance, which it says is a further check on Russian aggressive schemes.

A serious affray took place between the people of Cork (Ireland) and the police. The trouble was occasioned by the holding of a nationalist meeting, which had been forbidden. The result was that William O'Brien, M. P., and other speakers were arrested. After the arrest of Mr. O'Brien the crowd stoned the police.

Thirty-six buildings with a large quantity of machinery were destroyed by fire at Luneburg, Germany, on June 30. The roof of the St. Nicholas Church was also destroyed. The fire broke out in a cooperage workshop. The loss is 12,000,000 marks. Six hundred workmen are thrown out of employment.

The Bank of London, Mexico and South America, which is a branch of the institution of the same name in London, has been reorganized in the City of Mexico, and will begin business as a purely Mexican institution, with a capital of $1,500,000. Mexican capitalists took $500,000 of the capital stock and the remainder was subscribed in London.

From Most Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. & C. Maguire's Cundurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.

P. J. RYAN.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—THIRD ROUND.

Okolona station	(Thurs.)	July 1
Shannon, at Pleasant Grove		6, 7
Richmond, at Palestine	(Wed.)	10
Saltillo, at Shiloh		13, 14
Verona and Tupelo, at Tupelo		20, 21
Pontotoc, at Palestine		27, 28
Sparta, at Palestine		Aug. 3, 4
Houston and Wesley, at H.	(Thurs.)	8
Buena Vista, at Asbury		10, 11
Okolona circuit at Boone Chapel		17, 18
Ebenezer, at Egypt	(Mon.)	19
Hilton and Smithville, at Antioch		24, 25
Tremont, at Riggan's Chapel		31, Sept. 1
Athens		7, 8
Prairie		14, 15
Aberdeen		21, 22

AMOS KENDALL, P. E.

SARDIS DIST.—THIRD ROUND.

Coldwater		July 6, 7
Senatobia		8
Como		13, 14
Sardis		20, 21
Batesville		27, 28
Courtland		3, 4
Panola		10, 11
Pleasant Grove		17, 18
Lake View		24, 25
Mt. Vernon		31, Sept. 1
Arkalautla		7, 8
Chulahoma		14, 15
Cockrum		21, 22
Louisburg		27
Horn Lake		28, 29

S. M. THAMES, P. E.

GREENVILLE DIST.—THIRD ROUND.

Friar's Point	(Thu. and Wed.)	July 4, 5
Belen	(Sun.)	7
Friendship	(Tue.)	9
Glen Allen	(Wed.)	10
Tunica	(Sun.)	14
New Salem	(Tue.)	16
Indianola	(Fri.)	19
Hollandale	(Sun.)	21
Bolivar	(Sun.)	28

R. M. STANDIFER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Macon		July 7, 8
Helron, at Memphis		11
Shumalak, at Ridgeway		13, 14
Dist. Conf., at West Point		18-21
Crawford, at Trinity		27, 28
Starkville circuit, at Steel's Chapel		31
Brooksville, at Expraire		Aug. 3, 4
Mashulaville, at Hickory Grove		9
Louisville, at Rocky Hills		10, 11
Plattsburg, at Plattsburg		15
Chester, at South Union		17, 18
Walthall, at Long Branch		31, Sept. 1
Lafrange		7, 8
Sturges		14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Winona circuit		July 6, 7
Winona station		10
Valden		13, 14
Koschusko and Durant		17
Black Hawk		20, 21
West		25
Carrollton and Greenwood		27, 28
Richland		Aug. 1
Koschusko circuit		3, 4
Newport		8
Ebenezer		10, 11
Weir		15
Sallis		17, 18
Poplar Creek		22
Ethel		24, 25
Helzona		28
Lexington		30

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station		July 6, 7
Early Grove, at Early Grove		13, 14
Myrtle, at Friendship		20, 21
Hickory Flat, at Shelby Creek		27, 28
Red Banks cir. and Mt. Pleasant cir.	at Bailey's C. G.	Aug. 3, 4
Byhalia, at Emory		10, 11
Olive Branch, at Oak Grove		17, 18
Pine Mountain, at Lebanon		24, 25
Waterford, at Marvin		31, Sept. 1
Ashland, at Salem		7, 8
Shawnee, at Harmony		14, 15

J. W. HONNOLL, P. E.

BRANDON DIST.—THIRD ROUND.

Forest and Morton, at Wesley Chapel		July 4
Philadelphia, at Cook's Chapel		12
Neshoba, at Pleasant Grove		13, 14
Newton, at Decatur		20, 21
Hillsboro, at Oak Ridge		26
Shiloh, at Bethany		31
Lake, at High Hill		Aug. 3
Carthage, at Rocky Points		10, 11
Mt. Rose, at Mt. Zion		17, 18
Strong River, at Clear Creek		19
Westville, at Westville		21
Trenton, at Independence		30
Walnut Grove, at Beech Springs		Sept. 7, 8
Marvin		14, 15

District Conference meets Thursday, nine A. M., August 1, at Shiloh Camp Ground. Bishop Galloway will preside. We insist that every member will be present. Let us have one full District Conference.

P. A. JOHNSTON, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Gayden		July 6, 7
Amite circuit, at Homochitto		9
Pipkin Chapel at Port Hudson		13, 14
Jackson, at Jackson		20, 21
Bayou Sara, at New Hope		27, 28
N. Wilkinson, at Mars Hill		Aug. 1
Percy's Creek		3, 4
Centerville, at Bethel		6
Sam Jones Camp Meeting		9-18
Clinton and Beloeville		24, 25
St. Helena		29
Amite City, at Osyka		31, Sept. 1
East Feliciana		3
Woodville		7, 8
Livingston, at Palmetto		12
Springfield, at Wesley Chapel		14, 15
New River, at St. Amant		19
E. Baton Rouge, at Bay Ridge		21, 22

C. M'DONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo City		July 6, 7
Jackson and West Jackson		13, 14
Madison, at Livingston		20, 21
Sharon, at Madisonville		27, 28
Yazoo circuit, at Tranquil		Aug. 3, 4
Camden, at Shrock		10, 11
Benton, at Bowman's		17, 18
Flora, at Bentonia		24, 25
Silver Creek		31, Sept. 1
Edwards, at Brownsville		7, 8
Raymond		14, 15
Canton		21, 22
Mt. Olivet		28, 29
Spring Ridge	(Tue.)	Oct. 1

D. A. LITTLE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro and St. Line, at New Hope		July 6, 7
Clarke, at Manassas		13, 14
Enterprise and H., at Stonewall		20, 21
Winchester, at Mt. Pleasant		27, 28
Vossburg		Aug. 3, 4
Bantding, at Hopewell		10, 11
Sandersville, at Laurel		17, 18
Marion, at Pleasant Hill		24, 25
Meridian, at Shiloh		31, Sept. 1
Meridian Station		3
Illusaville, at Wahallak		7, 8
Leaksville		14, 15
Union		21, 22
Lauderdale		28, 29
Spring Hill		Oct. 5, 6
De Kalb		12, 13
West End		19, 20

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Rocky Springs, at Shiloh		July 8, 9
Hurtonton, at Pisgah		13, 14
Martin, at Martin		20, 21
Utica, at Reeves	(Wed.)	24
Natchez—Wesley Chapel		27, 28
Washington, at Locust Grove	(Thurs.)	Aug 1
Natchez—Jefferson Street		3, 4
Anguilla, Sunflower Chapel		10, 11

District Conference will be at Vicksburg, July 5-7, Bishop Galloway presiding.

JOHN A. ELLIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Dist. Conf., at Ocean Springs		July 3, 4
Seashore Camp Meeting		5-15
Pearlington, at Log Town		13, 14
West Pearl, at West Pearl		16
Augusta		20, 21
Whittington		27, 28
Vancleve		Aug. 3, 4
Scranton, at Zion		10, 11
Moss Point, at Moss Point		11, 12
Americus		16, 17
Hattiesburg, at Hopewell		24, 25

T. S. WEST, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Terry		July 6, 7
Crystal Springs		13, 14
Wesson, at Beauregard		20, 21
Hazlehurst		27, 28
Providence, at New Hope		Aug. 3, 4
Topisaw, at Topisaw		10, 11
Franklinton, at Fishers		17, 18
Hohenseville, at China Grove		24, 25
Scotland, at Galatia		31, Sept. 1
Adams, at Ebenezer		3, 4
Brookhaven		7, 8
Bowerton, at Pleasant Ridge		14, 15
New Hope, at Centenial		28, 29

W. B. LEWIS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette		July 6, 7
Washington		13, 14
New Iberia		20, 21
Grand Chenier		27, 28
Franklin		Aug. 3, 4
Morgan City		10, 11
Opelousas		17, 18
Abbeville		24, 25
Lake Charles		Sept. 1
Edgerly		6, 7
Crowley		13, 11
Saline mission		20, 21

S. S. KEENER, P. E.

HOMER DIST.—THIRD ROUND.

Homer, at Lisbon		July 6, 7
Haynesville, at White Hall		13, 14
Ringgold, at Liberty Chapel		20, 21
Minden, at Pine Grove		27, 28
Summerfield, at Summerfield		Aug. 3, 4
Farmerville, at Freeman's Chapel		10, 11
Downsville, at Camp Ground		17, 18
Vernon, at Wesley Chapel		24, 25
Arcadia		31, Sept. 1
Tulip, at Tulip		7, 8
Sparta, at Camp Ground		14, 15
Saline, at Antioch		21, 22
Ruston, at Douglas		28, 29
Indian Village, at Pine Grove		Oct. 5, 6
Conlsville, at Gansville		12, 13
Vienna, at Pine Grove		19, 20
Ilhisland		26, 27

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet Street		July 7
Seashore Camp Meeting		14
Plaquemine and Donaldsonville, at D.		21
Rayne Memorial		28
Gretna and Soraparu		28
Craps Street		Aug. 4
Louisiana Avenue		11
Baton Rouge		17, 18
Grosse Tete, at Ardroth		20
Felicity Street		25

CHAS. F. EVANS, P. E.

Bald heads are too many when they may be covered with a luxuriant growth of hair by using the best of all restorers, Hall's Hair Renewer.

CAMP MEETING.

The Downsville Camp Meeting will begin on Friday night before the third Sabbath in August. The camp ground is situated twelve miles north of Chondrant Station, V., S. and P. R. R., and one mile northeast of Downsville, La. Mail hack runs daily from station, passing near camp ground. All ministers invited.

R. S. COLIER, P. C.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Seashore	July 5
Sulphur Springs	July 25
Henington (Crystal Springs)	Aug. 8
Sam Jones	Aug. 9
Topisaw	Aug. 10
Downsville	Aug. 16
St. Tammany	Sept. 27

BEECHAM'S PILLS cure bilious and nervous ills.

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East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address

R. H. GARRATT, Div. P. A.,
34 St. Charles St.,
New Orleans, La.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

WEEKLY MARKET REVIEW.

(For Week Ending July 2, 1889.)

COTTON.		
Low ordinary	8¾ @	— —
Ordinary	8⅞	— —
Good ordinary	9⅜	— —
Low middling	10⅛	— —
Middling	10⅞	— —
Good middling	11⅜	— —
Middling fair	11⅝	— —
Fair	12¾	— —
Galveston middling	10⅞	— —
Middle middling	10¾	— —
Memphis middling	10 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	3⅝
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	3¾
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4⅛
Prime	4¾	5
Rough, ₱ bbl	2 25	4 35
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 80	4 90
Fancy	— —	4 85
Choice	— —	— —
Minnesota Patents	— —	6 00
Winter wheat patents	5 15	5 25
Minnesota bakers	5 25	5 50
CORN PRODUCTS.		
Corn meal	2 40	— —
Cream meal	2 50	2 60
Grits	2 65	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	43
Yellow	— —	46
Mixed No. 2	— —	45½
OATS:		
Western	— —	35
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	72½	75
HAY:		
Prime	14 00	15 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess Standard	— —	13 25
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	6¼
Sides, short rib	— —	7⅜
Sides, long clear	— —	7¼
HAMS:		
Sugar-cured	11¾	12½
DRY SALT MEAT:		
Shoulders	— —	5½
Sides, short rib	— —	6½
Sides, long clear	— —	6½
GROCERIES.		
COFFEE:		
Prime	— —	19
Fair	— —	18
Common	— —	15¾
TEAS:		
Choice	40	80
Re-No	— —	55
BUTTER:		
Western Creamery	19	— —
Western Dairy	13½	14
Common	— —	7
LARD:		
Refined	— —	6¾
OILS:		
Coal, bbls	10	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	1 25	— —
POTATOES:		
New Louisiana	1 50	1 60
Western	— —	— —
ONIONS:		
New Louisiana	— —	1 60
Western	— —	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	10¾	10½
Jute, 1¾ lb, ₱ yard	9½	9¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 65	1 67
SPIRITS.		
PORTWAY:		
Old Reds, Western	4 00	4 25
Young Chickens	1 25	3 00
Chickens, Southern	2 75	3 00
Young	1 00	1 75
Turkeys, Southern	10 00	12 00
EGGS:		
Western	11	11½
Southern	12	12½
WOOL:		
Lake, ₱ lb	24	24½
Louisiana	22	23
Bury	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	15 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

Elfinwood Select School.

The undersigned proposes to open, January 1st 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.

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SLEEP AND DEATH.

Gentle Sleep, who oft has cradled me
In weary hours,
Last laid thy still palm on my heated brow,
And bound thereon, when I was sad as now,
The silent poppy flowers!

Thou canst not aid me here; but there is one,
Brother of thine,
Who holds a medicine that will ease all pain;
Tell him, I pray thee, straightway, I would fain
Be eased of mine.

Blessings on thee,
Thou guardian angel to the lost child, Time,
All sorrowing hearts
Beat thanks to thee, but look with longing eye
To where thy brother's kinder ministry
The lax cord parts.

Paler than thou,
Fairer and far more beautiful is he,
And on his brow
Sits the high calm that warrants all redress;
Abiding home to hearts all shelterless
Will he allow.

Go, gentle Sleep,
Tell him the woes of time come thick and fast;
Tell him we lie
Within the shadow of the ebon gate
And for the music of its opening wait,
Longing to die.

Woman's Missionary Society—Reflections—Greenville District—Preachers—Their Work.

Recently while present at the meeting of the Woman's Missionary Society, of the North Mississippi Conference, listening to the discussions of those godly women as to their methods and manner of accomplishing their work for "woman," I could but be impressed with the intensity with which it was cultivating religious and spiritual life at home, and of how it was touching and cultivating, with its prayers of faith and monied help, our most distant fields of missionary work abroad. My reflections began to give shape to the thought that for these ages the church had made the mistake of not bringing women to the front in converting the world to God. Surely it was not good for man to be alone, whether in his primitive state in the Eden planted of God, or in his fallen and depraved estate. She was needed as his "helpmeet" in dressing and caring for the garden of paradise. Certainly man needs her none the less in taking care of and dressing the church of God. The orderly zeal and deep spiritual tone which pervaded this assembly made it clear that these women were in the right place and engaged in the right work. Especially is this so when the pulsations from these centres are felt in the remotest life of the church. The man has done but little to bring the woman forward to this position. He has as often been found resisting this advancement as helping her forward. The sacred impulses of her own have prompted the callings to a higher and more useful life; have led her on to take positions which for long centuries were deemed indelicate for her to occupy. The man whose soul is in the Master's cause, whose heart is so near the heart of the church, who feels its every throb, can but recognize in this movement, in every miss, maid and madam in their definite relations to these peculiar states of life, a helpmeet in the work of saving souls. It seems plain to me that the man needs more training for this joint co-operation in the Lord's work than the woman. Pending these reflections, the question was raised in the meeting as to whether boys should be admitted to full membership in the juvenile societies or not. The judgment of some of the leading characters was that he should not. They said, "Let him be but an honorary member"—nothing more. I felt the impulse of my soul to arise and urge that these juvenile societies was the school in which the boys and girls may be taught to work together, from which another generation would present the joint work of man and woman for Christ and his church, unrecorded of any other age in the history of the church.

The meeting to which I have reference was held in the city of Greenville, which position is rather isolated from like workers in this cause, the outlying country around having but few auxiliary societies in anything like working order. Some difficulties heretofore presented to the success of this work are being removed by the increased facilities of travel, opening up easier communication between communities. The emergency of the work, as is now being presented, suggests missionary work along this line by woman.

Methodists have occupied this territory for more than half a century, and have held the ground against fearful odds and painful discouragements. Since the country has been largely opened up, and its social advantages vastly improved, these men have had some hints from "*the* church," and from those of the proper "faith and order," to stand aside. They will take charge of this interest now; but these successors to the early pioneers have, like them, grown to the position, and can not let go without a painful shock. The preachers of the district fully appreciate the intensifying interests and growing responsibilities of the country. However, if the appointing power sees proper, according to a suggestion in a recent communication from "Gilderoy," send the *best* preaching talent here. I am sure the last man of the district will yield to this happy order of itinerant succession.

J. D. NEWSOM.

Commencement of Mansfield Female College.

Commencement here this year was a great occasion. The exercises began Thursday night with a general concert, in which every music pupil took part, in order to show how each had progressed. The evidence of marked improvement in each pupil gave the patrons of the institution great satisfaction. Friday night the exhibition of the primary department was greatly enjoyed by a large audience. Saturday night the display was very entertaining, the great feature being the flag-drill. In the music contest the Ferguson medal was awarded to Miss Bessie McVoy, as the most proficient pupil in music. On Sunday morning Rev. W. L. C. Hunnicutt, D. D., president of Centenary College, delivered a very forcible and practical sermon on the doctrines, necessity and usefulness of the church. President Hunnicutt preached also at night on Christian Education. Monday morning brought the art reception, and a large concourse of people gathered in the beautifully decorated hall to witness the finest display of art this institution probably has ever produced in all its past history. It was a surprise to learn that this extensive display of art was all the production of eight or nine months. The paintings of the Misses Trosper, McVoy and Bogan were greatly admired. The drawings, pastel and crayon work of the Misses Green, Cunningham, Pickles and Littlejohn attracted great attention. The committee awarded the medal for painting to Miss Irma McVoy, and that for crayon drawing to Miss Annie Green, of Lake Charles. The elocution contest followed, and was a display of great excellence. The contest was very close, and the committee, composed of Profs. Hatcher and Cole, and Mr. C. Foster, of Shreveport, awarded the Sutherlin medal to Miss Josie Ferguson, of Alexandria, and the Committee medal to Miss Irma McVoy, the two being equally rated by the committee.

Monday night, the Harmonic Gesture Drill was a prominent feature; the wonderfully fine tableaux representing religious subjects, the recitations and music, made a charming evening.

Tuesday was the Alumnæ Day. Original poem, subject, "His Picture," by Miss Addie McGrath, of Baton Rouge. An essay on "Men of Action *versus* Men of Thought," was ably written and distinctly read by Mrs. Mattie Williams, of Shreveport. Prof. Q. T. Bugg, of Shreveport, addressed the alumnæ. This address, on "What Women Can and Can Not Do," was unique and remarkably successful. He kept his audience in fine humor, laughing and applauding, until he took his seat amid a shower of flowers.

On Tuesday night came the piano recital of the graduates in music. After a thorough display of their attainments, Miss Willie Ricks, Miss Josie Ferguson and Miss Bessie McVoy received their diplomas.

Wednesday, June 26, was Commencement Day, and such an audience as is seen only on such occasions greeted the graduates. Miss Mary Lou. Allen, subject, "Above Rubies;" Miss Lizzie Alexander, subject, "Ring Out the False, Ring in the True;" Miss Elise Baynard, subject, "Life from Death;" and Miss Bessie McVoy, subject, "Keys Suggest Treasure." These essays were well written, and clearly and forcibly read, and were rewarded, as usual, with a profusion of flowers. The annual address was delivered by the Hon. E. W. Sutherlin, on three subjects: "Evolution," the "Southern Question," and "Higher Education for Women." It was an able address, full of useful and practical thought, and delivered with deliberation and force. The recitation of Rev. A. D. McVoy, Jr., displayed marked powers of elocution in the rendition of "McClaine's Child." His address to the class in elocution, on the previous evening, was very beautiful and attractive, and was greatly enjoyed and appreciated. Miss Willie Ricks, Miss Elise Baynard, Miss Josie Ferguson, Miss Bessie McVoy, Miss Lucia Moore, Miss Mamie Cockerham, Miss Lizzie Alexander, received certificates of proficiency in theory of music. The Alumnæ medal was awarded to Miss Lizzie Pitts for best scholarship, attendance and deportment. Miss Bessie McVoy was marked equal to her; but, having received the Music medal, withdrew and gave the medal to Miss Pitts. Miss Julia Cunningham, Miss Mamie Cockerham, Miss Adelaide Pickles, Miss Lura Blocker, deserved honorable mention as first-honor girls. Miss Jessie Bussey, Miss Ruble Roach, also deserved mention for scholarship. The baccalaureate, by President McVoy, and his stately and graceful style in graduating the young ladies, received great praise. The editor of the DeSoto *Democrat* offered a one-hundred-dollar gold watch and chain for the best vocal pupil next year, the announcement of which brought great applause from the audience.

The Board of Managers resolved to thoroughly repair, improve and enlarge the buildings, and authorized President McVoy, in connection with the presiding elders of the Louisiana Conference, to raise money for the same.

It was the remark of all who were familiar with previous commencements here, that this one, closing June 26, was not only a grand success, but eclipsed previous occasions of the kind, and made everybody realize that the institution was on a boom. The large number of visitors, some of them with daughters to educate, were very favorably impressed with the results of the work done here this year. The prospect for the next session is so flattering that an enlargement is necessary to meet the expected increase. The present administration has won the confidence of patrons and friends of the institution, and large expectations are aroused in regard to next session. The popular faculty will all be retained, and increased to meet the growing demand. The institution now takes rank as the most important institution for the education of girls in the Southwest.

VISITOR.

MANSFIELD, LA., July 4, 1889.

Some Information Wanted.

I have read Dr. Carradine on the lottery, and heartily indorse every word of it. I have also read Dr. Abbey's occasional articles on the same subject with much interest, but he has left me a little muddled on some things, and I want information.

In his article published in the *Nashville Advocate*, of December 8, 1888, in reference to his trip to Biloxi, Miss., he says: "The curiosity of the city is, that the Episcopal Church—a handsome building in the central part of town—was built and is regularly supported by the Louisiana Lottery of New Orleans." It appears to me that this language is conclusive, and conveys the idea, as the whole of Dr. Abbey's article does, that this church was built and is supported by the Louisiana Lottery in its corporate capacity. I so understood it at the time it appeared, as did several others with whom I talked about it; and I suppose every Methodist in the connection who read the article must have heaved a sigh of indignation at such a church. But in a later article, in the NEW ORLEANS ADVOCATE, in reply to Bishop Thompson, Dr. Abbey says, in substance (I can not quote the exact language), that the church *was built* and is mainly supported by the *owner* of the Louisiana Lottery, and plainly intimates that what is done by the *owner* of a corporation, as an individual, is the act of the corporation itself. I have never so understood it, and I know the civil law does not so interpret it. This last statement by the Doctor gave it an entirely different appearance, and sprung a question of no little intricacy to myself and others, and one, in my mind, of some importance. It must be understood that neither Dr. Abbey nor anyone else is more opposed to the lottery than I am, and I don't want to be *misunderstood*: but the question his last article sprung, that gives me the trouble, is this: Is it wrong to receive money for church purposes from an *individual* who, as a member of a corporation or individually, makes his money—part of it, at least—by unjust means? Take an example: Pastor of station at A wishes to build a new church, and takes up a collection for the same. Mr. B. is in the congregation. He is known to be a bad character. He offers to give ten dollars. Shall Bro. A. refuse to accept the offer because of the probability that Mr. B. made the money by unjust means? Of course, if it is offered with the least intimation of its being hush money, there is no question about it; but the case in question is far different. Some of the most liberal men of my knowledge make most of their money by unjust means, and do not deny it. For example, saloon keeping and horse racing. They have no regard for or confidence in the realities of religion: but, to use their language, "consider it a very good thing for women and children," and are, therefore, willing to contribute liberally to the support of the church and ministry. If I understand Dr. Abbey correctly, he holds that it is wrong to *receive* money from such characters. I have not so understood, and I want information.

GEO. T. ASHLEY.

FLOWERY MO'SD, Louisiana.

Shreveport District Conference.

The Shreveport District Conference convened June 26, at the pleasant little town of Keachie, where, under the careful attention and studious efforts of Bro. Harp, pastor, preparation had been made for its reception. At 9:30, therefore, on the morning of the first day, the presiding elder took the chair and called the Conference to order, the writer was elected secretary, and the work of the twenty-third session began and progressed from day to day with harmony and good feeling, so that all pronounced it one of the most pleasant sessions yet held.

The attendance was not full, either of clerical or lay members; and right here, Mr. Editor, I would ask, Is not the lay representation too large? Shreveport district elects of delegates ninety-seven; then there are a number of local preachers, which altogether makes a larger body than the Annual Conference itself—too much for any small town to comfortably entertain.

The reports from the various charges showed advancement all along the line, save in the matter of finances; but these, of course, will make a better showing toward the end of the year.

We had with us Dr. Hunnicutt, of Centenary College, who, both in his preaching and addresses before the Conference, made a very favorable impression, and put in some good "licks," indeed, for his college, as the results in endowment notes clearly exhibit; for, after the collection, the figures show $8,400 for that institution.

President A. D. McVoy, of Mansfield Female College, was on hand also, and, in his usual affable manner, laid before the people the cause of "our own college," and left us with pleasant smiles and recollections, with something over two hundred dollars on the amount necessary to the large repairs and improvements in that estimable institution.

The Woman's Missionary Society was not by any means forgotten or overlooked. Sister Fullilove made a short and pointed talk, which will most surely bear fruit on this line in days to come. Reports from the preachers, where these societies are most active, show best results in all their collections.

Brethren, let us organize everywhere! The spirit of missions is the spirit of the Master.

The interests of the ADVOCATE were looked after and kept before the people.

W. F. HENDERSON.

"What Is Consciousness?"

In the ADVOCATE, of June 20, appears an article from the Rev. R. M. Davis, of the North Mississippi Conference, on the above interrogation. He asks the question, and puts forth an extensive effort in telling us what it is not, without answering by telling what it is. I do not propose to answer the question, but simply call attention to two errors in the article.

1. He denies that consciousness comprehends all the mental phenomena. If his denial be true, then it sets aside the accepted thought of the past century on this subject. In his article he labors to explain an inexplainable thing. The reason for this is found in the fact that consciousness is the basis of all knowledge. Hence as to how impressions and ideas, embodying knowledge, passes through the mind to the conscience, and at one and the same time, knowing and known, is, indeed, inexplicable.

2. The second error into which Bro. Davis falls is, that he treats consciousness as a special faculty. This error he has fallen into by overlooking the fact that consciousness and knowledge involve each other. Hence the reason why he states in his article that "to know that we know" is fallacious. Sir William Hamilton says that "an act of knowledge may be expressed by the formula, *I know*; an act of consciousness by the formula, *I know that I know*; but, as it is impossible for us to know without, at the same time, knowing that we know, so it is impossible to know that we know without our actually knowing." That is, "the one merely explicitly expressing what the other implicitly contains." No, there is no fallacy, Bro. Davis, in saying that when we know, we must *know that we know*; when we feel, we must *know that we feel*; when we desire, we must *know that we desire*. Now, then, the knowledge, the feeling, the desire, he will admit, are possible only under the condition of being known, and being known by the subject. For if we did not know that we knew, we would not know, and so on through all the mental phenomena. But I have said more than I intended.

H. L. VAUGHN.

Mansfield Female College.

The Board of Managers of this college, after thorough examination of its affairs and the management of the present administration, find that great success has attended the operations of the past session, more pupils enrolled, scholarship advanced, a higher standard maintained, the full confidence of the people gained, and marked progress achieved in all departments; therefore, they are prepared unanimously to endorse the administration as efficient, wise and judicious, and to recommend the college to the patronage of the Southwest as fully equipped to do efficient work in all departments. The Board, finding also that the prospects of the college are more encouraging than they have been for years, and that the accommodations are insufficient for the greatly enlarged patronage expected, and also to facilitate the operations of the school, deem it necessary to extensively enlarge and repair the present buildings. They have, therefore, authorized by resolution, the president, Rev. A. D. McVoy, and the presiding elders of the Louisiana Conference, to proceed at once to collect funds for the above purpose. President McVoy has already commenced to gather funds, and, with the aid of the presiding elder of the Shreveport district, has collected from the good people of Keachie $220, on June 30, and, besides, $1,000 more was promised on the occasion.

The Board received a communication from the editor of the DeSoto *Democrat* (Mr. J. E. Hewitt), offering a $100 gold watch and chain to the best vocal pupil during the next session, which offer the Board gladly accepted, thanking the generous donor for the same. This, together with the numerous other prizes offered by patrons throughout the State, clearly demonstrates the confidence the people are beginning to have in the merit, success and progress of the college. The Board, therefore, with great satisfaction endorse the valuable work done here, and realize the fact that they have a president in whom they have great confidence, as a man in the right place, under whose efficient efforts we believe the college is bound to achieve the largest success in the near future.

The impressions made by one of the grandest commencements that this institution has ever had, assure us that we may look for greater prosperity and large accessions for the next session. President A. D. McVoy informs us that during and since commencement he has received a number of applications from new pupils for the next session. We congratulate the people of Louisiana and the Southwest that they have now an institution of which they may justly feel proud, and which affords enlarged facilities for the education of their daughters. We take pleasure in commending President McVoy to the confidence and consideration of the people of Louisiana in his efforts to raise the funds required to secure patronage and promote the interest of the college. Respectfully,

A. F. JACKSON,
Sec'y of the Board.

College Location, etc.

In the ADVOCATE, of June 20, Dr. Abbey takes me to task for saying, "As to health, Winona has no superior in the State;" and then asks, "How does he know?" I would modestly ask Dr. Abbey, How does he know? Did he ever live in Winona? He can form no idea of the healthfulness of this section until he comes and lives here awhile. I suppose the Gulf coast is a healthy place, especially adapted for certain ailments; but, according to the health record, I still hold *Winona has no superior in the State*. Dr. Abbey says a man who has not lived on the coast a year or two does not know what good health is. "We have as healthy and fine-looking people here as can be found in the State. I quote from Dr. B. F. Ward, president of our Board of Health. He says he has been practicing medicine here for twenty-four years. "Our white population is estimated at 1,800. Last year there were thirteen deaths in town, or 7¼ to the thousand, which is a very low rate of mortality, much below the general average of towns and cities in the United States. Compare the following statistics of the death-rate per thousand:

Winona,	per 1,000,	deaths,	7¼
New Orleans,	"	"	17
Hot Springs, Ark.,	"	"	12
Nashville, Tenn.,	"	"	12
Louisville, Ky.,	"	"	16
Raleigh, N. C.,	"	"	11
Boston, Mass.,	"	"	23

Seventy-four towns in California show 14 per thousand. The general average is from 15 to 20 per thousand. But the remarkable feature about our death-rate for last year is the very small number that could be attributed to any local cause. Of the thirteen deaths, three were from consumption, one from cancer, one chronic disease of the liver of several years' standing, one of old age, one young infant whose mother died of consumption, two teething babes, and one delicate lady with disease of stomach and bowels, the result of chronic dyspepsia. Of the others, one died of pneumonia in both lungs, one of congestion, and one of typho-malarial fever. Thus it will be noticed that not more than three of these could be considered amenable to treatment, while none could be charged to a local cause."

Now, let Dr. Abbey bring up the figures to break the force of this evidence in Winona's favor. How much will Dr. Abbey pledge if the two Conferences locate the college on the coast?

T. W. LEWIS.

P. S.—The question of accessibility is settled in favor of Winona.

T. W. L.

Christian Advocate.

THURSDAY, JULY 11, 1889.

WEBS AND LIES.

BY REV. JOSEPH COOK.

Whisky spiders, great and greedy,
Weave their webs from sea to sea.
They grow fat, and men grow needy,
Shall our robbers rulers be?

"Sweep the webs away!" the nation,
In its wrath and wisdom, cries;
Say the fools, with hesitation,
No! but *educate the flies!*"

We'd both, twin wings, who slumber;
Let the schools fill out their spheres,
Let the church sound seven thunders,
But the webs must disappear!

Up! the webs are full of slaughter;
Sweep away the spiders' lair.
Up! wife, husband, son and daughter!
Make the vexed earth clean and fair!

Homer District Conference.

This body of ministers and laymen convened in Gibsland, La., June 26, Rev. Robert Randle, P. E., in the chair. Gibsland is a growing town on the V., S. and P. R. R., about forty miles east from Shreveport. It is beautifully situated on the little hills and in the smiling valleys, and seems to be reaching out north and south, as well as east and west, for the trade of the surrounding country. A fine-looking hotel, a neat church, and an imposing college building, are not the least of its attractive features. The Conference was well attended by both ministers and laymen. Indeed, we believe this is as large a District Conference as we have attended. On the taking of one rising vote, we counted forty-three on one side and seventeen on the other, which we think will do well for a District Conference. The business was well on the way to completion when we arrived on Friday morning. The presiding elder was very careful to elicit all the facts connected with church work from each preacher as he made his report. This gives each member of the Conference a view of the work in its various stages, as it is carried forward by the pastors.

Judging from the aggregate of the reports, we came to the conclusion that the work was not only well in hand, but had been prosecuted with vigor and faithfulness during the year. Several protracted meetings have been held with much success. The brethren in this district have always believed in the efficacy of camp meetings, and every year have wielded them with great power. None of these have yet been held. The Sunday-school work received prayerful attention, but there remains yet much of the land to be possessed by this agency for furthering the good cause of the Lord. Why it is that our people are not more earnestly and heartily at work on this line is one of the unaccountable things! The finances, as usual, were behind, though not as far behind as usual, and the promise is that they will catch up nearly everywhere on the district by the time the Annual Conference meets in Baton Rouge.

The prayer meeting before the morning session was a season of spiritual refreshment, which qualified all for better work during the day. The preaching was most excellent, and the effect on the audience was edifying to Christians and convincing to sinners. Several of the brethren read good reports on special subjects, and one brother made as fine a talk on the duties of stewards as anybody could make, and we are under the impression that it will bear fruit abundantly hereafter. One brother exploded a bomb right in the midst of the Conference. He seemed to have done it deliberately, and then calmly sat down and watched the results. He introduced a resolution that "the members of this District Conference discourage, *by precept and example*, the use of tobacco by our young people." Quite a spicy talk, *pro* and *con*, sprang up and threatened to continue indefinitely, when some parliamentarian moved to lay on the table, and it was tabled by 43 to 17 votes. The smokers and chewers may as well prepare to do like "Capt. Scott's coon." The inevitable is bound to come!

In one very important matter this district takes the lead of all in Louisiana. This Conference perfected the arrangement by which it has come into possession of Gibsland College, and the name has been changed to Homer District Collegiate Institute. It is to be simply a high school for boys and girls under the control of the District Conference, and is to be made a feeder to Centenary and Mansfield Female College. They have now a building and grounds for this purpose worth $3,400, with only a small debt upon it, which the district is abundantly able to pay. We think this is one of the best moves that has been made. Dr. Hunnicutt arrived on Saturday morning and delighted and edified the Conference with one of his strong, educational speeches, and added $1,500 in six per cent. notes to the endowment of Centenary College. From June 20 to June 29 Dr. Hunnicutt secured over $11,000 for this purpose.

The ADVOCATE is in high favor with the Methodism of Homer district, and, we think, will go up yet higher before the year closes. The brethren seem to have received some encouragement from our visit, which we trust will spring them to greater effort in the future.

The hospitality of Gibsland was not taxed at all. It was as spontaneous and inexhaustible as a flowing fountain. It was our privilege to be under the care of that prince of hosts, R. Parvin, and his estimable wife, and never had we a more hearty welcome or more royal entertainment. The greatest pleasure was to meet brethren by whose side in former days we have gone through many campaigns in the Lord's battles, and helped each other to victory over the Lord's foes. What a time the old veterans will have when they shall sit down together in the New Jerusalem and recount the conflicts of this earthly warfare!

EDITOR.

Jackson District Conference.

The District Conference of the Jackson district, met in Canton, June 21-23. Bishop Galloway was with us throughout the session. Though there was no appearance of haste, the business of the Conference was all disposed of by an early hour Saturday evening. There was a general expression of satisfaction at his manner and spirit of ruling in all things. The attendance was very small, not one-half of the members being present. Two works were entirely unrepresented, and others represented by the pastors only. The additions to the church have been few, and the finances were reported as rather behind for the season of the year. The Bishop did not think the reports very flattering, and gave us good, wholesome advice for the future.

On Friday night Dr. Black and Bishop Galloway delivered lectures on the college movement, and a collection of nearly $1,500 was secured. We had preaching twice daily, all of which was good to edifying. The Bishop preached to a packed house at eleven on Sunday. All were highly pleased and greatly moved by his stirring words of wisdom and eloquence. He was raised in Canton, and all his people are proud of him, and delight to do him honor.

I did not get the names of the delegates to the Annual Conference. The Conference voted to hold its next session in West Jackson.

Fraternally, T. B. HOLLOMAN.

CANTON, Mississippi.

Opelousas District Conference.

MR. EDITOR: At the request of the presiding elder and the secretary, I send brief notes from our district meeting, which convened in Opelousas, June 20-24, with Rev. S. S. Keener, our worthy presiding elder, in the chair, and Rev. A. E. Clay, our excellent secretary, to write up our doings. Business went on rapidly, yet smoothly and religiously. Sometimes all business was suspended to let a brother shout himself off for awhile; but, mainly, talks were short and to the point. Dr. W. L. C. Hunnicutt, president of Centenary College, came in on us with his benedictions and prayers, but left us with some $1,700 in notes for our grand old Centenary. The Doctor is a clever talker, isn't he? Rev. F. D. Van Valkenburgh dawned upon us with some good books, and quite a supply of Dr. Carradine's sermon on the "Louisiana State Lottery." By the way, we passed a good resolution respecting our utter contempt for that lottery, and I should give you a copy of same if I had it; but Bro. Clay will send it to you. Very few laymen were on hand, but all the pastors, except Bro. Wall, of Calcasieu mission, were at their post. I was a little surprised at not seeing our missionary ladies represented. Not a one put in her appearance, and the Woman's Missionary Society scarcely mentioned. Who is to blame? We should have had the pleasure and honor of the presence of their district secretary, but she failed to reach us either in presence or by epistle. But I learned that one of our presiding elders had something to do with that. Well, after all, I reckon those presiding elders have as much right to a wife—and a good one—as anybody else. And nobody made a speech on temperance! Oh, how we miss Bro. Pipes! I think the W. C. T. U. should have visited us. But we had about as much as we could get through with in three days. The pastoral reports showed advance in all the departments of church work. Methods of finance were fully discussed, and we all came away better prepared to help our stewards in adjusting their difficult duties, and with some well-defined plans for raising our Conference collections, etc. What a pity that all the stewards do not attend our District Conferences! One of our brethren came up from an alligator country; and on reporting his finances a little short, the president asked him why he neglected to call around when the alligator hides were put on the market. It sounded a little funny to a man coming from North Louisiana, and Dr. Hunnicutt said it was a little new to him; but it is business down here.

The following brethren were elected delegates to the next session of the Annual Conference: Dr. E. N. Cushman, N. T. Blacksheer, O. M. Mayo and Capt. J. N. Pharr.

Patterson ville was selected as the place for the next meeting.

The preaching was fair and spiritual. On Sunday afternoon the Lord greatly blessed us in love-feast. It was a glorious time. The pastor, Bro. Isbell, did well in providing excellent homes for us, and we came away feeling thankful in our hearts for the nice and cheerful kindness extended to God's servants by the good people of Opelousas. I should not forget to mention that tithing resolutions were passed in reference to our appreciation of our institutions of learning—Mansfield and Centenary—and same to Mrs. Hayes' school of Opelousas, which is in a flourishing condition. The ADVOCATE was not forgotten.

May the Lord greatly bless his cause in this country!

Yours in Christ,

R. M. BLOCKER.

RAYNE, Louisiana.

East Mississippi Female College.

The East Mississippi Female College, located at Meridian, has had a most successful session. Its boarding capacity has been filled to its limit; some applicants having been declined. President Saunders has proved himself to be an admirable administrator of an institution for young ladies. His accomplished wife furnishes in her daily deportment an exceptional model for her pupils, and possesses the rare combination of thorough culture with aptness to teach and with a faculty of inspiring a love of study. The other members of the faculty have had long experience and success each in her department.

The Visiting Committee appointed by the Conference went through the institution, observed critically its management and heard the examination of the classes. Their report is favorable in every particular. To study diligently and to preserve a lady-like deportment is the rule in this college, and the pupils obey without questioning.

The commencement exercises begun with an evening of the Stratford Literary Society, consisting of mottoes, recitations and tableaux—all selected from Shakespeare. The entertainment was most unique, reflecting credit upon the author of the programme and upon the young ladies who executed it.

The art exhibition was held on Monday night. The stage was appropriately decorated by a display of the paintings and drawings of the pupils in this department. The effect was most agreeable, and the closer inspection which was afforded the audience at the close disclosed the excellent taste and the creditable proficiency of the youthful artists. Albert Bozeman, Esq., a young attorney of Meridian, made an address altogether in keeping with the surroundings—brief, pointed, pithy.

On Wednesday night was held the annual concert. Music held sway. Solos, duets, trios, with instrument and voice, showed that the instructors were well up in their line, and that the instructed had made good use of their privileges. The interspersing of several humorous pieces, sung and acted, relieved the entertainment from the monotony of music only, and made it fresh and interesting to the end.

On Thursday morning the award of certificates of distinction and proficiency was made. President Saunders narrated in an interesting way his methods of rewards. Prizes were not offered to one only of a class, thus disappointing and discouraging all the rest; but distinction was bestowed upon everyone who attained to a certain grade. These awards were not made public, thus fostering pride in the successful and humiliation in the unfortunate; but the certificates were distributed quietly by the teachers, as the young ladies sat in their places. Rev. Mr. Toy, professor of Oriental Languages in Harvard University, Cambridge, Mass., made a pleasant, practical address to the school. Mr. Toy is son-in-law to President Saunders, and timed his visit for the commencement exercises.

Thursday night was devoted to the graduating exercises. Only one young lady received the honors; a large class, who would have graduated this year, having consented to remain a year longer that the curriculum might be extended. Miss Johnnie Buss, of Alabama, received a diploma admitting her to the degree of Mistress of Arts. Her graceful bearing, and the dexterous discussion of the subject of her thesis—"When the Half Gods Go, the Gods Appear"—showed that her degree was worthily won. Rev. Mr. Huntley, of the Mississippi Conference, followed with an address which was pronounced by many to be chaste, appropriate and interesting.

The trustees of this institution have become convinced by the experiences of this session that the grounds and buildings are altogether too contracted to meet the demands of the future, and they have taken steps for enlargement. May they be successful!

C. G. ANDREWS.
For the Visiting Committee.

From the Work.

ABBEVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: We were appointed to this charge at last Conference by Bishop Hargrove, and, leaving the Crescent City on December 25, we traveled by railroad, fish tug, stage-coach and wheel-barrow, by the use of all which we found ourselves, on Saturday before the third Sunday in January, safely domiciled in our new home and ready to report for duty on the following morning, which we did. We preached our first sermon to a small audience from the text, "Where Art Thou?" This text, Mr. Editor, was a little "searching" in its tendency, and by following it up we bless God that we have not only been able to find the lukewarm professor, but, in a protracted meeting held last month, we found the backslider and the time-hardened sinner.

We were assisted in our meeting by Revs. H. S. Johns, of Washington; S. H. Whatley, of Eola, and J. W. Medlock, of New Iberia—all of said brethren rendering most efficient services. We had forty-eight accessions during the meeting, about half of which number were gloriously converted; and many were the shouts heard in the camps of Israel, as they, kneeling at the precious old Methodist altar (where so many have been converted), would find their loving Savior—to whom be all the glory!

We have two churches on this charge, at both of which we hold services every Sabbath. Sunday-school and prayer meeting are regularly held at each of these appointments, and we have another Sunday-school known as the Hope Mill. All of these institutions of the church are very much revived and are now in a healthy condition. There have been forty-four baptisms during the year—twenty-six of which were infants. My presiding elder baptized twenty-two of this number, which he said was the largest class of infants he had ever baptized at once.

We have taken about one-half of our Conference claims up to date. The pastor's salary is about one-quarter paid. This people take care of their preacher, and this preacher has learned to love his people very much. Children's Day was observed in one of our churches, contributions amounting to six dollars. We feel that God has wonderfully blessed our labors thus far, and we pray (and ask the prayers of the brethren) that God may continue his Spirit among us, that grander results may yet be accomplished.

Yours in Christ. J. E. DENSON.

ABBEVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We are advancing on all lines on this circuit. Three prayer meetings and four Sunday-schools have been organized on the charge during the present year. Congregations have steadily increased all the while. The "decks" have been cleared on all the collections ordered by Conference, in cash and good subscription.

Our church at Abbeville has been repaired; the aisles and altar carpeted; the grounds sodded with Bermuda grass, and enclosed with beautiful palings, which are now being painted. The church will soon receive a new coat of paint. These and other improvements have been and are being accomplished, for the most part, through the enterprise of our noble ladies. We will soon have a library for our Sunday-school at Abbeville also. We are expecting a revival all over the circuit in answer to our prayers.

J. M. HUGGIN.

FAISONIA, MISS.

MR. EDITOR: We are here on Jones Bayou, Sunflower county, Miss. We have just read "Gilderoy's" article on the swamp. We are glad to have him come over here in the Delta, and to learn that he was pleased with some things he saw and heard. He is right about the kind of preachers we need down here. The devil is very aggressive here, but no more so than everywhere else. And we are glad to say that we have been blessed since we were united with the Conference with the very best men in the North Mississippi Conference; and with the leadership of our beloved presiding elder and his co-laborers we are going to take this bottom for God. Victory has rung out on all lines so far this year.

This pastoral charge is in good condition. Our pastor is doing a fine work for us this year. We have had seventy-seven accessions to our charge. We are building two new churches, and have five Sunday-schools—all using our own literature. We are selling New Salem Church. We have 200 students that attend our Sunday-schools. I will say to Bro. Futrell that we will send up the largest report of any charge in this district at the next Annual Conference. Our pastor has made 100 pastoral visits, and preached three times every Sunday, except two, this quarter. We have fine prospects in this Delta now for a good crop. And we are trying to have the same interest in spiritual things as in material. The Rev. O. L. Savage is our pastor this year, and is carrying on the good work begun by his worthy predecessors.

There is a great deal to be done in this country. And we are gratified to see the wisdom of the church in giving us men who are consecrated to the work. Methodism has a grand field in this bottom; and now is the time for us to plant our church. The command is, to "go into all the world, and preach the gospel to every creature." And this command is to the whole church, members as well as to ministers. And we are "doing what we can" to advance the Master's cause. Our revival has been going on all the year; but we will have a special series of meetings the third Sunday in July. Pray for us. Come up, Mr. Editor, and be with us. Yours, etc.,

C. F. CARTER.

COVINGTON CIRCUIT.

MR. EDITOR: Our third Quarterly Conference was held at Mandeville, on June 1 and 2, with Dr. T. S. West presiding, and representatives from three of my churches in attendance. Glad to say, had good reports to bring up, and Bro. West has now a warm place in the hearts of the Mandevillians, who had not met him before.

Since the second Sunday of this month we have been engaged in a determined onslaught against Satan's kingdom, beginning operations on Bayou Lacombe, at "Todd's Schoolhouse." I was under some disadvantage there, as I failed to obtain the ministerial help promised; but the Lord was with us, and I continued the services until Friday night, which resulted in the conversion of three, and two accessions to the church.

On the third Sunday we changed our base to Slidell, preaching that night to a good congregation. Monday morning Bro. S. J. Davies came to my assistance, and until Friday night poured hot gospel bombs of truth into the enemy's camp, resulting in the conversion of fifteen or twenty, and three accessions.

Sunday night, last, was my regular appointment here, and, as a protracted meeting had never been held here, I decided to protract and organize a church here. Bro. G. R. Ellis assisted me until yesterday morning, when Bro. Davies arrived. O, what a meeting this is! Nine accessions so far, and a complete capture of the town. The good Catholic priest left yesterday morning in disgust, as a "mob of Methodist preachers had come to take the place, and so many of his people gone to hear them." The homes of all, regardless of creed, are thrown open to us, and God is with us. Meeting closed Friday night, resulting in fourteen accessions, eleven of whom were converts from Catholicism.

Our St. Tammany Camp Meeting begins September 27.

L. W. WOOD, P. C.

JUNE 27, 1889.

BELZONA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The second Quarterly Conference of this charge was held June 22 and 23. Dr. J. J. Wheat was with us, and preached two splendid sermons, exposing sin and holding up Christ. Owing to much rain and high water, we did not have a good attendance of the official members. We took a collection on Sunday at eleven o'clock, and it amounted to $10 in cash and subscription.

Since I came in this charge we have ceiled one church, and raised money and bought an organ for another, and we are painting one at this time. Our congregations seem to be growing in size and interest. We are moving up a little in this work.

My predecessor seems to think that I slammed him some time ago by saying our people needed more and better preaching. I do not want my brother to feel slammed by that. I did not think of such a thing as slamming him or anyone else—that is, if I understand what he means by "slam." I just meant to give all young men some encouragement along that line. I do not think anyone should kick before they are spurred at. I do not want my brother to think that I am bragging on myself. I feel my littleness as much as anyone. W. H. SANDERS, P. C.

MEADVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I send you a condensed report of our work for the last few months, showing that we are alive and improving. Really, Meadville circuit would keep a preacher busy if he had no energy about him trying to keep up with the ever-changing phases of their spiritual conditions. We have observed Children's Day at Meadville, Nebo, Oak Grove and Cool Springs with invariable success and increasing interest. Old folks, young folks, children, and even the candidates for county offices, enjoyed themselves to their heart's content. We had scarcely a ripple to mar the enjoyment of the occasions. We had recitations by the little folks, speeches by the earnest workers in the Sunday-school, a short sermon by the pastor, and the ever-present collection, not to say anything of the first-class dinners. Our collections amounted to $16 10 for needy Sunday-schools. We have received, in cash and good subscriptions, about half of our Conference collections, and are hopeful that we will meet our assessments in full. If our crop prospect continues as good as at present. Here in Meadville we have a good Sunday-school, a live prayer meeting. (A young lady visiting us from Brookhaven encouraged us very much by stating that we had a better attendance and better singing than they had in their little city.) We have, in addition to this, a lodge of Good Templars, lately organized, with about thirty members, wide-awake and full of zeal.

What more shall we say? Shall we tell of the ups and downs, and kicks and frowns of our enemies, the luke-warmness of some of our so-called friends, of some double-faced traitors in the camp? No; we leave them in the hands of the Lord, and go forward as best we may, praying for their conversion and hoping for success.

Very truly,

H. BRADFORD, P. C.

NATCHITOCHES, LA.

MR. EDITOR: Our good people, though very reluctant to give Miss Sallie M. Phillips up even for the great foreign missionary work, are joyous over the good news which arrived this morning from Nashville, to the effect that she had been accepted by the Board of Foreign Missions, and appointed to the field formerly assigned to Miss Clara Chrisman, who so recently fell a victim to the Johnstown flood. God is honoring and carrying on the great missionary work; ever and anon the good, the true, the loyal are taken from the busy scenes of the familiar walks of life, and suddenly transported to the better world; and in their foot-prints soon step others called of God to do their part of his work. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Miss Phillips is now in Homer, La., where she will remain until July 9, when she leaves for New York City, where she expects to sail on July 17 for Paricicaba, Brazil. May all of our prayers follow her!

Methodism here, Mr. Editor, is not on the wane. Our church building is being improved and beautified by our indefatigable, earnest, Christian ladies, who are continually suggesting and carrying out some well-ordered plan. Our congregations remain good during the summer months. Our Sunday-school is in good working order, and prayer meetings well attended—all of which is indicative of new zeal and interest in the work of the Lord. A. D. M'VOY, JR., P. C.

JOE JONES AT YAZOO CITY.

MR. EDITOR: Such a religious movement has never been known in Yazoo City as we, under the blessings of God, are now enjoying. About fifty have joined the different churches, and the reaping seems only to have begun. Scores and hundreds are daily asking for prayers. The subject of conversation everywhere, and by all classes, is "the great revival." The citizens' new warehouse, where the services are held on the banks of the Yazoo river, could not have been better constructed had it been built for the purpose. From 1,000 to 3,000 people are in attendance, and we have never been crowded. We expect, at least, 5,000 on Sunday (to-morrow). Bro. Bowen and others have been with us several days. "Joe" Jones, with his incisive, two-edged blade, and Bowen, with his persuasive eloquence and gospel balm, wound and heal as they go. The probable results of this meeting are great. Its possible results are beyond all estimate.

As "Joe" Jones is not so well known in this State and Louisiana as his brother "Sam," I will write more, at length, of him and this meeting later on. I have something to say. Brethren, pray for me, that I may be sufficient for the enlarged work, by so much new material being placed in my hands. R. S. WOODWARD.

JUNE 29, 1889.

REVIVAL IN WINONA.

MR. EDITOR: We have just closed a great revival in Winona. The number of conversions can not be estimated. Some think, at least, seventy-five were converted. Twenty-six joined the various churches, and others will join. We received twenty-three of the number. From the girl of twelve to the man of forty—old hardened sinners, young, tender sinners—were reached. The universal remark is, "We never saw the like before." All denominations took part. I am under special obligations to Dr. J. W. Price and Revs. J. E. Thomas, W. S. Lagrone, D. C. Foust, H. C. Morehead and R. C. Morehead for valuable services rendered; also to Rev. A. V. Rowe and Dr. Zealy, of the Baptist Church, for faithful service; also to the band of faithful men and women who stood by us and helped us in every emergency. Above all, to God, whose smiles were upon us all the while. New family altars were erected, old differences were settled. Nearly $500 has been raised to improve the parsonage and buy a bell for the church. The fact is, the church received untold benefits from the meeting. Price's forcible sermons stampeded the enemy, and Thomas' earnest appeals captured the wounded ones. T. W. LEWIS.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON III.—July 21,

SAMUEL THE REFORMER.

1. Sam. vii, 1-12.

GOLDEN TEXT.—*Cease to do evil; learn to do well.*—Isa. i. 16, 17.

TIME.—B. C. 1120.

PLACE.—Mizpeh (*the watch-tower*).

1. Men of Kirjath-jearim—That is, city of woods. It was the nearest large city to Beth-shemesh on the way to Shiloh, to which, perhaps, they supposed that the ark ought to return, that the ark remained at Kirjah-jearim till it was removed thence by David to Jerusalem. *Sanctified Eleazar his son*—The expression *sanctified* is the same as is applied in 1. Chronicles xv, 12, to the Levites, whom David bid, "Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord of Israel."

2. Lamented after the Lord—They were afflicted with feelings of remorse for their apostasy, and yearned for reconciliation with the Lord, and then Samuel stirred their hearts to repentance. The phrase, *to lament after God*, is taken from human affairs, where one person follows another with earnest solicitations and complaints, until he at length assents. We have an example of this in the Syrophenician woman in Matthew xv.

3. Unto all the house of Israel—Going, as it should seem, from place to place, an itinerant preacher (for we find not that they were gathered together till verse 5), and wherever he came, this was his exhortation. *If ye do return*—The succeeding address of Samuel, "if ye return" (properly, "if ye are returning," "are in a state of conversion"), and the mention of the sincere penitence of the people (verse 6) presupposes a very deep sorrow and suffering, in which the foreign Philistine rule was felt to be a judgment of God. *Strange gods and Ashtaroth*—Ashtaroth (Greek *Astarte*) was the corresponding female deity, worshiped in Babylonia under the name Ishtar as the goddess of battles and victories, war-spoils being dedicated to her. Her symbol was the *Asherah* (rendered "grove" in Judges iii. 7, and frequently), probably a wooden column or image resembling the sacred tree of the Assyrians. The Baal worship, which began in the wilderness when the Israelites "joined themselves to Baal-Peor" the god of Moab, seems never to have been thoroughly eradicated during the period of the Judges. *Prepare your hearts*—Or, *direct your hearts;* having alienated your hearts from your idols, turn them to God. *He will deliver you out of the hand*—These words plainly imply a Philistine yoke, as the chastisement of their idolatry, of which no details are here given.

4. Baalim and Ashtaroth—Male and female deities of several of the neighboring nations, especially the Zidonians. Israel repeatedly fell into the worship of these idol gods.

5. All Israel—All who can come. They would be men chiefly: the women and children not being required to attend such great assemblies, and being kept at home, for the most part, by circumstances.

6. Drew water and poured it out before the Lord—Kitto thinks that this act was the confirmation of an oath, a solemn vow, and tells us that such is an Oriental method of confirming an oath or a promise. Poured out water in confirmation of the vow they were about to make, which was declared as irrevocable as the spilling of water upon the ground. Drawing water and pouring it out before Jehovah was a symbolical act, which has been thus correctly explained by the Chaldee, on the whole: "They poured out their heart like water in penitence before the Lord." This is evident from the figurative expressions, "poured out like water," in Psalms xxii, 15, and "pour out thy heart like water," in Samuel ii, 19, which are used to denote inward dissolution, through pain, misery and distress. *Samuel judged the children of Israel*—The functions which Samuel executed there as judge were twofold, civil and military. As civil judge, he did exactly what Moses did, as described in Exodus xviii, 13-16, "judged between one and another, and made them know the statutes of God and his laws;" as military judge, he did what Othniel, Ehud, Barak and Gideon had done before him, organized and marshaled the people for effectual resistance to their oppressors, and led them out to victory.

7. The lords of the Philistines went up—This implies a united invasion by the whole Philistine force. *They were afraid*—The following description of the behavior of the children of Israel and the conduct of Samuel, there being no hint of arming against the Philistines, or of an attempt by Israel to make a military movement against the advancing foe, shows clearly that the Israelites were not in readiness for such an attack, and had no military preparations.

8. Cease not to cry unto the Lord—The literal rendering, as in the margin, is, *Be not silent from us from crying.* The idea is of a person, say a king or judge, who, when entreated to grant some favor, turns away from the suppliant in stern silence. The second *from* has the force of a negative: "So as not to cry." The exact meaning of our passage may be thus expressed: *Reject not our prayer, but cry unto the Lord our God.* Their trust now is in Samuel's prayers, not in the presence of the ark. Not the *arms of Israel* put the Philistines to flight, but the *prayers of Samuel.*

9. A sucking lamb—Samuel selected a young lamb for the burnt-offering, as being the most suitable to represent the nation that had wakened to new life through its conversion to the Lord, and was, as it were, new born. For the burnt-offering represented the man who consecrated therein his life and labor to the Lord. *Offered it for a burnt-offering wholly*—The idea of the *whole* offering is here especially again expressed because the resolution to devote themselves to the Lord fully and undividedly, a devotion conditioned on the whole-hearted conversion and the purpose to serve the Lord alone, is expressed by the presentation of the burnt-offering. *The Lord heard him*—It should be, "*And the Lord answered him,*" which both brings out the reference of Psalm xcix, 6, to this verse more distinctly, and also enables us to understand that the *answer* was not simply the granting the asked-for deliverance, but the great thunder which "was the voice of the Lord," the same voice with which the Lord *answered* Moses, to which allusion is made in Psalm xcix, 6, 8.

10. As Samuel was offering—This verse explains more in detail the brief statement in the preceding verse, and shows how and when the answer was given. *Thundered with a great thunder*—Thunder and rain at the time of the year when the assembly at Mizpeh was held are very rare. It was wheat harvest (1. Samuel ii. 17), that is, the end of May or the beginning of June, when the latter rains have ended. The thunder which alarmed the Philistines and threw them into confusion was the answer of God to Samuel's crying unto the Lord. The thunder was, no doubt, attended with lightning, which probably, as Josephus says, flashed in their faces and struck their weapons out of their hands. He adds that there was a great earthquake, which caused great gaps in the earth, into which they fell.

11. Beth-car—"*House of a lamb,*" or "*house of pasture.*" This place is nowhere else mentioned. It seems to have stood on a hill overhanging the road from the Philistine territory to Mizpeh and close to Ebenezer.

12. Samuel took a stone and set it—a memorial set up between Mizpeh and *Shen* (in Hebrew with the definite article)—"*the tooth,*" probably some conspicuous "toothl" or spire of rock. The exact place is unknown, but "exactly at the spot where twenty years before they had obtained their great victory, the Philistines were totally routed."

Missionary.

India.

The missionary topics specially assigned for April are India, in the foreign field, and woman's work at home. In studying the situation in India, through the facts set forth in church papers and magazines and consular reports, a true balance can be struck between the hopes of the missionary workers and the unfriendly comments of those who talk about "a missionary failure." For in India, easier than anywhere else, these critics think they can locate the alleged failure. We have not found it yet, and we are perfectly confident that a full survey of the field will result in a general verdict of "not here," except in the imagination of the scoffers. It is interesting to know that just at this time, in the great city of Bombay, which is the Chicago of India, an enterprise is making a beginning in which thousands of the women of America are concerned. It almost seems as if the home mission topic of "women's work" had reached over into foreign ground and was taking root there, never to be torn up. We need but to mention the name of the Pundita Ramabai, to excite the interest of American ladies, who have made it a habit to read the papers. Ramabai's visit to this country last year, and her gathering of funds for the founding of a home for Indian child-widows, will be recalled readily. That home has just been established in Bombay—not in Poona, where it was first intended to open it. It was to be opened in March, according to the last issue of the *Bombay Standard* received at this office. In this school young girls, both "widows" and unmarried, are to be taught the English language and English ideas; also how to be self-supporting, so they may work for their living and be independent, as so many English and American girls are. Religious instruction will not be forced on any girl, but will be given to all who are willing to receive it. The subordination of religious training has caused misgiving and regret, in this country as well as in England and India. The *Standard*, speaking as a pronounced advocate of missions, puts the case thus:

"If the home succeed in drawing many refugees, it will also afford an experiment of the effect of Christian management without direct religious instruction. There are some who think that personal intercourse with a teacher or guardian, of true religious convictions and exemplary Christian life, may be as effective as compulsory instruction where it is unwillingly submitted to. The present experiment may help to show what can be done by philanthropic Christians, without adopting the methods or pursuing primarily the objects of the missionary."

Under the circumstances, the immediate success of the enterprise is declared to be impossible; but the hope is indulged that, in spite of the inevitable native opposition on both social and religious grounds, it will lead eventually to a radical change in the Hindu ideas and customs with regard to girls. The condition of Indian girls is lamentable, whether viewed from an intellectual, social or spiritual standpoint. Whatever will lead to their betterment in one way, ought to result in advance in all ways.—*Interior.*

The United Church in Japan.

Whatever missions there had been in Japan previous to the present generation were most effectually stamped out by persecution before the opening of the present century. The present work dates only from 1859.

Then, two societies, the Dutch Reformed, and the Presbyterian, had sent laborers there. But they were not allowed to preach. And the law of the land imposed the death penalty on any native who should profess the name of Christ. So that it was not until the year 1872 that any of the Japanese were baptized, and then only nine, and these secretly.

Seventeen years have passed. In these seventeen years the number of missionaries has grown from about a dozen to more than 120. We have just received the annual report of the United Church of Japan, which includes the work of the Dutch Reformed, Presbyterian, United Presbyterian and German Reformed Churches, and of the Woman's Missionary Society of America. The report does not give the figures from any Congregational, or Baptist, or Methodist missions. And yet it shows that in the year 1887 there were in *this* church 6,859 members!

The usual ratio of additions to our churches at home is from five to seven per cent. But in Japan there were, last year, 1,937 conversions, and 1,937 adult baptisms, an increase of not quite *thirty per cent.* And the number of members in this one church at the present time is 8,690.

In these churches of Presbyterian persuasion nearly nine thousand members have been gathered in seventeen years! And among other results is the grand fact that already there are thirty-six ordained native ministers, sixty-one churches, and eighty-one out stations! Verily, what hath God wrought!—*Observer.*

Mississippi Prohibitionists.

The State Prohibition Convention, in session last week at Jackson, Miss., in which twenty-three counties were represented, did some good work. A committee was appointed to draft a bill amending the local option law and present it to the Legislature, and obviate the difficulty arising from the recent decision of the Supreme Court in a case from Panola county, where local option prevails, wherein it was decided that an order taken for whisky and the money therefor collected in the county was not a violation of the local option law, when the whisky was delivered to the express company consigned to the buyer in Memphis, said delivery being the completion of the sale.

The convention adopted the following resolutions:

Resolved, That we, the prohibitionists of Mississippi, reaffirm our opposition to the liquor traffic in all its branches, under high or low license, or under no license, and that in the irrepressible conflict between the saloon, with its kindred and attendant vices, on the one side, and the home and the church and the school on the other side, we unqualifiedly pledge all the powers of our enfranchised manhood to the side of our homes, our churches and our schools.

2. That in our warfare upon the liquor traffic we should constantly educate the people to accept and act on principle rather than on supposed temporary experience.

3. That we consider it unwise and unpatriotic to raise revenue for schools or any other purpose out of an article that has filled the land with mourning and prostrated the highest hope of the country, and that no people have the moral right to license sin in order to obtain the elements of an education.

4. That we are solemnly convinced that what is morally wrong can never be politically right or expedient, and that the present license laws of Mississippi, forming a partnership between the State and the saloonists of the State, are a league with death, a sin against God and a crime against the unoffending citizen; therefore we urge upon the Legislature the placing of the liquor traffic under the ban of the law, along with gambling and other kindred vices, by passing a prohibitory law against the sale of intoxicating liquors in the State of Mississippi.

5. That believing in the permanency prohibition, the highest results under it must rest largely upon an intelligent knowledge by the people of the injurious effects of alcohol and alcholic liquors as a beverage, we reaffirm our position in favor of the passage by the next Legislature of a law requiring scientific temperance instruction in all the public schools of the State.

6. That while we disavow any purpose to form a separate party organization, we urge upon prohibitionists throughout the State to co-operate in every county and precinct of the State in the support and election of such candidates to the Legislature as are known to be friendly to our reform.

Judge Cowan offered a resolution, which was adopted, appointing a committee of eleven to attend the next session of the Legislature, and stay with it till it passes the law prohibiting the sale of liquor in Mississippi or until it adjourns.

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THURSDAY, JULY 11, 1889.

Vicksburg District Conference.

This body convened in the city of Vicksburg, July 4. The attendance of ministers was pretty fair, but the laymen did not make a large show. Bishop Galloway was present, and conducted the proceedings of the Conference with great tact and ability. The preachers reported very fully upon the various phases of the work, and from these reports we concluded that in most places and on most lines progress is being made in the Lord's cause. The spiritual condition of the church is good, and in many places growing better. The people are attending the preaching of the Word and the social meetings of the church, and living in an earnest use of the means of grace. The power of the Lord to heal has been manifested on many of the circuits, and many sinners have been brought into the kingdom of Christ. Some new churches have been built, and some old ones repaired, and titles to property have been carefully looked after. Sunday-schools, new and old, seem to be flourishing, teachers generally faithful, children interested in Bible instruction, and superintendents working and guiding their schools with much success. The financial reports of the preachers indicate a want of system in the management of this part of the work. It is unfortunate that so little system obtains in that line of work where it is so much needed. The preachers' salaries are very much behind, and, so far, the general collections are too much in arrears. The preacher who delays making effort to take his collections until the latter part of the year adopts a policy that will almost always result in small collections.

A gratifying fact is found in the revival of interest in our educational work. Our preachers and people are awaking to the importance and very necessity of education by the church if we would hold our own with other denominations and with the State in this matter. There seems to be a general revival all over Mississippi and Louisiana on this subject. The matter was brought before the public of Vicksburg by the District Conference arranging for and holding a grand mass meeting on the subject, on Friday evening, in the Methodist Church. A good audience showed the interest in the subject. After religious services by the presiding elder, Rev. E. H. Mounger, president of Port Gibson Female College, read a carefully prepared and scholarly essay on the subject, which was listened to with great interest, and which made a deep impression upon the audience. Dr. Hunnicutt followed with an address on Christian education, taking and enforcing with vigor of thought and aptness of illustration the position that Christian people, whatever else they may educate their children in, are bound by the express command of God to educate them in the religion of the Bible. Bishop Galloway spoke earnestly and forcibly to the point, that whoever educates the young governs the country, and that the church must do this work or fail in her mission. He presented the cause of the new Mississippi College hereafter to be established, and secured several subscriptions to the same. Altogether the exercises of the evening were interesting and inspiring, and we will be disappointed if the church people in Vicksburg do not show a much greater interest in Christian education in the future than they have done in the past.

Several essays were read and addresses made by different brethren on important subjects during the progress of the session, which contributed to make the occasion one of much interest.

The following persons were elected delegates to the Annual Conference: T. A. Holloman, W. D. Brown, W. G. Paxton, W. A. Gunning.

The Deification of Brute Force.

We give our readers the benefit of part of an editorial that appeared in the *Picayune*, last Monday morning, on the prize fight which has been the subject of newspaper articles and private talk for weeks. It is a sad comment on our civilization that such a disgrace is possible among our people. Those in authority are to be commended for the efforts made to prevent such a brutal and barbarous exhibition of physical strength and training. Are we returning to the shameful practices of heathenism in its lowest form? The *Picayune* says:

For days the city of New Orleans has been a focus of extreme public interest, and a scene of intense popular excitement. It is a Mecca to which thousands of devoted, if not devout, pilgrims have been hastening from all quarters of the continent, and a center from which has radiated news that has been eagerly read in every city and town in the country.

It ought to be a humiliating fact that the cause of all this anxious interest was nothing more than a proposed game of fisticuffs, a mere slugging match between two athletes, but that is enough to cause a great deal of commotion, and that has proved sufficiently potent to produce the state of things just described.

We do not by any means desire to underrate athletic sports. We do not particularly object to a match to test the qualities of two champions in the fistic art. A pair of black eyes and a bloody nose are not especially brands of crime any more than solid muscle and expertness in boxing are evidences of moral depravity. On the contrary, we believe that a proper development of the physical constitution is a worthy part of a wise education. The only thing in the entire matter to which we object is the intense and overpowering interest in a show of brute force that has seized on the people far and wide.

Instead of regarding this matter just as they would any other spectacle or public exhibition, the people of all the American cities have wrought themselves into a frenzy of excitement over the proposed meeting of two boxers. Before they arrived in this city these men were the theme of universal speculation and inquiry. After they had arrived here the interest and curiosity developed into a wild worship, the one who was distinguished for his brutal and ignoble characteristics being the principal deity. Day and night his devotees stood in the streets before his house gazing at the blank walls which inclosed their divinity, while every leading newspaper in the United States reported in detail his daily movements with the minuteness and complaisance that a European court journal would give to the acts of a reigning sovereign.

That it may be seen that this worship of brute force is not peculiar to the people of this city, it will only be necessary to state that our hotels and public houses are filled with the leading men of the principal States of the Union, who have traveled thousands of miles to take part in this apotheosis of animality, while every prominent public journal in the Union has from one to half a score of its staff correspondents present to report the details of this symposium of sluggers.

It is this deification of animal endowments that is culpable. It is the actual erecting of a mere sport, the pastime of a moment, into a business so absorbing and important that everything else is to be cast aside for it. It is the public declaration by press and people that a man whose trade is to bung the eyes and mash the noses of his fellows is more to be admired and emulated than is the best and noblest specimen of our race. It is a practical demonstration that no mental or moral qualities or achievements can bring to a man anything like the praise or the profit that can be got from the animal endowments and characteristics of the professional bruiser. It is a general acknowledgment of the fact that a prize fighter is chief in honor and in the admiration of what may be called the leading members of society.

Truly the brutality which is the highest expression of modern Boston culture has reached a stage that borders on deification. It is the disgrace of the age.

Aberdeen District Conference.

The District Conference of Aberdeen district, North Mississippi Conference, closed a most profitable and enjoyable session at Houston, on Sunday night, last, June 30. A Sunday-school Conference was held on Thursday preceding. This was separate from, though in connection with, the District Conference. The day was taken up in the discussion of Sunday-school matters. The attendance was good; much interest was manifested by the members of the Conference, the brethren taking the parts previously assigned them, and entering heartily into the discussion of the subjects proposed. The Sunday-school cause appears to be growing in interest and making progress throughout our territory.

The District Conference proper was organized Friday morning. The Bishop not having arrived, Rev. Amos Kendall, our presiding elder, occupied the chair, presiding with easy grace, and holding the Conference well in hand, "as if to the manner born." The various departments of work, as represented by the pastors and other members of the Conference, evinced life and vigor. The outlook of the church all over the district is bright and hopeful. The signs are cheering. We shall look for a large return for the Master at the close of the year. Bishop Galloway, who has attended a number of District Conferences in Mississippi, expressed much gratification at the prospects of Methodism throughout the State.

The Conference emphasized the importance of the Word, and, besides the night services, adjourned every day at eleven for preaching. Bro. J. A. Whitehurst was appointed to preach on Wednesday night. As I did not reach the seat of the Conference until Thursday morning, I did not have the pleasure of hearing Bro. Whitehurst. He is a good preacher, and the sweet singer of the district. Others, in the order of their names, occupied the pulpit, and preached to good and attentive congregations: W. T. Shell, T. C. Wier, W. W. Wollard, J. A. Barnes and D. L. Mitchel, business manager of the NEW ORLEANS ADVOCATE. We all did our best under the circumstances. Saturday night Bishop Galloway delivered an address on Christian education, and called for subscriptions to the projected Methodist Male College in Mississippi. Between twelve and thirteen hundred dollars were subscribed. We rejoice at the prospect of a college in Mississippi in the near future for the education of males, and under the control of the two Conferences. The Bishop was in fine trim for work. His talks, addresses and eloquent, earnest sermon on the Sabbath were listened to with great pleasure by the Conference and the audience at large. Rev. D. L. Mitchel, of the NEW ORLEANS CHRISTIAN ADVOCATE, represented our Conference organ so successfully as to carry away with him the names of forty-three new subscribers. The love-feast, Sunday afternoon, led by Bro. Mitchel, was a season of refreshing and gladness. Many stood up for Jesus and testified joyfully. Such a love-feast the Bishop, I believe it was, said he had rarely, if ever, seen. May its gracious influence, as well as its memory, long remain in our hearts! Rev. G. W. Bachman, the efficient and laborious book agent of our Conference, was with us, representing the publications of our church. He is doing a great work; and the work is growing in his hands. The people buy many more books now, he reports, than when he began the work several years ago. Bro. Bachman preached on Sunday night on the nature of the Sacrament of the Lord's Supper. The communion followed, administered by Bro. Kendall. It was a most impressive and delightful service, participated in by a large number of Christians, and witnessed by a large and serious congregation. The citizens of Houston entertained the Conference with a generous and cordial hospitality. Thus closed one of the most pleasant and profitable District Conferences that it has been our privilege to attend.

T. C. WIER.

Letter from California.

MR. EDITOR: Summer is upon us now, and many of the citizens of our town are preparing to flee to mountain, desert or beach. Some have already gone. This looks almost unnecessary to us, since our nights and days are delightfully cool and pleasant, and we stand in dread of no epidemic. We are told that it is never too warm or too cold here for comfort. It does not rain, though clouds sometimes rise and obscure the sun in the forenoon. The late arrival from the East remarks, "Surely it will rain to-day." But he is invariably disappointed. It has not rained here for a long time. Do you ask if the dust does not choke us? No. It does not seem more dusty here than in Mississippi—*me judice*. It is surprising how moist the ground is just under the surface. Corn that has never had rain or irrigation is higher than a tall man's head, and is just as fresh and green as Mississippi *swamp* corn that has had its full quota of showers. Considering the no-rain question, we find the school-boy *East* enjoys one advantage over the California boy—in that he *does* have a holiday now and then, thanks to the rain.

The longer we stay here, the more are we convinced that this is a country of contradictions. Some of our papers and people have taken exceptions at what is reported of Sam Jones in his sermon—"California and Californians." The extracts I saw were taken from the Atlanta *Constitution*. Many persons do take cold here readily. The climate is not like any other, and one has to get acclimated no matter where he goes. A stranger riding out often thinks he is going *down* when, in reality, he is *ascending*, and *vice versa*. The water *seems* to be running up in certain places when the opposite is found to be true by actual measurement. We think, however, if Sam Jones had come to Santa Ana, he would not have written back home that all the fine fruit had been shipped East just before his arrival in California. Our friends and neighbors here supplied us on our arrival with a great abundance and variety of the finest and most luscious of canned fruits. We now have fresh fruits to be had in abundance at low figures, such as peaches, cherries, apricots, cranberries and strawberries.

Rev. James Healey, a transfer from the Mississippi Conference, with his family, were our guests on their arrival here. Owing to the change of time of our Conference from spring to fall, we had no Bishop on hand to fix his appointment; but our vigilant and efficient presiding elder, Rev. R. H. Parker, took him in hand, and assigned him to San Diego.

Rev. H. M. Dubose, another Mississippian, is at Trinity, Los Angeles, doing a fine work, and making a fine impression, we are told.

During the recent District Conference, held in this place, it was our pleasure to meet Rev. Abram Adams, a brother of our lamented Dr. T. A. S. Adams, of the North Mississippi Conference. He is a faithful, consecrated man. We met also Bro. J. B. Johnson, at the same time, a Mississippian, now of San Bernandino station.

The name of Dr. Adams suggests a story I have heard; and as I have never seen it in print, will give it to the readers of the ADVOCATE, with your permission. It is said that a man in Attalla county, Mississippi, wanted to sell his pony, which the crowd seemed to think was rather a poor specimen of horse-flesh. After repeated effort and failure to make a sale, the owner gave vent to a short speech, addressing the crowd near him. He finished by indignantly exclaiming that the people of Attalla could appreciate his horse no more than they could Dr. Adams' "Enscotidion," and were only capable of appreciating such things as Waterbury watches and "Gilderoy's" stories! I do not vouch for the story, but give it as it came to me.

It seems only a few days since we read that Miss Clara Chrisman had been accepted, and would soon sail as a missionary to Brazil. Then we read Bishop Galloway's letter to Bro. Mellen, bidding Miss Chrisman a farewell, and in loving tenderness invoking the Father's blessing upon the dear young girl, and upon the loved ones she was to leave. And the terrible news came that her mission is ended, and she has gone home. Our hearts go out in sympathy to the bereaved family.

At the recent session of the Woman's Missionary Society of this Conference, money was raised to send Mrs. Campbell (a missionary from Los Angeles) an organ. So the good work goes on.

We may become so weaned in time as not to need it, but at present the weekly visit of the NEW ORLEANS ADVOCATE is a necessity to us.

We could write longer, but forbear out of regard to you and the ADVOCATE readers.

Yours truly,

MRS. A. C. OATES.

SANTA ANA, California.

The Louisiana Lottery.

Dr. Richard Abbey gives, in the *Nashville Advocate*, an account of a movement in New Orleans for the organization of an anti-lottery society. This movement has been too long delayed, but better late than never. Mormonism, the open saloon and the Louisiana Lottery are the main blots on the escutcheon of America. The lottery is charged with defrauding the State out of large amounts of taxes, estimated at from $600,000 to $2,500,000. The lottery has given large charities, but it is asserted that they amount to less than one-fourth of the amount out of which the State has been defrauded. The company has grown into enormous proportions. It has had a powerful grasp upon public sentiment, enabling it to stifle law and pervert justice. It has given itself respectability in many eyes by impudent charities for religious and benevolent ends.

The anti-society should be organized by all means; the people should be enlightened in regard to this great gambling hell and swindling machine; and the good people of the nation should arise in their might and put down this great abuse.

All or most of the States have statutes against gambling in its various forms, but here is a gigantic gambling scheme, sustained and licensed by law, winked at and tolerated by men in high places, lauded and advertised by the newspapers, patronized by open sinners and hypocritical church members. It is a disgrace to Louisiana; a shame to the American people. —*Southern Christian Advocate.*

The Lord in the Camp.

MR. EDITOR: The services of the Seashore Camp Meeting were opened on Friday evening by a sermon from the presiding elder of the Mobile district—Dr. Lamar. His theme—"The Willingness of the Holy Spirit to Own and Bless Our Efforts"—has furnished the key-note to the endeavors of God's people. Intense spirituality prevails. No sentimental superficialty; no vainglory in counting and giving number of parties blessed. The managers of the meeting—Drs. Evans, West and Lamar—are determined not to grieve the Holy Spirit by the introduction of questionable devices. They long for souls—souls washed in the blood of the Lamb—souls born of the Spirit. The preaching has been excellent, a positive gospel presented, leaving application and a possible castigation to conscience. Strange that certain preachers endeavor to do what conscience only can do successfully! Speak of particular sermons? That would be unbrotherly discrimination. Only this: All the preachers who filled the pulpit seemed to enjoy the unction of the Holy One.

The attendance on the grounds is excellent—as good, if not better, than during any of the former meetings. A hundred Tennesseans arrived on Saturday. True, a few are content with the enjoyment of the rare beauties and comforts which nature so lavishly bestowed; but most of the attendants desire more than sea-breezes and salt-water baths: they are anxious to witness the operations of the wind of the Lord, breathing upon "the slain," restoring the "dry bones" to animation. It is, indeed, good to be here.

Yours in the Lord,

JEAN PAUL.

Notes.

See how our fund for another missionary to Japan is growing. The NEW ORLEANS ADVOCATE has sent one missionary to that important field, and we expect to send another. It takes only a thousand dollars, and we are confident that one hundred ADVOCATE readers will send the $10 apiece. Won't you send and help us?

The following resolution, introduced by Rev. J. W. Medlock, and seconded by Dr. D. W. Foster, was passed by the Opelousas District Conference:

Whereas, The Louisiana State Lottery Company is a disgrace to our State, a demoralizer of our people and a general corrupter of our institutions; therefore, be it

Resolved, That we heartily endorse any publication, or the use of other means, looking to the creation of a determined public sentiment against it, and pledge our co-operation in all proper efforts looking to the defeat of its continued existence.

The *Richmond Christian Advocate* says:

There is still a prejudice against a preacher who has won by hard service and stinting economy or by inheritance a rooftree for the children. Folks who would not give the orphan of an itinerant a dime to keep him from an almshouse grumble that their minister is "worldly"—in fact, owns a lot at some college where the children may get an education if rendered fatherless. There are men who give the daylight to the church and the night to toil with pen for a distant press to leave a small store of savings for their little ones. What comes to the purse from this source is hid for fear some stingy saint who sings with closed eyes as the basket goes around will demand its expenditure for *his* benefit.

The Baton Rouge Collegiate Institute, so long and favorably known in Louisiana and Mississippi, under the management of Prof. W. H. N. Magruder, has closed its career of usefulness and honorable work. At the last commencement the Professor announced that the exercises closed the life of the institution. It makes us feel as if a great star had dropped out of the educational heavens, to read that Prof. Magruder will no longer teach. His whole life has been spent in that work, and his withdrawal from it creates a blank in the corps of Louisiana's teachers that no one can fill. We agree with the Baton Rouge *Advocate* in the following sentiment:

With the whole community we rejoice that we are still to have Dr. Magruder to counsel and encourage, and act too, for he is still hale and hearty, despite years. Of him it may be truly said he is seventy-four years *young*. He was wrong, however, in his announcement that the Collegiate Institute was dead. It can never die, so long as the principles shall live which its distinguished founder has so worthily taught.

Personal and Otherwise.

Dr. Hunnicutt secured at the Opelousas District Conference $1,700 for Centenary. This is additional to some $7,000 or $8,000 secured previously. At the Shreveport District Conference he secured $8,400, with the promise of more. At the Homer District Conference he secured $1,500. He is very much encouraged, and so are all the friends of the college.

Dr. David Leith, of Trenton, Tenn., in a private note, says that the Sam Jones Camp Meeting at that place will be held August 20-27, inclusive. Sam Jones has promised to be there at that time.

Rev. T. H. B. Anderson is writing some strong articles in the *Los Angeles Advocate* in favor of a Bishop residing on the Pacific coast.

The Board of Trustees of the Florida Conference College, at Leesburg, have elected as president of that institution, Rev. T. W. Moore, D. D.

Our old friend, Dr. M. B. Chapman, of Hannibal, Mo., has charge of the Foreign Missionary Conference of the Missouri Chautauqua Assembly. The Assembly convenes July 17, at Pertle Springs, Warrensburg, Mo.

Two godly women have lately passed the flood: Mrs. A. M. Pierce, widow of Bishop Pierce, and Mrs. J. J. Cotrell. The Father is welcoming his children home.

Prof. J. J. Tigert, of Vanderbilt University, gladdened our office with a sunny presence last week. He was *en route* to Georgetown, Texas, to attend the Chautauqua Assembly and deliver addresses. He expects to spend several days at Seashore Camp Meeting on his return.

The third annual meeting of the Mississippi State Sunday-school Convention is to be held at Starkville, July 23-27. An extensive program has been prepared.

Rev. Joe Jones, the brother of Sam Jones, is to be at the Sam Jones Camp Meeting, near Gloster, Miss., August 9.

The annual catalogue of the Wesleyan Female College, Macon, Ga., is before us. This oldest of all the female colleges is still holding on its course at the head of the column. It has been graduating girls since 1840. It has turned out 1,166 A. B.'s and A. M.'s.

A brother caused a smile to ripple over the faces of the Conference when he remarked that he thought a part of his circuit should be *raised* to a session!

Another brother reported that not a family in his circuit was in the habit of holding family worship! Of course, religion is not at the flood-tide of that work!

We hear that some of our young preachers are imitating Sam Jones. We simply say to all such, "Don't do it unless you are convinced that you have Sam Jones' genius."

Bishop Wilson was on the train on the Norfolk and Western road, in the disaster last week, and received serious injuries. His body was badly bruised, and he received a cut in the left side and on the left wrist. He is at home at last accounts. We trust nothing serious will result to the bishop.

Postal Card Reports.

—Rev. J. A. Bowen writes from Yazoo City, Miss., June 29: "Bro Joe Jones is capturing this city for Christ. Thousands hear him; scores are being converted. Bro. R. S. Woodward, the pastor, deserves great credit for the preparations for the meeting. He is assisted by the pastor of other churches."

—Rev. D. P. Bradford writes from Jackson, La., July 6: "In the providence of God we have been called to pass through afflictions recently. On June 13 my wife was taken sick. The next Wednesday attending physicians thought the end was near. With illness and resignation she assured me that she was ready to meet the 'messenger.' It was not God's pleasure, however, to take her then. She grew some better, and then relapsed, and is now very low, though we hope nature will yet triumph over disease. Many earnest prayers have gone up to God in her behalf. On June 25, our dear little Mattie (nearly nine years of age) was taken with the same disease (flux) that prostrated my wife, which soon terminated in congestion; and in two days we closed her eyes in death. We have had warm friends in our sadness. The Odd Fellows wore first to anticipate our wants. Other friends in this community, besides those of my circuit—Bayou Sara—have given practical evidences of sympathy. God only knows what is yet in store for us; but believe his grace will sustain us. I ask the prayers of my brethren."

—Rev. T. W. Lewis writes from Winona, Miss., July 1: "Our meeting at Winona just closed; seventy-five conversions, at least, in and out of the church; twenty-four accessions to our church; and five to other churches."

—Rev. E. G. Kilgore, writing from Coffeeville, Miss., July 1, says: "I have just returned from a glorious revival at Marianna, Ark., said to have been one of the very best meetings in the history of the place. Praise the Lord! Bro. Scruggs is now in a meeting at this place, assisted by Bro. Morehead. The outlook is good. My wife is sick at this writing. Pray for us."

—Rev. H. P. Gibbs, P. C., writes from Dublin, Miss., June 28: "There is living near Dublin, Coahoma county, Miss., an old colored man born in North Carolina in 1777, and is now 112 years old. He can walk and talk—in fact, is possessed with all his faculties, and yet they say this is an unhealthy country. The old man has just found Jesus, who, he says, is precious to his soul. I have had the privilege of praying with this aged man, accompanied with our worthy presiding elder. He awaits his Master's call."

Books and Periodicals.

BOOKS.

PLAIN TALKS WITH YOUNG HOME-MAKERS. By F. McCready Harris (Hope Ledyard). Cassell & Co., New York, George E. Wharton, 5 Carondelet St., New Orleans. These are "plain talks" about everything connected with the home, and will prove interesting and instructive to all readers who have homes.

ALLURING ABSURDITIES. FALLACIES OF HENRY GEORGE. By M. W. Meagher. The American News Company, New York. Price, twenty-five cents.

EPITAPHS, ORIGINAL AND SELECTED. By J. S. Clark. Published by John P. Morton & Co., Louisville, Ky. Price, twenty-five cents.

PERIODICALS.

—The *Gospel in All Lands*, for July, is devoted principally to Malaysia. This is a valuable missionary periodical, published by the Missionary Society of the Methodist Episcopal Church, at 805 Broadway, New York, for $1 50.

—*Wide Awake*, for the current month, will make the eyes of all the young people sparkle. The reading is good and the pictures are exquisite. D. Lothrop Company, Boston. $2 40.

The July *Century* is simply superb. There is matter of the finest quality for every class of readers; and what else could they desire? Century Company, New York. Price, $4.

—The stately *Forum* holds forth a fine prospect for July readers. Bishop Potter, Edward Everett Hale, Senator Morrill, W. S. Lilly, Dr. Austin Flint, George J. Romanes, Prof. W. J. McGee, Jennie C. Croly, and one or two more cater to the public palate. Forum Publishing Company, New York. Price, $5.

—The *Quarterly Review*, for July, will prove of great interest to its readers. Dr. Abbey, Brunner, Tigert, Simmons and Price contribute to this number. Dr. Abbey philosophizes on the Atonement; Dr. Tigert, on Theism and the Standards; Dr. Simmons, on Christ in the Old and New Testament, and Dr. Price, on The Body, the Symbol of the Soul. Dr. Harrison, the editor, gives an exhaustive article on The Doctrinal Standards of Methodism. Our people ought surely to know now what the standards are. Publishing House, Methodist Episcopal Church, South, Nashville, Tenn. Price, $2 50.

—*Our Little Ones*, for July, is just the thing for the "wee ones" during the heat of the present month. Russell Publishing Company, Boston. Price, $1 50.

—The *Educational Exchange* is a new periodical in the interests of education, published by Southern School Exchange, Birmingham, Ala. Price, ten cents; or $1 per annum.

—*Medical Classics* is full of charming and profitable reading. Solid sense and valuable information are presented in a sprightly and pleasing way. Edited by Ferdinand Seeger, A. M., M. D. Send for a copy. Address *Medical Classics*, 38 Murray street, New York. Price, ten cents per copy.

Teachers! Teachers!!

A number of ladies and gentlemen educated, wholly or in part, in Iuka Normal Institute, desire positions for next year. They are mature men and women. Many were experienced teachers before they entered the Normal. Next school year begins September 2.

Write to H. A. Dean, Principal, Iuka, Miss.

Notice.

To the Preachers of the Brandon District, Mississippi Conference:

DEAR BRETHREN: You will please ascertain and let me know, at your earliest convenience, who of your delegated and local preachers will attend the District Conference, to convene at Shiloh Church, six miles southwest of Pelahatchie station, V., and M. R. R., August 1-4, inclusive. And I wish to request all that can do so to come by private conveyance, as the church is in the country, and it will be necessary to go from one-half to five miles around.

I also wish to request all that attend to come praying for the baptism of the Holy Ghost, as I am anxious for a gracious revival during the District Conference. Brethren, pray for it.

Mr. Editor, may we look for you? Please come, if possible.

A. D. MILLER.

CATH, Miss., June 26, 1889.

P. S.—Bishop Galloway will preside. A. D. M.

Use Hall's Vegetable Sicilian Hair Renewer and your thin gray locks will thicken up and be restored to their youthful color, vigor, and beauty.

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

A Subscriber	$10 00
A Preacher's Wife (Miss.)	10 00
Peter James	10 00
J. G. Grant	10 00
Dr. C. R. Rencher	10 00
A Lay Brother	10 00
John A. Lewis	10 00
Mrs. M. K. Shelmire	10 00
Mrs. H. G. Flowers	10 00
Another Subscriber	10 00
Mrs. E. W. Davidson	10 00
H. Jenkins	10 00
A brother, for his three sons	30 00
Isaiah Tucker	10 00

Notice.

The following is the programme of the Sunday-school Conference, Meridian district, for Saturday, July 27, 1889:

Song. Prayer.

Bible Reading. Ten Bible Rules for Successful Teaching, conducted by L. P. Brown.

Song. "More and Better Work"—Rev. C. G. Andrews, D. D.

Promise Service. "The Work Before Us—Pleasures, Difficulties, Methods, Wants"—Revs. J. W. Chambers, J. P. Drake.

Praise Service. Benediction.

E. D. NORSWORTHY, P. E.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

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Author—You return everything I offer. What can I send you that will be acceptable? Editor—A year's subscription.

WANTED.—A graduate of the F. F. C. Institute, who has had experience in teaching, desires a position in a school or in a family. References will be furnished. Address P. O. Box 73, Jackson, La.

"How long do mosquitoes live?" asks a correspondent. That depends a good deal on the kind of fellow they light on.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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SEMI-ANNUAL STATEMENT

—OF THE—

Louisiana National Bank,

OF NEW ORLEANS,

At the close of business, June 29, 1889.

RESOURCES.

Loans and discounts		$2,020,125 83
United States bonds, par value		50,000 00
Louisiana State consols and premium bonds, market value		606,456 04
Stocks and other securities		109,950 00
Banking-house and other real estate		113,651 98
United States Treasurer,	$ 2,250 00	
Domestic exchange	328,695 19	
Cash	919,894 51	
Checks for Clearing-house	252,373 70	
		1,503,213 40
Total		$4,443,397 25

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00	
		$650,000
Net undivided profits (subject to dividend)		85,091 71
Circulation		45,000 00
Deposits subject to check		3,661,830 50
Balance due on reduction of capital stock		800 00
Dividends unpaid		885 00
Total		$4,443,397 21

At a meeting of the Board of Directors, a dividend of FIVE PER CENT. was declared from net earnings of past six months, payable on demand in New Orleans and at the banking-house of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

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For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

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INFATUATION.

Who can tell what the baby says
As he chatters, and laughs, and crows,
And tosses his head with its tasseled fez,
And plays with his small pink toes?

What is he trying so hard to tell
As he talks in his earnest way?
Come, put your ear close, and listen well—
What does the baby say?

All day long the bright little elf,
With his cheek like a full-blown rose,
Chatters, and laughs, and talks to himself
In a language that no one knows.

Does he speak in Turkish, to match his fez,
Or the language of Hindostan?
Who can tell what the baby says?
Well, his mother *thinks* she can.

MR. EDITOR: As you were so kind as to print my first, I will come again. I think it so kind of you to leave your door ajar that we little people may step into your sanctum and speak a few words through the columns of your good paper. We read several papers, but the dear ADVOCATE is always the first one read. Mr. Editor, I am going to talk for your paper and try and get you two or three subscribers. Our preacher, Bro. Banks, is up and doing. He has been talking of holding a protracted meeting at Union Star; if so, I think he will get some members. Our Sunday-school is largely attended. Mamma says I must not write too long a letter for fear of trespassing on valuable space. So good-by, Mr. Editor.

C. R. SIGLER.

SUGARTOWN, Louisiana.

MR. EDITOR: As I have never written to your excellent paper, I thought I would write. I am a little girl eleven years old. I have been going to school, but our school is out now. I studied reading, writing, spelling, geography, grammar and arithmetic. We live near the little village of Sparta. My papa is a farmer. I have three little pet chickens. I go to Sunday-school. Papa is superintendent. We have preaching twice a month. Bro. W. D. Bass is our pastor. We like him very much. Well, as this is my first letter, and as I don't want its destination to be that dreadful waste-basket, I will close by asking the little cousins, How long did the children of Israel remain in bondage?

Your little friend,

ANNIE HARRELL.

SPARTA, Mississippi.

MR. EDITOR: We are two little Methodist girls. We have been wanting to write to the ADVOCATE, but were afraid of the waste-basket, until mamma told us you are a Methodist preacher. Now, we will not wait any longer, for we know how you love the little girls. We go to Sunday-school nearly every Sunday. Our superintendent is our cousin, George Neasom. We like him ever so much. When we write again we will tell you what kind, sweet teachers we have. We will not tire you this time. Please publish our letter as soon as you can, as we want our dear grandma to see it. She thinks we are so sweet and smart.

BESSIE FREEMAN,
DAISY FREEMAN.

LIVINGSTON, Louisiana

MR. EDITOR: I never see a letter from here, and will write one. Our preacher is Mr. Evans. We all love him. We have a large Sunday-school, and will have a protracted meeting in July. We had Children's Day last Sunday, and collected three dollars and a half. I have a mite-box Miss Maggie Ellis gave me, and I am working for Jesus. Papa teaches a class in Sunday-school. Papa will get me a piano next winter. I love to read the letters in the ADVOCATE. My brother, Magee, gets the *Youth's Companion*, and I read the stories in it. We are having nice showers now, and the crops look fine.

Your little friend,

MARY EDITH OTT.

MT. HERMON, Louisiana.

MR. EDITOR: I am a little girl nine years old. My school is out, and I am staying with my grandma. My Aunt Addie takes your nice paper, and I like to read the little letters. We live at Rassum, on the L., N. O. and T. railroad. Papa has a store there. I have been going to school to Miss Lillie, and I like her ever so much. My uncle, Dr. Devenport, is our Sunday-school superintendent. We have preaching twice a month in our church. Bro. Brown is our pastor this year. Mr. Editor, please publish this letter; I want to surprise papa and mamma.

Your little friend.

BLISS DEVENPORT.

MR. EDITOR: This is my first attempt to write to your valuable paper. Father has been taking the ADVOCATE for many years. He still takes it and three others. We have a very good Sabbath-school every Sabbath; preaching once a month. Rev. J. W. Smith is our pastor. I have no pets. My little sister has four pet goslings. They are very bad; they go off to the corn field and eat the corn. She calls them Frowsy, Browsy, Dumplin and Criply. Why don't more of the girls and boys write to the ADVOCATE? I will ask the cousins a question: How many wives did King Solomon have? Wishing success to the ADVOCATE, I will close.

Your friend,

EMMA L. POLK.

HACKNEYVILLE, Alabama.

A Little Errand for God.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up, and said: "I am glad you are all ready to go out, dear; I came to take you to Mrs. Lee's park to see the new deer."

"Oh thank you, papa; but I can't go just this time. The deer will keep, and we can go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"O, it is to carry this somewhere;" and she held up the small basket.

Her father smiled, and asked: "Who is the errand for, dear?"

"For my own self, papa; but—O no: I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father tenderly. "Can I help you any?"

"No, sir. I was going to carry my big orange, that I saved from the dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread; and I thought an orange would look so beautiful and make him so happy! Don't you think poor well folks ought to be comforted sometimes as well as the poor sick folks, papa?"

"Yes, my dear; and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy, and I will drive you to old Peter's, and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa; here is one."

"Well, here is a five-dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps, this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very happy as her fingers fixed the fresh bill on the orange.—*Domestic Journal.*

"Mamma, what is color-blind?" asked little Nell. "Inability to tell one color from another, my dear." "Then I guess the man that made my geography is color-blind, because he's got Greenland down painted yellow."—*New York Methodist.*

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Little Joe was telling about a bunch he had discovered on the cow's leg. "How large is it?" asked his father. "Well," said Joe, reflectively, "about as large as a good sized small 'tater."

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Household.

MOLDING THE CLAY.

Within their tiny hands my children hold
A ball of yielding clay,
And as they cry some dainty form to mold
I hear them softly say:
"What shall we make? an apple or a vase?
Some marbles, or a fan?"
One little boy, a smile upon his face,
Says, "I shall make a man."

Straightway, with lengthened face, he at his task,
Begins, and 'neath the hands,
Unskillful, weak, and yet too proud to ask
For aid, a form expands.
Crude, and yet not too poor to show the mien,
Hid in the maker's thought—
How different yet, if some skilled artisan
The ball of clay had wrought.

. . . . . .

To-day within my hands my children lie,
I shape them as I will,
And seek for aid from Him that is on high,
That he may with his skill
Teach my weak, willing hands to rightly mold
The clay that I have sought,
That in true forms of beauty may unfold
The Maker's highest thought.

—*Transcript.*

Mothers, Speak Low.

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life—an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrott has caught the tone, and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots. Where the mother sets the example you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid, while in many a home, where the low, firm tone of the mother, or a decided look of her steady eye is law, the children never think of disobedience either in or out of her sight.

Oh! mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tried by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you can not wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You can not have the excuse for them that they lighten your burdens; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave your children?—*The Kindergarten.*

MAKING CAMPHOR.—Camphor is made in Japan in this way. After a tree is felled to the earth it is cut into chips, which are laid in a tub or large iron pot partially filled with water, and placed over a slow fire. Through holes in the bottom of the tub steam slowly rises, and heating the chips generates oil and camphor. Of course, the tub with the chips has a closely fitting cover. From this cover a bamboo pipe leads to a succession of other tubs with bamboo connections, and the last of these tubs is divided into two compartments, one above the other, the dividing floor being perforated with small holes to allow the water and oil to pass to the lower compartment. The upper compartment is supplied with a straw layer, which catches and holds the camphor in crystal in deposit as it passes to the cooling process. The camphor is then separated from the straw, packed in wooden tubs and is ready for market. This oil is used by the natives for illuminating and other purposes.—*Exchange.*

Periodic Headache and Neuralgia; cold hands and feet, and a general derangement of the system, including impaired digestion, with torpor of the liver etc., are, in certain localities, invariably caused by Malaria in the system in quantity too small to produce regular chills. Many persons suffer in this way and take purgatives and other medicines to their injury, when a few doses of Shallenberger's Antidote for Malaria would cure them at once. Sold by druggists.

Ayer's Hair Vigor

IS the "Ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken, and imparts a delicate but lasting perfume.

"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Silurian Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor in promoting the growth of the hair, and think it unrivaled. For restoring the hair to its original color, and for arresting it, it cannot be surpassed."—Mrs. George La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. It restores promotes the growth of new hair, and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowers, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Dart, Lodi, N. Y.

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and in three months, he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

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Christian Advocate.

Marriages.

ABORS—FUQUA.—At the home of the bride's mother, Alexandria, La., June 20, 1889, Rev. B. F. White, Mr. Wilford A. Nabors, of Deefield, La., and Miss Robena V. Fuqua.

MS—JONES.—At the residence of the bride's parents, Greenville, Miss., Tuesday, July 2, 1889, Rev. William H. Sims, Mr. Robert H. Sims to Miss Pattie C. Jones, both of Greenville, Miss.

LOANE—FLESHMAN.—At the residence of Willie Fleshman, in Big Cane, La., on June 26th, 1889, by Rev. C. R. Godfrey, Mr. C. F. Sloane to Miss Alice A. Fleshman, both of St. Landry Parish.

EST—MURPHY.—In the Methodist Church, Australia, Miss., April 17, 1889, by Rev. T. Y. Ramsey, Jr., Mr. J. C. West to Miss Belle Murphy.

ENNEDY—TAYLOR.—At Lake Charles La., May 7, 1889, by Rev. T. Y. Ramsey, Jr., Mr. J. J. Kennedy, of Memphis, Tenn., to Miss Lee Taylor, of Bolivar county, Miss.

REINO—FELICE.—At Masonton, Miss., June 24, 1889, by Rev. T. Y. Ramsey, Jr., Mr. Lorenzo Loraino to Miss Victorie Alexandra Felice.

Obituaries.

Obituaries of less than thirty-five lines or words each, will be published free of charge. For all over thirty-five lines, 5 cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

KERS—Died at Ponchatoula, La., June 3, at 9:30 P. M., 1889, WILLIAM AKERS, aged eighty years and seven months.

Mr. Akers was wide and favorably known throughout Louisiana. Aside from his church relations, he attained high rank in the Masonic fraternity and other benevolent institutions, and was ever a leading spirit among them. The cause of temperance found in him a strong and earnest advocate, and its societies a true and faithful member. Next to religion it was nearest to his heart, and he rejoiced in its progress. For many years he acted as justice of the peace with honor to himself and the good of all who appealed to him for justice. But it is in his church relations with the Methodist Episcopal Church, South, we are most interested. His conversion was sound, clear and powerful. His heart was stamped with the divine seal of the Holy Spirit, which no change in his after life could obliterate. He never doubted his conversion; it was the anchor of his hope when he seemed to be all but lost; and when the clouds passed away it was with all the brilliancy of that morning when he for the first time felt the love of Jesus. He served his church as class leader, steward, delegate to District Conferences, and was, at the time of his death, recording steward of Springfield charge. Some months before he was injured by accident, breaking, perhaps, an arm and one knee, from which he never fully recovered; but he bore his sufferings like a "soldier of the cross," and died in peace.

J. BOYES.

BOGARD—Mrs. NANCY BOGARD died June 4, 1889, at the residence of her daughter, Mrs. S. M. Fudge, in Mary Valley, Miss.

Sister Bogard was born in Maury county, Tenn., April 16, 1803. Her life had been almost wholly devoted to the service of the heavenly Master. As far back as the oldest of her acquaintances could remember she was a member of the Methodist Church, having experienced the saving power of the gospel. Sister Bogard was an earnest and efficient worker in the Master's vineyard, ever exemplifying in her life the power and principles of the religion that she professed; sweet-spirited and cheerful under all circumstances. Her husband, J. J. Bogard, and ten children, preceded her to the better country. What a reunion there has been! Seven sons and two daughters are still living. Sister Bogard was not only resigned to the Master's will during her last illness, but, in view of approaching dissolution, was triumphant. Death had no sting; the grave no victory. She had prayed to be relieved from physical suffering while passing through the valley and the shadow of death. And her prayer seems to have been answered, as she passed away like one going to sleep. As of old did, she "fell asleep in Jesus." May the religion that sustained this mother in Israel so long support and sustain the bereaved ones, that they meet her in that country where there will be no sorrow!

J. M. HUGGIN.

HESTER—ARCHABELL HESTER was born in the State of Alabama, where he moved with his parents to the State of Mississippi while a boy, and lived in Neshoba county for a number of years, when he moved to Holmes county, and settled near Acona, where he became a member of the Methodist Church in his eighteenth year. He died at his home, May 5, 1889. The following briefly outlines the life of no ordinary man.

As husband and father, he was kind and affectionate, always putting forth the greatest effort to make home pleasant and comfortable; as a neighbor, he allowed no one to be more generous and obliging than himself, consequently everyone who knew him loved him; as a citizen, he was true as steel, always ou the side of right whore moral questions were involved; as a Christian, he was pure, never swerving from the right. He loved his church and always did all he could to advance the cause of Christ. The church was made poorer by his death. He was only a few days, during which time he spoke freely of death and talked about it as if he was going on a pleasant journey. He leaves a wife and seven children to mourn their loss, but their loss is his gain. We commend them to a loving Father who doeth all things well.

HIS PASTOR.

ONEAL.—Mrs. SALLIE ONEAL (*nee* Squyres) was married to Mr. W. A. Oneal, August 25, 1821. About fifty-five years ago she united with the Primitive Baptist Church. About thirty years since she joined the Presbyterian Church, and remained true and faithful till June 10, 1889, when she went to join the church above, where Christians of all denominations are one in Christ Jesus. She was stricken with paralysis nearly two years before her death, and for many weary months was as helpless as a babe. For the last eight weeks of her life she subsisted on coffee alone, with what little cream and sugar was contained in the same. Sister Oneal was resigned to the will of God at all times, and expressed a perfect willingness to depart and be with Christ. She was the mother of thirteen children; twelve of them are left to mourn the loss of a devoted mother. She was tenderly nursed by two affectionate daughters all through her protracted sickness, and they feel so lonely now that she is gone, but are comforted with the thought of seeing her again in her eternal home.

J. E. WYNN.

MONCRIEF—Mrs. ELIZABETH A. MONCRIEF was born February 25, 1814; was married to Josiah Monerief, November 1, 1867, and died June 12, 1889, near Simsboro, Lincoln parish, La. She leaves a husband and five children, who feel sadly this dispensation of providence.

Sister Monerief professed religion and joined the Methodist Church when quite a girl. Her depth of piety and consistency of life, as well as her usefulness as a worker in the Sabbath-school and the church, speak volumes for the genuineness of her conversion and faithfulness to her church vows. As a wife and mother she seemed indispensable to the family; kind, affectionate, thoughtful and untiring in her efforts to serve them for this life and help them on to the better life. The church, as well, has sustained a great loss. God bless the bereaved!

JNO. A. MILLER.

HANDY—Mrs. SELINA HANDY was born near Milledgeville, Ga., in 1830. Her father, Mr. Henry Glover, moved from Georgia to Louisiana in 1840, and settled in Union Parish. She was married to Samuel Handy in 1849, and died in Bastrop, June 15, 1889. For many years before her death she was a member of the Methodist Episcopal Church, South, and lived a consistent Christian life. She was for a long time the victim of that fell destroyer, consumption, and though her sufferings were severe, she bore them patiently. She desired to live longer for the benefit of others, especially the grandchildren who lived with her; but when the fatal hour drew near she expressed entire submission to the will of God, and so peacefully breathed her last in the midst of relatives and friends. "Blessed are the dead who die in the Lord!"

J. M. B.

CHRISMAN.—The following resolutions were adopted by the Wesson Auxiliary of the Woman's Missionary Society, Mississippi Conference:

Whereas, In the appalling Conemaugh disaster, our well-beloved sister and fellow-worker, Miss ANNA CLARA CHRISMAN, was taken from us, and our mortal eyes shall never again behold her, our ears hear the well-known voice, or our hands feel her gentle, cordial grasp; therefore, be it

Resolved, That in the death of Miss Clara Chrisman, one of our first members, not only has this society sustained an irreparable loss, but the whole church, and especially the cause of foreign missions, have been deprived of a zealous, efficient laborer, a devout, consecrated Christian woman, one whose superior could not be found in warmth of heart, strength of mind and purity of soul.

Resolved, Nevertheless, we bow in submission to the divine will, and, while we mingle our tears with those of the loved ones in the Beauregard home, we feel the sweet consolation of our Christian religion that gives us hope and assurance of meeting our dear ones hereafter.

Resolved, That we tender our heartfelt thanks to all who were instrumental in finding and forwarding the body of our precious sister, that her remains might be laid at rest beside those of her father and other loved ones.

Resolved, That to the mother and sister, the venerable grandparents, and to all other members of her family, we tender loving sympathy and prayers. Their loss is ours and all the churches'. No nobler life ended in the Conemaugh Valley that awful day.

Resolved, That a copy of these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, *Woman's Missionary Advocate*, and a copy be handed to the family of our deceased sister.

MRS. ELEANOR P. SELLEN,
For Committee.

Encouraging.

Here is encouragement for those afflicted with that terrible scourge—*Nervous Prostration*.

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MRS. FLORENCE BLUE.

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BENTON HARBOR, MICH., Nov. 28, 1887.

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BENJAMIN J. EAMAN.

BROOKLYN, N. Y., June 4, 1888, No. 331 Decatur st.

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Scientific.

The Favorite Times for Suicide.

Statistics show that the months in which the fewest suicides occur are October and November, while the greatest number occur in April, May and June. July and September also have a goodly share, the latter possessing a peculiar fascination for women. This refutes the old idea that suicides occur most frequently in damp and gloomy weather, for the months just mentioned as being the most prolific are certainly those in which the skies look brightest and the earth is fairest. Another remarkable fact in this connection is that the progressive increase and decrease in the number of suicides coincide with the lengthening and the shortening of the days, and, as M. Guerry has shown, not only the seasons of the year, but the days of the month and of the week, and even the hours of the day exert an influence, the constancy of which can not be mistaken. As a result of his elaborate research he found that the greatest number of suicides among men occurred during the first ten days of the month, and from Monday to Thursday of the week. This is accounted for by remembering that the majority of workingmen receive their wages either on the first of the month or the last of the week, and that "payday" is often followed by dissipation, debauchery, and remorse. Oettingen completed this interesting observation by showing that the larger number of suicides among women take place during the last half of the week, when they are most apt to feel the effects of man's prodigality and wrong-doing. In regard to the hours of the day, we know, from Brierre de Boismont's examination of 1,993 cases of suicide in Paris, that the maximum number occurred between 6 A. M. and noon and thereafter regularly declined, reaching the minimum at the hour before sunrise.—*Popular Science Monthly for July.*

BUILDING FROM THE ROOF DOWN.—A visitor to Japan tells of the peculiar methods of construction employed in that country: "Speaking of house building, the Japanese begin their work at the top. The roof goes on first and then they begin to build the walls and to construct the interior. One of the greatest curiosities to me in Tokio is a new hotel which is being built. It is to be on the foreign style and is to have four stories. It will be the greatest hotel in Japan. It covers about an acre of ground. As yet not a stone of the foundation has been laid, but the roof is already up and this stands on a great four-story skeleton of scaffolding awaiting the building of the rest of the structure. This scaffolding is made of long poles from the size and thickness of a campaign flag-staff down to the size of a bamboo fishing rod, and the whole is tied together with ropes. Imagine an acre of scaffolding of this nature upholding a heavy roof, and the whole made up of sticks and ordinary rope. There are, I was told at the office, 7,000 poles in the skeleton, and 2,000 men had been at work for months in making it."—*Building*

HALF A CENTURY OF INVENTIONS.—Those of us not yet fifty years of age have probably lived in the most important and intellectually progressive period of human history. Within this half-century the following inventions and discoveries have been among the number: Ocean steamships, street railways, telegraph lines, ocean cables, telephones, phonograph, photography and a score of new methods of picture making, aniline colors, kerosene oil, electric lights, steam fire engines, chemical fire extinguishers, anæsthetics and painless surgery; gun cotton, nitro-glycerine, dynamite, giant powder; aluminum, magnesium, and other new metals; eletro-plating, spectrum analysis and spectroscope; audiphone, pneumatic tubes, electric motor, electric railway, electric bells, typewriter, cheap postal system, steam heating, steam and hydraulic elevators, vestibule cars, cantilever bridges. These are only a part. All positive knowledge of the physical constitution of planetary and stellar worlds have been attained within this period.—*Homiletic Review.*

THE women can not say enough of Pe-ru-na. It is "just the thing" for their peculiar troubles.

LA-CU-PI-A Is a wonderful boon to those suffering with Syphilis in any stage.

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Buys the same suit in five pieces, covered in Silk Plush, all one color, in either of the following: Crimson, Old Gold, Olive, Peacock Blue or Maroon; or the same set made up in all the above colors.

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Buys the suit in ten pieces, including the five pieces here shown, one more Sofa and four Parlor Chairs covered in plush.

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Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.
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Cured in its worse form: sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.
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Dyspepsia and Nervous Prostration.
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NEWS OF THE WEEK.

DOMESTIC.

Georgia's new million-dollar Capitol was formally presented by the Capitol Commission to the State, on July 4.

President Harrison, on July 4, addressed the people at Woodstock, Conn. He congratulated them on the happy and prosperous condition of the country.

The Republicans are alarmed. They are realizing the fact that the members of the lower House from the new States will increase the quorum, and, instead of the Republicans having, by the new States coming in, a clean majority of seven, they will only have two, less than the majority is now.

A number of prominent Irish-Americans held a private meeting at Chicago, on July 4, to discuss the possibility of organizing an Irish-American republic to advance the interests of Ireland and the Irish race, and a colonization association was formally organized. It is the intention of the projectors of the association to organize a land syndicate composed of influential and wealthy Irishmen and send representatives to Canada, Chili, Peru and Mexico.

Hadjen Hassan Ghouly Kahn, the Persian minister to Washington, will shortly leave this country for Europe. In an interview, on July 5, he said he would not come back, and that he had been driven out of the country by the unkind and ungenerous things which had been written about him and his people in the American newspapers.

At the second annual commencement of the Women's Medical College, of Cincinnati, six young women were graduated. Four were from Ohio, one from Pennsylvania and one from Kentucky.

Fifteen hundred street employees of Duluth, Minn., who went on a strike, became unruly on July 5, and attacked the police with stones and clubs, compelling them to fire. Two strikers were instantly killed. At least thirty-five men are badly wounded, some, it is feared, fatally. Five strikers were arrested, all being ringleaders.

Mr. Geo. O. Jones, chairman of the National Greenback party, has issued an invitation requesting all persons who desire to aid in reorganizing the National Greenback party to meet in their respective States and congressional districts on or before Sept. 4 next, and appoint one delegate and one alternate to attend the National Greenback Convention called to meet at Cincinnati on Sept 26.

Bakersfield, Cal., was nearly consumed by fire on July 7. Every business house in the town is burned. Including forty dwellings, involving a loss of $1,500,000.

An immigration company has been organized, composed of some of the prominent colored men of Kansas which will have agents in all the prominent cities of the South. They expect to have 100,000 colored people in Oklahoma by next spring.

FOREIGN.

The Pope has sent a copy of his recent allocution to each of the powers, asking whether or not they would intercede themselves in his profession. His decision as to his future action depends upon the nature of the replies received.

The governor of Tripoli has issued a decree abolishing the slave trade, and forbidding any one to engage in it under pain of severe penalties.

General Boulanger attended a garden party given by the Prince of Wales at Marlborough House, on July 4. Queen Victoria and the Shah were present.

At the closing session of the World's Sunday-school Convention, in London, on July 5, Mr. Jacobs moved the convention be held in America in 1893, the decision as to the exact date and location to be left to the general committee. The motion was adopted.

Numerous fissures have suddenly appeared in the earth near Matanzas, Cuba, and have caused great alarm among the inhabitants of the vicinity. Some of the fissures are 600 feet long, 21 feet wide and 20 feet deep.

A dispatch from Brussels to the London *Times* says England and Germany have initiated an African Conference there. The Congo State, Belgium, France and Italy approve the proposals.

The Mexican press is making fierce attacks upon the schemes to settle colored emigrants from the United States in Mexico, and asks the government to be patriotic and not to countenance it.

An exchange of communications has resulted in an identical policy being adopted by the Austrian and Italian governments to compel Switzerland to comply with the demands of Bismarck for a revision of the laws affecting refugees.

It is stated that the indictment against the Boulangists advises the arraignment of General Boulanger, Count Dillon and M. Rochefort before the high court of justice for conspiring against the safety of the state.

The Catholic *News* has received the following cablegram from its Roman correspondent: The Pope has received almost 60,000 telegrams expressing sympathy for him in relation to the Bruno affair. He has ordered his private secretary, Monsignor Angeli, to collect them in a volume and present a copy to all the Bishops of the Catholic world, as well as to all the Cabinets of Europe.

Your House on Fire.
Not the house of wood, or brick, or stone, in which you live, but your bodily tenement may be in terrible danger from smouldering fire which you make no effort to quench. The great danger from impure blood is that it debilitates the system, and the digestive organs grow weak and inactive. Hood's Sarsaparilla combines the best kidney and liver invigorators, with the best alteratives and tonics, all from the vegetable kingdom, carefully and understandingly prepared in a concentrated form. It purifies, vitalizes, and enriches the blood, and tones up the system, giving the whole body vitality, and effectually guarding it against the attacks of disease.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Rossville	July 13, 14
Iuka station	20, 21
Iuka circuit	27, 28
Harmony circuit	Aug. 3, 4
Corinth circuit	10, 11
Kossuth circuit	17, 18
New Albany circuit	24, 25
Marietta circuit	31, Sept. 1
Blackland circuit	2
Ripley and New Albany station	7, 8
Gumtown circuit	14, 15
Pleasant Ridge circuit	17
Ripley circuit	21, 22
Juneshuro circuit	28, 29

J. B. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Abbeville	July 13, 14
Water Valley circuit	20
Oxford	21
Charleston	27, 28
Minter City	(Fri.)..Aug. 2
Sunny Side	3, 4
Grenada station	11, 12
Water Valley station	18, 19
Chapel Hill	24, 25
Carrollton	31, Sept. 1
Pittsboro	7, 8
Coffeeville	(Thur.).. 12
Tocopola	14, 15
Grenada circuit	21, 22
Atlanta	28, 29
Old Town	(Tue.)..Oct. 1
Pittsboro	(Thur.).. 3
Banner	5, 6

J. F. EVANS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Saltillo, at Shiloh	July 13, 14
Verona and Tupelo, at Tupelo	20, 21
Pontotoc, at Palesthne	27, 28
Sparta, at Palestine	Aug. 3, 4
Houston and Wesley, at H. (Thurs.)..	8
Buena Vista, at Asbury	10, 11
Okolona circuit at Bonne Chapel	17, 18
Ebenezer, at Egypt	(Mon.).. 19
Fulton and Smithville, at Antioch	24, 25
Tremont, at Riggan's Chapel	31, Sept. 1
Athens	7, 8
Prairie	14, 15
Aberdeen	21, 22

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Hebron, at Memphis	July 11
Shuqualak, at Ridgeway	13, 14
Dist. Conf., at West Point	18-21
Crawford, at Trinity	27, 28
Starkville circuit, at Steel's Chapel	31
Brooksville, at Exprairie	Aug. 3, 4
Mashulaville, at Hickory Grove	9
Louisville, at Rocky Hills	10, 11
Plattsburg, at Plattsburg	15
Chester, at South Union	17, 18
Walthall, at Long Branch	31, Sept. 1
LaGrange	7, 8
Sturges	14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.
W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Early Grove, at Early Grove	July 13, 14
Myrtle, at Friendship	20, 21
Hickory Flat, at Shelby Creek	27, 28
Red Banks cir. and Mt. Pleasant cir., at Bailey's C. G.	Aug. 3, 4
Hyhalla, at Emory	10, 11
Olive Branch, at Oak Grove	17, 18
Pine Mountain, at Lebanon	24, 25
Waterford, at Marvin	31, Sept. 1
Ashland, at Salem	7, 8
Shawnee, at Harmony	14, 15

J. W. BONNOLL, P. E.

BRANDON DIST.—THIRD ROUND.

Philadelphia, at Cook's Chapel	July 12
Neshoba, at Pleasant Grove	13, 14
Newton, at Decatur	20, 21
Hillsboro, at Oak Ridge	26
Shiloh, at Shiloh Camp Ground	Aug. 3, 4
Lake, at High Hill	5
Carthage, at Rocky Points	10, 11
Mt. Rose, at Mt. Zion	17, 18
Strong River, at Clear Creek	19
Westville, at Westville	21
Trenton, at Trenton Camp Ground	31, Sept. 1
Walnut Grove, at Beech Springs	7, 8
Marvin	14, 15

District Conference meets Thursday, nine A. M., August 1, at Shiloh Camp Ground. Bishop Galloway will preside. We insist that every member will be present. Let us have one full District Conference.

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

Clarke, at Manassas	July 13, 14
Enterprise and H., at Stonewall	20, 21
Winchester, at Mt. Pleasant	27, 28
Vossburg	Aug. 3, 4
Paulding, at Hopewell	10, 11
Sandersville, at Laurel	17, 18
Marion, at Pleasant Hill	24, 25
Meridian, at Shiloh	31, Sept. 1
Meridian Station	3
Blunsville, at Wahallak	7, 8
Leaksville	14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
De Kalb	12, 13
West End	19, 20

H. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Burtonton, at Pisgah	July 13, 14
Martin, at Martin	20, 21
Utica, at Reeves	(Wed.).. 24
Natchez—Wesley Chapel	27, 28
Washington, at Locust Grove	(Thurs.). Aug 1
Natchez—Jefferson Street	3, 4
Anguilla, Sunflower Chapel	10, 11
Sunflower, at Fish Lake	(Tue.).. 13
Roxie, at Hamburg	17, 18
Warren, at Wesley Chapel	21
Meadville, at Cool Springs	24, 25
South Warren, at Asbury	31, Sept. 1
Rolling Fork, at Rolling Fork	7, 8
Mayersville, at Beulah	14, 15
S. Vicksburg and Bovina, at Bovina	21, 22
Vicksburg	28, 29

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Pipkin Chapel at Port Hudson	July 13, 14
Jackson, at Jackson	20, 21
Bayou Sara, at New Hope	27, 28
N. Wilkinson, at Mars Hill	Aug. 1
Percy's Creek	3, 4
Centerville, at Bethel	5
Sam Jones Camp Meeting	9-18
Clinton and Betorville	24, 25
St. Helena	29
Amite City, at Osyka	31, Sept. 1
East Feliciana	3
Woodville	7, 8
Livingston, at Palmetto	12
Springfield, at Wesley Chapel	14, 15
New River, at St. Amant	19
E. Baton Rouge, at Bay Ridge	21, 22

C. M'DONALD, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—THIRD ROUND.

Grand Cane, at Bell Bower	July 13, 14
Caddo, at Greenwood	20, 21
Shreveport	27, 28
Sabine, at Red Land	Aug. 1
Pleasant Hill, at Marthaville	3, 4
Mansfield	7
DeSoto, at Bethel	10, 11
Natchitoches, at Robeline	16
Bellwood, at Oak Grove	17, 18
South Bossier, at Doyline	24, 25
Valley circuit, at Blocker's Chapel	31, Sept. 1
North Bossier, at Concord	2
Mooringsport, at Pine Hill	7, 8
Many, at New Hope	14, 15
Anacoco, at Holly Grove	17
Conahatta, at East Point	21, 22
Wesley, at Holly Springs	25
Red River	28, 29

J. B. CASSITY, P. E.

ROMER DIST.—THIRD ROUND.

Haynesville, at White Hall	July 13, 14
Ringgold, at Liberty Chapel	20, 21
Minden, at Pine Grove	27, 28
Summerfield, at Summerfield	Aug. 3, 4
Farmerville, at Freeman's Chapel	10, 11
Downsville, at Camp Ground	17, 18
Vernon, at Wesley Chapel	24, 25
Arcadia	31, Sept. 1
Tulip, at Tulip	7, 8
Sparta, at Camp Ground	14, 15
Saline, at Antioch	21, 22
Ruston, at Douglas	28, 29
Indian Village, at Pine Grove	Oct. 5, 6
Coulsville, at Gansville	12, 13
Vienna, at Pine Grove	19, 20
Gibsland	26, 27

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Big Cane and Melville, at Big Cane	Aug. 3, 4
Evergreen, at Rinkle	10, 11
District Conference, at Rinkle	8 11
Lecompte and Boyce, at Lecompte	17, 18
Black river, at Larto	21, 25
Villalia and Troy, at Young's	Sept. 1
Centreville, at Front Creek	7, 8
Columbia, at Parnassus	14, 15
Simsport, at Bayou Jacques	21, 22
Alexandria, at Lemothe's	28, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	19, 20
Spring Creek, at Science Hill	26, 27

H. P. ALEXANDER, P. E.

DELHI DIST.—THIRD ROUND.

Delhi, at Winnsboro	(Fri.)..July 12
Oakley, at Bonne Prairie	13, 14
Monroe	(Wed.)... 17
West Monroe, at Faulk's Chapel	20, 21
Lind Grove, at Bonidee	27, 28
Bastrop, at DeSiard	Aug. 3, 4
Oak Ridge, at Good Hope	10, 11
Waterproof, at Jordan	17, 18
Lake Providence, at Lake Providence	27, 28
Richland, at Girard	31, Sept. 1

J. D. HARPER, P. E.

DEFLOUSAS DIST.—THIRD ROUND.

Washington	July 13, 14
New Iberia	20, 21
Grand Chenier	27, 28
Franklin	Aug. 3, 4
Morgan City	10, 11
Opelousas	17, 18
Abbeville	24, 25
Lake Charles	Sept. 4
Edgerly	6, 7
Crowley	13, 14
Sabine mission	20, 21

S. S. KEENER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Seashore Camp Meeting	July 14
Plaquemine and Donaldsonville, at D.	21
Rayne Memorial	28
Gretna and Scarparn	28
Camp Street	Aug. 4
Louisiana Avenue	11
Baton Rouge	17, 18
Grosse Tete, at Arbrothe	20
Felicity Street	25

CHAS. F. EVANS, P. E.

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Lakewood, New York.
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Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Roanoke College.
The location is unsurpassed for healthfulness, and the moral town of Salem has five churches and no barrooms. For the advantages offered Roanoke is certainly an economical institution. The Catalogue, with the illustrations, and the *Roanoke Collegian*, for July, will be sent free on application to the president or secretary of the faculty, Salem, Va.

CAMP MEETINGS.

The camp meeting at Oak Grove, Floyd circuit, will begin August 14, and last eleven days. Anyone desiring information concerning accommodations, etc., will address me at Floyd, or Rev. T. H. Reneau, Oak Grove, La. Everybody invited, especially all the preachers.

ROBT. P. HOWELL, P. C.

The Brownsville Camp Meeting will begin on Friday night before the third Sabbath in August. The camp ground is situated twelve miles north of Choudrant Station, V. S. and P. R. R., and one mile northeast of Downsville, La. Mail hack runs daily from station, passing near camp ground. All ministers invited.

H. S. COGIER, P. C.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Camp Meeting Calendar.

Camp Meet'gs.	Begins.
Seashore	July 5
Sulphur Springs	July 25
Heniagton (Crystal Springs)	Aug. 8
Sam Jones	Aug. 9
Topisaw	Aug. 10
Downsville	Aug. 16
St. Tammany	Sept. 27

No Cure, No Pay.
It is a pretty severe test of any doctor's skill when the payment of his fee is made conditional upon his curing his patient. Yet after having, for many years, observed the thousands of marvelous cures effected in liver, blood and lung diseases, by Dr. Pierce's Golden Medical Discovery, its manufacturers feel warranted in selling it, as they are now doing, through all druggists, the world over, under a certificate of *positive guarantee* that it will either benefit or cure in every case of disease for which they recommend it, if taken in time and given a fair trial, or money paid for it will be promptly refunded. Torpid liver, or "biliousness," impure blood, skin eruptions, scrofulous sores and swellings, consumption (which is scrofula of the lungs), all yield to this wonderful medicine. It is both tonic or strength-restoring, and alterative or blood-cleansing.

Chronic Nasal Catarrh positively cured by Dr. Sage's Remedy. 50 cents, by druggists.

WEEKLY MARKET REVIEW.

(For Week Ending July 8, 1889.)

COTTON.		
Low ordinary	8⅛ @	— —
Ordinary	8⅞	— —
Good ordinary	9⅜	— —
Low middling	10⅛	— —
Middling	10⅝	— —
Good middling	11⅜	— —
Middling fair	11¾	— —
Fair	12⅛	— —
Galveston middling	10⅞	— —
Mobile middling	10¾	— —
Memphis middling	10 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	8½
Prime yellow	— —	— —
Low white	— —	— —
Choice white	— —	— —
Standard granulated	— —	9¼
MOLASSES.		
OPEN KETTLE:		
Choice	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 25	4 10
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Choice	4 80	4 90
Fancy	— —	4 35
Choice	— —	— —
Minnesota Patents	— —	6 00
Winter wheat patents	5 15	5 25
Minnesota bakers	5 25	5 50
CORN PRODUCTS.		
Corn meal	2 40	— —
Cream meal	2 50	2 60
Grits	2 65	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	48
Yellow	— —	46
Mixed No. 2	45	45½
OATS:		
Western	— —	33½
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	72½	75
HAY:		
Prime	14 00	15 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess, Standard	— —	13 25
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	6¼
Sides, short rib	7½	7⅜
Sides, long clear	7⅛	7¼
HAMS:		
Sugar-cured	11¾	12½
DRY SALT MEAT:		
Shoulders	— —	5½
Sides, short rib	— —	6½
Sides, long clear	— —	6½
GROCERIES.		
COFFEE:		
Prime	— —	19
Fair	— —	18
Common	— —	15¾
TEAS:		
Choice	40	80
Hyson	— —	55
BUTTER:		
Western Creamery	18½	19
Western Dairy	13½	14
Common	— —	7
LARD:		
Refined	6½	6⅝
OILS:		
Cond. bbls	10	— —
Cond. cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	70
VEGETABLES.		
CABBAGES:		
Western, ₱ head	1 50	1 75
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	1 50	— —
Western	1 35	— —
ONIONS:		
New Louisiana	1 50	1 55
Western	— —	— —
BAGGING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	16¾	16½
Jute, 1¾ lb, ₱ yard	9½	9¾
Lone Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 05	1 07½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 25	3 00
Chickens, Southern	2 75	3 00
Young	1 00	1 75
Turkeys, Southern	10 00	12 00
EGGS:		
Western	11	11½
Southern	12	12½
WOOL:		
Lake, ₱ lb	24	24½
Louisiana	22	23
Berry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry Salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	13 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.
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American Male Choir, ($1, or $9 doz. Express.)
Jehovah's Praise, ($1, or $9 doz. Express.)
Concert Selections, ($1, or $9 doz. Express.)
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Rainbow Festival, (20 cts., $1.80 doz.) Tenney.
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ORGANS
DETROIT, MICH. U.S.A.

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REV. S. S. KEENER.
REV. B. CARRADINE, D. D.

MISSISSIPPI CONFERENCE.

REV. W. C. BLACK, D. D.
REV. W. B. LEWIS.
REV. R. J. JONES.

NORTH MISSISSIPPI CONFERENCE.

REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

COMMISSIONED.

BY ELIZABETH P. POPE.

It is sweet to feel the breath of God
Through our sails of thought, and wait
Then oh,
A rich-freighted ship,
With blessings for those eager souls
Wait upon the shores of time for them!

It is hard to put the songs of heaven
Words, those forms of earth-baked clay
Which we mold the manna sent from God
Hungry souls who starve for bread of life.

Like disciples in the olden time,
Some of us is granted privilege
Like the bread the Master breaks himself,
Give to famished ones, who wait
Scattered groups on the green earth.

To be wise, and graciously divide
The crumbs unto the chosen ones,
Some go hungry through our grudging gifts,
Never taste to see the Lord is good.

Christian Education.

BY REV. E. H. MOUNGER.

For Christians all education should be Christian education. This proposition is so plain that it needs only to be stated in order to be accepted. Our religion we hold to be absolute and final. The gospel of Christ admits no error, since it is the truth from heaven, the revelation of the one way of salvation. Everyone, therefore, who has a clear apprehension of what that gospel is must be convinced of the importance of teaching it, and of forming character according to its spirit and principles. Hence the necessity for the establishment of Christian schools, where every early and tender influence may contribute to the training of the heart and mind after the most sacred model. Pure homes, consecrated to Christ, where—

"Joy, like morning dew, distills,
And all the air is love,"

and are everlastingly bright as the years and places that God has chosen and blessed for the training of immortal spirits for the lifetime of heaven. For the home to be destitute of Christian example and influence is not only to shadow the beauty and glory of childhood, but oftentimes to fatally mar and vitiate the moral character of the whole after life. We can not afford to fail to make use of those golden years, when a smile may impress the immortal spirit, or a word may inspire it forever. Scarcely less important is the Christian school. The ultimate aim of education is character, and this consists primarily in the direction and strengthening of the will. How often has knowledge been held up as a savior—mere intellectual culture! Only educate, it is said, and the world will be pure and wise and happy. But how paltry and pitiful is the idea! Only the shallowest, most illogical minds can so think. We all, knowledge is the regulation of the will, the forming of the character. No one doubts that man was made to know. The eye is not more evidently constructed to see than the heart is to learn. But from the fact that knowledge is one of the elements of man's destination, it does not follow that knowledge is itself this destination. The fact is, that knowledge is too narrow a function to embrace the whole man, to monopolize his power. The intellect, there exist within us a moral and feeling, of which the cultivation can not be neglected without warping our development and marring our personality. There is something that raises man higher than intellect does, and this is his responsibility to law, his obligation as a moral being. The capacity to know what duty is, and to perform or neglect it, is the grandest feature of human life. Wherefore the absolute worth, the absolute dignity of a human being, consists in the fact that he is amenable to the law of duty, and it follows that the highest culture is the culture of the will and the feelings. The difficulty of conduct does not lie in knowing what is right to do, but in doing it when known. Intellectual culture does not touch the conscience. It provides no motives to overcome the weakness of the will, and with wider knowledge it brings also wider temptations. Like a leaf whirled upon a wintry torrent, some men are, not because of ignorance, but because of feebleness of will; that will which should have been strengthened by culture and exercise. No learning is worth much which does not make men better able to do their duty, and more willing to do it. I have always had the highest respect for those old Persians who, Gibbon says, taught their sons to ride, to shoot with the bow, and to tell the truth. Certainly it is shamelessly illogical to affirm that there is any causal tie between mental activity and civic virtues, or between illiteracy and vice. If the culture of the mind or of the heart be regarded the less, let it not be the latter. Therefore, the young man who goes out from school with an inspiration, which he has caught there, for lofty virtues and noble actions; who has ermine truth and knightly honor; who loves his country; who has right views of life, that it is not thought and feeling simply, but action and endurance; who has sound, old-fashioned views about paying debts; who is courteous to all, wearing, without abuse, the grand old name of gentleman; who has the manliness to breast the blows of circumstance and stand four-square to all the winds—he goes out better equipped than any other for happiness, for usefulness, and for the honor of those who have trained him. Let a girl go forth from school with reverence for God; with, as Wordsworth says,

"Benignity and home-bred sense,
Ripening in perfect innocence;"

with faith in the invisible and the eternal, "true to the kindred points of heaven and home;" with a right view of life, and a steady, calm courage to meet it all; with a desire for knowledge and a love for all that is true, and she will have a greater power to secure the affections of all manly hearts, and to gain the highest happiness, than if her mind had stored up all the treasures of a cyclopedia. Along this line the school finds its noblest work, the crown and flower of all its culture. This is the justification; this constitutes the perpetual demand for the Christian school. To accomplish this result three things are necessary.

1. The Word of God must be made the basis of instruction. This claim is founded, not upon its literary superiority, or on the unapproached excellency and beauty of its truths, but on its *authority* as the Word of God. In all moral questions we want a final court of appeal. It is to be found nowhere except in the Bible. "Here is firm rock; all is sea beside." Without this guide the mind and conscience wander "in endless mazes lost." Everything else is only human opinion, shifting like the colors on the clouds, varying as human taste and culture vary. That Word is the same yesterday, to-day, and forever. There prophets and apostles yet counsel, and he, who spake as never man spake, still judges and decrees, and from his eternal throne rules the consciences of men.

2. A true philosophy must be inculcated. Consciously or unconsciously, every man's life is regulated by a philosophy, formulated or unformulated. If his philosophy be pure and high, his life will be noble; if it be false and contracted, his life will be gross and earthly. The characters that are developed in any institution of learning depend largely upon the ideals that are set before the pupils. The mind must be accustomed to look upon, and the heart to venerate "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and if there be any virtue, and if there be any praise, to think on these things." The highest ideals must be presented, and always there must be taught the difference between spirit and matter, and the immense importance of living in the spirit. It is vital that there be a right estimate of the value and dignity of human nature. Wherefore the doctrine of materialism in all its forms is to be reprobated. We are compelled every day to witness much of the practical effects of materialism as it subordinates everything to the acquisition of wealth; as it makes a coarse utilitarianism the measure of values; as it transforms society into a mad contest for selfish and transient pleasure, thus dwarfing life into the smallest dimensions. But it is when the doctrine is formulated into a creed, when it is coined into phrases and becomes current, when it has its forms and symbols, and sits regnant in the schools, then it is most to be dreaded. Then it is, indeed, the angel of pestilence dropping the seeds of death from its black wings wherever it sweeps. It denies the distinction between spirit and matter, or the existence of spirit altogether. It holds that thought is only a secretion or modification of the brain, and that the rapture of love and the pathos of grief are only currents of electricity along the tissues of the body. It heart-stifles all that is generous, and, like the desert winds, breathes wasting and death over all that is brave and true. It styles hope a delusion, and laughs at heroism as a blunder. It makes life itself only a Mazeppa ride through the world.

"Behind, all dark and dread;
Before, all night and fear."

To save the rising generation from this pernicious falsehood, there must be constantly kept before them the great truth contained in the question of the Master: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

3. But most important of all these must be the living teacher. Personality is in all quarters the most potential factor. No world-moving system has ever been propagated by the silent page. The life and speech of our blessed Lord went along with his great sacrifice. Even if behind the book which you read there is a personality, firm as adamant, untainted by selfishness, so that each noble thought is the utterance of a noble soul, the words come to you as words of power. Religion is contagious. We see at once, then, the need for teachers whose lives exemplify the grace of the gospel, and whose hearts are filled with love for the souls under their care. There must be not less intellectual culture and ability, but more of genuine piety and zeal. Text-books may be faultless, the Bible may be interpreted in the school, morning and evening prayer and song may go up; but without active, diffusive piety in the teachers the result will be as barren as the foam of the sea. Worldly-minded and indifferent teachers will surely counteract all good influences. Right here is the cause of the almost failure in these higher matters in the case of so many of our church institutions. To have Conference sanction and patronage, to have a Christian label, is not enough. A tree is known by its fruits. Alas! that the distinctively denominational school should ever be a less fertile nursery of piety than the State institution! The teacher should be the model and illustration to the pupil in things physical, mental and spiritual. The worldly-minded teacher, the avaricious teacher, the teacher that does not love the house of God and the cause of Christ, has no place in our church schools, and is really obstructive of the great work for which these schools were ordained.

(The foregoing paper was read by President Mounger at the mass meeting held in the Methodist Church, in Vicksburg, Friday evening, July 5, and was listened to with profound attention.—EDITOR.)

Letter from the Church Extension Office.

MR. EDITOR: I send you by this day's mail a copy of our Seventh Annual Report and map. These embrace an account of our work done during the year ending March 31, 1889.

It will be observed that we have advanced in every line of our operations; collected more money, paid out more, helped more churches and parsonages, and made larger appropriations for the ensuing year than at any previous time.

Since the meeting in April, our collections and disbursements have been much larger than during the corresponding period of previous years. We have paid out from this office within ten dollars of $20,000 for churches and parsonages, in loans and donations, since April 1, last. What has been done by the Conference Boards during the quarter just ended, we have no means of knowing, as they report to us only once a year, and that at the time of their Annual Conference sessions.

You will observe by a reference to the abstract on the back of the map that the cash capital of our loan funds was, at the end of last year, over $53,000. To this we have since added from collections enough to make a total of $55,869 56, nearly every dollar of which is now in the hands of churches and at work. Not a copper of it would have been in our treasury to-day if the proper papers had been executed and sent on.

From the $25,000 of assets belonging to our loan funds, we hope to realize during the year enough to make the total cash capital of all these funds fully $75,000. There is every promise of steady growth in these funds.

Our present need, however, is more money for donations. This is a sad want. We were asked at the annual meeting for three times as much as we felt authorized to appropriate; and for what was appropriated there has been such a clamor as we have never heard before.

Thus far we have not been able to do much in the way of paying off donations; and unless the preachers bestir themselves and look promptly and persistently after their church extension collections, we can not possibly meet the demands upon us. *We need every dollar assessed on every Conference in the church.* With it we can make a record far in advance of any previous year; without it our work will be crippled, and grievous disappointments are in store for churches all over the land.

Let no preacher fail to collect, if possible, his entire assessment, and to do so at the earliest practicable hour, and remit the proceeds to his Conference treasurer without delay.

We helped during last year seventeen more churches and parsonages than one for each day in the year. Does not an organization, which is accomplishing such results, deserve to be sustained and endorsed by the church at large?

Give us, brethren, your sympathy, prayers, and help.

DAVID MORTON, Sec'y.

LOUISVILLE, KY., July 9, 1889.

Support and Advancement of the Gospel.

If the people are fully convinced, as they can be by proper instruction, that it is their duty to contribute, at least, one-tenth of their income to the support and advancement of the gospel, with its heaven-born influences—and that it is not only their duty, but they could not possibly make a better investment—they would certainly contribute more liberally for that all-important purpose. They would naturally do so; for everybody desires to be "well off," and all are seeking for paying investments. And it can be proven satisfactorily from the sacred Scriptures that investments made thus with the Lord will pay better than anywhere else. If that would be a low motive with which to begin to actuate people to promote the gospel, it (the gospel) in return would elevate the people to higher planes. From which they could have nobler aims and be influenced further on by loftier aspirations to better things still. The gospel is intended to benefit mankind—those who send it as well as those to whom it may be sent.

Evidently one reason, and, perhaps, the main one, why people do not contribute more largely for the advancement of the gospel of Christ, is a lack of fuller information and better understanding on that subject, which is not sufficiently set forth among their other duties, and explained and impressed upon their minds and hearts, as they need be. That is a duty, and a very important one; and why not teach and stress it as well as others? Teach the people their whole duty—that one included.

Would it not be a capital idea for the church to call for prize essays on the all-important subject of the support and advancement of the gospel of Christ? Appoint a suitable committee to examine the essays and select the best to be published for circulation, and to be "read, at least, once a year, with the General Rules." By that means the very best presentation of the subject would be brought before the whole people to instruct and convince them of their duty, and actuate them to contribute liberally to the spread of the kingdom of Christ over the whole world, to bless it with all its beneficent institutions. If it be made the duty of each minister to present the subject "once a year, at least" (but he be left to do so in his own manner), all the people would not be equally instructed. Let the very best talents in the church put forth their very best efforts to present the subject in the very best manner, to accomplish the very best good possible. D. W. FOSTER.

PLAISANCE, Louisiana.

Mississippi Methodist College.

The liberal responses, wherever this cause has been presented, show that the need of a Methodist College for boys in the State of Mississippi is felt, and our people are determined to endow, build and equip such an institution. The first $100,000 will soon have been subscribed, with more to follow.

The towns desiring to have the college located in their midst are now asked to send in their bids to Maj. R. W. Millsaps, chairman of the Joint Committee, Jackson, Miss. Let the bids show number of acres of lands and estimated value; what buildings, if any, and character, and how much money to provide additional buildings.

A Mississippi Methodist College for Mississippi boys, is now the watchword—a college which will be the pride of Mississippi Methodism, as well as an honor to our great State. Everything will be ready for submission to the Annual Conferences next December—plans, donations, etc. Maj. Millsaps pitched the tune, and the chorus will be rousing. "There's music in the air!" T. L. MELLEN.

The College Again.

Not only do we want $500,000 to put with Maj. R. W. Millsaps' liberal subscription, but we want to get as large an endowment fund as possible, so that the college may begin its career with every guarantee of success. Besides, we want to put the tuition down so low as to make it nominal. We want a college where the poor boy will have an equal chance with the rich boy to get a liberal education. To accomplish this, the Joint Committee want all the preachers in the two Conferences to preach on the subject of "Christian and Denominational Education," and do all in their power to get all our friends thoroughly interested in the good work. Sound the cry, brethren, from the Tennessee line to the Gulf of Mexico, and from the Alabama line to the mighty Mississippi! Let it be known that no subscription, however small, is rejected, and none, however large, is refused. From the $5 subscription of the child to the $25,000 professorship endowment, all offerings will be accepted. And just such subscriptions are coming in, with more to follow. A Mississippi Methodist College for Mississippi boys is an assured fact. The movement which took shape last winter is rapidly crystallizing. Soon it will be solid. T. L. M.

Port Gibson Female College.

This delightful and practical school closed a very prosperous and satisfactory session June 18, 1889. The exercises were well attended, and the visitors expressed themselves as highly pleased.

We call attention to the following facts concerning this institution of learning:

1. The president, principal and teachers of the college are of the best class. President Mounger is widely known as a teacher of high repute. As a Christian gentleman, a scholar and teacher, he is the admiration of all who know him. Modest as a refined woman, strong in his convictions of right, his personal influence is great.

Miss Compton has shown that she is competent to manage her department. In her character she combines firmness, kindness, and practicability.

2. The construction of the building, the delightful campus, and the home-like appearance of everything, make the college a desirable place for young ladies. An abundance of wholesome food is supplied, and every effort is put forth for the comfort of the students.

3. Thorough work in the school-room, and development of noble traits of womanhood, are the constant aim of the teachers. A distinguished lawyer said he knew no school which was sending out more useful and competent teachers. Only one visit from a doctor during the ten months. The young ladies have had the best of health. We can sincerely and heartily recommend this school to the public.

Our stay was pleasant, and we are under many obligations for special attention from Rev. John A. B. Jones and wife, and from the officers of the college. The enjoyment of the college exercises was enhanced by a sermon of strength and power from Dr. W. E. Ballard.

Now, let the Board of Stewards give President Mounger a month's leave of absence, so that he can canvass for his school, and we predict wonderful results. I. W. COOPER,
For Committee.

Is It True?

A recent issue of the ADVOCATE contained a rather sharp editorial note founded on what seemed to be correct information as to certain conduct of members of the late Opelousas District Conference. The said note informs the public that the editor of the ADVOCATE had received a private letter, stating that at the Conference "the woods were full" of candidates for election to the General Conference, and that a brother had come there from another district for the express purpose of canvassing for his favorite.

Now, as a matter of course, I do not know just what the brother of the private correspondence knew concerning the matter; but I can speak for myself, and I am sure that I also speak for several other brethren who were in attendance. I neither saw nor heard of a single candidate at the Conference. I am inclined to think that if they were there, they stayed in the "woods," or else disguised the fact wonderfully well. I have since heard from three other brethren who agree in this statement. The "visiting brother" came to me near the close of the Conference, regretfully saying he had been so charged, and protested that he had no such intention in coming.

I am sorry, Mr. Editor, to feel the necessity of writing this letter, but the publication of your note demands that it should be given to the public.

J. W. MEDLOCK.

NEW IBERIA, Louisiana.

(How Bro. Medlock could get out of our note the idea that it referred to the "conduct of certain members of the late Opelousas District Conference," is a mystery to us. We called no names and mentioned no places, and there have been fifteen District Conferences held in the ADVOCATE'S territory within the past sixty days!—EDITOR.)

"The Man of Galilee"—A Great Book.

MR. EDITOR: Through the kindness of the author—my friend, Dr. A. G. Haygood—I have just read his last book, "The Man of Galilee." I unite with you in its hearty commendation. Always fresh and forceful, the author excels himself in this vigorous volume. Its chief merit—the real test of all authorship—is *suggestiveness*. He awakens thought, opens inviting fields, and gives one a relish for exploration. The book is helpful to higher apprehensions of the character, mission and influence of "The Man of Galilee." I hereby acknowledge to the author myself a grateful debtor for this admirable volume, and hope it may be widely read. Fraternally,

CHAS. B. GALLOWAY.

JACKSON, Miss., July 11, 1889.

The known and estimated gain in spindles in the New England States from January 1, 1888, to June 30, 1889, in round numbers, is 1,500,000; with a total spindle capacity of 10,500,000, the net gain for New England, including Massachusetts, should be a trifle over 14 per cent. For Massachusetts alone, 13½ per cent.; for Middle States, 9 per cent.; for Southern States, 50 per cent.; for Western States and Territories, 13½ per cent.; British America, 3 per cent. —*Boston Journal of Commerce.*

Christian Advocate.

THURSDAY, JULY 18, 1889.

LIFE'S TAPESTRY

BY DORA GREENSWELL.

Too long have I, methought, with tearful eye
Pored o'er the tangled work of mine, and mused
Above each stitch awry and thread confused:
Now will I think on what the years gone by
I heard of them that weave rare tapestry
At royal looms; and how they constant use
To work on the rough side, and still peruse
The pictured pattern set all we them high.
So will I set my copy high above,
And gaze and gaze till on my soul it grows
Its gracious impress; till some line of love
Transfer-relation my extra-faintly glows:
Not look too much on warp and woof, provide
He whom I work for sees their fairer side.

From our Special Correspondent

AT SEA.

TUESDAY, June 18, 1889.
ON BOARD STR. "SEGUIA"
Lat., 42°; Long., 49°.

DEAR DOCTOR: The surroundings are considerably changed since I left you. We are at present riding grandly, as well as "shakingly" as this chirography shows, on the "briny billows," about 700 miles south of New Foundland. Our vessel has run 500 miles south of the regular course in order to escape fog and icebergs. It seems a German steamer ran square into an iceberg last week, and our captain is profiting by their experience.

We spent a very pleasant visit in New York City. Wife is captivated with the place, and desirous of spending three months there, "by way of experiment." The products of a world are obtainable in New York. We had read so much and looked at so many cuts of the Statue of Liberty, that it did not produce the "effect" upon us one would expect. As we viewed it from the Battery, and again as we passed it on board the steamer, we unanimously agreed that it looked "diminutive in the midst of so much magnitude." But of Brooklyn Bridge the effect was different. We never tired of gazing upon it and admiring its grandeur as to its construction, and appreciating the purpose for which it was designed. To see the continuous stream of travel over it by foot-way, carriage-way, trattle-way and cable-car-way, one is forced to wonder how it was possible to have remained so long without such an "highway." Its strength impresses one, and leads one on to think of the "highway that shall be for the redeemed to walk in." The "grand" attraction every afternoon continues to be "a visit to Central Park, via Fifth Avenue entrance." The number of teams driven by uniformed coachmen leads one to wonder how much of an income will permit such display. They have, to a considerable extent, the cruel custom of abridging the tails of their handsome horses, which gives them an awkward appearance to the uninitiated; "but then it's the style, you know." The Menagerie is as interesting and entertaining as ambition to excel can make it. Everything about you impresses the visitor with the conviction that wealth predominates, and a determination to attract the eye prevails. Improvements are constantly being made with an unstinted hand. Perhaps a "public spirit" obtains here which is foreign to a city we wot of on the bank of a turbid river, about 100 miles from the Mexican Gulf. Their elevated railroad system is a wonder to behold, and employ for expeditious travel from one end of this great city to the other. No delays from blockaded streets or "passing processions;" one is carried whizzing from station to station, about six squares apart, with momentary stops to "hustle" passengers in and out "with a rush." Their surface railroads are extensively patronized also. Cars are not run three to six squares apart, but frequently two to one square. Conductors help you on board, collect your fare, ring to stop the car for you at point designated and assist you to alight. What a contrast with a system we are acquainted with! Two stout horses pull these cars instead of one poor worn-out mule. Instead of cobble-stone pavements a fine and durable Belgian one predominates. Of course, an immense population of "money getters" demands every facility for rapid transit, and capital is at hand to supply it. A large and well-equipped police force is accessible for every emergency. A stranger can ask directions to any desired point of one of these, with perfect confidence of intelligent answers. No one need get lost.

Our steamer is palatial in all its appointments; large and strong. Her length is 516 feet; tonnage said to be 8,500. We have 350 cabin passengers, beside many intermediate and steerage, and a crew of 200—"a floating world" of about 1,000 souls. Politeness characterizes every member of the crew, and the assured experienced seamanship of her officers tends greatly to relieve the fears of the timid of again reaching *terra firma*, "when the winds do blow and the waves roll high." The fare and accommodations are considerably "English," and require patience and intelligence to become accustomed to. The spirit of American independence is not catered to; one is constantly placed under forced obligations for services rendered, even to obtaining a glass of ice water. There is a "steward" for almost every want one may experience on shipboard, and at the end of the trip a "fee" is looked for by each. The sea-sick passengers are at their mercy as they lie in their berths or recline in their steamer-chairs on deck. Thanks to a kind Providence, we have not had to succumb to this disagreeable malady. We have been able to fill our seats at the table thus far. Wife is as much in raptures with the ocean waves, as they roll and foam, as she was with the mountains we saw on our trip to New York. She undertook this portion of her trip with much misgiving, but is now contented and pleased while riding on mid-ocean. We were 1,100 miles from Sandy Hook at twelve o'clock to-day. It is now eight P. M., and the atmosphere is much cooler. While "you all" are sweltering in New Orleans under a hot summer sun, we are forced to wear thick clothes and overcoats. We miss our clear, blue southern skies; have'n't seen any since leaving home.

Expect to reach Liverpool on Sunday night, June 23. Unless something transpires to alter our plans, we will remain in London until July 9; then run up to Edinburgh for a day; thence to Glasgow and Liverpool, when we will sail for New York on July 13. This will extend our trip in Europe a week longer than first anticipated. We should be back in New York, according to this program, on the morning of July 21. It is hardly probable that we will reach New Orleans before August 6, as we wish to remain in New York a week; then visit Niagara Falls and Chicago on our way home.

Thought of you all last Sunday, while the Doctor conducted services in the *salon*, at 10:30 A. M., in the presence of a majority of the passengers. Sang two hymns; the last one, "Nearer, My God, to Thee." The entire service lasted about forty-five minutes. Accept our best wishes. E. T. M.

Robbing God.

In responding to "Subscriber's" proposition, I thought that I would write a few lines for our valuable paper, if you can give it space therein.

By referring to the Book of Malachi, chapter three, beginning with the eighth verse, and ending with the eighteenth verse, will be found something very interesting to us, as a nation and as a church. There is a question asked and answered: "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." He asks us to bring in the tithes into his house, and prove him if he will not be true to his word. Listen! "If I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Brethren, do you not want this blessing? Let's hear what else he has to say: "And I will rebuke the devourer for your sakes, and he shall not *destroy* the *fruit* of your *ground*, neither shall your *vine* (we have the cotton stalks) *cast* her fruit before the time in the field, saith the Lord of hosts."

I believe what the Lord has said, that when we, as a nation or church, do our duty, he will bless our land, our crops, that they will not fail, blast and shed in the field; yea, he will bless all our interests everywhere. It does look like a shame that a great Christian nation, a big Methodist Church with its hundreds of thousands of professed Christians, can not fill every open door which the Lord makes among the heathen with a teacher, with the Word of God, that those poor people might be led to our great Savior and be saved from their sins here and from that awful hell in eternity! Reader, hast thou faith in God—the Christian's God? If so, manifest it to the church and to the world. The apostle puts it thus: "Show me your faith without your works, and I will show you my faith by my works." Which are you going to show up?

Mr. Editor, please find herein inclosed $10 to send and maintain a missionary in Japan. Bro. "Subscriber," Dr. Lambuth, if I mistake not, asks for three missionaries, and we are trying to send one. Do you think that that is going to satisfy all these many well-dressed and happy-looking Methodists? Brother, I live in what is called piny woods, where the cotton, corn and other crops will not make but little in comparison with what it puts on with all our help, fertilizing and putting in our best land. Its casts its fruit in the field before its season. Oh, if we would do our duty and save this waste! But the trees in the woods and bushes on the roadside, where the clay is as red and poor as you or I ever saw, are growing, and look as green and flourishing as our crops do with all their help. Why is this? Some will say that it was so intended, while others will say that the substance which the bushes and trees draw from the earth is not what the cotton, corn and other crops need. I say to such people to read the ninth verse of the third chapter of Malachi: "Ye are cursed with a curse, for ye have robbed me, even this whole nation."

The good Lord gives us some good crop years, and we make plenty; and then he gives us bad years, and we make but little. Why is this? Read the ninth verse again. God gives us good years and bad years, trying to prove to us that he has the power to make all of our years good if we would bring in the tithes into his house that he might have meats in his house to preach his Word to all men.

I would like to say to "Subscriber," while he has done well, that I think that it is our duty, as a church, to send not only one, but the three needed missionaries. By reading Malachi xxxv. 21, 22, anyone may see how God's people did in those days. They made offerings of their bracelets and rings. We Methodists can supply every mission without bracelets and rings; but if we can not, we ought to pull them off, for God says, Honor me with your substance, and I will honor you. ISAIAH TUCKER.

GLOSTER, Mississippi.

Who Will Fail?

Is every pastor preparing for the week of prayer? That little company in Jerusalem continued "with one accord in prayer and supplication;" and how wonderfully they were answered on the day of Pentecost! If every pastor in the Southern Methodist Church will with his people unite during the week of prayer in earnest supplication in behalf of our foreign missions, who can measure the answer that will descend on the church at home and in the foreign field? Will not every pastor prepare his people to observe the week of prayer?

We have sent each one a copy of the program that preparation may be made for this solemn service. We have also sent each one a copy of the Annual Report. It contains a brief account of each of our missions that may be of value in preparing for the service of each day. We have also sent to each one a sample of the leaflets now on hand. Others will soon be ready. We will be glad to send to each preacher who will furnish his address, as many leaflets as he may wish to distribute among his people both before and during the week of prayer.

I. G. JOHN.

Letter from Mexico.

MR. EDITOR: After four long months of severe illness, I am able to sit up, and in a few days will be around on *crutches*. How thankful I feel to be able to get about again, even if I must travel thus. God has not forsaken us during these months of trial, and I have no disposition to murmur at the severe discipline which he thought necessary to fit us for usefulness. Our progress in the study of the language, of course, came to a *full stop*, and I must begin with my a, b, c, again, having forgotten all I learned. We have learned much of the disposition of the Mexican while we were so afflicted, and my interest in them and desire to work for them has greatly increased. I never saw a more affectionate and sympathetic people. And those who know Christ as their Savior have the most childlike faith. My sick-bed has been a bower of prayer. Everyone who came to see me prayed before they left, in their own language, and not understood by me; yet it comforted me greatly. Many seem to feel that I now belong to them, having been raised up through the influence of their prayers. We had many tokens of their affection, which touched our hearts. And it does seem that the trials through which we have passed has opened the way for Mr. Weems to the hearts of this people, as nothing else could have done. So, after all, the time which many may regard as lost, may have been the most favorable to advance Mr. Weems in the confidence and love of the people.

The death of my dear friend and sister, Miss Clara Chrisman, was a great blow to me. She wrote me just before she started on that fatal journey, saying she had prayed for me constantly, and was assured I would get well. She wrote such a sweet letter, saying: "The longer I live the more beautiful appears our blessed Christian religion, and the wonder is, that everybody is not a Christian, and that we all are not more devoted! If St. Paul, with his experience, could say, 'Godliness is profitable,' etc., *surely* we ought to be able to grasp the idea. My heart is so full of joy and sadness this morning; but, oh! my life falls so far short of the measure." I know this precious young heroine was fully prepared and ready to meet her Lord. While we sorrow because she has left us, her sweet voice is singing praises to our God in the "home of the blest." Knowing how hard it was for her loved ones at home to give her up, their sorrowing faces were ever before me, awake or asleep; fever came, and no rest could I find from my troubled thoughts, until I had a sweet dream of her and her mother. The latter said to me: "Don't be so distressed about me. At first I thought it would kill me; but now I feel resigned, and am satisfied. God knew best." Though only a dream, it comforted me greatly. We are forcibly reminded by the death of our young missionary, to be always ready for the Master's call. The *Evangel*, in mentioning the tragic death of our friend, says: "God teaches by afflictions and trials. Let our faith fail not, but let us tarry long in humility and prayer at the mercy-seat, until we learn the lesson which he would teach us by this bereavement."

MRS. S. G. WEEMS.

Avenida Rabberas No. 11,
CITY OF MEXICO.

Seashore District Conference.

The Seashore District Conference, for the current year 1889, met at Ocean Springs, T. S. West, P. E., in chair. The reports from the different charges were very satisfactory indeed. Collections ordered by the Conference being taken up, and some in full already. The Conference expressed itself earnestly against the Louisiana State Lottery, as will be seen from Dr. Abbey's article in this paper, which was endorsed and adopted by the Conference. It was an exceedingly pleasant session. There was not a jar. We had the good fortune of having Mrs. Jones, secretary Woman's Department of Church Extension for Mississippi, with us; and she gave an earnest exhortation in behalf of the enterprise which she represents.

The following were elected delegates to the Annual Conference: H. J. Harris, J. E. Smith, G. W. Walker, H. Ware.

Four trustees for Seashore Camp Ground were elected—Dr. E. F. Griffin, Moss Point, Miss.; J. P. Carter, Hattiesburg, Miss.; G. H. Walker, Handsboro, Miss.; J. A. Lewis, Meridian, Miss.

Next session will be held at Pearlington, Miss. G. H. GALLOWAY,
Secretary.

The following paper, prepared by Dr. Abbey, was passed by the Conference:

The geographical, commercial and social relation of this district, and especially the Coast portion of it to New Orleans, with its usual mass of city wickedness, as well as our more local anti-Christianity, calls, as we think, for a plain expression of belief by this Conference on the subjects following:

First. *The Louisiana Lottery.* To say nothing of the views of professedly Christian people, the lottery form of gambling is held by the legal and commercial world generally as an object of loathing and disgust, a fugitive and a vagabond upon the earth, fraught with the elements of social ruin, and is by nearly all the legislatures and criminal courts in Europe and America long since kicked out of the precincts of social and commercial decency. It is the especial enemy of the poor and the unsuspecting. Its work among us is large and baleful, and the countenance given to it by some church members is alarming. It is wholly in the keeping of bad men, bad women and bad citizens for bad purposes. It is the opus of this region of country. We forewarn every person to keep away from the lottery as you would avoid the fang of the serpent in any other form.

Second. *Intoxicant drinks.* This, though not so universally condemned by all classes as the lottery, is, nevertheless, its full accomplice in crime and its leader in moral and social ruin. It is too late in the history of whisky reform to characterize the whisky man in terms. An unblushing parasite, a dealer in children's sufferings and woman's anguish, let him and his business be avoided as the common enemy of his race. Let all good people hope, pray and work for his final overthrow and utter ruin.

Thirdly. On the subject of *common amusements*, generally considered sinful: such as Sabbath-breaking, dancing, theater-going, betting, card-playing or gambling of any sort, we warn all people against them as dangerous and hostile to Christianity. To say that under some circumstances they are not necessarily destructive of Christian character is no argument at all. They tend to final destruction. That which is doubtful is sinful; and deliberate sin is a plain, square insult to God.

We declare and publish these things for the benefit of the church and the world, and pray they may be practically heeded.

East Mississippi Female College.

To the friends, patrons and those wishing to become patrons of East Mississippi Female College, of Meridian, Miss., I wish to say that Rev. R. M. Saunders, its president, was busily engaged since the close of the last session preparing his catalogue until June 28, when, while endeavoring to take a book from a very large bookcase, the case fell over on him and seriously injured him, breaking his collar-bone. I am glad to say he is rapidly recovering, and will be in the field in the interests of his college by the middle of August. He had intended to spend the month of July in canvassing and distributing catalogues, but by his misfortune will not be able to begin this work till in August. The catalogue will be ready for distribution in a few weeks. Persons desiring information about the college can obtain the same by addressing Rev. R. M. Saunders, at Meridian, Miss. The number of boarding pupils will be necessarily limited in consequence of lack of room; hence those who desire to enter their daughters should make arrangements as early as possible. The prospects for a large attendance is very bright. A full, competent faculty, and the best management, ensures the best of instruction.

R. D. NORSWORTHY.

From the Work.

SHREVEPORT DISTRICT.

MR. EDITOR: Having finished up my second round of Quarterly Conferences, I have reached the half-way station on my year's work. Rest? No! Six months' work must be pressed into the next five months; thirty-six Quarterly Conferences must be held inside of twenty weeks. These appointments are scattered over eight parishes, nearly all of them to be reached by private conveyance. The brethren are pressing me to assist them in protracted and camp meetings. When I think of the work that is before me, together with the hot summer's sun, and clouds of dust that must be encountered and endured, I confess it makes me take a long breath, which is mingled with a sigh for relief; but I will trust in God, press forward, and do all I can, hoping the time will soon come when the districts of the Louisiana Conference will be reduced to such proportions as will enable the presiding elders to do not *less* work, but *better* work. I think an effort will be made in this direction at our next Annual Conference. Let presiding elders and others who feel interested think about it.

Our District Conference has just closed. Reports show but little progress compared with the reports of last year at this time. We have had some stirring revivals in the district, and others, doubtless, will follow. This, so far, has been a hard year on the preachers on account of the scarcity of money; yet few, if any, have faltered in the least. All look joyous and hopeful; and, no doubt, God helping us, everything will come up right on the "home-stretch." Dr. Hunnicutt was with us at the District Conference; raised eight thousand four hundred dollars in endowment notes for Centenary College, then hastened away on joyful wing to the Homer District Conference. We also raised two hundred and twenty dollars, cash subscription, for Mansfield College. We need, at least, ten thousand dollars for this college—must have it, not to pay debts (the college don't owe a dollar); not to pay the faculty (this institution is self-sustaining)—we need more *room*. Let every Methodist in the Conference contribute something, and say, You shall have it. J. B. CASSITY.

MANSFIELD, Louisiana.

GLOSTER, MISS.

MR. EDITOR: Will you please correct a false impression that grew out of a notice in your paper that everybody would be cared for at the Sam Jones Camp Meeting. This is a mistake. We only will take care of all preachers *free*; and, Bro. Carter, I am glad you are coming, and would be glad to see as many preachers as can come. But everybody else will be required to pay their own expenses. There will be ample hotel accommodations, and board can be had from seventy-five cents to $1 50 per day for meals. The Rev. Jos. A. Jones, brother to the great Sam P. Jones, will be with us for seven days, and we are praying and working for a sweeping revival, and we hope all preachers and Christians will come praying for a glorious presence from the Lord. Bro. I. W. Cooper has been with us at Gloster, and has very much endeared himself to all the people of Gloster, of all denominations. He is a faithful preacher, and as he stands on the walls of Zion, he fails not to preach the gospel without any coloring in it. The church has been greatly strengthened and put in better working trim, and sinners awakened, and a great many publicly promised to establish family altars. And at the services last evening, for men only, he preached from Galatians v. 7, 8; and after Bro. Cooper's discourse, which was a power, every man in the house but five came forward and gave the preacher their hand, that they would lead a different and a better life. A grand work for the Lord is going on all over this part of his moral vineyard. Pray for us. Your brother.

J. R. WHITTINGTON, Ass't P. C.

SUGARTOWN, LA.

MR. EDITOR: The Lord is still blessing us by adding to the church. Good feeling still exists. Protracted meetings will soon commence, from which we expect the best results. Our second quarterly meeting embraced the third Sunday in June, which was a time of refreshing to me. Preachers get hungry for preaching as well as anybody else, and such was the case with this preacher; but the two sermons preached by the presiding elder certainly met the demand. On the fifth Sunday, and the Saturday before, I assisted Bro. Hill, of Spring Creek circuit, at his East Bay appointment, which meeting resulted in one accession to the church.

In the neighborhood of my Dry Creek appointment there has been a great deal of malarial fever during the month of June. The death of Bro. George Heard's little boy, of about three years of age, who was a favorite in the family, was a painful providence. The fever seems to be giving way, and I hope that good health will soon prevail again. H. M. BANKS.

NOTES FROM OCEAN SPRINGS, Miss.

MR. EDITOR: The gem of our seashore towns, Ocean Springs, was honored with the presence of the late session of the Seashore District Conference, July 3 called together quite a large representation of ministers and laymen, and, not being honored with the presence of a Bishop, Rev. T. S. West, P. E., graced the chair with all the dignity, urbanity and wisdom of a veteran Bishop. The session was the shortest and most pleasant of any I ever attended. Most excellent sermons were delivered by Revs. Ellis, B. Jones, R. Abbey, and Bro. Woods. In Abbey's sermon on the institution, nature and use of the Lord's Supper, was a masterly exposition of the subject, and will prove of lasting benefit. The administration of the Sacrament, at the close of the sermon, was a fitting sequel. The hospitality of Ocean Springs was more than equal to the demand, and this means much to all familiar with the crowded state in the summer.

The friends of Rev. Jos. Nicholson will be glad to learn that his widow yet lives here, and enjoys moderate health.

The improvement of Ocean Springs is manifest in increased population, new residences and stores. The people of the Arctic States are seeking the sunshine of our Sunny South in the winter, and Ocean Springs has attracted, by her many advantages of climate, good soil, balmy air, medicinal waters and Protestant community, a goodly share of enterprising citizens from various Northern States. No more desirable location on our coast can be found for all who wish to spend the summer months. Just now the soil and climate of Ocean Springs is revealing its capacity to produce fruit. I have seen LeConte pear trees with limbs bending to the earth under their burden. The Shannon Bros. have a large orchard heavy laden with peaches, grapes, plums, with all kind of vegetables, abound here.

The people are not happy just now in President Harrison's choice for postmaster; but this won't last always.

R. B. DOWNER.

CLEVELAND, MISS.

MR. EDITOR: I have seen several pieces in your valuable paper written by the preachers of the Greenville district; so I thought that I would send you a few lines for publication to let you and the readers of the ADVOCATE, who may be concerned, know how we are getting along. We have two magnificent churches at Cleveland and Shelby—the last named just completed, and is a beautiful little church edifice, as pretty as I ever saw in the country. At Cleveland we have a very nice church, more costly than the church at Shelby; but it is a great deal larger, and is a much larger town than Shelby. But both of these churches would be a credit to any town or country. At Shaw's we have no church as yet, but we have three men who say they will give five hundred dollars apiece, and their wives get from the balance of the people five hundred dollars, making in all two thousand. So you see that we will have a nice church at Shaw's.

The spiritual condition of the charge is as good as any appointment in the Delta no older than ours; congregations large and attentive, and a kinder people I have never met. Finances well up. Collections will all come up in full. Yours truly,

W. T. BARNETT.

KOSCIUSKO AND DURANT STATION,
NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed a glorious meeting at Durant. We continued fourteen days, with a growing interest and increasing congregations to the last service. The work depended was principally in the church; and while there are many visible results eternity alone will reveal the good which has been accomplished. Five persons were received into the church on profession of faith. We had valuable assistance from Rev. T. Y. Ramsey, superannuated member of our Conference, who resides at that place; also Revs. G. W. Brown and G. W. Gordon. Thanks to these brethren and glory be to God. We are expecting God's blessing on every interest of the entire charge during the year.

HESLEP R. TUCKER.

WATERFORD, MISS.

MR. EDITOR: We are moving on smoothly on Waterford circuit. Our Children's Day was a success; so said the brethren. We had a central meeting for the entire circuit, which met at Pleasant Grove Church. All of our schools were represented. We carried out the published program in the main. The collection was good, amounting to $9 60. Our Sunday-schools are all doing well; well supplied with our own literature. Since our holiness meeting at Waterford (during which twelve or fifteen professed the blessing of "perfect love") our prayer meetings are doing much better at that place.

W. M. ADAMS.

The opportunity and ability to repent is one of the highest privileges that God has granted to man.—*Peabody*.

Missionary.

TO THE GIVER SHALL BE GIVEN.

BY THEODORE GOODE SOUDER.

Where the waters sob and murmur,
Where the ocean beats its breast,
Did one wander, sad and lonely,
Thinking soon to find his rest.

But the ocean's solemn music
Had not power to raise the ban
Of the hideous, mystic burden
Birth first gave to fallen man.

Tho' he wandered where the billows
Lashed in fury by the gale,
Sought in vain to daunt his spirit,
Sought in vain to make it quail.

For the captain's son was pacing
Down the wastes of Shingley beach:
And the waters oft had threatened
On the deck where they might reach.

Still he found not, in his seeking,
What the soul most dearly sought:
'Twas not o'er the waters breaking,
'Twas not where it might be bought.

Then he turned him in his musing,
Sought the teeming haunts again;
Turned where fellow-men were toiling,
Staggering 'neath their load of pain.

Turned he quick, his soul upbraiding:
As the truth dashed over him then,
"What, O soul, is gained in wailing,
Why not help thy fellow-men?"

At that moment flowed his treasure
With the thing that he had sought:
And in giving, found the Giver
Of the peace no man hath bought.

Texts and Themes.

Daniel xii. 3: "And they that be wise shall radiate brightness as the expanse, and they that convert many to righteousness as the stars forever," etc.

Babylon's clear skies stimulated Daniel's fellow teachers to study astronomy and led to the worship of the stars. To them the firmament was deity, and its radiance the splendor of the Supreme.

Our Lord applies these words from Daniel. Compare Matthew xiii. 43.

The first clause refers to the expanse of day; the second to the glory by night. Thus sunlight and starlight are used as illustrations of the glory and reward of teaching truth and converting souls.

Sunlight is diffused and reflected and so becomes a revelation. The wise teacher diffuses and reflects the light of God, and so reveals truth and God to men. Starlight has grades of glory—and so converters of souls differ in the measures of their service and reward.

This text thus suggests the glory of teaching and turning souls. We are taught here, and in Psalm li. 13, the wise lesson.

Teaching first: instruction is the basis of all evangelization and conversion. God calls every believer to be a teacher and converter.

Success hangs on the *Message*, the *Books* and the *Man*. We confine ourselves to *the Message*.

The gospel, and nothing less and nothing else. The central theme: Christ Crucified." All preaching starts from and returns to that. It is a narrow theme, but a "swivel gun" may be swung in any direction, and directed to every practical issue of life.

A full gospel: "All Scripture is profitable." The most successful ministers and missionaries have preached the whole counsel of God, especially the eight fundamental truths: The Inspired Word. Man's Depravity. Christ the Only Savior. Justification by Faith. The New Birth. Personal holiness. God's Hatred of Sin. Future punishment. These are first principles of the doctrine of Christ. (Heb. vi. 1, 2, to vi. 2.) There are two edges to the sword of the Spirit—that of law and that of grace; and the one piercing point in which the two edges meet. The gospel must be a sword opening up the hidden part, then a mirror to show us our inner self.

An *aggressive* gospel. The true teacher or teacher is not one who stands on the defensive. In a game, the moment one is on the defensive the game is against him. So in war. Skillful strategy demands that the general keep the enemy busy defending himself. God never meant we should be using spades and throwing up intrenchments. Let us leave apologetics and energetically carry the war into the enemies' territory.

Accumulative gospel. True preaching is a pyramid—the basis laid firm, broad, square; then stone upon stone, layer upon layer, all converging to the climax. Unity and continuity of impression are thus conserved.—*Missionary Review.*

Missionary Investments.

The great question regarding investments is, "Will they pay reasonable returns?" Foreign missions is an investment. For every dollar put into it we get generous returns. Any one can see the truth of this statement by a little observation. The Norwegian is the highest Scandinavian immigrant population, but we have scarcely a Norwegian Baptist Church in the United States, and only a very few Norwegian Baptists. This may be explained by the fact that we never had a missionary in Norway, nor sent a dollar to evangelize that country. On the other hand, in Sweden we have spent a few thousand dollars, and resulting therefrom, we have in our own country several hundred churches, with thousands of members, gathered into associations and conferences.

The payment for missionary investment is seen in a still more marked degree among the Danes. We have not only a few hundred dollars yearly in Denmark. We have, in return, several Baptist conventions of Danes, embracing hundreds of churches, and several thousands of communicants in the United States. For the moderate amount of money invested in Germany we have here a large number of the best staunch and liberal German Baptists. Our first success in mission work among the Chinese on the coast came from mission work in China.

In the same line of thought James Russell Lowell well says of those ridiculous of the benefits accruing from foreign missions: "When skepticism has turned its attention to human society and found a place on this planet ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither and then ventilate their views." Foreign missions do pay, and a potent and economical way to reach the foreign element in our own country is to send it to them in their home lands. —*Standard*, Baptist.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON IV.—July 28.

ISRAEL ASKING FOR A KING.

1. Sam. viii. 4-20.

GOLDEN TEXT.—*Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us.*—1. Sam. viii. 19.

TIME.—B. C. 1095.

PLACE.—Ramah (a *high place*, a *height*).

4. All the elders—Thus the whole nation is in motion against the existing condition of things: it appears before Samuel officially and formally in the body of its representatives. The elders were not identical with the heads of tribes, but are distinguished from these. They always appear as the representative of the people, so much so that *elders* and *people* are occasionally used as equivalent terms. Their authority extended to all matters which concerned the public welfare; nor did the people question their acts even when they disapproved of them: hence it is inferred that they were appointed by a free popular election.

5. Said unto him—The elders presented the matter very skillfully to Samuel, implying verse 5 that they would be quite content if they could always have him for their ruler, or be sure that he would have a worthy successor. *Thou art old, and thy sons walk not*—This fact or judgment alone is given, and Samuel is not, like Eli, charged with the blame of his sons' misconduct. *Make us a king*—No one thought of displacing him, and no one but he could secure for the king the necessary authority and hearty acceptance. *Like all the nations*—Their sin consisted in an eager desire to be "like all other nations," who had earthly kings; whereas they ought to have deemed it a high privilege to be unlike other nations, in that they had been separated from all other people, and chosen from out of other nations to be a peculiar treasure. Perhaps their heathen neighbors had taunted them as being a nation without a king, and, therefore, they aspired to rival these nations in the appearance of worldly power and grandeur.

6. Displeased Samuel—Besides the natural aversion which he felt to being thrust aside after so many years of faithful and laborious [illegible] the natural prejudice which he would feel, at his age, against [illegible] of government, he doubtless saw how much of the evil heart of unbelief there was in the desire to have a visible king for their leader, instead of trusting to the invisible Lord who had hitherto led them. *Samuel prayed*—A characteristic act. He does not let his own personal feeling decide, but endeavors to learn what is the will of God in the matter. We do not know what we ought to think about this thing and that, and we want to be told what we should think about it.

7. Not rejected thee, but ... me—These words are the key to the whole history of the Hebrew monarchy. In their hearts they did not consult God about the matter, but took it into their own hands: they had an outward form of submission to him; but, in fact, they were rebelliously intent to have their own desire, without regard to his. By degrees two thoughts calmed him. The first was a feeling of identification with God's cause. ... The other element of consolation was the divine sympathy.

9. Now therefore hearken—The *therefore* of the Auth. Ver. might be rendered "so," or "yet," or "but," and must not be understood as implying that the ingratitude of the people was *reason* for complying with their request. The drift of the answer is this: Do what the people ask, set a king over them; let not your own wounded feelings interfere to prevent your complying with what is in itself desirable and good. Yet, at the same time, point out to them the inconveniences of the kingdom which they desire. *The manner of the king*—The powers and privileges which a king will think it his right to exercise. A king who would rule over his people with arbitrary and absolute power.

10. And Samuel told all the words of the Lord—Here are presented the main features of an *absolute monarchy*; but observe, they are set forth as the possible manner of judgment of the king himself, not as divine or God-given rights which every king must claim.

11. Some shall run before his chariots—See note on Lesson II., verse 12.

12. To ear his ground—Literally, *to plow his plowing*. "To ear" is an old English word, now obsolete, for "to plow."

18. Ye shall cry out in that day—By this dark picture of regal prerogative Samuel hopes that the people will withdraw their request for a king like those of other nations. This was exactly fulfilled in the revolt of the ten tribes from Rehoboam, which was caused by the grievous burdens to which they had been subject. *The Lord will not hear you*—You will be constrained to abide by your present choice of consequences.

PRACTICAL THOUGHTS.

The objection to the *old* age of Samuel indicated a dangerous want of respect and esteem for the wisdom and experience which none but the old can possess.

The want of integrity in the sons of Samuel was made the ground for an attempt to frustrate the purpose of God as to the government of his people.

Temperance Notes.

Dr. Bombaugh, an experienced medical examiner, claims that out of every hundred heavy beer drinkers not more than five pass the age of fifty-three.

Mrs. Mary A. Woodbridge says that in Cincinnati, where the liquor traffic is taxed, not licensed, about 50,000 school-children are not recorded in the school lists.

A $5,000 building, the gift of Mr. and Mrs. R. G. Peters, of Manistee, Mich., is to be erected next year at Bay View, Mich., for the use of the W. C. T. U. school of methods and members of the union.

Dr. H. S. Tanner, the famous faster, challenges any half-dozen of the lingest giants of wine and beer to meet him in a fasting contest in which neither side shall be allowed to taste food; they to have all the liquor they want; ite to drink only water, the fast to continue till the one or the last of the six yields the contest.

Hon. Richard Trevillick, a leader among the Knights of Labor, considers intemperance the curse of organized labor. He says: "The labor question will never be settled until the liquor question is. If the money spent for liquor every year was turned into the labor channels for two years there would not be an idle man in America, and there would not be enough workmen to produce what is needed.

The Woman's Prohibition League of Brooklyn has made a commotion. The ladies found out that in many cases in the Brooklyn public schools the authorities were neglecting to have the compulsory scientific temperance lessons taught, and that the beer dinners of many children at home render them unfit for the afternoon school work. The ladies called the mayor's attention to the matter, for which they are being loudly denounced by the whisky papers.

An English journal puts the liquor problem in this form: Twenty-five snakes running through the streets—that's free whisky. Twenty-five snakes gathered into a box, in which twenty-five holes are made by authority of the court—that is low license. Ten of the holes are closed, and the snakes all get out through the other fifteen—that is high license. Drive all the snakes over to the next village—that is local option. Kill all the snakes—that is prohibition.

After the late fire in Seattle prohibition reigned for several days. Most of the dives and saloons were burned, and the mayor prohibited the rest from reopening. Thousands of lemonade stands sprang up and many men began to appreciate temperance drinks. A new beverage, strawberry lemonade, had a great sale and was pronounced by many, even drinkers, to be better than beer. Temporary prohibition worked so well that a petition was presented, signed by more than a thousand leading citizens, asking that all saloons in the city be kept closed for three months in the interests of rapid rebuilding.

Marriage

is but the stepping-stone to those divine institutions, the family and the home, which constitute the very foundation on which our nation rests; and upon the health and strength of the wife, and mother, depend the sunshine and enjoyment of the home and the prosperity of the family. Thousands of wives, and thousands of single ladies, drag out a weary existence in consequence of perplexing "female disorders," in total ignorance of the fact that Dr. Pierce's Favorite Prescription is a positive cure for the most complicated and obstinate cases of leucorrhea, prolapsus, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation, ulceration, and kindred ailments. Guaranteed to give satisfaction, or money refunded. All druggists.

Dr. Pierce's Pellets—cleanse and regulate the stomach, bowels and system generally. One a dose; purely vegetable.

The spheres of Duty is infinite. It exists in every station of life. We have it not in our choice to be rich or poor, to be happy or unhappy; but it becomes us to do the duty that everywhere surrounds us. Obedience to duty, at all costs and risks, is the very essence of the highest civilized life. Great deeds must be worked for, hoped for, died for, now as in the past.—*S. Smiles.*

Take Hood's Sarsaparilla 100 Doses One Dollar

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THURSDAY, JULY 18, 1889.

Briefs.

When we remember the invitation which the *little* Episcopal Church sent out a few months ago to *all* the sects to come over and join them, there is an enjoyable pertinency in this story taken from the *Southern Churchman*, of July 4:

A few years ago one of our clergy visited Palestine and went to Mt. Gerizim, where he found all the Samaritans, numbering just one hundred and fifty-three, who were assembled to celebrate on *their* holy mountain the Passover. Of course, he asked questions—would not have been a Yankee if he had kept his mouth shut. So (he says) "I asked their leader what was their belief, and he replied that they believed only in the Samaritan Pentateuch, and rejected all the other Scriptures, Old and New Testament. I said, 'What, then, will become of the other 1,399,999,847 of mankind?' 'Lost,' he said, 'unless they believe as we do.' I told him that was a hard lot for them. He said it was so much the worse for them, and that they must come over to the 153, if they would be saved!"

Rapid transit and transportation is the order of the day. The inventive genius of the age seems to be putting forth all its energies in the direction of increasing the speed of public conveyances. The steamer that consumes more than six days in crossing the Atlantic is too slow. The railway train that don't make 40 or 50 miles an hour is voted pokey. To meet this growing desire for quicker communication, a company has been incorporated in Baltimore to construct electric railways to carry the mails and packages from the great centers at the rate of *three miles in a minute*. The company has already experimented with successful results. It proposes to build roads extending from Baltimore to the large cities in all directions. The motor car will be eighteen feet long and two and one-half feet square. The track will be a twenty-four-inch guage, and built on the surface of the ground. There can be no doubt of the immense practical results if the new mail service is successfully introduced.

There is a motion before one of the New York courts to dissolve the famous Oneida Community. This community was established in 1834 by John H. Noyes at Oneida, N. Y. The founder was ordained to the ministry after a collegiate course at Dartmouth College. In 1833 he founded a sect called the Perfectionists, and drew up the first plan of the society which afterward became the Oneida Community. He and his followers claimed to possess a peculiar phase of religious experience, having for its basis spiritual intercourse with God, which Noyes taught may proceed so far, even in this life, as to destroy all selfishness and so make an end of sin. Two communities were founded, one at Oneida and the other at Wallingport, Conn. A home was established at Oneida, the members engaged in agricultural pursuits and manufactures. In 1884 the community owned property to the value of over $500,000. The practice of free love has been abolished and married couples now form a part of the society. It was in this community that Guiteau, the assassin of Garfield, and his father lived for a time.

In area Chicago has become the largest city in the Union, by incorporating with it some populous suburbs. It has now an area of 174 square miles and a population of 1,100,000.

The Uses of Preaching.

The teaching of the Scripture is, that souls are to be instructed and saved by preaching. The Psalmist says: "The law of the Lord is perfect, converting the soul." Our Savior prayed: "Sanctify them through thy truth; thy word is truth." The Apostle Paul asks these pertinent questions: "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" Preaching is for the *instruction* of saints as well as for the salvation of sinners. The public proclamations of the Word of Truth sustain and nourish the soul. During the week "the cares of this world and the deceitfulness of riches and the lusts of other things enter in and choke the word, and it becometh unfruitful," hence the spiritual nature needs the regular recurrence of public preaching. Our daily experience and the cries of our souls corroborate the great truth of Scripture—that "man can not live by bread alone." Bread is for the body's sustenance and invigoration. The spirit also needs sustenance; and preaching is one of the many varieties of spiritual food. True gospel preaching is a rich and full store-house, whence every week we may draw large supplies for our spiritual nourishment. The goodness of God in this arrangement we too often underestimate. He sees what are the needs of our spiritual natures, and has so arranged the church ordinances as to make ample provision for our supply "according to his riches of grace in Christ Jesus."

This feature of God's dealing toward us lays upon us the obligation to make a diligent use of the preaching for our own personal benefit. We are under special obligation to attend the preaching service. It won't do for a man to say: "I can read a better sermon at home than I hear at church." While that may be true, it is equally true that reading sermons at home does not discharge the obligation to *hear preaching* from the warm heart of God's messenger. The living speaker—with soul on fire with God's love, and lips touched with a live coal from God's altar, and mind enlightened by truth fresh from the teaching of the Holy Ghost—gives views of doctrine and fact and precept and obligation and privilege which no book can give. To put the published sermon in place of the living preacher is to condemn as useless God's whole plan of the Christian ministry. "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" To stay away from the preaching service when there is no insuperable barrier in the way shows a weak apprehension of the responsibility God has placed upon us by putting such service in reach of us. No mortal, erring man can afford to dally with responsibility in such a manner, for it is the most onerous and fearful thing with which we have to do.

The regular attendance upon the preaching service brings direct blessings upon our own soul, and, by way of example, is a great blessing to others. Our souls become hungry for the "bread of life;" and if we do not frequent the places where that bread is dealt out by God's servants, we stint our spiritual natures, benumb our spiritual instincts, dwarf our spiritual capacities and deaden our spiritual activities. Are we not responsible for this stinting, benumbing, dwarfing, deadening process? Our souls die for want of proper food when we neglect the preaching service; and we are to blame for that death. Then the example of regular attendance is a most potent means of help to others, especially those of our own households. The consistent conduct of parents and guardians is an argument for religion which can not be answered by anybody; and attendance upon the church services is a most important element in consistent Christian conduct. Consistency is itself the most powerful preaching of the truth, so that while we are careful to put ourselves in position to be preached to, we ourselves are preaching the best of sermons. Brother, what think you of these things?

Preachers' Homes.

In the Brookhaven district, Mississippi Conference, every pastoral charge, fifteen in number, has a parsonage except two, viz: New Hope and Topisaw; and there is promise of one at an early day on the Topisaw circuit. Several of these homes are neat, commodious and comfortable, and do honor to the charges that have built them. One of the best parsonages on the district is at Caseyville, on the Scotland circuit. It has been built within the last few years to take the place of an indifferent house badly located, in which several of their former pastors found shelter for their loved ones. While the present cozy preacher's home was being constructed, there were some who declined to help on the plea that the old parsonage was good enough—as good a house as they had, etc. One aged brother, who was putting his money and energy into the enterprise with a liberal hand, said, "I want my preacher to have a *better* home than I have, because he has many hardships to bear and sacrifices to make from which I am exempted." It goes without saying that this man will one day occupy "a house not made with hands, eternal in the heavens." And this brother's wife boarded the pastor and his wife while the new parsonage was being built at a moderate price, and then put all the money, and more, into parsonage furniture. So the house is nicely furnished. Apropos to the above remark quoted, I have said, and will continue to say, first, that no well-instructed and conscientious Christian can afford to live in a better house than he worships in; and, secondly, that his conscience ought to be ill at ease if he lives in more comfort than does his pastor. I have said every charge, but the two mentioned above, has a parsonage. At Brookhaven the parsonage was destroyed by fire some months ago, but they are rebuilding, and the glory of the latter house will be greater than that of the former. At McComb City a very elegant home for the pastor is approaching completion—the first they have had—and will be occupied by the first of August. At Hazlehurst they are preparing to take down the old house, which is very inferior, and build an elegant parsonage, which will be a comfort to the pastor and an honor to the church. At the beginning of this year the country charges were ahead of the towns in their parsonages, but, as the above indicates, some of the towns are catching up with the circuits in their provisions for the home comfort of their pastors. At the late District Conference a plan was projected for the building of a district parsonage, or, rather, the plan proposed early in the year by the district stewards and trustees was modified and adopted by the Conference. This is much needed, and we sincerely hope to see the enterprise succeed. It is a fact that a presiding elder needs a home as badly as a pastor in charge. I have endured some of the inconvenience and discomfort of living in a hired house this year, and long for a home.

W. B. LEWIS, P. E.

A Louisiana Trip.

MR. EDITOR: It may seem a little strange that a Mississippian should write of a trip into Louisiana as a novelty, yet all of Louisiana lying five miles beyond the Mississippi river was, until recently, as much an unseen land to me as the region of the Alps or of the Ganges.

Leaving New Orleans on June 14, and passing over the rich alluvial lands and by the growing towns of Morgan City, Jeanerette, New Iberia, Lafayette, and others, with fields of sugar cane and corn stretching far as the eye can reach, the shades of evening overtook me at the famous old town of Opelousas, in the *colluvial* region of St. Landry. I say "*colluvial*," since these rolling plains and high-raised ridges must have been deposited by powerfully conflicting currents. The population is largely French, and Catholicism is prevalent; yet Protestantism is active, and Methodism lives and grows hopefully.

A commencement sermon for the Female Institute, which is successfully conducted by Mrs. Hayes, sister of the Whites, of the Louisiana Conference; a talk to the children in the afternoon, and a sermon at night, occupied me on Sunday. A few pleasant visits to friends in the country round brought me up to the District Conference on Thursday. Bro. Keener is the courageous leader of a vigorous band of preachers, old and young, well organized for conflict against whatever is not according to the truth as it is in Jesus. These brethren, with the help of a few of the laity, gladly contributed $1,700 in endowment notes for Centenary College.

Leaving on Friday in a shower of rain, which was greatly needed (as stock had been perishing for water, and corn was dying), the hour for evening worship found me with Bro. B. F. White and some of his flock in the church at Alexandria. They listened well. On Saturday night Mansfield was reached, where I was to preach the commencement sermon for Mansfield Female College. The church was crowded on Sunday with attentive listeners. Two days were spent in witnessing some of the closing exercises of the college, which were attended by large and appreciative audiences. The buildings of the college are handsomely located, the trustees are men of enterprise, and President McVoy, sustained by them, has had success, and has brightening prospects for the future.

A daylight start on Wednesday with Presiding Elder Cassity, who drives no common horses, enabled us to reach Keatchi, twenty miles distant, in ample time for the opening of the District Conference at nine o'clock. This presiding elder is of the heroic sort, and works things thoroughly every way. The attendance was large, and the interests of Centenary reached somewhat of a boom, and the collection ran up to $8,500.

Leaving these brethren on Friday evening, and spending the night in Shreveport, I was enabled to reach Gibbsland in time to see a large Conference just closing its work. One lay delegate, on the first ballot, received 32 out of 34 votes cast. Here the brethren, having a mind to do something for Centenary, gave me ample time, though I came at the eleventh hour; and the presiding elder, Bro. Randle, thoroughly alive to the interests of Christian education, encouraged them to give until $1,500 were subscribed. The brethren here would have done even more, but that they are taking in charge a somewhat costly enterprise in Gibbsland High School, which ought to become a feeder to Centenary.

Returning to Shreveport, and filling Bro. Scruggs' pulpit, Sunday night, I was enabled to take a glance on Monday at the growing city. Finding that a considerable arrearage is still to be paid on our handsome new church building in this place, I left the brethren in grateful remembrance and happy expectation of what they *almost* promised to do for Centenary in the future.

On my way to Vicksburg I took in Ruston and Monroe, spending a night most pleasantly in each. The former, where I found some recent graduates of Centenary, gave me notes for three hundred dollars. At Vicksburg two colleges were represented at once, with the most instructively meager results for both.

From my entire trip I learn:

1. That Louisiana is able and willing to do her part in sustaining Centenary College.

2. That her *alumni* everywhere are hearty supporters of Centenary College.

3. That the preachers in Louisiana prove their faith in Centenary College by subscribing to the endowment and working for the college; and the laity do not hold back.

While I was thus laboring to raise $12,000 in Louisiana, the Lord put it into the heart of Bro. Peter James, of Mississippi, to make the liberal offer of more than double this amount for the endowment of Centenary College, which we take as an assurance that Mississippi is not going to fail in her duty to the grand old college.

1889 W. L. C. H.

The Seashore Camp Meeting.

We spent three pleasant and profitable days last week at the Seashore Camp Meeting. It did not appear to us that the crowd was as large as usual, though some persons seemed to think that there was no diminution from the number in attendance in former years. We are sure that the congregations assembled under the tabernacle were not as large as we have seen. We think a good many people go for no other purpose than to have the best time possible outside of the religious sphere.

The preaching that we heard was excellent. We were informed by those competent to judge in such matters that the preaching this season was equal to that of any former season. Solid gospel truth was presented in plain terms to the audiences, and enforced and sent home to the conscience by stirring exhortations. The results, however, seemed to be meager. It was a difficult matter to persuade sinners to the altar. While we were there, there were not one dozen at the altar at one time. This we know is far below the results of other efforts. Of course, we have no means of determining how many converts there were. Some said there were not more than a dozen; others said there were, at least, fifty. A few only joined the church.

The new hymn book was used exclusively, and its eminent fitness for a camp meeting was thoroughly demonstrated. The unauthorized ditty is gone from our revival meetings. Such hymns as, "Come, ye sinners, poor and needy," and "Come, humble sinner, in whose breast," came to the front again, and were sung with an enthusiasm born of the sacred memories which cluster around those grand invitation hymns. Our brethren need not be afraid to try the new book in all their revival meetings. It will answer every demand made upon it.

The best part of the religious services was the experience meeting which followed the eight o'clock morning sermon. This was a time of great interest, and the communion of saints was realized in all the sweetness of so precious a relation. The meetings have always been the peculiar glory of Methodism and the chief source of her wonderful power; and we hope to see them grow into more universal favor.

The improvements on the grounds increase year by year. Several new cottages have been built during the past year, and several more, we understand, are projected. The managers are guiding the affairs of the association with prudence and wisdom, and, we doubt not, the Seashore Camp Meeting will continue to be a place of as great religious power in the future as it has been during the past eighteen years.

Notes.

Apropos of choirs and their ways, a writer in the *Evangelist* says that, on the occasion of the forty-third anniversary of his pastorate over the same church, the choir presented him with *ten volumes* of the Expositor's Bible "as an expression of their respect and affection and of their appreciation of the kind feeling I had always cherished for them." The wonder to us is, that so few people ever think to present the pastor with a good book. And, then, it can be so easily done, too! Try it, and see how easy it is.

The *Western Christian Advocate* (Cincinnati) says:

There are indications that the lottery business in Louisiana is to be suppressed. Visitors to New Orleans have been impressed by displays of lottery tickets and advertisements in the stores of that city, and we have been told that thousands of people buy lottery tickets as regularly as they purchase the weekly supply of groceries and meat. The business is a parasite that sucks the life-blood out of the people, and the city of New Orleans and the State of Louisiana are to be congratulated on the proposed destruction of the dreadful scourge.

The *Christian Neighbor* says:

Would not the publishing of a chapter from the Bible every week in the newspapers tend to neutralize the unhealthy food which some publishers spread before their readers? By omitting the book, chapter and verse, the selection might be accepted as good by many readers and do them much good than if credited to some of the holy men who wrote the sacred volume. Such weekly publication might occasionally give something not too familiar to some editors and publishers. In fact the editorial life so tends to draw the mind away from the Word of God to the words of men, that even editors of religious journals may need to have their pure minds stirred up "by way of remembrance."

Those young ministers, and old ones too, who are trying to learn to act and *talk* like some celebrated evangelist ought to be very careful lest they run against that "barbed wire" St. James has stretched: "If any man among you seem to be religious and bridleth *not his tongue*, but deceiveth his own heart, this man's religion is vain." If you will stick to the Bible phraseology you will not be guilty of extravagant language. We do not believe the Holy Spirit selects unchaste language for any man. Put the bridle on the tongue, especially in the pulpit!

Two weeks ago we published the fact that Bro. Peter James, of Mississippi, proposed to give $25,000 to Centenary College, provided the friends of Centenary would raise a like sum. Here is an opportunity that ought to be seized on immediately. Here is a man standing in front of the rear building of Centenary College with $25,000 in his hand, and saying to the friends of the college: "If you will raise this money, put up a like amount, and the $50,000 shall be turned over to the trustees." Where are Centenary friends? Will you let this $25,000 slip through your fingers? All hands to work now, and Centenary will soon be endowed!

We desire always to help, as far as we may be able, our young ministers in their glorious work. We believe in a minister doing his own thinking in his own way. But there are helps that even the most original of men can not ignore without loss. The minister of to-day has come upon an inheritance, in this respect, of almost infinite wealth. The studies and researches of studious and earnest predecessors have placed in his reach an opulence of thought and suggestion well nigh exhaustless. While we could recommend many books to our young ministers that would be very valuable aids in their preaching, we take the liberty to say that just at this particular time we are sure that no book will do them more good or better equip them for a successful fight against the forces of evil, in the particular attitude in which those forces stand to-day, than Dr. Haygood's "Man of Galilee." If you have any young men or women in your church instructed with the fashionable infidelity of the day, there is no better care for them than the "Man of Galilee." Try it and be convinced.

Personal and Otherwise.

Miss Willard recommends to all local unions of the Woman's Christian Temperance Union to hold memorial services for Mrs. Lucy Webb Hayes, on July 28.

Gov. Lee, of Virginia, has been tendered the superintendency of Virginia Military Institute, and, it is said, will accept when his term of office as governor expires, January 1, 1890.

Dr. Haygood gave us a call, last week, *en route* to Texas. The Doctor gave us an hour of talk such as we delight to hear. He speaks hopefully of his great project in Alabama, and we wish him all the success that is attainable.

We are indebted to Dr. Jones for a catalogue of his flourishing school at Huntsville, Ala. There were in attendance the past session 267 pupils.

The Meridian District Conference meets at Vossburg, Miss., July 25-28. The Sunday-school Conference in connection therewith will be held Saturday, the twenty-seventh.

Read what Presiding Elder Lewis says of parsonages on the Brookhaven district. Can any other district show as many preachers' homes? We hope that the district parsonage spoken of will soon be built. Bro. Lewis is worthy of a good parsonage, and none will appreciate it more than he and his family.

Fred Douglass, though seventy-two years old, has been appointed minister to Hayti. Is there anything of the "eternal fitness of things" in that?

Before the war, the largest crop of cotton was 5,300,000 bales. It is estimated that last year's crop will reach 7,300,000 bales.

Four years ago the gold product of South Africa was less than half a million dollars; last year it reached $4,531,000.

Ex-President T. D. Woolsey, of Yale University, died recently, aged eighty-eight years. He became president of Yale in 1846.

Maria Mitchel, late professor of astronomy in Vassar College, died June 28, in her ninety-first year. She was one of the most distinguished astronomers of her day. The degree of LL.D. was conferred on her by both Columbia and Dartmouth Colleges.

The *Congregationalist*, last week, published the names of sixty-one persons who had been doctored with "D. D.," and fifty-two who had been doctored with "LL.D.," principally by Eastern colleges.

Dr. Arthur T. Pierson has resigned the pastorate of Bethany Church, Philadelphia, to take charge of the training-school for missionaries and evangelists in Boston.

Postal Card Reports.

—Rev. J. J. Lovett, writing from Satartia, Miss., July 12, says: "The Lord has done a great work for us, whereof we are glad. We have just closed a very successful meeting at this place; eleven accessions and as many or more conversions. Bros. Huntley, Powell and Holloman assisted and did very efficient work. We had high-tide last night."

—Rev. J. M. Wyatt writes as follows: "We have had a successful meeting. The membership of the church blessed. About fifteen sinners converted. Nine persons joined our church on profession of faith. Bro. J. D. Cameron did the most of the preaching. We are thankful to God for his rich blessings. Bro. J. F. Evans, P. E., has been down with rheumatism six weeks. He expects to go to Hot Springs, Ark., next week. His preachers in the Grenada district will cheerfully measure up to their duties while he is absent. Pray for him. His suffering has been intense. The Methodist College in Mississippi, for boys and young men, to my mind, by all means, should be located at Winona. Winona will bid well for it. It is a nice town every way. A larger patronage will be secured for it there than at any other place. It is the most convenient point there is to both Conferences. Let all of our Methodist people talk, push, pull, pray and give for the college; then put it at Winona."

—Rev. R. M. Blocker, writing from Rayne, La., July 15, 1889, says: "The Lord has sent me Rev. William Schuhle, one of our Vanderbilt boys, who will assist me some months with my large circuit. He preached his first sermon Saturday. I believe he will make a preacher. Large crowds are attending our revival meeting at Rayne, and the spirit of God is moving this people. Pray for us."

—Rev. C. McDonald writes: "Mrs. D. P. Bradford is still sick, and very ill'le, if any, hope of her recovery. Bro. Bradford and his friends have been faithful to the afflicted one in constant care by day and by night for thirty-four days. God bless them in their distress."

[Since the above was printed, we have news of Sister Bradford's death.]

—Rev. Walter Dunstan writes from Perth, Jefferson county, Miss.: "Serious throat and lung troubles have compelled me to take a vacation. Won't you please insert a notice in your next issue, stating that my address for the present will be Perth, Jefferson county, Miss. I trust soon to be strong enough to resume the Master's work."

—Rev. H. S. Johns, writes from Washington, La.: "We held a protracted meeting to commence last week at Waxia. Bro. Denson, of Abbeville, came up and assisted me. There were thirteen accessions to the church, and church pretty well revived. Praise God! The meeting at Bethel rained out, but we expect to try again soon. Collections are a little behind, but we are hopeful."

Books and Periodicals.

BOOKS.

SIGNS OF PROMISE. SERMONS PREACHED IN PLYMOUTH PULPIT, Brooklyn, 1887-9. By Lyman Abbott. Fords, Howard and Hulbert, New York.

Here are eighteen sermons on various subjects of interest. Dr. Abbott has long been before the public as a preacher, a commentator and the editor of the *Christian Union*. In these sermons he, no doubt, gives his maturest thought on the subjects discussed. Whether we agree with him or not, his utterances will be found interesting and entertaining.

PERIODICALS.

—*Vick's Illustrated Monthly*, for July, has interesting articles on Science Applied to Agriculture, How the Water Lilies Came, and some others. James Vick, Rochester, N. Y. Price, $1 25.

—*Musical Herald* is good this month. Our musical friends will enjoy this number. Franklin Square, Boston. Price, ten cents.

—The *Kindergarten*, for July, has a table of good things for all who are interested in that line of things. Alice B. Stockham and Co., Chicago. Price, $2.

—*Book News*, for July, is an interesting number of this valuable monthly, giving the freshest news in regard to authors and books. John Wanamaker, Philadelphia. Price, fifty cents a year.

—The *Missionary Reporter*, for July, comes to us in a new form—a magazine of thirty-two pages. We like the change. It is full of good missionary matter. J. D. Barbee, agent, Nashville, Tenn. Price, fifty cents a year.

—The *Methodist Magazine and Family Repository*, for July, contains some good reading. Shaw and Son, 78 La Salle St., Chicago. Price, $1 50 a year.

—The July *Book-Buyer* has a portrait and sketch of Maud Howe, besides literary notes and topics and notices of new books. Charles Scribner's Sons, New York. Price, ten cents.

—The *Home-Maker*, for this month, is packed with all sorts of good things about the home. Home-Maker Company, New York. Price, twenty cents.

Literary Notes.

—Probably the highest price ever paid for a book was £11,000, given by the German government for a missal formerly given by Pope Leo X. to King Henry VIII. of England, along with a parchment conferring on that sovereign the right of assuming the title of "Defender of the Faith," borne ever since by English kings. It was sold at auction some years ago. The book which secured the highest offer was a Hebrew Bible in the possession of the Vatican. In 1512 the Hebrews of Venice proposed to Pope Julius II. to buy the Bible and to pay for it its weight in gold. It was so heavy that it required two men to carry it. Indeed, it weighed 325 pounds, thus representing a value of half a million of francs (£20,000). Though being much pressed for money, in order to keep up the Holy League against King Louis XII. of France, Julius II. declined to part with the volume.

—Miss Amelia B. Edwards, possibly the most scholarly English woman living, will sail for the United States in the coming autumn and will give a number of lectures on Egyptian explorations, arts, industries, etc., as well as on Graeco-Egyptian art.

—This month the firm of Longmans Green & Co. issue in New York the first number of *The New Review*, another English monthly, started by Mr. Archibald Grove, a young Oxford man, which in the nature of its articles and reputation of its contributors is intended to rival the *Nineteenth Century*, while a low price will put it within reach of a wider public. Three Americans—Lady Randolph Churchill, Mr. Henry George and Mr. Henry James—are among the contributors to the first number.

—The Duke of Argyll, whose books, among them "The Reign of Law," will be recalled, has just written a new work entitled, "What is Truth?" in which the question is considered from a scientific as well as religious standpoint.

—How peculiar are often the careers of books is shown in the news which comes from abroad that Andrew Carnegie's "Triumphant Democracy" is "stirring the reading public of Europe, and extracts from it are being printed in all the leading newspapers of the Old World." Mr. Carnegie's book was published here three years ago by the Scribners, who have sold nearly 20,000 copies of the book in this country alone.

—As a stirring introduction to the Explorer Stanley's probable book on the Dark Continent, Messrs. Scribner & Welford have imported J. R. Werner's Congo experiences, "A Visit to Stanley's Rear-Guard and River Life on the Congo." The work makes a handsome volume with numerous illustrations.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

Episcopal Visitation, 1889-'90.

Conference.	Date.	Place.	Bishop.
Denver	July 21.	Allamgueriqui, N. M.	Granbery
Brazil Mis.	July —.	Rio de Janeiro	Granbery
Montana	Aug. 11.	Stevensville, Mon.	Granbery
Western	Aug. 28.	Atchison, Kan.	Granbery
Columbia	Aug. 28.	Dallas, Or.	Hargrove
W. Vir.	Sept. 4.	Catlett-burg, Ky.	Wilson
Japan Mis.	Sept. 4.	—, Japan	Wilson
Kentucky	Sept. 11.	Paris, Ky.	Wilson
Missouri	Sept. 11.	Palmyra, Mo.	Granbery
Pacific	Sept. 18.	Fresno, Cal.	Hargrove
Illinois	Sept. 18.	Casey, Ill.	Wilson
St. Louis	Sept. 18.	Salem, Mo.	Duncan
Louisville	Sept. 25.	Morganfield, Ky.	Keener
China Mis.	Oct. 2.	Shelhow, China	Wilson
Los Angeles	Oct. 2.	San Bern'dino Ca.	Hargrove
S. W. Miss'ri	Oct. 2.	Marshall, Mo.	Granbery
Holston	Oct. 2.	Morristown, Tenn.	Wilson
Indian Mis.	Oct. 2.	Atoka, Ind. Ter.	Hendrix
Tennessee	Oct. 9.	Murfr'esboro, Ten.	Keener
Mex. B'rder.	Oct. 16.	San Antonio, Tex.	Galloway
W. Texas	Oct. 23.	Seguin, Tex.	Key
Cent. Mex.	Oct. 30.	Guadalajara, Mex.	Galloway
N. W. Texas	Nov. 6.	Bellon, Tex.	Key
Virginia	Nov. 13.	Richmond, Va.	Wilson
Germany Mis.	Nov. 13.	Cuero, Tex.	Galloway
Memphis	Nov. 13.	Fulton, Ky.	Hendrix
N. Texas	Nov. 20.	Greenville, Tex.	Key
Arkansas	Nov. 20.	Conway, Ark.	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala.	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keener
N. Miss.	Dec. 4.	Holly Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark.	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Cryst'l Spr'gs, Miss.	Galloway
East Tex.	Dec. 18.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

A Subscriber	$10 00
A Preacher's Wife (Miss.)	10 00
Peter James	10 00
J. G. Grant	10 00
Dr. C. R. Rencher	10 00
A Lay Brother	10 00
John A. Lewis	10 00
Mrs. M. K. Sheimire	10. 00
Mrs. H. G. Flowers	10 00
Another Subscriber	10 00
Mrs. E. W. Davidson	10 00
H. Jenkins	10 00
A brother, for his three sons	30 00
Isaiah Tucker	10 00
A Sister	5 00

We call attention to the advertisement of University School, Petersburg, Va., in another column. The twenty-fifth annual session of this school for boys begins the first Monday in October. For catalogue address W. Gordon McCabe, head master.

A Thorough Education.

The LaGrange Female College, LaGrange, Ga., has, under the capable management of the well-known president, Rufus W. Smith, and Euler B. Smith, sec., shown a large increase in its enrollment during the past few years, which is due to the unsurpassed advantages offered to students in all departments of literature, music, art, etc. Parents desiring a thorough education for their daughters should write promptly for catalogue giving full particulars.

Publisher's Department.

DAVES' TRAINING-SCHOOL.—Daves' Training-School, Lake Charles, La. Joel T. Daves, Walter W. Daves, Principals. Competent teachers supplied as necessity arises. Honest, *real* work in all departments. Discipline *strict*, but not *harsh*. Obedience and study conditions of membership. Pupils prepared for advanced college classes, or for practical duties of life. Pupils desiring to take music will have the advantages of Madame Mercier-Peevy's training, which has but few equals and no superiors. A full course of practical book-keeping without extra charge to regular pupils. To those taking book-keeping alone, the tuition is $5 per month. For Annual Announcement and full particulars address Principals.

Parent—What is the difference between the regular and irregular Greek verbs? Tommy—You get twice as many lickings learning the irregular ones.

WANTED.—A graduate of the F. F. V. Institute, who has had experience in teaching, desires a position in a school or in a family. References will be furnished. Address T., Box 73, Jackson, La.

Oculist (examining patient's eye)—Yes, there is a foreign substance on the retina. Patient—That may be three, sorr; for I came from Oireland only last wake, sorr.

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Business Notices.

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For terms, Catalogue, or other information apply to Prof. G. H. Wiley Jackson, La., or to W. L. C. Hunnicutt, President.

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The next term will open Tuesday, September 3, 1889, in a handsome house built by the citizens of Franklin, at a cost of $7,500. Send for a circular. W. D. MOONEY, Sec., Franklin, Tenn.

From the Professor of English in Vanderbilt University:

NASHVILLE, TENN., June 22, 1889.

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The undersigned proposes to open, January 1st, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R'y, in the parish of East Feliciana, limited to twelve pupils. Every advantage will be afforded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make early application to me at Gayden, La.

Terms moderate.

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Enrolled	100	126	179
Boarders	40	62	86
Music Pupils	68	72	127

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WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER;

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Particular attention paid to country orders.

No charge for drayage or packing on goods sent out of the city.

Our Young People.

"NO ROOM IN THE INN."
Luke ii., 7.)

BY A. L. SKILTON.

No beautiful chamber,
No soft cradle bed,
No place but a manger,
Nowhere for his head:
No praises of gladness,
No thought of their sin,
No glory but sadness—
"No room in the inn."

No sweet conversation,
No seeking his part,
No humiliation,
No place in the heart:
No thought of the Savior,
No sorrow for sin,
No prayer for his favor—
"No room in the inn."

No one to receive him,
No welcome while here,
No balm to relieve him,
No staff but a spear:
No seeking his treasure,
No weeping for sin,
No doing his pleasure—
"No room in the inn."

MR. EDITOR: During vacation I thought I would write a letter to the ADVOCATE, as it has been some time since I have written one. I have been going to the Union Church Academy School. The school closed June 14. I am glad to see the close, for the weather is getting so warm. I expect to go again next year. Since I came home I go to Sunday-school every Sunday and preaching three times a month. I go to hear the Baptist once and the Methodist twice. We live one mile from our church. Our new church is not completed yet. It is two hundred yards from the Baptist Church, and our schoolhouse is between them. We will have preaching in the schoolhouse until our church is finished. I go to prayer meeting every Saturday night. We have a good meeting. I have not missed but three Saturday nights in two years. I was at prayer meeting last Saturday night and heard one of my Sunday-school mates, who heard Mr. Sam Jones preach in Wesson, give in his experience for the first time. It was this: that he had been a cold church member for two years; that he had done nothing for the cause of Christ: but from this time on he intended to serve the Lord. He said that Sam Jones showed him the way to heaven and God. This made all of us very happy. His mother shouted and praised the Lord, saying, "God bless my boy and Sam Jones!" She said she would always love the name of Sam Jones. She thanked God that he heard him. This boy was Walter Butler, of Newport. Pray that some more of our old church members will hear Mr. Jones. Rev. T. F. Newsom, our little preacher, will teach our summer school. I will close, hoping to see this in print. I am,

Yours sincerely,

MAGGIE MOORE.

NEWPORT, Mississippi.

MR. EDITOR: As we did not see our last letter in print, we will write again. We like to read your paper very much, but like the children's column best. We are good friends, and love to write to any good paper. We have a good Sunday-school here. There are many children which attend. We are members of the Bible class. We are having a great deal of rain here now. Think it would be better for the crops if it would quit for a while. We are going to have a camp meeting here on the third Sunday of August. We would be glad to have any of our friends to attend. We are little girls in our teens. We help our mammas to cook, and are a great deal of help to them. We can sew, crochet, knit, and are a help to them in this respect. We will close, hoping our little friends success.

SALLIE BUCK,
DAISY LESTER,

CHESTER, Mississippi.

MR. EDITOR: I never wrote to your paper but once before, and I found it in print, and I am encouraged to write again. I am a little girl just eleven years old. I have been going to school some this year. I study reading, writing, spelling, arithmetic, geography and grammar. While my little cousins are cheerful, my heart is sad because of the death of my little uncle, some older than me, whose sad death was caused by the biting of a little thunder snake. He died nine hours after he was bitten. His place is vacant among his companions, at church, and at the Sunday-school; but the saddest of all is, his place is vacant at home. I will close by asking the cousins, Where in the Bible is the word "coffin" found? I am, Your little friend,

IRIS GRIFFING.

VETO, Mississippi.

Choosing a Trade.

First of all make sure of what you will be best fitted for in the long run. Remember that some kind of work may be in demand now and in a few years the demand may die out. Don't choose a trade of this sort if you can help it. You may spend years learning to make something by hand, and as soon as you have learned, a machine may be invented that will make it better, and thus throw you out of employment, unless you have learned a great deal about the whole business connected with your work.

Again, think of where you want to begin. Don't learn a trade that is overrun with workmen in your own State, unless you are willing to go to another state to work. In New York State there is a machinist to every 500 of population; while in Texas, Georgia and Alabama there is only one machinist to over 2,000 people. Iowa has 12,000 carpenters and joiners; while Georgia has less than 5,000.

Choose what you can, and what you have a taste for. If you are a weakling, don't try to be a blacksmith; don't try to be a painter, if you are color-blind. If you are fond of reading, that is a good reason to become a printer, provided there is no other good reason against it. If you have a natural mechanical turn and inventive genius, you may make a good machinist. Resolve to make yourself a thorough master of your trade and all the machinery and tools used in and about it. Then don't be afraid of learning too much. You will be a better painter for being able to handle the saw; a better joiner for knowing how to use a brush; a better machinist by acquiring the use of the pencil.

Be willing to plod and work hard for a time, for the sake of learning your business thoroughly. If you start as a carpenter, have in mind to become a builder; if you start as a machinest, expect to become a manufacturer; if you begin as a typesetter, aim at becoming a printer and publisher. Or, if you are willing to be always a workman employed by some one else, make up your mind to become so very expert in your line as to command a high price.—*Anon.*

A RIGHT START.—A young man was recently graduated from a scientific school. His home had been a religious one. He was a member of a Christian church, and had pious parents, brothers and sisters. His family was one in Christ.

On graduating he determined upon a Western life among the mines. Full of courage and hope, he started on his long journey to strike out for himself in a new world.

The home prayers followed him. As he went he fell in company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow-travelers said to him, "Come, let us be off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and, then slapping him on the shoulder, said, "Right, my boy; I began in that way: I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words and you will win."

MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE ESTEEM in which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Household.

GOOD BREEDING.—Subtle, fragrant, indescribable, but all pervading, is that lovely thing we call good breeding. As subtle and as indescribable, but by no means fragrant, is its unsavory opposite. Keenly conscious of the absence of the former, but unable to exactly specify and define when present, we know and feel, but can not anylyze nor tabulate—save in cases of exceptional sweetness and refinement, when we can touch the exact notion and repeat the commanding word which governed all. So it is with ill breeding. We can scarcely say where it was unless the misdemeanor was as deep as a well and as wide as a church door; but there it was and we felt and knew whether we were able to define it or not. No one can describe discord nor harmony. So with the mystery of good breeding—the subtle harmony and passing flavor of true politeness. It is heard in an intonation—an inflection—in the choice of one word over another seemingly its twin, but with just that difference of application, rather than meaning, which creates the essence of good breeding.

IRRITABILITY AND STRENGTH.—It is a fact, scientific and physiological, as well as practical, that an exhausted nervous force makes an irritable temper. Many a mother who can not understand why she is so easily irritated by the child she loves would find the explanation in the fact that she was losing too much sleep in ornamenting that child's clothes. Many a husband who surprises his wife by the harshness of his temper would find an explanation in the fact that he was making too heavy drafts on his nervous strength in efforts to get rapidly rich. Many boys and girls surprise their friends by irritability of temper, when the whole trouble is that they are making too heavy drafts on their nervous strength in studying all day, and trying to have a "good time" half the night. Quietness is the evidence of strength; nervousness, haste, irritability, the evidence of weakness.—*New Era.*

WAITING ON THE TABLE.—With a large family, and a long dining-table, waiting on a dozen hungry people is no light task. A device which relieves the united head of the family very considerably and enables the rest to eat in peace is the following: Two of the boys, ten and twelve, are detailed in turn to wait on the table, for which service they receive a small specified sum. The one who waits has his rations reserved and kept warm, and eats when his service is over. He answers to various names: "waiter," "*garcon*," "kellner," and there is no little merriment at his expense, but in which he joins as heartily as the rest. This device enables the family to be together at meal time without the presence of servants, and has been tried with great success.—*Exchange.*

While children do not suffer from heat as much as grown people, yet they need to be kept from over-exertion during these summer days. A mother's ingenuity is often taxed to invent quiet games and amusements to lure the little folks away from too violent play; but at this season nature herself is lavish with help. She flings wide open her treasure house of tree, and flower, and rock, and bird and insect life, and with a little help even quite young children will delight in rummaging among her riches. A pocket microscope will afford almost endless entertainment, and at the same time help lay the foundation for a genuine love of scientific pursuits. Arranging different kinds of leaves of trees, and learning their names, will occupy children day after day, besides giving them valuable training in habits of observation. Never mind if the house do become littered with their miscellaneous collections of specimens, so long as little minds and bodies are actively engaged in right ways, and souls are getting right impressions.

G. M. SCOTT, of Okolona, Miss., wrote to Dr. Shallenberger:

"Your Antidote for Malaria is certainly the best thing for chills and fever that has ever been sold in the South. I have been selling it for *twelve years*, and know it to be the best medicine I have ever dealt in. It is perfectly harmless, and a sure cure in every case." Sold by druggists.

A Fact

WORTH knowing is that blood diseases which all other remedies fail to cure, yield to Ayer's Sarsaparilla.

Fresh confirmation of this statement comes to hand daily. Even such deep-seated and stubborn complaints as Rheumatism, Rheumatic Gout, and the like, are thoroughly eradicated by the use of this wonderful alterative.

Mrs. R. Irving Dodge, 110 West 125th Street, New York, certifies:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and did it regularly for eight months. I am pleased to say that it effected a complete cure, and that I have since had no return of the disease."

Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this wonderful medicine."

"I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood medicine I know of."—L. W. Ward, Woodland, Texas.

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HIGHEST AWARD GOLD MEDAL AND DIPLOMA

for Light Draft, Real Simple and General Utility, at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double Brush Belts on large Gins, Adjustable Seed Boards, etc., have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars

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It can be given in a cup of coffee or tea, without the knowledge of the person taking it; is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It never Fails. We Guarantee a complete cure in every instance. 48 page book free. GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, O.

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WE WANT a few more reliable agents to introduce our ELECTRIC BELTS. The best remedy known for Rheumatism, Neuralgia, Liver, Kidney and Female Diseases. Good active workers either sex make from $100 to $150 per month. Best chance for energetic agents ever offered. Every Belt guaranteed. Sent to any address on receipt of $5. Full particulars for 2-cent stamp. No postals answered. Address BRUCE HENRY, Ridge Farm, Ill.

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Christian Advocate.

Marriages.

...GINS—CAMPBELL.—At the residence ... bride's father, J. L. Campbell, June 26, ... Rev. D. C. Foust, Prof. T. B. Loggins, of ... Pennsylvania, Penn., to Miss Addie Campbell, of ... Miss.

...ER—MATTINGLY.—At the residence of ... father, in Jackson, La., July 1, 1889, ... McDonald, Mr. Frank Derr, of Wil... and Miss Burrie Mattingly.

...GREENE—PICKLES.—At the residence of ... J. E. Pickles, Rapides parish, La., July 3, ... by Rev. B. F. White, assisted by Rev. S. ... Whallet, Rev. George E. Greene to Miss ... phine Pickles.

...ERSON—CHEEVERS.—At the residence ... the bride's parents, in Natchez, Miss., July 3, ... by Rev. B. F. Lewis, Mr. John P. Ander... and Miss Susie Cheevers, both of Natchez, Miss.

...FROTH—RICHARDSON.—At Jackson, Miss., ... 29, 1889, by Rev. W. C. Black, D. D., Mr. ... Froth and Mrs. M. M. Richardson, all of Wes... Miss.

...ROSE—WAUDLAW.—At the residence of ... bride's father, Mr. Berry Wardlaw, April 11, ... by Rev. B. A. Davis, Mr. Benjamin Pearce ... Rose to Miss L. Elizabeth Wardlaw, all of ... Bienville parish, La.

...HOE—BARNES.—At the residence of Mr. S. ... Neal, in Bienville parish, July 7, 1889, by Rev. ... A. Davis, of Louisiana Conference, Mr. John ... Hyde to Miss Nannie B. Barnes, of McComb ... Miss.

...FARMER—MILLER.—At the residence of ... bride's father, Mr. F. Miller, in Marshal ... Miss., June 23, 1889, by Rev. W. M. ... Adams, Mr. J. C. H. Farmer, of Adams station, ... Tennessee, and Miss Jennie E. Miller, ... Hill, Miss.

...PRIEST—WEBBER.—At the Methodist ... age, 471 Dryades street, July 5, 1889, by ... J. Davies, Mr. Jesse Deppriest to Miss ... I. Webber, all of Slidell, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, six cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

JOYCE—E. H. JOYCE was born in Carroll county, Miss., June 16, 1859, and died at his home, in Valden, Miss., May 28, 1889. He had no recollection when he did not try to do right, and from a child he was so kind and manly that he won the love and sympathy of all. At the age of twelve years he was happily converted and joined the Methodist Episcopal Church, South, at a camp meeting held at Black Hawk, Miss., July, 1871. The vows of the church were regarded by him as the most solemn and binding and he kept them faithfully, always responding to her calls by giving of his means, his time and his talents. Young as he was, he had served the church here as Sunday-school superintendent, secretary and steward; two of these places he held at the time of his death, having the love and confidence of every one, young and old. He was a power for good. He had a feeble body, but a strong will and a faith that conquered. A more consistent and upright Christian life is seldom seen. His influence will long be felt here for good. His afflictions were long and painful, but he was patient and loving to the end and ready for the Master's call. He was happily married to Luella C. Shields, of Brandon, Miss. In them two more congenial spirits seldom meet; their lives blending just as two streams meet and mingle together. His death was a shock from which she never recovered. Lingering about three weeks, her spirit took its flight to join him in the home of the blessed.

She was born in Brandon, Miss., June 13, 1857, and died June 21, 1889. She was converted and joined the Presbyterian Church in early childhood. Her piety and faithfulness abounded to the praise of the Master she loved and served. Her life was a benediction to her family and the world. She had an untold wealth of affection, and was one of those genial, sunny natures that carried good cheer and sunshine everywhere she went. Her words were so kind, her deeds so loving, her voice so musical and inspiring, that it was almost impossible to feel gloomy in her presence. The announcement of her death was a shock to this community, and many were the tears shed by those who knew her.

The funeral services were conducted by the writer, and their bodies laid side by side in the Valden cemetery to await the resurrection morn. Weep not, aged parents, brothers and sisters, for loved ones gone before. Patiently wait and trust him who guided them home. He has room for you and will come again.

W. S. LAGRONE.

JONES—Rev. AARON L. P. JONES, of Marion circuit, died February 4, 1889; born in Abbeville district, S. C., October 23, 1812; moved and settled in DeKalb county, Ga., about 1830, where he was twice married. First, to Miss Elizabeth Jones, December 5, 1833, by whom he had one child. His second marriage was to Miss Harriet L. Terry, August 13, 1840, who survives him, and by whom he had ten children. The child by his first marriage and four by his second are dead.

Bro. Jones joined the Methodist Church at the age of fifteen, and was licensed to exhort in 1840. In 1843 he moved and settled in Green county, Ala. In 1850 he moved to Lauderdale county, Miss., where he died full of faith and the Holy Ghost. He was licensed to preach by S. H. Cox, June, 1867; ordained deacon by Bishop Kavanaugh at Meridian, December 17, 1871. Bro. Jones was greatly afflicted the last few years of his life; confined most of the time, for five years, to his room. He bore all of his affliction with much patience. He expressed himself as being ready and willing to go. His neighbors said, "He was a good man."

L. P. MEADOR.

MILLER—The shades of death gathered around MARVIN C. ALFORD MILLER, son of Rev. A. D. Miller, of the Mississippi Conference, on May 31, 1889, at Cato, Miss., closing his short earthly existence. He was born at Fannin, Rankin county, Miss., October 2, 1881. His death was effected by that tormenting disease, dysentery. Not having lived four-fifths of the brief period of a decade, consequently, comparatively speaking, he had experienced but little of the troubles of this world. Before he could be fully denominated a contender with the flesh, world and the devil, God took him to himself, where perpetual peace reigns. What a comfort, therefore, should accrue to his parents. May God send his blessed Spirit to their hearts to abide with them in all of his cheering, enlightening and sustaining functions.

ISAAC L. PEEBLES.

MILLER—Ere twelve days had elapsed, after Marvin's death, his brother David experienced that darkness, that obscures vision, and that benumbing sensation that seizes the body while dying.

DAVID KAVANAUGH MILLER, son of Rev. A. D. Miller, of the Mississippi Conference, was born in Neshoba county, Miss., December 8, 1873, and died at Cato, Rankin county, Miss., June 11, 1889, being in his sixteenth year. In August 2, 1881, he joined the Methodist Episcopal Church, South, at Trenton, Miss. On September 9, of the same year, he was happily converted at Trenton Camp Meeting. He loved his church and was true to the same until his departure. His father enjoined upon him early to alternate with him in conducting family devotion. He was quite obedient to his parents, holding them next to God in his affections. Although he was advancing towards the middle of his teens, he did not allow his love and respect for his parents to decrease in the least. He died with dysentery, and, of course, during his illness, he suffered much; but, thanks to God for the testimony that we have of his being at ease forever! May God's blessings rest upon and remain with all of his surviving loved ones, and enable, especially his parents, to say, "The Lord gave, and the Lord hath taken; away blessed be the name of the Lord." (Job i, 21.)

ISAAC L. PEEBLES.

WILLIAMS—Bro. H. S. WILLIAMS was born in Mobile county, Ala., September 14, 1810; married to Mrs. ~~[illegible]~~ E. Sullivan, June 6, 1865, with whom he lived until April 19, 1872, when God saw fit to call her from this stage of action; was married again, October 10, 1872, to Mrs. Martha Nelson, who, with his eight children, survive him. He was converted and joined the Methodist Episcopal Church, South, nearly a year after his first marriage, and continued in that connection until called upon to join the church triumphant, on the evening of June 13, 1889, near Vernal, Greene county, Miss.

Bro. D. S. Williams has passed away, and the church has lost a zealous worker, an efficient steward; the preachers, a true friend; the family, a loving husband and father, and the community a good and leading man. He belonged to the Masonic fraternity, and was buried by that order, June 15, 1889, to await the resurrection morn.

WALTON P. MEADOR.

GERALD—JOSEPH ELLIS, son of H. T. and E. F. Gerald, was born July 14, 1887, and entered through the gates of the eternal city, May 15, 1889. He was a bright and lovely little gem, but he has gone from the family circle. It is broken; but there is another tie to heaven and those waiting for papa, mamma, sister, brothers and grandma, too. We may all meet little Ellis when we pass through to that bright shore where parting is no more.

W. J. GERALD.

The world's annual production of salt is approximately 7,200,000 tons, of which the British Empire produces 2,200,000 tons; North America, 1,000,000 tons; the continent of Europe 3,000,000 tons, and Asia and Africa 1,000,000 tons. The consumption ranges from 8½ pounds per capita in Switzerland to 50 pounds in the United States.

The Unfamiliar.

Without especial reason, except that it is unfamiliar, we are all disposed to avoid good that comes in unusual guise; and it matters not that it is unusual good.

Nevertheless this is natural: it is right to be careful and conservative. It saves a great deal of trouble. In the end, the endorsement of careful people, which is sure to come if the merits of the case demand it, is all the more valuable.

Such, at least, are our views after twenty years' experience with Compound Oxygen.

What could be more hearty than the following:

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"You ask my opinion of Compound Oxygen; perseveringly and continuously used, it will work wonders.—*Chicago Inter Ocean.*"

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"Compound Oxygen has greatly benefited me. Under God, it has given me new life."

REV. JOHN C. BREAKER.

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"I regard Compound Oxygen as nature's strong right hand for repairing bodily waste and damage."

REV. J. C. SUNDERLIN.

ALMA, NEB., Feb. 13, 1888.

"I do unhesitatingly say that Compound Oxygen will cure catarrh."

HON. H. C. GRIFFITH.

COLUMBIA, S. C., March 13, 1888.

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DR. O. A. DARBY,
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Scientific.

Brain-Workers.

The *Medical Age* says that the most frequent fault of the brain-worker is excessive application to work. "The most intense and fatiguing of toils is pursued almost uninterruptedly; food is neglected, and the claims of exercise and sleep are but imperfectly admitted. Two hours' exercise in the open air, daily, is probably a minimum, and might prudently be exceeded. The brain-worker must live sparingly rather than luxuriantly, he must prefer the lighter classes of food to the heavier, and he must be very prudent in the use of alcohol." Tobacco and tea are apt to be favorites with him, and their immoderate use may require to be guarded against. It is a nice question whether he needs more or less sleep than other men. Many men of genius are light sleepers, probably in some cases a misfortune, but there seems some ground for the notion that more than a moderate indulgence in sleep is unfavorable to successful mental effort." A commentator upon the above remarks says that he can not fully agree with them. Mental effort, he says, and the Cincinnati *Medical News* agrees with him, causes waste of tissue elements quite as much as bodily exertion, and this demands a full supply of food. What with dyspepsia and absence of appetite, the results of deficient exercise, and the influence of preconceived ideas as to the use or disuse of special articles of food, the brain-worker is very apt to receive too little nutriment to make up for the waste. Especially is this the case when he, unconsciously, perhaps, replaces food by the use of tobacco, tea, alcohol, or opium. Some advise to go supperless to bed. This most medical authorities of the day think is a wrong notion. It is a fruitful source of insomnia and neurasthenia. The brain becomes exhausted by its evening work, and demands rest and refreshment of its wasted tissues, not by indigestible salads and "fried abominations," but by some nutritious, easily digested and assimilated articles. A bowl of stale bread and milk, of rice, or some other farinaceous food, with milk or hot soup, would be more to the purpose. Any of these would insure a sound night's sleep from which the man would awaken refreshed.—*Scientific American.*

Presentiments.

From an article by Rev. J. M. Buckley, in the July *Century*, on "Presentiments, Visions, and Apparitions," we quote the following: "Since that experience, in many voyages I have made it an object to inquire of travelers and others concerning presentiments and have found that they are very common, occasionally fulfilled, generally not so; and that it is the tendency with practically all persons who have had one presentiment come true to force themselves into all, and to become tyrants over those dependent upon them or those traveling with them. It is to be frankly admitted that, no matter how vivid the supposed presentiment might be, its non-fulfillment would not demonstrate that there are no presentiments which must have originated external to the mind of the subject; but having been led by my experience to induce many persons to defy such feelings without a single instance of reported evil results, it confirms strongly the hypothesis of their subjective origin.

"That presentiments are governed by no moral principle in the character of the subjects to which they are applied, the persons who receive them, the occasions upon which they are given, and their effects, is apparent. The most immoral have claimed to have them, have communicated them to others, and they have sometimes been fulfilled by events from which the persons having them have derived great personal advantages. The best of men have had presentiments, but the great majority of good people have not; and the greatest calamities which have befallen most persons have come without any warning whatsoever, except such as could be inferred from existing situations. Experience, foresight, and guidance by ordinary sagacity have been all that mankind have had to rely upon; and to be governed only by these, combating or disregarding presentiments, impressions, and powerful impulses for which no foundation can be found in the nature of things, is the only safe and stable rule."

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and I've come to stay with you. Some few have abused me because they would not heed my plea to

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But the majority of you have been kind and attentive ready to,

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AND

LEARN,

and for their sake I forgive the inconsiderate few, and repeat

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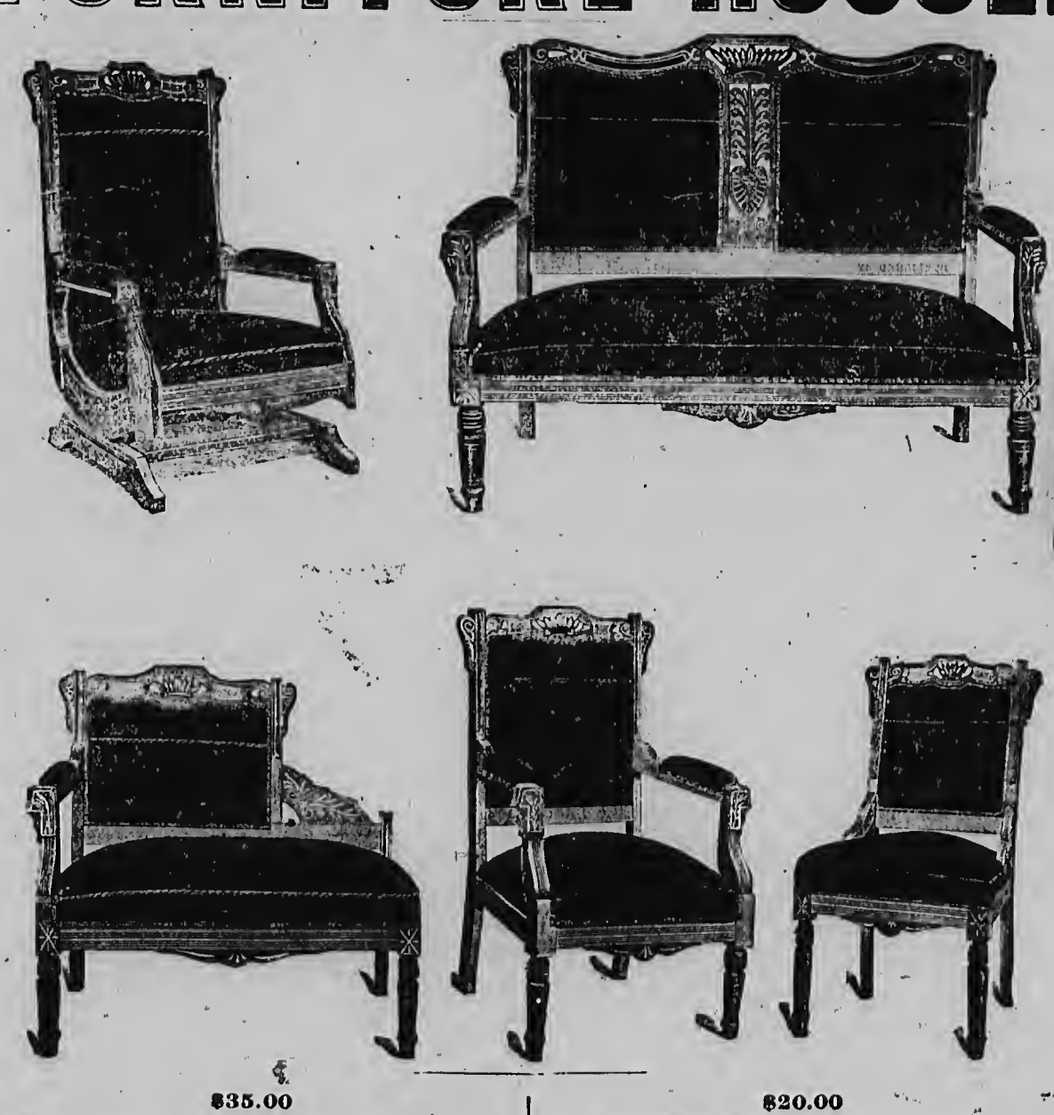

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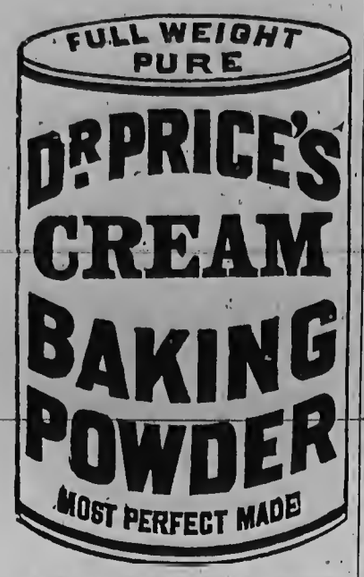

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NEWS OF THE WEEK.

DOMESTIC.

The State endowment of $8,000 to Atlanta University for colored people, which was discontinued last year because white pupils were taught there, comes to the front again on the appeal of President Horace Bumstead. Dr. Bumstead thought a settlement of the question of mixed education could be reached if the State would modify its position. The modification suggested was that the State should consent to the education at the Atlanta University of the children of its white professors and "the children of its white people from the North as should desire to patronize the institution."

The celebrated G. A. R. circular against the railroads has been formulated, and will be sent out broadcast through official channels. It recites the efforts made to secure the customary rate of one cent per mile to the convention at Milwaukee, and the refusal of the railroads to comply therewith, and calls on all members of the organization, except the duly elected delegates or ex-officio members, to remain at home.

Tuscola, Ill., is in a state of excitement over the workings of a religious combination known as the "Pentecost Band," which has been holding meetings for six weeks past and creating much disturbance. Last week the entire band, consisting of five persons, was placed under arrest for holding boisterous meetings until two o'clock at night, but their trial was continued.

After fifteen months of contention with members of the union, the employers of Indianapolis stone cutters have at last acceded to the demand for recognition of eight hours as a day's work. The persistent agitation by the union brought the contractors to terms.

Judge Foster, of the United States court for the district of Kansas, has rendered a decision to the effect that no official of Oklahoma has legal authority to arrest or imprison offenders of the law, inasmuch as that country is under the jurisdiction of no court.

Chicago and New York Orangemen celebrated the 12th of July by parades, picnics and games.

Brother Vincent, the superior general of the Naverian Brotherhood and provincial of the order in England, has arrived in New York City. Brother Vincent has been superior general of the order for twenty-eight years. The purpose of his present visit is to view the work of the brotherhood during the half-century.

A cloudburst near Baltimore, on July 13, did considerable damage. Several persons were drowned.

The granite for the new congressional library building at Washington will be cut at Concord, N. H. It is estimated that it will require 800 to 1,000 men four years to complete the work.

In New York the hot weather has made the death rate for the past week the heaviest of the year, aggregating 1,187 against 906 for the previous week.

Some credit is given to the report that Secretary Blaine will vacate his Cabinet position on account of ill-health and go abroad. The rumor that John Kasson would succeed him lacks confirmation. There is no doubt that Mr. Blaine's health is impaired. He is now at Bar Harbor.

The town of Princeton, in Butler country, Ohio, and about seven miles from Hamilton, was blown away by a terrific wind storm that swept through that section on July 14.

In Kansas City, Mo., on July 14, by order of the police commissioners, over thirty arrests were made under the State or Downing law, which not only prohibits the sale of liquor on Sundays, but makes it obligatory upon the trial judge to order the license of every person convicted to be revoked.

FOREIGN.

It is reported that Mr. Gladstone and Mr. Morley have approved of the Tenants' Defense League. Mr. Parnell will be president of the League. The main object is to raise a fund for the purpose of giving legal assistance to tenants against combining landlords.

The *Osservatore Romano* says that should the Pope be forced to exile himself from Rome, he will not ask sovereignty from any power, but will request temporary hospitality, as he will certainly return to Rome.

The Russian government has totally suppressed the Lutheran Church in Russia.

The strike among the Liverpool sailors has collapsed, the men accepting the terms offered by their employers.

The reply of the Swiss Bundesrath was received at the German foreign office. Though civil in tone, it is none the less defiant. It does not recede a step from the position previously taken by Switzerland, and is throughout a vindication of the rights of refugees and of Swiss action toward German police agents.

The *Journal des Debats* says General Boulanger, besides being indicted for a felony against the state, is charged with embezzling 252,000 francs. The same paper says the procureur general reserves the right to prosecute General Boulanger for other peculations after the latter's trial in the Senate.

The Otis Steel Company of Cleveland, Ohio, has been formed into an English company, with a capital of £900,000. The new company has issued shares, which have been offered to the public, through the trustees and insurance corporation.

The London *Standard's* Rome correspondent says: The Italian cardinals oppose the suggestion of several foreign cardinals that the election of an American cardinal as Pope would tend to solve the Roman question.

Boulangists attempted a demonstration in Paris, on July 14, and were dispersed by the police, who made many arrests.

Sixty thousand lives are reported lost in a tornado in the Chang Ping and Ping Yuen districts, China, on July 2.

"Weak and weary," describes the condition of many people debilitated by the warm weather, by disease or overwork. Hood's Sarsaparilla is just the medicine needed to build up and strengthen the body, purify and quicken the sluggish blood and restore the lost appetite.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Iuka station	July	20, 21
Iuka circuit		27, 28
Harmony circuit	Aug.	3, 4
Corinth circuit		10, 11
Kossuth circuit		17, 18
New Albany circuit		24, 25
Marietta circuit	31,	Sept. 1
Blackland circuit		2
Ripley and New Albany station		7, 8
Guntown circuit		14, 15
Pleasant Ridge circuit		17
Ripley circuit		21, 22
Jonesboro circuit		28, 29

J. B. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Water Valley circuit	July	20
Oxford		21
Charleston		27, 28
Minter City	(Fri.).. Aug.	2
Sunny Side		3, 4
Grenada station		11, 12
Water Valley station		18, 19
Chapel Hill		24, 25
Carrollton	31,	Sept. 1
Tillatoba		7, 8
Coffeeville	(Thur.)..	12
Tuscopola		14, 15
Grenada circuit		21, 22
Atlanta		28, 29
Old Town	(Tue.).. Oct.	1
Pleasant Grove	(Thur.)..	3
Banner		5, 6

J. F. EVANS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Verona and Tupelo, at Tupelo	July	20, 21
Pontotoc, at Palestine		27, 28
Sparta, at Palestine	Aug.	3, 4
Houston and Wesley, at H. (Thurs.)..		8
Buena Vista, at Asbury		10, 11
Okolona circuit at Bhone Chapel		17, 18
Ebenezer, at Egypt	(Mon.)..	19
Fulton and Smithville, at Antioch		24, 25
Tremont, at Biggan's Chapel	31,	Sept. 1
Athens		7, 8
Prairie		14, 15
Aberdeen		21, 22

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Dist. Conf., at West Point	July	18-21
Crawford, at Trinity		27, 28
Starkville circuit, at Steel's Chapel		31
Brooksville, at Exprairie	Aug.	3, 4
Mashulaville, at Hickory Grove		9
Louisville, at Rocky Hills		10, 11
Plattsburg, at Plattsburg		15
Chester, at South Union		17, 18
Walthall, at Long Branch	31,	Sept. 1
Lalbrange		7, 8
Sturges		14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—THIRD ROUND.

Black Hawk	July	20, 21
West		25
Carrollton and Greenwood		27, 28
Richland	Aug.	1
Kosciusko circuit		3, 4
Newport		8
Ebenezer		10, 11
Weir		15
Sallis		17, 18
Poplar Creek		22
Ethel		24, 25
Belzoni		28
Lexington		30

J. J. WHEAT, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	July	20, 21
Batesville		27, 28
Courtland	Aug.	3, 4
Panola		10, 11
Pleasant Grove		17, 18
Lake View		24, 25
Mt. Vernon	31,	Sept. 1
Arkalutla		7, 8
Chulahoma		14, 15
Cockrum		21, 22
Louisburg		27
Horn Lake		28, 29

S. M. THAMES, P. E.

GREENVILLE DIST.—THIRD ROUND.

Tunica	(Sun.).. July	14
New Salem	(Tue.)..	16
Indianola	(Fri.)..	19
Hollandale	(Sun.)..	21
Hullvar	(Sun.)..	28

R. M. STANDIFER, P. E.

MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Myrtle, at Friendship	July	20, 21
Hickory Flat, at Shelby Creek		27, 28
Bell Banks cir. and Mt. Pleasant cir., at Bailey's C. G.	Aug.	3, 4
Byhalia, at Emory		10, 11
Olive Branch, at Oak Grove		17, 18
Pine Mountain, at Lebanon		24, 25
Waterford, at Marvin	31,	Sept. 1
Ashland, at Salem		7, 8
Shawnee, at Harmony		14, 15

J. W. HONNOLL, P. E.

BRANDON DIST.—THIRD ROUND.

Newton, at Decatur	July	20, 21
Hillsboro, at Oak Ridge		26
Shiloh, at Shiloh Camp Ground	Aug.	3, 4
Lake, at High Hill		7
Carthage, at Rocky Point		10, 11
Mt. Rose, at Mt. Zion		17, 18
Strong River, at Clear Creek		19
Westville, at Westville		21
Trenton, at Trenton Camp Ground	31,	Sept. 1
Walnut Grove, at Beech Springs		7, 8
Marvin		14, 15

District Conference meets Thursday, nine A. M., August 1, at Shiloh Camp Ground. Bishop Galloway will preside. We insist that every member will be present. Let us have one full District Conference.

F. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and H., at Stonewall	July	20, 21
Winchester, at Mt. Pleasant		27, 28
Vossburg	Aug.	3, 4
Paulding, at Hopewell		10, 11
Sandersville, at Laurel		17, 18
Marion, at Pleasant Hill		24, 25
Meridian, at Shiloh	31,	Sept. 1
Meridian Station		3
Blunsville, at Wahallak		7, 8
Leakaville		14, 15
Union		21, 22
Lauderdale		28, 29
Spring Hill	Oct.	5, 6
De Kalb		12, 13
West End		19, 20

R. B. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Mardis, at Martin	July	20, 21
Utica, at Reeves	(Wed.)..	24
Natchez—Wesley Chapel		27, 28
Washington, at Locust Grove	(Thurs.). Aug	1
Natchez—Jefferson Street		3, 4
Anguilla, Sunflower Chapel		10, 11
Sunflower, at Fish Lake	(Tue.)..	13
Roxie, at Hamburg		17, 18
Warren, at Wesley Chapel		21
Mealville, at Cool Springs		24, 25
South Warren, at Asbury	31,	Sept. 1
Rolling Fork, at Rolling Fork		7, 8
Mayersville, at Beulah		14, 15
S. Vicksburg and Bovina, at Bovina		21, 22
Vicksburg		28, 29

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Jackson, at Jackson	July	20, 21
Bayou Sara, at New Hope		27, 28
N. Wilkinson, at Mars Hill	Aug.	1
Percey's Creek		3, 4
Centerville, at Bethel		6
Sam Jones Camp Meeting		9-18
Clinton and Betoeville		24, 25
St. Helena		29
Amite City, at Osyka	31,	Sept. 1
East Feliciana		3
Woodville		7, 8
Livingston, at Palmetto		12
Springfield, at Wesley Chapel		14, 15
New River, at St. Amant		19
E. Baton Rouge, at Bay Ridge		21, 22

C. M'DONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Livingston	July	20, 21
Sharon, at Madisonville		27, 28
Yazoo circuit, at Tranquil	Aug.	3, 4
Camden, at Shuck		10, 11
Benton, at Bowman's		17, 18
Flora, at Bentonia		24, 25
Silver Creek	31,	Sept. 1
Edwards, at Brownsville		7, 8
Raymond		14, 15
Canton		21, 22
Mt. Olivet		28, 29
Spring Ridge	(Tue.).. Oct.	1

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Wesson, at Beauregard	July	20, 21
Hazlehurst		27, 28
Providence, at New Hope	Aug.	3, 4
Topisaw		10, 11
Franklinton, at Fishers		17, 18
Holmesville, at China Grove		21, 25
Scotland, at Gitatia	31,	Sept. 1
Adams, at Ebenezer		3, 4
Brookhaven		7, 8
Bowerton, at Pleasant Ridge		14, 15
New Hope, at Centennial		28, 29

W. B. LEWIS, P. E.

SEASHORE DIST.—THIRD ROUND.

Augusta	July	20, 21
Whitrington		27, 28
Vancleve	Aug.	3, 4
Scranton, at Zion		10, 11
Moss Point, at Moss Point		11, 12
Americus		16, 17
Hattiesburg, at Hopewell		24, 25

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—THIRD ROUND.

Caddo, at Greenwood	July	20, 21
Shreveport		27, 28
Sabine, at Red Land	Aug.	1
Pleasant Hill, at Marthaville		3, 4
Mansfield		7
DeSoto, at Bethel		10, 11
Natchitoches, at Robeline		16
Bellwood, at Oak Grove		17, 18
South Bossier, at Doyline		21, 25
Valley circuit, at Hooker's Chapel	31,	Sept. 1
North Bossier, at Concord		2
Mooringsport, at Pine Hill		7, 8
Many, at New Hope		14, 15
Anacoco, at Holly Grove		17
Coushatta, at East Point		21, 22
Wesley, at Holly Springs		25
Red River		28, 29

J. B. CASSITY, P. E.

HOMER DIST.—THIRD ROUND.

Ringgold, at Liberty Chapel	July	20, 21
Minden, at Pine Grove		27, 28
Summerfield, at Summerfield	Aug.	3, 4
Farmerville, at Freeman's Chapel		10, 11
Downsville, at Camp Ground		17, 18
Vernon, at Wesley Chapel		24, 25
Arcadia	31,	Sept. 1
Tulip, at Tulip		7, 8
Sparta, at Camp Ground		14, 15
Saline, at Antioch		21, 22
Ruston, at Douglas		28, 29
Indian Village, at Pine Grove	Oct.	5, 6
Louisville, at Gansville		12, 13
Vienna, at Pine Grove		19, 20
Gibbsland		26, 27

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Big Cane and Melville, at Big Cane	Aug.	3, 4
Evergreen, at Rankin		10, 11
District Conference, at Rankin		8-11
Lecompte and Boyce, at Lecompte		17, 18
Black river, at Larto		21, 25
Vidalia and Troy, at Young's	Sept.	1
Centreville, at Trout Creek		7, 8
Columbia, at Parnassus		14, 15
Simsport, at Bayou Jacques		21, 22
Alexandria, at Lemothe's		28, 29
Montgomery, at St. Maurice	Oct.	5, 6
Ada		12, 13
Sugar Town, at Dry Creek		19, 20
Spring Creek, at Silver Hill		26, 27

B. F. ALEXANDER, P. E.

DELHI DIST.—THIRD ROUND.

West Monroe, at Faulk's Chapel	July	20, 21
Lind Grove, at Bonilee		27, 28
Rastrop, at DeSiard	Aug.	3, 4
Oak Ridge, at Good Hope		10, 11
Waterproof, at Jordan		17, 18
Lake Providence, at Lake Providence		27, 28
Richland, at Gilbert	31,	Sept. 1

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia	July	20, 21
Grand Chenier		27, 28
Franklin	Aug.	3, 4
Morgan City		10, 11
Opelousas		17, 18
Abbeville		24, 25
Lake Charles	Sept.	1
Edgerly		6, 7
Crowley		13, 14
Sabine mission		20, 21

S. S. KEENER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Plaquemine and Donaldsonville, at D.	July	21
Bayne Memorial		28
Gretna and Scarpano		28
Craps Street	Aug.	4
Louisiana Avenue		11
Baton Rouge		17, 18
Grosse Tete, at Arbroth		20
Felicity Street		25

CHAS. F. EVANS, P. E.

Presto! Change! Gray and faded beards made to assume their original color by applying Buckingham's Dye for the Whiskers. It never fails to satisfy.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Sulphur Springs	July 25
Henlington (Crystal Springs)	Aug. 8
Sam Jones	Aug. 9
Topisaw	Aug. 10
Downsville	Aug. 16
China Grove	Aug. 23
St. Tammany	Sept. 27

Mr. P. D. Delacroix, Cypremart P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." The dollar bottles hold two and a half times as much as the $.50c. bottles.

BEAUTIFUL CHAUTAUQUA LAKE,
Lakewood, New York.

The most healthful resort in America, situated on the Main Line of the New York, Lake Erie and Western R. R., at Lakewood, N. Y., midway between Cincinnati and New York City. The highest navigable water in the United States, over 1,400 feet above the level of the sea, and 700 feet higher than Lake Erie. Weather cool. No malaria. No mosquitoes. Hotels open June 1 to October 1. Round-trip fare from Cincinnati $14 25, good returning until October 31. Be sure your tickets read via New York, Lake Erie and Western R. R., from Cincinnati, as this is the only line running solid trains, Pullman cars, through to the Lake. Tourist tickets for sale at all large stations. For further information please apply to ticket agents of connecting lines, or to H. C. Holabird, Division Passenger Agent, 99 West 4th St., Cincinnati, Ohio.

East Tennessee, Virginia & Georgia R.R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

WEEKLY MARKET REVIEW.

(For Week Ending July 16, 1889.)

COTTON.

Low ordinary	8⅜ @ — —
Ordinary	8⅞ — —
Good ordinary	9⅜ — —
Low middling	10⅛ — —
Middling	11 — —
Good middling	11⅛ — —
Middling fair	11¾ — —
Fair	12¾ — —
Galveston middling	10⅞ — —
Middle middling	10¾ — —
Memphis middling	10 11-16 — —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	8¾
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	9⅜

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	17	19
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	2	2⅛
Good	4⅛	4½
Fair	4	4⅛
Prime	4⅛	5
Rough, ₱ bbl	2 25	4 10
Polish, ₱ ton	15 00	16 00

FLOUR.

Extra Fancy	4 50	4 60
Fancy	4 00	4 25
Choice	— —	3 50
Minnesota Patents	— —	6 00
Winter wheat patents	5 15	5 25
Minnesota bakers	5 25	5 50

CORN PRODUCTS.

Corn meal	2 40	— —
Cream meal	2 50	2 60
Grits	2 65	2 75
Hominy	— —	2 75

GRAIN, ETC.

CORN:		
White, ₱ bushel	— —	48
Yellow	— —	46
Mixed No. 2	45	45½
OATS:		
Western	—	35½
Texas rust-proof	— —	— —
BRAN:		
₱ ton	72½	75
HAY:		
Prime	14 00	15 00
Choice	17 00	17 50

PROVISIONS.

PORK:		
Mess Standard	12 50	12 62½
Prime Mess	12 50	12 75
Rumps	12 00	12 25
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	6¾
Sides, short rib	7½	7⅝
Sides, long clear	7⅛	7¼
HAMS:		
Sugar-cured	11¾	12½
DRY SALT MEAT:		
Shoulders	— —	6⅝
Sides, short rib	— —	6½
Sides, long clear	— —	6½

GROCERIES.

COFFEE:		
Prime	— —	18½
Fair	— —	19
Common	— —	15¾
TEAS:		
Choice	40	80
He-No	— —	55
BUTTER:		
Western Creamery	18	— —
Western Dairy	13	14
Common	— —	7
LARD:		
Refined	6½	6¾
OILS:		
Coal, bbls	10	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	70

VEGETABLES.

CABBAGES:		
Western, ₱ head	1 00	1 25
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	1 50	— —
Western	1 35	— —
ONIONS:		
New Louisiana	1 50	1 65
Western	— —	— —

BALING STUFFS.

BAGGING:		
Jute, 2 lb, ₱ yard	10¾	10½
Jute, 1¾ lb, ₱ yard	9½	9¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 05	1 07

SUNDRIES.

POULTRY:		
Old Hens, Western	3 75	4 00
Young Chickens	1 25	3 00
Chickens, Southern	2 75	3 00
Young	1 00	1 75
Turkeys, Southern	10 00	12 00
EGGS:		
Western	11	11½
Southern	12	12½
WOOL:		
Lake, ₱ lb	24	24½
Louisiana	22	23
Burry	11	15
COUNTRY HIDES:		
Green salted, ₱ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	13 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Summer Tours.

Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address

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New Orleans, La.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*.

"I have tried J. & C. Maguire's Cundurango on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a louse or Cosfire habits its action is most effective and salutary."

D. R. MCANALLY.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER CO., New York.

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Homeopathic Physician,
288 St. Charles Avenue, cor. of Calliope St.
Cases treated by letter.

SEMI-ANNUAL STATEMENT
—OF THE—
Louisiana National Bank,
OF NEW ORLEANS.
At the close of business, June 29, 1889.

RESOURCES.

Loans and discounts		$2,320,625 05
United States bonds, par value		50,000 00
Louisiana State consols and premium bonds, market value		609,450 00
Stocks and other securities		140,930 00
Banking-house and other real estate		110,651 58
United States Treasurer	2,250 00	
Domestic exchange	328,205 19	
Cash	949,894 51	
Checks for Clearing-house	252,973 70	
		1,531,123 40
Total		$4,441,907 21

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00	
		$650,000 00
Net undivided profits (subject to dividend)		85,081 71
Circulation		187,500 00
Deposits subject to check		3,661,825 50
Balance due on reduction of capital stock		850 00
Dividends unpaid		855 00
Total		$4,441,907 21

At a meeting of the Board of Directors a dividend of FIVE PER CENT. was declared from net earnings of past six months, payable on demand in New Orleans and at the banking-house of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

BLADON SPRINGS
CHOCTAW COUNTY, ALABAMA.
W. A. TURNER, Manager.
—THE—
FIRST WATERING PLACE IN THE SOUTH.
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Large Hotel and Pleasant Cottages, so guests can be accommodated. The Cottages are neatly plastered and provided with good fireplaces making them warm and "home-like."
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Mention this paper.

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THE NIAGARA OF THE SOUTH.
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When writing, mention this paper.

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On Chilhowee Mountains.
3,000 Feet above sea level. Open June 1. Good fare. Comfortable accommodations. Reasonable terms. Magnificent scenery. Pure atmosphere. For analysis, circulars and full information, address J. H. MAGILL,
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Durability, Evenness

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
J. C. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

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"GOOD-BY—GOD BLESS YOU!"

BY EUGENE FIELD.

I like the Anglo-Saxon speech
With its direct revealings—
It takes a hold and seems to reach
Way down into your feelings;
That some folk deem it rude, I know,
And, therefore, they abuse it;
But I have never found it so—
Before all else I choose it.

I don't object that men should air
The Gallic they have paid for—
With "*au revoir*," "*adieu, ma chere*"—
For that's what French was made for.
But when a crony takes your hand
At parting to address you,
He drops all foreign lingo and
He says, "Good-by—God bless you!"

This seems to me a sacred phrase
With reverence impassioned—
A thing come down from righteous days,
Quaintly but nobly fashioned;
It well becomes an honest face;
A voice that's round and cheerful;
It slays the sturdy in his pace
And soothes the weak and fearful.

Into the porches of the ears
It steals with subtle unction,
And in your heart of hearts appears
To work its gracious function;
And all day long with pleasing song
It lingers to caress you;
I'm sure no human heart goes wrong
That's told "Good-by—God bless you!"

I love the word—perhaps, because,
When I was leaving mother,
Standing at last in solemn pause
We looked at one another,
And I—I saw in mother's eyes
The love she could not tell me—
A love eternal as the skies,
Whatever fate befell me;

She put her arms about my neck
And soothed the pain of leaving,
And, though her heart was like to break,
She spoke no word of grieving.
She let no tear bedim her eye,
For fear that might distress me,
But, kissing me, she said good-by,
And asked our God to bless me.

—*Chicago News.*

Letter from Abroad.

BY REV. J. S. OAKLEY.

MR. EDITOR: Having been appointed to represent the State of Mississippi in the World's Sunday-school Convention, I embarked on the Anchor Line *Circassia*, New York, for Glasgow, June 15. After a delightful voyage we reached the Irish coast on the morning of the twenty-fifth. We cast anchor in the Foyle, and put off a number of passengers for Londonderry. I have made several visits to Ireland, and each succeeding visit I am more and more impressed with the grandeur of the scenery. To the admirers of the beautiful and picturesque, probably no country in the world possesses greater attractions. From the Giant's Causeway, in the north, to the unrivalled Lakes of Killarney, in the south, the "Green Isle" abounds with the most sublime scenery, while the sweet melodies of the ancient bards blend with and lend an additional charm to almost every locality.

The romantic land of France, the classic shores of Italy, the storied hills of Scotland and the rural scenery of England receive their share of attention, while Ireland remains comparatively unknown.

A young American, returning from foreign travel, was asked how he liked the ruins of Pompeii. "Not much," he replied, "they are so dreadfully out of repair." The same remark applies to Ireland. Her castles and many of her churches and palaces are in ruins. Her social system is all out of shape, and I am sure your readers will agree with me when I say that, politically, Ireland is "dreadfully out of repair."

Shortly after leaving the Foyle we passed the Giant's Causeway—one of the finest basaltic formations in the world. In the entire causeway, it is computed, there are 40,000 pillars. These are fantastically arranged in groups which have received such names as the "Giant's chair," his "organ," "loom," "bagpipes," etc. On one side of the Causeway we see the ruins of Dunluce Castle, and on the other the fashionable little watering-place of Portrush, the birthplace of Dr. Adam Clark.

As we approach the Clyde, we see "Ailsa Craig," or, as it is commonly called, "Paddy's Mile-stone." This is an immense rock, rising like a mountain from the sea. It is 1,114 feet high and about three miles in circumference. Upon one part of the rock is an old castle, supposed to have been built by the pirates from Denmark, who at one time infested the Frith of Clyde. Had this rock a tongue it might reveal to us the secrets it has kept so long—of deeds performed before Scotland had a history or scholars penned the story of her kings.

As we approach the shores of Scotland the eye rests on Cumbrae and Lesser Cumbrae, where in the olden time, according to tradition, dwelt two giants, who had but one hammer, which they used in turn, throwing it across the Clyde from one to the other, and where in later times dwelt the clergyman who was in the habit of praying for "Cumbrae, Lesser Cumbrae and the adjoining islands of Great Britain and Ireland."

Greenock, where we await for the tide, is celebrated as the birthplace of James Watt, the inventor of the steam engine. We see Dumbarton Castle, Ben Lomond, visit the birthplaces of Robert Bruce and Robert Pollock.

This being my third visit to Glasgow, I did not remain long in the city. On my way down to Sheffield, we passed through Gretna Green, Carlisle and Leeds.

Shortly after my arrival at Sheffield, the Rev. Thomas Allen, Chairman of the Sheffield district, called upon me, and we discussed the appointment of a fraternal delegate from the British Conference to the next General Conference of the Methodist Episcopal Church, South. The English Conference meets in this city, in three weeks, and Mr. Allen will ask for the appointment of a delegate. Several prominent brethren are anxious to come.

I reserve for a future letter an account of the Sunday-school Convention, a visit to Woodhouse Grove School, to Bedford and various objects of interest in London and other places.

I return to my beloved Mississippi, per *City of Rome*, next Wednesday.

SHEFFIELD, England, July 5, 1889.

Texas Notes.

BY REV. B. W. WILLIAMS.

The usual number of protracted and camp meetings are now being held in this part of the moral vineyard. Many precious souls are being turned from their sins, saved from unbelief, and brought to know Christ by heartfelt experience. A number of pastoral charges in the cities have lately had sweeping revivals. At Brownwood, Bro. "Abe" Mulkey, in conjunction with the pastor, Rev. J. R. Nelson, held a meeting of seventeen days' duration, at which a large number were saved, and over sixty gave their names for membership. At Grandview there were over one hundred conversions, fifty-two additions to our church, and twelve to the Cumberland Presbyterians. At Dublin there were 120 souls saved, and a District Conference held along with the revival. At Campbell there were a large number of conversions and reclamations, and other good results.

The Annual Convention of the Christian ("Campbellite") Church in Texas was held at Fort Worth a short time since. About three hundred delegates were in attendance. A large sum of money was raised, during the session, for the missionary work, and for other purposes. Several leading preachers of the denomination from abroad were in attendance, and some able discourses were delivered. Taylor was selected as the place of the next annual meeting, which is to be held June 21, 1890. The "Disciples" claim a membership of 50,000 in Texas, and are laboring aggressively in many parts of the State. Of course, I can not accept their theology; but I admire their zeal and activity in religious, educational, and benevolent enterprises. They also take advanced ground on temperance and prohibition.

The inimitable Talmage has recently been in Texas at the invitation of the State Exposition. He preached in Fort Worth, June 23, and thousands flocked to hear him. His subject was, "The Mightiest Weapon is the Gospel." He used for his text: "There is none like that; give it me." (1 Samuel xxi, 9.) I quote a single paragraph as a specimen of his sermon:

> Worldly philosophy said: "What an absurd story about Joshua making the sun and moon stand still. If the world had stopped an instant, the whole universe would have been out of gear." "Stop," said Christian philosophy, "not quite so quick." The world has two motions—one on its own axis, and the other around the sun. It was not necessary in making them stand still that both motions should be stopped—only the one turning the world on its own axis. There was no reason why the halting of the earth should have jarred and disarranged the whole universe. Joshua right and God right; infidelity wrong every time. I knew it would be wrong. I thank God that the time has come when Christians need not be scared at any scientific exploration. The fact is that religion and science have struck hand in eternal friendship, and the deeper down geology can dig, and the higher up astronomy can soar, all the better for us. The armies of the Lord Jesus Christ have stormed the observatories of the world's science, and from the highest towers have flung out the banner of the cross, and Christianity to-night from the observatories of Albany and Washington stretches out its hand toward the opposing scientific weapon, crying: "There is none like that; give it me."

The State Teachers' Association of Texas met at Galveston, June 25–27. Many of the leading brain cultivators of the State were in attendance. Among them were strong and brainy men, and bright and beautiful women. The annual address of President J. T. Hand was scholarly, suggestive, happily conceived, and clearly and forcibly presented. A number of important educational topics were discussed in carefully prepared addresses by various prominent educators. It is believed that much good was accomplished in arousing enthusiasm, imparting information, and giving additional strength and efficiency to our public school teachers. Texas educators are laboring continuously to better qualify themselves for their duties, and to improve and perfect our educational system.

Recently there have been very heavy rains in this section, resulting in great damage to some of our people. Many of the farmers had not threshed or stacked their small grain, and some of it was spoiled or greatly injured by the humidity of the weather. The railroad track between this city and Fort Worth was torn up in two or three places by the flood, thereby hindering the passage of trains for several days. At the latter place, and in the vicinity, the damage was estimated at $1,250,000. The iron bridge on the T. and P. railway, near the city, was carried away by the rush of waters. Until it could be repaired, trains had to be sent around by Cleburne, on the Santa Fe railroad. At Dallas the rainfall was heavy, and the Trinity river continued to rise steadily until it was higher, it is said, than it has been for more than twenty years.

Bishop Key has now been in Texas at work for some two months. He appears to grow in favor with God and with the people continually. He has written a letter to the *Texas Advocate*, in which he deplores the lack of suitable church buildings, and the smallness of our membership in some of the cities. He urges the building of houses of worship without copartnership with others. He also "jogs the memory" of our people about the week of prayer and self-denial for missions. Hear him:

> And now, while writing, allow me, a month in advance, to call attention to the week of self-denial and prayer for missions, beginning August 3. The church at home and abroad look to this concert of prayer and fasting and giving by all our people with great desire. It will prove the test and measure of our concern for the salvation of the lost. Not long ago the "Salvation Army," the poorest people on earth, needing a sum of money to carry the gospel into a new field, determined to make it or save it by a week's fasting. The whole membership united and reduced their living to the lowest point of expense, and gave the amount saved to their mission. It summed up $40,000.

Precisely this is the purpose and meaning of our week of fasting and prayer. The assessment levied by the Board of Missions is the smallest amount on which we can maintain our present forces in the field. If we expand at all, it must be by the enlarged liberality of the church; and this week of fasting furnishes the opportunity. What inspiration in the thought! A church of more than a million members called to prayer and fasting for a week, and the result of it all—the praying and the saving and the giving—turned over to Christ for the conversion of the world! Who would not gladly live on bread and water for a week, if thereby one immortal soul can be saved?

I appeal to all our pastors. Preach and talk a great deal on this subject. *Begin now!* and thereby get your people ready for the service before August 3. *Everything depends on the pastor's enthusiasm.* Our former efforts of this kind have made known the zealous and the indifferent leaders. Our people will respond to faithful appeals. Not much can be expected otherwise.

I beg my brethren in Texas to arrange for a daily service in each church and congregation. Appoint suitable persons to conduct these services. If you have not preachers, then use efficient laymen. Urge every member to enter into this service, and make a contribution. We number near 125,000 members in our Texas Church. The savings of a week, real, hearty fasting, by these alone, would double the contributions of the whole connection last year. Shall we have it?

I commend his words to the thoughtful consideration of our people everywhere.

WEATHERFORD, Texas.

Lottery Churches and Lottery Money Again.

BY R. ABBEY, D. D.

I am called upon by Mr. George T. Ashley, of Flowery Mound, La., in this ADVOCATE, of July 11, to give information—rather, to explain what I have previously written—touching a certain church in Biloxi, Miss., said to have been built and supported mainly by the Louisiana Lottery. Mr. Ashley considers that my first statement in the *Christian Advocate*, of Nashville, of December 8, 1888, that this money was furnished by the Lottery, is materially changed—indeed, nullified—by my subsequent explanation that it was furnished by *the owner* of the Lottery; for he considers it legitimate for a gambler to give money to a church, no matter how dishonestly he may have obtained it.

There is far less difference than might be supposed between Mr. Ashley and myself on this point. He asks: "Is it wrong to receive money for church purposes from an *individual* who, as a member of a corporation or individually, makes his money—part of it, at least—by unjust means?"

That question, so stated, is not susceptible of a categorical answer. It depends entirely on the circumstances. It may be legitimate—it may be criminal. When money changes hands, it is under a contract, expressed or implied. The money itself, having no ear-mark, does not give character to this contract. For instance:

A preacher approached a well-known loose fellow: "See here, Jim, I'm making up some money for the church; give us something." Jim pulls out a bank-note. "There, I won that last night playing cards." "Thank you, sir; the devil has had it long enough. We'll put it to a better use." That I hold legitimate.

Per contra: This actually occurred in New Orleans, as I have it from the highest authority, but do not remember the details well enough to repeat them. It was well known that the Methodists were trying to raise a considerable sum, perhaps to build a church, or something of the sort. A well-known lottery man, alluding to the enterprise, said to one of our most prominent ministers: "We would like to furnish you a few thousand, as much as you want," or words to that effect. The offer was spurned with indignation. Does not Mr. Ashley see the difference? The former was a gift of good money, by a gambler, with no implied or reserved understanding that the preacher would keep silence or say a good word for gambling or gamblers. The latter was the offer of good money as a bribe, well understood, though, of course, not stated in terms. It was not stated that this offer was made "by the Louisiana Lottery in its corporate capacity." Who cares a straw for that? These Louisiana corruptionists are not fools, however villainous and deep-seated may be their knavery. It is not the money that is tainted with crime, but the well-implied criminal remuneration either in words, wink, or silence. To accept the offer would clearly imply a promise of church support to the Lottery.

One of our Bishops can go to one of these Lottery men to-day, and get a million for missions and another million for building churches. And the Lottery will rejoice in the opportunity of so securing the patronage of our great, widespread church. The Lottery will gladly say, "How many millions do you want?" Or, in other and plainer words, *we can put our church into the lottery business.* This is exactly what was done at Biloxi.

What is a bribe? Look in the dictionary: "A price, reward, gift, or favor bestowed or promised, with a view to pervert the judgment or corrupt the conduct of a judge, witness, or other person." Now examine that definition carefully. Bribes are always exactly of this character. The chief briber said to the Savior: "All these things will I give thee if thou wilt fall down and worship me." A bribe is also significantly called in the books, hush-money.

Who does not know that this Lottery lives, moves, and has its being solely and exclusively in bribery? Bribery is a high crime. An American writer says of it: "In general, the same here as in England, and always a crime difficult to prove and more difficult to punish." Of course, it never sails under its own flag. There are always two crimes in bribery: the party who offers, and the one that accepts. They are equally guilty, and always deserve the penitentiary, as well themselves as their aiders and abettors.

Mr. Ashley says, that, according to the civil law, the individual acts of a member of a corporation do not bind the corporation. Who did not know that? But that does not prove that the funds of a corporation can not be used for corrupt and criminal purposes. Bribes are never offered openly, but always covertly, stealthily, and under the name of friendship and fair dealing.

So I consider that my first notice of this lottery-built church and subsequent explanation are perfectly coincident. The only material question is, Did lottery money build the church?—and was that well known? Exactly how the money was paid, whether entered on the books in New Orleans, what kind of money was used, whether in one payment or forty, are matters too trifling to talk about. At that time Charley Howard, who furnished the money, was the entire owner of the Lottery. Or, at most, other ownership was insignificant. And before this Lottery made Howard rich, he was well known to be extremely poor. All this I have proved, and no man has denied it, except on the pitiful supposition that I have not proved that the money was entered on the books in New Orleans. Bishop Thompson denies it in terms, albeit he was then living in England, as I understand. His committee of forty-five, appointed to hunt me out, composed of church people, Catholics, saloon keepers and "unknown" persons, deny it by stating what was physically impossible for them to know anything about. So I think it is in order for Mr. Ashley to "heave a sigh of indignation at such a church." A lottery-supported church is a lottery-supporting church. Bribes are reciprocal. And so I understand that that pulpit has kept faith with its co-criminal. How could it turn against its benefactor and denounce crime?

It is a new doctrine of Mr. Ashley, not before promulgated, as I remember, that the funds of a corporation can not be used in fraud. Then how could they be used in legitimate benevolence? Has he forgotten the Tweed and Sweeny New York briberies of 1872? Didn't they make the city funds move lively? This New Orleans bribery is on a much larger scale, more skillfully planned, and with far better legislative protection. Big frauds are most generally supported by money belonging to corporations.

I have answered Mr. Ashley's inquiries, I hope, with sufficient fullness and to his satisfaction, as well as to that of the readers of this ADVOCATE.

GULF VIEW, Mississippi.

As well might we expect vegetation to spring from the earth without the sunshine (or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.—*Abbott.*

A Presiding Elder in Trouble.

MR. EDITOR: Here I lie flat on my back, writing "upwards." I like things with an upward tendency, but not writing above. Thanks to the man who invented the pencil, for the ink will not go up the pen. It is a fluid, and its tendency is downward. I like things of an upward tendency—that is, if they point in the right direction. I like for young folks to aim high—not in dancing, frolicking and "tomfoolery," but in sober thought and usefulness.

When I was a barefoot boy, and kept the mills "stumped" off my toes, my father would say: "John, you hold your head too high; look where you go." Good advice: "Look where you go." But somehow I saved my toes, with the exception of one or two crooked ones. My feet are large enough (I like a good, unbroken foundation), and one of them is rather large for comfort. It looks like the leg has run into the foot, for the leg is about one-fourth smaller than when I came to keel, and the foot about that much larger. Wife is troubled to find a sock in town large enough, and thinks she will have to make one to order.

Did you ever have a genuine case of sciatica? If not, it is useless for me to undertake to make you understand the painfulness of the disease. Pain!—that does not express the suffering; sharp, keen, blunt, pulling, pushing, cutting, twisting, excruciating, until the tears flow down the cheeks, with a call for help. Then comes the chloroform on brown paper held tightly to the place until it burns like live coals of fire; hot poultice, mustard, fly blister, and everything that can be thought of to give relief. Then comes the doctor, calls for warm water, works a little while with a white powder, places it into a sharp-pointed instrument, inserts that into the leg, waits a few minutes, and says: "Do you feel any easier?" Yes, either the pain is blunted, or that part of man that feels pain has become less sensible. I have been here about seven weeks; some four or five weeks since I walked a step. The kind people of Water Valley have proposed to help me to Hot Springs, Ark., and I expected to go this week; but the doctor has vetoed the resolution for the present, and I am still here. I have been greatly troubled in not being able to fill my appointments; but the preachers in the district have been very kind to help each other where they could do so. We have a noble band of preachers in this district; good, true, and attentive to their work; good Christian men of one work. I think I may safely say they have all received the "second blessing"—yea, innumerable blessings. Convicted, converted, regenerated, sanctified, consecrated men, reaching forth, pressing forward to higher attainments of Christian purity and usefulness. Several of these brethren have visited me in my sickness, and others have written expressing their sympathy.

The promise of the district has been very hopeful, and I still trust we will be able to make a fine report at the close of the year. I hope to be able in a few weeks to be at work. Work! I hear some men say, "I have so much hard work to do." What a blessing it is to have something to do, and a will to do it! A good will makes work easy.

I trust that that brother in the district, who is able to give $25,000 to endow a chair in the anticipated male college, will do so; and that not a brick will be moulded until $200,000, as an endowment, have been secured.

J. F. EVANS.

WATER VALLEY, Mississippi.

Higher criticism ought to be very modest. It is a criticism from very vague data. It is a criticism, not of the text, but of the mind and purpose, time and circumstances, methods and authority of the sacred writers. In such a criticism the subjective is ever tempted to take the lead, and the imaginative to create the facts. Invention and ingenuity take the place of sound judgment by reason of ignorance of the factors that produced the result. In such a field theorists spring up like mushrooms, and instead of modestly proposing a theory, they dogmatize with contemptuous sneers at all conservative scholars as ignoramuses. The higher criticism, which at the very best is but surmising (sometimes, doubtless, with convincing probability), is conducted as if it were an exact science, and the dicta of its apostles to be accepted as the plainest truth of the multiplication table.—*Dr. Howard Crosby.*

Christian Advocate.

THURSDAY, JULY 25, 1889.

STRENGTH.

BY WALTER TAYLOR FIELD.

Be strong to-day; the world needs men
Of nerve and muscle, heart and brain.
To war for Truth and conquer Wrong.
The fight is on; the foes combine;
The order passes down the line.
"Quit you like men; be strong."

Be strong; the world hath also need
Of feet to ache and hearts to bleed,
Burdens there are to bear along.
But, though the end we may not see,
'Tis not the meanest destiny
To bear and to be strong.

Be strong, but not in self. Go whence
The breathings of Omnipotence
Shall sweep the nerve-strings full and long.
And from their impulse shall arise
Those deep, celestial harmonies
That comfort and make strong.

And Patience, too, must come, to rest
Within thy striving, throbbing breast
That thinks to-morrow all too long.
Thus filling out in breadth and length
The perfect character—for strength
Unbridled is not strong.

Yes, right must win, since God is just;
Our hardest lesson is to trust,
But his great plan still moves along.
To-day is but the chrysalis
That holds to-morrow; heeding this,
Be patient and be strong.

Each hath his mission. It is he
My lot to toil, but not to see
The fruits which to my toil belong.
I know One whose all-seeing eye
My humblest task shall glorify.
And he shall make me strong.

Riches.

Line upon line, precept upon precept, have been written upon the duties of the rich man. Much fanaticism has been shown in rebuking, as well as much sin in envying him: indeed, these two are often seen together. The "go to now, ye rich men, weep and howl for your miseries that shall come upon you" has been thundered out sometimes indiscriminately, though it was written against those only whose riches were corrupted and the *rust* of whose riches shall be a witness against them, etc. It is exceedingly dangerous to be rich, but certainly not a sin. Every man is expected, by industrious habits, to provide for himself and his family. This may have reference not only to the comfort, but the cultivation of those dependent upon him. There can be no standard but an enlightened conscience, by which we may measure the amount a man may possess. There is no condition of social life (with which wealth is so intimately connected) to which a man is required to conform. There is no limit to the amount of scientific or æsthetic culture to which a man may aspire for himself or his children. In the providence of God the gifts of fortune happen variously to us all. If a man has not fraudulently acquired his goods, Christian jurisprudence and customs secure him in their possession more thoroughly than has ever been known under other systems. Men are born rich. Sometimes without expecting it they inherit riches. With but little effort and small investment in our wonderful country immense wealth is honestly gained. No one objects to this. There never was a time when Christian men had more wealth than now. A characteristic of the age is the amassment of colossal fortunes; and the men of the church have their share. There never was a time when individual man felt so secure from covetous authority backed by armies bent on pillage. It, therefore, has become unusually important and incumbent upon the church to have enlightened and scriptural views with reference to the millions owned by her in this age, and in the hands of individual man. The Protestantism of this age depends upon the voluntary offerings of the individual. It does not countenance a priestcraft which, if it can not make merchandise of the soul when alive, feel quite secure of its money in the hands of confiding heirs, who must deliver a suffering ancestor from purgatorial fires.

Money is as essential for the church as for any other enterprise, and the proper use of it is one of the most vital themes the pen can touch. That Christian men have been mistaken and the world misled often on this subject can not be doubted. Rich men have been kept out of the church, the hand of industry has been stayed and economy forgotten by false impressions and doctrines on the subject of money-getting and having. The gospel certainly recognizes a man's right to all he honestly gets, and forbids that we should rob him or even covet his possessions. It holds, however, that man is only a steward for God, and must consecrate all that he has to him. John Wesley's sermon on the "Use of Money" is a remarkably concise and scriptural treatise. Its general divisions are: (1) Get all you can. (2) Save all you can. (3) Give all you can. While it might be modified a little to suit the age, it would be impossible to find more truth in a nutshell on this important subject. God leaves every man to be his own judge, forbids priestcraft to make merchandise of his goods, rejoices that man possesses the earth; but he will require of him an answer for his stewardship. The fully rounded character is he who may have money without loving it; who knows how to lay it all at the feet of Jesus; who with all his treasures, whether they consist of honors, fame, influence or material things, assumes a proper attitude to God, and, with grateful acknowledgment of his stewardship, lays up treasures in heaven; who can withdraw his affections from that which perisheth, and which a thief may steal, and thus become rich toward God. T. W. BROWN.

Brookhaven District Conference.

MR. EDITOR: As many interested in our District Conference, at McComb City, think it one of somewhat unusual interest and success, they would be pleased to have you publish some notes in addition to those which appeared in this paper of July 4; also that some mistakes be corrected, such as were liable to be made by anyone unacquainted with the work of the Conference. That this Conference was one of unusual interest and success is not to be denied; and when such can be said of a District Conference, it is well to seek the cause of such results, which, in this case, I think are not hard to find. One, if not the chief cause of success, was the interest begotten in it long before it convened. Some time before, the presiding elder had seen many, if not all, its members, and so enlisted their interest and co-operation as to cause us to expect nothing less than a good and useful time. In the second place, this "talking up" the Conference secured a good attendance—much better than at any other Conference which I have noted in this State, and by far better than your correspondent gave us credit for in the report mentioned in the foregoing. By that we only had eleven delegates, while we had twenty, and maybe more, out of the thirty elected. By that we had only six local preachers, while we had eleven, besides two superannuates and one supernumerary and two college men. Each pastor was present, save one, and he, being sick, sent in his written report. The school men referred to were Rev. H. Walter Featherstun, of Kavanaugh College, and President Fitzhugh, of Whitworth—not "Rev." "D. D.," as reported by your correspondent; though well worthy of its equivalent in his profession. Another element of interest was the method adopted for reporting our charges, which was, to me, novel, unique, and certainly worthy of consideration, if not general adoption. It was secured by our presiding elder from Bishop Hargrove. It consists of four leaves; each leaf representing one department of church work.

1. The spiritual condition of the church.
2. Sunday-school interests.
3. The financial condition.
4. The missionary ground.

To get a correct idea of the inner working of this method, allow me to copy the leaf on the spiritual condition of the church, which will serve at the same time as an index of the whole:

DISTRICT CONFERENCE REPORT.

For ..... Charge.

Spiritual State of Church, Attendance, etc.

1. Preaching Places.....No....
2. Houses of Worship.....No....
3. Members of Church.....No....
4. Accessions by Certificate since Dist. Conference.....No....
5. Accessions by Vows since Dist. Conf. No....
6. Infants Baptized since Dist. Conf...No....
7. Sunday-schools.....No....
8. Prayer Meetings.....No....
9. Class Meetings.....No....
10. Family Altars.....No....
11. Church Papers taken.....No....
12. Members who lead in Public Prayer.No....
13. Average attendance at—

	Members	All Classes
(1) Preaching		
(2) Prayer Meeting		
(3) Sunday-school		
(4) Class Meeting		
(5) Love-feast		
(6) Lord's Supper		

14. Are the Social Meetings Spiritual?...Ans....
15. Is there a Young Men's Prayer Meeting?.....Ans....
16. Is the Congregational Singing good? Ans....
17. What Hymn Book is used?.....Ans....
18. Is Giving general, cheerful and liberal?.....Ans....

.....Pastor.

A moment's glance will show that this plan developed facts, which give a better idea of the spiritual condition of the church than any other system could do. Mere opinion depends upon the temperament of the pastor, his definition of terms and his surroundings, but facts—such as these—enable us to form a very good idea of the condition of a church. As soon as a pastor read this first leaf, he tore it off and handed it to the chairman of the committee on this department of church work, and so on until each preacher had answered this question, when the next question was taken up and disposed of in like manner.

Thus the business was disposed of with such interest and dispatch that by Friday morning the committees were ready to offer and the Conference to receive reports, giving us two days to discuss these and other matters of interest to the district and church at large.

Another cause of interest and success was the discussions on special subjects. By previous and private arrangement, many, if not all, members had been prepared to lead in the discussion of some subject, with a ten or fifteen minutes' talk. In this all were urged to take a part: the laymen to criticise the preachers, and the preachers the laymen. Some of the subjects were, "Pastoral visiting," "Duties of stewards," "The Lord's Supper," "Education," "Missions," "Preparing and delivering a sermon," etc.

Certainly much good was accomplished in this way. Light was turned on dark places, wrong practices false views were seen to be such, which would have continued unnoticed and unconverted but for agitation. Much good work, plans and notions were discovered, which otherwise would have remained unknown. It was, indeed, a *Conference*. Amid it all, no words were more convincing, more earnest and welcome than the admonitions and appeals of our beloved Bro. Gram, of this ADVOCATE; while at proper time he most appropriately and earnestly urged the claims of the paper, yet all could see he was no one-idea man; that there was a deep, broad, intelligent zeal for all church work. A stranger would have been apt to have made the same mistake in regard to him that was made concerning President Fitzhugh—*i. e.*: dubbed him "Rev." and "D. D." Would that our churches were full of such laymen!

As to the financial condition of the district, I fear your reporter made a false impression. While the facts show our general collections paid up only one-third, yet we are not behind any previous year in this; and when we go beyond the general collections, we will find a very decided improvement. In the building of parsonages alone there will be no less than fifty thousand dollars expended this year.

A healthy spiritual tone pervaded the Conference throughout, the preaching being good, earnest and searching. The choir remained with the Conference during the business hours, and the deliberations were interspersed with good music and the sweet songs of Zion.

Many important points are omitted in this report for want of space, and because of their being well and correctly reported by a former correspondent. Yours, H. R. SINGLETON.

The New College.

For the last two or three months the columns of the ADVOCATE have been filled with many interesting letters from the brethren, suggesting their various homes as suitable locations for the new Methodist College that is to be, and suggesting the various "advantages" possessed by such. Some have the superior "advantage of being" only six miles from ——— Station, on the ——— and ——— railroad. Others offer "a highly moral community, long noted for their intelligence and sobriety," etc.

Now, I do not propose to disparage in any measure any advantageous circumstances possessed by any location, but I do propose to tell you some solid reasons why Natchez should be considered by the committee which locates the new college. I believe these reasons might be made as numerous as were candidates for the gubernatorial nominations a few weeks ago.

A gentleman said to me, a few weeks ago, that Natchez would pay more hard money for it than any city in the State, and would probably give it a better local patronage than anywhere else. Natchez is accessible from all points in this State, and also from Louisiana; besides being the terminus of the Little J. (which is now the property of the L., N. O. and T. road, and will speedily be made a standard gauge). We will soon have the Natchez and Ft. Scott road, which will bring us into close connection with the richest part of the great Mississippi Bottom across the river. Other roads are projected from different points. Already the Natchez and Red River road gives us access to that part of Louisiana known as the "Black river country," one of the most beautiful countries the eye of man ever beheld. Then the great Mississippi flows just under the Bluff, about 200 or more feet below the city. It is the greatest national highway in the world. On its waters float the palatial sidewheel steamers, and the elegant little sternwheelers, plying between this and other points on the river—from Cincinnati to New Orleans, and St. Louis to New Orleans, and Vicksburg to Natchez, making trips as regularly as clock-work. While not so numerous as formerly, still there are enough to insure safe, cheap and comfortable transportation at all times—some in and out every day, usually from two to five. So, as to accessibility, Natchez stands second to none.

As to beauty of scenery, Natchez has no superior. Even visitors from the North pronounce it one of the most beautiful cities in the United States. The city is lighted with electricity, and has just completed a system of waterworks.

Now, the objection that Natchez is not the center of the State I will show to be a positive advantage. The committee appointed, for various reasons, located *all* the *State* schools in the northern and eastern part of the State. The University at Oxford, A. and M. at Starkville, I. I. and C. at Columbus, with the excellent Normals at Lexington, Iuka, Buena Vista, Daleville and several other places, and the Baptist College at Clinton, give ample educational facilities to the northern and eastern portion. Besides this, each drawing its portion of the patronage must necessarily weaken the local attendance. No college being near here, will give it the strongest local help, an advantage possessed by no other place yet nominated.

The health record is second only to Hartford, Conn.

In view of all these things, I think Natchez ought to be visited and considered in the locations of the new college. W. E. BALLARD.

NATCHEZ, Mississippi.

Colportage in Louisiana.

MR. EDITOR: Will you please allow me to say a few things with regard to the necessity of denominational colportage work in our State? I have been traveling a great deal in Western Louisiana as a colporteur of the American Bible Society, and I believe that I can offer a few suggestions which may, at least, serve to throw some light upon the importance of such work.

In the first place, we want some *traveling* colporteurs, whose duty is to go out upon the highways, amid the swamps, in the backwoods, and wherever a human habitation is found, and carry to those people our literature. There are multiplied thousands of Methodists in our land who do not take the ADVOCATE, or read one page of Methodist literature, from the simple fact that the claims of our church organ and our church literature have never been presented to them. Again, there are thousands of persons who have been led to embrace certain religious errors through the preaching and literature of other denominations, who, if supplied with proper books and tracts, would lay aside their erroneous opinions and receive the pure religion as found in our Methodism. I will refer to one instance which occurred a few days since, in Colfax, as illustrative of the above fact. A young man raised in a Methodist family came in possession of a tract written by W. B. Wood, on the mode and subject of baptism. This trashy little tract served to upset his mind, and gave him considerable anxiety. Bro. Bruce, the assistant preacher of Ada circuit, heard of his dilemma, and sent him the "Grub Ax" and the "Ecclesiastical Pump." He carefully read these little tracts, and now he is a confirmed believer in the practices and usages of Methodism. This man Wood is making an extensive canvass of Grant and Rapides parishes, and doing all within his power and influence to circulate his filthy production. Bro. Hoffpauir is, to a great extent, counteracting his work. What we want is colporteurs to occupy the field, go from house to house, and devote their time to the distribution of our literature. The circuit rider can not do this. His time will not allow. A colporteur for Louisiana, stationed on Camp street, New Orleans, advertising his books in the papers, will not, can not fill the bill. The people can get them just as well at the Publishing House in Nashville.

In the southern portion of Bro. McDonald's district is a field where such a work is badly needed. Will not some local preacher who reads these lines enter upon this good work voluntarily? Go, brother; God will bless you.

E. M. TABOR.

"The Good Fight."

America and part of Europe have been convulsed over a fight between two men, the brutal details of which is enough to make a pessimist of Daniel, if he were again on earth, though he was assured by God himself that he "should stand in his lot at the end of days," whatever fate awaited the balance of mankind. It makes the soul sick to contemplate the waste of time, talent and money, to say nothing of evil influences that will follow in the wake of this all-absorbing topic and its culmination.

It was a sad awakening to be told that among the "madding crowd" that went out to see, there were some members of the church of Christ. If so, how was Christ crucified afresh! Much is said and written of this enlightened age, but one can not help thinking that all the enlightenment had suddenly gone out, and the darkness of barbarism had come in, while this late excitement was at its zenith. This is a survival of the lowest, a revival of the basest; a spectacle to make an angel weep, if that were possible.

While dismissing from the mind this dark side of human depravity, it were well with us if we would seek profit by the thought of the good fight that we must each take part in if we expect to finish our course with joy. By the light of the law we see the evil. This is the foe that we must vanquish. The delight we take in the law of God makes the law of sin in the members all seem darker, and so the conflict goes on. Then what can we do but fight? But as the Lord God "divided the light from the darkness," so will he give us strength to fight the good fight, until the effulgent light shall dispel all the darkness. When grace is stronger than nature, the division is complete. Though sometimes we launch our bark in the morning with a determination to breast the billows, in spite of the storms or breakers ahead, we often find at night, when we would cast out the anchor of hope, that there are stains upon the bulwarks that show that we have "sailed through bloody seas."

When St. Paul was ready to be offered up, he told Timothy he had fought "the good fight," had kept the faith—the faith that he would wear the crown when the fight was finished. If we could become so holy that we could find no "sin in our members," to fight the wars would cease, and we could wear the crown here, and not care to go "up higher."

Some time ago Dr. West, our much appreciated presiding elder, delivered a lecture at our church, on "Man, the Struggler." By many interesting and exhaustive statements, facts and fine points, he held his audience spell-bound, and proved that if life was anything, it was a struggle from the cradle to the grave. He showed them, by citing facts that were conclusive, that even in amusements the most delight was felt in those that displayed strife and contest, by the majority of mankind. This, he said, was only human nature, and pointed out the different and varied tastes according to the intellectual attainments of different persons and peoples. He very happily illustrated his subject by relating the story of the terrific struggle between "Dr. Jekyl and Mr. Hyde," giving the pith of Robert L. Stevenson's book in a few graphic sentences that brought down the house. So we see that "Man, the Struggler," has not only to struggle and fight for an existence, and with his fellow-strugglers, but has also to struggle with himself, and often, in the bitterness of his anguish, wails out: "O wretched man that I am! Who shall deliver me from the body of this death?" If we are fighting in this "good fight," God shall deliver us, though we "die in the field of battle." John Bunyan's aphorism, "That which is last, lasts forever," comes to us with comforting comfort.

"When the last fight is over, how happy we will be,
We'll cross over Jordan and sound the jubilee."

MRS. L. CRARY SADLER.

Letter from a Superannuate's Wife.

MR. EDITOR: I send you an article I cut out of the *St. Louis Advocate*, and ask you to be so kind as to publish the same in the NEW ORLEANS ADVOCATE. I am the wife of an old, superannuated preacher, and for three years retired we have received one hundred and eighty-two dollars. When my husband retired from the pastorate we had no money, neither fifty dollars' worth of property. My object in writing to you is to ask some questions through the ADVOCATE. First: how much more does it take to support a pastor than a superannuated preacher, other things being equal. For instance, our pastor lives in a parsonage, a better house than we could get for eight dollars a month. Then he gets marriage fees, and when he buys supplies for his family, or a suit of clothes for himself, he gets them at cost; reduced fare on the railroads, and many other things. At least, we did once, but not now. The second question is: I am told that all civilized governments and institutions retire their worn-out servants on full pay, except the Methodist Church. Is that so? We are not complaining. For thirty-five years we had a good life. While my husband was never a great preacher, he was a useful one, and we got good average appointments—circuits, stations and districts—and how I did enjoy going to the Conferences, camp and protracted meetings!

A SUPERANNUATE'S WIFE.

College Location.

MR. EDITOR: I see many persons are suggesting many places as locations for the proposed Methodist Mississippi College. How would Jackson, La., do? It already has a fine plant. A fine, healthy location; a community which, on a recent visit there, made me feel nearer heaven than any place I had ever been at. And it has a record and a history, far in advance of any point within the bounds of the two Mississippi Conferences, as an educational center. There are also associations surrounding it, which will rally to its support very many good men; and, by selecting this plan and establishing the college there, will very certainly secure an endowment, in amount sufficient to meet Major Millsaps' liberal proposition. Who is the next man that will join me on Jackson, La.? I do not make this suggestion in behalf of Centenary, but I think Centenary's record and momentum would give the new, proposed institution a magnificent start off, and the two Conferences will have done something which would very much resemble a grandly magnanimous act.

Yours kindly, PETER JAMES.

BILOXI, Mississippi.

Church Politics.

MR. EDITOR: I was surprised and shocked when reading a note in the last ADVOCATE, on electioneering in the church of God, and I have tried not to see what are the real facts disclosed. Yet they stand apparent—somebody must go, and somebody wants to go. Then why not your private correspondent, whose escharotic vigilance guards the "escutcheon," *esprit de corps*, of the church, and espies the infraction from afar? This smacks of intention! Whence this jealousy? I am of the opinion that your epenetic private correspondent should don the ephod. S. H. WHATLEY.

EOLA, La.

From the Work.

FAISONIA AND NEW SALEM, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We are glad to report progress on this work. I secured the services of Rev. Joe Jones at one place, and doubled the membership of that congregation. His style is pointed, and sometimes pathetic. His wit was like the water that bubbles up in the spring—perfectly natural. Many prayers follow him from my church at Faisonia. The people all turned out *en masse*. And it was a success. May the Lord increase his tribe!

Twenty-six accessions to our church. We have had eighty-five accessions to this charge this year.

We were also fortunate in securing the services of Rev. R. H. B. Gladney, of the Indianola charge, at another meeting. *His work was efficient.* His preaching was *clear* and *strong*. We had about twenty-five accessions at Poplar Ridge during the meeting. *All seemed to be* greatly blessed. Every male member of that church holds family prayer, I believe.

This has been a *red-letter* year for Methodism in the Delta. We are reaping the fruits of the labors of *our* fathers. "The common people hear the gospel gladly."

This country is rapidly developing. The L., N. O. and T. R. R. is doing an enormous amount of transportation. Also the Georgia Pacific Railway is now completed to Greenville, Miss. And this fine country will be the dumping-ground of the world. The church is lifting the banner of the Lord Jesus, and "*the* Word of *the* Lord is having full course, and being glorified even as it is with you."

We hear the shout of victory all along the lines. The church is as loyal here as anywhere I have ever preached. *The great need is a godly life:* the spiritual enthronement of God in the hearts of all the people. The devil is very aggressive in this country. He finds plenty of agents to carry on his work. And men of means, as well as intellect, *are actually doing* his *will*. *We must take this country for* God.

Yours in the love of Christ.

O. L. SAVAGE, P. C.

THE WORK IN ASCENSION.

MR. EDITOR: Seeing so many calls for postal card reports, I send you this. You can do as you like; and I suppose it will find its way to the waste-basket as usual.

We preached sixteen sermons on New River in Ascension, and the same number at Big Swamp School-house, in same parish, ten miles away. Results: A Methodist Church at New River organized, with eighteen *converted* members, and more to follow; and ten to the Baptist Church. Another Methodist Church organized at Big Swamp School-house, with twenty-two members—all *converted*—and more to follow; and ten to the Baptist Church. To God be the praise!

Bro. McDonald, presiding elder, preached us two *good* sermons at the first place, and assisted Bro. Singletery to organize. Bro. Parker, from Baton Rouge, preached us two *good* sermons at Big Swamp School-house, and baptized, and organized the church there. Bro. Singletery, a local preacher living at Port Vincent, will supply these two babies with the bread and milk of eternal life.

By the way, *these people* put their faith and works together, and replenished the preacher's depleted pocket-book. This made us feel good. About thirty family altars erected, and some members who will pray in public.

N. B. NORWOOD.

CLINTON, Louisiana.

Sparks.

A man may be doing much who is successfully overcoming adverse influences.—*Spurgeon.*

The humblest occupation has in it materials of discipline for the highest heaven.—*Robertson.*

God is a shower to the heart burned up with grief; God is a sun to the face deinged with tears.—*Joseph Rowe.*

I would give nothing for that man's religion, whose very dog and cat are not the better for it.—*Rowland Hill.*

Nature has written a letter of credit upon some men's faces, which is honored almost wherever presented.—*Thackeray.*

Honor is like an island, rugged and without a landing-place; we can never more re-enter when we are once outside of it.—*Boileau.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON V.—August 4.

SAUL CHOSEN OF THE LORD.

I. Sam. ix, 15-27.

GOLDEN TEXT.—*By me kings reign, and princes decree justice.*—Prov. viii, 15.

TIME.—B. C. 1095.

PLACE.—Mizpeh, in the tribe of Benjamin.

15. Told Samuel in his ear—Literally, had uncovered the ear of Samuel. To open anyone's ear, equivalent to *reveal* something to him.

16. Out of the hand of the Philistines—This verse, as well as chapter vii, 13, shows that the Philistines continually harassed Israel by attempts to regain their lost dominion over them. *I have looked upon my people*—"I have looked upon the misery of my people." God's looking was not a quiet, inactive looking on, but an energetic look, which brought help in trouble.

17. And when Samuel saw Saul—This verse follows immediately on verse 14, verses 15 and 16 being parenthetic. *The Lord said unto him*—At the moment when Samuel saw Saul he received by divine revelation the inward assurance that this man was the king chosen by God. *Shall reign over my people*—Literally, *shall restrain.* The word "bind, restrain" characterizes his government as a sharp and strict one, as a *coercere imperio.*

18. In the gate—Rather, "in the midst of the gate," the same phrase as in verse 14. But if Saul and his servant were already in the *midst of the city*, one does not see how Samuel could meet them in the *midst of the gate*, which must mean the city gate. It seems very probable, then, that the reading of the Septuagint, *in the midst of the city*, is the true meaning. In Hebrew the words for "gate" and "city" are very similar. *The seer's house*—The house where he abides while in the city: the place he temporarily makes his home. See how mean a figure Samuel made, though so great a man: he took no state, had not any attendants, no ensigns of honor carried before him, nor any distinguishing habit, no, not when he went to church, but appeared in all respects so much a common person that Saul, though he was told he should meet him, never suspected that it was he, but as if he looked more like a porter than a prophet, asked him the way to the seer's house.

19. Go up before me—Letting a person go in front was a sign of great esteem. *Unto the high place*—The high place was in the highest part of the city. Like the "house of the god Berith," it was probably the citadel of Ramah. There was connected with the altar a room large enough for thirty persons to dine. Samuel was to offer the periodical public sacrifices at the public "high place" that day—probably the day of the new moon—and preside at the usual feast on the remains of the victims, in a circle of invited guests. *Will tell thee all that is in thine heart* does not mean "all that thou hast upon thy heart," that is, all that troubles thee, for Samuel relieved him of all anxiety about the asses at once by telling him that they were found; but simply the thoughts of thy heart generally. Samuel would make them known to him to prove to him that he was a prophet.

20. All the desire of Israel—Not all that Israel desires, but all that Israel possesses that is precious and *worth desiring.* The antithesis here is between the asses and every desirable thing.

21. Am not I a Benjamite—Notwithstanding the indefinite character of the words, they hold up such glorious things as in prospect for Saul that he replied in amazement.

22. Into the parlor—This is not a happy rendering. This word is the same which is constantly applied to *chambers* or *cells* attached to the temple, as, for example, I. Chron. ix, 26, and is here used by analogy for the *hall* or *cell* attached to the chapel, or the high place, in which the sacrificial feast was wont to be held.

23. The cook—The slaughterer. He who had the whole charge of the preparation, not only of the *cooking*, but also of the *butchering. The portion which I gave thee*—He presented him with the best dish, which, having had notice from heaven the day before of his coming, he had designed for him, and ordered the cook to reserve for him, when he gave orders for inviting the guests and making preparations for them.

24. The shoulder, and that which was upon it—Such of the fat upon the flesh as was not intended for the altar. Samuel orders the reserve piece of the meat, as the best, to be set before them. *Kept for thee*—Samuel mentions this to give Saul, his guest, to understand that he had foreseen his coming in a supernatural way.

25. Upon the top of the house—The flat roofs of the East were used as places of retirement for private conversation.

26. Called Saul to the top of the house—Not to the top, but "on the top." The bed on which Saul slept was on the top of the house. It was very common in the East to provide extra sleeping accommodation by placing a tent or awning on the house-top. Samuel awoke Saul at the spring of the day, as he slept on the house-top, by calling him, saying, "Up," etc.

27. Going down to the end of the city—As a mark of honor Samuel accompanies Saul. *Bid the servant pass on*—For he did not wish Saul's anointing to be yet made public. *May show thee the word of God*—Up to this time he had said nothing to him of his choice as king. The declaration, "I will show thee," is not to be understood as the actual fulfillment of that word, but as the introduction and announcement of its content. The whole ninth chapter sets forth the preparation of Saul for this communication and anointing, which were at first meant for *him alone*, and confirmed to him his call to be king of Israel.

MRS. CHRISTIAN ZELLE, Carondelet, Mo., is one of hundreds who have tried their family physicians in vain and were finally cured only by the use of La-cu-pi-a. La-cu-pi-a cured her of a forty-three-year Chronic Ulcer on the leg.

Missionary.

Texts and Themes for Missionary Sermons.

The following is old, but worth preservation:

"Go ye into all the world, and preach the gospel to every creature."

Unbelief. There are so many heathen, and so much opposition to the gospel, the world can never be converted.

THE LORD. "The God of heaven shall set up a kingdom which shall never be destroyed: but it shall break in pieces and consume all other kingdoms, and it shall stand forever." Read Dan. ii: 44, 45. Psalms ii: 8, and lxxii: 8. Isa. ii: 2, 4.

Unbelief. The heathen will be saved without the gospel.

St. Peter. "There is none other name [but Jesus] under heaven, given among men, whereby we must be saved." Acts iv: 12.

St. John. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 36.

JESUS CHRIST. "He that believeth not shall be damned." Mark xvi: 16.

Unbelief. The gospel makes the heathen no better.

Facts. Eighteen hundred years ago, except the Jews, there were none but heathen; what nations are now better have been made so by the gospel.

GO, PREACH THE GOSPEL TO EVERY CREATURE.

Scruple. But all have not gifts to preach.

St. Paul. "Having then gifts, differing according to the grace that is given to us; whether MINISTRY, let us wait on our ministering—be that GIVETH, let him do it with simplicity. For as we have many members in one body, and all the members have not the same office; so we, being many, are one body in Christ." See Rom. xii: 14-18. I. Cor. xii: 14-22. Read I. Cor. ix: 7, 13. Rom. x: 15.

Trifth. God hath made all nations of one blood. Every man is one member of a body of 1,500,000,000, 800,000,000 of whom are perishing, through ignorance of the gospel and the way of life.

Inquirer. As one member of this family, what ought I to do?

JESUS CHRIST. Have the same care for your fellow-men, as the members of the body for every part. Place yourself in their condition, then in yours. "Whatsoever ye would that they should do to you, do you even so to them."

Perplexing. I have a family and friends to provide for—so many calls, I can not attend to the wants of the heathen.

Benevolence. Yourself in their condition, would you have them thus treat you? Render to all their dues. Provide for every part.

False Philosophy. By giving much to send the gospel abroad, I shall rob myself and children, and come to want.

THE LORD. "There is that scattereth, and yet increaseth: and there is that withholdeth more than his meet, but it tendeth to poverty."

"The liberal soul shall be made fat, and he that watered shall be watered also himself." Prov. xi: 24, 25.

Selfishness. But I ought to lay up something beforehand, for myself first.

JESUS CHRIST. "He that trusteth in his riches shall fall." Prov. xi: 28. "Seek first [to promote] the kingdom of God, and his righteousness." Matt. vi: 33. "Lay not up for yourselves treasures on earth."

Worldly Prudence. But if I lay not up something against time of need, who will take care of me, when old and infirm?

JESUS CHRIST. "Take no thought for your life," etc.—"Shall he not much more clothe you, O ye of little faith?" "Sufficient unto the day is the evil thereof." Read Matt. vi: 19-34.

Miser. Then you forbid me to provide for my family? "He that provideth not for his own is worse than an infidel."

Experience. Is the best way "to provide" for your own, to "rob" God and your fellow-men? Read Mal. iii: 8-10. The very way "to provide" a curse. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. xiii: 7. See also II. Cor. viii: 9.

Avarice. I am not able to do much. If I had as much as some men I shouldn't value giving.

St. Paul. "If there be first a willing mind it is accepted according to that a man hath." 2 Cor. viii: 12.

Ignorance. I would give, but I know not what becomes of my money.

Public prints. Read and understand.

Pride. I am ashamed to give so little as I feel able. I must do more, or it won't be thought anything.

THE LORD. "The pride of thy heart hath deceived thee." Obad. iii. See the widow's two mites. Luke xxi: 1-4.

Self-Indulgence. But why banter and urge a man so? What the "great hurry" of sending the gospel to the heathen.

Mercy. Heathen die as fast as Christians; 15,000,000 sink into the grave every year, and go, without the gospel, to the judgement unprepared.

Zeal. "What thy hand findeth to do, do it with thy might." Ecc. ix: 10.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL.

—*Missionary Review.*

Temperance.

A Bill of Indictments against King Alcohol.

1. King Alcohol is not a native born; is not an adopted citizen; is not a creature of God; has no right to live.

2. He has under his employment 545,624 men engaged in the manufacture and sale of liquid fire.

3. He destroys more than 40,000,000 bushels of grain annually. This would make 600,000,000 four-pound loaves of bread. This would pave a street thirty feet wide from Boston to Chicago. It would take one man with a wagon holding five hundred loaves, working ten hours per day, one hundred and sixty-four years to haul these a distance of six squares. This includes only the official returns of the traffic.

4. He involves the United States in an annual outlay of not less than $1,500,000,000. This is thirteen times more than the cost of all ministers, all the churches, and all the public schools of the whole country. About forty-three dollars to each man, woman and child of the nation yearly.

5. He has under his training not less than 6,000,000 of our fellow-citizens continually. Not less than 600,000 of these are drunkards, and getting ready for the grave.

6. He is guilty of robbery in many ways, and under various circumstances. He robs men of they money, their character, their senses, their health and their souls. He robs women of their husband's love, of the means of even an ordinary living, the children of clothing and bread.

7. He is guilty of murder in the first degree. He has been killing for many, many years, at least, 70,000 of our citizens annually.

8. He sends more than 100,000 children to almshouses each revolving year, to be a public charge to the nation of $10,000,000, of which our own beloved Pennsylvania pays $1,000,000.

9. He causes more than 80 per cent of all the crime committed in the entire country.

10. He has invaded the kingdom of God, carrying disgrace and death into the holy sanctuary of the Most High, cutting down both in the *pulpit* and *pew.*

11. He has corrupted the politics of the country so completely, that he controls largely the destinies of the masses and holds a rod of iron over the old political parties, so that both of them agree to legalize his work, *if he will help them in their elections.*

12. For more than a hundred years efforts have been made to restrict and regulate his conduct, but the record of facts shows that his path has been strewn with darkness and death every hour and every moment. Every eight minutes he sends a victim into eternity. He is worse than a viper, more difficult to regulate than a cyclone or Asiatic cholera.—*Union Signal.*

NOTES.

The criminal statistics of prohibition Iowa for 1887 report just one vagrant.

It is rumored that the saloon keepers of Finley, Ohio, where the Sunday closing law is well enforced, have formed a secret league to have all common labor prohibited on the Sabbath.

A prominent physician states that out of 623 moderate and immoderate drinkers with whom he has conversed, 161 acquired the desire for wine and other alcoholic poisons by their use in articles of diet.

Absolute prohibition still prevails in Oklahoma. The beneficence of the law is unquestioned. A man at Guthrie voiced the general sentiment when he said: "Prohibition is our salvation; without it there would be a murder every day."

In a time of profound peace, we are sacrificing every eighteen months through the liquor traffic the cost of the Civil War, $2,800,000,000, and for what? To reduce freemen to a worse slavery than that from which the negro was delivered.—*The Issue.*

A New Departure

from ordinary business methods is made by the manufacturers of Dr. Pierce's Golden Medical Discovery, in guaranteeing this world-famed remedy to cure all diseases arising from derangements of the liver or stomach, and indigestion, or dyspepsia, biliousness or "liver complaint," or from impure blood, as boils, blotches, pimples, eruptions, scalp disease, salt-rheum, scrofulous sores and swellings and kindred ailments. Money paid for "Discovery" promptly returned if, on fair trial, it don't cure.

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

The Province of Quebec, Canada, has just gained another victory for prohibition, Drummond county having sustained the Scott act. This is the second time Quebec has rolled back the tide of repeal this year. In both victorious counties, Richmond and Drummond, the W. C. T. U. did splendid service.

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THURSDAY, JULY 25, 1889.

Briefs.

Charles W. Sanders, who began the publication of spellers, definers and readers for the school-children a half a century ago, died recently in New York City. It is said that *thirteen* millions of his readers were sold between 1838 and 1860, and that his publishers paid him about $30,000 a year. He was 84 years old.

This, from an excellent article in the *Richmond Christian Advocate*, we ask all our preachers to read carefully:

Let our preachers, especially in town (but not these exclusively by any means), give us some broad, deep doctrinal preaching occasionally. Not the sectarian talk which is usually called "doctrinal preaching." Not discussions of baptism, ordination, predestination, etc; but subjects, plentiful in the New Testament, which involve the fundamentals of Christianity—such as Inspiration, Atonement, Divinity of Christ, Regeneration and Justification, Eternal Judgment, Immortality, and the like. Select some of these special lines, as deemed most desirable, and do not give too much of it. But if well done, it will be like a Livingston plough in a field of ox-eye daisies: it will turn the roots of error up to the sunlight and bury their green leaves and fine flowers.

A writer in the *Wesleyan* expresses himself thus in reference to electing delegates to the General Conference:

The question is not, "Who would like to go?" nor, "Who would not blushingly decline!" nor, "Who would fill the places with equal dignity?" nor, "Who is the equal of whom in piety and legislative ability?" but, *Who are the men?* Who will represent us best, and who will legislate for the whole church best? These are the questions that should be asked by every voter, and answered on his conscience. If the true answer to these questions sends again those who have gone for years, let them go. If it would send only a number of them, and some new one or ones, let it be so. If this would leave the old ones all out, and elect a new delegation entire, let it be done. No one should be left out because he has gone for twenty, thirty, or even fifty years. No one should go just because he has never gone.

Mr. Peter James proposes to give $25,000 to Centenary College, provided other friends will raise a like amount. Louisiana must not be outdone in this matter by Mississippi. Our rich men are beginning to turn their eyes and purses toward our colleges, and a good turn it is.—*Wesleyan Christian Advocate.*

Louisiana don't intend to be outdone by Mississippi, nor Georgia either. Mr. James is a Mississippian, and an alumnus of Centenary College. He came out of the war without *a dollar*. He has been an industrious and thoughtful and prudent manager of his resources, and withal a consistent and continuous and liberal giver to the cause of Christ. He loves the cause of Christian education, and has shown that love by his gifts to individuals to help them to obtain it, and now comes forward with the gift of $25,000 to Centenary College, believing that his money will do more good there than anywhere else. That gift is, in some sense, the expression of his faith in the future of the institution! The friends of the college are now invited to accept the gift by placing a like amount alongside of it; which we think will be done.

At the last report there were 326,835 pensioners from the Civil War!

The Week of Prayer.

The Mission Board, at its last annual meeting, adopted a resolution calling on the church to "observe a Week of Prayer, especially for missions, beginning on the first Sunday in August, and that the preachers be requested to preach a sermon on the subject of missions; also that a special family offering be requested from each family in the church." The Bishops were requested to "appoint a committee, to consist of three of their number, to prepare a programme for the Week of Prayer."

Next Sunday the Week of Prayer, designated by the Board of Missions in the above resolution, begins. The programme prepared by the Bishops is as follows:

Sunday, August 4.—Sermons on the Relation of the Holy Spirit to Foreign Missions. (Acts xiii, 1-3.)

August 5.—Prayer and offerings for China, our oldest, most difficult and most important mission field.

August 6.—Prayer and offerings for Japan, our newest and most open field among the heathen.

August 7.—Prayer and offerings for Brazil, where, among other consecrated laborers, the daughters of two of our Bishops are laboring to bring the other half of the American continent to a knowledge of Christ.

August 8.—Prayer and offerings for Mexico, where, at our very door, are ten million souls without the pure gospel.

August 9.—Prayer and offerings to extend the work in the Indian Mission Conference, both among the half-civilized and the wild tribes of Indians, who look to our church so largely for the preaching of the gospel.

August 10.—Prayer and offerings for our Mexican Border, Cuban, and Western work, with the large unevangelized population in those fields.

August 11.—Sermons on Christ in the Home; or, Our Obligations as Families to the Gospel. (Joshua xxiv, 15; or, Acts xvi, 14, 15.)

The offerings may be made at each service, or be set aside daily, and presented at the service on Sunday, the eleventh—"an offering from each family."

If our preachers will follow this programme, and give our people all the information they can on mission work generally, and our special work in the countries named in the programme, there will be given a larger impulse in the direction of missions than we have ever had. It is to be a *week of prayer for missions*. Bishop Keener said, in the Board of Missions, that a *week* of prayer was needed to give our church a missionary conscience. Ah! when the heathen, by their cries for help, begin to clamber up on our consciences, and weight us down to the very borders of the pit, we shall feel something of the burden that pressed upon our Lord when in his prayer he said: "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." A week of prayer! If it is properly kept, what may we not expect? We may expect a degree of consecration in the church before unknown. We may expect an uprising in favor of mission work that will astonish the most credulous. We may expect offerings for God which will overflow the treasury of the church. We may expect a new start toward the evangelizatton of the world. We may expect the glory of God to fill the sanctuaries, and his love to flame anew in the souls of his children. Let us all do our most earnest praying and our most cheerful giving, and thus prove ourselves obedient sons and daughters of a good heavenly Father.

Don't forget the "family offering" spoken of in the resolution of the Board. Let every family in the church "offer" something on this occasion.

Social Church Duties.

There is too much, of what may be called, individualism in our modern church-life. Seemingly few people are aware of the fact that "joining the church" turns the current of life into an entirely new channel. The man who joins the church changes all his relations. He comes into new relations with the church and with the world. His attitude towards both is completely changed. We might, indeed, say that he has reversed his position in regard to each. His new relations necessarily impose new obligations, and the new obligations show themselves in a new set of duties. Having connected himself with the church, he is necessarily connected with every member, and has a duty to perform to every member; hence arises social church duties which no one can ignore without loss. "No man liveth to himself." It is an imperative duty to cultivate these social relations, for out of this cultivation are to come the fruits of progress. The time has gone by, if there ever was such a time, when people might shut themselves up in their homes or in cloisters and live Christian lives. Such a sentimental religion as that does not suit this age of work. Christ says to every one of us: "Go work today in my vineyard;" and there is work all around us to be done; and will an earnest Christian shut himself up in his individualism and ignore the social relations which bind him to every member of the church, and turn a deaf ear to the calls for help that sound on every side?

"The church is an association formed for a certain purpose, and having within itself the means by use of which that purpose may be effected." All church work, then, is associated work, and the progress of all associated work depends upon the sympathy for one another which the workers cherish and exercise. The prosperity of any enterprise hinges upon the sympathy which each one engaged in it has for every other one engaged in it. In sympathy there is union—union of will, union of purpose, union of power; and in union there is strength. The old story of the father teaching his sons, by the illustration of a bundle of sticks, the weakness of division and the strength of union, was simply a lesson to cultivate sympathy for one another. Unsympathetic people are weak people! Unsympathetic churches are weak churches! Sympathy is not only the bond which binds Christians together, but its manifestation is the clear evidence to the world that they are the disciples of Christ. "By this," said the Savior to his disciples, "shall all men know that ye are my disciples, if ye love one another."

Every thoughtful pastor, every thoughtful worker in the Lord's vineyard, sees that it is the lack of sympathy between the workers that is one of the greatest hindrances to the progress of the Lord's cause. Throughout the church there is realized the need of developing social power, and putting that power to work to promote the cause of Christ. It is well to exercise ourselves in prayer and praise and meditation on the being and perfections of God, but it is also well to remember that "these are no more the whole of religion than the roots of a tree are the whole tree." The two great commandments can never be separated. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Prayer and praise and meditation that do not result in love and sympathy for others are transformed into the positive evidences of a want of love to God. One writer says: "God and his children are so intimately related that our relation to the one determines our relation to the other, and what we do to the one determines our conduct to the other." We show our love to God, then, when we show a genuine love for one another; and when we work to help others, we are working for God. "Inasmuch as ye did it to the least of these, ye did it unto me," are the words of Jesus. So the member who ignores the social church relations, and fails in the duties arising from them, wrongs others as well as himself, and exhibits a religion essentially defective at a vital point. After all that has been said and written, the truth is: "Whatever the believer may be in the next world, there is nothing plainer in the Word of God than that his religion in this life is to attest itself mainly in his relations with his fellow-men." Hence the importance of cultivating the social church relations and meeting the duties growing out of them. There is too little sociability among members of the same church. They don't know each other; they can't understand each other, and it becomes impossible for them to work in harmony. This may, in part, be the result of the hurry of business life, but the church has made some provision for her members to cultivate sociability, in that she has organized what are distinctly known as her social meetings. In these meetings we find the antidote to individualism; and if we use them well and wisely, many of the hindrances to church work will be taken away.

Woman's Work.

MR. EDITOR: I attended the Woman's Missionary Convention, at Delhi, La., from July 5 to 8, inclusive. There was an improved attendance on any previous meeting. Mrs. E. J. Fullilove, president; Mrs. C. J. Foster, corresponding secretary, and Miss Lizzie Paxon, recording secretary, were in their places. The business of the convention was conducted, from the beginning to the end, with ease and grace; and all in the interest of the mission work. It was done mainly by means of committees. The first day, after the usual preliminaries of opening and organizing, committees were appointed on the different interests of the work. At night there was an address of welcome by Miss Thompson, and an appropriate response by—I do not remember who. The second day was taken up in hearing reports from the various committees, and in soliciting information as to the condition of the work throughout the State. The subject was pretty thoroughly sifted as to the ways and means of working, and as to the result of the year's labor. Saturday night the president and corresponding secretary made their annual addresses. I was not present to hear them, but heard of them from competent judges as being an inspiration to the subject of missions, and worthy of these gifted women who delivered them. Sabbath morning Rev. J. D. Harper preached a sermon adapted to the occasion, which was well received. Sabbath evening an enthusiastic meeting was held for the children, which resulted in the organizing a juvenile society of twenty-three members. Sabbath night a memorial service was held in memory of Miss Chrisman. It was an occasion of inspiration for the cause, and a collection of twenty-five dollars was taken up for the benefit of Miss Sallie Phillips, their outgoing missionary, who has been accepted by the Board and sent to Brazil. Monday other reports were made and discussed, and appropriate resolutions were adopted. Then the election for officers was held, which resulted in the re-election of the old Board, perhaps with one exception. The long-meter Doxology—"Praise God, from whom all blessings flow"—was sung with animation, and the benediction was pronounced by the writer. Then, as in an Annual Conference, there was a hearty handshaking, with a "Good-by" which was meant and felt, with the addition of a general kissing.

There was this marked difference in the working of the woman's convention and that of men. Here there was no ambition for position, and no heated discussions upon matters of little importance; but all was done in profound harmony, each esteeming others more worthy than themselves. In the election of officers, though by ballot (with two exceptions), every vote was cast for the same person. It was apparent that their one object was to advance the interest of the church and to promote the cause of Christ. Baton Rouge was chosen as the place of holding their next annual convention, which will include the second Sabbath in July, 1890. Bro. Armstrong, the preacher in charge, was pronounced in his convictions that the meeting of the woman's convention in Delhi was a benediction to his church and people.

J. P.

JULY, 1889.

P. S.—The president, with some of the officers of the convention, stopped by the way at Monroe, Ruston and Arcadia, and held extra meetings in order to encourage these auxiliaries and to confirm them in their work.

J. P.

Corinth District, North Mississippi Conference.

The Corinth District Conference was held at Booneville, Miss., July 12-14. Rev. J. B. Stone, P. E., opened the Conference, Friday morning, with religious service. Every pastor and many local preachers and laymen were present. Committees were appointed, and some of the charges reported in the first session. Rev. S. C. Stone, of the Little Rock Conference, preached at eleven o'clock, and the first service closed with a shout and general handshaking. Bishop Galloway was present at the opening of the afternoon session and until the end.

The work of the district shows to be hopeful. Finances fully up to any previous year. Spiritual state better than it has ever been. Our preachers preach to large congregations. The Sunday-schools are large. Church papers are poorly circulated in country charges, but there is improvement. There are many signs of growth. Our preachers are reaching out and preaching many times outside their regular work, in order to cover all the ground in the district. A number of the charges reported revivals and conversions. T. L. Foster, J. H. Mitchell and J. W. Bell, of the district, preached. Bishop Galloway preached Sunday morning and night to crowded houses. He spoke Saturday night on the educational interests of our church, and raised $1,373 30 for the endowment of a Mississippi Male College, to be under the auspices of our church. A layman said next day that no one but Bishop Galloway could have raised $500.

The Conference was a great religious feast. The hospitality of Booneville abounded.

W. G. C. Gresham, L. W. Worsham, J. Y. Murray and J. B. Saunders were elected delegates to the Annual Conference; W. A. Robinson and T. J. Kinningham, alternates. The next session will be held at Ripley.

Rev. G. W. Bachman, Conference colporteur and Sunday-school agent, was in attendance.

JNO. W. BELL, Sec.

IUKA, Mississippi.

Notes.

It is all talk about getting ahead of a Connecticut Yankee. The thing can't be done. Witness the following: Mr. Whittier is said to have lent a work of Plato to a Connecticut farmer, who returned it, saying: "I like him first-rate. I see he's got hold of some of my ideas."

During our visit to the Columbus District Conference we heard many expressions from preachers and Sunday-school teachers and laymen and lay-women to induce us to believe that our paper is steadily growing in favor. "We thank God and take courage."

The *Texas Advocate* has this:

Some of the Vanderbilt alumni, who live in Nashville, are amusing sensible people by criticising the management of the university. They ought to take a course in the university of common sense; as the scarcity of that article is very manifest from the course they are pursuing.

We know a man who persists in saying that common sense is the most uncommon sort of sense; still we think a little of this uncommon common sense is a good prescription for the above case.

The *Southern Churchman* says:

We see in the secular papers that the Louisiana Lottery Company offers to assume the State debt of $12,000,000 for the extension of their charter fifty years. One may imagine the amount of money this company amasses year by year to be able to make such a proposition. Surely Louisiana will not permit this demoralizing business to proceed, depraving not only its own citizens, but those in all the States who deal with it.

What help are "those in all the States" going to give us in this fight against the continuance of the lottery?

Writing paper is cheap, ink is cheap, pens are cheap. We beseech our correspondents not to write on narrow-lined paper with a blunt blue pencil. Don't attempt to squeeze in a forgotten sentence between crowded lines. Don't spit on your finger and rub out a word and write another on the damp spot. Give us clear, clean, broad manuscript in black ink. We have to throw away communications in justice to the printer. N. B.—Don't insert a business item in the midst of an article for the paper. "Do people do such things?" "Yes, every week."

We might have said that, but we didn't. The *Richmond Advocate* said it last week, and we agree to it.

Don't forget to make preparations for the week of prayer and self-denial, so that when it comes everybody will be ready for it. It begins August 4, and we have just time enough to make proper preparations. Let every preacher endeavor to have some sort of service at every appointment on his work. If local preachers can not be procured for places where the pastor can not be present, engage laymen to hold services. Exhort the people everywhere to self-denial to help forward the Lord's cause. Let there be a united effort to do more than has ever been done in the way of praying and giving for missions.

Remember that the collections taken in the Mississippi and Louisiana Conferences last year for education paid the tuition of twenty-six young preachers and preachers' sons at Centenary College last session. If that is not a good collection, what is? That money has been invested where the church and society will feel its influence for years to come! We know one man, who, besides keeping his own sons at school, paid the *board and tuition* of several others at Centenary. That man knows the value of money, and the value of an educated boy, and the inestimable value of putting money in a boy's mind in the shape of education. "Go thou, and do likewise."

The *Pittsburg Christian Advocate* has this about Bro. Carradine's Lottery sermon:

The NEW ORLEANS CHRISTIAN ADVOCATE is publishing a series of strong articles condemnatory of the Louisiana State Lottery. We can not but indorse any movement which will tend to discredit this giant swindling concern. Within the past week one of the most trusted young men in this city, one of heretofore unblemished reputation, was found to be a heavy defaulter. When investigated he confessed that he had been playing in the Louisiana Lottery for two years or more. As a State, Pennsylvania, which so stultified itself at the late election, can not give much advice to Louisiana, but the good people of each can say God-speed to the good people of the other in their fight with evil.

We heartily adopt the following from the *Richmond Christian Advocate:*

Do you wish to quicken the interest of your people in all church work? Then circulate the *Advocate*.

Would you have large and attentive congregations? Then circulate the *Advocate*.

Do you desire your salary to be paid promptly and in full? Then circulate the *Advocate*.

Are you anxious to raise the entire assessment on your charge for all the benevolences of the church? Then circulate the *Advocate*.

Would you have a congregation of intelligent and working Methodists? Then circulate the *Advocate*.

Do you wish to see souls converted and large accessions to your church membership? Then circulate the *Advocate*.

Are you anxious to preserve a clear consolence with regard to the fulfillment of acknowledged obligation? Then circulate the *Advocate*.

Personal and Otherwise.

That was a sensible woman who, ting the invention of a ballot-box st can not be stuffed, exclaimed: Now, if some one will invent a voter at can not be stuffed with beer, brag, bribery, we shall have made a long ide toward better goverument!"

Gen. Fisk received more than twice many votes as John Quincy Adams d when he was elected president in 24, and yet the General lacked a ood deal of election. We are a wonerfully growing people.

Of this year's graduating class at rinceton thirty-two will, it is said, ecome lawyers, twenty-one ministers, fourteen doctors, twelve business en, and two newspaper men.

A good sister, wife of a presiding der, in a letter to the editor, has is encouraging sentence: "Allow e to say that I enjoy the ADVOCATE d speak of it to my friends very en, especially to those who do not e it." If more of our sisters would rsue that policy in regard to the per, it would help greatly.

The United Presbyterian Assembly ve sent down an overture to the esbyteries to the effect that no one o uses tobacco shall be licensed to each or ordained a ruling elder.

n this heated term, when the rmometer is high and everything boiling point, take care not to forget to inquire if you don't owe this e something on subscription!

ueen Victoria has reigned fifty-ee years. Henry III. reigned fifty- years, and George III. nearly sixty ars!

e brethren were so clever in supying copy during our absence that, want of space, the account of the lumbus District Conference goes er to next week.

The maintenance of Central Park, New York City, costs $400,000 a r.

A man in Brooklyn has been fined for violating the law prohibiting sale of cigarettes to children. We ght to have that law here.

That subscription for the Japan ssionary is steadily growing, but as rapidly as the necessities of the e demand! Won't you help us by ing that $10 that is lying idle? that idle money to work for the d's cause, won't you?

We owe an apology to the Joint mittee on the new Mississippi ege. A notice of the meeting of committee last Tuesday, was to this office for publication and handed to the printer for last k's issue, but in the multitude of ices it was overlooked and did not ear. We beg the indulgence of committee, and promise that such ing shall not occur again.

We are indebted to Mrs. M. M. ges, of Opelousas, for a fine picture her school, the Opelousas Female titute. The school has just closed successful session, and the prospects the future are flattering. Mrs. ges has won an enviable reputaon as a teacher, and her school is thy of patronage.

Emory College has conferred the ree of "D. D." upon Rev. W. D. kland, editor of the *Southern Christian Advocate*. Well done, Emory! rthy Kirkland!

We are indebted to President Mounger for the catalogue of Port Gibson male College. Last session was a y successful one in this favorite sissippi college for girls. President Mounger is a Centenary graduate, one of the most scholarly men in Mississippi Conference, and his ege is a fine place to educate girls.

Dr. John, our missionary secretary, Nashville, will supply you with any antity of missionary leaflets to distribute among your people, and their tribution will awaken your congations on a vital subject and your liences will grow larger, your rers more attentive, your givers e plentiful, your collections will rease, and your own salary will be ured! Try it, brother preacher.

Before the next ADVOCATE reaches , we will be in the midst of the ek of prayer. Are you ready? e you made preparations for prayand giving? The Lord Jesus left to come to earth on a mission; ll we not deny ourselves to conte the great cause he inaugurated?

Rev. Dennis Spurrier died of heart ease in Mammoth Cave, July 18, P. M. He had just been married was on his bridal tour. As the y crossed the bottomless pit he and never moved afterward. Mr. rrier was a member of the Louisne Conference, Methodist Episcopal rch, South, and was quite well wn throughout Southern Kenky, where he filled many importcharges during his ministerial eer.

Bro. Henry H. Ahrens, who acted organist for the recent Seashore p Meeting, well deserves the se he i- receiving for his efficient ice in leading the music. His e, skill and modesty were appiated.

During the late revival at the Carondelet Street Methodist Episcopal Church, South, of New Orleans, five young men were called to preach. Four have recently been licensed by the Quarterly Conference of that church, viz: Bros. Nicolas E. Joyner, Hubert M. Knickerbocker, Charles Russell and J. B. Austin. Bro. Richard L. Schroder was licensed by the Quarterly Conference of the Moreau Street Methodist Episcopal Church, South. The last-named young preacher officiated for Bro. Henry H. Ahrens at Gretna Church, on Sunday, July 14, while Bros. Joyner and Knickerbocker occupied the pulpit of the Dryades Street Methodist Episcopal Church, South, last Sunday. All these young men give promise of usefulness and success in the Master's work.

Bishop Galloway has appointed Rev. J. A. Randolph, preacher in charge at Holly Springs, in place of Rev. G. S. Inge, who has removed to Portland, Me.

The financial secretary of the Seashore Camp Ground Association informs us that the last debt of the company is paid, and funds to run six months more are in sight. What a relief that is. Let everybody rejoice.

Rev. J. W. Boswell, assistant editor of the *Nashville Christian Advocate*, has been *doctored* by Hendrix College. Good!

The *Arkansas Methodist* says:

Dr. H. R. Withers has written a book entitled, "Behold the Lamb of God; or, The Two Testaments," which will be ready for delivery by the first of August. The price is one dollar. Printed by the Southern Methodist Publishing House at Nashville, Tenn. To any one sending one dollar to him at Hamburg, Ark., with their name and postoffice, Dr. Withers will forward the book at once.

Postal Card Reports.

—Rev. Ben M. Drake writes from Daleville, Miss., July 15: "On Thursday, July 4, Dr. C. G. Andrews dedicated for us, at Daleville, Miss., a neat and tasteful church. The sermon was spiritual, and the occasion one of interest. The building of this church is due to the liberality and effort of the leading members of the church here."

—Rev. G. W. Gordon, writing from Carrollton, Miss., says: "Yesterday (Sunday) was a good day in Carrollton. We had "Children's Day," as we did not observe it the third Sunday in May. Congregation was large, and the collection first-rate, and everything passed off nicely."

—Rev. J. J. Kelly writes from Funny Louis, La.: "I have just closed a meeting at Gelvin's Creek Church, in which the good Lord blessed many dear souls. Seven accessions, three professed conversion, and twenty children baptized. Revs. E. W. Yancy, R. M. Walker and S. Roberts assisted me in the meeting. Have another protracted meeting announced for the third Sabbath. This being my first year in the itinerancy, I have many lessons to learn, many obstacles to surmount; but, considering the number of Sabbath-schools and prayer meetings on the work, I think prospects encouraging."

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

A Subscriber	$10 00
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Another Subscriber	10 00
Mrs. E. W. Davidson	10 00
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A brother, for his three sons	30 00
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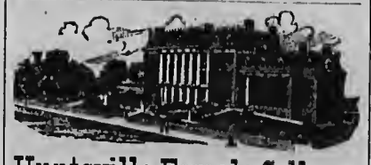

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Enrolled	101	146	179
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Be honest and true,
O eyes that are blue!
In all that you say
And all that you do,
If evil you'd shun,
And good you'd pursue,
If friends you'd have many,
And foes you'd have few,
Be honest and true
In all that you say
And all that you do,
O eyes that are blue!

Be honest and true,
O eyes that are gray!
In all that you do
And all that you say
At home or abroad,
At work or at play,
As you laugh with your friend,
Or run by the way,
Be honest and true,
By night and by day,
In all that you do
And all that you say,
O eyes that are gray!

Be honest and true,
O eyes that are brown!
On sincerity smile;
On falsity frown;
All goodness exalt,
All meanness put down,
As you muse by the fire,
Or roam through the town,
Remember that honor
Is manhood's chief crown;
And wear it as yours,
O eyes that are brown!

Be honest and true,
O eyes of each hue!
Brown, black, gray, and blue,
In all that you say
And all that you do,
O eyes in which mothers
Look down with delight,
That sparkle with joy
At things good and bright,
Do never a thing
You would hide from the sight!
Stand up for the right
Like a chivalrous knight;
For the conqueror still,
When the battle is through,
Is he who has ever
Been loyal and true,
Make the victory sure,
O eyes of each hue!

—*Juvenile Gems.*

Edith's First Errand.

BY ALICE MAY NICHOLS.

"I wonder where Walter is," said Mrs. Dacre. "It is almost supper-time, and I want him to go to the dairy for some cream."

"O mamma! let me go," cried Edith.

"I am afraid you are too small to go alone and carry the pitcher," said mamma, stroking the yellow curls.

"No, mamma; I've been with Walter lots of times, and I'll be ever so careful, and not spill a drop."

The dairy was only at the other end of the block, and it was not yet six o'clock; so mamma decided to let her go, and Edith started off bravely, with the money chinking in the pitcher, while mamma stood on the steps and watched the bright little head until she saw it safely in at the dairy door.

"Why, this is Dr. Dacre's little girl!" said the man. "Where's your brother?"

"He's gone. Mamma wants a pint of cream, and I'm going to take it to her."

"Well, that's nice. Won't you have a drink of milk before you start back?"

"Oh, no! I can't. It's almost supper-time, and I told mamma I'd come right back."

The dairyman came to the door, and waited until she was down the steps and on the pavement before he gave her the pitcher. It was not heavy, but it was so large that the cream would not spill if it should splash a little. Edith carried it very carefully with both hands, and walked slowly. Mamma looked a long way off, standing on the steps, and she felt very serious as she made her way along; but the other people must have known what an important errand she was on, for they took care not to run against her.

She was almost home, only four doors away, and was thinking that, perhaps, mamma would let her go every night if she did not spill any, when something brushed up against her so suddenly and so hard that she almost dropped the pitcher.

It was only a collie dog who wanted a drink. He was too polite to push over a little girl; so, when she backed up against the lamp-post, he sat down in front of her, wagging his tail with all his might, and looking straight into her face, as much as to say, "You know what I want. Please hand it over, and we won't have any trouble."

Now, Edith was more afraid of a dog than anything else in the world, but she was not going to lose the cream. She looked at the home steps, but mamma had been called in for a minute, and there was nobody passing just then. "Go 'way," she said to the dog; but he began such a big wag at the end of his tail that it went all through him, and came out in a whine. And he put his head down and opened his mouth very wide. He looked like the wolf in "Red Riding-Hood." Maybe he would eat her up, cream and all. And she held the pitcher harder than ever.

Just then a boy came along.

"Don't be afraid!" he said. "That's my dog, and he won't hurt you. He only wants the milk. Trick, you bad dog, come away!" Trick looked at the pitcher, then he looked at his little master; then he winked.

"I'll take you home," said the boy; and he offered to carry the cream, but Edith would not let that go out of her hands. But she was glad to have him walk with her, and keep the dog on the other side of him, until they came to her house.

"And I never spilled a drop, mamma," she said as she gave up the pitcher.

"That's a nice little girl, Trick," said the boy as he walked off. "Don't you ever frighten her again." And Trick looked at him very hard, and then he winked. Trick knew that Edith was a girl that could be trusted.

—*Sunday-School Times.*

MR. EDITOR: Will you please let a little six-year-old girl write to your corner? I never have written to your paper, but I thought I would write. We have a little Sunday-school at Davis Spring, but I do not get to go every Sunday. Our little baby sister died June 19. She was sick four weeks. Our preacher is Rev. W. B. Williams. We all like him very much. I like to read the cousins letters very much. I will close with the best wishes to the dear old ADVOCATE., I remain,

Your little friend,

CALLIE HAMMETT.

CAMPTI, Louisiana.

MR. EDITOR: As I have never written to your valuable paper, I thought I would write. I am a little girl eleven years old. I think it would be nice to see something printed from this place. Our Sunday-school is closed now on account of measles. Mr. John Craft is our superintendent. Miss Victory Thornton is my teacher, and I like her very much. Bro. Flowers is our preacher. We dearly love him. Mr. Burnet is our every-day teacher; but I can't go for fear of taking the measles. I will close by asking, Who was it that made iron swim?

I. I. MILLER.

MR. EDITOR: As I have never written to the dear old ADVOCATE, I will write my first letter this morning. I am a little girl nine years old. I have been going to school, but it is out now, and I am glad to have a rest. The president of our college was Prof. A. D. McVoy, and our teachers Mrs. Irby and Miss Padelford. We have a very dear pastor that preaches to us every Sunday. Our Sunday-school superintendent is Bro. Scales. We all like him very much. I will close now for fear my letter will reach the waste-basket.

Your little friend,

WILLIE MAY CASSITY.

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Each one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—*Dean Stanley.*

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Household.

What Is in Your House?

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business-life in the days of its glory. The houses were opened to view, and the pictures and utensils and statuary and architecture, and hundreds of things, disclosed the character and habits of the life of the people. And the stranger now visiting the unburied city and walking the streets and going into the houses and shops and forums and temples and theatres that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon; how, after lying for eighteen centuries in the grave, these things have been disclosed to us, and especially how, among the freshest of the things preserved are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose now that our home-life could be put into some permanent forms, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day? If, at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? what does God see there now?

Let it be remembered that every member of a family has an influence on the home-life, and, therefore, a responsibility for the character of the family. Our houses are what you and I make them. Parents and children, husband and wife, brothers and sisters, master and servants, mistress and maid—each and all make up the family life. Each bears part in the daily influences which go to make the home. Let it be repeated: Our houses are what we make them. And so it comes to this: What does God see in our hearts? Is the spirit of Jesus there?—*Dr. J. Fewsmith.*

NERVOUS CHILDREN.—Never scold or make fun of them. They suffer enough without your threats or sarcasm. Don't let them know you see their awkwardness when in company, nor their grimaces when alone. A case was reported by the Boston *Globe*, of a boy ten years old who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his face and head, till his poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school, but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in similar fashion. Never whip them. A prominent physician in this city says the man or woman who whips a nervous child should for every blow given receive five. It is our duty to encourage and help them. Be patient with them. They are the making of our future successful men and women, for they will work hard at whatever they undertake. Brace up your own nerves first, and then be indulgent toward your over-nervous children.

A very judicious mother, who had brought up a large family of children, all of whom are now responsible and useful members of society, remarked that it was her practice to obey her children for the first year of their life, but ever after she expected them to obey her.—*J. S. C. Abbott.*

He who loves, knows. He who knows, loves. St. John is an example of the first; St. Paul of the second.—*Chas. Kingsley.*

We value everything in this world by comparison. Water and air have no *intrinsic* value, and yet Jay Gould, if famishing in the desert, would give all his wealth for a pint of the former, and think it *cheap;* hence, life and health are the standard of all values. If your system is full of Malaria you will be very miserable; a few doses of Shallenberger's Antidote will make you well and happy. Is one dollar a high price to pay?

WET WEATHER WISDOM

1st Lady.—Have you bought a new pair of Rubbers?

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It makes them look like new; and my shoes, also dressed with it, hold their polish **under** the rubber, even should the snow creep in. It saves the leather and waterproofs it; and my husband says it is just as good for HARNESS as for Shoes.

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I make a specialty of Parlor Furniture, carrying one of the largest stocks of these goods in the South, and have all the latest and most artistic designs in Cherry, Mahogany, and Walnut. I can furnish these in any of the following coverings: Domestic and Imported Silk Plush, Crushed Plush, Brocatelle, French Velours, English Tapestry, Mohair, Petit Point, or Hair Cloth. Prices for complete suits, from $35 to $400. Odd pieces—such as Sofas, Divans, Rockers, Corner and Reception Chairs—as cheap in proportion as the complete suits.

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Marriages.

PAGE—CLEVELAND—At Felicity Street Church, by Rev. John T. Sawyer, on Monday, July 15, 1889, Mr. John Page and Mrs. Florinda Shaney Cleveland.

DAVIS—CORE.—At the Methodist Parsonage, in Amite City, La., July 11, 1889, by Rev. F. M. Keen, Mr. William Davis to Mrs. Caroline Core, all of Tickfaw, La.

WARE—MASSINGALE—At the Methodist Church, in Quitman, Miss., June 20, 1889, by Rev. J. P. Drake, Mr. C. B. Ware, of Anniston, Ala., to Miss Sallie Massingale, of Quitman.

BROWN—HALL.—At the residence of the bride's father, Melville, La., July 15, 1889, by Rev. C. R. Godfrey, Mrs. Z. J. Brown to Miss Annie Hall, both of St. Landry parish, La.

BROWN—THOMASON.—At the residence of Mrs. M. F. Faulkner, Melville, La., July 15, 1889, by Rev. C. R. Godfrey, Mrs. C. S. Brown to Miss Sallie V. Thomason, both of St. Landry parish, La.

CLAUGHTON—TOWNSEND—At the residence of the bride, in East Baton Rouge parish, La., June 27, 1889, by Rev. W. L. Lindsley, Mr. William S. Clayton, of Franklin county, Miss., to Mrs. A. G. Townsend.

FRENCH—McMICHAEL.—At the residence of the bride's parents, in Amite City, La., July 9, 1889, by Rev. F. M. Keen, Mr. Robert E. French, of Birmingham, Ala., to Miss Florence E. McMichael.

HOLLISTER—KINNE.—At the residence of the bride's parents, in Ponchatoula, La., July 10, 1889, by Rev. F. M. Keen, Mr. George J. Hollister, of Ponchatoula, La., and Miss Inez Kinne.

SMYLIE—KIBLINGER.—At the residence of the bride's mother, in Jackson, La., July 11, 1889, by Rev C. McDonald, Mr. James J. Smylie, of Meridian, Miss., to Miss Libbie Kiblinger.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

COMMANDER—Rev. JAMES PERRY COMMANDER was born at Milledgeville, Ga., January 15, 1817; professed religion at Bethel Camp Ground, in Wilcox county, Ala. The date of his conversion is not exactly known. He was licensed to preach by the Methodist Protestant Church, March 9, 1839, and was sent by the Conference to the State of Mississippi as a missionary. He was ordained deacon October 20, 1843, and elder November 17, 1845. He united with the Methodist Episcopal Church, South, at the time of the union of the two ecclesiastical bodies, and was granted a superannuated relation to the North Mississippi Conference in the fall of 1878, and died, at his home, in Attala county, Miss., June 7, 1889. He was twice married, and raised a large family of sons and daughters—all of which grew up to usefulness in the church, one of whom is now a local preacher. In his domestic relation he was happy in the evidence that he had ruled his own house well.

On the occasion of the death of his first wife, he was induced to enter the practice of medicine in order to sustain his large family of motherless children. This, however, was only for a few years; the most of his long life was given to the active life of an itinerant preacher. In the Methodist Protestant Church he filled important stations, and, at times, was honored by being elected president of the Annual Conference. As a preacher, he was eminently scriptural; the Bible was his constant companion, and to it he looked for comfort and information. He was not afraid to recommend its teachings as a safe rule for others. In presenting the doctrines of the Bible he showed great earnestness, which impressed the hearer that he was speaking the truth from a personal experience. He loved the plain, simple gospel. His favorite themes were, Repentance, Justification by Faith, Regeneration, The Witness of the Spirit, and Holiness of Heart. These he believed to be important and necessary to salvation. He was what he pretended to be as a Methodist. He fully subscribed to the doctrines of his church. He was not a man to hunt for the defects of his church, but seemed to think what the church did was certainly right. He loved the church, and earnestly contended, both by word and deed, for that righteousness which is by faith. He did not propose to compromise with sin on any conditions. The consistency of his life was a benediction to the community in which he lived. For several years prior to his death, he was not able to preach, yet he was an inspiration to the people who came in contact with him. He would go to church when he was so palsied that he would have to be helped to the church and carried in the house. He would say, "The privilege of worshiping with the people is a feast to my soul."

About two years before his death, this writer asked him what he now thought of the power of the gospel he had been preaching so long. The answer was ready—"It is more than I had thought; the comfort that it gives me in my afflictions is more than I can express." He was a long and patient sufferer, but he bore it all without a murmur, preferring to suffer the whole will of God than to enjoy the pleasure of sin for a season. He kept the faith unto the end, and died without a struggle; only ceased to breathe, and went to his reward in peace. Precious in the sight of the Lord is the death of his saints.

W. W. WILLIAMS.

Alabama Advocate please copy.

JONES—Little WILLIAM LEVI, son of Mr. N. A. and Mrs. Martha E. Jones, died on July 5, 1889, aged one year, seven months and eleven days.

To the bereaved the most sincere sympathies are tendered. Their loved one has departed, but in the care of angels from heaven. His bright face and happy smiles will be seen no more on earth; but oh! may they greet loved ones "around the great white throne above."

H.

MANLY—MARTHA BOYD AMIS, wife of Rev. M. C. Manly, was born in Granville county, N. C., August 5, 1835, and died in Algiers, La., June 29, 1889. When a child her parents moved to Arkansas. At the age of twenty she was converted to God and joined the Baptist Church, of which her parents were members. She was educated at the Female College, located in Dallas county, Ark., an institution under the control of the Methodist Episcopal Church, South. Here, doubtless, she imbibed a part of her affection and loyalty to that church, preparing her at a later day to change her church relations. Her father was a man of means, abounded in hospitality, and his doors were ever open to Methodist preachers. In this manner she met her husband, became engaged and was married to Rev. M. C. Manly, April 5, 1859. About that time she joined the Methodist Episcopal Church, South, and entered upon the itineracy with her husband.

In that trying and laborious life she has been found ever since, with the exception of one year in which Bro. Manly was a superannuate. She traveled large circuits with him, accepting the hardships without a murmur. When we remember that she had been raised in affluence, that murmuring spirit becomes all the more remarkable. Many have done well among our women in this field; but, certainly, here was one that excelled. Her husband has been blind for a lifetime. We let him speak through a note written to the writer of this sketch: "Given to me by the Lord, she was especially adapted to meet my wants as a Methodist traveling preacher. I traveled long circuits, and she often went with me as guide and companion. She entered fully into the work, feeling a deep interest in the welfare of the church. She assisted me in my studies, and but for her my pulpit preparation would have been a failure—in fact, I would have been compelled to locate." With her help I was able to memorize the Ritual of our church, the whole of the New Testament, with many chapters in the Old, and many of our hymns. I wrote a great deal, all of which she copied. She never complained at the hardships of the itinerancy. Her life was a beautiful one and her death triumphant." Thus speaks the husband.

Dr. D. W. Foster, of Plaisance, La., in letter to the writer, remarks: "I was at the home of Bro. Manly in March, and observed a strange difference in Sister Manly's manner. There seemed to be 'away-offness' about her. She seemed like a being from the skies on a visit to the earth."

Beautiful, however, as was her life, God did the crowning work for her in the last month of her life. She was among the twenty who received the blessing of sanctification in the revival at Carondelet Street Church in New Orleans.

What a death-bed hers was! Truly speaking, it was not death; it was translation. Her husband, thinking she was trembling with pain, approached to find her rejoicing with joy unspeakable and full of glory. She had counsel for one, exhortation for another, and tender, loving speech for all. Her last thought was about others; her only regret in dying was born of the thought of the loneliness and helplessness of her husband. She would have liked to have cared for him through her life and closed his eyes. But God's will be done. At six o'clock in the evening God's messengers came for her, and, full of joy and assurance, she went away with them. Her body rests in the Firemen's Cemetery near the tomb of that holy man of God, Elijah Steele. Her soul, we all know, is with Jesus.

B. CARRADINE.

BERT—Entered into rest, Jackson, Miss., June 18, 1889, at the Institute for the Blind, LIDA BERT, aged thirteen years.

Thus was this frail flower cut down ere the tender leaves of the bud had scarcely begun to unfold. There are souls too pure and spotless to be soiled by the dust of this world; they are fit only for the joys of paradise; and so it was with this dear child. We have seldom met with one whose life was so pure and intellect so bright. At the tender age of twelve she became a member of the Methodist Church, and her example has been such that older members might well follow. During the four years of her school-life at the Institute for the Blind, the same sweet gentleness of spirit marked her daily life and endeared her alike to teachers and school-mates. In the long, weary hours of her illness, not one impatient word escaped her lips. All was done for her that loving hearts and willing hands could do, but, alas! in vain. She drooped and faded each day until, in the early dawn of June 18, God called this dear child home. Ah! those eyes, once closed to the beauties of this world, now behold the King in his beauty, the streets of gold and the river of life. As I looked upon the frail form lying in its casket, she did not seem as one who had lived and suffered death, but it was as though she had fallen asleep amid the flowers.

S. D. L.

FLYNN—WILLIAM FLYNN was born in Lawrence district, S. C., April 18, 1807; was first married to Rebecca Arnold in 1824 or '25, by whom he raised six children. He moved to Monroe county, Miss., in 1840. After the death of his first wife he married, in 1856, Harriet C. Jenkins, by whom he raised four children. He moved from Monroe county to Chickasaw county, where he died, at his home, on June 5, 1889. Bro. Flynn was converted in early life, and joined the Methodist Church, which relation he sustained till death. He was licensed to preach in 1831; was ordained deacon in August, 1847, and elder in 1853, by Bishop Paine. Bro. Flynn's mother died while he was quite young, and he, by some cause, was "bound out" to a Presbyterian gentleman, by whom he was raised to young manhood. At the early age of eighteen he married, and at once established a family altar; the fire upon which never died, but received a morning and evening sacrifice to his death, which extended over a period of nearly sixty-four years. What a series of offerings! Bro. Flynn's home-life was one of the strongest demonstrations of his godly life. He prayed, talked, enjoyed and lived his religion. An act which he thought to be wrong in another, he was ready to say it was wrong. He made no compromise with sin. He was not a brilliant preacher; but his sermons showed him to be acquainted with God and the religion of the Bible. His last days were, possibly, his best days. He seemed to desire his "change" to come, that he might leave the sorrows and disappointments here for a land of peace. In his last sickness, which lasted for more than a week, he talked of death as calmly as if it had been a contemplated trip to church. When asked by a friend as to his funeral, he said he wanted it preached by a Methodist preacher, and stated further, when asked other questions, that his hope of heaven was not for barter. His funeral was preached by Bro. T. J. Lowry from Rev. xiv, 13; after which his body was laid to rest in the graveyard, back of Friendship Church, to await the resurrection.

W. M. FOSTER.

ERWIN—On Thursday, May 30, 1889, at 6 P. M., the angel of death visited the home of James A. and Susan Erwin, Babb's Bridge, La., claiming, as his victim, their youngest child, ANGUS DOWLING, aged twelve years, one month and seventeen days. His disease was peritonitis of a most stubborn nature. The vitality of the precious bud soon yielded to its power, and within four days his bright life had passed away—yes, passed into life eternal. When nearing death's portals, he called his mother to his bedside, and, while looking upward, said, "Look at that little girl ma; look at that little girl!" Later he exclaimed, "Death! death!" Still later, "Oh, pa!" Then departed with a father's kiss upon his brow. Though tender in years, he was endowed with a manly mind, and gave promise of a great and good man, the joy of his father and mother, the strength of their declining years. Obedient and affectionate as a son; kind, affable and obliging as brother and friend, he leaves a large circle of relatives and friends to weep for him. He filled his place in the Sabbath-school the last Sunday of his life, and in the afternoon joined his father in reading God's Holy Word as he was wont to do.

Alas! the golden cord is broken! God, in his wisdom, has taken him, and left us to mourn his loss. O God! help us to say, "Thy will be done." Farewell, sweet one, till we meet again just beyond, where sorrow and separation are unknown.

HIS SISTER BESSIE.

LATIMER—The following resolutions were adopted by the Woman's Missionary Society, of Canton, Miss.:

Whereas, After many years of suffering, our beloved sister, Mrs. ANDIE LATIMER, has entered into rest; therefore, be it

Resolved, That while we sorrow for the loss of her bright Christian example, her prayers and words of comfort and encouragement, yet we thank God for the manly lessons taught by her beautiful life of patience and resignation, of peace and joy even in fiery trials.

Resolved, That while this society mourns the loss of her brightest member, whose interest never decreased through all these years of pain, that we renew our diligence in the work she loved so well, emulate her example that we may receive her reward.

Resolved, That these resolutions be spread upon the minutes of the society, and a copy thereof furnished the family.

Resolved, That these resolutions be published in city papers and NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. ANN WEBSTER, for Com.

BRADFORD—Two weeks ago we placed the sod over little MATTIE, daughter of Rev. D. P. Bradford, of the Mississippi Conference.

To-day, July 15, 1889, as the sun in its golden splendor sank behind the horizon of the crimson west, the sweet life-sun of the darling mother, Mrs. E. P. BRADFORD, went down upon this earth forever. After a painful illness of one month, she passed quietly away to join little Mattie in the sweet, better land. She has left four daughters and three sons to mingle their tears with the devoted father over the grave of their darling one. The great heart of this people goes out in tender sympathy to the dear ones in their sad bereavement. May he, who is a father to the fatherless, take them tenderly in his arms and soften their affliction, as he alone can do, and so guide them through life that, when their summons shall come, they may join mother and Mattie, a loving, happy family in the bright home where partings never come!

A FRIEND.

Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be kept tight and firm by constant stretching God-ward. If they slip or break, tie them again.

The Way Out.

We have discovered a way out of the narrows: We want to say a great deal about Compound Oxygen, but there is not the space provided nor the time.

So we will trust to your sagacity to catch the saving suggestions embodied in the following:

JONESBORO, TENN., June 4, 1888.

About six years ago I had a number of hemorrhages, followed by fever, great exhaustion and nervous prostration, had but little appetite and much insomnia. I was led to try your Compound Oxygen. The hemorrhages ceased, appetite returned, slept well and general health became better than it had been for years. REV. C. A. DUNCAN.—*Pastor of Presbyterian Church.*

COLUMBIA CITY, IND., March 19, 1888.

"It is about three years now since I used the treatment to such good purpose for catarrh, and I find it has not lost its value in the least."

HENRY C. MCLALLEN.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

ADAMS' HATS!

26 ST. CHARLES ST.

"The Man of Galilee." (1889.)

Price, 80 Cents.

HUNT & EATON, 805 BROADWAY, NEW YORK;
CRANSTON & STOWE, CINCINNATI, OHIO.

A book for those who have been disturbed by doubts concerning the historic Christ, for those who have occasion to deal with doubters and unbelievers, and for those who would study the method Jesus took in teaching and saving men.

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H. DUDLEY COLEMAN. EDGAR L. STREAM.

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Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

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Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Hoisting and Irrigating Pumps.

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80 CAMP STREET.

Capital.....$250,000. Undivided Profits.....$40,000.

FRED. PETERS, President. FRANK RODER, Vice-President. ED. CLAUSSEN, Cashier.

Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. interest, payable semi-annually.

Directors—Phil. W. Diehmann, Frank Roder, Jacob Hassinger, H. F. Klumpp, John Nelson, Julius Weiss, Adolph G. Ricks, Fred Peters and Louis Leonhard.

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Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Mention this paper.

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Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
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See our Agents throughout Louisiana, Mississippi and Arkansas.

Home Insurance Co., of New Orleans.

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CASH ASSETS, December 31st, 1886, - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - $459,369.50

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business.

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Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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JOS. HAYLE, ANDREW STEWART, E. HORLAND, W. T. HARRIS,
JNO. BARKLEY, CHAS. CHAFFE, J. HORN, THOS. SEFTON

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

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Fire, River and Marine Insurance Solicited.

TRUSTEES.—Robt. Maxwell, Geo. W. Semell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Jockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Ehrer, J. A. C. Wadsworth, L. M. Delavallade. *New Orleans, La., March 20, 1889.*

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OF NEW ORLEANS.

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Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT MCGEHEE, Secretary.

FINANCE COMMITTEE.

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TILE HEARTHS, TILE FACINGS, TILE FLOORS.

Grates and Fire-place Trimmings.

LEAHY & WEBER,

ADVOCATE BUILDING. *No. 112 CAMP STREET.*

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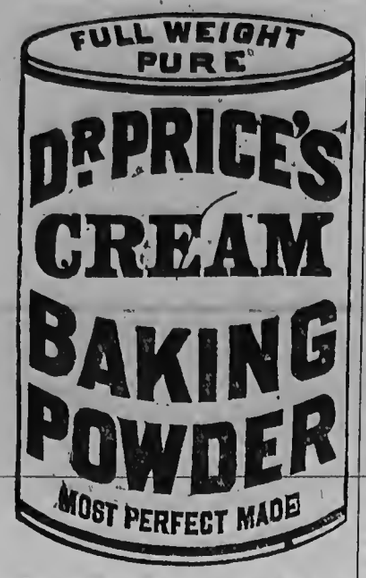
Particular attention paid to country orders.

No charge for drayage or packing on goods sent out of the city.



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Paris Medal on every bottle.

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THE GREAT PIONEER MEDICINE.

As in the progress of civilization there must needs be a pioneer to fell trees, bridge streams and clear the way for larger communities to follow, so in the the progress of LA-CU-PI-A in the cure of Chronic Catarrh, Scrofula, Chronic Rheumatism, Running of the Ears, Chronic Ulcers and Chronic [CATARRH] Skin Diseases, there is one pioneer medicine to clear away all obstructions in the system and keep the system in order. Such a medicine is MANA-LIN, the regulator of the Liver, Kidneys and Bowels. No one can afford to be without it. Sold by all druggists—$1 a bottle; 6 for $5. Manufactured by

THE PERUNA MED. CO., Columbus, O.

P. P. P.

(Prickly Ash, Poke Root, and Potassium.)

CURES

RHEUMATISM

And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.

If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.

P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.

SCROFULA

Is an impurity in the blood, producing Lumps or Swellings, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.

BLOOD POISON

Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.

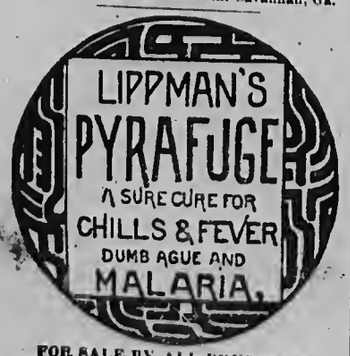
Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilistic Eruption.

Dyspepsia and Nervous Prostration.

Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)

FOR SALE BY ALL DRUGGISTS.

LIPPMAN BROS., Wholesale Druggists, Sole Props., Lippman Block, Savannah, Ga.



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LIPPMAN BROS., Wholesale Druggists, Sole Props., Lippman Block, Savannah, Ga.

For sale by I. L. LYONS & CO., New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

The Virginia Prohibition Convention met at Lynchburg, last week, and nominated a full State ticket, at the head of which for governor is the Hon. Thomas E. Taylor, of Loudon county.

Efforts are being made to form an alliance of all the great labor organizations in the country, as suggested by recently issued circulars of Powderly and others.

The People's Savings Bank was formally organized, in Vicksburg, on July 18, with $50,000 capital, all paid in.

Those having charge of the relief fund at Johnstown, Pa., began paying out money to the sufferers, on the eighteenth. Most of the checks were for $80, the lowest amount paid to a single sufferer.

Alpena, Mich., had a $120,000 fire on July 19, caused by lightning.

There was a general prevalence of floods, lightning and high winds in the United States, on the nineteenth instant. Bridges were washed away, tracks upturned, crops ruined and much property lost. There were storms in Dakota, Illinois, Ohio, New York and West Virginia; an earthquake in Tennessee, and cloudbursts in several sections.

Cincinnati juries refuse to enforce the Sunday law. There have been three or four cases of violations where the juries have wholly ignored the evidence and the law as defined by the judge.

A slight shock of earthquake was felt in Memphis on July 19.

A citizen of Erie (Pa.) has offered to assume that city's indebtedness for a deed of her waterworks. The city debt is over $1,000,000, and the water works plant cost originally about the same amount.

West End, a pleasure resort of this city, was visited by a serious fire, on July 21, which entailed a loss of over $10,000.

Many deaths and much suffering have resulted from the floods in West Virginia. The damage to crops in Wood county is inestimable. Public charity will be appealed to.

About 750 carpenters in Kansas City struck, on July 22, for a nine-hour working day.

Chicago is beginning an earnest fight for the World's Fair in 1892. At a meeting of the council the mayor was authorized to appoint a committee of 100 to take the preliminary steps toward securing the location of the fair at Chicago.

It is said that the Southern Republicans, angered at the course of the administration in ignoring their claims for office, threaten to oppose their Northern brethren in caucus and convention.

A saloon keeper, in this city, was found guilty of violating the Sunday law and sentenced to pay $200 fine.

FOREIGN.

At the Labor Congress, in London, on July 18, the American, English, Belgian, Spanish, French, Danish, Polish, Austro-Hungarian and Portuguese delegates agreed upon a series of resolutions declaring in favor of eight hours as the maximum diem; a holiday weekly; the suppression of labor for children under 14 years; equal opportunities and wages for the two sexes, etc.

M. Emile Ollivier, the well-known French statesman, has published a letter in which he denounces the indictment of General Boulanger as a base attempt to dishonor a valiant soldier who served his country devotedly for thirty years.

It is announced that an official dinner will be given by President Carnot at the Elysee Palace, on July 26, to the King of Greece. This announcement has caused a sensation in political circles in Paris.

The Emperor of Germany presented a portrait of himself to the Czar.

The trial of the action of Mr. William O'Brien against Lord Salisbury for slander began on July 19. Mr. O'Brien testified that he had never incited to murder or robbery, either upon the platform or in his paper, *United Ireland*.

The syndicate of English paper manufacturers has about completed all arrangements for the proposed combination. The capital of £1,500,000 has already been guaranteed.

I. I. Mapes, a graduate of Columbia College, New York, has taken the Edinburgh University medal for proficiency in the study of anatomy. Douglass Ewell, also a graduate of Columbia College, stood third in the class.

Grand Duke Constantine, uncle of the Czar, have suffered a stroke of paralysis. He has lost the power of speech.

The Italian government has withdrawn its vessels from participation in the blockade of east African ports, near Zanzibar.

The long-pending negotiations with the Porte aiming at the adhesion of Turkey to the Triple Alliance have finally resulted in an entente under which the Alliance guarantees to maintain the integrity of Turkey's territory in accordance with the treaty of Berlin.

It is reported that Emperor Francis Joseph has asked that there be no public festivities on the occasion of his visit to Berlin.

The Boulangists in Marseilles decided to nominate the General as a candidate, in four cantons for the councils general.

A reconnoitering party sent out from Wady-Halfa, Egypt, found the dervishes under Nana-El-Juuni occupying a good position. It was also learned that the dervishes have been reinforced by 1,000 men. The British troops at Assouan number 1,500 men, and are considered strong enough to attack the dervishes.

A dispatch to the London *Chronicle* says that Prince Bismarck, through Dr. Von Schoioeser, the German representative at the Vatican, has dissuaded the Pope from leaving Rome.

Hall's Hair Renewer eradicates and prevents the formation of dandruff, thickens the growth and beautifies the hair as no other preparation will.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Iuka circuit	July 27, 28
Harmony circuit	Aug. 3, 4
Corinth circuit	10, 11
Kossuth circuit	17, 18
New Albany circuit	24, 25
Marietta circuit	31, Sept. 1
Blackland circuit	2
Ripley and New Albany station	7, 8
Ruhtown circuit	14, 15
Pleasant Ridge circuit	17
Ripley circuit	21, 22
Jonesboro circuit	28, 29

J. B. STONE, P. E.

GRENADA DIST.—THIRD ROUND.

Charleston	July 27, 28
Minter City (Fri.)	Aug. 2
Sunny Side	3, 4
Grenada station	11, 12
Water Valley station	18, 19
Chapel Hill	24, 25
Carrollton	31, Sept. 1
Tillatuba	7, 8
Coffeeville (Thur.)	12
Torcopola	14, 15
Grenada circuit	21, 22
Atlanta	28, 29
Old Town (Tue.)	Oct. 1
Pittsboro (Thur.)	3
Banner	5, 6

J. F. EVANS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Pontotoc, at Palestine	July 27, 28
Sparta, at Palestine	Aug. 3, 4
Houston and Wesley, at H. (Thurs.)	8
Buena Vista, at Asbury	10, 11
Okolona circuit, at Boone Chapel	17, 18
Ebenezer, at Egypt (Mon.)	19
Fulton and Smithville, at Antioch	24, 25
Tremont, at Riggan's Chapel	31, Sept. 1
Athens	7, 8
Prairie	14, 15
Aberdeen	21, 22

AMOS KENDALL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Crawford, at Trinity	July 27, 28
Starkville circuit, at Steel's Chapel	31
Brooksville, at Exprairie	Aug. 3, 4
Mashulaville, at Hickory Grove	9
Louisville, at Rocky Hills	10, 11
Plattsburg, at Plattsburg	15
Chester, at South Union	17, 18
Walthall, at Long Branch	31, Sept. 1
LaGrange	7, 8
Sturges	14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Hickory Flat, at Shelby Creek	July 27, 28
Red Banks cir. and Mt. Pleasant cir. at Bailey's C. G.	Aug. 3, 4
Hyhalia, at Emory	10, 11
Olive Branch, at Oak Grove	17, 18
Pine Mountain, at Lebanon	24, 25
Waterford, at Marvin	31, Sept. 1
Ashland, at Salem	7, 8
Shawnee, at Harmony	14, 15

J. W. HONNOLL, P. E.

BRANDON DIST.—THIRD ROUND.

Hillsboro, at Oak Ridge	July 26
Shiloh, at Shiloh Camp Ground	Aug. 3, 4
Lake, at High Hill	5
Carthage, at Rocky Points	10, 11
Mt. Hose, at Mt. Zion	17, 18
Strong River, at Clear Creek	19
Westville, at Westville	21
Trenton, at Trenton Camp Ground	31, Sept. 1
Walnut Grove, at Beech Springs	7, 8
Marvin	14, 15

District Conference meets Thursday, nine A. M., August 1, at Shiloh Camp Ground. Bishop Galloway will preside. We insist that every member will be present. Let us have one full District Conference.

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

Winchester, at Mt. Pleasant	July 27, 28
Vossburg	Aug. 3, 4
Paulding, at Hopewell	10, 11
Sandersville, at Laurel	17, 18
Marion, at Pleasant Hill	24, 25
Meridian, at Shiloh	31, Sept. 1
Meridian Station	8
Illinsville, at Wahallak	7, 8
Leaksville	14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
DeKalb	12, 13
West End	19, 20

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Natchez—Wesley Chapel	July 27, 28
Washington, at Locust Grove (Thurs.)	Aug. 1
Natchez—Jefferson Street	3, 4
Anguilla, Sunflower Chapel	10, 11
Sunflower, at Fish Lake (Tue.)	13
Roxlu, at Hamburg	17, 18
Warren, at Wesley Chapel	21
Meadville, at Cool Springs	24, 25
South Warren, at Asbury	31, Sept. 1
Rolling Fork, at Rolling Fork	7, 8
Mayersville, at Benlah	14, 15
S. Vicksburg and Buvina, at Bovina	21, 22
Vicksburg	28, 29

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Bayou Sara, at New Hope	July 27, 28
N. Wilkinson, at Mars Hill	Aug. 1
Percey's Creek	3, 4
Centerville, at Bethel	6
Sam Jones Camp Meeting	9-18
Clinton and Betoeville	24, 25
St. Helena	29
Amite City, at Osyka	31, Sept. 1
East Fuliciana	3
Woodville	7, 8
Livingston, at Palmetto	12
Springfield, at Wesley Chapel	14, 15
New River, at St. Amant	19
E. Baton Rouge, at Bay Ridge	21, 22

C. M'DONALD, P. E.

SEASHORE DIST.—THIRD ROUND.

Whittington	July 27, 28
Vancleve	Aug. 3, 4
Scranton, at Zion	10, 11
Moss Point, at Moss Point	11, 12
Americus	18, 17
Hattiesburg, at Hopewell	24, 25

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—THIRD ROUND.

Shreveport	July 27, 28
Sabine, at Red Land	Aug. 1
Pleasant Hill, at Marthaville	3, 4
Mansfield	7
DeSoto, at Bethel	10, 11
Natchitoches, at Robeline	16
Hellwood, at Oak Grove	17, 18
South Bossier, at Doyline	24, 25
Valley circuit, at Blocker's Chapel	31, Sept. 1
North Bossier, at Concord	2
Mooringsport, at Pine Hill	7, 8
Many, at New Hope	14, 15
Anacoco, at Holly Grove	17
Coushatta, at East Point	21, 22
Wesley, at Holly Springs	25
Red River	28, 29

J. B. CASSITY, P. E.

HOMER DIST.—THIRD ROUND.

Minden, at Pine Grove	July 27, 28
Summerfield, at Summerfield	Aug. 3, 4
Farmerville, at Freeman's Chapel	10, 11
Downsville, at Camp Ground	17, 18
Vernon, at Wesley Chapel	24, 25
Arcadia	31, Sept 1
Tulip, at Tulip	7, 8
Sparta, at Camp Ground	14, 15
Saline, at Antioch	21, 22
Ruston, at Douglas	28, 29
Indian Village, at Pine Grove	Oct. 5, 6
Lumlsville, at Gansville	12, 13
Vienna, at Pine Grove	19, 20
Gibbsland	26, 27

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Big Cane and Melville, at Big Cane	Aug. 3, 4
Evergreen, at Bunkie	10, 11
District Conference, at Bunkie	8-11
Lecompte and Boyce, at Lecompte	17, 18
Black river, at Lamb	24, 25
Vidalia and Troy, at Young's	Sept. 1
Centreville, at Trout Creek	7, 8
Columbia, at Parnassus	14, 15
Simsport, at Bayou Jacques	21, 22
Alexandria, at Lemuel's	28, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	19, 20
Spring Creek, at Science Hill	26, 27

B. F. ALEXANDER, P. E.

CAMP MEETINGS.

The first meeting at the Rapides Camp Ground will commence on Thursday, August 22. The camp ground is situated on Brown's Creek, ten miles from Boyce, Rapides parish. Full preparations for a comfortable and successful meeting are being made.

C. M. LYONS, P. C.

The camp meeting at Cyprus Camp Ground, near Stonewall, on the Texas and Pacific railroad, will be opened Friday, August 16, 1889. Conveyances will leave Stonewall and Keithville on the arrival of trains on the T. and P. and H. E. and W. T. railroads. Ministers are cordially invited. Ample provision for visitors at reasonable rates; also fur horses.

R. J. HARP, P. C.

The Providence Camp Meeting, Brookhaven district, will begin August 22, and continue one week. Ministers are especially invited. Conveyance from Hazlehurst to the camp ground will be provided.

J. T. ALFORD, Pres.
J. M. CATCHING, Sec.

Lake Camp Meeting will commence on Friday night before the fourth Sunday in August; continue seven days. Lake Camp Ground is located two miles north of Lake Station, on the V. and M. R. R. (forty miles west of Meridian). The grounds are handsomely laid out; substantial improvements. Hotel large and roomy. We invite you, Mr. Editor, and everybody to come.

H. R. CALDWELL, P. C.

Palmer Camp Meeting, located on Whittington circuit, near Mississippi City, will begin Sunday, October 6, and will continue through the week. All preachers are cordially invited, and cared for free of charge. Conveyance furnished from Mississippi City on Saturday, the fifth, and Monday, the seventh.

C. C. CAMPBELL, P. C.
SAM'L WALKER, Sec.

P. S.—*There will be no speculation of any kind allowed on or about grounds.*

C. C. C.
S. W.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hallenbiger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Camp Meeting Calendar.

Camp Meetings.	*Begins.*
Sulphur Springs	July 25
Henington (Crystal Springs)	Aug. 8
Sam Jones	Aug. 9
Topisaw	Aug. 10
Downsville	Aug. 16
Cyprus	Aug. 16
Rapides	Aug. 22
Providence	Aug. 22
Lake	Aug. 23
China Grove	Aug. 23
St. Tammany	Sept. 27
Palmer	Oct. 6

Studeuts of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

BEAUTIFUL CHAUTAUQUA LAKE,
Lakewood, New York.

The most healthful resort in America, situated on the Main Line of the New York, Lake Erie and Western R. R., at Lakewood, N. Y., midway between Cincinnati and New York City. The highest navigable water in the United States, over 1,300 feet above the level of the sea, and 700 feet higher than Lake Erie. Weather cool. No malaria. No mosquitoes. Hotels open June 1 to October 1. Round-trip fare from Cincinnati $11 25, good returning until October 31. Be sure your tickets read via New York, Lake Erie and Western R. R., from Cincinnati, as this is the only line running solid trains, Pullman cars, through to the Lake. Tourist tickets for sale at all large stations. For further information please apply to ticket agents of connecting lines, or to H. C. Holabird, Division Passenger Agent, 99 West 4th St., Cincinnati, Ohio.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kenessaw ticket office, 22 Carondelet street.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

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Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, bowling, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address

R. H. GANNATT, Div. P. A.,
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Diarrhœa, Dysentery, Cholera, &c.

From General Albert Sidney Johnston, the great Confederate General.

[FT. BRIDGER, UTAH, Nov. 8, '57.

Messrs. J. & C. Maguire, St. Louis, Mo.

I have used the bottle of Maguire's Benne Plant handed me by Ass't Surgeon Dr. Kirtley Hyland, and found it a most efficacious remedy for Complaints of the bowels.

A. SIDNEY JOHNSTON.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	8⅝ @ — —
Ordinary	8⅞ — —
Good ordinary	9⅜ — —
Low middling	10¼ — —
Middling	11 — —
Good middling	11½ — —
Middling fair	11 13-16 — —
Fair	12 13-16 — —
Galveston middling	11 — —
Mobile middling	10¾ — —
Memphis middling	10¾ — —

SUGAR.

OPEN KETTLE:	
Prime	— — — —
Fully fair	— — — —
Good fair	— — — —
Common	— — — —
CENTRIFUGAL:	
Seconds	— — — —
Prime yellow	— — — —
Gray white	— — — —
Choice white	— — — —
Standard granulated	— — 6¼

MOLASSES.

OPEN KETTLE:	
Fancy	— — — —
Fair	— — — —
Good common	— — — —
SYRUP	— — — —

RICE.

No. 2	2 2¼
Good	4⅜ 4½
Fair	4 4¼
Prime	4¾ 5
Rough, ₱ bbl	2 25 3 00
POLISH, ₱ ton	15 00 16 00

FLOUR.

Extra Fancy	4 50 4 60
Fancy	4 15 4 25
Choice	— — — —
Minnesota Patents	— — 6 25
Winter wheat patents	4 95 5 00
Minnesota bakers	5 00 5 25

CORN PRODUCTS.

Corn meal	2 25 — —
Cream meal	2 50 2 60
Grits	2 55 2 60
Hominy	— — 2 75

GRAIN, ETC.

CORN:	
White, ₱ bushel	— — 50
Yellow	— — 46
Mixed No. 2	45 45½
OATS:	
Western	— — 32½
Texas rust-proof	— — — —
BRAN:	
₱ cwt	70½ 72½
HAY:	
Prime	14 00 15 00
Choice	16 50 17 50

PROVISIONS.

PORK:	
Mess (Standard)	12 50 12 62½
Prime Mess	12 50 12 75
Rumps	12 00 12 25
BACON:	
Fancy Breakfast	10½ 11
Shoulders	— — 6⅜
Sides, short rib	— — 7¼
Sides, long clear	7⅛ — —
HAMS:	
Sugar-cured	11¾ 12½
DRY SALT MEAT:	
Shoulders	— — 5½
Sides, short rib	— — 6¾
Sides, long clear	— — 6¼

GROCERIES.

COFFEE:	
Prime	— — 19
Fair	— — 18
Common	— — 15¾
TEAS:	
Choice	40 80
Ho-No	— — 55
BUTTER:	
Western Creamery	18 — —
Western Dairy	13 14
Common	— — — —
LARD:	
Refined	— — 6¾
OILS:	
Coal, bbls	10 — —
Coal, cases	15½ 16
Cotton seed, crude	41 48
Lard, Extra No. 1	— — 65

VEGETABLES.

CABBAGES:	
Western, ₱ head	1 00 1 25
Chicago, ₱ 100	— — — —
Louisiana, ₱ crate	— — — —
POTATOES:	
New Louisiana	50 90
Western	1 15 1 25
ONIONS:	
New Louisiana	1 75 1 85
Western	— — — —

BALING STUFFS.

BAGGING:	
Jute, 2 lb. ₱ yard	10⅝ 10½
Jute, 1¾ lb. ₱ yard	9½ 9¾
Lane Mills cotton bagging	12½ — —
BALING TWINE:	
₱ lb	9½ 10
TIES:	
₱ bundle	1 05 — —

SUNDRIES.

POULTRY:	
Old Hens, Western	4 00 4 25
Young Chickens	1 25 2 50
Chickens, Southern	2 75 3 00
Young	1 00 1 75
Turkeys, Southern	10 00 12 00
EGGS:	
Western	10 11
Southern	12½ 13
WOOL:	
Lake, ₱ lb	24 24½
Louisiana	22 23
Burry	11 15
COUNTRY HIDES:	
Green Salted, ₱ lb	3 — —
Dry salted	5½ — —
FERTILIZERS:	
Cotton seed, ₱ ton	11 00 13 00
Meal	20 50 — —
Pure Ground bone	28 00 30 00
Muriatic acid, ₱ lb	— — 2½
Sulphuric acid	2 — —

—*Times-Democrat*, July 23.

Report of the Condition of the

New Orleans National Bank,

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business, Friday, July 12, 1889.

RESOURCES

Loans and discounts		$2,017,265 37
Overdrafts		58,158 60
U. S. bonds to secure circulation		50,600 00
U. S. bonds to secure deposits		200,000 00
U. S. bonds on hand		3,850 00
Other stocks, bonds and mortgages		731,765 00
Due from approved reserve agents		215,883 38
Due from other national banks		190,580 02
Due from State banks and bankers		75,377 61
Real estate, furniture and fixtures		95,616 53
Current expenses and taxes paid		313 47
Premiums paid		48,167 63
Checks and other cash items	$761 60	
Exchanges for Clearing-House	122,869 16	
Bills of other banks	80,067 00	
Fractional currency (including nickels)	1,298 20	
Specie, including gold treasury certificates	492,040 00	
Legal tender notes	300,000 00	
		997,635 96
Redemption fund with U. S. Treasurer, 5 per cent. of circulation		2,250 00
Total		$4,688,812 97

LIABILITIES.

Capital stock paid in	$200,000 00	
Surplus fund	600,000 00	
Undivided profits	60,597 82	$860,597 82
National bank notes outstanding		34,500 00
Dividends unpaid		1,700 00
Individual deposits subject to check	$3,347,488 48	
Demand certificates of deposit	55,147 58	
Certified checks	28,190 60	
Cashier's checks outstanding	529 02	
United States deposits	220,000 00	
Due to other national banks	36,330 76	
Due to State banks and bankers	101,329 32	3,792,015 15
Total		$4,688,812 97

STATE OF LOUISIANA, Parish of Orleans, ss.

I, WILLIAM PALFREY, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

WM. PALFREY, Cashier.

Subscribed and sworn to before me this 20th day of July, 1889.

GEO. W. CHRISTY, Notary Public.

Correct—Attest: JOHN H. HANNA, A. H. WHEELER, SIGMUND KATZ, Directors.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

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Orders promptly attended to.

Plantation Cabins a Specialty.

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WE have received our NEW STOCK of SPRING BUSINESS SUITS, $10 to $20. Merino and Thibet Frock Suits. Long Alpaca and Merino Sacks for the Clergy. STAR SHIRTS—the best—$1 to $1 50. Collars, $1.50 per dozen. Jean Drawers, 50c. Boys' Unlaundried Shirts, 50 cents. D. B. Prince Albert Dingonal Suits. Searfs. Celluloid Collars and Cuffs. Boys' Short Pants Suits, $3 up, and other goods at Lowest Cash Prices at

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CLOTHING MADE TO ORDER.

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THE NIAGARA OF THE SOUTH.

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Tallulah Falls, Ga.

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ORGANS

DETROIT, MICH. U.S.A.

Christian Advocate.

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TO-MORROW.

BY GERALD MASSEY.

High hopes that burned like stars sublime,
Go down the heavens of freedom,
And true hearts perish in the time
We bitterliest need them;
But never sit me down and say,
There's nothing left but sorrow;
We walk the wilderness to-day—
The promised land to-morrow.

Our hearts brood o'er the past, our eyes
With smiling features glisten;
Lo! now its dawn bursts up the sky—
Lean out your souls and listen.
The earth rolls freedom's radiant way,
And ripens with our sorrow;
And 'tis the martyrdom to-day
Brings victory to-morrow.

'Tis weary watching wave by wave;
And yet the tide heaves onward.
We climb, like corals, grave by grave,
And beat a pathway sunward.
We're beat on back in many a fray,
Yet newer strength we borrow;
And where our vanguard rests to-day
Our rear shall rest to-morrow.

Through all the long, dark night of years
The people's cry ascended;
The earth was wet with blood and tears
Ere their weak sufferings ended.
The few shall not forever sway,
The many toil in sorrow;
The bars of hell are strong to-day,
But Christ shall reign to-morrow.

The Carondelet Street Church Revival.

BY B. CARRADINE, D. D.

In the latter part of the month of May the writer inaugurated a series of revival services in the above-named church. The protracted meeting lasted just three weeks, and, altogether, constituted one of the deepest and most powerful works of grace ever witnessed in this part of the country. The church was thought to be in a fine religious condition to begin with; but, ere the meeting closed, we all found out that God sees as man does not and can not see, and that what satisfied two months ago is powerless to please now.

Most of the time we had two meetings a day—the morning service, frequently lasting three hours, with scarcely a soul leaving; and the night service, running from 7:30 P. M. to 11 o'clock. This shows whether there was interest or not.

The ice was broken the first night under a sermon from Bro. Sawyer. The next three nights the work deepened under sermons by Dr. Evans and Rev. F. Parker, and a layman's service led by Bro. Grant. At a later period in the meeting I also received help from Dr. Ahrens and Bro. Beard. Bro. Hopper, of the Mississippi Conference, arrived on the fourth day, and took charge, preaching twice every day, and with a spiritual power that the writer has never seen surpassed.

The nights were devoted to the unconverted, and scores were cut to the heart, and over one hundred were brought to God. The long morning meetings were devoted to the church, the subject handled each morning by the preacher being "Entire Sanctification." It was presented as being obtained instantaneously through perfect consecration, and a perfect faith that Jesus Christ could cleanse the soul *now* from all sin. The displays of divine power at these morning meetings reminded one of Pentecost. One day the writer saw scores of his members all rejoicing at the same time, while Bro. Hopper, for minutes, was powerless to rise from his knees, through a mighty baptism of the Holy Ghost.

There were about fifteen who experienced the blessing of sanctification, among whom, with joy unutterable and full of glory, I enroll my own name. Men may speculate and doubt and deny. So did I once. But, for all that, there is a second work done in the soul by the Holy Ghost—clear, distinct and different from conversion. To every Christian who is without the blessing, I say: It is not a recovery from backsliding; it is not merely a great blessing; *it is another work done in the soul by the Holy Ghost*—clear, distinct and different from conversion, and testified to distinctly by the Holy Ghost. Brooding calmly, after an interval of two months, upon the work done within me, I would say that it seems to be *the death of sin in the heart*. It is a fullness of love and rest and peace, continuous, delightful and astonishing. It is also marked by a constant and easy victory over all assaults made upon the soul by men or devils. The witness by the Holy Spirit to this state is peculiar, and clearer than the witness to my justification, which I have enjoyed for fifteen years. I would gladly say more upon this line, but defer to a future time and article.

There were many remarkable scenes that occurred during the progress of the meeting. One was a reconciliation service, for so it proved to be before the benediction was pronounced. The writer saw fifty people, one after another, arise, cross the room, and beg each other's pardon and forgiveness for past offenses. O the tears, the smiles, the embraces, the shoutings and rejoicings! This occurred at one of the sanctification meetings.

Another notable scene took place up stairs in the auditorium one Sunday morning, at eleven o'clock. Bro. Hopper, just before preaching, called for Christian testimonies, and in fifteen minutes over one hundred were given—short, quick, and soul-stirring. Sometimes four or five people were on their feet at the same moment. One negro man in the gallery, who had been saved in the meeting, thrilled all with his clear-cut experience. Old Carondelet never witnessed a more wonderful sight. A mass of people who had not been coming to the "meetings" sat astonished at the scene. Doubtless the old suspicion arose: these people must be drunk with new wine. So they were; but it was the wine that the Holy Ghost prepares, and that Christ told his disciples they should drink when they entered his Father's kingdom.

Another result was the offering of jewelry, gold watches, etc., by a number of the members, toward the erection of a church building in Japan. The pastor hopes to realize a sufficient sum from these gifts to secure a sanctuary abroad, of which we need not be ashamed. When we see people stripping from their persons ornaments, valued and valuable, that had pandered to pride and held imprisoned the Lord's money, and consecrate them to a work where souls could be saved and God glorified, we see a work that strikes us as being deep and genuine and peculiarly suggestive of Scripture.

Another remarkable feature was the working spirit of the church membership. The instant the preacher concluded his sermon, members of the congregation, without any exhortation whatever, quietly and earnestly moved about through the audience, reasoning, persuading, and drawing people to the altar. It was a spectacle that impressed all who beheld it. One night the writer saw five little girls surrounding a hardened old man of the world. He was obdurate. Finally one of the little girls came after me, while the other four kept watch. When I arrived on the scene three were talking to him, and one was near by, with bowed head, softly crying. The man looked anything but comfortable. Five little snow-birds surrounding an old tiger, trying to persuade him to become a lamb!

Time would fail to tell of all the thrilling incidents of the meeting. One woman, who had been persuaded to come to an evening meeting, was soundly converted to God, and immediately went home and confessed to her husband that she had spent a sum of money, with which he had entrusted her, upon the Louisiana State Lottery. No one here doubts her conversion!

A husband and wife were converted in ten minutes of each other, and a home that had been a kind of pandemonium has now become a paradise on earth. The wife, full of the revival hymns, in singing them in her home, was heard by a torn-down girl in the neighborhood. The words sank into the girl's soul, repentance sprang up, faith was exercised, and another soul was born unto God. So the work goes on.

A little girl, aged twelve, and a member of my church, was discovered in the parlor talking to a gentleman on the subject of religion. He was sitting, and she standing by his chair. By and by she commenced singing:

"Why do you wait, dear brother,
O why do you tarry so long?
Your Savior is waiting to give you
A place in his sanctified throng.

"What do you hope, dear brother,
To gain by a further delay?
There's no one to save you but Jesus,
There's no other way but his way.

"*Why not? why not?*
Why not come to him now?"

Unseen by them, several parties beheld the beautiful sight. The child, with her face lighted up with the love of Christ; the man with his face streaming with tears! And yet he would not yield. After this, when the church bell rang he would quickly and secretly leave the house, to keep the child from urging him to come to church. Truly, if he can not face a child, how can he stand before the presence of the Almighty?

The results of the meeting can not be truly summed up. When we mention the seventy accessions, the one hundred conversions, and the fifteen or twenty sanctifications—this is only a part. Four or five of my young men are called to preach; scores of my members, male and female, will now pray in public. A number of young ladies and gentlemen pray in our various church meetings and services. A Dorcas Society has been organized to clothe the poor; a Visiting Band started to care for the sick and the stranger. A Holiness Meeting, led on each Tuesday evening by the pastor, is composed of nearly one hundred of my members, who are seeking by consecration and faith for the blessing of entire sanctification, while numbers of others not found in this and the other meetings mentioned have been blessed, and are quickened and helped onward and forward in the Christian life.

Not everybody is blessed in a revival, no matter how powerful that revival may be. Under the gospel some hearts soften; others grow harder. The Bible again and again says: "Some believed, but others doubted." So will it be to the end of time. Yet with this fact fully recognized, I can say truthfully there has never been a more gracious revival in New Orleans than the one lately beheld in Carondelet Street Church, and that still manifests itself in large audiences, unctuous class meetings, accessions, conversions, and occasional instances of sanctification.

Thoughts on Sanctification.

BY J. D. CAMERON, D. D.

A great deal has been written recently on the subject of sanctification, and I presume a great deal more will yet be written. And, for one, I am glad of it. I am only sorry that an unsanctified spirit has sometimes expressed itself in unsanctified language. But this subject needed re-opening, re-ventilating, re-illuminating. So far as I have been able to see, there is one point of difference between the two sides—that is, as to how this state is attained. Either side does the other great injustice to make the charge of opposition to the doctrine itself. Allow me to make one or two suggestions. And I do this with the distinct understanding that any brother is at perfect liberty to dissent from or even object to my suggestions.

My first suggestion is, that God offers *full* salvation to every sinner. The very word *save* carries within itself that idea. The angel said to Joseph: "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matthew i, 21.) From what sins? From all, of course. John says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John i, 9.) What sins are we to confess? All, of course. Then all we confess are to be forgiven, and we are to be cleansed from *all* unrighteousness. Is not that complete salvation? If one may be thus completely saved, why may not all? But are all thus completely saved? The Savior said to the two blind men, "According to your faith, be it unto you." This implies possible differences in the amount of faith we may have, and corresponding differences in the measure of blessing we may receive. We accept these as facts in all our teachings, and realize them as such in all our prayers. The father of the child possessed of devils, said: "Lord, I do believe; help thou mine unbelief." This teaches that he had faith; but that he feared that it was insufficient. The man restored to sight first saw "men as trees walking." It took a second touch to give perfect sight. Maybe his faith at first was only sufficient to give him partial sight. Maybe the first touch was necessary to the increase of his faith. Maybe without an increase of faith he would have continued to "see men as trees walking." I say, maybe so. So we receive spiritual blessings on condition of faith, and according to our faith. While we receive largely when faith is strong, may not a weak faith receive its measure of blessing?

Faith is founded upon evidence. We can have no faith in that of which we have no evidence. Our faith can not be broader or stronger than the evidence on which it rests. It takes much and strong evidence to root out the prejudices of teaching. This is true as to individuals and nations. Missionaries tell us that there is no difficulty in getting an African Christian to be honest and chaste, because they have been taught that death was the penalty of the opposite; but they lie to a man, because they have been taught to lie. Paul found it difficult to bring the Corinthians up to the standard of Christian morality. This required much time, patience, teaching, authority. This all because of the prejudices of early teaching. One may be taught that he is so sinful that it is impossible for him to be completely saved from sin; that he is not expected to attain to the high standard of holiness set up in the Scriptures, but only to approximate it as nearly as possible. Or he may have been taught that a residue of sin necessarily remains at conversion to be taken out by a second blessing.

Now, if in any of these cases full salvation should result, either it has not been unto them according to their faith, or their faith has exceeded the evidence furnished. For these and other reasons, which will occur to the well-informed and reflecting mind, I can see how, possibly, full salvation may not result at conversion. But this is not an absolute necessity, but all growing out of other causes. I can see no reason why God should not provide full salvation for all. I can find no Scripture against such a view. It all seems to be in favor of it. And I believe we ought to preach it always, and to all.

My second suggestion is, that God offers complete preservation to the completely saved. Faith is the condition on which we are saved, and it is the condition on which we are preserved. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." (Colossians ii, 6.) As we were saved when we believed, so we are saved as long and to the extent we believe. We know that there are differences in Christians after conversion—some are better than others because of differences in faith; and why may not these differences exist at conversion as well? We speak of conversions as though there were differences; and there do seem to be such. Some seem to be clearer, brighter, sounder than others, and so we speak of them. As I have already said, these differences are not absolutely necessary, but grow out of conditions which should not exist. A young man hears and accepts a full salvation. In the joy of his heart he puts himself upon the altar of God to be, do and suffer all that God requires. He is called to go as a missionary to the heathen, to labor, suffer, die. He obeys. Could he give better evidence of perfect faith in God, and perfect love to God and man? What he needs now is to "live by the same rule and mind the same thing." The same faith which brought him into this state is necessary to preserve him in it. His vision will be extended, his capacity will increase, and he will continue to grow in grace and in the knowledge of Christ. I believe Paul's case was just such a case as this. I believe there have been many others of the same kind. I believe this is God's normal way of salvation. I believe everyone can and ought to be thus saved. I believe we ought to so teach our people. Still I am forced to believe that the many are not thus saved. Still I can not say that they are not saved at all. They give evidences of salvation. But they as certainly give evidences that they do not love God with all their hearts, and their neighbors themselves. For all such the prayer of Paul is necessary: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I. Thess. v, 23.) I believe the first part of this prayer should be answered at conversion: but if it was not, it is appropriate now. The latter part is always appropriate and necessary. The fact that one is sanctified wholly to-day is no guarantee that he will be to-morrow. And the fact that one is preserved blameless in spirit, soul and body to-day is no guarantee that he will be to-morrow.

"Every moment, Lord, I need the virtue of thy blood."

"The just shall live by his faith." When we believe with all the heart, the whole heart is saved; and as long as we thus believe, we are thus saved. Preservation is as necessary as sanctification.

Questions and Answers.

BY R. ARBEY, D. D.

"What is the strongest argument in favor of the proposition that bishops and elders in the early church were of the same order?"

Before that question can be answered, is there not another coming in before it which supersedes it and renders it nugatory? Does not the question suppose that which is untrue? It supposes that in the early church there were established several distinct "orders" of ministers; that there were bishops and elders in the legal framework of the church; and the inquiry is, whether they were or were not in the same legal order.

Now, this whole question falls to the ground when we consider that there never was a church government, framed by the apostles or anybody else, applicable to the entire church. By "the early church" is meant the church in the time of the apostles, albeit the church was not then quite as "early" as it was a hundred or two years earlier. Nevertheless, as touching its post-messianic condition, it was early.

As to church government, ministerial orders, etc., religious people did then just as they do now, in given circumstances. They recognized, fundamentally, an order of ministers distinguished from laymen, but no official or legal severalty of orders in the ministry. Different churches, here and there, and in different circumstances, regulated ministerial labor as seemed best to them. Where it was thought best for one man to have oversight of other ministers, they did so; and where they didn't, they didn't, just as we do now.

But there never was a time when the entire church was governed by one straight church law. Who made such a law? And where is a vestige of it to be seen? And more, how could such a universal law of church government comport with common sense and the various civil and political and military hamperings and troubles of the times? The purblind notion of some is, that in those days "the church" was at one time and one place, all working under an iron-framed government. O, no; some were in Palestine, with more or less of Pharisaical notions. Some were Samaritans, with their peculiar views, and most of them were Greeks, with their ancestral peculiarities.

And then, after ten years or so, outsiders, who had never been in the church, came pouring in here and there, with their more liberal notions of personal freedom. The whole church was as heterogeneous then as now.

After several centuries, but at no particular time, we see ministerial ambition lurking about, and the more permanent offices, especially in the larger cities, came to be considered "orders" in the ministry, distinguished from other classes of duty not so permanent. And so we see that these superior *orders* in the ministry are at first the product of ministerial ambition, and not of apostolic government or law.

When will we get these lingering shreds of popery clean out of the church?

Books and Periodicals.

BOOKS.

PURE SONGS FOR SUNDAY-SCHOOLS. Edited by Rev. A. G. Haygood, D. D., and Prof. H. M. McIntosh. J. W. Burke & Co., Macon, Ga. Price, thirty-five cents.

This music book claims to have *two* excellencies above others of a like class. (1) It abounds with songs founded on the parables, miracles and incidents of Scripture. (2) It contains an unusual number of the better forms of church tunes adapted to hymns in general use. After all, every man and woman claims to be a judge of singing, and what suits one will not suit another. Therefore, some will like this book and others will not. Perhaps you had better see it anyhow.

OUR BROTHER IN BLACK. HIS FREEDOM AND HIS FUTURE. By Rev. A. G. Haygood, D. D. Hunt and Eaton, New York.

This book appeared some years ago and was warmly commended by the press, South and North. Dr. Haygood, in bringing out a new edition, has added three chapters: His reply to Senator Eustis on the Negro Problem, published in the *Independent*, November 8, 1888; A Symposium on the same question by various Southern writers, also published in the *Independent* during the last spring, and an article in the April number of the *Cumberland Presbyterian Review*, entitled, The Southern Church and the Negro. These added chapters enhance the value of the book, in as much as they show the trend of thought on the subject at the present time.

EMERGENCY NOTES. What to Do in Accidents and Sudden Illness until the Doctor comes. By Glentworth H. Butler, A. M., M. D., Physician and Lecturer in three Hospitals and two Schools in Brooklyn, N. Y. Cloth, 12mo., 102 pp., 50 cents. New York: Funk & Wagnalls.

This is a small book, but it grapples with large subjects. It tells what to do in the emergencies that are ever arising in this world of multiplied diseases and accidents. Since "all that a man hath will he give for his life," and since that life often depends upon the enlightened common sense and prompt action of some friend on the spot, it is important for people to know how to act. Here, then, is a compendium of practical knowledge for the masses. The lessons are illustrated by 18 cuts. The book does not ignore medical skill, but recommends it. But what if the doctor is absent, disabled or dead? Everything may depend upon assistance rendered during the first hour. This book tells how to render it.

PERIODICALS.

—The leading article in the August MISSIONARY REVIEW OF THE WORLD on Islam and Christian Missions is one of extraordinary interest and ability. Rev. J. C. Bracq has a paper of deep interest on evangelical work in France. Dr. Pierson writes in his usual earnest and eloquent style on The Attitude of the Papal Church toward Progress, and on Spain, the Land of the Papal Inquisition. Dr. Sherwood's article in reply to Dr. Cuyler—Have we Too Many Missionary Periodicals?—furnishes food for serious thought on the part of churches, pastors and missionary societies. On the whole, we doubt if a more vigorous and interesting number of this "powerful periodical" has been issued. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

—POPULAR SCIENCE, for August, has: The Spirit of Manual Training, by Prof. C. H. Henderson; Agnosticism and Christianity, by Prof. T. H. Huxley, F. R. S.; Life in the Solomon Islands, by C. M. Woodford (illustrated); Scientific Charity, by A. G. Warner, Ph. D.; The Influence of Race in History, by M. Gustave Le Bon; The Stone Age in Heatheu Sweden, by W. H. Larrabee (illustrated); The Wastes of Modern Civilization—I., by Felix L. Oswald, M. D.; Electrical Waves, by Samuel Sheldon, Ph. D.; Home-Made Apparatus, by Prof. John F. Woodhull; The Defensive Armor of Plants, by M. Henry de Varigny; Blood-Vengeance and Pardon in Albania, by Herr J. Ohle; Mr. Mallock on Optimism, by W. D. Le Sueur; Savage Life in South America, by Capt. John Page; Sketch of Lavesler (with portrait); Editor's Table—the Johnstown Disaster, Mental Growth from Manual Training, Bruno's Statue at Rome; Literary Notices, Popular Miscellany, Notes.

—The MAGAZINE OF ART opens with a frontispiece entitled, The Passing Salute. Current Art, illustrated, by Miss Cridland; Art for the Villa, by George Moore; the Barbizon School—Charles F. Daubigny, by David Croal Thomson; The Snake in the Grass, from a picture by Sir Joshua Reynolds; Art Patrons—Maxlmillan, by Miss F. Mabel Robinson; John Brown, the Draftsman, by J. M. Gray, make up the principal of this superb monthly. Cassell & Co., New York. Price, $3 50.

—ST. NICHOLAS, for August, has a table of contents that will charm young and old. Dr. C. S. Robinson, Harriet Prescott Spofford, Joaquin Miller, John H. Jewett, Charles Frederick Holder are among the contributors, and are a guarantee for something good in the way of reading matter. The Century Company, New York. Price, $3.

Christian Advocate.

THURSDAY, AUGUST 1, 1889.

WHO IS MY NEIGHBOR?

BY WILLIAM R. PALMER.

Who is thy neighbor? Lo, 'tis he,
Can not repay thy charity;

The wretched and the lonely one,
Despised by all, and loved of none;

The outcast and the prodigal,
Who may not now the past recall;

The widow, orphan and oppressed;
The sick who languish, craving rest.

All forms and states of misery
Reveal a neighbor's need to thee.

O, blind and dead, arise, awake,
And do thy utmost for his sake.

Let at that day of awe and dread,
When Christ shall judge the quick and dead,

The Judge of heaven and earth shall say:
"No deeds of love thy hands display;

When knew I of thy tender care,
In prison depths or anywhere?

Failing to choose the better part,
I never knew thee. Soul, depart!"

Missionary Meeting at Delhi, La.

The Woman's Missionary Convention, auxiliary to the Louisiana Conference, met, according to appointment, in Delhi, July 5; President Mrs. E. J. Fullilove in the chair. About twenty-five societies reported; most of them by delegates, a few by letter. Several ministers were present, and aided us by their timely counsel: Rev. H. Armstrong, the pastor; Rev. J. D. Harper, the presiding elder of the Delhi district, and Bro. Pipes, whom we regard as peculiarly our own. He was with us at our organization, and has always stood by us. We had a pleasant stay in that hospitable town, and a very profitable meeting. From some points we received great encouragement, especially from the juvenile workers. They are characterized by much more perseverance than are their elders. The "Willing Hearts," Mansfield's juvenile society, received the beautiful banner offered by Mrs. Foster to the juvenile society that would bring up the largest amount of money *per capita*. Shreveport, Friendship and Keachi Juveniles also deserve honorable mention. This banner is to be held by the successful society until the next convention, when they will compete for it again. The banner and the missionary ship awaken considerable enthusiasm among the young folks. Of the adult societies, Louisiana Avenue stands ahead for this year, though her excess over Shreveport was only a few cents.

The convention was characterized throughout by earnestness and good feeling. All expressed themselves as not only edified, but benefited by the work done there. The business concerning our society was discussed carefully and prayerfully.

As the contingent fund has been a knotty point for us to decide, I think it best here to incorporate a resolution of the Finance Committee bearing on this point, that all the auxiliaries may understand what to require of their members.

Resolved, That the Conference contingent fund be restricted to twenty-five cents for adults and fifteen cents for juveniles, per annum, same to be remitted to Conference treasurer, for that specific purpose.

There was also a resolution authorizing the State corresponding secretary to have printed a number of blanks sufficient for all the adult and juvenile societies, that they may the more easily bring up accurate and systematic reports.

Bro. Harper preached a good missionary sermon on Sunday, full of encouragement and sympathy for our work.

The district secretaries, assisted by the State president, organized a juvenile society of twenty-three members on Sunday afternoon.

Memorial services for Miss Chrisman were held on Sunday night, at Delhi, and a collection taken for Miss Phillips.

After the farewell meeting on Monday, at the church, closing with "God be with you 'till we meet again," we repaired to our hospitable homes to enjoy a hasty repast, and then extend to our kind hosts and many new-made friends the parting hand, with many thanks for their generous hospitality, and many good wishes for their future prosperity.

According to Mrs. McGavock's request, we held memorial services for Miss Chrisman at several points going to and coming from the convention, in each case closing with a collection to help to defray the expenses of Miss Phillips, our outgoing missionary, who is to take Miss Chrisman's place.

The aggregate of our collections was $86, and our president requests every auxiliary in the State to hold similar meetings at their earliest possible convenience.

I neglected to say above that by vote of the convention we accepted the invitation to hold our next convention in Baton Rouge, to meet on Friday before the second Sunday in July, 1890.

The same State officers were elected, but several changes made in the district secretaries. They now stand thus: New Orleans district, Mrs. M. M. Amray; Shreveport district, Miss Eliza Logan; Delhi district, Miss Minnie Thompson; Homer district, Mrs. Robert Randle; Alexandria district, Miss Lizzie Pickens; Opelousas district, Mrs. M. E. Alexander.

L. PAXSON, Rec. Sec.

Holly Springs District Conference.

On July 11, after having rested for three weeks in that delightful quiet which succeeds the labors of a scholastic year, I took passage for Water Valley to visit our presiding elder, the Rev. J. F. Evans, who has been a great sufferer with rheumatism. For eight weeks he has not been able to go forth in his beloved work. I was glad indeed to find him improved, though he is by no means well.

Friday afternoon found me at Early Grove, the site of the Holly Springs District Conference. The Rev. J. W. Honnoll was presiding, and had made good progress in the work of the Conference. Our young Bro. Moss was serving the brethren as a most efficient secretary. The Sunday-school Conference was held on Thursday. The friends reported a good day and a healthful growth in the Sunday-school work. The reports from all the charges, by both pastor and laymen, were indeed gratifying. For three years I have had the pleasure of attending the Holly Springs District Conference, and I am persuaded that under the wise and faithful guidance of Bro. Honnoll, and the earnest, prayerful labors of his preachers, this district is moving to the front to take the place it once so rightfully held. New churches are being built, old ones are being refitted and beautified. New parsonages are being built, and old ones are made more comfortable and attractive. The salaries of the preachers are thus far better paid, and there is a strong hope that all the general assessments will be met. With this healthful state of temporal things we had a spiritual life that is strong and hopeful. The preaching was good, and the people enjoyed it. The religious literature of our church is not neglected, though when I arose to speak to the report of the committee (which said some nice things for our *Advocates*), I was just a little surprised that no *sample* copies of either of the *Advocates* or our Sunday-school literature could be found. I could have made a better speech if Bro. Grant and Bro. Smith had sent just a few copies, for the papers speak for themselves. The Conference did its work well, and was both profitable and pleasant. The educational meeting did not materialize as we hoped, but the Conference was not held in one of our flourishing towns, but away from the railroad, and in the country where there are marks of better days.

The brethren were entertained with large hospitality, and I subscribe myself as indebted to preachers and people for much kindness. I met Mrs. R. P. Mitchell. She trusts in God and looks up. She made a liberal subscription to the Male College, for which her sainted husband talked and prayed. I did not get the names of the delegates to the Annual Conference.

THOS. J. NEWELL.

Indian Mission Statistics.

MR. EDITOR: Some time ago I promised to give some statistics with regard to the Indians in Mississippi; and now, with your permission, I will comply with that promise.

I have been seeking information from all the available sources, with the following results: Number in the State, about 2,500, living in the following counties, principally: Leake, Neshoba, Newton, Jasper, Scott, Perry, Smith, and Attalla.

The Baptists have 8 churches among them—2 in Leake, 1 in Neshoba, 3 in Newton, 1 in Jasper, and 1 in Perry, containing, in all, about 200 members; and they have 8 native preachers (Choctaw), 5 ordained, 3 not ordained, and no schools that I have been able to hear of at all. However, the Indians have the chance of 3 free schools, and 1 Catholic school. The Catholics have a school in Neshoba county, and have succeeded in getting a few of them into the Catholic Church; but I have not been able to ascertain how many.

Now, you see, out of 2,500 there are about 200 in the church, leaving 2,300 out of the church, and the Methodists doing nothing at all toward their salvation. "Go ye into all the world and preach the gospel to every creature," says our blessed Lord just before he ascended from Mt. Olivet to heaven. You may take this great commission as a request or command, just as you please; and we are not obeying the command or complying with his request unless we preach the gospel to the Indians in Mississippi. And, again, he says, "If you love me, keep my commandments." So it is a test of our love to Christ, or demonstrates as to whether we have the spirit of Christ or not; and St. Paul says, "Now, if any man have not the spirit of Christ, he is none of his."

Now, you see, in order to demonstrate our love to Christ, and obey his commandments, and comply with his request, and have his spirit, we have to preach the gospel to every creature, which we are not doing while we neglect the Indians in Mississippi. And remember, that we can not turn over this work to anyone else. *We must obey or die.* May God have mercy upon us, and open our hearts and money sacks, that the Indians in Mississippi may have the gospel from a Methodist standpoint! I think that the Indians are far superior to some other races of people that we are laboring to save. And even to our own, in some respects.

The Choctaw Indians in Mississippi are:

1. Truthful. As a general thing, they will do to rely upon. Of course, there are exceptions to all rules; but, as a general thing, you may rely upon their word.

2. They are honest; probably as much so as any race of people anywhere. Very few exceptions to their honesty.

3. They are virtuous; probably more so than almost any other race. They do not amalgamate with other races; and hence, in this respect, they may be superior to our own race.

Now, should not their condition and these characteristics entitle them to the gospel at our hands? Should we not rise up and make a strong effort for their salvation? And can we not do it by private subscription, without interfering with or adding to our other collections? Surely among seventy-five thousand Methodists in Mississippi, to say nothing of what we may get from other States, we can get enough. May I not expect that one hundred Methodists, when they read this article, will lay down the ADVOCATE and write me a postal, with his or her subscription, for $5, more or less, annually, for the next five years, to support a missionary to preach to the Indians in Mississippi? I have two more names to add to my subscription list, to wit: Rev. I. L. Peebles, of Brandon station, Mississippi Conference, $5 annually for five years; and Bro. Isaiah Tucker, of Gloster, Miss., for $5 for the first year, and more to follow.

Now, brethren and sisters, do not wait longer. You, doubtless, intend to help in this great work, *and why not now?*

A. D. MILLER.

CATO, Mississippi.

The Second Blessing.

MR. EDITOR: The subject of holiness, or sanctification, has been receiving its share of attention by correspondence to the different *Advocates* of the church for a long while. It remains a question as to whether, upon the whole, the various sayings upon this scriptural doctrine have been to the edification of believers or not. If this has not been one of the effects resulting from the constant utterances through the columns of our papers, something not so favorable to Zion's health has followed. I am fond of reading the matured thoughts of our great men upon any question of moment, but when thoughts and mere opinions take the form of dogmatisms, my satisfaction is disturbed, and the involuntary inquiry comes up: Whence hath he this infallibility, for surely such a claim is involved? There are many things about which we may entertain opposing views, while there are others about which we can not differ. We may say that without believing you can not be justified, and except a man repents he can not believe unto salvation. We may say, Except a man be born again, he can not see the kingdom of God. And the same may be said concerning the doctrine of holiness or sanctification. Without it no man shall see God.

Now, I suppose that no Bible Christian can be found who would take the responsibility of saying that without "holiness of heart" we may see God. All Christians who take the Bible for their guide on this important doctrine believe in holiness of heart, for the simple reason that the Bible leaves no room for an opinion as to the subject itself. But when you come to the matter as to how, when, and of what it consists, you enter the broad field of opinion, and, as such, only must be made in the balance of reason with the light in hand, and this disposed of by accepting or rejecting without running the risk of being convicted of heresy. It would be a relief to some of us if some of the advocates of "the second blessing theory" would learn to discriminate between mere theory and the thing itself—a thing they utterly fail to do when they charge those who differ with them of denying the doctrine altogether. It looks as if they thought the readers of the papers and Book upon this subject would not be able to see the difference between a proposition and a theory of a proposition. The theory of the divine life, of Christian manhood, or Christian maturity, is clearly suggested in the Book. The "babe in Christ," "first the blade," the talent in a napkin, the leaven in three measures of meal, are all suggestive of the conditions of holiness and maturity.

The object of the Scotsville Holiness Camp Meeting, as noticed in the ADVOCATE, of June 27, is suggestive of a waste of ammunition from the fact that much time is to be given to urging believers to seek a higher state of Christian life in accommodation to a humanly devised theory, so far as anything I have seen to the contrary. To seek to be holy in heart and life is a duty. To grow and mature is made to depend on a proper and faithful use of what is bestowed in regeneration, and not on seeking this advanced state at one bound as a distinct blessing from regeneration.

We think the tendency of this "second blessing theory" is to bring religion into disrepute by kindling a blind zeal bordering fanaticism, supporting a disposition to rely upon this profession of sanctification as the means of giving to the world the highest evidences of the truth and power of true religion, instead of a life of words, tempers and deeds comporting with the gospel. This is liable to be the case with the less intelligent, who may be induced to profess it as a distinct blessing from regeneration.

R. A. ELLIS.

Resolutions of Respect.

The Woman's Missionary Society of the Mississippi Conference, of the Methodist Episcopal Church, South, through our officers, would give some expression to our sorrow which we feel because of the sudden, tragic death of Miss Anna Clara Chrisman, our missionary to Brazil. She left us so full of hope, and accompanied by our daily prayers in her behalf, and in behalf of her field of labor, where the harvest was ripe, "but the laborers few"—so few! We had looked for such great sheaves garnered by her willing hands. We had looked for her return after years of faithful toil for the Master; but upon her sweet face we shall look no more in this world! The work must go on without her. Her letters from Brazil will not cheer us. Her wise words will not guide us. We can only "be silent to the Lord" and abide the coming of the "hereafter," when we shall know why he has so dealt with us and with our loved sister, and with her loved and loving ones in the Beauregard home.

Resolved, That in the death of Anna Clara Chrisman our society has sustained a grievous loss and an awful sorrow; yet we bow submissively to the will of him who gave her to us awhile and then took her to him forever. While we can not now see how it is to be, yet we are confident that he who called her to go to the foreign field, and then permitted her to be overtaken by death on the way, will make this apparent loss a glorious gain to us, to her loved ones, to Brazil, and to the cause of missions generally. He never makes mistakes. We will, in faith, watch the unfolding of his plans.

Resolved, That to the mother and to the sister, to the venerable grandparents, and to the other members of the family, we tender our Christian condolence, and with their tears mingle ours. We feel assured that he who wept by the tomb of Lazarus is not unmindful of their sorrow.

Resolved, That to all who were instrumental in recovering the body of our beloved sister, especially to J. W. Curry, of Altoona, Penn., and to William F. Gable, of Altoona, Penn., are our heartfelt thanks due; very especially to Mrs. Isaac Hughes, of New York City, for her deep interest in our sister and her earnest efforts in her behalf, although at the time her own home was shrouded in the shadow of an awful sorrow. May God bless them all!

Resolved, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE and the *Woman's Missionary Advocate*, and copies be furnished to "our Clara's" mother and to Mrs. Hughes.

MRS. I. N. CHATFIELD,
President.

MRS. E. P. MELLEN,
Vice-Pres.

MISS BESSIE FEARN, Rec. Sec.

MISS ANNIE E. LINFIELD, Cor. Sec.

MRS. ANNIE DE MOSS, Treas.

A New Educational Proposition.

MR. EDITOR: Since your visit to our District Conference, last May, and your talk on education and the endowment fund for Centenary College, I have thought a good deal about church education. At every Quarterly Conference you have the question asked, What are you doing for education? Answer: Something, or a little, or some other words amounting to the same thing. Now, brother, I think the people of the Methodist Episcopal Church, South, can improve on the answer to that question, and I would be glad to see the State of my birth lead out in that direction.

Here is my proposition to the Methodists of the State of Louisiana: that each district of the Louisiana Conference educate at Centenary College one young man for the ministry, who, on his part, after graduating must enter the missionary field to work for the Master. The young man wishing a Christian education must send his application to the district stewards, who, after examining the applicant or applicants, as the case may be, the most worthy shall receive the appointment. As to the support of the young man thus sent to college, it would simply amount to nothing. We can do it and never miss the money thus spent in a good cause.

Now, brothers, by this means we would be lending the widow's mite to Centenary College and pushing on the grand cause for the Master, educating the heathen and laying up treasures in heaven. Come, brothers, let us be "up and doing," "for the night cometh when no man can work." We have means; have we the religion?

JOHN B. REILY.

BASTROP, Louisiana.

From the Work.

WASHINGTON CIRCUIT.

MR. EDITOR: By request of Bro. Johns, I write you a few notes of our protracted meeting, which commenced Friday night before the first Sunday in July, and closed Wednesday night succeeding. Rev. J. E. Denson, of Abbeville, was present, and did all the preaching, except twice. His forcible sermons and earnest prayers brought many to the altar, and several were converted and converted. The church has been wonderfully blessed. There were thirteen accessions to our church. One of the young men who was converted expects to study for the ministry. The lukewarm professor also feels drawn nearer to God, and takes a lively interest in church and Sunday-school work. We feel much encouraged. Pray for me that I may be able to do the work faithfully that is consigned to me. Many good wishes to you and the ADVOCATE.

Yours in Christ,

MRS. J. J. BEARD,
S. S. Sup't.

PORT VINCENT, LA.

MR. EDITOR: We have held two protracted meetings on our New River mission with very encouraging results; one of which Bro. McDonald, our presiding elder, has given some account—when were received eighteen members and a church organized. Since then we have held a ten days' meeting at Big Swamp; received twenty-four members and organized a church. We have also organized at each of these churches a Sunday-school and a prayer meeting. Most of those who joined the church were happily converted during the meeting, and have erected family altars at their homes, for all of which God be praised. Forty-two accessions up to date, with three more protracted meetings to hold. Grateful thanks to Bro. Norwood for his labor of love among us in both of those meetings; and also to Bro. Parker for his excellent sermons at Big Swamp. Pray for us at New River.

E. L. SINGELTARY, P. C.

Discovery of an Assyrian Library 3,500 Years Old.

PROF. SAYCE'S DESCRIPTION OF IT.

The Victoria Institute of London held its annual meeting at Adelphi Terrace on July 1. An immense audience crowded the Hall in every part, the president, Sir George Stokes, Bart., president of the Royal Society, took the chair. The proceedings were commenced by mentioning that the Emperor of Brazil had sent a message expressing special interest in the Institute's *Journal*, and desired to obtain it regularly for translation. The report for the past year was then read by Captain Francis Petrie, the honorary secretary, by which it appeared that the number of home, foreign and colonial members had increased to over 1,300, and there had been an important advance in the practical work of the Institute in investigating philosophical and scientific questions, especially any questions used by those who unhappily sought to attack religion in the name of science.

The adoption of the report was moved by Sir Henry Barkly, G. C. B., F. R. S., and seconded by Admiral Sir Leopold McClintock, F. R. S., after which it was announced that family matters, consequent on the death of his father, prevented Prof. Sayce's presence, and he had chosen the Rev. Dr. Wright, author of "The Hittites," to read the address. It gave an historical description of what has become known in regard to the conquests of Amenophis III., as shown by the archives of his palace, which have only lately been discovered, and which the Professor went last winter to investigate on the spot before writing the Address for the Victoria Institute. Of the tablets and inscriptions, he said: "From them we learn that in the fifteenth century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appeared to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or 'Book-town,' must have been the seat of a famous library consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or 'Sanctuary,' we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain 'of Sin,' testifies to a worship of the Babylonian Moon-god, Sin, amid the solitudes of the desert. Moloch, or Malik, was a Babylonian divinity like Rimmon, the Air-god, after whom more than one locality in Palestine was named, and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Anab, as well as to Anathoth, the city of 'the Anat-goddesses.'"

In a careful reading of the tablets Canon Sayce came upon many ancient names and incidents known up to the present only from their appearance in the Bible. All these he carefully described, as well as several references in the tablets to the Hittites.

In regard to another point, he said:—

"Ever since the progress of Egyptology made it clear that Rameses II. was the Pharaoh of the oppression, it was difficult to understand how so long an interval of time as the whole period of the 18th Dynasty could lie between him and the 'new king' whose rise seems to have been followed almost immediately by the servitude and oppression of the Hebrews. The tablets of Tel el-Amarna now show that the difficulty does not exist. Up to the death of Khu-en-Aten, the Semite had greater influence than the native in the land of Mizraim."

Referring to those who have formed opinions as to the non-historical character of the Pentateuch, Professor Sayce said: "The Tel el-Amarna tablets have already overthrown the primary foundation on which much of this criticism has been built."

Professor Sayce closed his paper with a peroration of passing eloquence as to the duty of searching for the rich libraries that must lie buried beneath the sands of Syria and Palestine, a matter the importance of which has been urged in the Victoria Institute's *Journal* more than once, especially in the last volume, presented to all its supporters. A vote of thanks was passed to Professor Sayce for his splendid Address, and to Dr. Wright for reading it. This was moved by the Lord Chancellor in a speech of great interest, in which he said there was nothing more interesting in the literary history of mankind than such discoveries as those alluded to in the Address, which he considered a perfect mine of wealth. M. Navile, the Egyptian discoverer, having expressed his admiration of the labors of Professor Sayce, and declared the discovery the greatest one of the present century, a vote of thanks to the President was then moved by Sir Risdon Bennett, F. R. S., seconded by Admiral Sir Erasmas Ommanney, F. R. S., and conveyed to the President by Captain Creak, F. R. S. This closed the proceedings, and the members and their guests adjourned to the Museum, where refreshments were served.

Echoes.

It was not until Moses had been at the cost of forty years' living in the palace, and forty years' living in the desert, and of forty days' fasting in sacred communion with God in the mount that his face shone with the reflected effulgence of the divine glory, and that his very countenance proclaimed the beauty and the holiness of the Lord's presence. When any of us have had somewhat more than now of such preliminary training as was thus secured to Moses, we may have somewhat more in our countenances of the divine light which illumined his. Whenever we see an approach to that light on a child of God's countenance, we may be sure that there has been something of this training going on in his mind and character.—*S. S. Times.*

What a blessed thing rain is! How gently it descends upon "the mown grass." No wonder Shakespeare praises it. The dry and thirsty ground drinks it in with every sign of delight, and every leaf and flower looks up and praises God for his kindness. There is a purity, freshness and serenity in nature after summer showers which is calming and uplifting to our spirits. Are we not in the same condition as the thirsty earth? Do we not, equally, need the gracious showers of the Divine Spirit? Do not our souls grow dry and dusty and dispirited, until the Spirit comes down, and falls as gently, and as refreshingly upon us as the rain falls upon the withering herbs and parching grass? May such refreshing come to the waiting churches, even in these vacation days; and, as the rain falls not only upon fields of hay or grain, or fruits of earth, but also upon the dusty roads and the thorny and stony places, so may the spiritual showers revive and bless not only the churches, but multitudes of the thoughtless and indifferent, bringing them back to a merciful and loving God!—*The Congregationalist.*

Paul was not only an enthusiast. He was a strategist. He looked across the darkness of Europe, saw three cities where life was at its most hopeful point and its saddest; saw Athens, with its elegant and godless religiosity; saw Corinth, with its thronging crowds at a white heat of commercial ambition; saw Rome, making roads all over Europe—and he said, "Give me these centers for Christ, and they will carry the gospel out to the Pillars of Hercules." And Paul was right. After Rome came Constantinople—the gateway to the East, and Alexandria—the gateway to the South. And later, when Europe was to be re-awakened, it was from Genova that the Alps heard the Reformation cry, and from Paris, France heard it, and England from London, and Scotland from Edinburgh. Weakness and failure are inevitable if we forget the crying needs and pressing claims of our great cities.—*Congregational Magazine.*

Justification is the divine act that declares the sinner, trusting in the Son, innocent before the law.

Sunday-School Lesson.

(Hurlbut and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON VI.—August 11.

SAMUEL'S FAREWELL ADDRESS.

1. Sam. xii, 1-15.

GOLDEN TEXT.—*Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you.*—1. Sam. xii, 24.

TIME.—B. C. 1095.

PLACE.—Gilgal (a *rolling*, a *circle*, *wheel*). According to Josephus, it lay within two miles of Jericho.

1. I ... have made a king over you—This statement, together with that which follows—behold the king walketh before you—indicates that this farewell address was made at Gilgal when they removed the kingdom there.

2. My sons are with you—That is, are at your disposal, to be treated as may seem proper to you and your king. Possibly, however, a tinge of mortified feeling at the rejection of himself and his family, mixed with a desire to recommend his sons to the favor and goodwill of the nation, is at the bottom of this mention of them.

3. Before his anointed—That is, Saul, the king, who had probably been publicly anointed before this assembly at Gilgal. All the parties concerned were there: the king, in the fullness of his power; the people, triumphant in the apparent sanction to their judgment, which the late victory under their new king afforded; Samuel, himself, too old to be expected much longer to exercise any remaining control over the movements of the government; and his sons, of whom they were jealous, were there present, like themselves, as subjects of Saul. *Whose ox ... whose ass have I taken*—The "ox and ass" represent property in a social life based on agriculture and trade, and are expressly named in the law with the things forbidden to covet. *Any bribe*—Literally, *a ransom*, the fine paid by a criminal in lieu of bonds or death. *To blind mine eyes therewith*—Rather, "that I should hide mine eyes at him" (see margin). The phrase is used of one who averts his eyes, as refusing assistance, or as showing contempt, or, as here, as winking at what is wrong.

4. Thou hast not—They thereby testified by an oath before God that there was no reason for them to be dissatisfied with Samuel's administration, or for bringing about this revolution in their government.

6. Advanced—If in the sense of appointing them to their office, it is tightly rendered. It is literally, *made*.

7. Stand still, that I may reason—Both words have a forensic sense. They would be better rendered "stand up" (as if in a court of justice). *All the righteous acts*—By "righteous acts" are here meant the acts of grace and favor which God had showed toward them in all his dispensations, even those of correction and judgment. His severest judgments are intended to reform vice and to confirm virtue; and not to destroy his people, but to amend them; to improve their graces, and to increase their rewards.

9. They forgat the Lord—Is put in contrast to the "righteous acts" of the Lord; they answered God's covenant fidelity with unfaithfulness, defection. Notice here Samuel's prudence in reproof: 1. By his reproof of their ancestors he prepares their minds to receive reproof. 2. He shows that their ingratitude is old, and so worse, and they should take care that it grow no stronger. 3. He chooses a very mild word, "forgot," to express their offense. *He sold them*—Indicates the just retribution of their *forgetting* him. When his people abandon him, he, by virtue of the same righteousness which blesses them if they are faithful, abandons them to their enemies, who enslave and oppress them. The selling refers to the right of the father to sell his children as slaves, here exercised by God as the extremest paternal right, as it were. It is also the right of the king to sell his subjects, and of God to dispose of his creatures. *Sisera*—According to the present arrangement of the Book of Judges, and the common chronology, the oppression of Sisera must have occurred about two hundred years after the entrance into Canaan. But Samuel here places it as the first great servitude, before that under Eglon, king of Moab, or that from which Shamgar delivered them. And this is in accordance with the internal evidence of the Book of Judges itself. *The king of Moab*—That is, Eglon. These three nations represent, as the most prominent, all the heathen nations into whose hands God gave his people.

10. They cried unto the Lord—These words are also a *verbal* citation, slightly abridged, of Judges x, 10-15.

11. Sent Jerubbaal—The oppression of the Midianites from which Jerubbaal, that is, Gideon, delivered Israel, has not been mentioned; but, doubtless, all the servitudes were intended to be included in the outline furnished in verses 8-10. *Bedan*—The name *Bedan* only occurs again in 1. Chron. vii, 17, among the descendants of Machir, the Manassite. Consequently some of the commentators suppose *Jair* of Gilead to be the judge intended. But such a supposition is perfectly arbitrary, as it is not rendered probable by any identity in the two names, and Jair is not described as having delivered Israel from any hostile oppression. ... There is just as little ground for rendering *Bedan* as an appellative, for example: the Danite (ben-Dan), as Kimchi suggests, or *corpulentus*, as Bottcher mutatains, and so connecting the name with Samson. There is no other course left, therefore, than to regard *Bedan* as an old copyist's error for *Barak* (Judges iv), a conclusion which is favored by the circumstance that Barak was one of the most celebrated of the judges, and is placed by the side of Gideon and Jephthah in Hebrews xi, 32.

12. When ye saw that Nahash—It hence appears not improbable that Nahash had made incursions into the Hebrew territory before the Israelites had demanded a king, and after his election had returned and begun the siege of Jabesh.

13. Behold the king—Two factors enter into the establishment of the kingdom: 1. The human, *whom ye have chosen, and whom ye have desired*, or *asked*. The arrangement of words in the Hebrew shows that the demand was the strongest act that the people could perform. They had not only chosen the king with the consent or by the direction of Samuel; they had even demanded a king of their own self-will. 2. The divine, *Behold, the Lord hath set a king over you*. The second "Behold" brings out the thought more strongly that Jehovah had fulfilled the desire of the people. Although the request of the people had been an act of hostility to God, yet Jehovah had fulfilled it.

14. If ye will fear the Lord—Here we see the true prophet as emphatically *the man of God*, the messenger of Jehovah, commissioned to reveal the divine will, to rebuke the wickedness of kings and peoples, and to pronounce the judgments that would surely follow personal and national sins. He was the spiritual watchman whom Jehovah set over his people to reveal the great truths of the divine government, and apply them to the leading persons and events of his age. *Serve him*—It is virtually equivalent to the wish, "*O that ye would only!*" Translate, "*If ye will fear the Lord and serve him, and obey his voice, so as not to rebel against the mouth of the Lord, and will be, both you and your king that reigns over you, followers after the Lord your God*" well; the apodosis being understood as Exodus xxxii, 32.

15. The hand of the Lord be against—You shall have no advantage in that point by the change of government, nor shall your kings be able to protect you against God's displeasure.

Missionary.

Comparative Religion and Christian Missions.

Comparative religion is pre-eminently useful as a valuable aid to Christian missions. Since the Graeco-Roman age Christianity was never so aggressive as to-day. During the first half of that age Christians laborers went everywhere bearing the glad tidings. That was the time of pure aggressive propagandism. During the second half the heathen flowed in upon Christian civilization, and so by migration came within the reach of its benign influences. This nineteenth century strikingly presents both these processes in active operation. Aggressive propagandism and migratory activity co-operate in the diffusion of Christianity. Of all the mighty moral movements that characterize and glorify our century, foreign missions is the greatest. Its heroic achievements in various lines of human progress are patent to the world, and receive from enlightened philanthropists everywhere that praise which they merit. In every war of conquest it is of the utmost importance that the resources, plans, strategic positions, character of the leaders and all the vulnerable points of the enemy should be known. This knowledge is power. Comparative religion places such knowledge in the hands of the church, which she may wisely use in her conquest of the world.

Our missionaries must be familiar with the details of comparative religion if they would be equipped and skilled for victory. If the church at home would triumph in this aggressive conflict, she must justly estimate the importance and magnitude of the work in which she is engaged; she must fully acquaint herself with the downtrodden and perishing whom she seeks to elevate and save; she must have deep, tender and practical sympathy with them as fellow-sinners and fellow-men; she must recognize and appreciate and consider the terrible power of falsehood to destroy, and of God's instrument (the truth) as mighty to save. She must not only be pitiful toward men, but also be exceedingly jealous for the honor of Jehovah, whose laws are disobeyed, whose character and glory are forgotten, whose dominion is disregarded, whose throne of the heart idol gods are permitted to occupy, and whose Son is waiting to be gracious. Was it only from the manward side—was it not from the Godward also?—that Paul was so profoundly moved when he saw Athens wholly given to idolatry?

If the church would be stirred in spirit, if she would have a soul-paroxysm for men (as the word is) she must, like Paul, see the pagan world. Her eye will affect her heart. She must feel the need, rely on the promises, and assure herself of certain victory. Now at every point comparative religion renders important service. It spreads before her eye the perishing peoples; it brings them very near as fellow-sinners, burdened by conscious guilt, vainly straggling down the ages for relief, spending their all on physicians but ever becoming worse; it impressively proves that there has been everywhere in the heathen world a development downward, to a lower deep still opening wide; it presents from the dawn of history the peoples of the world and their religions, and it proves that just as those peoples approached the doctrines and duties of the Bible have the nations advanced in individual, domestic, social and civil happiness; it shows that forces are at work to weaken the great systems of error and to prepare the peoples for the acceptance of the truth, and it stops the mouth of the opposers of God by confuting by its facts their hypotheses, and by clearest inductions it establishes the fact that the heart of man wants God, must have God, can not rest without him, and that there are evidences of God's working among men, that the time hastens when a weary world will return to God and rest in him.—*Church at Home and Abroad.*

In 1860, Henry Goethe, of Beaufort, S. C., wrote Dr. Shallenberger:

"I regard your Antidote a specific for chills and fever. It was used on Charleston & Savannah R. Road last summer and autumn in the most sickly region, and under the most trying circumstances. Out of one gang of negro operatives, *fifty* were stricken down with chills and fever, and every one recovered by the timely use of Shallenberger's Antidote. You possess the GREATEST MEDICINE IN THE WORLD."

Temperance.

The *Railway Age* says: "The railways of the United States constitute one of the most effective temperance organizations in existence. Practically they encourage, and most of the companies require abstinence from intoxicating liquors on the part of their 60,000 employees. A great and gratifying change in sentiment, as well as in practice on this subject, has taken place among railway officers and men within a few years.

Another State has wheeled into line for the good of its children. Florida has passed a Scientide Temperance Instruction Bill which is to take effect this fall.

The total amount of money received in the State of Pennsylvania from license fees last year was less than $600,000, while to get that $50,000,000 was spent for liquor. An exchange remarks, "That's baiting your hook with a mackerel to catch a minnow."

A remarkable dinner was lately given in Norwich, England, by a well-known temperance sheriff, George White, to celebrate the wedding of his daughter. Elegant invitations were issued to 1,100 of the aged poor of the city, and fully two-thirds of this number responded. The dinner was an elaborate one and served in good style by the principal citizens of the town. The oldest guest was ninety-six years of age, and there were several over ninety. True to his temperance principles, the only drinks furnished by the sheriff were milk, lemonade and coffee. Such thoughtful bounty is refreshing in these days of greed and gain.

More than 2,000 churches in England, including the Rev. Chas. H. Spurgeon's Tabernacle, use unfermented wine at the communion.

I gave alcohol in my practice for twenty years, and have now practiced without it for thirty years or more. I have not found a single patient injured by its disuse, or a constitution requiring it; indeed, to find either, although I am in my seventy-seventh year, I would walk fifty miles to see such an unnatural phenomenon.—*John Higginbottom, F. R. S., F. R. C. S.*

"What you tell me, missus, soun's monst'ous luminous, but when the politician splainifies it to me it appears spontaneous in the other direction," said an honest-hearted colored brother to Mrs. Sallie Chapin, who was trying to convince him that if prohibition didn't really prohibit the saloon men would not fight it so furiously.

Hark, the sound of many voices
Jubilant in gladest song,
And full many a heart rejoices
As the chorus floats along:
"Hail the Favorite Prescription."
How the happy voices blend,
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The following statistics were collected by Mr. E. Payson Porter for use at the World's Sunday-school Convention, just held in London: Number of Sunday-schools in the United States, 101,824; scholars, 8,315,431; teachers, 1,100,101; total, 9,415,535. In Canada: Schools, 6,836; scholars, 467,292; teachers, 55,050; total, 522,342. New York City has 600 schools, 172,000 scholars, and 15,000 teachers.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. G. HUNNICUTT, D. D.

THURSDAY, AUGUST 1, 1889.

We have rearranged our mail lists so as to reach our subscribers as early as possible after Thursday morning. Notice of failure to receive this paper at proper date will be appreciated by the publisher.

J. G. GRANT.

Briefs.

"All at it all the time." All at what? Why, pushing the circulation of this paper into every family in the bounds of your work.

Prince Bismarck has persuaded the Pope to remain in Rome. We don't think the Pope ever seriously entertained the thought of removing to Spain. Rome is his proper place, and, notwithstanding his complaints, he knows it.

The World's Sunday-school Convention, lately held in London, was a grand meeting in every respect. Sunday-school workers from all parts of the world came together, and for three days conferred together upon the great work now carried on by the churches for the children. Every phase of the work was carefully scrutinized, and amendments and improvements suggested. On the Sunday question, which is now agitating the civilized world, the convention took this action, as reported in the London *Daily News*, of July 6:

The Rev. Dr. Hall (New York) submitted a memorial on the question of Sunday observance drawn up by the Executive Committee, and a copy of which they recommended should be sent to each of the crowned heads of Europe. The memorial states that the delegates to the convention have ample evidence that Sabbath-school work has made multitudes intelligent, self-respecting, diligent in duty and faithful to obligations, because the Scriptures teach them to fear God and to honor constituted authority. The delegates have also brought to them the evidence that this beneficent work is made difficult in many lands by the practical disregard of the divinely appointed day of rest, the rich in their pleasures and gain, and the poor in their necessities making the gathering together of the young for the purpose of religious instruction on that day difficult, if not impossible. Moved by these considerations they, with one accord, earnestly petitioned the various potentates addressed by them to, by their personal influence and by the constitutional power in their hands, secure for the day of weekly rest the place given it in that Decalogue which all Christian lands recognize.

In regard to temperance, the convention took this action:

On the motion of the chairman, a resolution was passed expressing the opinion "that every Sabbath-school should be in effect a temperance training-school, fitting the rising generation for active and aggressive efforts in this and every other department of Christian work," and trusting "that the time may speedily come when every officer, teacher and scholar in our Sunday-schools shall, by example and precept, practice and promote temperance; and then none shall follow the bad precedent of him who asked, 'Am I my brother's keeper?'" The meeting also adopted the following resolution—namely, "That we are in sympathy with those who are striving to protect the home from the encroachment of every form of vice, and who would make it the abode of temperance and piety and personal purity."

We hope to see the proceedings of this great meeting published in full. The place and time of holding the next convention was left to a General Committee to be appointed.

Pulpit Language.

Our theory is, that the Holy Spirit calls preachers to the office of the ministry, and does his part in qualifying everyone whom he calls for the work of that office. The great business of the preacher is to preach, to proclaim the gospel of the grace of God. The pulpit is the place where he stands to make this public proclamation. The office and work of the Holy Spirit in regard to the preacher whom he has called is, first, to instruct him what the gospel is; to give him clear views of the meaning of the facts of redemption and the doctrines of revelation. When speaking of the coming of the Spirit, our Lord said to his disciples: "He will guide you into all truth;" "He shall receive of mine and shall shew it unto you." As the Holy Spirit is infinite, and his knowledge unbounded, the source of truth is unfailing. It is a perpetual fountain, sending forth always the limpid streams of gospel fact and information. The quality of what the Spirit teaches can neither be disputed nor disparaged, for "he is the Spirit of Truth."

But the truth which the Spirit imparts to the preacher can be communicated to others only by language. Truth can be *proclaimed* only in words. The preacher can not carry it to the minds of men, nor impress it upon their consciences, in any other way than by a language that is understood both by himself and his hearer. Of course, the object of preaching is to get the truth into the minds and upon the consciences of people. Hence another work of the Spirit, as regards the preacher, is to teach him how to proclaim the gospel to the best advantage. Then this question arises: Does the Holy Spirit care anything about the *language* in which his truth is proclaimed? We believe this to be a pertinent inquiry just at this time. The Spirit not only gives clear views of truth, as we learn from the Savior's words to his disciples, but we learn from Paul's letter to the Corinthians that he will assist the preacher in the choice of words in which to clothe that truth, when he is permitted to do so. Writing to the church at Corinth of the grand things of the gospel, Paul uses these words: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." If he taught Paul in this matter of language, it shows that he *does care* something about the words a preacher shall use when he stands up to proclaim the gospel! And if he taught Paul in this important matter, will he not teach every preacher who is teachable? The plain inference from Paul's words is, that the Spirit will supervise the choice of language, when his supervisory work is sought by the preacher.

Now, after reading the Scriptures and learning from them the *character* of the Holy Spirit, we can come to no other conclusion than that he is not only the Spirit of Truth, but the Spirit of refinement. We can not conceive of the Spirit of God being unrefined. Indeed, there is no rule by which we can arrive at a clear conception of the refinement of the mind of the Spirit. It is too high for our dull and sluggish souls to reach. Then this question comes: Will the Spirit, whose essence is the intensest refinement, teach preachers to use words that are lacking in refinement to proclaim the truths of a pure gospel? We unhesitatingly say, No! We don't believe the Spirit of God ever made choice of an unrefined word or a slang phrase and taught it to a preacher to proclaim the gospel in! We believe that every word or phrase of that sort in the pulpit grieves the Spirit, and, for that reason, weakens the preacher's power. We believe if the habit of using such language is persisted in, the Holy Spirit will leave that preacher to the miserable results of his folly! Brother, beware!

The Columbus District Conference.

This body held its annual session in West Point, Miss. There was a larger attendance than we have seen in any of the Conferences which we have attended, except one. We arrived Friday morning in time for the opening services, and found the business well under way and Bishop Galloway in the chair. The sessions of the previous day had been held under the guidance of the presiding elder, Dr. Sullivan, who had started the Conference to work in an earnest manner.

As the brethren, one after another, made report of the condition and work of their various charges, we listened with unabated interest. The different lines of church work were carefully inquired into, and the searching questions of the Bishop and brethren in regard to methods and results of work brought to light many interesting statements and facts. We are satisfied that this searching process, though in some cases unpleasant, will, in most cases, react for good in the development of larger influences along the lines of progress. The Lord said he would "search Jerusalem with candles," and when the Bishop subjects a pastor and his work to the same illuminating process for the purpose of disclosing the real state of the case, we may expect to see good results. And, besides, this questioning often brings up facts that otherwise would have been overlooked, and thus shows to all present things of importance which would have remained unseen.

The reports from some circuits and stations were exceedingly good, showing a condition of things which reflected great credit upon pastor and people. Others were not so good. After listening carefully to all the reports, and comparing and balancing matters as well as we could, we come to the conclusion that in the Columbus district the spiritual condition of our church is fair, with an upward tendency. In a few places there are some things which ought not to be, as, for instance, dealing in the Louisiana Lottery. Perhaps, if the preachers would give their people more information in regard to the utter iniquity of this business, their members would refrain from patronizing this mammoth gambling association. The Sunday-school work is moving forward hopefully. The finances seemed to be very much behind, but there is promise of good crops; and if that promise is fulfilled, the brethren will be generally paid, and bring up their Conference collections to the annual convocation. The condition of churches in some circuits is to be deplored, but a general movement is being made to improve the old houses and to build new ones where they are needed. Bishop Galloway took occasion several times to call the attention of the pastors to the fact that the condition of the house of worship is a pretty fair expression of a people's piety; and we are sure that his exhortations on this line will result in a rehabilitation of many churches.

Friday night the educational meeting was held in the interest of the new college. The Bishop made an elaborate address of great power, and raised a collection of $1,350 for endowment. This makes about $22,000 which he has raised for this purpose. The North Mississippi Methodists are enthusiastic over the good prospects of their college, and a spirit of generous rivalry is being generated between the towns as to which one will secure the location. Already subscriptions are being taken in several places to ascertain how much can be raised as a *bonus* to secure it. No one seems to have any doubt as to the ultimate success of the enterprise. The delegates to the Annual Conference are, H. W. Foote, J. W. Pitman, B. P. Patterson and J. T. Murrah.

We left West point, Saturday evening, and ran down to Kosciusko with Bro. Bachman to spend the Sabbath with Bro. H. R. Tucker and his people. We had a pleasant and profitable day, preaching twice and making an address to the Sunday-school. Bro. Boswell, the superintendent, has one of the largest and best-organized schools we have seen in a long time, and is doing a fine work in the training of our young people there for usefulness in the church. Our home while there was with the family of Dr. Scarborough, whose simple, generous Christian hospitality was greatly appreciated and enjoyed.

There are two things about Kosciusko which distinguish it above every other town in Mississippi. It is the geographical center of the State. It is the birth-place of Bishop Galloway. If it secures the location of the new college, there will be three things to render it notable.

A Trip to the Texas Chautauqua.

MR. EDITOR: Several months since, I accepted an invitation to lecture before the Texas Chautauqua, at San Marcos. Leaving home on Thursday morning, July 11, I spent Friday, Saturday and Sunday at the Seashore Camp Meeting. Leaving the camp ground Monday morning, at four o'clock, I arrived at San Marcos, Tuesday afternoon, at five o'clock. I remained two days, leaving Friday morning, and reaching home Saturday evening. My stay was quite a pleasant one.

As I gave a somewhat full description of the encampment and of San Marcos Lake and river on the occasion of my previous visit, two years ago, it is needless that I should do so now. The natural advantages of the place as the site of a summer encampment are certainly unsurpassed. This mountain-girdled lakelet—with its waters of crystalline transparency, and its exuberance of vines, mosses, ferns, grasses and other forms of aquatic vegetation—forms in itself an attraction unique and unapproachable. The salubrity of the mountain atmosphere and the enchanting beauty of the surrounding scenery form additional attractions.

As my stay was short, and as I was myself on the rostrum twice, I had very little opportunity to reap profit from the literary exercises. I heard two lectures from Rev. E. S. Smith, D. D., of Huntsville, Texas. The subject of the first was "Ignatius Loyola." It was both interesting and instructive. The second was "Robert Elsmere." This was very fine. Condensed and put into proper shape, it would make a timely and excellent article for our *Review*. I also heard a very instructive lecture, on "Spartan History," from Rev. Mr. Galbreath, an Episcopal clergyman. On "Chautauqua Night" there was the annual camp-fire, with its usual accompaniments of music, recitations and impromptu speeches. The Vincent of this Chautauqua is, as heretofore, Rev. H. M. Dubose. Although he now resides at Los Angeles, Cal., two thousand miles away, he still supervises the whole concern, and spends four weeks on the grounds. It will be interesting to Bro. Dubose's many friends in Mississippi to know that he will appear before the public soon in a new role—that of authorship. He will issue in a few weeks, from our Publishing House, an epic poem, which has been in process of construction for years. I predict that it will give him undying fame, and that it will be but the beginning of a literary career of remarkable brilliancy. Dubose is a poet by nature, but he is not one of those poets who rely upon natural gifts alone. He has cultivated his gifts. He has read almost everything that the world has ever produced in the shape of poetry and imaginative literature; and what he reads sticks to his memory "like feathers to a tar barrel." Long live our Mississippi poet!

W. C. BLACK.

JACKSON, Mississippi.

Educational Revival.

This scribe, as a veteran educator, rejoices exceedingly in the educational revival now going on in Mississippi and Louisiana. Bro. Millsaps, with his $50,000, and Bro. James, with his $25,000, and others with offerings acceptable unto God, are doing themselves an honor and blessing the church and the race. The Lord loveth the cheerful giver, whether he be a merchant prince, or whether she be a lone widow in penury and grief. Oft the gift seems small in human eyes, but great in the estimation of the great Head of the church, *et vice versa*. The tiny violet and the gaudy sunflower—who can tell their relative value? God is the maker of each. The larger gifts and the smaller offerings are in place, and alike acceptable to him who causeth one star to differ from another. It is accepted according to what a man hath, and not according to what he hath not.

The outlook for Centenary and for the new college is most cheering. *Keep the ball moving.* Let not little differences mar the success of the enterprises. The coming centuries will review the work ye are now doing. Future generations shall call you blessed.

It should be with your people now as it was with the children of Israel in the wilderness, when asked to contribute means for the erection of the tabernacle. They offered willingly. Never before had they had the opportunity; never again would they have the chance. They were the ones to do a work, to bless Israel for centuries, and to honor God for all time to come. Nobly did they respond to the call. The Methodists of Louisiana and Mississippi now have a grand crisis thrust upon them. They are encompassed about with a cloud of witnesses—the living church looks on; the departed worthies on high are looking on; future ages will review what is being done; the ever-living God is looking on. O ye Methodists of Mississippi and Louisiana! rise up, and nobly respond to the demands of the occasion! The season, slighted once, never returns.

J. H. BRUNNER.

HIWASSEE COLLEGE, Tennessee.

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

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A Preacher's Wife (Miss.)	10 00
Peter James	10 00
J. G. Grant	10 00
Dr. C. R. Rencher	10 00
A Lay Brother	10 00
John A. Lewis	10 00
Mrs. M. K. Shelmire	10 00
Mrs. H. G. Flowers	10 00
Another Subscriber	10 00
Mrs. E. W. Davidson	10 00
H. Jenkins	10 00
A brother, for his three sons	30 00
Isaiah Tucker	10 00
A Sister	10 00
Mrs. C. C. Stedman	5 00
	10 00

One of the speakers in the World's Sunday-school Convention in London said this: "They had in the city of Toronto, Canada, 200,000 inhabitants, and not a street-car wheel turns on a Sabbath day, not an omnibus starts and not a drinking house is open." Why not that state of things in our country?

Notes.

A pastor in Mississippi writes as follows: "I have just learned how to get subscribers to the ADVOCATE. After the sermon, walk down among the people, talk the paper up and call on everyone *by name* and urge them to take the paper." As the result of one such effort the brother sent *eleven* new *names*. "Go thou, and do likewise."

Several charges in the Columbus district, North Mississippi Conference, were represented at the late District Conference as being well-to-do in a monetary point of view, and yet they have no houses for their preachers and their churches are in a dilapidated condition. There must be something the matter with the religion of those charges. A genuine religion keeps up the *material* interests of the charge.

A writer in the *Pacific Methodist* says:

The controversial age of the church is passing away. Occasionally, however, an old-timer sounds the bugle for a charge. More doctrine, and less of the "Come-to-Jesus-just-as-you-are" style, would be better for the church. The rose-water, namby-pamby sermonettes of certain pulpiteers are weakening the faith of Christendom. The strong, rugged preaching of the fathers is in demand everywhere.

Be sure to read Dr. Brunner's exhortation under the caption of "Educational Revival." The opportunity—yea, the privilege—to do a work for the future which will command the respect and admiration of the coming ages is now thrust upon the Methodists of Mississippi and Louisiana, and God and the church expect every man and woman to come up to the full measure of ability in giving and praying. Let the money be poured out upon the two colleges, and let prayers go up continually for complete success.

The *New York Advocate* has this about one of our pet institutions:

There are rumors that the Louisiana Lottery scheme is to be suppressed. It is high time. The business has been a disgrace to the State and a curse to the country for many years. Instead of dying out it has grown to enormous proportions. A few years ago the company published only 100,000 copies of the lists of monthly drawings, now 1,000,000 copies are published. If any imagine that the victims of this institution are confined to Louisiana they are mistaken. There is scarcely a village in the land from which money does not pour into it. How long will the country endure it?

Canon Wilberforce says: "I am of opinion that a large conference of persons interested in national purification should be called by responsible leaders of religious thought to consider what gambling is, and that philanthropists should not fight windmills. No crusade against a vice can be successful till your axioms and postulates are clear." Upon which the London *Methodist Times* remarks: "That is a practical suggestion. It is no use beating the air. Definite and united action should be taken, for gambling is on the increase. It is a gigantic curse." It has invaded all forms of life in our country and is clearly on the increase.

We have had occasion frequently to condemn in these columns the fashionable novel of the day. "It is evil, only evil, and that continually." The evil seems to be growing to larger proportion. Ponder this sentence from Maurice Thompson in the *Independent*, of July 18:

Looking over American criticism for a few years past, it is startling to note that of the novels approved by it as masterpieces, every one has been immoral in its bearing, and all those most insistently praised have been novels whose central attraction was illicit love. One Spanish novel, one Portuguese novel and two Russian novels have led the procession, each with its burden of guilty passion depicted so minutely that no detail of unholy pining and desire was wanting, and each found applause and welcome from even religious (Christian?) journals, whose columns would have been defiled forever if those same novels had been printed therein.

This story is told of Dr. Phillips Brooks:

Last winter he observed waiting upon his ministry with considerable regularity three Harvard young men, whom he took to be working men. He at once became interested in them and determined upon ascertaining their names, residence and occupation, and forming their acquaintance. Learning their whereabouts, he one day made a call upon them. Climbing several flights of stairs he reached their lodging-place. He knocked at the door and was admitted. The students wore in their shirt sleeves, and were somewhat embarrassed at being found in such a plight by one whom they so much respected on account of his talents and position in the community and in the church. The doctor greeted them cordially, shaking hands with them, and at once made himself at home with them. With a smile he remarked, "Well, boys, it's a little warm here. I think, if you will let me, I will take off my coat." He did so, and passed a pleasant time with them in a free, familiar way. Did he lose anything by his condescension? Will those youths ever forget that hour? Will not the impression made be life-controlling? The pastor who can adapt himself to each arising circumstance in pastoral life in a Christ-spirit and manner will find a way to the youthful mind and heart, win souls to Christ and widen his influence.

Personal and Otherwise.

Our Sundsy-school literature for August is on hand. We thank the agent for his promptness. We like this literature, and recommend it not only to Methodists, bnt to other religious bodies.

The brethren will oblige us by directing business letters to the publisher. The editor has nothing to do with the business department of the ADVOCATE.

We are indebted to George F. Wharton, 5 Carondelet street, for a copy of *Le Franco-Louisianais*, illnstrated, published nnder the anspices of the Centennial Committee, July 14, 1889.

We have received the catalogue of Central College, Sulphur Springs, Texas, for 1889-90.

In the late World's Sunday-school Convention, in London, it was stated that the number of children in the Sunday-schools of Great Britain was 6,695,399, a number exceeding the number attending day-schools by about one million.

We are indebted to George F. Wharton, ol Carondelet street, for the July number of the *North American Review*. It has a fine table of contents.

Postal Card Reports.

—Rev. J. W. Hennoll writes from Holly Springs, Miss.: "At ten o'clock P. M., on July 18, the Rev. George S. Inge surrendered his charge at Holly Springs, Miss., to take charge of one of the Methodist Episcopal Churches in Portland, Maine. At olght o'clock, the next morning, I telegraphed the facts to Bishop Galloway, and at ten o'clock A. M., on July 19, the vacancy was filled by J. A. Randolph, of South Greenville and Lake Lee."

—Rev. J. S. Parker, writing from Newton station, Miss., July 24, 1889, says: "We have just closed one of the best revival meetings in the town ol Newton that it has been my privilege to witness in some time. Sinners were converted and backsliders reclaimed, and the church greatly blessed. I havo received into the church to date thirty members on my work. Rev. Robert Selby, with his young and charming bride, was with us a few days at the beginning, and Bro. I. L. Peebles did faithful work the last few days of the meeting. The people here are very kind and good to the pastor and his family. The assessments are all up in full to date. The decks are cleared. Now we are ready for a grand, sweeping revival. We have six prayer meetings, with a praying capacity of sixty. In twelve months more we expect to have one of the strongest works in East Mississippt."

—Miss Annie Linfield, writes from Crystal Springs, Miss.: "Having received quite a number of inquiries from friends where they could procure a good photograph of Miss Clara Chrisman, I desire to inform her many friends and sisters in the missionary work that I have a supply on hand at thirty-five cents apiece. This picture is fine; was taken just a week before her departure; and she has on the badge furnished the delegates to our annual meeting by the Natchez ladies. Address Miss Annie Linfield, Crystal Springs, Miss."

—Rev. H. P. Lewis writes from Benton, Miss., July 24: "Rev. Jo. J. Jones began preaching here last Sunday, the twenty-first instant. He has been with us three days, preaching three times a day to immense crowds of people, who take special pains to hear all he says. He is a power in the pulpit. Hundreds of hearts are being touched. Scores and scorcs of Christian people aro being quickened into action. Old and young, rich and poor, black and white alike, take deep interest in the services. We have seating capacity for 2,500, and we expect to see every seat occuplod before the meeting closes. The Christian people are just beginning to wake up and go to work. Pray for us. God bless you!"

—Rev. A. F. Watkins writes from Brookhaven, Miss., July 25, 1889: "Please announce to your readers that, on the evening of the twonty-third instant, the Methodists of Winona subscribed over $2,000 to the endowment fund of the Mississippi Methodist College, which amount completes the first $25,000 of the $50,000 to be raised by the Methodists of the State. The canvass is progressing very encouragingly, a vigorous and aggressive plan of action has been adopted, and we expect by the time of the meeting of our Conferences, next December, to make a report that will show that Mississippi Methodists appreciate their opportunities and their duties, and that Mississippi Methodism has entered upon an era of usefulness and prosperity never known in its past history."

—Rev. John A. Miller writes from Areadia, La., July 24: "My mother died, on July 22, in great peace; was buried here on the twenty-third, at three o'clock P. M. We ought to rejoice that her sufferings are over. Pray for us."

—Rev. F. M. Keen writes from Amite City, La.: "We are moving along nicely. Finances are pretty well up. It would have done you good to have been at one of my class meetings a few days ago. Sixty-odd present, and we had a good old-fashioned Methodist time, and a brother writes me the interest has not abated. Our people are taking kindly to these class meetings. A brother, whose work adjoins mine, informs me that he has the same state of affairs in his charge. May the Lord hasten the time when the people called Methodists will again realize the power of class meetings!"

—Rev. J. A. B. Jones writes from Port Gibson, Miss.: "I have just received notice from office of the general passenger agent of the Mississippi Valley Route, that trains will stop at Sam Jones Camp Ground, near Gloster, Miss., and special rates will be given from August 5. This is for the accommodation of families wishing to move to camp ground a few days before the meeting begins, to build or repair cottages, and otherwise improve their lots, enjoy the health-giving waters and the inspiring scenery."

—Rev. James E. Riddle writes as follows: "I write you of the death of Bro. Joseph Gorton, which occurred yesterday, July 23, at about 4:05 P. M. The funeral service took place at the church this morning at eleven o'clock, and he will be laid to rest in the cemetery at Natchez, Miss., to-morrow, where his loved ones sleep. As you knew his holy life, it is not necessary for me to tell you he was fully prepared to go. He really wished to go, and several mornings towards the last would ask if he might hope to pass away that day. He talked to us a great deal about heaven; spoke of it as he did of other things, and was so anxious to hear the Master say, 'Come.' We all shall miss him so much; but since we know he is at home and at rest, we would not wish him back. Let the many brethren of our Conference who knew him hear of his glorious and triumphant death. His sufferings were very great; but he possessed wonderful faith and patience, which increased unto the last."

—Rev. J. L. P. Sheppard writes: "We have had fine seasons throughout this region. Crops are splendid, and, best of all, we are having a glorious meeting at Arizona. I am holding out better than I expected I could. God bless you!"

Publisher's Department.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

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THE DEAR LITTLE WIFE AT HOME.

The little wife at home, John,
With ever so much to do;
Stitches to set, and babies to pet,
And so many thoughts of you:
The beautiful household fairy
Filling your heart with light:
Whatever you meet to-day, John,
Go cheerily home to-night.

For though you are worn and weary,
You needn't be cross or curt:
There are words like darts to gentle hearts,
There are looks that wound and hurt.
With the key in the latch at home, John,
Drop the troubles out of sight;
To the little wife who is waiting,
Go cheerily home to-night.

—*Woman's Magazine.*

"Kissing Mother."

A father, talking to his careless daughter, said:

"I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands, whenever they were injured in those first skirmishes with the rough old world.

"And then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long, long years.

"Of course, she is not so pretty and kissable as you are: but if you had done your share of work during the last ten years, the contrast would not be so marked.

"Her face has more wrinkles than yours, and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her lifeless breast.

"Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."—*Eli Perkins.*

QUARRELS.—Big rivers and big quarrels arise from a flowing together of many little streams, each of which taken separately might be diverted into another channel, but altogether make a resistless flood. "Take care of the pennies, and the pounds will take care of themselves." Take care of the little grievances, and the big ones will not come. Parents have many opportunities of teaching their children, both by precept and example, how to differ from others peaceably, how to adjust clashing inclinations, how to wear the laurel of the victor without vain-glory, and to pass under the yoke without degradation.

Differences will arise between children as they will among grown folks. It is well that they do. Children need to learn how to quarrel without losing their tempers, without breaking friendship, without being embittered by defeat or over-elated by victory, without taking unfair advantage, without feeling that might makes right, without ignoring the "inalienable rights" of their antagonists. They need to learn to stand for themselves, to think for themselves within limits, and correct their thinkings by reference to right standards of thought and action. Aggressive children need toning down, timid and retiring children need toning up. The parent has an opportunity in the quarrels his children may have to lay down principles of action and policy that will be of immense service when their social and civil quarrels shall be of moment. —*Exchange.*

Every day is full of a most impressive experience.—*F. W. Robertson.*

Our Young People.

THE BOOTS OF A HOUSEHOLD.
(After Mrs. Hemans.)

BY LAURA E. RICHARDS.

They came in beauty, side by side,
They filled our home with noise;
And now they're trotting far and wide,
On feet of girls and boys.

The self-same shoe-maker did bend
O'er every heel and toe
He shaped their upper leathers fair;
Where are those leathers now?

One pair is kicking 'gainst the beuch,
The patient beuch at school,
And one is wading through the mud,
And splashing in the pool.

"The sea, the blue, lone sea," hath one,
(He left it on the beach—
A merry wave came dancing up,
And bore it out of reach).

One sleeps where depths of slimy bog
Are glossed with grasses o'er.
One hasty plunge—it loosed its hold,
And sank, to rise no more.

One pair—aha! I see them now,
And know them past all doubt,
For through each leather gaping wide
A rosy toe peeps out.

And partied thus, old, dusty, torn,
They travel far and wide,
Who in the shop, in shining rows,
Sat lately side by side.

And thus they frolic, frolic there,
And thus they caper here,
But great and small, and torn and all,
To mother's heart are dear.
N. B.—Also to father's purse.

—*Housewife.*

MR. EDITOR: I am a little girl ten years old, and, as I have never written to your excellent paper but once, and seeing it found its way to the waste-basket, I thought I would write once more, trusting that this one will not find its way there. I never see a letter from here, so I will write one. Our pastor is Bro. P. Howard, and I like him very much. We have a Sabbath-school every Sabbath, and I attend every Sunday when health and weather will permit. Our superintendent is Dr. C. W. Rheams, and my teacher is Miss Lillie Rheams, and I like them very much. I attend school at Norvilla Collegiate Institute, and I study geography, history, grammar, spelling, fifth reader, mathematics and writing, and take music lessons; but our school is out now, as we have vacation. Mr. Editor, while attending Conference at Amite City, in May last, papa, mamma and I had the pleasure of dining with you at dear Aunt Elliss' on Sunday. There I formed your acquaintance, and was very much pleased with you; therefore, I trust you will publish this letter for me, as I want to surprise my Aunt Anna Pipkin. Well, Mr. Editor, for fear of taking up too much room in your valuable paper, I will close by asking the little cousins a question: Where in the Bible is the word "money" found?

From your little friend,

BETTIE PIPKIN.

GREENSBURG, Louisiana.

(The editor is glad to hear that Miss Bettie was pleased with him, and hopes to see her again.—ED.)

MR. EDITOR: This is my first letter to the paper. It is vacation, and I thought I would write a short letter. I have more age than size, but I will be in time for our college for boys in Mississippi. We have a good Sunday-school, and I go every Sunday. My papa is the pastor, and has been taking your paper for years. It is a welcome visitor at our home. I want to ask my little friends where and how often "Immanuel" is found in the Bible; to whom it refers, and what it means? I must close, hoping that my letter will not reach the waste-basket.

Yours sincerely,

K. A. LAGRONE.

Asking Help of Friends.

Many noble services have been done for art by artists in giving tuition to those who have talents, but no money. Especially are musical people so large-hearted that they are prodigal of favors to the deserving and gifted poor, and the benevolent wealthy are constantly placing funds at the disposal of those who long for education.

Such high-minded generosity has become so common that the youth who possesses even one talent has grown into a possibly unconscious, but certainly brazen, expectation of finding his path made smooth in consequence.

A girl of respectable social standing, who had undertaken service as a waiter at a popular summer resort, was discovered to have a sweet and melodious voice. Complimentary remarks reached her, from time to time, from the boarders who chanced to hear her singing, and she speedily became animated by the idea that she was an embryo Patti or Nillson.

No music-loving millionaire asked for the privilege of paying for the training of her voice, and in the fall she went to town. Finding some of the wealthiest people who had patronized the hotel, she coolly asked them to make up a purse which would enable her to study music.

After a celebrated teacher had tried her voice, however, even the philanthropic decided that they must refuse so uncertain an investment, and the girl probably feels herself badly used by fate, to this day.

Now, there is no reason why the divinely gifted should feel a cheap pride in refusing aid in a desirable career. There was genuine common sense in the remark once made by a nobly benevolent woman to a poor artist:

"Let us who have no brains to mention see that you who have are given the opportunity to use them!"

But it is only honest in the recipients of such bounty to be perfectly sure that they have the divine fire. An old farmer once said to an aspiring young man, who apparently thought chiefly of bettering his social position by entering the ministry:

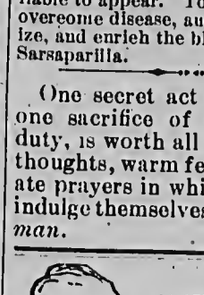
"The apostles were commanded to go forth and preach the gospel to all men, but *all men* are not called to preach the gospel."

When a young man is convinced that he has that within him which will recompense the world in full measure for the benefits he receives, he may well accept them, but not until he has proved, for his own satisfaction, that he can not accomplish his life-work unaided.—*Youth's Companion.*

It is related of Gen. Clinton B. Fisk that his childhood was spent in a new part of the west, where he had but small opportunities for school or for getting books. But the love for books was born in him, and as soon as he could read he began to hunger for them. He was not master of his time, which belonged to the farmer for whom he worked; but he managed to have a library of his own, well selected and well shelved—a mutilated copy of Shakespeare, Pilgrim's Progress, Paradise Lost, and Robinson Crusoe. What a list! If he had searched all the bookstores he could hardly have done better. Think of a boy self-educated on Bunyan and Milton, with Shakespeare and Crusoe for variety! His bookcase was made by himself out of a shoe box, and this choice boy's library was housed in the woodshed. He learned his books almost by heart, and then he wanted a Latin grammar; and to get the money for it, he sold a trained coon to a showman, and walked twelve miles and back to buy the book.

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system, diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves.—*J. H. Newman.*



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I make a specialty of Parlor Furniture, carrying one of the largest stocks of these goods in the South, and have all the latest and most artistic designs in Cherry, Mahogany, and Walnut. I can furnish these in any of the following coverings: Domestic and Imported Silk Plush, Crushed Plush, Brocatelle, French Valours, English Tapestry, Mohair, Petit Point, or Hair Cloth. Prices for complete suits, from $35 to $400. Odd pieces—such as Sofas, Divans, Rockers, Corner and Reception Chairs—as cheap in proportion as the complete suits.

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I can furnish complete Pulpit Sets, as follows; Set No. 1, consisting of one Pulpit, one large Cane-seat Chair, two small Cane-seat Chairs, and one Wood-top Table, $15.50. No. 2—One Pulpit, one large Cane-seat Chair with arms, two small Cane-seat Chairs, and one Communion Table, wood-top, $23.50. No. 3—One Pulpit, one large Cane-seat Arm-chair, two small Cane-seat Arm-chairs, and one Marble-top Communion Table, $38.50. No. 4—One Pulpit, one large Arm-chair in plush, two small Chairs in plush, and one Marble-top Communion Table, $42.50; or No. 5, consisting of one Pulpit, one large Chair in plush, two smaller Chairs in Plush, one Marble-top Table, and one Stand, for $80. Any of the pieces of above sets sold separately and at equally low prices.

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Marriages.

STEPHENSON—STEVENS.—At Edgewood, the residence of the bride, in West Dallas, Texas, June 16, 1889, by Rev. J. R. Allen, Col. C. R. Stephenson, of Sulphur Springs, Texas, and Mrs. Mary Armstrong Stevens.

GAINEY—MONROE.—At the Methodist Church, in Amite City, La., July 17, 1889, by Rev. F. M. Keen, Mr. Abram L. H. Gainey to Mrs. Amelia R. Monroe.

FREEMAN—SIEBERT.—In the Methodist Episcopal Church, South, July 4, 1889, by Rev. F. M. Featherstun, Rev. J. G. Freeman to Miss Wilhelmen Siebert.

MILLS—FRESHWATER.—At the home of the bride's mother, July 17, 1889, by Rev. J. M. Wyatt, Mr. A. H. Mills to Miss Enva Freshwater.

KRAMER—PHILLIPS.—At the home of the bride's mother, July 17, 1889, by Rev. J. M. Wyatt, Mr. William Kramer to Miss Donnie Phillips.

NEWSOM—HENDERSON.—At the residence of Mr. Jacob B. Newsom, St. Helena parish, La., July 2, 1889, by Rev. P. Howard, Mr. Henry M. Newsom and Miss Maggie B. Henderson.

THOMAS—KING.—At Pipkin Chapel, July 14, by Rev. P. Howard, Mr. George W. Thomas and Mrs. Mary E. King.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BOULLEMET—ELIZABETH WATKINS was born in Union county, Penn., April 3, 1822, and died in the city of New Orleans, May 16, 1889. She was married to Stephen Boullemet, May 17, 1838, and survived him a number of years. Her husband was a faithful member of the Carondelet Street Methodist Church, and their lives flowed on harmoniously and happily together.

The subject of this sketch was religious from her girlhoood. Doubtless, it would have been difficult for her to say when she first felt the love of God in her heart. Lydia-like, her soul opened to receive the grace and love of the Savior. She joined the Poydras Street Methodist Church under the blessed ministry of that saint, Rev. Elijah Steele. This was in 1811. From that day she has never swerved in her love and loyalty to God. Quiet, retiring, even shrinking in her disposition, she found that Jesus had a place at his feet for all such natures and at his feet she obtained the one thing needful that was never taken from her. As a Christian friend, she was properly valued by a number that knew her well, and they lament her to-day. As a Christian mother, quiet, gentle, loving, full of tender counsel and sympathy, her price was above rubies, and her household, from the oldest to the youngest, rise up to call her blessed. She was one of those Christian characters in whose presence you feel rested. What a benediction to the home is such a woman! For the last few years, through sorrow and sickness, the circle of her daily walk and church duties gradually contracted and lessened. First, the church pew was vacant; then various rooms in her own home saw her no more; then her own bedchamber became too large, and, then, finally, the active life came to a pause and rest upon the sick-bed, from which Christ took her unto the skies.

For the last twelve months her sufferings were extreme; but she was always gentle, patient and resigned. She had but one fear, and that was in connection with the parting struggle between soul and body. She shrank at the thought of physical dissolution. But when that moment came, behold! instead of pain and fear, great peace and great victory. She was conscious to the last. Surrounded with a family group remarkable for their devotion; cheered by a visit from an old-time pastor, Dr. Walker; upheld by the presence of two lifelong Christian friends, with whom she had walked to the house of God in company for nearly a half-century, she quietly and peacefully entered the valley of the shadow of death. It proved only to be a shadow. The Book says, "Unto the upright there ariseth light in the darkness." So it was with her. At the very termination of life's journey Christ seemed to let his unveiled loveliness flash upon her soul, and she, with her last powers of mind and body, uttered the words, "Glory! glory!" It was a blessed use of the last strength. It was a good word with which to leave the world, and it was a good word with which to enter heaven. In a little while "she was not—for God took her." B. CARRADINE.

MILLSAPS—Died, at her home, near Hermanville, Miss., July 3, 1889, Mrs. J. D. MILLSAPS, wife of J. D. Millsaps, aged twenty-three years. Again the hearts of all who knew this sweet angel spirit are bowed down in sadness. How hard it is to realize that one whom every one knew, only to love, is no longer with us on earth. 'Tis too true that "death loves a shining mark." Oh, how happy must the angels in heaven have felt when they saw one so kind, so loving and so true coming to dwell with them; and yet, oh, how hard it was to have to part with her here on earth, where we'll never hear her kind, sweet voice again! Her angel soul is now watching from heaven on us, and longing to meet those dear loved ones left behind. To the crushed and broken-hearted husband and the sad hereft brother we tender our heartfelt sympathies, and may God arm them with Christian resignation to bear this burden of sorrow, and may they be able to live and die as their wife and sister has! She is not dead—oh, no! One so good and gentle as she never dies; she's only asleep in Jesus. God loved her too much to keep her here, where there's only trouble and sorrow. Farewell, dear, gentle friend, only for a few short years, and we will meet you in the "sweet by-and-by," where no death can break our hearts in sad, sad separation.

A FRIEND.

GUNBY—Another prince in Israel has fallen asleep in Jesus. Bro. GEORGE GUNBY was born in Columbia county, Ga., January 7, 1801, and died at his residence, near Downsville, Union parish, La., February 12, 1889, aged eighty-eight years, one month, and five days. He joined the Methodist Church at an early age, and was converted under a sermon preached by Bishop Andrews from the text, "But whoso looketh into the perfect law of liberty and continueth therein, he, being not a forgetful hearer, but a doer of the work; this man shall be blessed in his deed." And he ever lived up to the teachings of that text, and showed, by his upright walk and godly conversation, that there is a divine reality in religion. He was not one of those who profess to know God with their lips while their heart is far from him. One of his favorite mottoes was religion; but a vain pretense of honesty he banished hence. His was a checkered life; he had many losses, disappointments and trials, but he bore them all with Christian fortitude and patience, and was ever ready to return thanksgiving and praise unto God for his wonderful goodness and mercies towards him. He never grew tired of life, nor murmured at suffering and the infirmities of age. He feared not death, and serenely expected a happy existence in a better and fairer land than earth. His mental faculties never decayed or became dim. He was not melancholy or despondent, but kept his spirits bright and cheerful. He was a staunch Methodist and was always ready to defend the doctrines of the Methodist Church, for he believed them to be rooted and founded upon the Bible. He thought it was the duty of every member of the church to aid in the support of the ministry; and while he was an active steward, and was on a committee to assess the members, he was in favor of assessing every one something; and said if they could not pay it, if they would do a day's work or knit a pair of socks for him, he would pay for them. He thought it was as much their duty to pay as to pray, and insisted that the church ought to deal with all members who persistently refused to aid in her support. He was a strict observer of the Sabbath, and when moving from Georgia to Louisiana with his family, by private conveyance, they always remained where they arrived Saturday evening until Monday morning, and had family prayers under their tent every night. He was an enthusiastic defender of the temperance cause, and believed that it was absolutely necessary to refrain from touching, tasting or handling the unholy thing, which biteth like a serpent and stingeth like an adder. So much was he opposed to even tasting whisky that when his faithful physician, who had tried all other means to impart strength unto his weak and worn-out frame, suggested that whisky might benefit him, he was unwilling to take it. He often said that he knew many persons in his early life who, possessing brilliant minds, and giving promise of a useful and happy life, commenced being moderate drinkers, and continued until they drowned themselves, so to speak, in a pool of alcohol, and finally filled a drunkard's grave. He was a Christian philosopher, and, while his family mourn his loss and miss his kind protection and fatherly care and affection and able counsel, yet they mourn not as those who have no hope, but confidently look forward to a happy reunion in a fairer world than this. He was a credit to human nature. The example of his sincere piety and upright and virtuous life is worth more to the church and the world than all its gold and silver.

GREY—The church has lost one of its earnest workers and heaven has gained an unfading star. This noble woman, the wife of James Grey, was born in Lawrence county, Miss., January 11, 1857, and lived here in the service of her God until July 8, 1889, when God saw fit to take her from the trouble and trials of this life and place her amidst the angel band in glory. Sister Grey had suffered a long time of heart disease, until the morning of July 8, when she heard the Son of God coming, in all his glory, to bear her pure spirit away to its Maker, and in the arms of Jesus she fell asleep, and awoke at Jehovah's feet. Her last words to her devoted husband and six affectionate children were, "I am not afraid to die." It seemed as if death to her had no sting; the grave, no victory. May God comfort the husband and children, and, at the last day, bring them all to an eternal life in heaven! And may sweet be the rest of our departed sister; and we would say, Farewell, Sister Grey; no more will your bright face be seen here below; but we would only say farewell until the dawn of that eternal morn, when we expect to meet you in glory.

W. J. FERGUSON.

COKER—Dr. J. E. COKER was born in Sussex county, Va., February 4, 1823, and died June 18, 1889, near Livingstone, Madison county, Miss. He was stricken suddenly with paralysis and lingered in an unconscious state for two days. Dr. Coker was true in every relationship of life. In his home life he was a firm disciplinarian, yet he was kind and loving. His word was law—the law of love—and his children delighted to honor him. He was the embodiment of candor. He had strong convictions, and every one knew them. He despised shams. His opinions were often given with a great emphasis, which appeared at times harsh; but, as he loved right and truth, he was loved for his sincerity. He enthroned duty as the object of life. Pleasure and personal interest were not allowed to displace personal duty. When the church commanded of him any service he always answered to roll-call. In the Quarterly, Annual and District Conferences we will miss this true and loyal servant of Christ. He loved every interest of the church. Education, missions and the temperance cause had a sacred place in his heart. He often used the lancet to open dangerous places, but the hand of love held the lancet. His pastor he made his companion, and there was always a joyful welcome for the itinerant at his home. His friendship had the fragrance of spring-time. His home, his church, his community will miss him, but he has left a rich and blessed memory. Since he has departed, his companion of many years, his children and many friends are passing under the shadow of a great sorrow, but they are comforted with the thought of meeting again. To this beloved Christian physician, we say good-night, while we watch for the eternal morning. I. W. COOPER.

WARREN—Sister HARRIET LAZINKA WARREN was born August 6, 1854, and died May 16, 1889. She joined the church when nine years old, and was converted when twenty-two; was married to Mr. W. W. Warren, January 7, 1874, by Rev. D. P. Bradford.

Sister Warren not only ranked, but excelled, among the pure in heart. She seemed to have resolved, from her conversion, to exclude all sin from her heart and life, and to be contented with what was lawful. In fact, she tried to develop human life, in all that was lawful, in Christian love toward all with whom she was called to associate with, which only the pure in heart would attempt or could hope to succeed in. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

Hers was a beautiful life. She was just the wife, pictured by St. Peter, in I. Peter iii, 1-6, "of a meek and quiet spirit," whose "chaste conversation, coupled with fear" of God, won her husband to Christ. She was a loving, tender and prudent mother, by whose prayers and faithful teaching her two only children early became Christians; to whom is left, in her beautiful life, a priceless legacy. She was beloved and admired by all that knew her. She was a Christian of great faith and untiring devotion to the church, in which she moved as "a bright and shining light." Many hearts were made sad when she closed her eyes to all that was earthly. May God, at last, bring the bereaved family together safe in heaven!

J. W. ELLISON.

ROGILLIO—Miss FANNIE ROGILLIO was born in Jackson, La., and died, at her home, June 1, 1889. In the early morning of June 2, the beautiful Sabbath of our Centenary commencement, a vast congregation attended her funeral services at the church. At twelve years of age Fannie joined the Baptist Church. Her purity of character and gentle, persuasive ways, combined with religious cheerfulness and a singularly sweet and refined disposition, made her influence felt; and as she grew into womanhood, she developed rare and commanding qualities. Gifted and cultured with intellect of a high order, her joyous, happy nature and consistent piety made her an example and an inspiration to others. While yet a young girl she became organist for the church, and scarcely a Sabbath, for ten years, have we missed her rich, powerful voice, as she led the choir in sweet old-fashioned hymns and songs of praise. To the young lover, who came from a distant land to claim his bride, but came too late, we extend our heartfelt sympathy. May our heavenly Father soothe his sorrowing heart! God help and pity the lonely father and mother in their darkened home! We will not intrude on their sacred grief. The Master hath need of their precious child.

"The rest which he giveth his beloved
Is hers, untroubled and deep,
And because we loved her, we say,
It is well, she has fallen asleep."

LILAH V. SCHWING.

Baptist Herald please copy.

CALHOUN—MAGGIE WILLIS, daughter of Dr. J. D. and M. E. Calhoun, was born at Arizona, La., May 7, 1888, and died June 28, 1889. Maggie was, indeed, a beautiful and sprightly child; so affectionate and trustful. Ah! she is missed, sadly missed, in that family circle; even the pastor will miss her loving embrace and affectionate kiss in his visitations. But God is good and wise, and it does not behoove us to murmur or complain. May his grace be sufficient, and the blessed Comforter whisper consolation in this trying hour!

J. L. P. SHEPPARD, Pastor.

Beacons Along the Wayside.

When one who is bewildered discovers a beacon ahead, difficulties seem to vanish and if we except intervening roots and brambles, the haven is soon attained.

So much for what will presently be our simile.

When one, who is ill sees the good results of a means of cure, in cases far more desperate than his own, convalescence seems possible were it not for doubts and fears. Nevertheless Compound Oxygen is still a refuge for the sufferer. Here are a few encouraging beacons along the wayside.

ATLANTA, GA., March 22, 1888.

"I still recommend your remedy. It saved my wife's life and cured my boy of catarrh."

WALTER T. FORBES.

COLUMBIA, S. C., March 13, 1888.

"I have reason to believe that I have been benefited by this treatment, and commend it to those whose nervous systems need to be invigorated."

Dr. JOHN L. GIRARDEAN.

WILLISTON, S. C., March 20, 1888.

"I am pleased to report a continued improvement both in myself and wife. May you live long to bless suffering humanity with your Compound Oxygen treatment."

REV. W. W. GRAHAM.

GASTONIA, GASTON CO., N. C., May 25, 1888.

"I speak to you the real sentiment of my heart when I state that I sincerely believe that had it not been for the Compound Oxygen Treatment, I would have been in my grave before this time."

W. D. HANNA.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

PAINLESS **BEECHAM'S PILLS** EFFECTUAL
THE GREAT ENGLISH MEDICINE WORTH A GUINEA A BOX
For Weak Stomach—Impaired Digestion—Disordered Liver.
SOLD BY ALL DRUGGISTS.
PRICE 25 CENTS PER BOX.
Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.
B. F. ALLEN & CO., Sole Agents
For United States, 365 & 367 Canal St., New York.
Who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—*but inquire first.* (Please mention this paper.)

ADAMS' HATS!
26 ST. CHARLES ST.

H. Dudley Coleman & Co.,

H. DUDLEY COLEMAN. EDGAR L. STREAM.
(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS.
Telephone—Office and Foundry, 688.

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers. | Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. Dudley Coleman & Co., or Coleman's Foundry, N. O., La.

Mention this paper.

METROPOLITAN BANK, SAVINGS DEPARTMENT
80 CAMP STREET.

Capital.....$250,000. Undivided Profits.....$40,000.

FRED. PETERS, President. FRANK RODER, Vice-President. ED. CLAUSSEN, Cashier.

Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. interest, payable semi-annually.

Directors—Phil. W. Dielmann, Frank Roder, Jacob Hassinger, H. F. Klumpp, John Nelson, Julius Weiss, Adolph G. Ricks, Fred Peters and Louis Lennhard.

ESTABLISHED 1868.

A. A. WOODS. L. H. POURSINE.
WALTER SCOTT. A. F. GODAT.

A. A. WOODS & CO.,
General Insurance Agency,
184 GRAVIER STREET,

OPPOSITE COTTON EXCHANGE. NEW ORLEANS

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Mention this paper.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business.

LIBERAL SETTLEMENTS AND PROMPT PAYMENTS.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JNO. J. BARR, J. R. LEVERT, F. STRINGER,
JOS. BAYLE, ANDREW STEWART, E. BORLAND, W. T. BARDIE,
JNO. BARKLEY, CHAS. CHAFFE, J. BORN, THOS. SEFTON

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

Mechanics' & Traders' Insurance Company,
14 Carondelet Street, NEW ORLEANS, LA.

CAPITAL AND SURPLUS, - - - $500,000
Fire, River and Marine Insurance Solicited.

TRUSTEES.—Robt Maxwell, Geo. W. Sentell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odenthahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Brashman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, F. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade. *New Orleans, La., March 20, 1889.*

The Southern Insurance Company
OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

HARDWOOD, SLATE AND IRON MANTELS.
TILE HEARTHS, TILE FACINGS, TILE FLOORS.
Grates and Fire-place Trimmings.

LEAHY & WEBER,
ADVOCATE BUILDING. *No. 113 CAMP STREET.*

"Our constant aim is to keep the best of everything."

A. W. SKARDON & SON,
Dealers in Staple and Fancy Groceries,

643 and 645 MAGAZINE STREET, Cor. Jackson Ave., NEW ORLEANS, LA.

Would respectfully call the attention of clergymen and invalids to their unfermented communion wine—pure grape juice, free from alcohol.
Particular attention paid to country orders.
No charge for drayage or packing on goods sent out of the city.

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.
PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

ROBT. B. TODD, Ex-Justice Supreme Court Louisiana. DAVID TODD.

R. B. TODD & SON,
Attorneys and Counselors-at-Law.
OFFICE, 199 GRAVIER ST.
Will practice in Federal and State Courts. Claims throughout the State will be promptly attended to.

WANTED!

A white woman to do general housework. For particulars address
REV. H. C. FOUST,
Winona, Miss.

GULLETT'S MAGNOLIA GIN

The FOREMOST STANDARD COTTON GIN OF THE WORLD
HIGHEST AWARD GOLD MEDAL AND DIPLOMA
for Light Draft, Best Sample and General Utility, at the World's Cotton Centennial Exposition, New Orleans, over all competitors. All late improvements—Double brush Belts on large Gins; Adjustable Seed Boards, etc., have been added. Every Gin actually TESTED with COTTON before shipment. Address for further particulars
A. Baldwin & Co., Lim., New Orleans, La.

DROPSY
TREATED FREE. Positively Cured with Vegetable Remedies. Have cured many thousand cases. Cure patients pronounced hopeless by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for FREE BOOK of testimonials of wonderful cures. TEN DAYS' treatment FREE by mail, if furnished FREE you order trial, send ten cents in stamps to pay postage.
DR. H. H. GREEN & SONS, ATLANTA, GA.

P. P. P.
(Prickly Ash, Poke Root, and Potassium.)
CURES
RHEUMATISM
And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.
If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.
P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.
SCROFULA
Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.
BLOOD POISON
Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.
Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilitic Eruption.
Dyspepsia and Nervous Prostration.
Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)
FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists, Sole Props., Lippman Block, Savannah, Ga.

LIPPMAN'S PYRAFUGE
A SURE CURE FOR CHILLS & FEVER
DUMB AGUE AND MALARIA.
FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists, Sole Props., Lippman Block, Savannah, Ga.

ABBOTT'S EAST INDIAN CORN PAINT

REMOVES CORNS, BUNIONS AND WARTS, SPEEDILY AND WITHOUT PAIN
For sale by I. L. LYONS & CO., New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

At a meeting of the Cincinnati saloon keepers, last week, a resolution to defy the Sunday law was presented and unanimously adopted.

An English syndicate has purchased five of the six breweries in Patterson, N. J., for an aggregate of $2,380,000, the owners to retain one-third interest in the concerns.

The failure of the great dry goods firm of Lewis Bros. & Co., in New York City, for four million dollars, was announced last week.

The Standard Oil Company is endeavoring to get control of the natural gas lands in Indiana, evidently with the intention of controlling the entire gas field intimately.

In the cases of a physician and a dentist, indicted for practicing medicine and dentistry without a license, in New Hampshire, the supreme court to-day quashed the indictments and declared the law requiring license for the practice of medicine and dentistry unconstitutional.

The citizens of Wilson county, Tenn., have declared war against Mormon elders and converts, who have been for some time past operating in that section.

A contract was signed with the Union Iron Works, of San Francisco, for a coast defense vessel for $700,000.

The count of the cash and securities in the United States Treasury, incident to the transfer of the office from Mr. Hyatt to Mr. Huston, the incumbent, was completed on July 27. There is $70,000,000.

Regulators in Marion county, Ind., brutally whipped two women on July 27. When released, they were warned that severer treatment was in store for them if they did not cease talking of their neighbors.

There is an association in Chicago which is sending postal cards to Eastern men offering to give them any academic degree they desire for a money consideration.

Illinois was visited by a heavy rainfall on July 27. It inflicted thousands of dollars of damage in Chicago. Basements and cellars were flooded all over the city. Eight persons were killed by the falling of an unfinished building, which was blown down by the violence of the storm.

Judge Field, of the circuit court, Kansas City, Mo., in a decision declared the statute allowing religious associations to be incorporated unconstitutional. The decision was rendered on the application of Reyerson Ritche and others for the incorporation of the Reformed Methodist Episcopal Church.

Refractory saloon keepers of Cincinnati were brought to terms by the police, on July 28. About 150 arrests were made for violating the Sunday Law. Great excitement prevailed, but repeated arrests resulted in the closing of the bar-rooms. The police were attacked by hoodlums, and one policeman was badly beaten.

A recent list shows that twelve relatives or family connections of the President have been appointed to office since the inauguration of the Republican administration.

FOREIGN.

July 25 was the occasion of the golden wedding of Mr. and Mrs. Gladstone.

The trial of the strikers arrested at Breslau has resulted in the conviction of thirty-two of the prisoners. The ring leader was sentenced to seven years in the penitentiary and to be deprived of his civil rights for seven years.

The Yellow river has again burst its banks, in China, inundating an immense extent of country. There are twelve feet of water throughout ten large government districts.

The greatest diplomatic triumph of Prince Bismarck's life will be achieved if he succeeds in his latest project, which is to arrange a meeting between the Czar, the Emperor Francis Joseph and the Emperor William. It is intended that the emperors shall meet at Potsdam. The chancellor is supposed to be aiming not at a definite treaty of alliance involving Russia in the central European league, but only to re-establish better relations between the three empires.

In debating on the royal grants in the House of Commons, on July 26, Mr. Bradlaugh said the opponents of the grants meant nothing personally discourteous to the members of the royal family, but were simply acting within their rights when they met the demands of the crown on a question of finance with a direct negative.

Princess Louise, eldest daughter of the Prince of Wales, was married at noon, on July 27, at Buckingham Palace to the Duke of Fife and Marquis Macduff by the Archbishop of Canterbury. A drenching rain fell during the ceremonies.

The hopes of the Boulangists have been shattered by the defeat of their leader in the elections on July 28.

The Vatican and the Quirinal are doubly guarded, owing to the receipt of information of a plot to blow up both with dynamite. It is rumored that the departure of the Pope will be forcibly resisted, and that the government secret police watch the exits of the Vatican.

A cyclone in Hungary, Transylvania and Bukovina, on July 28, swept over several thousand square miles of territory. Hundreds of persons were killed. Crops were destroyed and enormous damage was done to houses. The districts of Grossmonden and Mohaes were completely ravaged.

The Czar desires that Emperor William receive him at Potsdam. He will not visit Berlin for reasons of personal safety, as he will be able to keep the public at a greater distance at Potsdam than at the capital.

Many Christian families are arriving at Athens daily from Crete, having fled from the island on account of the uprising there. Two British men-of-war are expected soon at Suda Bay.

All humors of the scalp, tetter sores, and dandruff cured, and falling hair checked; hence, baldness prevented by using Hall's Vegetable Sicilian Hair Renewer.

Notice.

The corresponding secretary of Woman's Board of Missions, of Methodist Episcopal Church, South, recommends that memorial services be held in all the auxiliaries for Miss Clara Chrisman; therefore, the Executive Board of Louisiana Conference, Woman's Foreign Missionary Society, requests that every society in the State, at an early day, will pay this respect to our honored dead. The vacancy caused by Miss Chrisman's death has been filled by one of Louisiana's consecrated daughters. Miss Sallie M. Phillips has already sailed for Brazil, and the foreign work is thus brought feelingly near to our own hearts. At the time of memorial service, therefore, every auxiliary is requested to take up a public collection and remit same to Mrs. S. B. McCutchen, State treasurer, designated "for our outgoing missionary." As true women, we will esteem it a happy privilege to prove our love by a free-will offering.

MRS. E. J. FULLILOVE,
For Committee.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—THIRD ROUND.

Richland	Aug. 1
Kosciusko circuit	3, 4
Newport	8
Ebenezer	10, 11
Weir	15
Sallis	17, 18
Poplar Creek	22
Ethel	24, 25
Belzona	28
Lexington	30

J. J. WHEAT, P. E.

SARDIS DIST.—THIRD ROUND.

Courtland	Aug. 3, 4
Panola	10, 11
Pleasant Grove	17, 18
Lake View	24, 25
Mt. Veraoa	31, Sept. 1
Arkabutla	7, 8
Chulahoma	14, 15
Cockrum	21, 22
Louisburg	27
Horn Lake	28, 29

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Brooksville, at Exprairie	Aug. 3, 4
Mashulaville, at Hickory Grove	9
Louisville, at Rocky Hills	10, 11
Plattsburg, at Plattsburg	15
Chester, at South Union	17, 18
Walthall, at Long Branch	31, Sept. 1
LaGrange	7, 8
Sturges	14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.
W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Minter City	(Fri.) Aug. 2
Sunny Side	3, 4
Grenada station	11, 12
Water Valley station	18, 19
Chapel Hill	24, 25
Carrollton	31, Sept. 1
Pittsboro	7, 8
Coffeeville	(Thur.) 12
Toccopola	14, 15
Grenada circuit	21, 22
Atlanta	28, 29
Old Town	(Tue.) Oct. 1
Pittsboro	(Thur.) 3
Hanuer	5, 6

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Providence, at New Hope	Aug. 3, 4
Topisaw, at Topisaw	10, 11
Franklinton, at Fichers	17, 18
Holmesville, at China Grove	24, 25
Scotland, at Galatia	31, Sept. 1
Adams, at Ebenezer	3, 4
Brookhaven	7, 8
Howerton, at Pleasant Ridge	14, 15
New Hope, at Ceulenial	28, 29

W. B. LEWIS, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo circuit, at Tranquil	Aug. 3, 4
Camden, at Shrock	10, 11
Benton, at Bowman's	17, 18
Flora, at Bentonia	24, 25
Silver Creek	31, Sept. 1
Edwards, at Brownsville	7, 8
Raymond	14, 15
Canton	21, 22
Mt. Olivet	28, 29
Spring Ridge	(Tue.) Oct. 1

D. A. LITTLE, P. E.

BRANDON DIST.—THIRD ROUND.

Shiloh, at Shiloh Camp Ground	Aug. 3, 4
Lake, at High Hill	5
Carthage, at Rocky Points	10, 11
Mt. Rose, at Mt. Zion	17, 18
Strong River, at Clear Creek	19
Westville, at Westville	21
Trenton, at Trenton Camp Ground	31, Sept. 1
Walnut Grove, at Beech Springs	7, 8
Marvin	14, 15

District Conference meets Thursday, nine A. M., August 1, at Shiloh Camp Ground. Bishop Galloway will preside. We insist that every member will be present. Let us have one full District Conference.
P. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

Vossburg	Aug. 3, 4
Pauiding, at Hopewell	10, 11
Sandersville, at Laurel	17, 18
Marion, at Pleasant Hill	24, 25
Meridian, at Shiloh	31, Sept. 1
Meridian Station	3
Binnsville, at Wahallak	7, 8
Leaksville	14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
De Kalb	12, 13
West End	19, 20

R. D. NORSWORTHY, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks cir. and Mt. Pleasant cir. at Bailey's C. G.	Aug. 3, 4
Byhalia, at Emory	10, 11
Olive Branch, at Oak Grove	17, 18
Pine Mountain, at Lebanon	24, 25
Waterford, at Marvin	31, Sept. 1
Ashland, at Salem	7, 8
Shawnee, at Harmony	14, 15

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Bastrop, at DeSiard	Aug. 3, 4
Oak Ridge, at Good Hope	10, 11
Waterproof, at Jordan	17, 18
Lake Providence, at Lake Providence	27, 28
Richland, at Ghard	31, Sept. 1

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	Aug. 3, 4
Morgan City	10, 11
Opelousas	17, 18
Abbeville	24, 25
Lake Charles	Sept. 1
Edgerly	8, 7
Crowley	13, 14
Sabine mission	20, 21

S. S. KEENER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Crape Street	Aug. 4
Louisiana Avenue	11
Baton Rouge	17, 18
Grosse Tete, at Arbroth	20
Felicity Street	25

CHAS. F. EVANS, P. E.

Camp Meeting Calendar.

Camp Meet'gs.	Begins.
Henington (Crystal Springs)	Aug. 8
Sam Jones	Aug. 9
Topisaw	Aug. 10
Downsville	Aug. 16
Cyprus	Aug. 16
Rapides	Aug. 22
Providence	Aug. 22
Lake	Aug. 23
China Grove	Aug. 23
Sparta Circuit	Sept. 13
St. Tammany	Sept. 27
Palmer	Oct. 6
Boyt	—

CAMP MEETINGS.

There will be a camp meeting at the Boyt Camp Ground, at Doubleley station, on the V., S. and P. R. R., seven miles from Minden, and twenty-five miles east of Shreveport. The people of North Louisiana are cordially invited to unite with us and make this a central camp meeting. We have boarding and lodging cheap for all who do not wish to build tents and board themselves. Preachers and their wives free.
B. PARVIN, Pastor.

The camp meeting on Sparta circuit, at Providence, La., four and a half miles east of Sparta, La., will commence on Friday before the third Sabbath in September, 1889—September 13—on the self-sustaining plan. Preachers invited, and will be provided for. B. A. DAVIS, P. C.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

BEAUTIFUL CHAUTAUQUA LAKE,
Lakewood, New York.
The most healthful resort in America, situated on the Main Line of the New York, Lake Erie and Western R. R., at Lakewood, N. Y., midway between Cincinnati and New York City. The highest navigable water in the United States, over 1,400 feet above the level of the sea, and 700 feet higher than Lake Erie. Weather cool. No malaria. No mosquitoes. Hotels open June 1 to October 1. Round-trip fare from Cincinnati $11 25, good returning until October 31. Be sure your tickets read via New York, Lake Erie and Western R. R., from Cincinnati, as this is the only line running solid trains, Pullman cars, through to the Lake. Tourist tickets for sale at all large stations. For further information please apply to ticket agents of connecting lines, or to H. C. Holabird, Division Passenger Agent, 99 West 4th St., Cincinnati, Ohio.

BEECHAM'S PILLS cure bilious and nervous ills.

TO BE PROUD OF.
It always gives us pleasure to record the successful result of well-directed effort in any department of business, especially when that success is backed by merit, and tends to promote the general welfare. Competition in all branches of business at this time is great, and he who by energy, integrity, and perseverance takes the lead is worthy of commendation. In this connection we allude to Dr. Tutt, of New York, who has achieved a great victory over long-established competitors in the introduction of his world-renowned Liver Pills. In a comparatively short time they surpassed pills that had been before the public over a quarter of a century. Tutt's Liver Pills have gained a popularity unparalleled. Indorsed by the Medical Faculty in Europe and America, they have become a household word on both continents.
Dr. Tutt deserves, and, doubtless, has, the gratitude of thousands of invalids who have been healed by his medicine. In this age of quackery it is refreshing to know that there is, at least, one who furnishes a remedy prepared on scientific principles, and offers it to the sick conscientiously. We record his success with a feeling of pride which every American should have at the triumph of one of his countrymen.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.
The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

Summer Tours.
Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address
R. H. GARRATT, Div. P. A.,
34 St. Charles St.,
New Orleans, La.

Four elements of Christian life and experience—first, admit; second, submit; third, commit; fourth, transmit. —*Canon Wilberforce.*

From Most Rev. Bishop Ryan, of Philadelphia.
I can testify to the efficacy of J. & C. Maguire's Cundurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.
P. J. RYAN.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8⅝	— —
Ordinary	8⅞	— —
Good ordinary	9⅜	— —
Low middling	10¼	— —
Middling	11	— —
Good middling	11½	— —
Middling fair	11 13-16	— —
Fair	12 13-16	— —
Galveston middling	11	— —
Mobile middling	10¾	— —
Memphis middling	10¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	8¾
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRUP	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 25	3 00
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 40	4 60
Fancy	4 15	4 25
Choice	— —	— —
Minnesota Patents	— —	6 25
Winter-wheat patents	4 90	5 10
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	2 30	2 35
Cream meal	2 65	2 70
Grits	2 55	2 60
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	50
Yellow	— —	46
Mixed No. 2	45	45½
OATS:		
Western	32½	38
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	67½	72½
HAY:		
Prime	— —	14 00
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	12 25
Prime Mess	11 75	12 00
Rumps	— —	10 75
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	7
Sides, short rib	— —	7
Sides, long clear	7	— —
HAMS:		
Sugar-cured	12¾	12¾
DRY SALT MEAT:		
Shoulders	— —	5½
Sides, short rib	— —	6¾
Sides, long clear	— —	6¾
GROCERIES.		
COFFEE:		
Prime	— —	19
Fair	— —	18
Common	— —	15¾
TEAS:		
Choice	40	80
No. 2	— —	55
BUTTER:		
Western Creamery	18	— —
Western Dairy	18	14
Common	— —	— —
LARD:		
Refined	— —	8¼
OILS:		
Coal, bbls	10	— —
Coal, cases	15½	16
Cotton Seed, crude	41	48
Lard, extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₱ head	75	1 25
Chicago, ₱ bbl	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 20	1 30
ONIONS:		
New Louisiana	1 75	1 85
Western	1 75	1 85
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	10	10¼
Jute, 1¾ lb, ₱ yard	9½	9½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 05	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	1 50	3 25
Chickens, Southern	2 75	3 00
Young	1 00	1 75
Turkeys, Southern	10 00	12 00
EGGS:		
Western	14	15
Southern	16	18
WOOL:		
Lake, ₱ lb	24	24½
Louisiana	22	23
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	8	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	18 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, July 30.

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THE HILLS OF THE LORD.

BY WM. GANNETT.

God ploughed one day with an earthquake,
And drove his furrows deep;
The huddling plains upstarted,
The hills were all asleep!

But that is the mountain's secret,
Age-hidden in their breast;
"God's peace is everlasting,"
Are the dream-words of their rest.

He hath made them the haunt of beauty,
The home-elect of his grace;
He spreadeth his morning on them,
His sunsets light their face.

The people of tired cities
Come up to the shrine and pray;
God freshes again within them,
As he passes by all day.

And, lo! I have caught their secret!
The beauty deeper than all!
This faith—that life's hard moments,
When the jarring sorrows befall,

Are but God ploughing his mountains;
And those mountains yet shall be
The source of his grace and freshness,
And his peace everlasting to me.

Travels Abroad.

MR. EDITOR: After a long delay I take pleasure in favoring you with a few jottings of our wonderful trip abroad.

Our trip across the ocean, from New York to Queenstown, and thence to Liverpool, was pleasant and very interesting, as neither of us (wife and self) had ever crossed the broad Atlantic before. These palatial ocean steamers are a floating world, and one is frequently musing, if not a sufferer from *mal de mer*, as if the next moment they might start up and go out for a walk, or make a visit, for the once forgetful of being surrounded by sky and water, only beyond the sides of the noble vessel, steadily steaming and plowing her way through the troubled waters; the throbbing of the mighty engines ever reminding one of the pulsations of the life current through the human frame. The reputation for safety, which a few of these trans-atlantic lines has acquired, lend much to relieve the traveler's mind of anxiety about reaching the desired haven—a sensation not at all unlike the Christian's confidence in the wisdom and power of the all-sufficient Savior. Looking at these grand objects of man's construction, one would be led to rashly exclaim that nothing in nature's elements could materially interfere with their progress upon the rolling ocean; but one needs to experience sailing in one of these "floating worlds," amidst the high winds and mighty storm-crested waves, to test his confidence in anything of human invention. Helpless, he must irresistibly look away and up to heaven, from whence cometh certain deliverance from Almighty Goodness.

With what sensations of gladness did we hail tidings of "land ahead," as the beacon light from Fastnet Rock gleamed out in the hazy distance. A few hours, and our steamer was riding at anchor in Cork harbor. We were glad this was not our disembarking place, as it was now three o'clock A. M., and all passengers for Queenstown had to transfer by small steam tender before reaching shore. Their luggage and the several hundred bags of mail for Europe followed. Liverpool was reached at eight o'clock P. M., with the sun still a full hour above the horizon. What tremendous long days! The remaining passengers also were transferred by small steam tender with their laggage to the universal landing-stage. Here a delay occurs for the alphabetical assortment of the luggage; then the customs examination of same follows. As we had no tobacco or liquors hid away in sly corners, the delay was insignificant. Kind friends met us and piloted us safely to a resting-place for the night—a temperance hotel managed by a prominent Wesleyan layman. We tarried "but a night," for our ulterior destination for a season was the teeming city of London. This we reached, *via* Midland railway, after a six hours' ride through a magnificent stretch of mountain scenery. Another kind friend was on the lookout for us as we stepped down upon the platform of the immense station. We would call it a depot. A friendly look, an extended hand, and a hearty greeting followed. Into a cab and across the great city we sped; a transfer to a train of the Dover and Chatham railway followed; then a ten-mile run down to the little suburban town of Beckenham, Kent. Here we were hospitably entertained for several days; resting there at night, and running up to London during the day for appreciated mail from home, as well as viewing some of the wonders of such a great metropolis. We were now separated from loved ones by a mighty ocean and many days' travel. Imagine our satisfaction upon the receipt of a cablegram reporting: "All well; managing everything nicely."

As the World's Sunday-School Convention did not convene for ten days yet, we proceeded, *via* Dover and Calais, to Paris on a Cook & Son excursion ticket. As our train wormed its way down to Dover, a fellow-passenger pointed out to us the old castle and cathedral at Rochester, "built in the time of William the Conqueror." The latter has been kept in a fair state of preservation. Further on we saw the cathedral at Canterbury, sitting in the midst of the old historic hills, and admired for its attractive proportions. At Dover we were charmed with the sight of the bright blue waters of the channel, as they washed against the sides of the tall, white chalk cliffs, which stand out all along this strongly fortified coast. A powerful and rapid steamer bore us safely over the channel to Calais in sixty-five minutes. The moment we landed on French soil we experienced a queer sensation—lo! another tongue was spoken, and we were aliens! But we live in a progressive age, and Americans can generally manage to make themselves understood wherever circumstances may place them. Very soon we had found our train, supplied ourselves with a lunch and a bottle of aerated drinking water, and ready for the five-hours' run down to Paris. The scenery along the route was attractive at times, and full of historical reminiscences. Stopped at Amiens for ten minutes, and alighted to stretch our tired limbs. Here we also invested in some strawberries of prodigious size and refreshing properties. In fact, wherever we went while in Europe, we feasted on tremendous and luscious berries and pure, sweet milk. Reaching Paris at night, in the rain, does not produce a favorable impression; much better than in a Southern city we think so much of, however. Another examination of our inseparable luggage. Nothing contraband being found, we secured a cab through the aid of Cook & Son's interpreter, and reached our hotel, within a stone's throw of "the Bourse." Here we were wonderfully relieved to find "English spoken." A comfortable room on the fourth floor ("Rather lofty for my friend!" I hear you say), and two excellent meals a day, fitted us physically for an enjoyable three days' stay in this beautiful city. We visited the magnificent Exposition the next day, entering it by the Trocedero gate. After looking through one wing of the palace, we walked down to the bridge, which spans the Seine at this point, and over to the base of the Eiffel Tower. Our visit would have been incomplete without ascending it; so we stepped into the "lift," and after being safely locked in, were rapidly lifted upward to the first landing-place. Here we stepped out and found ourselves upon a broad and substantial platform covered with booths and restaurants. After a luncheon, we walked around its four immense sides, and had a splendid bird's-eye view of the city and environs. As our time was limited; and our desire for going any higher unmentioned, we descended and walked about the attractive grounds; thence into the Main Building. Its immensity staggered us, while the displays and exhibits seemed to be endless. Much we saw to instruct and interest us; but time flies and bodies tire—so we reluctantly bent our steps towards our temporary abiding-place, and reached it by first sailing a part of the way in one of the commodious small steamers which constantly ply this wondrous river. A young friend of ours, from New Orleans, temporarily doing business in Paris, very kindly tendered his services as interpreter and guide. Need I add, we were not slow to accept them? As the day dawns in these parts at three o'clock, and twilight lasts until after ten P. M., we were enabled to go about and see a wonderful lot of places and things. The weather was always favorable, and conveyances obtainable at a nominal cost. An open "cab" with driver, and room for four persons, can be hired for two francs an hour. Very little walking is, therefore, done in Paris. The cheap riding is a wonderful help to the weary sight-seer, and enables one to accomplish astonishing things. Be assured we saw all that Americans, with their natural curiosity, could see, and never tired. The number at the head of this page (10) admonishes me to stop. Another opportunity presenting itself, may dilate further from this point in our trip. We expect to be home again about August 12.

A favoring and gracious Providence has accompanied us in all our goings to and fro, and we have leaned very heavily at times upon the divine arm.

Accept our kind love and best wishes for self and family. Hope, ere many days, to grasp again your brotherly hand. Sincerely yours,

E. P. MACKIE.

From the West.

MR. EDITOR: About July 15 the sun came down upon us in such Southern geniality that we began to feel like we were directly under the Equator; so a family council was called and a migration to some cooler country agreed upon. The committee on "ways and means" decided that, as a summer resort, no country offered more inducements than Colorado; so here we are at the very feet of the mighty Rockies, breathing air which carries the spirit of health upon its noiseless wings, drinking from streams whose source is in the snowy mountain peaks above us, and resting thoroughly.

After a two days' journey over the Ft. Worth and Denver railroad, we reached Manitou, our present destination.

I should never have thought of writing to the ADVOCATE, but the ubiquitous newspaper reporter is here in strength. With pencil and note-book, he is on every hotel gallery, at every mineral spring. I have met him above the clouds on Pike's Peak, and under the earth in the Grand Cavern; and I also procured pencil and book, and herein you will find the fruits of my industry, or, perhaps, you will read, seeking fruit and find leaves only.

Manitou is a village of hotels, bath-houses, stables and railroad depots; but it is a most charming resort, and is rightly the most popular watering-place in Colorado, for its waters are for the healing of the nation. It is said that when all herbs and orgies failed, that the Indians resorted hither with their sick, when these mountain heights and pleasant valleys knew not the tread of a white man. There are five mineral springs here, each claiming its own particular healing qualities, and all are largely patronized. I would not make any stereotyped remarks about the priceless ness of health, etc.; but one must moralize when at a place like this, where one sees saint and sinner, old and young, clinging to life with a like tenacity, all—

"Mourning that this transient shading
Was not made more permanent."

These springs are beautiful at night, for they have fallen upon an artful and happy conceit that I have not seen practiced elsewhere: they throw an electric light down under the water which makes them look like vats of molten gold.

The hot soda baths are only less invigorating than a dip into the "salt sea wave." The water is said to give a beautiful gloss and freshness to the skin; consequently, they are much frequented by ladies who are just a little *passe*, just a tinge of the "sere and yellow leaf" upon them.

Manitou is situated in a pleasant valley, surrounded on three sides by towering mountains, down whose rocky heights dash the coldest, clearest streams in the most fantastic cascades. All that we have read of this climate is true: the temperature is like our early spring-time; the air is crisp and bracing—it is happiness alone to breathe it, and I think a month here would bring roses to the most faded cheeks and clothe the leanest frame in flesh. The chief pastime is driving, riding, and, with alpenstock in hand, toiling up these mountain-sides, the latter being a rather hazardous undertaking. There is a guest in this hotel who was maimed of a hand on one of these expeditions, a falling rock crushing it to such a pulp that amputation was necessary; still many go up and down in safety.

We have visited many interesting places around here, notably among them the Grand Caverns. These caverns were accidentally discovered in 1881 by their owner, Mr. George Snider, while out deer hunting, and he has made them a source of revenue by constructing at great cost a beautiful carriage road, one and one-half miles long, up the mountain-side from Manitou. At the cave an entrance fee is paid, and it is said that 2,800 people went through the cave last August. The drive is most picturesque. It goes up the old Ute Pass, where the Indians poured down from their mountain fastnesses to do battle with their warlike neighbors, or to kill game for their winter food and raiment. The old trail remains when the proud warriors have passed on to the happy hunting grounds. The carriage-way leads by Fountain Creek (or, the *Fontaine qui bouille*), which comes dashing over rocks, lashed into fury as it leaps one precipice after another, until it takes the maddening plunge at Rainbow Falls, where the sun finds it and kisses it into the most exquisite coloring one could wish to see. The view at the entrance of the cave is grand indeed to one who loves nature; the hoary-headed peaks in the distance throwing their shadows, like sheltering mantles, around the green valleys below them.

Here at the entrance guides meet you with well-filled lamps; otherwise one is wrapped in midnight darkness in the very vestibule. So you journey through the different halls and chambers the entire length of the cave. The mind is so interested in all the strange formations around you, some grotesque as carnival masquerades, others as symmetrical as a Grecian chisel could carve them, that one forgets he has journeyed more than a mile in cold and damp and darkness more dense than Sinbad's gloomy tomb. The most wonderful thing to me was the Grand Organ, which is composed of thirty musical stalactites which give forth the sweetest sounds when struck softly with a stick. There is a musician who manipulates this wonderful instrument. He played perfect scales of the keys of C and F, respectively, the compass of the organ being from low C to high F. Then he played, "Come, thou fount of every blessing." I can not describe my sensations. This song thrills me as no other can when I am sitting in my pew at home; but here, in this weird place, the soft strains stole upon me like an echo from the heavenly choir. In the dim light of the cave the organ looked like silver with drapery of lace, and the musician seemed a phantom. They showed us a skull and cross-bones which were found in a dark vault of this sombre place. Perhaps the hermit of the mountain died here, securely shut in from the temptations of a wicked world, or some lost hunter may have waited here for the rescue which never came.

I would not attempt a description of this museum of wonders; they must be seen to be appreciated. There is Grandma's Churn, a flock of crystal sheep, the Crane's Head, Texas Steer, Wax Candles, Silver Cord, White Owl, the Bridal Chamber, the Jewel Casket, and figures of every conceivable shape, formed of glistening stalactites and stalagmites. A piece of rock crystal in the roof, which shone brilliantly against the guide's lantern, was called the North Star.

We spent part of one day driving up Williams Canon. The carriage road goes between cliffs 1,400 feet high, the sunshine can scarcely penetrate the gloom; when you emerge into a forest of silver spruce and pine trees. Another drive carried us through the Garden of the Gods. This consists of the most curious rock formations; igneous rocks thrown into the wildest contortions by some terrific heat, applied when the mountains were brought forth. They show you Mushroom Park, the Antelope, the Sphinx, the Lady of the Garden, and many others, a bare mention of which would make my letter too lengthy. I will also reserve for another time our visit to Pike's Peak and Cheyenne Canon, where Helen Hunt is buried, etc. So, Mr. Editor,

"I'll never say 'good-bye;'
But always when we're parting—'Till to-morrow.'"

SHREVEPORT.

MANITOU SPRINGS, Colorado.

Location and Endowment.

The question of the location of the Mississippi Methodist College is a very important one, and the interest in this subject, indicated by the number of advantageous localities suggested, is a very auspicious sign. It shows, first, an appreciation of the necessity and a realization of the advantages of such an institution; and, secondly, a profound faith in the success of the enterprise so enthusiastically inaugurated last winter.

But just at this time the question of the *endowment* of the college is of much more importance than that of its *location*. Any community would be glad to have located in its midst an institution, which would add a hundred-fold to its attractions, increase by thousands of dollars its annual business, secure the presence permanently, or for the greater part of the year, of hundreds of persons, and render easily accessible the means of the higher education of its boys. The questions of accessibility and healthfulness can be answered satisfactorily by scores of towns in our beautiful State. But we must have a college before we can locate it; and not until the unselfish generosity of a community has been demonstrated by a liberal subscription to the endowment fund, independent of the location of the college, should this secondary and largely selfish question be considered.

Four considerations will probably govern the location of the college: First, an appreciation of the value of such an institution, without reference to its particular location; secondly, an appreciation of the advantages of the institution to the locality in which it may be placed; thirdly, the healthfulness; and, fourthly, the accessibility of the proposed locality, and it is safe to say that by no means could the locating committee be more certainly prepared to view with favor the last three points, as possessed by any community, than by a demonstration of the first point, by means of a generous response to the call for the endowment of the college.

Accessibility, healthfulness, and a desire to possess such an institution, do not show love to God or loyalty to Methodism. The first two are blessings from God, and demand gratitude; the third is simply the evidence of worldly wisdom, which knows a good investment when it sees it. In addition to these, that consideration ought to be emphasized which evidences Christian liberality and denominational loyalty.

The *existence* of the college does not admit of a reasonable doubt; but the *prosperity* and *usefulness*, which must mark its history, depend, not upon the few who have heretofore shown their interest in the enterprise, but upon the great body of Methodists in the State, who, up to this time, have not been reached in the canvass.

The fifteen appointments filled by Bishop Galloway and his co-laborers have resulted in raising $25,000, one-half of the amount upon the securing of which the gift of Maj. Millsaps was conditioned, and the amount thus raised has come largely from the preachers of the two Conferences.

While the results of the canvass so far put beyond a peradventure the success of the enterprise, the necessity has arisen for a more aggressive plan of action, a plan that will reach the great masses of our people. Such a plan is set forth in the proceedings of the recent meeting of the Joint Commission in Winona, and in its execution a contribution ought to be secured from every member of our church in the State.

Let every preacher in the State do his duty, not only in subscribing to the fund, but in urging upon the membership of the church in his charge the privileges and duties, the opportunities and obligations of the hour; and success, such as Mississippi Methodism has never known, will crown the effort.

FARRAR.

Rev. A. B. Stewart.

My friend is gone. For twenty-six years I have known him intimately. In 1863, when I volunteered as a Confederate soldier, I joined Company A, of Wither's Artillery, in order to be with him. He became my mess-mate and constant companion. He took great interest in me while I was a penitent, seeking the forgiveness of my sins. He would go with me to the woods for secret prayer. On these occasions he would instruct me as to my duty, and then pour out his soul in prayer to God for my conversion. Seeing I was very deeply in earnest and greatly affected, and yet finding no peace, he would encourage me with the promises of God. On one occasion he said to me: "Albert, don't become discouraged. As long as you are penitent and earnestly seeking the forgiveness of your sins, God will not let you die unsaved." At this juncture I resolved, "If I go to hell, I will go praying." After my conversion we would often go to the grove for secret prayer. This habit we kept up as long as we were together, which lasted till 1865. When he learned that I had made up my mind to become a preacher of the gospel, he gave me every assistance possible. He and I memorized I. Corinthians xiii, and a part of Luke xii, and many other passages. He stored his mind with passages of Scripture, and memorized many whole hymns. When called upon to hold family prayers, he would often repeat a whole Psalm, and give out a hymn from memory, and sing it. He organized a prayer meeting in his company, and would sometimes preach for his comrades.

In 1865, when the war was over, he opened a school in his father's yard, and invited me to join his brothers under his tuition. Here, with my neighbor and friend, I began my preparation for the ministry. After about six weeks we were separated. Soon after he became a member of the Mississippi Conference. I kept up an irregular correspondence with him as long as he lived. A few years ago, while on a visit to my mother's, in Madison county, Miss., I found he was living near by. As soon as he heard of my arrival, he called to see me. After a short talk he asked me to take a walk with him. We had not walked very far before he said to me, "Do you know what I am up to?" "Yes," said I, "you are looking for a place where we may kneel down together and pray." "That is it," said he; and we knelt together as in other days, and prayed. I was often refreshed by his prayers and his songs during this visit. I shall never forget his fondness for that sweet hymn, "I have reached the land of corn and wine," etc. He loved the hymns of the church next to the Word of God. But for the cloud that came over his mind, he would have been one of the most useful as well as most happy members of the Conference he loved. Andrew Barton Stewart lives in my heart. He lives in our Father's house of many mansions. And in that home above I expect to meet him.

A. T. TIDWELL.

CALEDONIA, Missouri.

Church Extension Funds.

The preachers will do a particularly useful work by collecting early and forwarding church extension funds. Many church buildings—some in Mississippi Conference—are eagerly waiting for needed and promised help.

I am in full accord with Dr. Morton, who says (*Nashville Advocate*, July 25): "Let no preacher fail to collect, if possible, his entire assessment at the earliest practicable hour, and remit the proceeds to his Conference treasurer without delay." As present needs are urgent, brethren might remit in installments.

I have received from T. B. Holloman, for Canton station, $20.

JOHN A. ELLIS,
Tr. Ch. Ex. Bd, Miss. Conf.

Christian Advocate.

THURSDAY, AUGUST 8, 1889.

TYPES OF MY SAVIOR.

BY REV. ARTHUR J. LOCKHART.

Types of my Savior! ye symbols so glorious,
O'er the earth scattered or set in the sky;
Speak to my heart in a language victorious,
Tell me of him who ascended on high!

Bring me his lilies, that speak of his purity;
Bring me his roses that tell of his blood;
Show me his palm-trees, my place of security—
Home of refreshment and garden of God.

Point me at midnight his star that burns brightest,
Show me at twilight his gem o'er the sea;
Rise, O thou Rock the wild billow that smitest—
Star of my hope, and the refuge for me!

Bread I have broken—'tis he is subsistence,
Feeding my soul in the desolate waste;
Fleet-flowing wave, he's my fount in the distance,
Free to the thirsty, and sweet to my taste.

Types of my Savior, exalt him, express him!
Emblems of beauty in sky and in sea;
Flowers of the field, in your blooming confess him,
Teach my faint heart to be constant as ye!

Mississippi Methodist College.

At the meeting of the Joint Committee, held at Winona, July 23, 1889, a special committee was appointed for certain purposes, and their report given below was unanimously adopted:

Your special sub-committee would report that we are rejoiced at the work which has been done, and the prospect for the immediate obtaining of the balance of the $50,000 needed to secure the $50,000 so generously offered by our brother, Maj. R. W. Millsaps. The interest in the cause is deepening and broadening. The earnest efforts of the friends of the enterprise are attracting attention at home and abroad. Already the citizens of various towns, irrespective of denominational affiliation, are arranging to offer lands, buildings and money for the location of the college. We need now to make a more general and aggressive advance. To this end we recommend:

1. That the preachers in the two Conferences be requested and urged at once to preach at all their appointments on the subject of "Christian and Denominational Education," with special reference to our college enterprise.

2. That the presiding elders take charge of the canvass in their respective districts, appointing educational meetings in each pastoral charge, and calling to their aid such help as they can secure.

3. That educational mass meetings be held at one or more prominent points in each district, which meetings Bishop Galloway is expected to attend.

4. That every member of the Joint Committee is also authorized and expected to secure as many endowment notes as possible, and to lose no opportunity to further the enterprise.

5. That Bishop Galloway be requested to publish an address to the friends of the college.

6. That towns and communities competing for the location of the college be directed to send their offers, with description of lands, or of lands and buildings, with abstract of title, to Maj. R. W. Millsaps, chairman of Joint Committee, Jackson, Miss., by November 15, 1889.

S. M. THAMES,
G. D. SHANDS,
T. L. MELLEN.

Meridian District Conference.

The Meridian District Conference was convened at Vossburg, Jones county, Miss., at nine o'clock A. M., July 25, 1889; Rev. R. D. Norsworthy, P. E., in the chair.

Comments of presiding officer, Scripture selection, hymns and prayer indicated that the key-note of the session was to be spirituality, and all hearts said, Come, Holy Spirit, come! Business was dispatched with searching care, showing the fourth year's work on the district had placed its presiding elder in a condition of receptivity for a diploma.

Bishop C. B. Galloway arrived in time to hold morning session on Friday, July 26. Of the people, yet progressive, terse, deeply spiritual and practical, he, with business exactness, punctured to the very core each line of work, leading preachers and laymen to higher conception of duty.

Increased attention to the baptism of the children of the church was perceptible. A decided improvement in church buildings had been made. The spiritual condition of the field was improved and evidenced symptoms of great hope. Pastoral labor in many of the charges had been entered into with great care. In some cases each individual had been directly addressed in person by his pastor with the questions, "Are you a regenerated man?" "Do you enjoy religion?"

Finances were in a better shape than heretofore. Connectional claims had been pressed, and in some cases remitted in full to date. The number of church papers was far too small. The presiding elder rested the fault upon pulpit and pew, and made pungent remarks in regard to it.

Bishop Galloway emphasized the claims of the NEW ORLEANS CHRISTIAN ADVOCATE upon the entire Conference. "Romanism is to be the grave question of the near future. A Protestant press will prove a mighty power to check it. Our literature should be in every home. An open Bible must be given the people."

Dr. C. W. Carter gave a very encouraging account of the NEW ORLEANS CHRISTIAN ADVOCATE, and proved it, by comparison, a very cheap paper.

Dr. C. G. Andrews made timely, instructive remarks upon Methodism's progress, saying "the present type of Christian was never surpassed." Holiness might have been more emphasized in olden times, but believed the Methodist ministry was never as holy as now. Urged young preachers especially to stress "scriptural holiness"—"true consecration to Christ."

The condition of East Mississippi Female College and Whitworth College was frankly told. Both institutions are successfully conducted, and should be sources of pride and encouragement. Dr. R. M. Saunders, president of the former, was providentially kept away by a recent painful, but not serious hurt. Dr. W. B. Murrah, of "Whitworth" faculty, impressed the Conference by his candid statements and earnest, spiritual sermon.

A resolution urging the introduction of our new hymn book into every Sabbath-school in the district, and that it be used as far as practicable to the exclusion of all others, was unanimously adopted. Commendatory resolutions of Rev. R. D. Norsworthy, P. E., and his labors were adopted.

The sermons preached each day gave evidence of closet work, and were not without fruit.

S. S. Cope, L. P. Brown, J. S. Turner and W. S. Davis were elected as delegates, and T. J. Krouse and D. W. Heidelberg as alternates to Annual Conference.

Vossburg, the charge of Rev. D. C. Langford, is a place of family altars; hence the closing of offices and stores during the hours of service, and a genuine Christian hospitality was what we all expected and received.

After a strong, stirring talk upon education (without a public collection) by the Bishop, the District Conference adjourned, with the Doxology, to meet at Enterprise in 1890. Instructed, encouraged, strengthened and resolved, each left for his own home and field.

L. P. BROWN, Secretary.

The Urgency in Japan.

LETTER FROM BISHOP WILSON.

The urgency of affairs in our Japan Mission constrains me to make appeal to the church. The following extracts from a letter just received from Miss Gaines, the only lady under appointment of the Parent Board, who has been working with great energy and devotion in Hiroshima, will explain one part of the situation:

"You have heard that we suspended the school in Hiroshima. It was almost a necessity, although if it had been best I would rather have remained and worked up to the best of my ability. Dr. Lambuth and all the members of the Mission think this school very important. At one time last winter everything was more encouraging than at any time since we entered Hiroshima; but we were not able to rise with the times, and the consequence was a new Buddhist school took some of our pupils, offering them inducements which we were not prepared to give, because I stood alone. None of our missionary families could be spared to go to Hiroshima after Dr. Walter Lambuth moved; and, though all agree to the importance of our work there, they are a unit as to the impracticability of my remaining there alone. I am more than willing to try it, for I feel there are mothers and sisters in America who could and would help me in this matter. My heart is heavy, and try as I will to think it best, I can not feel this work ought to go. We will lose too much by waiting another year. We secured a building-lot. Dr. Lambuth, Mr. Waters, and I put in what funds we could, and I stand pledged for the remainder, if the church at home does not come to our help at this point. I do not tell you this for sake of boasting, but to let you know how much in earnest we are. Can you not rouse some one to *come* and help Hiroshima, while others may give to establishing a school there? We want one to organize and another who could teach music, both instrumental and singing. You know how they need to be taught hymn singing. I would call on my sister to come, but that her health is not good.

"Dr. Walter Lambuth is trying to do full work, never faltering, but the strain is breaking him down. We all fear, and others outside our Mission join us in the fear, that his health will fail.

"I felt I must write and ask you to make one more appeal for Hiroshima. We have gone through the roughest places, and now, after all our labor, I can't bear to give it up. A girls' school here from the Japanese standpoint, as well as our own, is of greatest importance, and *now* is our opportunity. We have lost by hesitation, and I want you, dear Mrs. Wilson, to beg the church to remember our need at this time."

Much more might be said than is expressed in the above extract. My own observation showed me that the demand for more ample provision for the women and girls of Japan is imperative. We ought not, we can not confine our ministry to the men and boys. We must bring under Christian influence the women of Japan, who have as much to do in shaping life there as in other nations. Failure at this point will operate most unfavorably on our whole missionary enterprise. Two women, at least—experienced, cultivated, devoted—ought to go at once. The Woman's Board of Missions, with its work for the year laid out and its resources exhausted, does not feel able to enter that field. Can there not be found in all the church two women of such quality, as thus indicated, who will give themselves freely to this work under the direction of the General Board? Let the preachers look out for such women, and at the earliest possible day communicate with Dr. John, the Missionary Secretary, at Nashville.

Besides this, we are in immediate want of three men to go into that work not later than September. Places of importance are open to us; work is pressing so heavily upon the force we have there that some of our brethren are in danger of breaking down. To meet the demand and lighten the strain it is indispensable that we furnish additional force. We want laborious, self-sacrificing men, who will not be deterred by difficulties or opposition. The time is fast approaching when the issue will be sharply joined between the native idolatries and Christianity. All the forces at command will be employed in resistance to the aggressions of the gospel. We must have men of the right calibre, mental and spiritual, to maintain our cause. If there be among us men of nerve and apostolic courage, who are willing to devote themselves for the sake of the Lord Jesus to confront the power of heathenism in Japan, let them *now* offer themselves. In despite of all the antagonisms aroused, the prospect is hopeful and inspiriting. There is hardly any land on earth that promises a richer reward to Christian fidelity and a larger harvest to Christian labor than this.

Still further; to meet these demands the conscience of the church in all its breadth must be awakened to the consideration of the pecuniary supplies. The men and women who go upon this warfare must not go at their own charges. It is the cause of the church that they are prosecuting; it is the work of the church that they are doing. The church must see to it that the means are not wanting which are necessary to equip them and to sustain them in their toil and strife. The Board of Missions able to provide but inadequately for the work, it becomes necessary that this provision should be supplemented by the free-will offerings of all who do not feel bound by the hard limits of an assessed statement. This work of God can not be brought within the compass of an official calculation. Conscience must be quickened to the highest appreciation of opportunity and responsibility. Faith must be enlarged to the full measure of God's call, and the heart must be stirred to prompt and generous response to this pressing need. What I say unto all, I say to each. Whoever has at command any resources available for the cause of Christ, let him bring his offering to this altar. There is no danger of waste; there need be no fear of lavish expenditure. A great and effectual door is opened, and there are many adversaries, and all the means at our command will be required to make full entry and overcome.

In the name of the Lord Jesus Christ, who is bend over all things to his church, I make this appeal for men, women, and supplies. In his name let there be quick and hearty answer.

A. W. WILSON.

BALTIMORE, July 16.

—Nashville Christian Advocate.

There are 6,000 subscribers to the ADVOCATE! Will not 1,000 of them respond to the above call of Bishop Wilson, and send us *one dollar* apiece to send another missionary to Japan? Our fund for that purpose has not grown as fast as we desired. Why hesitate all summer over this plain duty? Brother, sister, lay down the paper and send us the dollar in the next mail, and let us have the missionary on the way by September 1. If every reader of the ADVOCATE will do as the Holy Spirit prompts, we will have that thousand dollars in a week! What say you?—EDITOR.

Woman's Department of Church Extension.

TWO DAYS OF PRAYER.

At its last meeting the Board appointed September 29 and 30 as two days of prayer, on which we ask the entire church to join us in praying to God for a special blessing upon our work. We trust the auxiliaries of this department will strickly observe these days of prayer, holding special meetings, making fervent prayers that God will own and bless our efforts to advance his holy cause. We hope they will, preparatory to these days of prayer, endeavor to bring back old members of the societies, enlist new ones, and collect back dues that they may be forwarded as soon as possible. We ask that our sisters everywhere will pray with us for the success of our work; that they will regard September 29 and 30 not only as days of prayer, but also of work, and will endeavor to organize auxiliaries to the Woman's Department of Church Extension. To be prepared for this, write to the Conference secretary for copies of our Constitution and leaflets that you may learn the full meaning of our plan of work. Taking the words "church extension" in their spiritual and only true sense, we labor for the extension of the kingdom of God in our midst. We most earnestly beg that each and every minister in our connection will, on September 29, pray for and present the work of our society to his congregation. Trustfully we beseech the Lord God that he will raise up some one in each congregation who will take this work upon her heart. We ask that all and each one who unites with us will pray *definitely* that there may be such a rapid increase in the number of our auxiliaries and of funds coming into the hands of the Board that we may see his power and all may know "this is of God."

In his name, whose life and death revealed to us our Royal Father's love, we lay upon your hearts our requests for your prayers and your help.

LUCINDA B. HELM,
Gen'l Sec. Wom. Dep't Ch. Ex.
1500 3rd Avenue, Louisville, Ky.

P. S.—Mrs. Bishop Parker, 871 Carondelet, New Orleans, is secretary for Louisiana Conference; Mrs. E. D. Jones, Carlisle, Miss., for Mississippi; Mrs. T. B. Hargrove, Pleasant Grove, Miss., for North Mississippi.

L. B. H.

From the Work.

FLORA, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have been still and quiet at Flora, as far as mention in the ADVOCATE goes, this year; yet there has been life, growing as the spark into flame; and recently the warmth of God's love and presence has filled all Flora. We have not had such a visitation before. Not very often have I seen and sensibly felt the Spirit's presence, and often it has given pain to note other's emotions, and have slight thrill of heart and moisture at the eyes in sympathy. But there was little lack for emotion during our late protracted services. The Spirit was present, and we knew it. At a word, large congregations would melt down upon the knees, saint and sinner; and in the eloquent silence of the moment, the soul thrilled from the power that wrought such quick and earnest attitude. Some ten or twelve were added to the church, among them souls which long and faithfully served the devil. With tears of contrition, confession was made, and souls proclaimed the joy they felt in new and heavenly mastery. We have the privilege of aiding them in such contentful service henceforth—the restful service for the Master. God bless them with glad continuance along the route his love has elevated the balance of their days!

An equal number of converts will probably join the Baptist Church at Flora. This is a new church, with large membership; and the harmony with which it worshiped with us has brought revival of the faith upon it. We are very thankful to him from whom all blessings flow; and we have got religion at Flora.

Bro. Powell assisted; indeed, bore the heat and burden of the day. He was clear and strong and Spirit-blessed. And he won my people, leaving them sorry at his going, and earnest in his praises after he was gone. God give him return for the earnest labor so lovingly rendered me and mine. Our associate Baptist brother, Croom, was with us long enough to give some willing and efficient help.

A meeting at Bentonia begins now. God listen to all prayers which may be offered for us here, for we are sorely needful! We look toward the hills, and trust the light which streams in radiant promise down to us and all. Please "Amen!" this prayer: that he shall scatter the darkness clouding this little community, and have "the Sun of Righteousness arise with healing in his wings," to gladden us now and shine on forever!

W. H. HUNTLEY.

BENTONIA, Mississippi.

CENTERVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: I commenced a meeting at Mt. Nebo on Wednesday night before the third Sunday in July, which lasted eight days. We preached on Wednesday night, the opening service, from Psalms lxxxv, 6: "Wilt thou not revive us again, that thy people may rejoice in thee." That old soldier of the cross and faithful brother, E. W. Yancy (superannuate), and J. J. Masters, J. J. Arnold, local preachers, were our ministerial helpers. The meeting resulted in forty-three accessions—the number of conversions not known, but we think it reasonably estimated by nearly all to be fifteen or eighteen. And as for the children that were baptized, we think it beat Bro. S. S. Keener's class. Bro. Yancy baptized twenty-six Sunday, at the eleven o'clock appointment, and three others in a night or two afterwards. Total, 29. He has been engaged in administering this sacrament for more than forty years, and says that was the largest class he ever baptized at one time in his life.

I have been asked to state an incident relative to a sweet little girl, about ten years old, coming forward and uniting with the church with perfect composure in the presence of a large congregation and taking the vows of the church—none of her family being Christians; but her father, being present, became interested in his salvation, and in a few nights gave his heart to God and joined the church; and now little Maggie has a Christian father to help her praise her risen Lord.

Men would start home after preaching at night in company with their families; begin to relate their experience, get happy on the roadside, stop, and praise the Lord, to be heard some distance. After the benediction was pronounced one night, a shout was heard in the church, and on rushing to the place, our eyes were greeted by the scene of two ladies who had been enemies embracing each other with shouts of triumph and love. A similar occurrence between two men was the occasion of much remark and satisfaction.

Our work is in a more favorable condition just now than it has been at any other time this year. We have in expectation a church building at Gelvin's Creek, which we hope to have completed before we go to Conference.

J. J. KELLY.

WESSON AND BEAUREGARD.

MR. EDITOR: I have just held the third quarterly meeting of the Wesson and Beauregard charge, Rev. T. L. Mellen, pastor. Seventy persons had been received into the church by profession of faith since the last quarterly meeting, and several applications for membership were pending. The whole amount assessed this charge for foreign missions had been collected and forwarded to the treasurer of the Board, and all the other collections ordered by the General Conference had been secured by cash and good subscriptions. Other finances were well up. The Wesson Church has now 489 members. The Sunday-school is large and growing. The pastor teaches a Bible class of 35 or 40 young people. They have from 150 to 200 persons at the weekly prayer meeting, and more than 60 persons of this church will pray in public. There are 120 members in the Beauregard Church. They have a good Sunday-school and prayer meeting there also, and many of the members will lead in prayer. They have also in each church a regular system of class meetings, which is doing much to develop the spiritual interests of the church. One fact elicited in the Quarterly Conference that interested me was their plan of Sunday-school teachers' meetings. The superintendent and teachers meet thirty minutes in advance of the Sunday-school, and go over the lesson together, the superintendent or pastor leading. This is the most practical plan for a Sunday-school teachers' meeting I have ever heard of. Its many advantages are too obvious to need mention here. Superintendents and teachers are all developing under this system at Wesson and Beauregard.

There are in this charge four young men preparing for the ministry, and one young lady preparing for foreign mission work. They have one lady missionary in the field; and another, Miss A. C. Chrisman, of precious memory, was on her way to New York, thence to sail for Brazil, but went to heaven from Johnstown, Pa.

Bro. Mellen is indefatigable in his labors, and God honors his ministry. His diligence in pastoral work is worthy of imitation, and his success in working up the young people of his charge is truly refreshing to behold.

W. H. LEWIS.

ARCOLA AND HOLLANDALE, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: Some good news from this part of the Lord's vineyard: We held revival services for fifteen days in May, at the two points, which resulted in increasing the membership of my charge from forty to ninety. A good prayer meeting and Sunday-school at each continues. A Young Men's Christian Association organized and doing well at Hollandale. Also money and subscriptions obtained and contract let to build a two-thousand-dollar Methodist Episcopal Church, South. A promising Woman's Missionary Society organized at Arcola.

Rev. Joe Jones, a man of God, full of faith and the Holy Ghost, conducted the revival services, and his work abides. He preaches a pure gospel—so say the good; and only the vile revile him. He uses harsh and severe terms to expose sin; but such seems to be needed to arouse some hardened cases. We think we are moving onward and upward in this charge. God is with us.

J. H. SHUMAKER.

Spiritual Fatigue.

A writer in the London *Spectator* believes that much of the skepticism of the day is due to the fatigued spiritual feeling which is so widely prevalent. He goes on to remark:

There is now no adequate economy of human strength for the higher objects of life, too much a great deal being lavished on its petty interests. People are attached to their religion much as Amiel said that he was attached to his *ennuis*. They have not the strength requisite either to give it up, or to give themselves up to its demands; and so they hover, in a miserable state of nervous tension, on the boundary that divides faith from doubt, their worldly energy being diminished by the anxious glances they cast over their shoulder at the faith which they half believe, and their spiritual energy being "sicklied o'er by the pale cast" of skeptical hesitations. Christianity can not be understood in any degree without being approached with a certain passion both of hope and fear. The whole history which led up to it, the whole history which has flowed forth from it, has been a history of spiritual passion, and there is no meaning in Christianity at all if it be not true that divine passion is as deep-rooted in the eternal spirit as infinite reason itself. If men come to Christ with exhausted natures, they will never know what there is in him. And they do come too often to the study of his teaching with the mere fag-end of their powers, with heart and mind both battered and fevered by the contending interests and pleasures of a life that is much too full of small excitements. No doubt Christianity offers a new life of its own, and an inexhaustible spring of that life; but it offers it only to those who can give up the whole mind and heart that a new mind and a new heart may be substituted in their place. There must be the power to exult even in suffering for a great end, in the who would really understand the passion of Christian teaching; and the power to exult in suffering for a great end takes an intensity of nature which is very easily extinguished by a life of minute distractions and of widely distributed affections. A generation which the most impressive characteristic is its spiritual fatigue will never be truly Christian till it can husband its energy better, and consent to forego many petty interests that it may not forego the religion of the cross.

Repeating Other's Remarks.

In repeating the statements of one man to another, we take upon ourselves a responsibility which is frequently quite overlooked. Many of the misunderstandings and difficulties between people, arising constantly in all departments of life, are to be traced to the forgetting of this responsibility. It is the responsibility of safe transmission of thought, without damage or breakage, from one soul to another. Whether we voluntarily undertake the transportation and delivery, or are commissioned so to do, makes no difference; we are responsible for the ideas we receive, handle, and deliver in both cases. It is surprising that people are always so ready to tell us what another says, or to report the views of another, when they know that their possession of the other's thought is at the best uncertain, and that their facility and skill in transmitting it are by no means beyond question. They certainly do not handle another's transcendental goods, his purposes, intentions, hopes, fears, relations, ideas, and all his personal possessions as carefully as they do their own. And by their carelessness they are often the cause of mishaps or injuries which they can never repair. Successful thought-transference is, indeed, a very difficult art. To get the mental picture substantially perfect and complete out of one mind, and then to present it successfully to another mind, with all its proportions, attitudes, relations, perspectives, lights and shadows; to impress on the peculiar individuality of the listener no more, no less, than exactly the whole truth, is a difficult and delicate undertaking. So many and various kinds of allowances, reductions, or enlargements, must be made in taking the matter out of one set of circumstances and out of one kind of personality, and adjusting it to the other. Every man before he repeats what he supposes another has said, and thus assumes the responsibility of injury and damage to an absent one, ought to be sure that his camera has focused a substantially true and accurate picture of the other man's mind; and then he ought to be sure that he is able to transfer the picture to the listener's mind with substantial fidelity.—*S. S. Times.*

Sparks.

The one who will be found in the capable of great acts of love is the one who is doing considerable small ones.—F. W. Robertson.

A man's moral being is concentrated in every second of his life; it lives in the tips of his fingers, and the spring of his insteps. A very little thing tells what a man is made of.—Cardinal Newman.

Many favors which God giveth us ravel out for want of hemming through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thomas Fuller.

If you live in the full sunshine of Christ, and have him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say, "Come, let us walk in the light of the Lord."—A. Maclaren.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs the greater part will never be known till that hour when many that were great shall be small, and the small great.—Charles Reade.

I am certain that it is impossible to keep the law towards one's neighbor except one loves him. The law itself is infinite, reaching to such delicacies of action that the man who tries most will be the man most aware of defeat. We are not made for law, but for love. Love is law, because it is infinitely more than law.—George Macdonald.

We ought daily or weekly to dedicate a little time to the reckoning up of the virtues of our belongings—wife, children, friends—and contemplating them then in a beautiful collection. And we should do so now, that we may not pardon and love in vain and too late, after the beloved one has been taken away from us to a better world.—Jean Paul Richter.

Where Christ brings his cross he brings his presence; and where he is, none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—E. B. Browning.

I can not but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty; for we ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others.—Sir John Lubbock.

Sunday-School Lesson.

(Barbour and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

LESSON VII.—August 18.

SAUL REJECTED BY THE LORD.

I. Sam. xv, 10-23.

GOLDEN TEXT.—*Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.*—I. Sam. xv, 23.

TIME.—B. C. 1079.

PLACE.—Gilgal, in the valley of the Jordan.

10. Came the word of the Lord—The command came directly from God, either by a dream or a vision of the night.

11. It repenteth me—That this does not express any changeableness in the divine nature, but simply the sorrow of the divine love at the rebellion of sinners, is evident enough from verse 29. The *repentance of God* is the anthropopathic expression for the change of the divine proceedure with the opposite of what the holy and righteous will of God had determined under the condition of holy and righteous conduct by men, when on man's side there has been a change to the opposite of this condition without repentance. *Hath not performed my commandments*—They were to destroy the prey quite as thoroughly as they were to destroy the people. They were to enrich themselves in nothing. Now, this was a most important modification of the current practice in such things. But for this restriction the extermination of the Amalekites would have been a wild carnival of selfish passion. The extermination was to be carried into effect with all the solemnity of a judicial execution, and the soldiers were to have no benefit from it whatever. *It grieved Samuel*—Literally, *it burned* him; it thrilled his great soul to its profoundeth depths, for he saw that this rejection of Saul must result in a great calamity to Israel. *Cried unto the Lord*—Dean Stanley thinks there was something peculiar in Samuel's cry, "the wild scream or shriek of supplication," as it is repeatedly mentioned. At all events, the place and the action mark Samuel's fervent, earnest character.

12. Samuel rose early—The old man's affection for Saul overflowed in tears and cries of prayer all the night, but in the morning he rose up to fulfill his hard commission. No interview recorded in history has a deeper moral significance. *Carmel* ("park," or "garden")—A city in the mountains of Judah, three hours to the south of Hebron, slightly by east. It is now called *Kurmul*, and the names of the neighboring cities, Maon, Ziph, Juttah, Anab, etc., survive also. *He set him up a place*—The Vulgate translates, *He erected for himself a triumphal arch.* But the word translated *place* means *a hand*, and is used of Absalom's pillar, II. Sam. xviii, 18. Such is its meaning here. Saul erected at Carmel a monument, as a memorial of his victory over the Amalekites. It may have been an elevated hand, serving as an index to attract the attention of the passing traveler. *Down to Gilgal*—The going down would be about 3,000 feet in thirty miles. In the same place where Saul's kingdom had been confirmed it was to be taken from him; and where the warning of the consequences of disobedience had been uttered the sentence on disobedience was to be pronounced.

13. Blessed be thou—A form of salutation. *I have performed the commandment of the Lord*—This is the language of hypocrisy, by which the disobedient warrior presumes to hide his guilt. As if God would be satisfied with such a partial fulfillment as the man chose to accord to him. But it may be asked, Was not Saul's performance entitled to some recognition? Was it not partial obedience? We answer, No. It was not obedience at all. It was not done simply because it was God's will. Saul did just so much as seemed good to himself. It would be as well to ask if Ananias and Sapphira did not make a sacrifice to God, proportioned to the amount they brought to the apostles.

14. What meaneth then this—God had commanded the slaughter of all the Amalekites and the destruction of their property. There seems to be an obvious policy in this command to destroy all plunder, lest the Israelites should have been tempted to make marauding excursions upon their neighbors, and by degrees be trained up as an ambitious and conquering people. This danger the law-giver clearly foresaw if they should fall under a monarchy.

15. The people spared the best . . . to sacrifice—Even if the cattle spared were really intended as sacrifices to the Lord, not only the people, but Saul also, would have had their own interests in view (*vide* verse 9), since the flesh of thank-offerings was appropriated to sacrificial meals. Every word uttered by Saul seems to indicate the breaking down of his moral character. There is something thoroughly mean in his attempt to shift the responsibility of what was done from his own kingly shoulders to those of the people. One feels that, after the scene so forcibly described in this chapter, Saul must have forfeited his own self-respect, and that his downward career was henceforth almost inevitable.

16. Stay—Perhaps he was exasperated by Samuel's rebuke; but the prophet detains him, in order that he may hear his condemnation from God. *This night*—Gilgal was within fifteen miles of Ramah. Samuel might easily have come from Ramah that morning.

17. Little in thine own sight—As was manifest in his modest response to Samuel's first salutation. (Chap. ix, 21.)

18. Sinners the Amalekites—Sin was the ground of their doom. The special sin which singled them out for punishment was their opposition to the will of God as regards the destiny of his people Israel.

19. But didst fly upon the spoil—The "fly," as in xiv, 32, expresses eagerness, passionate craving.

20. Yea, I have obeyed—This last claim we take to have been a gross attempt to bribe the Lord, under a most offensive misconception of his nature and character, to acquiesce in the exemption he had made. For although stated as an original motive, it is palpably an after-thought suggested by the stringency of Samuel's rebuke. *And have brought Agag*—Bringing Agag he mentioned probably as a practical proof that he had carried out the war of extermination against the Amalekites. This was the common title of the Amalekite, as Pharaoh was of the Egyptian, and Abimelech of the Philistine kings. There is no reason to suppose that Saul spared the king for any other reason than that for which he retained the spoil, namely: to make a more splendid show at the sacrificial thanksgiving. Such was the Jewish tradition preserved by Josephus, who expressly says that Agag was saved for his stature and beauty, and such is the general impression left by the description of the celebration of the victory.

21. The chief of the things—Hebrew, *the devoted things. Should have been*—Saul admits that in sparing the spoil the people disobeyed God, but pleads that their motive was praiseworthy. *Thy God*—As if he had been showing honor to Samuel, as well as God, when he was disobeying both. There is an implied censure of Samuel in this phrase. Saul says that Samuel blames him for what was done in honor of Samuel's God; as if he had more zeal for the glory of God than was felt by Samuel.

22. To obey is better . . . to hearken than the fat of rams—For all the sacrifices and ceremonies of religion are to aid and promote obedience, not to be made a substitute for it. Disobedience can never be made a virtue, even though attended by thousands of sacrifices. Samuel's words here rise far above the special occasion, and contain the keynote of the long remonstrance of the prophets in all subsequent times against an exaggerated estimate of ceremonial above obedience. The very flow of the words recalls to us the form as well as the spirit of Amos and Isaiah.

23. As the sin of witchcraft—This gives the sense, but it would be well to transpose these words and follow the order of the Hebrew, thus: *For the sin of witchcraft is rebellion and iniquity and idolatry and stubbornness.* That is, Saul's rebellious and stubborn opposition to the word of God is as bad as the sins of witchcraft and idolatry; for these sins in their inmost nature and essence are refractoriness against the divine law. Either willful and presumptuous sin, whereby a man violently breaks loose from God's command and resists his authority; or, rather, perseverance or contumacy in sin, justifying it, and pleading for it, which was Saul's present crime. *He hath also rejected thee*—His repeated acts of disobedience had destroyed all hope of finding in Saul a religious and constitutional king, punctual in his conformity to the law of the land and to the divine commandment.

Temperance.

A pleasant surprise has come to "Rest Cottage." Miss Willard's home—a letter from Mrs. Mary Clement Leavitt, the W. C. T. U. round-the-world missionary, stating that she goes at once from Cape Town, Africa, to Hannah Whitall Smith in London—is doubtless there by this time. It is four and a half years since she sailed from San Francisco; years of hardship, but of marked success. That her heart is undaunted is shown by this extract from her letter: "As to prolonging my journey, let me say, *It is my life-work*, this pioneer business, and as long as my health continues I think I must keep at it till I have *tried* all the continents." In announcing this welcome news to local unions Miss Willard says: "How good and gracious is our God, who has guarded this brave heart during the more than five years since she left Boston to belt the world with the white ribbon of peace, purity and prohibition!.... Pray thankful prayers and sing the doxology for our home-coming sister, whom God has so greatly honored and whose work helps to hasten Christ's coming kingdom."

In 1827, a Virginia temperance society, in a series of resolutions, "advised young ladies to look with suspicion upon all young men who were fond of strong drink, and to frown them from all social circles"—advice which is not yet out of date.

"Prohibition is worth to us as a firm at least $10,000 a year in the general regularity of the men at their work." So Withall, Tatum & Co., employing 1,500 men in their glass factories at Millville, N. J., are reported as saying.

The *Medical Review* says: "The death-rate in the case of brewers, commercial travelers, and others exposed to the temptation of frequent alcoholic drinking, is six times greater than in all other industries combined."

A German lecture bureau is to be opened in Chicago by the National German Prohibition League. This will facilitate the securing of German temperance speakers where such are needed.

Waited Two Months.

ATLANTA, GA., December 21, 1888.

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Missionary.

Armenian Village Work.

BY REV. HENRY MARDEN.

A few hours to the north and west of Marash, scattered in numerous villages among the peaks of the Taurus, are found from 15,000 to 20,000 nominal Christians of the Armenian church and race. They are ignorant and poor, and suffer fearfully at the hands of the merciless tax gatherer. During the past few years Catholic priests from Italy have entered upon the work of proselyting among them. We are not aware that they distribute any Bibles, preach any sermons or make any efforts for the spiritual or moral reformation of the people, but when the policeman has confiscated the flocks and the winter's provisions for taxes, after the free use of his club upon the prominent men of the village, the Catholic priest comes with offers of advance money to cover the taxes year by year, on the sole condition that the people enter their names upon his list of converts. In their desperation they accept his offer, and are saved from the absolute treatment of the police, but the wily priest has bound them hand and foot. By means of their hopeless debt to him, he is able to send them to the Turkish prison the moment they venture to renounce the Catholic faith, or in any way displease him. In due time he sends out his teachers to drill his spiritual conscripts in the routine of Catholic worship. The iron grasp of the priest seems to close every avenue to their hearts, and they henceforth want no Bible, no prayer and no exhortation to duty.

On the other hand, the Armenians, however ignorant or immoral, listen to the reading of the Bible with respectful attention, and generally welcome the efforts for their spiritual improvement.

The missionaries have recently taken new interest in these poor villagers. They have visited them at their homes, fed them when they were starving from the famine, sent Bibles to those who could read, and have now sent to them several preachers who go from house to house with the gospel message.

When one of these preachers comes to a village at night he is entertained in the best mud-house, and the villagers gather around the evening fire and listen with open eyes and breathless attention as he reads from his Bible by the light of a torch, and explains the way of salvation. His prayer is followed by a hearty "Amen" from several of his hearers, or some enthusiastic listener approvingly exclaims, "Health to your tongue!" Although these people feel a deep and almost superstitious reverence for the Bible, and cling tenaciously to the Christian names and the dead forms of the old church, yet their religion has very little influence upon their character, and their ignorance of religious truth is appalling. In one of the larger towns where there were four priests, a young man who had for years taken lessons of his priest, and who assisted him in the daily services of the church, was unable to tell whether Christ had already died, or was now in the world, or was yet to come! In the midst of such ignorance and spiritual darkness, when men for generations have believed that baptism and communion were a sure passport to heaven, it is hard to stir them into spiritual life.

We have a dozen boys gathered from these villages now in course of education. Several of them give promise of great usefulness as teachers or preachers.

The present is a time of seed-sowing. The good seed falls upon all kinds of ground, but we keep on sowing, and pray the Lord of the harvest that it may soon spring up and bear fruit.—*Advance.*

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THURSDAY, AUGUST 8, 1889.

We have rearranged our mail lists so as to reach our subscribers as early as possible after Thursday morning. Notice of failure to receive this paper at proper date will be appreciated by the publisher.

J. G. GRANT.

Briefs.

We are now in the middle of Self-denial Week. How are you enjoying it? Are you fasting and praying and denying self that you may give to the cause of missions? The fields are white unto the harvest; the laborers are few! Are we praying during this week to the Lord of the harvest to send forth more laborers? Many laborers are now ready, but they can not work without meat! Are we denying ourselves that these laborers may be sustained in their work and giving of our substance that they may receive their hire? These are solemn questions that we should ask ourselves during this time set apart for this special service of prayer and giving. The world is open to the church, but the church must supply the means to enter these open doors, and this is the special time for collecting the supplies and sending them to the front to meet the necessities of the soldiers who are already in the line of march upon the enemy. Let every reader of the ADVOCATE do his or her "level best" during the remainder of this week. Let there be importunate praying, earnest and sincere self-denial, and joyful giving of the proceeds of that self-denial, and we shall see the cause of God spring forward with new and astounding energy. Praying and self-denial and giving in the proper spirit will "pull the throttle-valve wide open," and the car of church progress will rush forward with a velocity never witnessed before. Let us all be humble, prayerful, self-denying, and give largely, and then we shall see things "great and mighty."

Dr. Brown-Sequard, the great French specialist in nervous diseases, claims to have discovered the elixir of life. He says that he has found a substance which will renew the life of the old and make strong the feeble. If the growing cells of young life can be injected into the exhausted and enfeebled life of aged persons, vitality will be imparted and youth renewed. The substance with which life can be revitalized is derived from certain organs of animals, which are reduced to a pulp in a mortar with distilled wator. This compound furnishes an essence, which may be used as a hypodermic injection, with the result as described. This sounds very nonsensical, and were it not for the great name from which this claim emanates, it would be treated with derision. As it is, all we can do is to hold our judgment in abeyance and await further explanations.

It would be a laudable ambition for every pastor deliberately and prayerfully and persistently to undertake to put this paper in every family in his charge before Conference. Why not be ambitious on such a line of work and undertake such a magnificent achievement? The influence of such an undertaking would thrill our Zion with an inspiration that would be felt tremendously everywhere! Suppose we try it.

Meridian District Conference.

Rev. R. D. Norsworthy is the presiding genius over this body of preachers and laymen. The annual meeting occured this yoar in Vossburg, a little city set on *two* little hills, with the railroad occupying the interlying valley. The place is quite small, and we believe that business was suspended and doors all closed that the citizens might be undisturbed in their enjoyment of the District Conference. The readers who are members of District Conferences will lodge that fact in their memories. It may help them next time to answer the question: "Where shall the next District Conference be held?" We have attended several Conferences this season, and the rule, so far, is, without exception, the larger the town, the smaller the Conference. The Conference at Vossburg was quite large, and the attendance of the citizens upon its sittings was very good indeed. Bishop Galloway arrived after one day's sessions had been held, and so skillfully did he guide and drive, that the chariot gracefully rolled into adjournment *sine die*, Saturday morning, at half-past ten o'clock. There is no perfection like that which comes from practice, and this was the tenth or eleventh Conference the Bishop has held in Mississippi this summer. In this Conference we met some of the old veterans of Mississippi Methodism, two of whom we knew well in boyhood—Bros. Godfrey and Hines.

The spiritual state of the church, as evinced by church work and brought out by questions, is improving all over the district. There is a growing increase in attendance upon the public services, and the social and family means of grace are being more freely used than formerly. One brother reported that family worship was held in every family in his charge, and another reported fifty-one infants baptized in one month. The brethron in this district seem more disposed to assist one another in protracted meetings than to call to their help the roving evangelist. We think that is best, provided the *pastor don't* neglect his own *flock*. There have been some conversions and additions to the membership in nearly all the circuits and stations, and the people of God aro looking forward to many more during the remaining months of tho Conference year.

In the matter of church-houses there has been some advancement, and as to parsonages, this district, with *eighteen* appointments, boasts of having *fifteen* comfortable homes for its preachers. Is that excelled by any other district? No financial system seems to have been generally adopted. One or two places have good systems, and hence keep up in money matters, while the majority have no system, and are behind in their finances. It seems to be a difficult matter to adjust any system to the circumstances which control many country appointments. One brother, in the simplicity of his faith in his stewards, did not know anything about their methods of raising church funds. The ADVOCATE has increased a little in circulation on the district, but there are large communities of Methodists, and we heard of one circuit of three hundred members, where not one copy is taken. If our *own people* don't support our *own institutions*, then who is to do it? Let not our pastors become discouraged about those waste places! Keep the subject of church literature before the people, and afterwhile "waters will break out and streams in the desert." The Sunday-schools are well attended and our own periodicals generally used. The Conference passed a unanimous vote that all our Sunday-schools shall use the new hymn book. These were elected to the Annual Conference: S. S. Cope, L. P. Brown, W. S. Davis and J. S. Turnor. The presiding elder, R. D. Norsworthy, without the fear of the Bishop and his cabinet before his eyes, had the temerity to announce that he did not intend to be presiding elder of this district any longer than the next Conference. Thereupon the brethren passed a resolution commending his administration and recommending him heartily to some other field. After the Conference adjourned the Bishop delivered his address on Christian Education to a very large audience, but did not take a collection. He has raised up to this writing $25,000.

The editor, in company with Bro. Chambers, ran up to Enterprise and spent the Sabbath. He enjoyed the hospitality of Dr. Rencher and family, and also that of Bro. L. J. Davis, preaching Sunday morning to an attentive audience, and in the evening making the address at the anniversary of the Woman's Missionary Society of Enterprise. The audience was large and the music superb. Thus endeth the account of another pleasant District Conference.

The Last Command.

"Go ye into all the world and preach the gospel to every creature." Do you hear this command of your Lord? Do not these words, coming in sparkling freshness from the fountain of divine love, bring to your heart the inspiration to a renewed consecration to this noblest of all works? Do you recognize, in these words, the confidence your Lord has in you, in thus committing into your hands the work of evangelizing the world? Have you faith that the command carries with it the promise of equipment and is itself the earnest of victory? Have you forgotten the one only purpose for which the church was organized and for which it exists? Are you sitting down careless and unconcerned amidst the havoc sin is producing around you? Are you indifferent to the perils of dying men, the agony of whose hearts and the hunger of whose souls load every breeze that comes to you from heathen lands with wails of despair? Will you sit by the way-sides of life and see millions pass by, posting to irrevocable woe, and interpose no obstacle to their ruin? How can you to-day look Christ in the face, and say, "I have done what I could"? Do you read these last words of your Lord, and say, "I can't go into all the world"?

Reader, what every Christian needs to-day is more love for souls—love for the souls the Father loved, when he sent his Son into the world—love for tho souls Jesus loved, when he endured the agony of the cross—love for the souls the Holy Spirit loves, when he makes intercessions with the unutterable groanings. If the exercises—the prayors and songs and self-denials and gifts—of this week shall awaken in the hearts of God's people a deeper love for souls, it will be a result which will quicken the life and accelorate the progress of the church through many long years to come.

Oh, let us open our hearts, that the spiritual power and reality of the truth "as it is in Jesus" may give us the proper conception of the true value of human souls, and the proper estimate of the nobleness of the work of saving souls, and the proper view, that money invested in this work is, by a divine alchemy, transmuted into life eternal to the hopeless sons and daughters of sin!

We are indebted to Rev. R. M. Saunders for the annual catalogue of his thriving female school, East Mississippi Female College, located at Meridian, Miss. A full attendance last year, and the promise of larger attendance this coming year.

In Memoriam.

Martha Ellen Thompson, wife of Rev. T. C. Bradford, was born in St. Helena parish, La., May 19, 1849; married to T. C. Bradford, December 31, 1865; joined the Methodist Church in her youth, but was not converted until 1876, at a protracted meeting held by the writer while pastor of the church at Beauregard, Miss., whither Bro. Bradford had moved, and where he was teaching at the time. She was a lovely, sweet-spirited girl, and developed into a beautiful Christian woman, possessing the faculty of making and keeping friends wherever she went. For five years after Bro. Bradford entered the Mississippi Conference, she was a faithful, consecrated itinerant's wife, cheerfully bearing the burdens and privations incident thereto; and, as a true helpmeet, encouraging him in his labors.

When Bro. Bradford was elected to the prosidency of Port Gibson Female College, she roadily adjusted herself to the changed condition of things, and assumed the delicate and onerous duties of matron of that institution, and discharged them with such motherly kindness, tact and dignity as to secure the undying affection of the girls committod to her care, and the confidence and lasting gratitude of a large circle of friends and patrons.

Bro. Bradford was in 1887 transferred to the Chilocco School, in tho Indian Territory. With cheerfulness, she accepted the situation, and bravely met all the toil and self-sacrifice incidont to her position. Enduring the isolation from pleasant and congenial society, she wrought as gracefully as if it were in the most luxurious and delightful atmosphere of culturo and refinement. Bro. Bradford's failing hoalth necessitated another transfer, and he was placed in the Florida Conference. With the same sweet submission, she accepted her lot. In fact, as her now sadly bereaved husband says, she was "the light of his life and the joy of his home." "Twenty-three years a loved and loving wife."

Alas! that a life so sweet, pure and womanly should be so suddenly cut off. They had been in Florida a short time—only a few months—when suddenly, without a moment's warning, just after supper and family prayers, which were always held at the table, she was called to rest in heaven. Bro. Bradford writes these particulars of her death:

We had just had supper and an evening prayer at the table, and I walked out on the front porch, leaving Mattie and the children at the table, she nursing the baby. She suddenly said to Hezzie, who was sitting near her, "Take the baby quick, and call your papa," and leaned back in her chair and quietly expired. I reached her in time to keep her from falling to the floor; but I doubt if she breathed more than once or twice after she was attacked.

Bro. Bradford also says:

I thank God for her pure, sweet, loving Christian life. Whenever the occasion offered, she was glad to testify to her love for her Savior. A short while before her death she was suddenly and violently attacked with congestion of the lungs, and we thought she would not live an hour; but she was almost as suddenly relieved by violent remedies. Just twenty-four hours after the first attack, a second came on, and her life was again despaired of, but she was again relieved. After that, in view of a third and fatal attack, she said to me, "My darling, in case anything happens to me, I want to say to you now, *My Savior is just as precious to me as he can be.*"

How comforting that assurance to the loved ones left behind! Sister Bradford was the mother of twelve children, nine of whom survive her. Oh, her example! May its Christian symmetry and beauty inspiro hor girls to emulation of her virtues, and load the procious boys to strive oarnestly to meot "mother" in heaven, where no parting is, and where sorrow and death never come! May our heavenly Father's grace be so abundantly given as to enable our dear brother to find comfort in his sad bereavement!

W. E. BALLARD.

NATCHEZ, Mississippi.

Miss Kate Drexel, of Philadelphia, has donated $25,000 to build in that city a college for the exclusive use of colored people.

How to Study Your Sunday-School Lesson.

While attending the District Conference, at McComb City, recently, the writer promised to give through the columns of the ADVOCATE a plan of studying the Sunday-school lesson adopted by the teachers' meeting of Carondelet Street Church. This plan is taken from "The Modern Sunday-School," by Rov. J. H. Vincent, D. D. (now Bishop Vincent, of the Methodist Episcopal Church)—a book that every Sunday-school teacher should have. Dr. Vincent introduced this plan through the Chicago *Teacher*, in 1866; and if there is a simpler or better one, I have not seen it.

THE PLAN.

P. P., P., P. D., D., D., D.

Under these four P's and four D's the lesson is analyzed as follows:

P. P.—Parallel Passages. Find with your reference Bible or concordance all of the Scripture that will throw light on the lesson.

P.—Places. Where was this parable spoken? At what place did the incident occur? Where situated, size, distance and direction from Jerusalem?

P.—Persons. Who wrote the lesson? To whom was it written? What persons are mentioned, and what do you know about them?

D.—Dates. In what year of the world and of Christ did these things occur? Age of persons mentioned? If in the lesson, what day, hour, or season?

D.—Doings. What is the subject of the lesson? What is mentioned as the principal thing? What did each person in the lesson do? Who had the most to do? Why?

D.—Doctrines. What truths about God, man, character, conduct, the future and the present, are here taught?

D.—Duties. What duties to God, man, self, to church, nation, neighbor, enemy, friend, world, old, young, good and bad, are here taught?

I would advise all who wish to try this plan to take pencil and paper and put down, one under the other, the eight letters thus:

P. P.....
P.....
P.....
D.....
D.....
D.....
D.....

Then read over your lesson, and as you come to places mentioned, put them down opposite the third P., and in the same way put down opposite the fourth P. all persons mentioned in the lesson. If the *date* of the lesson is given in the lesson, put it down; if not, it will remain open until you look up your parallel passages, when you will discover it with other information, which will surprise and delight the student. After using the pencil and paper a few times, the mind will become accustomed to this plan of analysis, and with a single reading the mind will locate each place, person, date, doing, doctrine and duty, when it meets it.

To anyone who has not tried a plan of this kind, we can assure them, if they will try it, they will learn more in one hour than they have been able to learn in a week's hard, but aimless study. Try it.

J. G. GRANT.

Centenary College.

I was one of three appointed a our last Conference to visit this institution of learning. I had the pleasur of being present at the late commence ment part of the time, and am sorr that I was prevented from being pres ont the last day. From all that I coul see and hear, Centenary has had prosperous session—better than fo many years past. Tho outlook now i certainly encouraging, and the futur is full of hope. I was permitted t meet with the Board of Trustees i their open session, and was impresse with the fact that the endowmen money was in good and safe hands

No one need fear to give their money to Centenary endowment; it will no be misapplied or lost. Dr. Hunnicut is in the right place. He was born t be president of some college, and w should all rejoice that he now ha charge of Centenary. The fact is, th president of a college should be larger than all the buildings. Mere brick and mortar will not make a good school. Spurgeon is a thousand times larger than the Tabernacle in which he preaches.

The cause of education is on a boom in our two Conferences. One hundred and sixty thousand dollars raised for the endowment for the two colleges. Let the good work go on!

F. M. FEATHERSTON.

A Preacher Falls in the Pulpit.

To-day a scene was witnessed at Shiloh Church that will dwell in the memory of those present while life lasts. Bro. Hurst is the prencher on the Rocky Springs circuit, and in very had health, but has been laboring earnestly and faithfully through it all. He failed to meet his last appointment, and thore was some grumbling, and today's appointment he was determined to meet, ill as he was. In the beginning of his sermon he said that he was not able to preach, and ought to be in bed. His text, "Add first the righteousness of God, and all else shall be added unto you;" and he was proceeding so logically, and in the demonstration of the Spirit, that it was hard to believe that he was suffering so much. He had been preaching just fifteen minutes, when, in a feeble voice, he said, "I can proceed no farther," and immediately pitched forward on the desk, insensible, but was immediately caught before falling and eased to a seat. It looked for a while that the end had come, but after a long time recovered sufficiently to be driven a couple of miles to a neighbor's house.

SHILOH.

AUGUST 4, 1889.

(We sincerely trust that our good Bro. Hurst will suffer no special inconvenience from his sudden attack.)

That College.

Winona will offer forty acres and much money to secure the location of Mississippi Methodist College. Kosciusko was represented by a strong committee before the Joint Committee, in recent session, and Kosciusko's claims were well presented. The success of the college is assured. No step backward! Onward we go!

Presiding elders are to take charge of the campaign in their respective districts, appoint educational meetings in each pastoral charge, and call to their help such aid as they can procure; besides they are to appoint one or two mass meetings in each district, where Bishop Galloway will be present and speak in the interest of the college. An address to the church in Mississippi will soon be published by Bishop Galloway in behalf of the enterprise. We will round up tho year with the endowment fund secured.

T. L. MELLEN.

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

Reported previously	$175
Mrs. Isabella Coffrey	10
A Lady (collected)	50
A Lover of the Cause	10
Cash from Camp Ground	15
F. D. VanValkenburgh	10
W. B. Thomson	10
Frank Daniels	10
A Friend	10

The Memorial Tablets.

The following additional amounts have been subscribed for the McTyeire and Parker Memorial Tablets:

A Friend—cash	$ 25
Rev. J. A. Millor, from the Homer District—cash	4 70
	50
Chas. J. Wolfe	50
Ph. Werlein	5 00
	$10 45
Previously reported	22 00
Total	$32 45

Personal and Otherwise.

See what an advertisement of schools this paper presents this week. It shows that school teachers want the patronage of people who read the ADVOCATE. It also shows that the teachers consider our readers to be a class whose patronage is worth having, and also that the ADVOCATE and its readers "*are sound*" on the educational question. Now, count the schools advertised, and, as you can not patronize *all*, select the best and get your boys and girls ready to start with *the first day of the coming session.*

Don't fail to read Bishop Wilson's "Appeal for Japan," on the second page of this paper, and then look how our fund to send a missionary there is growing; and then send us your contribution to add to the list. This is the Lord's cause, and you have some of his money, and he makes a demand on you for it now!

We are indebted to George F. Wharton, 5 Carondelet street, for the August number of *Scribner's Magazine* and *North American Review*, both of which have articles of great interest and value.

One of the most beautiful things in the way of books is the first volume of the Century Dictionary. It is perfectly superb. It is to be issued in six volumes, one every four months, at $15 a volume. For sale by George F. Wharton, 5 Carondelet street.

Bishop Granbery has lost a daughter, and at last accounts had a son extremely ill.

Rev. R. W. Erwin, the recently elected president of Galloway Female College, Ark., died a short time ago in Memphis. He was buried in Nashville.

Rev. H. P. Lewis, writing from Benton, Miss., August 2, says:

Our meeting in Beaton closed Sunday, July 28. Bro. Jo. Jones was with me six days; preached eighteen sermons. Thousands of persons heard him. Scores of sinners converted; over one hundred applied for membership in the church. I baptized between forty and fifty candidates for church membership on Sunday—last day of the meeting; four of them by immersion. Over sixty received into the Methodist Church in Benton last Sunday. We are in the midst of a good meeting at New Hope, near Deasonville. Prospect for a grand revival good. Pray for us. God bless you!

Books.

THE BLOOD OF JESUS. By P. Waldenstrom, Ph. D. John Martensen, publisher, Chicago.

This is a small pamphlet containing meditations on all the New Testament passages in which the expression, "The blood of Jesus" occurs. From these meditations the author concludes that the expression means only the *life of Jesus* given in sacrifice for sin.

THE RECONCILIATION. By P. Waldenstrom, Ph. D. John Martensen, publisher, Chicago. Price, seventy-five cents.

In this little book the author discusses the question, Who was to be Reconciled, God or Man, or God and Man? The gist of the book is announced in these words: "The Scriptures teach that *no change took place in God's disposition towards man*, in consequence of his sin; that, therefore, it was not *God who needed to be reconciled to man*, but that it was *man who needed to be reconciled* to God; and that, consequently, reconciliation is a work which proceeds from God, and is directed towards man, and aims *not to appease God, but to cleanse man from sin and to restore him to a right relation with God.*"

THE LORD IS RIGHT. By P. Waldenstrom, Ph. D. John Martensen, publisher, Chicago. Price, $1 25.

In this book we have *twenty* meditations on the twenty-fifth Psalm. The writer sets forth in plain language, and in a devotional spirit, what he conceives to be the Bible truths concerning the real character of God, the nature of the forgiveness of sin and the varied experiences of a godly life.

The author of the three fore-mentioned works is professor of theology and of Biblical Hebrew and Greek in the College of Gefle, Sweden. They have been translated by an American minister, and the translation revised by J. G. Princell.

Publisher's Department.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Anti-Lottery.

GAMBLING.—With special reference to the Louisiana State Lottery. A sermon preached by Rev. Wm. W. Elwang, of New Orleans. Price, by mail, 5 cents.

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COLLEGE.

THE 53D ANNUAL SESSION
WILL BEGIN
SEPTEMBER 5, 1889.

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Work of rebuilding the burnt "BYARS HOUSE" is in progress, and will be pushed to completion as rapidly as possible.

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Terms moderate.
Edwin H. Fay, A. M.

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Our Young People.

DISCOVERED.

BY HELEN THAYER HUTCHESON.

On the slope of a hill in the edge of a wood,
Bloomed a tall nodded a sisterhood
Of pale-tinted Blossoms that nobody knew,
Saving the Wind and the Sun and the Dew.

The Wind blew back the curtains of dawn,
And the Sun looked out when the Wind was gone,
And the flowers with the tears of the Dew were wet.
When the Wind was flown, and the Sun was set.

The Wind brought a wild Bee out of the west,
To dream for an hour on a Blossom's breast,
And the Sun left a Butterfly hovering there
With wide wings poised on the golden air.

And the Dew brought a Firefly to whirl and dance,
In his own bewildering radiance,
Round the slender green pillars that rocked as he flew,
And shook off the tremulous globes of the Dew;

The creatures of air gave the secret to me.
I followed the hum of the heavy-winged Bee,
I followed the Butterfly's wavering flight,
I followed the Firefly's bewildering light.

I found the pale Blossoms, that nobody knew;
They trusted the Sun, and the Wind, and the Dew,
The Dew and the Wind trusted Firefly and Bee.
I give you the secret they gave unto me.

—*St. Nicholas.*

Little Helen's Mite-Box.

Helen's grandma was a kind, good old lady, and when she read in the ADVOCATE that the women and children of the church were gathering money to build homes for our preachers, she wanted to help. She called her grandchildren together, organized them into a home-builders' society, and wrote for mite-boxes. Then two or three of the neighboring children joined, and they had quite a good society. As they lived in the country, and could not get to church when the waters were high, as they frequently were in winter, the Pecan Grove Home-builders—so they called themselves—met each month at the house of Helen's grandmother, who read the leaflets to them, and told them what the children everywhere were doing to help. Their meetings were very pleasant indeed, and they became very much interested in getting all they could in their mite-boxes—and quite a neat sum of money they sent in each quarter. Many larger societies have sent less, because the members were not so much in earnest. Little Helen, a member of grandma's society, was a pretty little girl only five years old. They called her the "Pet Lamb," she was so sweet and gentle. She became very much in earnest about filling her mite-box, and was so industrious everybody was willing to give something for little Helen's mite-box. But she did not depend on that. She made her money herself in every way she could. And it is wonderful how many useful things children can find to do when they set their minds to it. Helen had a pet hen whose eggs were all her own. These she sold, and put the money in her box. She picked up chips, and mamma paid her for it. And, though such a little girl, she picked one hundred pounds of cotton. It must have taken a great deal of patience and perseverance to have done that. But Helen was a brave little girl and went to work in good earnest; and we can not do anything unless we are *really* in earnest. Grandma went away to visit one of her children. She was gone but a few days, but when she came back she found her precious little grandchild was dead. She was sick only three days. Every one grieved very much, though they knew she had gone to join the angel band that "do always behold the face of our Father in heaven," for they loved little Helen so dearly, and missed her sweet, bright face.

Grandma was heart-broken, for little Helen was her darling, her pet grandchild, the one always ready to wait on her, to bring her a drink of water, to do anything for her so small a child could do; and she was always so *happy* to wait on grandma.

After her death, they found little Helen's mite-box with one dollar in it. Grandma wept over it, for she remembered how bright and eager her sweet little Helen had been to fill the box. She sent the dollar to help build a home for dear Bro. Methvin out among the wild Indians. Then she put little Helen's mite-box on the mantlepiece, where it stays all the time now.

She sells the eggs of Helen's hen, and puts the money in the box in memory of the dear child who was always delighted to put her hen's money in her box. All the family and friends, when they see her box upon the mantlepiece, remember sweet little Helen, and put in a few cents in memory of her. Whenever she finds one dollar in the box, the grandmother sends it away to be used where it will do most good in building homes for our preachers. Thus little Helen's mite-box stands on the mantlepiece gathering pennies for God, and the good the dear child tried to do lives after her.

Ah, children, you can not tell how much good you may do in trying to do the *little* things for God your tiny hands may find to do, nor how much love and happiness you may bring into the world by the words you speak and the little deeds of kindness you may do. To hand grandma a drink of water is a little thing to do, but she will remember it if you do it cheerfully and lovingly. LUCINDA B. HELM.

MR. EDITOR: We are two little girls living in Crystal Springs, and we want to tell you about our success in raising missionary money. We belong to two societies: One a Baptist society, called the "Bethel Sunbeams," and the other a Methodist society, called the "Bethesda Juveniles." Last Sunday one of us joined the "Crystal Springs Juveniles," and, of course, the other one will have to join too; for, although we are not related, we love each other so much, that we always try to do everything just alike. It was suggested to us, by a member of one of the societies, that we each earn a nickel and then invest it in something that we could sell, and see how much money we could make off of it. Well, we earned the nickels, and then bought a dime's worth of sugar, and a young lady made it into candy for us. She fixed it real niee, plaited it, and put it up in little sticks, nicely wrapped in tissue paper, and placed them on a decorated waiter, and we carried it around and sold it all out for a dollar, which we are going to send to the Bethesda Juvenile Society next Sunday. Before we say goodbye, we want to tell you that we love to read the CHRISTIAN ADVOCATE, and we hope you will come up to our camp meeting, which begins August 8.

Your little friends,
LILIAN W. KETHLEY,
MATTIE N. WHITAKER.
CRYSTAL SPRINGS, Mississippi.

MR. EDITOR: Here comes a little Mississippi girl knocking at the door. Please do let me in. I have three sisters and four brothers. I study grammar, geography, history, arithmetic and dictionary. We are orphans. Our mother died on December 31. We have preaching every month. Our preacher's name is Rev. W. H. Eckles. We love him very much. I am going to school now. Mr. Wirt Scott is our teacher. I was glad to see a letter from my friend, Daisy Lester, as she was a school-mate; hope she will write again soon. What book in the Bible don't mention the Lord's name? I hope some of the little cousins will answer my question. I will close for fear of the waste-basket. I remain, as ever, Your friend,
MAUD HALL.
SENATOBIA, Mississippi.

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Mention this paper.

Household.

HELPING AND HINDERING AT HOME.—It is very easy to add to people's burdens. A single word may do it; indeed, even an ugly, frowning silence may do it. When mother is tired with her overwork and overcare—so tired that she can scarcely keep on her feet—and you come in and find something not exactly to your fastidious taste, it is very easy by a word, or even by a look, almost to break her heart. You have only to criticise something, or ask why something is not different, or to show your disapproval by a look, or by pushing back your plate, or by some other gesture of contempt.

On the other hand, it is just as easy to lighten people's burdens. Suppose the same circumstances—you notice things not exactly right, but you see the weary and perplexed look on mother's face, and you speak kindly; you make no complaint, nor any allusion to the thing that is not precisely to your taste. You are cheerful and show by no word or look or gesture any feeling of disapprobation, or disappointment. You do all you can to chase the wrinkles from mother's brow and the weariness and perplexities from her face.

HEROISM AT HOME.—How useless our lives seem to us sometimes. How we long for an opportunity to perform some great action. We become tired of the routine of home life, and imagine we would be far happier in other scenes. We forget that the world bestows no titles as noble as father, mother, sister or brother.

In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil.

We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after years, and, as he tenderly utters our name, say, "Her words and example prepared me for a life of usefulness, to her I owe my present happiness," we may well say, "I have not lived in vain." —*National Presbyterian.*

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BITTER WORDS.—A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions made glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smile, the heart will turn lovingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—*Evangelical Messenger.*

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An immense assortment to select from, in Antique Oak, Natural and Dark Cherry, Natural and Dark Mahogany and Walnut, with every style and design fully represented, and at all prices, from $20 to $650. Children's Beds, in endless variety, in French, Victoria, and High Post. All styles of Children's Cribs in Imitation Walnut, Genuine Walnut, Cherry, and Wicker. A very fine line of Folding Beds just received from factory, very neat in appearance and very desirable where saving of space is an object.

Pulpit Sets.

I can furnish complete Pulpit Sets, as follows; Set No. 1, consisting of one Pulpit, one large Cane-seat Chair, two small Cane-seat Chairs, and one Wood-top Table, $15.50. No. 2—One Pulpit, one large Cane-seat Chair with arms, two small Cane-seat Chairs, and one Communion Table, wood-top, $23.50. No. 3—One Pulpit, one large Cane-seat Arm-chair, two small Cane-seat Arm-chairs, and one Marble-top Communion Table, $38.50. No. 4—One Pulpit, one large Arm-chair in plush, two small Chairs in plush, and one Marble-top Communion Table, $42.50; or No. 5, consisting of one Pulpit, one large Chair in plush, two smaller Chairs in Plush, one Marble-top Table, and one Stand, for $80. Any of the pieces of above sets sold separately and at equally low prices.

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Marriages.

WALTON—LEDYARD—At the Methodist Church, in Shubuta, Miss., July 18, 1889, by Rev. J. P. Drake, Dr. Frank Walton and Miss Willie Ledyard, oldest daughter of Mr. T. A. Ledyard, and granddaughter of Rev. Joshua Heard.

HULCEY—SPENCER.—In Okolona, Miss., July 7, 1889, by Rev. T. C. Weir, Mr. W. H. Hulcey to Mrs. M. E. Spencer.

DAVIS—RHODES.—In the Methodist Church, at Shannon, Miss., June 6, 1889, by Rev. T. C. Wier, Mr. W. L. Davis to Miss Millie D. Rhodes.

GRAY—HARKREADER.—At Verona, Miss., May 30, 1889, by Rev. T. C. Wier, Miss Lena R. Harkreader to Mr. H. T. Gray.

SCHMIDT—BIGLER.—At the home of the bride's father, July 25, 1889, by Rev. S. J. Davies, Mr. Laurence Schmidt to Miss Lizzie Bigler, all of St. Mary's parish, La.

MANGUM—STAPLETON.—At the residence of the bride's mother, Mrs. Lavinia Stapleton, Cato, Rankin county, Miss., July 24, 1889, by Rev. A. D. Miller, Mr. Wiley P. Mangum to Miss Alsha Stapleton, all of Rankin county, Miss.

LEWIS—OTKEN.—At the residence of the bride's parents, July 30, 1889, by Rev. T. L. Mellen, Rev. Benjamin F. Lewis, of the Mississippi Conference, Methodist Episcopal Church, South, to Miss Mary F. Otken, daughter of Rev. Charles H. Otken, LL.D., president of Lea Female College, Summit, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

APPLEWHITE—Mrs. NANCY APPLEWHITE, daughter of Benjamin and Frances Paxton, born November 11, 1837; married Dr. Rufus R. Applewhite, October 30, 1861; went home to God, June 13, 1889. She was the mother of four children; two little girls went before her. She had the care of four orphan nephews, some of them verging into manhood. These, with her bereft husband and two sons, mourn her loss. She was given to hospitality, and her house was often the weary preachers' restful home, and the poor and needy found her a friend indeed. She was not a member of New Hope Church, but was one of its best friends and supporters. She was never known to speak evil of any one. Her life was a steady, consistent, onward movement, that did not depend upon outward circumstances, for "her life was hid with Christ in God," a beautiful, symmetrical Christian life. Such a life closed by a triumphant passing away, not a death.

When her boys came home from school, she had them to take their places near her bed, so she could look at them. She committed them to God with "a silent hymn and fervent prayer," and assured her stricken husband that "all was well" with her. The transition of such a Christian is a sign-post put down on the road of life to tell the wayworn traveler, "This is the way to heaven." Without such triumphant deaths we would soon lose our way. We deeply sympathize with the bereaved family in this sad hour, when the brightest star has been stricken from their firmament, and the light of their home is shrouded in gloom. May the faithfulness of her life and the triumphs of her death rest upon the sorrowing ones as a halo forever, "moving them to heaven."

Her pastor, WM. HOOVER.

KELY—ZERILDIA SALASTINE KELY, daughter of James S. and Amantha Harper, was born in Copiah county, Miss., near old Crystal Springs Church, February 25, 1847; united in marriage with T. J. Kely, February 9, 1869; emigrated to Texas, 1885. After intense suffering of typhoid fever, for thirty days, she quietly passed to her reward, July 7, 1889, near Spring Hill, Navarro county.

Sister Kely professed faith in Christ at the age of fifteen years; but, for reasons peculiar to herself, did not unite with the church, but lived a quiet, consistent life. On being interrogated a few days prior to her death in regard to her future prospects, she expressed a willingness to depart, saying she feared not death. On the day of her death she gave her husband charge concerning her funeral; shortly after closed her eyes in death without a struggle.

Sister Kely leaves a husband, four children and a host of relatives and friends to mourn her departure. Her remains were interred in Post Oak Grove Cemetery to await the resurrection morn. Blessed are the dead that die in the Lord!

J. W. FRENCH

MOORE—The sad intelligence has just reached me of the death of ROBERT MOORE, son of one of our most prominent laymen in North Louisiana, J. M. Moore. Just thirteen months ago Bro. Moore laid his devoted wife to rest, and now his sorrow has been doubled by the death of her oldest son. Robert was an exceptionally good boy. He was a manly, noble, dutiful son. He died holding on to the cross. He said to his father, "I am ready; God's will be done." Oh, how hard to part with such a promising boy! He had been a blessing to his parents, and would have been a blessing to the church and the world had he lived. God wanted him, and took him just as he was blooming out into manhood. Mother and son have met to part no more. W. WIMBERLY.

JACKSON—MARY MARTHA, infant daughter of Willie and Mrs. Jennie Jackson, was born August 20, 1888, and, after several days of intense suffering, died June 25, 1889, aged ten months and five days. Some one has said that a babe in heaven is a babe forever. If this be true, how happy ought these parents to be, as they now have two little ones awaiting them on the other shore. May these weeping parents look up through their tears and behold him who doeth all things well, and realize that he is the same in wisdom, mercy and love, when he takes away as when he gives!

FRANK M. KEEN.

WORTHY—Mrs. EDITH J. WORTHY, daughter of T. H. and Jane Loflin, was born in Covington county, Miss., September 2, 1856. When about fifteen years old, she joined the Methodist Church, was converted, and remained true to her Christian obligations to the day of her death. On November 8, 1877, she was married to Mr. J. H. Worthy. Three children were born unto them, one of whom preceded his mother to heaven. Her husband and two little girls remain to mourn her loss. For two years past Sister Worthy's health has been very bad, and for, at least, nine months past she has been confined to her house, most of the time to her room and bed. She was a great sufferer, but bore her afflictions with Christian fortitude, and was always happy in the love of Christ, her Savior. During her last prostration, which lasted for three weeks, she realized that she would never recover, and frequently spoke of heaven as her home, and of death and the grave as simply the doorway. On Saturday night we thought she was dying. I remained to talk, sing and pray with her until past midnight; then went to my room to prepare for my Sabbath duties. When I saw her early Sunday morning, one of her first utterances was: "Bro. Lewis, I thought I would have been at home this morning, but God hasn't seen fit to take me yet." Monday she said to me: "I am so tired waiting; I am restless to go home and be at rest."

She fell sweetly asleep in Jesus, Thursday, July 18, 1889. Her remains were laid away in the family burying-grounds in Brandon, Miss.

R. F. LEWIS.

VENABLES—Died, as she lived, in faith and obedience, at her late home, St. Helena parish, La., on April 11, 1889, Mrs. LYDIA P., wife of William F. Venables.

This good woman was twice married: First to James A. Thompson, December, 1845. Being left a widow with two children, she was again married, February 22, 1851, to her now bereft husband, whom, with eight children, she leaves to mourn her loss. She joined the Methodist Episcopal Church, South, under the ministry of Allan Castle, in 1845; was converted at a camp meeting, near Greensburg, La., in 1859, or 1860, which happy state she maintained until death released her pure spirit from a long afflicted body. P. HOWARD.

DAVIS—Died, June 13, 1889, at his home, near Grand Bay, Ala., Mr. HANSFORD DAVIS. Mr. Davis was born in South Carolina; came to Alabama in early youth, and to Grand Bay about forty years ago. He had been ailing for some time, but managed to superintend his farm work till January last, since which time he has been confined to his house, and for several months past to his bed. Though a great sufferer, he seldom complained, but bore his pain with fortitude, patience and submission. About three weeks previous to death, he professed faith in Christ, and bore testimony to the power of God's grace to save, even at the eleventh hour. He leaves a wife, five sons and four daughters to mourn their loss.

J. D. MOONEY.

WILLIAMS—Sweet little IRMA WILLIAMS, the infant daughter of Mr. and Mrs. J. B. Williams, of Arcola, Miss., has left the fond embraces of loving parents and grandparents and has gone to heaven to live with Jesus and the angels. She was about seven months old, and departed this life July 18, 1889. She was beautiful and lovely in appearance and disposition. She was too pure for earth, and is taken from its evils. She is safe in heaven, where loved ones expect to meet her. Be comforted, beloved; your most precious jewel is with God in heaven. J. H. SHUMAKER.

BURNETT—The following resolutions were adopted by the Cedar Grove Sunday-school:

Whereas, The angel of death has visited our Sunday-school, and claimed for his prize our worthy young member, CHARLEY BURNETT, twelve years of age, who came to his death by being drowned in Leaf River, on July 17, 1889; therefore, be it

Resolved, That in his death our Sunday-school has lost a worthy member; his parents, a child who was ever affectionate; his school-mates, a kind and courteous companion; his teacher, a most respectful and obedient scholar—a boy whom all loved.

Resolved, That we deeply feel and mourn his loss, yet not as those who have no hope, for our loss of him, we trust, is his eternal gain—where sickness, sorrow, death and parting are no more.

Resolved, That we tender to the family, friends and relatives our heartfelt sympathy, and pray the Lord to heal and comfort the wounded hearts caused by this sad event; and may this teach us the importance of our duty to our fellow-beings during our stay on earth!

IDA B. RILEY.

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and money experimenting with doubtful remedies, when Dr. Pierce's Golden Medical Discovery is so positively certain in its curative action as to warrant its manufacturers in supplying it to the public, as they are doing through druggists, under a duly executed certificate of guarantee, that it will accomplish all it is recommended to do, or money paid for it will be promptly returned. It cures torpid liver, or biliousness, indigestion, or dyspepsia, all humors, or blood taints, from whatever cause arising, skin and scalp diseases, scrofulous affections (not excepting consumption, or lung scrofula), if taken in time and given a fair trial.

Thousands of cures follow the use of Dr. Sage's Catarrh Remedy. 50 cents.

That action is best which procures the greatest happiness for the greatest numbers.—*Hutchinson.*

Great mistakes are often made in trying to economize. It is a safe rule to follow that the *best* is always the *cheapest*. A cheap physician may cost you your life. If you have Malaria in your system, you will not only be miserable, but unfit for work. Lost time is money lost. One dollar spent for Shallenberger's Antidote will cure you in twenty-four hours. Sold by Druggists.

Scientific.

A Unique Spectacle.

One of the unique spectacles at present attracting the attention of mechanics as well as ordinary observers, in New York, is a five-story building, the machinery of which, on every floor, is run apparently without motive power. One sees no shafting, no connection between the revolving wheels of lathes, punches and other forms of mechanism that are in operation; and nothing of the labyrinth of pulleys and belts to which the eye has become accustomed in all factories. Electricity has taken the place of steam wires, of belts, and a curious little motor supplies the power. The building referred to is used for the manufacture of all kinds of electric motors. In the cellar is a boiler and a small engine which runs a dynamo of seventy-five horse power. From the latter wires are distributed to the floor above, where are small motors that may be run or not, according to the needs of the establishment. These wires are connected with each motor by a key which enables the workman to turn the current on or off at will. Four of these tiny mechanisms furnish work for eighty men. Electricity is found to be cheaper than steam because there is a saving in the use of coal, engine, belting, pulleys, etc., and hence power. Another advantage is that electric wires may be stretched for several miles, and the motor at that distance from the dynamo will be run as well as if it were in the next room. It is said that the power of a dynamo goes about three times as far as that of an engine of equal horse power, and it is believed that this is the only establishment in the world worked in this manner—that is, by wires instead of shafts and belting. Verily the revolutions of art and science are becoming more miraculous every day.—*Domestic Journal.*

The Discovery of Oxygen.

"Fixed air" and "combustible air" had been speculated upon, and "the air that is left after combustion" had attracted attention. But the phenomena of this kind, inconsistent as they were with the phlogistic theory, had not been sufficient to overthrow it. The first germ of Lavoisier's theory on these matters was embodied in a sealed packet which he deposited with the Academy in 1770. Recognizing that the calcination of metals could not take place without the access of air, and that the freer the access the more rapid the calcination, he "began to suspect," as he expresses himself, that some elastic fluid contained in the air was susceptible, under many circumstances, of fixing itself and combining with metals, and that to the addition of that substance were due calcination and the increase in weight of metals converted into calxes. From this thought came, after much groping with erroneous conclusions, the idea that air is a compound containing a vital part and another part, and that it is the vital part that is absorbed. The behavior of charcoal when burning in oxygen pointed to the nature of that substance and to the true theory of combustion. This new vital substance, which, uniting with metals, formed calxes, and with other substances generated acids, he called *oxygen*, or the acid-producer; the air that was left after combustion was *azote*, or lifeless. The inflammable air which, combining with oxygen, was found to form water, was called *hydrogen.—Popular Science Monthly.*

NOTES.

It is proposed lighting Galway harbor by electricity.

It is now proposed to clear the air in mills and factories of all dust by means of electricity.

Paper is now made as tough as wood by mixing chloride of zinc with the pulp in course of manufacture.

Prof. Ayrton estimates that the power wasted at Niagara Falls exceeds that which could be produced by the annual consumption of 150,000,000 tons of coal.

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THE GREAT TWIN REMEDIES.
These are PE-RU-NA, the great Tonic, and MAN-A-LIN, the great System Regulator. They were not born together, but they act together, and they act together with a unison and an effectiveness that are noteworthy. While MAN-A-LIN keeps the system in good working order, each organ performing its proper function, PERUNA tones the system up if debilitated, and, if diseased, cures Consumption, Diphtheria, Typhoid Fever, Neuralgia, Dyspepsia, Heart and Kidney Diseases, and many others. For sale by all druggists. Only $1 a bottle; 6 for $5. Give the twins a trial. Send for "The Ills of Life." Peruna and Manalin are manufactured by
THE PERUNA MED. CO., Columbus, O.
THE TWINS

P. P. P.
(Prickly Ash, Poke Root, and Potassium.)
CURES
RHEUMATISM
And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.
If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.
P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.
SCROFULA
Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.
BLOOD POISON
Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.
Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilistic Eruption.
Dyspepsia and Nervous Prostration.
Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)
FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists,
Sole Props., Lippman Block, Savannah, Ga.

LIPPMAN'S PYRAFUGE
A SURE CURE FOR CHILLS & FEVER
DUMB AGUE AND MALARIA.
FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists,
Sole Props., Lippman Block, Savannah, Ga.

ABBOTT'S EAST INDIAN CORN PAINT
REMOVES CORNS, BUNIONS AND WARTS, SPEEDILY AND WITHOUT PAIN
For sale by I. L. LYONS & CO., New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

The grand national monument in honor of the Pilgrims was dedicated at Plymouth, Mass., on the first instant. The dedicatory exercises were carried out by the Masonic Grand Lodge, and were followed by an address by Hon. W. C. P. Breckinridge, of Kentucky.

The Dow liquor tax reports for the first half of 1889, which have been received by the auditor of the State of Ohio, show 9,602 saloons in the State, an increase of 115. The receipts to the revenue fund are $232,000, an increase of $6,000.

Indications of gold in paying quantities have been discovered on a farm near Arrow Rock, Mo. The gold is deposited in a bed of rock.

Watkin's Glen, N. Y., was washed out by a freshet on August 2.

Vicksburg, Miss., is preparing for the proposed reunion of veterans. Committees have been appointed to confer with the G. A. R. and with General Gordon, president of the Confederate Veterans' Association. A committee to obtain aid from Congress was also decided on and will consist of Governors Lowry and Stone, the State's representatives in the House and several leading citizens of Vicksburg.

Ex-Governor H. C. Warmoth has been appointed collector of the port of New Orleans, and John F. Patty (colored), of St. Mary Parish, naval officer.

The great sugar combination is about to reduce its capital stock, and will pay out $7,000,000 of the profits exacted from consumers.

The statement recently published that there was to be something like a trust formed among the publishers of school books for the purpose of raising the price and limiting the output has called for a denial from various publishers.

Last month 24,716 immigrants landed at Castle Garden against 28,690 in July, 1888. Every month this year has been marked by a gradual decline in European immigration.

A number of saloon keepers in Vicksburg were arrested on August 4 for violating the Sunday law.

A train of the Denver and Ft. Worth road was stopped by masked men in Oldham county, Texas, on August 4. The express and mail cars were plundered.

Col. J. R. G. Pitkin, of New Orleans, has been appointed U. S. Minister to the Argentine Republic.

In the Republican Convention, in Franklin, La., on August 5, H. C. Minor was nominated by acclamation to succeed Edward J. Gay (deceased) in Congress, from the Third Louisiana District.

The entire business portion of Spokane Falls, Wash. Ter., was destroyed by fire on August 4. Twenty-five blocks were reduced to ashes. The estimated loss is $14,000,000. The disaster is due to the negligence of the superintendent of the city water works, who failed to furnish sufficient water for the emergency.

FOREIGN.

General Boulanger has issued a manifesto in which he attributes his defeat in the election for the councils general to the ambitions of local candidates. He declares that he is confident of the result of the elections in France for members of the Chamber of Deputies.

Emperor William was welcomed to England on August 2. He was cordially received by the Queen.

A deputation appointed by the Equal Rights Association to present petitions to the governor-general, asking him to disallow the Jesuits' estates act, recently passed by the Quebec legislature, granting $400,000 to the Jesuits, had an interview with him on August 2. The governor-general stated that in his opinion and that of his advisers there were no grounds either for the disallowance of the act or for the dissolution of Parliament.

The minister of war and minister of foreign affairs of Roumania have offered to resign, on account of a quarrel with the finance minister. The result will be a recasting of the ministry, followed by a general election.

The British schooner "Black Diamond" was seized by an American revenue cutter in Behring Sea; but, the guard being powerless to prevent it, she escaped and arrived at Victoria, B. C.

Dispatches from Crete say that Riga Pasha, the new governor of the island, has ordered the withdrawal of the troops into the forts with the view of preventing collusion with the insurgents.

The Emperor William, the Prince of Wales and Prince Albert Victor, on August 4, inspected a number of representative British ships at Portsmouth, after which they returned to Osborne House for a family dinner. The Emperor William was dressed as a British admiral.

The American Art Association has paid to M. Proust 580,650 francs for Millet's picture, "The Angelus," which was bought at the Secretan sale.

The Royal Grant bill passed in the House of Commons on August 5.

General Grenfell, commander of the Egyptian troops, who defeated the Dervishes on Saturday, telegraphs that he has made a reconnoissance and found that the battle has completely broken the Dervish army.

General Boulanger has issued a declaration in which he says the accusations against him are infamous slanders and that he relies upon the French people as his sole judge.

Our readers have doubtless often noticed that Hood's Sarsaparilla is well spoken of in the newspapers. The press is quick to recognize merit, and does not hesitate to give praise where it is due. The following is from the *Baptist Weekly*, a leading religious paper:

"Advertising may bring an article prominently before the public, but no advertising can long help it if it has not real merit. Hood's Sarsaparilla is well advertised; but the best proof of its value is that so many persons use it on the recommendations of friends who have proved its peculiar virtues."

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Corinth circuit	Aug. 10, 11
Kossuth circuit	17, 18
New Albany circuit	24, 25
Marietta circuit	31, Sept. 1
Blackland circuit	2
Ripley and New Albany station	7, 8
Guntown circuit	14, 15
Pleasant Ridge circuit	17
Ripley circuit	21, 22
Jonesboro circuit	28, 29

J. B. STONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Houston and Wesley, at H. (Thurs.)	Aug. 8
Buena Vista, at Asbury	10, 11
Okolona circuit, at Boone Chapel	17, 18
Ebenezer, at Egypt (Mon.)	19
Fulton and Smithville, at Antioch	24, 25
Tremont, at Riggan's Chapel	31, Sept. 1
Athens	7, 8
Prairie	14, 15
Aberdeen	21, 22

AMOS KENDALL, P. E.

WINONA DISTRICT—THIRD ROUND.

Newport	Aug. 8
Ebenezer	10, 11
Weir	15
Sallis	17, 18
Poplar Creek	22
Ethel	24, 25
Helzona	28
Lexington	30

J. J. WHEAT, P. E.

SARDIS DIST.—THIRD ROUND.

Panola	Aug. 10, 11
Pleasant Grove	17, 18
Lake View	24, 25
Mt. Vernon	31, Sept. 1
Arkabutla	7, 8
Chulahoma	14, 15
Cockrum	21, 22
Louisburg	27
Horn Lake	28, 29

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Mashulaville, at Hickory Grove	Aug. 9
Louisville, at Rocky Hills	10, 11
Plattsburg, at Plattsburg	15
Chester, at South Union	17, 18
Walthall, at Long Branch	31, Sept. 1
LaGrange	7, 8
Sturges	14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.
W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada station	Aug. 11, 12
Water Valley station	18, 19
Chapel Hill	24, 25
Carrollton	31, Sept. 1
Tillatoba	7, 8
Coffeeville (Thur.)	12
Toccopola	14, 15
Grenada circuit	21, 22
Atlanta	28, 29
Old Town (Tue.)	Oct. 1
Pittsboro (Thur.)	3
Banner	5, 6

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Topisaw, at Topisaw	Aug. 10, 11
Franklinton, at Fishers	17, 18
Holmesville, at China Grove	24, 25
Scotland, at Galetia	31, Sept. 1
Adams, at Ebenezer	3, 4
Brookhaven	7, 8
Bowerton, at Pleasant Ridge	14, 15
New Hope, at Centenial	28, 29

W. B. LEWIS, P. E.

JACKSON DIST.—THIRD ROUND.

Camden, at Shrock	Aug. 10, 11
Benton, at Bowman's	17, 18
Flora, at Bentonia	24, 25
Silver Creek	31, Sept. 1
Edwards, at Brownsville	7, 8
Raymond	14, 15
Canton	21, 22
Mt. Olivet	28, 29
Spring Ridge (Tue.)	Oct. 1

D. A. LITTLE, P. E.

BRANDON DIST.—THIRD ROUND.

Carthage, at Rocky Points	Aug. 10, 11
Mt. Rose, at Mt. Zion	17, 18
Strong River, at Clear Creek	19
Westville, at Westville	21
Trenton, at Trenton Camp Ground	31, Sept. 1
Walnut Grove, at Beech Springs	7, 8
Marvin	14, 15

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

Paulding, at Hopewell	Aug. 10, 11
Sandersville, at Laurel	17, 18
Marion, at Pleasant Hill	24, 25
Meridian, at Shiloh	31, Sept. 1
Meridian Station	3
Binnsville, at Wahallak	7, 8
Leaksville	14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
De Kalb	12, 13
West End	19, 20

R. D. NORSWORTHY, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia, at Emory	Aug. 10, 11
Olive Branch, at Oak Grove	17, 18
Pine Mountain, at Lebanon	24, 25
Waterford, at Marvin	31, Sept. 1
Ashland, at Selem	7, 8
Shawnee, at Harmony	14, 15

J. W. HONNOLL, P. E.

VICKSBURG DIST.—THIRD ROUND.

Anguilla, Sunflower Chapel	Aug. 10, 11
Sunflower, at Fish Lake (Tue.)	13
Roxie, at Hamburg	17, 18
Warren, at Wesley Chapel	21
Meadville, at Cool Springs	24, 25
South Warren, at Asbury	31, Sept. 1
Rolling Fork, at Rolling Fork	7, 8
Mayersville, at Beulah	14, 15
S. Vicksburg and Bovina, at Bovina	21, 22
Vicksburg	28, 29

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Sam Jones Camp Meeting	Aug. 9-18
Clinton and Betoeville	24, 25
St. Helena	29
Amite City, at Osyka	31, Sept. 1
East Feliciana	3
Woodville	7, 8
Livingston, at Palmetto	12
Springfield, at Wesley Chapel	14, 15
New River, at St. Amant	19
E. Baton Rouge, at Bay Ridge	21, 22

C. M'DONALD, P. E.

SEASHORE DIST.—THIRD ROUND.

Scranton, at Zion	Aug. 10, 11
Moss Point, at Moss Point	11, 12
Americus	16, 17
Hattiesburg, at Hopewell	24, 25

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—THIRD ROUND.

DeSoto, at Bethel	Aug. 10, 11
Natchitoches, at Robeline	16
Bellwood, at Oak Grove	17, 18
South Bossier, at Doyline	24, 25
Valley circuit, at Hocker's Chapel	31, Sept. 1
North Bossier, at Concord	2
Mooringsport, at Pine Hill	7, 8
Many, at New Hope	14, 15
Anacoco, at Holly Grove	17
Coushatta, at East Point	21, 22
Wesley, at Holly Springs	23
Red River	28, 29

J. B. CASSITY, P. E.

HOMER DIST.—THIRD ROUND.

Farmerville, at Freeman's Chapel	Aug. 10, 11
Downsville, at Camp Ground	17, 18
Vernon, at Wesley Chapel	24, 25
Arcadia	31, Sept. 1
Tulip, at Tulip	7, 8
Sparta, at Camp Ground	14, 15
Saline, at Antioch	21, 22
Ruston, at Douglas	28, 29
Indian Village, at Pine Grove	Oct. 5, 6
Louisville, at Gansville	12, 13
Vienna, at Pine Grove	19, 20
Gibbsland	26, 27

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen, at Hinkle	Aug. 10, 11
District Conference, at Hinkle	8-11
Lecompte and Boyce, at Lecompte	17, 18
Black river, at Larto	24, 25
Vidalia and Troy, at Young's	Sept. 1
Centreville, at Front Creek	7, 8
Columbia, at Parnassus	14, 15
Simsport, at Bayou Jacques	21, 22
Alexandria, at Lemothe's	28, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	19, 20
Spring Creek, at Science Hill	26, 27

B. F. ALEXANDER, P. E.

DELHI DIST.—THIRD ROUND.

Oak Ridge, at Good Hope	Aug. 10, 11
Waterproof, at Jordan	17, 18
Lake Providence, at Lake Providence	27, 28
Richland, at Girard	31, Sept. 1

J. D. HARPER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Morgan City	Aug. 10, 11
Opelousas	17, 18
Abbeville	24, 25
Lake Charles	Sept. 1
Edgerly	8, 7
Crowley	13, 14
Sabine mission	20, 21

S. S. KEENER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Louisiana Avenue	Aug. 11
Baton Rouge	17, 18
Grosse Tete, at Arbroth	20
Felicity Street	26

CHAS. F. EVANS, P. E.

The best and surest dye to color the beard *brown* or *black*, as may be desired, is Buckingham's Dye for the Whiskers. It never fails.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Heniugton (Crystal Springs)	Aug. 8
Sam Jones	Aug. 9
Topisaw	Aug. 10
Downsville	Aug. 16
Cyprus	Aug. 16
Rapides	Aug. 22
Providence	Aug. 22
Lake	Aug. 23
China Grove	Aug. 23
Sparta Circuit	Sept. 13
St. Tammany	Sept. 27
Palmer	Oct. 6
Boyt	

CAMP MEETING NOTICE.

The public sleeping department at the Sam Jones Camp Ground will be in charge of the Ladies' Christian Aid Society, and will be under the management of Mrs. F. C. Huff and Mrs. Nannie McNeil.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

Recently the Christian women of Tokio and Yokohama, Japan, decided to give a copy of the Bible to the Empress on her next birthday. A member of the imperial household has decided that the Bible is a proper book for Her Majesty to read.

BEECHAM'S PILLS cure sick-headache.

The clergy of America take kindly to Life insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the Insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Hot for Niagara Falls and Toronto!

The popular Erie railway will run one of its personally conducted excursions from Cincinnati, O., to these points of interest at the very low rates of $5 for the Falls and $6 to Toronto from Cincinnati. Palace sleepers, chair cars and elegant day coaches will run through to the Falls. Do not miss this opportunity for a grand trip. Secure your sleepers early. Apply to H. C. Hohnbird, D. P. A. Gen'l Office, 99 4th St., Cincinnati. Train leaves Grand Central Depot, 12 noon, Thursday, August 22, 1889.

Summer Tours.

Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address
R. H. GARRATT, Div. P. A.,
34 St. Charles St.,
New Orleans, La.

Inka Normal Institute.

Summer School closed July 26. One hundred registered; the youngest sixteen, the oldest forty-seven—average age about twenty-seven. I still have a few male teachers, experienced. All hold from their county superintendent high first-grade certificates. Also a number of ladies, experienced teachers—scholarship from a second-grade certificate to a full college course. They can give references. Do you need an assistant? Write to H. A. DEAN, Inka, Miss.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

Prevent Attacks of Fever.
We ask but a glance at this, and it will pay any sufferer from liver complaint, enlarged spleen or ague cake, billous affections of any kind, deranged secretions, prostration from dissipation, constipation, dropsy, or any affections where liver, bowels, blood and stomach are involved. A guaranteed cure for all this class of diseases is offered in J. & C. Maguire's Cundurango. Doctors are astonished and invalids delighted.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8⅝ @	— —
Ordinary	8⅞	— —
Good ordinary	9½	— —
Low middling	10¼	— —
Middling	11	— —
Good middling	11½	— —
Middling fair	11 13-16	— —
Fair	12 13-16	— —
Galveston middling	11	— —
Mobile middling	10¾	— —
Memphis middling	10¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	8¾
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₰ bbl	2 25	3 50
Polish, ₰ ton	15 00	18 00
FLOUR.		
Extra Fancy	4 40	4 60
Fancy	4 15	4 25
Choice	— —	— —
Minnesota Patents	6 00	6 25
Winter wheat patents	4 90	5 10
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	2 80	2 85
Cream meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₰ bushel	— —	50
Yellow	— —	46
Mixed No. 2	45	45½
OATS:		
Western	32½	38
Texas rust-proof	— —	— —
BRAN:		
₰ cwt	67½	72½
HAY:		
Prime	— —	14 00
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	12 25
Prime Mess	11 75	12 00
Rumps	— —	10 75
BACON:		
Fancy Breakfast	9	11
Shoulders	— —	6¼
Sides, short rib	— —	7
Sides, long clear	— —	7
HAMS:		
Sugar-cured	12¼	12½
DRY SALT MEAT:		
Shoulders	— —	5¼
Sides, short rib	— —	6¼
Sides, long clear	— —	6½
GROCERIES.		
COFFEE:		
Prime	— —	19½
Fair	— —	18½
Common	— —	16¼
TEAS:		
Choice	40	80
Hi-No	— —	55
BUTTER:		
Western Creamery	18	— —
Western Dairy	18	— —
Common	— —	— —
LARD:		
Refined	— —	6¼
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₰ head	1 25	1 50
Chicago, ₰ 100	— —	— —
Louisiana, ₰ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 20	1 30
ONIONS:		
New Louisiana	1 50	1 75
Western	1 50	1 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₰ yard	— —	10¼
Jute, 1¾ lb. ₰ yard	— —	9½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₰ lb	9½	10
TIES:		
₰ bundle	1 05	1 07½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	1 50	3 25
Chickens, Southern	2 75	3 00
Young	1 00	1 75
Turkeys, Southern	10 00	12 00
EGGS:		
Western	14	15
Southern	— —	17
WOOL:		
Lake, ₰ lb	24	24½
Louisiana	22	23
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₰ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₰ ton	11 00	13 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₰ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, August 6.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

ROYAL
BAKING POWDER
Absolutely Pure.
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER CO., New York.

RELIGIOUS BOOK DEPOSITORY,
94 Camp St., N. O.
Headquarters for All Religious Books and Sunday-school Supplies for All Denominations.
BAGSTER BIBLES, CAMBRIDGE BIBLES, AMERICAN TRACT SO. TEACHERS' BIBLES, OXFORD BIBLES, TESTAMENTS, PSALMS AND PORTIONS OF THE BIBLE.
Do not be deceived by others' pretentions, but see or write for Catalogue.
E. S. UPTON,
94 CAMP STREET, - - NEW ORLEANS.

LOUISIANA
STEAM
SASH, BLIND AND DOOR
FACTORY,
299, 301, 303, 305, 307 Gravier Street,
NEW ORLEANS.
ROBERTS & CO., Proprietors.
Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.
Orders promptly attended to.
Plantation Cabins a Specialty.
BRANCH OFFICE: NO. 52 CARONDELET ST.

BLADON SPRINGS
CHOCTAW COUNTY, ALABAMA.
W. A. TURNER, Manager.
—THE—
FIRST WATERING PLACE IN THE SOUTH.
12 Hours by Steamboat from Mobile, on the Big-bee River. Daily communication during Winter Season.
Large Hotel and Pleasant Cottages. 300 Guests can be accommodated. The Cottages are neatly plastered and provided with good fire-places, making them warm and "home-like."
H. WARD, Agent (Successor to O. F. Cawthon & Co.), Druggist, Mobile. ISAACSON, SEIXAS & CO., Agents (Grocers), Canal St., New Orleans.
Bladon Water on tap and for sale by EUGENE MAY, Cor. Canal and Chartres Sts., New Orleans, La.

CLIFF HOUSE AND COTTAGES,
At Tallulah Falls,
THE NIAGARA OF THE SOUTH.
The Cliff House is the best equipped summer resort hotel in the Blue Ridge Mountains.
For descriptive pamphlet address
J. C. S. TIMBERLAKE, Manager,
Tallulah Falls, Ga.

White Cliff Mineral Springs,
On Chilhowee Mountains.
3,000 Feet above sea level. Opens June 1. Good fare. Comfortable accommodations. Reasonable terms. Magnificent scenery. Pure atmosphere. For analysis, circulars and full information, address J. H. MAGILL,
Manager, White Cliff Springs,
Monroe County, Tenn.

D. H. Holmes.
IMPORTANT REDUCTIONS.
32-inch. Organdy Lawns, 6½ c.
Scotch Ginghams, Linen finish, never been sold less than 20c., fast colors, now 10c.
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Christian Advocate.

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STRENGTH'S TEST.

BY EDNA SHELDRAKE.

I.

To laugh when the world is laughing,
To weep when it sheds its tears,
To cry, Bravo! with its bravos,
Or shudder when it fears;
Walk the highway with the many,
Or apart with the favored few,
To greet with a face that's smiling
The world that's applauding you;
To love when you are loved,
To give when much is gained,
Or even to die as others,
Leaving life unexplained—
Why, all men can do that!

II.

But to smile when the world is frowning;
To weep when its laughter is loud;
To face its scorns and jeerings,
Or pray apart from the crowd;
To walk with the lowly and shining,
Blessing the lips that revile;
To stand unscarred 'mid the lightnings
That blind the eyes erstwhile;
To unravel life's deep mystery
With hand and heart that braves;
To give where naught is given,
Change hate to love that saves—
Can you and I do that?

An Interesting Document.

MR. EDITOR: Here is an old book of valuable Methodist history. It is well bound in sheep. The title page is as follows:

MINUTES
OF THE
METHODIST CONFERENCES,
ANNUALLY HELD IN
AMERICA,
From 1773 to 1813, inclusive.
VOLUME THE FIRST.

NEW YORK:
Published by Daniel Hitt and Thomas Ware, for the Methodist Connection in the United States.
JOHN C. TOTTEN, Printer.
1813.

These Minutes are authentic and official records of the movements of Methodism in America during that period of development, which culminated in the organization of the Methodist Episcopal Church and the Delegated General Conference.

The owner of this copy of the book is a venerable Methodist layman of Lowndes county, Miss.—Gen. N. D. Guerry—who inherits it as a sacred relic from his father. I am permitted to use it, and if you think it well, will transcribe it *seriatim* for the columns of the ADVOCATE. The book is out of print, and its publication in the ADVOCATE will give each of your subscribers the opportunity to possess it in that form. I give you this week the preface and the Minutes of 1773.

W. T. J. SULLIVAN.

TO THE READER.

The volume of Annual Minutes, published in 1794 by the Rev. John Dickins, no doubt had its use, and yielded satisfaction and profit to thousands. That small volume shows the rise, progress and increase of the Methodists in America for about 21 or 22 years. There are now comparatively few copies of this publication to be seen in the hands of the preachers, or in the houses of our friends; in consequence of which many of our brethren, both traveling and local (who are measurably or altogether confined to the extreme parts of the work, seldom have an opportunity of seeing one of the Annual Minutes), have frequently expressed a wish to have them all in one complete volume, arranged in the order in which they occurred. We feel the more inclined to comply with their request because this publication must confessedly contain the best history (as far as it goes) of the Methodists and Methodist preachers in America, now extant, from the commencement thereof to the year 1813, showing to the reflective mind what the Lord hath done for us, and by us, in the space of the 40 years last past. This work becomes the more interesting, as it contains brief memoirs of all our deservedly esteemed brethren who have foregone the pleasures of domestic happiness for the sake of *winning souls*. They lived the life of piety and virtue, died triumphantly, and now enjoy that *inheritance which is incorruptible, undefiled, and that fadeth not away*. And shall it now be said, as it was of old, *the righteous perish, and no man layeth it to heart?* No. They shall live in our affectionate remembrance. Their names, their indefatigable and successful labors, their peaceful and triumphant deaths, shall be transmitted to posterity, and generations to come shall praise the Lord that such men ever lived and labored and died in America. By a reference to this volume you may see when each preacher began to travel, how long he traveled, whether he located, withdrew, was expelled, or died in the blessed work.

In the year 1773 the first Methodist Conference in America was held in Philadelphia, and consisted of ten traveling preachers, at which time there were only 1,160 members in the society. In the space of 40 years you see the astonishing increase, amounting to 678 traveling preachers (besides in the provinces of Upper and Lower Canada*), with several thousand local preachers of sufficient worth to grace any pulpit, and members amounting to upward of 214,000. With wonder and gratitude we may exclaim, *What hath God wrought?* To make this work the more entertaining, with the annual amount of members, you also have that of the preachers, as they stand on their respective stations. Likewise you will find that in the space of 40 years there has been about 1,800 preachers admitted into the traveling connection, and about 110 died in the glorious work, *not counting their lives dear unto them, that they might finish their course with joy*. To view between 600 and 700 faithful ministers of the Lord Jesus Christ, spread from the northern extremities of the province of Maine to St. Mary's and the Altamaha river, in the southern extremities of Georgia; and from the seaboard in the Atlantic States to Erie, Detroit, Michigan, Wabash and Missouri, in the West; and southwestward to the Mississippi, Natchez, Upper and Lower Louisiana, to New Orleans and the Tombeckbee settlements—what may we not expect and look for from the hands of a gracious God in answer to prayer and the reward of faithful and diligent labors? Will not the Lord reward us with the reformation and conversion of many precious souls? Brethren, let us earnestly pray that God may make us abound in every virtue and all the fruits of the Holy Spirit, in proportion as we increase in numbers, that holiness may be our constant object and enjoyment.

N. B.—It has been thought proper to publish the whole in one volume, intending to publish another whenever they will make a volume.

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.
PHILADELPHIA, JUNE, 1773.

The following queries were proposed to every preacher:

1. Ought not the authority of Mr. Wesley and that Conference to extend to the preachers and people in America as well as in Great Britain and Ireland?

Ans.: Yes.

2. Ought not the doctrine and discipline of the Methodists, as contained in the Minutes, to be the sole rule of our conduct, who labor in connexion with Mr. Wesley, in America?

Ans.: Yes.

3. If so, does it not follow that if any preachers deviate from the Minutes, we can have no fellowship with them till they change their conduct?

Ans.: Yes.

The following rules were agreed to by all the preachers present:

1. Every preacher who acts in connexion with Mr. Wesley, and the brethren who labor in America, is strictly to avoid administering the ordinances of baptism and the Lord's Supper.

2. All the people among whom we labor to be earnestly exhorted to attend church, and to receive the ordinances there; but in a particular manner to press the people in Maryland and Virginia to the observance of this minute.

3. No person or persons to be admitted into our love-feasts oftener than twice or thrice, unless they become members; and none to be admitted to the society meetings more than thrice.

4. None of the preachers in America to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren.

5. Robert Williams to sell the books he has already printed; but to print no more, unless under the above restrictions.

6. Every preacher who acts as an assistant to send an account of the work once in six months to the general assistant.

Ques. 1. How are the preachers stationed?

Ans.: New York—Thomas Rankin; Philadelphia—George Shadford—to change in four months.

New Jersey—John King, William Watters.

Baltimore—Francis Asbury, Robert Strawbridge, Abraham Whitworth, Joseph Yearby.

Norfolk—Richard Wright.

Petersburg—Robert Williams.

Ques. 2. What numbers are in the society?

Ans.:

New York, 180	Virginia, 100
Philadelphia, 180	
New Jersey, 200	1,160
Maryland, 500	Preachers, 10

*They are not numbered, in consequence of the present war.

From the West.

THE ASCENT OF PIKE'S PEAK AND MT. CHEYENNE.

MR. EDITOR: The ascent of Pike's Peak is the act of "Derring Do" for Manitou tourists. It is the highest point accessible by foot or horse, and the view from the summit is unrivaled. Croakers in this hotel warned us in the most solemn manner, each "with choppy finger to her lips," not to attempt it; the roadway was so dangerous. The altitude affected some seriously. A lady in the hotel had not breathed freely since she went up, a week ago; and the same party had left a horse dead on the mountain; but—

"One convinced against her will
Is of the same opinion still."

and I was confident I could go to the very summit. So one morning, at eight o'clock, a large party of forty-five tourists set off on this perilous journey. The trip is made in coaches, drawn by four stout horses. Only six passengers are allowed to each coach; so, in fine spirits we left the valley, with its summer verdure and caressing airs, a cloudless sky overhead, and a sunny landscape on every side. The mettled horses dashed up the rocky heights as if the toilsome journey were unknown to them; or, perhaps, the bracing mountain air imparted to them the same new life that we felt glowing through us; for eyes sparkled, cheeks took on the crimson hue of health, and merry talk and laughter ran high as we sped upward. For a little way the carriage road is comparatively straight, and we sat complacently watching the groves of spruce and aspen, listening to the roar of the mountain streams as they dashed from boulder to boulder, exclaiming upon the brilliant flora of the mountain-side; then a series of graceful curves set in, and the road climbed up to the Half-way House, where a luncheon awaited the passengers, and the four stout horses were exchanged for four stouter mules. Then, indeed, did the ascent begin, and the gay party were awed into silence. The swaying coach rocked all too near to the edges of the dizzy precipices beneath us, any one of which might have originated Dante's idea of the Inferno, and the overhanging rocks seemed too insecurely fastened to the mountain-side. Snow lay in perpetual banks on either side of us. We tucked our cloaks and mufflers more securely about us, and thus we went up, up, up, looking down upon scenes which the mountain eagle views in his flight to his eyrie. Steeper, steeper grew the ascent, darker frowned the beetling rocks above us, and wilder yawned the cold depths beneath. Looking directly down, the road over which we had just passed looked no wider than a wavering cattle trail; looking up, and the front coaches were directly above us, toiling up such heights, over so narrow a road, that I closed my eyes and trembled. I looked down a fearful chasm, whose sides were bristling with crags, jags and splinters. An awful blackness of depth was beneath me. It was like nothing I have ever seen, save a mountain in a dream, where you go down, down, down, grasping, clinging to any projecting object to save you from the black abyss beneath. Here a cold, steady sleet set in, and the clouds encompassed us round about, the thunder muttered at our very ears, and the lightning shot its frightful glare adown the rough and chasmed mountain-side. To add to our terror, the driver here pointed out to us the horse which had died in making the ascent a few days before. His lungs were bad, they said; he could not stand the altitude, and the poor burden-bearer was cast out on the rocks to "sleep the sleep that knows no waking." Now the driver cracked his whip and shouted to his panting mules. They tossed the snow from their feet, and bent themselves to "the long pull and the strong pull." A few heroic struggles, and we stood on the summit of Pike's Peak, at an altitude of 14,446 feet. Who shall fitly describe the scene? Sublime, indeed, and yet so wild and lonely that the vision seemed not of this earth. The clouds floated away beneath us; the neighboring mountalas, with their snowy crests, seemed only foot-hills. Denver and Pueblo, fifty and seventy-five miles away, might be the cities of Lilliput. Pike's Peak is the grim granite monarch that towered

"High over all that might or mind made great."

I will attempt no further description of it; for here

"Nature is poet for herself,
And writes her epics everywhere;
Each lofty leaf and soft wind stirs,
Each bird-song heard in forest ways,
The sea's deep melodies are hers,
And storm and silence sing her praise."

We stayed an hour and a half on the summit. The altitude affected me only with a slight dizziness; others were not so fortunate. Restoratives were resorted to in several instances. We had our pictures taken, and here I noticed what a large ingredient vanity is in the make-up of man; not frail woman, mind you, but 'twas the sterner sex who struck attitudes and manufactured smiles for the occasion. We gathered rocks and relics, played snowball, took some luncheon, and the descent began. Heaven preserve me from such another journey! The driver put on his brakes, and gave the lines to his mules. Down we went at a sweeping gallop; rocky peak and mountain-scaur were left behind us; snow-drift after snow-drift disappeared; the clouds were again above us; the sleet was changed into a steady rain; the timber belt was reached, and the pine and spruce trees flew past us like a retreating army. The curves in the road are turned so rapidly that I grow *seasick* and nearly desperate, when the Half-way House came into view. Here the mules were exchanged for horses, and just as we started on our journey again the sun burst forth in a glory of radiance, and across the heavens was spread the "bow of promise" in all its beauteous coloring. I took it for a sign. "I will not leave thee, nor forsake thee." Surely he guided us that day through dangers seen and unseen.

After resting a day or two, we made the ascent of Mt. Cheyenne, to Helen Hunt's grave. The scenery was almost the same as other mountain views, and the climb was seldom made until after this popular authoress was buried there three years ago. In life this was her holy of holies. Here on this mountain-top, with the pines whispering and sighing above her, and the Sevier Falls dashing and roaring at her feet, she sat and wove her pretty romances. She was resting against nature's heart, and must have been very close to nature's God. Be that as it may, here, at her own request, she lies on this lonely mountain, taking "the long and dreamless sleep." It seems so near heaven that I think the angels will only have to part the drapery of blue and beckon her to come up higher on that day when the graves give up their dead. Her only monument is a heap of stones, each visitor adding one to the already monstrous heap, which it oppressed me to look at. Her only epitaph is in "H. H." cut deep into the body of the pine that waves above her sleeping dust. Here we left our carriage and walked down Cheyenne Canon. It is two miles in length. Two miles of perpendicular cliffs, of wild and gloomy gorges, of foaming cataracts, and dark and narrow defiles. Three hundred and fifty steps led past the Sevier Falls, where a pretty tumbling water dashes in frothy jets over the ledges of rocks, forming the falls. The cliffs are almost sky-piercing, and every cleft is studded and colored with the most beautiful wild flowers. One can realize here what a hazardous thing it is to gather edelweiss on the Alps. Everything conspired to make that day enjoyable; but the day following we were weary unto death. We laid our alpenstocks away, determined to climb no more mountains for the present. I really sighed

"For scenes of peace,
Where to rivers murmuring,
The sweet birds all the summer sing."

More anon. SHREVEPORT.

MANITOU SPRINGS, Colorado.

The Churches—Statistics.

(Editorial.)

The *Independent*, of August 1, gives its annual review of church statistics in the United States. There are 20 denominations; ministers, 98,322; churches, 142,767; communicants, 20,667,318. This is an increase over last year of 3,865 ministers, 3,882 churches, and 876,995 communicants. The increase in ministers and churches is smaller than the increase last year, but the increase in number of communicants is larger by 102,134. According to the tables given, the Baptists have gained more in numbers than any other denomination, gaining during the past year 106,904 members. The largest number of communicants belong to the Methodists, they numbering 4,723,881. The Roman Catholics come next with 4,438,019. The Baptists are third, with 4,078,589 communicants. The Presbyterians number 1,180,113. The Lutherans aggregate 988,008; Congregationalists, 475,608, and the Episcopalians, 459,642. The smaller denominations make up the remainder of the 20,667,318.

According to polity, the membership ranges in this way: Episcopal, 9,433,196; Congregational, 4,928,619; Presbyterian, 2,888,228. The Congregational polity has 39,719 ministers; the Episcopal, 39,598, and the Presbyterian, 19,065. As to church edifices, the Episcopal polity has 61,597; Congregational, 56,478, and the Presbyterian, 25,722.

The inference from these figures is this: In a country where there are 142,767 churches and 98,322 ministers and 20,667,318 members it is all nonsense to talk about the country "going to the dogs!"

The Bookless House.

BY CHARLES F. RICHARDSON.

My father's useful life was that of a village doctor. As he went about his practice, by day or night, in the town or the surrounding country, he used to keep his eyes open, and to try to minister to something more than the sick bodies of his patients. The word of friendly counsel, the promotion of schools and their work, the development of the children's musical powers, all such things interested him; but most of all, as he was a book-lover, the growth of the town library and of the reading habit. The need of the last was constantly manifest to him, for in his ceaseless rounds he never failed to enter house after house which he aptly described as "literary Saharas," without a living leaf of literature, or a single refreshing draught from the springs of genius.

One does not need to be a doctor or a minister to be sadly familiar with such dreary abodes. They are less numerous, perhaps, than when my father died, but they are plenty enough still. Their dearth of reading matter may not be so absolute as that of a railway-station or a hotel parlor, but it is pitiful. You and I often visit such houses, and we know by heart the very titles of their melancholy "libraries," if their few books deserve that name, or gathered as they have been by the irony of luck. There is a huge "family Bible," the neglected fetich of the unwarmed parlors, resting on the chilling marble-top table in lonely and begilt grandeur. Grouped about it, in various awkward attitudes that never suggest actual use, are a subscription-life of Abraham Lincoln, a "fringed" copy of some famous hymn, a "Friendship's Offering" of 1842, given to mother as a wedding present, and an autograph album, perched on top of the inevitable collection of family worthies whose counterfeit presentments, in most unnatural attitude and expression, have been caught by the photography of the past two decades. Elsewhere, if book-cases or "whatnots" there be, one may find half-a-dozen text-books, neither very new nor very valuable; Mrs. Hemans and Mr. Tupper; "The Wide, Wide World," well-worn; a few juveniles, ill-worn; and a campaign life of General Garfield or Samuel J. Tilden. A couple of hymn-books, maybe, repose on the cabinet organ; and if by chance you find a stray presentation copy of a real poem like "Snow-Bound," or "Evangeline," or an actually readable miscellany of the *Harper's Magazine* or *Century* type, you seize it with an avidity very unlike the impartial indifference felt toward it by its owner, who regards it as exactly on a level with the pamphlet novel bought by a guest on his hitherward railway-trip, and accidentally left behind.

Now, for actual poverty I have the highest respect, but for literary Saharas I have none, when their owners live in five-thousand dollar houses, keep a horse and carriage, spend two hundred dollars a year for an individual's clothing, take a trip to the city once a year, contribute liberally to their church, and are willing to send their sons and daughters to school or college. How can you educate a child without accustoming him to an atmosphere of books? As well expect him to grow to be an artist with only a few daubs on the walls of his childhood home. Few can paint, but all ought to read. I never knew a child to acquire the reading habit after fifteen years of age; and yet parents expect their progeny to get the most of learning at school and of piety at Sunday-school. Saharas will starve them, though the sands be golden. If men are content to read nothing but the daily paper, and women nothing at all, or nothing better than an occasional borrowed novel or Sunday-school book, let them say, at least, with Froebel: "Come, let us live for our children."

We call ourselves a nation of readers, and so we are. But when we think of the discouraging circumstances of the case, let us remember that there is plenty of work left for the literary helper to do. Doctor, minister, schoolteacher, librarian, editor, bookseller, book-lover, must all pull together. They must tell house-holders that the standard reference Shakespeare, or the best-type Bacon's Essays can be bought for a dollar, and very respectable editions of most of our principal English poems or prose works for half that sum. Ten dollars will give you standard or interesting—and standard books are the most interesting after all—works adequate for six months' leisure. Let us intimate to friends, subject to the canons of courtesy and good judgment, that it is poor policy to spend twenty-five dollars for a table, and then leave it to support a miserable array of hap-hazard literature of the humblest order. A good set of Bancroft or Motley is a better piece of furniture than a handsome rug; and if we must choose between Dickens and a placque, let us take Dickens. Our latter-day art-revival in the home is meritorious, but a book revival would be better in every way. Even keramics can not make us learned.

This bookish poverty is by no means restricted to the country. There are city folk in plenty whose annual house-rent is ten or twenty times the value of all the books they own in the world. Folks will spend four dollars a day at a hotel, or toss a quarter to an officious hall-boy, who never dream of buying a book. In fact, actually *buying* anything to read is, to many minds, the last resort, to be accepted only as a grim necessity. Among readers, and rich ones at that, there are some who will wait a year for their turn in the town library or reading club, or will walk five miles to hunt up a book that may be borrowed, but never dream of an actual purchase, so long as humble begging, or heated sponging on a neighbor's good-nature or respectable deodorized stealing is possible. They want little but fiction, and their fiction must be extracted in some way that does not inure to the good of author, printer, publisher, book-seller. Fifty dollars for a luxury—or for a really praiseworthy charity—comes readily from bookless house-owners who are horrified that "John Ward, Preacher," isn't published in one of the pamphlet libraries, and who complain that Cousin William never even sent them a copy of his "History of the Non-Combatants in the War of the Revolution"—on which Cousin William spent ten years' patient toil, and from which his copyright receipts to date have been $3 82.

Good reader, this little sermon of mine, despite its seeming bitterness, is of the pleasantest sort. It doesn't "hit" me, who used in earliest childhood to pick up old iron that I might sell it at the junk-shop and buy long longed-for volumes at the book-shop. Nor does it rebuke you, for your interest in literature is shown by the fact that you are reading this periodical. Severity is easily endurable when it falls upon somebody else. But we really have a duty in the matter, a duty demanding all the tact we possess.—*Book News.*

The Unexpected Answer.

Something stayed his feet. There was a fire in the grate within—for the night was chill—and it lit the little parlor, and brought out in startling effects the pictures on the wall. But these were as nothing to the picture on the hearth. There, by the soft glow of the firelight, knelt his little child, at its mother's feet, its small hands clasped in prayer, its fair head bowed, and its rosy lips uttering each word with childish distinctness. The father listened, spell-bound to the spot:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Sweet innocent! The man himself, who stood there with bearded lips tightly shut together, had said that prayer once at his mother's knee. Where was that mother now? The sunset gates had long ago unbarred to let her pass through. But the child had not yet finished; he heard her, "God bless mamma, papa, and my own self." Then there was a pause, and she lifted her troubled blue eyes to her mother's face. "God bless papa," lisped the little one, "and—please send him home sober." He could not hear the mother as she said this, but the child followed, in a clear, inspiring tone: "God—bless papa—and please—send him—home—sober. Amen." Mother and child sprang to their feet in alarm when the door opened suddenly, and they saw who had returned so soon; but that night, when little Mamie was being tucked in bed after such a romp with papa, she said, in the sleepiest and most contented of voices, "Mamma, God answers most as quick as the telephone, doesn't he?"

Christian Advocate.

THURSDAY, AUGUST 15, 1889.

LYRIC FOR TEMPERANCE DAY.

BY CLARA B. DRAKE.

Where the Mexique's sunny waters
Bathe fair Mississippi's beach,
And the grand oaks' leafy arches
High above the white sands reach:
Hither, in the sultry solstice,
Where the cool gulf breezes blow,
Keeping feast of tabernacles,
Israel's tribes are wont to go.

Here from quiet town and village,
Busy cities full of strife,
Come the heralds of salvation,
To hold forth the Word of Life.
Here dear friends and kindred meeting,
Who have sundered been for years.
Gathered round this common altar,
Blend in one their prayers and tears.

See the hosts together mingle
Underneath the spacious tent;
Hear their song of praise ascending,
In one mighty volume blent.
Now, the man of God arising,
Warns and pleads—"O sinner, yield!
See the living Fountain opened,
In its crimson waves be healed!"

Smitten sinners crowd the altar,
Plunged in penitential woe.
While God's pleading children ask him
Quick his pardon to bestow.
Hark! the joyful cries ascending
Tell God's answer from above.
Hallelujah! souls are ransomed!
Glory to redeeming love!

Lift your voice, assembled thousands!
Loud the mighty chorus raise,
Till the leafy spires around you
Tremble with the vibrant praise!
Till the winds repeat the story,
And the sea, with joyful roar,
Tossing high its foamy billows,
Thunders anthems on the shore!

Now the great feast nears its ending,
Soon the gathered host must part;
But to-day meet noble women,
Grand in purpose, pure in heart—
Meet around the sacred altar,
Banded in a sacred cause;
Pledged to God and home and country—
Zealous for all righteous laws.

Grand Wing of White Ribboned Army,
Foll'wers of the Prince of Peace,
In his name urge on the warfare,
Till the cause of rum shall cease.
In his name, high rear your banners,
Of his wisdom counsel take,
Till before Truth's gleaming weapons
All the hosts of darkness quake!

Brothers, these devoted women
Aid and cheer by word and deed.
Press the battle on before them
Till our shackled land is freed!
By your prayers and votes sustain them,
Legislate their holy cause—
Grave the statute Prohibition
Deep within the nation's laws!

O! a vision rapt, entrancing,
Bursts on my ecstatic sight!
See, forever from our home-land
Hell's dark minions put to flight!
See, among the heathen nations
Every idol totter, fall—
While earth's glad, redeemed millions
Crown Messiah "Lord of All!"

Let us speed the glorious dawning
Of that bright, resplendent day!
Striving with united effort,
Open wide the King's highway.
Lift your heads, ye lasting portals,
Give the King of Glory room!
Haste to enter, conquering Savior,
Let thy blessed kingdom come.

—*White Ribboner.*

Responsibility—Preachers and Stewards.

Some time ago the question of an organized Board of Stewards was written about in the ADVOCATE, and the support of the gospel lamented. Now, is there not something in this worthy the most serious thought?

Bishop McTyeire said: "A careless, inefficient steward could starve out the ministry in the midst of plenty and a willing people. He is the commissary of the church, and by his non-action can contribute more to defeat than all the enemy." This non-action was the dread of the wise and good Bishop. Then should not something be done to vitalize and increase the energy of the stewards? They are the *fiscal agents* of the church, and whatever need or demand is made upon the financial subject should be at once referred to them, as the standing committee on the financial state of the church; while the preachers are a standing committee on the spiritual state of the church, and whatever the need or demand on the subject of spirituality should at once be referred to them. The confounding these especially called and qualified officers for specific work will always result in more or less confusion, if not in *failure*. What would be thought of a railroad company if the engineer was instructed or required to go around with the conductor, and see that all the collections were promptly made; or if the conductor was instructed or expected to see to all the various conditions of the engine? We would say that company must become confused and suffer loss by so doing. Yet, as a church, it seems to me we are pursuing just such a policy, and groaning at the result. When our Conferences, Quarterly or Annual, call on the preachers for a financial report, they suggest the question, How close have you followed up your stewards? Now, this does not appear consistent with Methodism, as its written law does not require a financial report or statistics from the preachers; but from the Board of Stewards to the Quarterly Conference, and through the recording steward to the Joint Board of Finance, is the legal and right way for our fiscal statistics to reach us correctly and according to law. (Discipline, p. 114.)

Now, is not this custom of calling on the preachers for fiscal statistics, and gauging their usefulness and ability by the same—to say the least—somewhat dangerous to each state of the church, spiritual and financial? To the spiritual, in that it divides the energy and weakens the force of the spiritual; to the financial, in that it releases the stewards from responsibility and fosters non-action in them. I have been in Quarterly Conferences when the question was called, What has been raised the present quarter?—and every eye would turn to the preacher in charge, and everybody wait as if, by some law, he was the identical one to whom the question was propounded. I have also been in Annual Conferences and heard the Joint Board of Finance report; but have never heard them read or asked to read the reports of the recording steward from any circuit, station, or mission. In this are we not ignoring the law?—and for convenience and brevity drifting into a hurtful custom? Could an engineer be made responsible to the company for the financial report of the trip, or the conductor held responsible for the condition of the *engine?* This dual responsibility can not be fixed on one officer, and at the same time insure safety and success in every department. Let the stewards make their own reports and receive their reward of applause or censure. Let the preachers make theirs, and be held *responsible*. When every man makes use of his own armor and stands in his own place, we may expect victory for the Lord. "Ye servants of the Lord each in his office wait." Yours truly,

COUNTRYMAN.

Along This Line.

MR. EDITOR: It is remarkably strange how rapidly a pet phrase or word of slang passes over the country. It was said, "Here's your mule;" and it passed all down the line. Then came, "Gone up the spout;" "He shore did;" "He sat down on him." These, with others, spread like fire in dry stubble.

Several years ago, as I was about to leave my pastoral charge to attend a District Conference, and to remain several days with the pastor to help in the meeting following, one of my stewards said to me: "You are going from home now, to be gone some time; and it is probable you will preach several times. I wish to call your attention to a growing habit. You often say, 'This line, that line, these lines.'" I endeavored to correct myself, and was astonished to see how often these things came up in a sermon. Since then my attention has been called to others. A preacher, an editor or a newspaper correspondent has not finished until he has said or written "on this line." A man solves a great "problem" in book-form; he must write "on this line" before he closes. A little Quarterly Conference report is well finished when the pastor can read, with telling emphasis, "*along those lines.*" Here you are left to draw on your imagination. He is "mighty weak, shore gone up;" "Found your mule;" "Sat down on him," and tied him with "this line."

"So to speak," has been growing for some time, and is now having a high place with some men. I do not remember to have ever heard more than one or two public speakers who did not have some pet phrase or awkward gesture. "What to do with the hands," appears to be the question.

My health is improving, and I hope to be at work again in a few weeks.

J. F. EVANS.

WATER VALLEY, Mississippi.

Mission Fields in Louisiana.

In my perambulations as colporteur for the American Bible Society, of New York, in parts of this, my native State, my eyes have been opened, as never before, to some facts in the direction indicated above. According to my observation, the largest portion of this element, composing the Catholic Church in our State, is ripe for a change. As your readers are aware, a large percentage of the French-speaking people of Louisiana, and many of those who do not speak French, are under the influence ("delusion" is a better word) of the priestcraft system of Rome. Among the females I have found many true, pure Christians; but we think this is in spite of the fallacies of the Church of Rome, or "the man of sin." Among the men who are accustomed to do their own thinking, and who see the ridiculousness of the (I might say) whole system, I find very few or, in fact, almost none who make any pretensions to heart-religion at all. It is true, many of them, out of respect to the female portion of their families, do sometimes, and in some places, attend church, and sometimes go to mass or confession; but the largest portion of them say they are not quite fools enough to believe any such nonsense, and hence they make no pretensions to any religion at all. As a consequence, as "the devil always finds work for idle hands to do," their being nothing else to divert or occupy them, the Sabbath is generally devoted to horse-racing, dancing, hunting, fishing, gambling, etc., and in many places these things, if not participated in by the priests, are, at least, winked at by them. Even if they object to it, the fact that their own lives are so corrupt is sufficient to destroy any effect their reproof would otherwise have. These men, many of them as good, naturally, as Louisiana has in it, have become hardened and disgusted at anything which looks like religion; and the main cause of it, aside from the natural depravity of the heart, is the inconsistency of the lives of those who are sent to minister to them in holy things. In a few instances, priests have been the recipients of good curslags, and in one instance the "*holy father*" (good Lord deliver us!) has been forced to leave his parish virtually at the end of a rope. These are facts; names, dates and places can be given, if called for. This is only one, which must answer for many more which the writer has in his possession.

Now, then, you see why these men are disgusted; yet the question arises, Has the Spirit of God left these people? Are they so hardened that they can not be reached? I answer, No. Though upon the faces of most of them there is a peculiar look bordering on despair, still, by feeling about the heart tenderly and judiciously, you will find the blessed Spirit is still there knocking and asking for admission. I know whereof I speak. Yes, glory be to God! With no other desire or hope of reward, I have in the last six months preached hundreds of sermons to from one to five hundred auditors, and it has always been my blessed privilege to see evidences of the work of the Spirit, and in some instances, in private families, having had some member of the family to clap the hands, and, with the eyes filled with tears, and the face lit up with joy, to shout the praises of God. Glory be to God for his matchless love to the children of men!

These men when asked what they are going to do about death and the judgment, say they don't know. Oh, how my heart has bled, as the cloud would overshadow their faces, when this question is asked them! Would to God I had the means!—there would soon be a missionary among them.

LOCAL ITINERANT.

Notice.

To the Members of the Ministerial Educational Aid Association of the Mississippi Conference, Methodist Episcopal Church, South—

Dear Brethren: The next session of Centenary College, Jackson, La., begins in about a month. Last session we had at the college under us five young men preparing for the ministry. One graduated, and during the coming session we will have not only the four remaining under-graduates, but there are before us *new* applications for aid. We must educate our young ministers, so that they may be enabled to stand fully abreast with the times, and be enabled to occupy the important stations of our church. A great many of the members of our association are behind with their payments. Notices to that effect have been sent to all whose address could be found; but there are some, especially laymen, whose post-office address we did not know.

Brethren, we need money to start the session with. We will have to have the money or refuse some of the applications now before us. How can we say, "No," to one who says, "Brother, help me prepare to do the Lord's work!" *We can't do it; we must not do it.* We take it for granted that those in arrears do not fully appreciate the situation, and hence we make this public appeal to you. If you can not pay the entire amount, now pay a part, and the rest by Conference. Make your remittance either to Dr. C. G. Andrews, treasurer, Meridian, Miss., or to me, No. 13 Reynolds St., Natchez, Miss.; and credit will be given on your notes.

Yours in Christ.

B. F. LEWIS, Secretary.

NATCHEZ, Mississippi.

A Mission to the Indians.

The Brandon District Conference has come to the conclusion to look after the spiritual interests of the Indians within its bounds. There are quite a number of these people in Mississippi, and the Methodist Church heretofore has paid very little attention to them. We are glad to publish the following action taken by the District Conference at its recent session:

Since there are about 2,500 Indians in this State entirely neglected, religiously, except a very few under the supervision of the Baptist Church, and all of whom, except a few, live within this district; therefore, be it

Resolved, That we do heartily recommend the plan formulated by Bro. A. D. Miller, published in the ADVOCATE, for raising money for an Indian mission in this State.

Resolved, That we insist upon every person, especially every Methodist, to assist immediately in this great work, so that the services of a missionary may be secured at once.

Resolved, That any person desiring to give money to this cause will please forward it to Rev. A. D. Miller, Cato, Miss.

Resolved, That the editor of the ADVOCATE is hereby requested to publish these resolutions at once.

J. S. PARKER,
ISAAC L. PEEBLES,
J. M. MASSE.

From the Work.

CENTREVILLE, MISS.

MR. EDITOR: I have been thinking for some time that I would give you a faint idea of what the good Lord is doing for the Centerville charge. This work is very compact, and is on L., N. O. and T. railroad. The people are intelligent and appreciative, and they show their appreciation by many presents and cash, that gladdens and stimulates the preacher. Our first protracted meeting was at the above-named place, and resulted in 18 accessions and 45 convorsions. We were assisted in this meeting by Revs. John A. B. Jones, of Port Gibson, and W. W. Simmons, of Hattiesburg, Miss. These brethren preached sermons that resulted in the immediate conversion of souls. I have never witnessed such a meeting in my life.

Our second meeting was held at Macedonia, which resulted in five accessions and six bright conversions. Assisted in this meeting by Revs. R. N. Tucker, N. J. Roberts, Paul Brown, George W. Huff and James B. Anders. These brethren are all young, with a very promising future. The conversions that we have had on this work have been very bright; so much so, that, if they use the means of grace that God has blessed his children with, they need not trouble themselves about the "second blessing theory."

In my meetings I never give a penitent up until he knows as well that he has got religion as he knows that he exists.

A certain man asked me what was my theory. I told him that I used the same theory that the Savior used with Nicodemus—"Marvel not, that I said unto thee, Ye must be born again." Then he said: "What next!" I told him when they were satisfied with their conversion, then I urged upon the exhortation of Peter: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness," etc. I assure them, if "these things be in them and abound, they make them that they neither be barren nor unfruitful in knowledge of our Lord Jesus Christ." I declare to them, if they lack these things, that they are blind, "and can not see afar off, and have forgotten they were purged from their old sins." I have been working this way for six years, and the good Lord has blessed my labors; and, let me assure you, Mr. Editor, I am going to pursue the same course until I can explain the second blessing theory better or more satisfactory than I have ever heard it explained. I insist upon the young preachers driving slow, for we will have plenty to do until the fathers in Israel settle this matter.

G. D. ANDERS.

RED LAND, LA.

MR. EDITOR: As I never read anything in the ADVOCATE about this part of God's vineyard, I thought that I would try to write to you. We have had plenty of rain, and crops are promising. Bro. A. A. Cornett is our pastor. Everybody loves him very much. He is a good Christian worker. He has stayed with us this week. We have had a good time here. Bro. Galloway was with us, and did us splendid service. Old Walker's Chapel was shaken from center to circumference. Church revived, backsliders reclaimed, sinners converted, six accessions to the church, and all of the collection behind; but I think they will come on the home stretch.

Yours truly in Christ,

A. H. MATTOCK.

NEW HOPE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed a two weeks' campaign. The Lord has been with us in power. With two boy preachers, Bro. Wiley Ferguson and Willie T. Woodard, I held a meeting at Union Chapel. It had been so long since they had a revival there, no one could give the time. The church had a name, and that was about all. Assisted by Rev. J. W. Pettit and Y. D. Westerfield, of the Protestant Methodist Church, laying the whole matter on the altar, we went to work. I never witnessed such power of God's work in all my life. All old feuds were settled, and all rejoiced together. Twenty-five conversions, ten accessions to the church, and a goodly number of Baptists reclaimed. Five came forward and promised us to join the Baptist Church. The Baptists came forward and worked as Christians should. A good Baptist arose in the congregation, and said: "We were instrumental in God's hand in converting the whole country." He said that "such a meeting was never seen before."

Bro. W. B. Lewis sent me a second Sam Jones—Rev. G. W. Randolph, of Crystal Springs; and an Excell in Willie T. Woodard. We moved to Bethel. The people were discouraged. Grass, rain, everything wrong; but we went to work. God came down in power during the first sermon, and the shouts of God's people were heard in the camp. The meeting continued five days. The Lord was with us during the entire meeting. Five accessions and thirty conversions at Bethel. This church never witnessed such a demonstration of God's Spirit before. Bro. Ferll rendered good service. The Baptists joined heartily in the work. Bro. Lewis wrote me to "turn Bro. Randolph loose and let him rip," and I did. He preached with power and pathos; at times almost startling. My people were delighted with him. Bro. Woodard captured all by his singing. He is a second Excell. He can preach and pray as well as sing. The sky is bright. The best of all, the Lord is with us. "Happy on the way."

WM. HOOVER.

FRANKLINTON, LA.

MR. EDITOR: We closed a meeting last Friday at Mt. Hermon Church, with good results. We commenced there on the fourth Sunday at eleven o'clock, and closed on Thursday night, and God was with us in great power of the spirit. Eight conversions and 13 accessions to the church. Fifty-seven testified in the public audience that they had received a blessing during the meeting. Backsliders were reclaimed, old difficulties settled, and the church graciously revived. God's name was glorified in the church. All for which we give God the glory. We thank God for all his goodness toward us. We are under many obligations to Rev. H. Walter Featherstun, president of Kavanaugh College, for valuable help rendered in the meeting; and also to Rev. Sam Ball for his good, earnest labors in the meeting. We also married a couple, and took the lady into the church. J. H. EVANS.

RUSTON CIRCUIT.

MR. EDITOR: Sunday night, July 28, closed a week of delightful and gracious services at Douglas Church, began and conducted by Rev. T. K. Faunt LeRoy, P. C., and two sermons each by Bros. Barr and W. J. Porter; regardless of very hot weather, anti-services, and preaching twice a day to large, attentive congregations. There were eight accessions to the church. The church has been wonderfully blessed. Our beloved Bro. Faunt LeRoy is a hard worker, an earnest, faithful pastor. The whole community respect him highly. We feel much encouraged. MEMBER.

AUGUST 2, 1889.

Books and Periodicals.

Books.

THE BIBLE WORK. Prepared by J. Glentworth Butler, D. D. The New Testament complete in two volumes. Three volumes of the Old Testament also now ready. Volume III., fresh from the press, gives a full treatment of Israel under Joshua, the Judges, Saul, David and Solomon. Royal octavo, double columns, leaded brevier, 635 pages. Cloth, $4; sheep, $5; half morocco, $6 50, and full morocco, $9 per volume. New York: Funk & Wagnalls.

Butler's Bible Work is a marvel of successful compilation. The author's aim has been "to furnish an orderly, coherent, proportionate, and measurably complete exposition of the sacred text, so that the meaning of the divine utterances, as discerned by studious devout interpreters, qualified by special gifts or attainments, may be disclosed to all who will devoutly read." How well he has succeeded, may be inferred from the strong words of able critics, in the different denominations, who have examined the preceding volumes and emphasized various points of excellence. The work is highly commended by Bishop Huntington, Dr. Cuyler, Prof. Patton, Bishop Vincent, Herrick Johnson, George F. Pentecost and others. It is illustrated with various maps, diagrams, and engravings. It has a copious index, and a list of all the authors quoted. The present volume quotes from nearly 300 eminent writers, and the reader can tell in each case whose words he is reading. Each volume is complete in itself.

CHURCH HISTORY. By Prof. Johann H. Kurtz, D. D., Germany. Translation from latest revised edition by Rev. John MacPherson, M. A. In three volumes. Vol. II. now ready. Cloth, 12mo, 496 pages. Price, per volume, $2. New York: Funk & Wagnalls.

This standard work has now reached its tenth edition. The second volume covers nearly 700 years—from the beginning of the tenth to the close of the 16th century. It presents a rich bill of fare, treating vigorously and at length such topics as the following: Missionary enterprises, as conducted for 300 years in sixteen different fields; the crusades of the 11th, 12th and 13th centuries; the hierarchy, the clergy, and the monks; theological science and its controversies; the Germano-Romanic church; the papacy and its claims; monastic orders and societies; national literature; worship and art; church discipline; corruptions and indulgences; inquisition and persecution; the reformation; Luther and his co-workers; perils and martyrdom; divisions and fanaticism; councils and creeds; victories and defeats. These subjects are divided and developed with much interesting detail.

WHAT IS TRUTH? By the Duke of Argyll. A. D. F. Randolph & Company, New York. Price, 25 cents.

This is an address to the Students' Representative Council of the University of Edinburgh. It is an able discussion of the process of analysis whereby the truth may be reached. It is worth every young man's attention. The Duke of Argyll is one of the foremost scientific theists of the day, and always says something when he speaks.

THE PLEASURES OF LIFE. Twenty-five cents per copy.

A cheap edition of this wonderful book by Sir John Lubbock has just been issued by J. S. Ogilvie, 57 Rose street, New York. It is a complete edition, containing Parts I. and II.

HOW THEY KEPT THE FAITH. By Grace Raymond. A. D. F. Randolph & Company, New York. Price, $1 50.

This is a tale of the Huguenots of Languedoc. In this story the author has endeavored to depict not only the sufferings of the French Protestants for their faith, but the power of the truth itself to animate and sustain. The scene is laid principally in the Cevennes and the old city of Nismes. The period covered includes the ordinances with which Louis XIV. first infringed the liberties of his Huguenot subjects as well as the final extinction of these rights in the Dragonades, and the revocation of the Edict of Nantes. The hero is a pastor's son, who stimulated by the example of a martyred father, and the companionship of a noble mother, adopts the forbidden profession of medicine, and prosecutes his calling, and keeps the faith through the gathering and breaking storm.

THE LORD'S SUPPER. Compiled and edited by John L. Brandt. Standard Publishing Company, Cincinnati. Price, $2.

This is a compilation of about three hundred original articles on The Lord's Supper by two hundred and twenty-seven different authors. It appears to be the completest and most exhaustive work on the subject ever offered to the Christian public. It has a large table of contents, by means of which any particular point in relation to the communion may be easily found. It is sent postpaid to preachers for $1 50.

PERIODICALS.

—THE MANUFACTURER AND BUILDER is a monthly journal devoted to the advancement and diffusion of practical knowledge. The number before us has an interesting article on The Linotype, a new type-setting machine. There is also an exhaustive illustrated article on A New and Rational Method of Disposing of the Dead. There are other articles of value—all which combine to make a readable and instructive journal. Henri Gerard, publisher, 83 Nassau St., New York. Price, $1 50.

—CASSELL'S FAMILY MAGAZINE, for August, opens with a serial, A Woman's Strength; A Trip to the Mont Blanc of New Zealand, describes a little-known region; A Day in a Proof-Reader's Life, describes a night at proof-reading in the office of a London morning paper. Several short stories, poetry and a "Gatherer," unusually full, closes an excellent number. Cassell & Co., New York. Price, $1 50.

—THE KINDERGARTEN, for August, is well filled with articles illustrating the kindergarten system of teaching, and as in some places the system is growing in favor, this monthly will be appreciated in those places. Alice B. Stockham and Co., Chicago. Price, $2.

—THE GOSPEL IN ALL LANDS. The August number of this missionary monthly is devoted principally to the work of missions in Italy. There is also an article on Mission Work in Palestine. This is an ably conducted periodical, affording each month a vast amount of missionary intelligence. It is very cheap at $1 50 a year. Missionary Society of the Methodist Episcopal Church, 805 Broadway, New York.

—HARPER'S NEW MONTHLY, for August, has The Kremlin and Russian Art, by Theodore Child, illustrated by various artists; Fifty Years of Photography, by J. Wells Champney; A Gentle Ghost, by Mary E. Wilkins; Westminster Effigies, illustrated, by John Lillie; Court Day in Kentucky, by James L. Allen; The Fan, with twelve illustrations, by Louisa Parr, and other papers by popular writers. George William Curtis presides in the Editor's Easy Chair, William Dean Howells in the Editor's Study, and the Drawer is conducted by Charles Dudley Warner. Harper and Brothers, New York. Price, $4.

—THE QUIVER is one of the best magazines coming to our table, and the August number is not inferior to any of its predecessors. For general and Sunday reading we can commend it, and it is only $1 50. Cassell & Company, New York.

—BOOK NEWS, for August, contains several interesting articles of writers and their work, and also literary notes and notices of the latest books, with extracts from the newspaper criticisms. John Wanamaker, Philadelphia. Price, fifty cents.

—The August FORUM has these articles: The Republican Program, John G. Carlisle; Government by Aliens, Bishop Coxe; Problem of Poverty, Edward Atkinson; Methods of Ballot Reform, Judge Hoadly; Transformation of New England, A. L. Bartlett; Canada's Form of Government, Judge J. M. Love; Abuse of Fiction, Walter Levin; Prohibition and License, Senator Ingalls; The Extinction of Leisure, A. H. Peters; Defects of the Coroner System, Dr. S. W. Abbott. Forum Publishing Company, New York. Price, $5.

—CHRISTIAN THOUGHT, for August, is the first number of volume seven. The magazine under the successful editorship of Charles F. Deems, D. D., LL.D., has placed itself among the foremost magazines. This number contains a most excellent paper entitled, Thoughts on the Discord and Harmony between Science and the Bible, by Francis H. Smith, LL.D., of the University of Virginia. Prof. Jerome Allen has a most able paper on The Relation of Pedagogy to Christian Philosophy. The Rev. Aason P. Atterbury writes on the Five Points in an Evolutionary Confession of Faith, and Dr. Deems has a most careful review of the article in a paper entitled, Evolution and Development. The magazine is published by Wilbur B. Ketcham, 13 Cooper Union, New York. $2 a year. Clergymen, $1 50. Single copies, forty cents.

—THE TREASURY FOR PASTOR AND PEOPLE, for August, has *five* sermons by celebrated preachers: Leading Thoughts of Sermons by several eminent divines; Notes and Suggestions on the Prayer Meeting; The Sunday-school Cause; Helps in Pastoral Work; Light from the Orient in Bible Texts, and many other good things. E. B. Treat, 5 Cooper Union, New York. $2 50 a year, in advance. Clergymen, $2. Single copy, twenty-five cents.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary Phillips & Hunt, New York.)

LESSON VIII.—August 25.

THE ANOINTING OF DAVID.

I. Sam. xvi, 1-13.

GOLDEN TEXT.—*Man looketh on the outward appearance, but the Lord looketh on the heart.*—I. Sam. xvi, 7.

TIME.—B. C. 1065.

PLACE.—Bethlehem (*House of Bread*).

1. How long wilt thou mourn—So far from the act of deposition being Samuel's, it is clear that it was grievous in his eyes, and if he had been left to himself, nothing of the kind would have taken place. He liked *the man*, and though compelled to reprove *the king*, he would probably have been willing to have let him run his course, looking forward to the succession of Jonathan as a sufficient remedy for the errors of his father's reign. *Fill thine horn*—For the purpose of anointing another king. Anointing with oil was a symbolical act, denoting the appointment to high office in the ancient church or kingdom of Israel. *Jesse*—The only one who bears this name in Scripture. His genealogy is given in Ruth iv, 18-22 and Chronicles ii, 5-12. *I have provided me*—Jehovah here gives proof that he still retained and was disposed to exercise the right of appointing the ruler under him. A king *for me*; not one to gratify the people's desires, but *to fulfill all my will*, as is said in Acts xiii, 22, and to serve my glory. Or, *my king*; the Hebrew phrase, *to me*, or *for me*, being commonly used for the word "mine."

2. How can I go—The sacred historian does not conceal from us that Samuel himself was afraid, but relates the fact; here is an evidence of verseity. *If Saul hear it, he will kill me*—This fear on the part of the prophet, who did not generally show himself either hesitating or timid, can only be explained, as we may see from verse 14, on the supposition that Saul was already given up to the power of the evil spirit. It is a remarkable fact that while Saul thus incurred divine displeasure for the willfulness of his conduct there is no reason to question that his popularity was great with the people, and his power constantly increasing. He had many qualities which the multitude admired; and even the very qualities which drew down the anger of the Divine King upon him were not such as an Oriental people regard with much disfavor in their sovereign, or deem to be unbecoming the kingly character. *The Lord said*—That there was some foundation for Samuel's anxiety we may infer from the fact that the Lord did not blame him for his fear, but pointed out the way by which he might anoint David without attracting attention. There is here an appearance of duplicity, sanctioned by divine authority, which it is important to examine. It was the purpose of God that David should be anointed at this time as Saul's successor, and as the ancestor and the type of his Christ. It was not the purpose of God that Samuel should stir up a civil war by setting up David as Saul's rival. *Secrecy*, therefore, was a necessary part of the transaction. But *secrecy* and *concealment* are not the same as *duplicity* and *falsehood*. Concealment of a good purpose, for a good purpose, is clearly justifiable; for example, in war, in medical treatment, in state policy, and in the ordinary affairs of life. In the providential government of the world, and in God's dealings with individuals, concealment of his purpose, till the proper time for its development, is the rule rather than the exception, and must be so. There is, therefore, nothing in the least inconsistent with truth in the occurrence here related.

4. Trembled—Perhaps Samuel's visits were often made with the view of rebuking sin and correcting abuses, and hence this alarm; or the breach between him and Saul may have made the elders afraid of incurring the royal displeasure by welcoming him. Probably they had heard of Samuel's denunciation of Saul, and of his execution of God's judgments on Agag.

5. Sanctify yourselves—By washings and legal purifications. *He sanctified Jesse*—For these particularly the sacrifice was intended, and it is probable, from the acts and words of Samuel on this occasion, that he privately informed Jesse of his object to anoint one of his sons, but it nowhere appears that Jesse was informed of David's royal destiny. Samuel sanctified those to whom he was specially sent.

6. He looked on Eliab—Eliab (*to whom God is father*). The eldest son of Jesse. Like many of the relatives of David, he seems to have been a young man of noble appearance and personal beauty.

7. Look not on ... countenance ... height—This time a king was to be chosen, not for his inches, nor for his beauty. Before, the Lord had chosen a king to please the people; now he proposed to choose one to please himself.

8. Neither hath the Lord chosen this—This statement, made to Jesse, implies that Samuel had already informed him of the object of his coming.

9. Shammah (*astonishment*)—He was the third son of Jesse, and father of Jonadab, "a very subtile man," Amnon's friend (II. Samuel xiii, 3), and of Jonathan, who slew a giant of Gath. (I. Chronicles xx, 6, 7.)

10. Seven—That is, including the three who had already passed. Compare a similar mode of expression. (Judges xiv, 17.) It appears from this, and from chapter xvii, 12, that Jesse had eight sons; but in I. Chronicles ii, 13-15, only seven are ascribed to him.

11. The youngest ... he keepeth the sheep—According to the chronology generally given this was not more than ten years before David became king of Judah, at the age of thirty years. His brothers were older than himself, and between them and him little familiarity existed. His associates were the sons of Abigail and Zeruiah, his half-sisters. The pastoral life was in those ages full of perils and hardships which we wot not of. A shepherd needed to be a man of powerful hand, firm nerves, and great presence of mind. If he went into distant pastures he had to protect his sheep from the depredations of Bedouin tribes; sometimes, especially in being led over the mountains, a sheep or two, if not the whole flock, would get into difficulties from which it required much agility and hardihood to rescue them. ... The true owner, the true shepherd, would rather lay down his life than abandon his sheep. This was the point of honor among shepherds. Now David was a true shepherd, and is known to have in his youth performed memorable exploits for the protection of his flock.

12. He sent, and brought him in—He knew *where* he would be found. Happy father who knows the absent son will be found at his work!

13. The horn of oil—The oil used on such sacred occasions was composed of a hin of the oil of olives, of the richest myrrh, of cassia, of cinnamon, of sweet calamus, ... This ointment conferred a high honor on the persons and things anointed with it. *Anointed him*—In all probability Samuel said nothing at the time, since, according to verse 2, he had good reason for keeping the matter secret, not only on his own account, but still more for David's sake; so that even the brethren of David who may have been present knew nothing about the meaning and object of the anointing, but may have imagined that Samuel merely ordained to consecrate David as a pupil of the prophet. As Samuel was now far advanced in years, while Saul's excesses might on any day hurl him to a premature grave, it was necessary that no time should be lost in doing an act with which the future welfare of Israel and of the church was so intimately bound up. *In the midst of his brethren*—This can only mean "in the presence of his brethren." As, in the subsequent history, they do not seem to have any idea of their brother's high destiny, the true significance of the act appears to have been concealed from them. Whether it was made clear even to Jesse and David himself may be doubted. They may have supposed that Samuel had selected David for a pupil in his prophetic school. *Spirit of the Lord came upon David*—Was David at any time a member of any of the schools of the prophets? We can not say with certainty, but when we ponder what we read about them it seems very likely that he was. These schools seem to have enjoyed in an eminent degree the gracious power of the Holy Spirit. The special supernatural preparation for his office began from that hour. A divine sign is not a mere ceremony. This could not have happened if the religious-ethical conditions had not been present in David's heart. *From that day forward*—The words "from that day forward" denote the continuity of the impartation of the Spirit to David's inner life, and indicate its unbroken development, under the guidance of the divine Spirit, to full fitness and capacity for the royal calling. From that time on he was king in fact, Saul king but in name. It is David that rescues Israel from the fear of Goliath, and that ever afterward saves his people. In that act of anointing, the unseen hands of Jehovah had placed in his the reins of power, and left Saul's empty of strength. *Went to Ramah*—That David was in constant communication with him (and perhaps with the prophetic school there) is quite certain from the following history. Compare xix, 20, *sq.*

Missionary.

Islam and Christian Missions.

Canon Taylor's eulogies an Mohammedanism and his strictures on Christian missions have had the desirable result, at least, of directing special enquiry to the subject of the relations of those missions to the conversion of Islam. As it is necessary to thoroughly understand the strong points of an enemy before successfully grappling with him, so is it necessary for Christian missions to understand the strength of Mohammedanism before directing the assault against its strongholds. There can be no doubt that the religion of Islam has had a special fitness for the wide and powerful sway which it has wielded and still wields. We must start with a recognition of its excellences, and a knowledge of the character of its hold upon the affection and devotion of its adherents. It must be admitted that this has not hitherto been done. To start with the idea that Islam is wholly debased and pernicious in its effects, is not the habit of Christian scholarship; but it forms a strong leaven, we fear, in the less-informed notions of a great majority of Christian minds. It is necessary to know thoroughly whatever redeeming features there are in the religion of the Orient. Islam is a strong and subtle foe, not to be taken unawares nor to be met with ignorant enthusiasm, but to be attacked with every weapon which the resources of Christian thought and consecrated action can supply.

In an article in the August number of the *Missionary Review* this idea is explained and applied with great clearness and force. It is there shown that Mohammedanism has great moral and political forces with which Christianity must reckon. Among the reasons given for its success are the following: It represents the spirit of reform working under the inspiration of a great truth; it was established and propagated by the power of moral conviction and the power of the sword; it has never seen or known Christianity except in its corrupt or idolatrous forms; it has the advantage which lies in the magnetic power of personal leadership; and it proposes easy terms of salvation and easy dealings with sin, and is full of large license and attractive promise to the lower sensuous nature. A clear perception of this power over the trust and devotion as well as over the credulity and weakness of human nature is sure to give superior adaptation to the missionary methods employed in producing the best results. Those who are thinking and working for success in the Mohammedan mission field are striving to gain this perception, fully realizing the difficulty and importance of the problem they must try to solve.

What, then, is to be the attitude of Christian missions toward Islam in the subtler and more earnest struggle which has begun? Certainly not that of ignoble compromise or partnership. Canon Taylor's contention that Christianity should join hand in hand with Mohammedanism for certain purposes and with certain mutual concessions will never find favor with the consecrated effort of Protestant missions. It would be impossible to gain any concessions from Mohammedanism, with its claim of exclusive sway and the right to exterminate unbelievers. While it is in the highest degree expedient that missionary thought and effort should familiarize themselves with the strategic points of Mohammedan power and success, it is utterly impossible to sacrifice the principles of Christianity to any compromising contact with the spirit and aims of Islam. It must be the gospel message to the benighted Moslem soul. The higher, purer religion must meet and vanquish the false and sensual religion. Already the great work has been well begun in the Turkish Empire, including Syria and Egypt. There the American Churches have already 70,000 Protestant adherents among the native population. This shows that the spiritual weapons of Christianity can prevail against Islam, and is a pressage of their final triumphs.—*Christian Guardian.*

The whole church must accept the duty of telling the old, old story. Each one of us is his brother's keeper. To have heard the message is sufficient qualification and authority for sounding it in the ears of every unsaved soul.

Let every *hearer* become a *herald*. This is the *theory of evangelism* in a nutshell, and we have only to put this theory into *practice* to bring the gospel into contact with every soul before the bells of God's clock of the ages shall ring in the natal hour of a new century!

"Go thou, and preach the kingdom of God."—*A. T. Pierson.*

Temperance.

Prohibition in Kansas.

BY SENATOR J. J. INGALLS.

Civilization breaks upon the frontier in a turbulent and lawless surf of humanity, to whose existence alcohol in some form seems indispensable, and to those who can recall the pioneer period of the State, it seems incredible that among a population of 1,700,000 people, extending from the Missouri River to Colorado, and from Nebraska to Oklahoma, there is not a place where the thirsty or hilarious wayfarer can enter, and lying down a coin, demand his glass of beer. This does not imply that absolute drouth prevails everywhere, or that "social irrigation" has entirely disappeared. In the few localities where public opinion does not sustain the law, it is habitually and flagrantly disregarded, and the appetite that craves indulgence is gratified at the sacrifice of those moral restraints which are the barriers and safeguards of society. Sales for the special purposes are confined to druggists, who are hedged about with the stringent provisions of the "Pharmacy act," the penalties for the violation of which are ingeniously rigid, and have not been exceeded for severity since the code of Draco.

Since the adoption of the amendment four general elections have been held, and at each of them the people have repeated their adhesion to the principle by the election of Legislatures pledged to prohibition. The result is generally accepted as an accomplished fact. Hostility has practically been subdued. Prohibition prohibits. The prediction of its opponents has not been verified; immigration has not been repelled, nor has capital been diverted from the State. The period has been one of unexampled growth and development. Whether coincidence or cause, is not material. The evils prophesied have not come to pass.

In London the United Kingdom Temperance and General Provident Institution was established forty-nine years ago for the purpose of doing a general life-insurance business, but at the same time permitting its patrons who were total abstainers to enjoy whatever benefits might accrue to them as such. Two sections were established among the insured, one being known as the Temperance Section, in which none but total abstainers were admitted, and the other known as the General Section, in which all applicants who could pass a satisfactory examination were admitted. Twenty years of statistics show that total abstainers have nearly thirty per cent. advantage over moderate drinkers—that being the difference in the rate of the two classes.

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THURSDAY, AUGUST 15, 1889.

Briefs.

The *Woman's Missionary Advocate* says:

The Louisiana Conference Society may well rejoice that a young lady from her own borders, and one so highly endowed as Miss Sallie Phillips is, has offered to go to Brazil, and has been appointed to take the place Miss Chrisman was to fill. So the work goes on as the Lord wills. In just one month after the one was called up higher, the other was ready to take up her work. This one fact is enough to convince every woman who has not joined our society that this is a permanent institution of the church.

President Candler, of Emory College, Georgia, made a fine address before the Educational Convention, recently held in Nashville, in which he pointed out the progress the South has made in educating her people since 1865. Of church work in education, he gave the following significant figures:

Of the collegiate institutions of the South, as of the whole country, quite the largest number are church schools. Of the 365 colleges and universities in the United States, 278 are denominational institutions; of the 4,836 instructors in these 365 schools, 3,509 are in church colleges, and they teach over 50,000 of the 65,728 college students of the country. In the South about the same proportion prevails. Religion in the United States is not afraid of science, and science would be sorely bereaved were the support of religion withdrawn.

The *saved* heathen evidently intend to show us how to *give* to spread the gospel. Some of our people have learned that lesson; some are learning, but "other some" are still in ignorance. Here is the way some converted heathen show their appreciation of the blessings of the gospel:

It is said that there are about one thousand Christian Chinamen connected with the Congregational Churches of Oregon and California. Their religion seems to be sincere, as it is also said that they contribute about $2,500 for home mission work, and have organized a Foreign Missionary Society, with $1,400 to begin with, and have sent two missionaries to China.

A Christian who is not missionary is not Christian to hurt. Indeed, he has the wrong name, for Christ was the first great missionary; and he who is not missionary in spirit has no business with the *Christian* name.

Here is a good example of what "red tape" is:

A paymaster in the United States Navy gives the following account of the red tape that must be unwound in order to buy an article needed for use on board a man-of-war: Supposing that a paper of tacks is wanted on board a United States ship on a foreign station, the following is the routine actually required under general order No. 48: Four requisitions are made out, which are signed as follows: Officer making the requisition, four times; captain, eight; paymaster, eight, and admiral, four. Bids are sent out to five merchants which are signed by pay-officer five times; merchant bidding, five; acceptance of bid, paymaster, one. Bids are then made out in quintuplicate and are signed by the captain five times; paymaster, ten; senior officer of the Board of Inspection, five, and person receiving the money, five. A report is attached by the senior officer of the Board of Survey in duplicate, two signatures, and the officer who has made the requisition signs a receipt on the bill five times, when it is complete, with sixty-two signatures. This is called simplification of methods and protecting the government by a so-called system of checks and balances.

Brandon District Conference.

An all-day ride from New Orleans to Jackson, Miss., was beguiled and improved by reading, "What is Truth?"—an address delivered by the Duke of Argyll to the Students' Representative Council of the University of Edinburgh. Found Bishop Galloway on the platform waiting for the train to Pelahatchie, whither we were soon transported. The Bishop had conveyance provided to Shiloh, the seat of the Conference, and this scribe "tarried for a night" in Pelahatchie. Good accommodations made the night pass pleasantly. In the morning early Bro. Chapman came for the editor. That early morning ride in August, in a Milburn wagon, drawn by two mules—one, "Gus," by name, a nimble little black, with clean-cut limbs and a step which indicated that his hoofs were built of the finest steel; the other, "Peter," whose every movement indicated the loftiest genius for *deliberation*—will not soon be forgotten. The grand old woods, the pleasant farm-houses, the growing crops, the well-laden fruit trees along the way, left a pleasant memory, to which we may often recur with satisfaction.

The Conference was well under way when we came upon the ground. The attendance of the members of the Conference was very fine, but the attendance of visitors was simply astounding. It seemed as if the whole country had emptied itself out upon Shiloh Camp Ground. They came from all quarters, and in all sorts of conveyances—men, women and children—until the ground was filled. Many reports had already been made; but from those we heard, and from questions propounded, we were gratified to learn that the spiritual state of the church in the Brandon district is in a very healthy condition. Sunday-schools are well attended, churches are being built and repaired, and parsonages improved. We should take this to be the banner temperance district in Mississippi, every county having the local option law, except one. The finances of the district are in a hopeful condition, and the promise of good crops assures the realization of a full collection from many circuits. The revival spirit is in the churches. Several good meetings have already been held, and the camp meetings are coming on apace, when we expect to hear shouts of victory from Bro. Johnston and his faithful workers. Several young preachers have determined to leave their works and take a course in college. The editor took occasion to recommend Centenary, and to state the fact that from any point on the Meridian and Vicksburg road east of Jackson, and from any point on the Mobile and Ohio road from West Point to Meridian, and from any point south of Meridian on the Northeastern road, Centenary can be reached easily and comfortably in less than 24 hours! The fact is, all East Mississippi is right at Centenary's door, if Governor Lowry don't break up the Northeastern railroad!

The Bishop made an address on Christian education, and lifted a collection of about $1,300.

While the Conference was held on the camp ground, the preachers and delegates found homes with the brethren and friends near by. The editor stayed on the ground, and enjoyed the Christian hospitality of Bro. and Sister McGuffey, which was given on the old-fashioned camp-meeting style.

We left before Conference adjourned, in order to catch the train for Meridian, having promised Dr. Andrews to spend the Sabbath with him. We found him waiting at the depot, and in a few minutes were quietly snoozing in a comfortable bed in the parsonage. The larger part of the Doctor's family is enjoying the breezes that "blow soft" from the Mississippi Sound; but the welcome from the grandmother and Miss Martha was from the heart, and went to the heart. Our first day in Meridian was pleasantly spent, visiting the Sunday-school, preaching to a large audience on "The Holy Spirit and Missions," and enjoying the hospitality of that large-hearted layman, John A. Lewis, and his family. The appointment to preach at night turned into a disappointment by reason of a heavy rain; so, after hours of waiting, we took the delayed train for home. Thus ended the thirteenth District Conference trip the ADVOCATE has taken this year. Wherever it has gone, it has found welcome among "brethren beloved," and has made many friends. It has a large circulation in the Brandon district, and the determination of the brethren is to increase that circulation very largely by the next Conference. This is the resolution also of the brethren throughout Mississippi and Louisiana. During the camp meetings, and throughout the fall campaign, they will make special efforts on this line; and those efforts will be rewarded with abundant success, and at the annual convocations publisher and editor, and preachers and subscribers, will all rejoice together in the increasing prosperity of the paper.

Our communion with the brethren on these trips has resulted in great spiritual refreshment, and, if possible, our appreciation of the Methodist preacher's character is higher than ever, and our love for the preacher is deeper and broader.

Our New College.

During the last few weeks we have attended several District Conferences in the North Mississippi and Mississippi Conferences, and have heard much talk of the new Methodist College for boys which the brethren in that part of our territory have projected. There is a general sentiment, where we have been, in favor of the project, and this is indicated not merely by the talk, but by substantial giving of money to endow the institution, *even before its real existence begins*. The idea of a *Methodist* college for boys in Mississippi is taking firm hold upon the Methodist people, and they are so sure that the idea will resolve itself into a reality that they are not afraid to give their money to help bring about such a realization. Not only are our own people becoming enthused on the subject, but outsiders are stirred up. Quite a number of towns have entered the lists as bidders for the location of the institution. They propose not only to donate grounds, but also money to secure the college for their several communities. Bishop Galloway has been stirring the church all over Mississippi on the question of Christian education, and giving the people an opportunity to respond to the magnificent offer of Maj. Millsaps, of Jackson. By these efforts he has raised, up to this writing, about $26,500. It looks to us as if this is a long step toward meeting Maj. Millsaps' $50,000 with $50,000 from the church. Surely the Methodists of Mississippi can raise the other $23,500 by the meeting of the North Mississippi Conference, December 4.

The committee who have the matter in hand are working earnestly to complete the endowment of $100,000 by the time the Conferences meet, so that the whole matter may be made to assume a definite shape towards a permanent organization and equipment. We look upon these—organization and equipment—as of far more importance than the matter of location, which has been so thoroughly canvassed in our columns. The best location in the world can not overcome the evil of unwise organization and deficient equipment. On the other hand, wise organization and a thorough equipment for true college work will make a success at almost any point. Knowing those who are in charge of this important enterprise, we feel assured that they will take no step without mature deliberation and earnest prayer for heavenly guidance, and we bid them God-speed in their efforts to build up a college in Mississippi, which shall reflect additional honor upon the cause of Christian education in our beloved South.

We reproduce from last week's edition the recommendations of the committee to the presiding elders, preachers in charge and people:

1. That the preachers in the two Conferences be requested and urged at once to preach at all their appointments on the subject of "Christian and Denominational Education," with special reference to our college enterprise.

2. That the presiding elders take charge of the canvass in their respective districts, appointing educational meetings in each pastoral charge, and calling to their aid such help as they can secure.

3. That educational mass meetings be held at one or more prominent points in each district, which meetings Bishop Galloway is expected to attend.

4. That every member of the Joint Committee is also authorized and expected to secure as many endowment notes as possible, and to lose no opportunity to further the enterprise.

5. That towns and communities competing for the location of the college be directed to send their offers, with description of lands, or of lands and buildings, with abstract of title, to Maj. R. W. Millsaps, chairman of Joint Committee, Jackson, Miss., by November 15, 1889.

Appreciation of Our Own.

Selfishness leads us in most cases to overestimate whatever is our own, while we underrate that which belongs to another. But in some remarkable instances this rule is reversed. Where the possession is moral rather than legal, and the property is spiritual rather than pecuniary, there is a constant disposition to underestimate our possessions as compared with those of others.

To begin at home: A man is apt not to give his own wife credit for all the virtues she really possesses. He sees her in all her worst, as well as in her best, moods, and feels the effects of those infirmities and mistakes in her which are inseparable from humanity. He sees, and often exaggerates, her worst features, while he beholds other wives, with whom he compares his own, only under the most favorable circumstances. We put on our best clothes when we go abroad; and the fairer side of every life is usually shown in public. The same principles apply to wives when judging their husbands. Hence both are apt to fall into grievous errors when they disparage their own as compared with the husbands or wives of others. Brothers and sisters often fall into the habit of judging each other indiscreetly, and are seen preferring the companionship of others. I knew eight brothers of a very intellectual family, of whom, when half a dozen of them were attending the same school, no two would ever be seen going or coming together.

This principle operates generally and powerfully in determining the public estimate of schools and teachers. We are apt to know the faults of schools that are near us, while we are surer to hear the virtues of some that are far away, perhaps, extravagantly praised. Everybody knows how hard it is to keep up a neighborhood school; and herein we find the reason. When every child goes home at night and tells mother and father and the rest of the family just how often Miss Fanny, the teacher, frowned during the day, and how many wrinkles there were in her forehead, and how much harder she frowned at me than she did at Jim, I say, when this is (as it often is) the case, within three months the undermining of the popular school is perceptibly begun; and by the end of three years Happy Glorious Institute perishes amid its friends. It has been talked to death. Children talked to parents, parents talked to neighbors, and neighbors talked to friends, until the institute, the pet of the community, lost its reputation, which was its life, and that, too, because the gift of tongues round about it was not of the pentecostal sort. Meanwhile the patrons of what has now become Forlorn Academy read and hear many good things of schools far away, and send their children off to school. This applies to Christian denominations as well as to neighborhoods. Did anybody ever hear of a Methodist patronizing any but a Methodist school? If so, why? Even newspapers do not escape the baneful effects of this craze for things we know less about than we do about our own. (I leave the editor to enlarge on this point.)

Nowhere, perhaps, does this propensity find a more striking application than in the sphere of ministerial reputation. Instances there are in which people are selfishly devoted to their own preacher; but the cases are not few in which that sweet delusion by which "distance lends enchantment to the view" holds sway even to the destruction of the good name and usefulness of the ambassador of God. Our preacher—well, I like him—but * * *. From Sabbath to Sabbath you have listened to him over and over, from day to day you have seen him and heard him discussed. If he has a defect or a fault (and who has none?), you have discovered it or been told of it; his wrong side has been looked at and magnified until you think you would rather have another pastor, or hear another preacher. Rev. Dr. Paragonian Eloquentor comes along, or the Rev. Dr. Bitter Pill, or the Rev. Dr. Smooth-as-Butter, or the Rev. Mr. Rasper, or simply the Rev. Dr. Stranger; everybody goes to hear him, and, whether for a day or a week, everybody is pleased. Poor Bro. Known well! what can he say or do? He knows that if these people knew these transient brethren as well as they know him, the spell would be broken. What is to be done? Shall he hide himself till these calamities be overpast? Is the world of gospel hearers becoming so Athenian in its spirit that pastorates of even a few years will soon be impracticable? Or will sober sense still say the old wine is better? Ah! if we knew the faults of the strangers who charm us as well as we know the infirmities of our pastor, perhaps we would be satisfied with him. Let us consider these things and learn to appreciate our own.

W. L. C. H.

On Preachers Killing Themselves.

A few weeks ago, while standing with a beloved brother at the tomb of Elijah Steele, my friend remarked that the men who had done the most good in the world were those who had burned themselves out. "*There* is one who did this," said he; "and *he* gave the first impulse to Methodism in New Orleans. Summerfield was another; Kimball, another; Foster, another; Porter and Jackson were others, and so on. If the Lord wants me to burn out in five years, why should I not do it?" Being an older man myself, and having for a long time had charge of ambitious and aspiring youth, who often manifested an impulse to kill themselves by hard study and other work, I was led to reflect on the above remarks:

1. Our lives belong to God. He gave them to us, and he has the right to take them again when he sees fit.

2. Sometimes he puts us in places of danger or peril, where life itself must be exposed in the performance of duty. In such positions it is honorable to fall at our posts as a soldier falls in battle.

3. Ordinarily, a man is the guardian of his own life, and, as such, he is to consider what the call of Providence is concerning his disposition of it. Our Savior said of himself, "I have power to lay down my life and I have power to take it up again." He chose to finish his work in about three and a half years.

This is one side of the question. Let us now look at the other side:

1. He commanded his disciples to flee from danger. "If they persecute you in one city, flee ye to another." The Apostle Paul was let down through a window at Damascus in a basket.

2. The most useful men in the church have been long-lived. Look at Wesley, who died at eighty-eight; Lovick Pierce, at ninety-four; Dr. McFerrin, at eighty-odd; Bishop Kavanaugh, eighty-two.

3. The laws of health and physical well-being are as much divine laws as the command to preach the gospel.

4. An overworked brain is not fit for the guidance and instruction of others. Time and strength are necessary for the acquisition of knowledge or influence, as well as zeal and courage.

5. Divine wisdom is never in a hurry. The church and the world will need men as much thirty or forty years hence as they are needed now.

6. Impatience and fiery zeal do not show a great amount of confidence in God's methods of converting and saving mankind. "Not by might or by power, but by my Spirit, saith the Lord."

7. Rest in the Lord and wait patiently for him. The fact is, while there are many lazy and indolent people in the world, for whom such texts as, "The zeal of thy house hath eaten me up," and, "It is better to wear out than to rust out," would be very appropriate, these are the very ones who never take them home. If you have a lazy horse and a quick horse in the same team, you may know that when you crack your whip the latter will be the one to jump, while the former will never hear it.

Therefore, presiding elders and other old men ought rather to hold these fiery spirits in check than to pat them on the back and urge them beyond their strength. Our best young men require to be restrained rather than encouraged.

F. M. GRACE.

We have rearranged our mail lists so as to reach our subscribers as early as possible after Thursday morning. Notice of failure to receive this paper at proper date will be appreciated by the publisher.

J. G. GRANT.

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

Reported previously	$300
W. R. Stuart and wife	2
F. H. G. Taylor	1
Mrs. L. B. Turner	5
Watchman	10
George A. Lipscomb (collected)	9
A Subscriber	1

Polish is good when put on the right thing. Polish on a sermon is good, provided there is the solid stratum of gospel thought beneath it. Solid thought will "take polish," but no other sort will!

Personal and Otherwise.

Don't fail to read the thrilling account of the ascent of Pike's Peak, by "Shreveport," on the first page.

A private note from one of our pastors says: "I am praying for the editors and enjoying the *Advocates*, of course. It is very much like praying for the preacher. You can't pray for the preacher without enjoying his preaching." That is exactly the case. Try it, reader, in the case of your own pastor.

Rev. W. W. Elwang, pastor of the Memorial Presbyterian Church, in this city, brings us under obligation to him for his sermon on "Gambling, with Special Reference to the Louisiana Lottery." It is published by E. S. Upton, 94 Camp street, at five cents a copy, and is a good presentation of the subject. Mr. Upton also sends out: "Is It Right to Buy a Lottery Ticket?" by "R. Q. M." Price, thirty cents a dozen. This is good reading, and appeared first in the *Southwestern Presbyterian*.

Rev. J. L. Futrell has removed to Muskogee, Indian Territory. In a private note, August 5, he says: "We are off to-morrow for the home of the Indian, seeking health and work."

The good people of Louisiana Avenue, appreciating the work of their pastor, Rev. Dr. J. B. Walker, and recognizing his need of rest and recuperation, have given him a vacation of sixty days, and supplied him with means necessary to take a trip to the mountains. He and his wife are now at Glade Springs, Va.

The contract to build our new church in Gretna has been awarded to Herichs and Dannemanu, of this city. The house is to be built within three months, and to cost $1,800. The pastor, Bro. Henry Ahrens, deserves great credit for pushing this matter, and we hope to see him and his people in their new house before Conference.

The brethren are having some precious revivals, and will have more in the near future. Many souls will be converted and brought into the church. If you want your new converts to *stick* and grow in grace, see to it *immediately* that each one becomes a subscriber to the NEW ORLEANS ADVOCATE. That will hold them.

Gov. Lowry "hustled" the "rustler" Sullivan around quite beautifully, and finally landed him in prison. The Governor's determined action through his whole business is highly commended by all right-minded people. But the crowds that *heroed* the slugger wherever he showed himself are a sad comment on our civilization!

During Dr. Walker's absence from the city to recuperate his health, the editor has been "put in charge" of the Louisiana Ave. Church.

Rev. R. S. Collier writes that Rev. Sue Jones will be present on Saturday and Sunday of the Downsville Camp Meeting. The meeting begins August 23.

Three and a half years in this office have taught us to waste no time in reading anonymous communications. They go without reading into the "inscrutible and gaping maw" of the waste-basket. Anonymous writers had better save their time and postage stamps for some other purpose.

A brother, whose opinion we value most highly, writes: "You have my thanks for your timely and excellent editorial on 'Pulpit Language'." And he adds: "Blessings be upon you and the ADVOCATE." To which we say, Amen!

During the past week of "self-denial and prayer," one of our city pastors, following the program, had up the subject, China. After making a talk on the subject, he asked for remarks from any who were disposed to talk. There seemed not to be much disposition to speak on the subject. But it was getting to be embarrassing, when a young sister arose and said: "All I know about China is, that I have been teaching a Chinaman for two years, and now he is converted and gone to preaching among his own people." The effect was electrical.

Postal Card Reports.

—Rev. M. L. White writes that Vinclave circuit is in good shape. Mr. West has just held the third Quarterly Conference on this circuit. The salaries of the preacher in charge and the presiding elder well up. General collections nearly all paid. We have a band of faithful official men on this circuit."

—Rev. H. S. Johns writes from Waxia, La., August 8: "Bro. W. W. Sanford, of Donaldsonville, came up last Saturday, and preached several days for me at Lower Waxia. The meeting was well attended, and our little church much strengthened. Thank God, Waxia at both places is in better footing now than at any time since I have been here. Pray for us."

—Rev. H. P. Lewis writes from Gloster, Miss.: "Our meeting at New Hope, near Deasonville, closed on the seventh instant. Thirty-seven received into the church, with eight more applicants for membership. Bro. T. B. Holloman helped two days; Bro. Hopper, three days. Both did good, faithful work. Bro. T. B. Reagan, of Yazoo circuit, was with us three days, and did good work. About one hundred have been added to the church on Benton circuit during the last quarter. We are having a good time at Sam Jones Camp Ground. Rev. Jo. Jones is here doing good work."

—Bro. W. R. Stuart, writing from Ocean Springs, August 8, says: "Our week of prayer begun last Sunday morning, at eleven o'clock, in our humble little church. Bishop Keener preached. Every evening, at five to six o'clock, the dear Bishop holds the meetings—few in numbers; but, from my standpoint, I have never been in more powerful, spiritual meetings. God grant that the entire Methodist Episcopal Church, South, may be converted to the great cause of our foreign mission work. Mrs. Stuart and I respond to your call for Japan in last ADVOCATE. Enclosed find $2."

—Rev. J. A. Randolph writes from Holly Springs, Miss., August 9: "One of our oldest and most faithful members—Col. J. W. Fant—dropped dead in his yard, Tuesday, August 6, 'having served his generation by the will of God.'"

—Rev. W. D. Dominick writes from Rolling Fork: "Our outlook at present is favorable. We are having some accessions. We expect Bro. Joe Jones in the fall, when we expect to capture the town for Christ."

—Rev. C. McDonald, writing from Sam Jones Camp Meeting, August 12, says: "Our meeting begun on August 9. Rev. Jo. Jones reached here on Saturday morning, and is doing a liberal share of the preaching. His sermons are pointed, incisive, and with power. The prospects are favorable for a good meeting. About 1,200 heard the Word at eleven A. M. and three P. M. yesterday. We continue until next Sunday night. Pray for us."

To those brethren who have so much to say about "our beloved presiding elder" and his "magnetic preaching," we commend the following from a Baptist exchange in regard to the preaching of a Baptist D. D.:

As a preacher, he is not so brilliant as Henson, nor so eloquent as Ellis, nor so scholarly as J. B. Thomas, nor so magnetic as Broadus, nor so frigidly proper as Hoyt, nor so impetuous as Dixon, nor so metallically intense as McArthur, nor so pathetic as Peddie, nor so dashing as Gifford, but he is a man of decided and impressive ability. His sermon was clear-cut, rich in thought, and delivered with a calm and reserveful manner.

Don't fail to read Dr. Black's advertisement in another column.

Publisher's Department.

Anti-Lottery.

GAMBLING.—With special reference to the Louisiana State Lottery. A sermon preached by Rev. Wm. W. Elwang, of New Orleans. Price, by mail, 5 cents.

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A concise prayer said to have been offered by an earnest New England deacon was as follows: "Lord, give us grace to know thy will and grit to do it."

Business Notices.

ADVICE TO MOTHERS.

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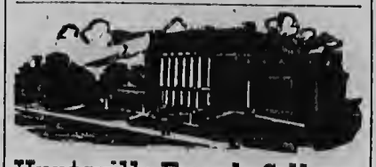

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Our Young People.

FOUND—PERPETUAL MOTION.

BY ELIZABETH M. CLARK.

A learned professor, out walking one day
Through the streets of a far-noted city,
Came across a small boy who was happy at play,
And on him the scholar took pity.

"Good morning, my son; do you not go to school,
Addition to learn—and sub raction?
Can you do every sum by the very best rule?
Do you know all the points of a fraction?"

The boy answered not, he was dumb with surprise,
But he gravely regarded the stranger
As if he would learn, through his questioning eyes,
Whether such conversation meant danger.

"If you think you'd learn something by listening to me,
You may, for I've taken the notion
To teach you regarding the earth and the sea,
And regarding perpetual motion."

"I would like," quoth the boy, with the calm of disdain
"To hear of the earth and the ocean:
But regarding the other you know naught, 'tis plain,
For *I* am perpetual motion.

"At least that's the name father gave me one day;
He said it belonged to me plainly."
"Ah, yes" said the sage, walking slowly away,
"He has found what we've sought for so vainly."

"Take Hold!"

"A boy in the well! A boy in the well! A boy in the well!"

This was the cry that rang through the solitary street of a roadside village one clear summer evening. The day's work was done. The sun had set in amber and gold. The busy laborers were resting after their toil in the harvest-field

Some one asked whose boy it was. Others inquired how he had fallen in. Another wished to know why the slab had been removed from the mouth of the well, or who could have left the well uncovered. But a young man, hastily stepping forward and stripping himself of his jacket, called a crowd of helpers around him with the words:

"Never mind who did the mischief. Let us see who can undo it. That is the question now."

"He is right," said a dozen voices; and the bucket was lowered, the windlass turned, and many eager faces bent towards the darkness. One voice after another shouted to the child. Some advised him to get into the bucket; some asked him if he were frightened; but to all the advice and questions there came no audible reply. Not a sound could be heard.

"It has been a dry season and there is little or no water in the well," somebody said.

"Dear me!" said the boy's mother; and it was only yesterday that I was grumbling about the water being scarce."

"Give us a lantern!" shouted the first man. A lantern was lighted and brought; but just at this moment the father of the child was seen elbowing his way to the front through the crowd. Immediately the neighbors made way for him to pass. He had been away on some business at an adjoining farmer's, and as he returned through the gloaming to his cottage what had been his surprise to see his own home deserted, the village street emptied and a crowd gathered at the well.

As he heard the story and saw his poor wife wringing her hands he became very pale. But calming himself as best he could, he said to the men who stood around him:

"Step back, mates! step back, will you? Leave the child to me."

Then, examining carefully the windlass and rope, he drew up the empty bucket, untied it, and weighted it with a couple of sacks rolled tightly together. Then he let it down again slowly till he felt sure it had touched the bottom.

"Don't speak," he said, looking around; and laying himself down on the ground, with his face to the well's mouth, he shouted, loudly and clearly: "Johnny, take hold of the rope!"

This time there was a slight quiver, which those holding it could plainly feel.

"Pull firmly," said the man. "Steady, mates, steady!"

And then once more putting his mouth to the well, he said, speaking into the darkness: "Hold on firm, my child."

All this time the windlass went on turning. The well was deep, and the pull seemed a long one.

At length one good, English, hearty cheer rent the air.

"All safe!" shouted the crowd.

"Here he is, and thank you, mates," said the father, as he lifted the child in his arms carrying him down the street.

The little boy was saved! The father's voice had reached him. He had been taught to obey; and when the voice he knew told him to hold the rope the child could understand, and he did it, too. The command was a wise one—it proved the child's salvation.

Our heavenly Father sent his "only begotten Son" down into this dark world. He has provided a way of safety. "Believe on the Lord Jesus Christ and thou shalt be saved." This is his command. If we obey it, we are saved.

"Let him take hold of my strength that he may make peace with me, and he shall make peace with me." O, what a glorious promise, true and plain! Will you do as Johnny did down in the dark well? Will you take hold of the rope to-day?"—*Friendly Visitor.*

DIDN'T KNOW HIS LESSONS.—In one of our public schools, recently, a teacher was examining a class of pupils.

"Tommy," she said, addressing herself to a little fellow who had not yet left off his "baby talk."

"Tommy, form a sentence with the word 'dozen' in it."

Tommy thought over it a moment and then replied, as his face brightened at the thought of his success—

"I doz'en know my lessons!"

Then the boys and girls all burst out laughing at him, and the teacher thought he was not far wrong after all, for it was evident he did not know his lessons.

MR. EDITOR: As you were so kind as to print my first letter, I thought I would try once more. In the ADVOCATE, of July 25, Miss I. I. Miller asks the question, Who was it that made iron swim? I will answer: Elisha. You will find it in II. Kings, vi, 6. I will close by asking the readers of the ADVOCATE two questions: How old was Seth when he died? and how many times is the word "wires" found in the Bible? Hoping this will not reach the waste-basket, I remain,

Your friend,

MELVILLE DYE.

OXFORD, Mississippi.

MR. EDITOR: I am a little girl seven years old, on a visit to my Grandpa Sharp in Donaldsonville. I came to see my grandma who is sick. Mr. Wimberly is the minister, and my uncle, Mr. Will Buford, is the superintendent. Aunt Clara Walter plays the organ at Sunday-school. My mamma has been in heaven four years. I have no brothers and sisters, but lots of cousins and a good papa. I live with my Grandma Binnings in Thibodeaux.

Your little friend.

CLARA I. BINNINGS.

The sensation of homesickness has been variously described, but never more graphically than by a little girl who, miles away from home and mamma, sat, heavy-eyed and silent, at a hotel table. "Aren't you hungry, dear?" asked her aunt, with whom she was traveling. "No'm." "Does your head ache?" "No'm." "What is the matter?" The child's lip quivered, and she said, in a tone to grieve the heart, "I'm so seasick for home."

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Household.

Mothers.

A mother whose heart remains young is an incalculable blessing to her children; she can enter into their games and be a child with them, she is the playfellow of her girls; and as they grow older, is almost like their elder sister; and if she have sons, there is a *camaraderie* between her and them which makes home the most delightful place in the world, and "mother" the most charming of companions. It was thus with Goethe, the German poet, his mother's first-born son, who came to be her plaything and pleasure long before she was out of her teens. She was a genial, social, and withal a clever woman, and always maintained that the bond between herself and her boy owed its strength to the fact that "my Wolfgang and I were young together."

A mother's authority ought to be marked by a sweet reasonableness. The children when old enough to comprehend more than the bare duty of implicit obedience, should be convinced that all her rules and regulations are based on sound principles, and have their welfare for their aim and end. Thus a young girl of fifteen, invited to form one of a large party in a country house, where every one was older than herself, adhered to her mother's rule that she was always to go to bed at nine o'clock. No matter what fun was going on, what temptation was held out to induce her to stay ten minutes longer, she was gently inflexible, and would say, smiling, "Mother told me never to stay up after nine, it wouldn't be good for me."

Many remarkable men have had remarkable mothers. The first Napoleon never forgot his allegiance to his mother Lucrezia Bonaparte, who has been called the Cornelia of her day. She was a woman who practiced "plain living and high thinking," and, though her son's words bore two meanings, his tribute to her worth was heartfelt when he reiterated, with the deepest conviction, "France wants mothers!"

John Wesley, who was the twelfth of nineteen children, loved his mother so dearly that, when he was a young man at Oxford, he used to pray that he might never survive her. And many years afterwards, when word was brought him, at Bristol, that she was dying, he ordered his horse to be brought to the door of the chapel where he was preaching in Broadmead, and rode on all night, never drawing rein till he reached Moorfields. Some one made a remark to him about his haste and anxiety, and he answered, "Ah, I can never have another mother!"—*Cassell's Family Magazine.*

LOVE YOUR BOYS.—Do not work the boys too hard, or their natural love for nature and the open air will be turned to hate of you and their surroundings, which they will leave when advancing years give them the power of doing so. Many a little scraggy, knotty nature can be made to grow into fairness and vigor if planted in the soil of love, watered with tenderness and nourished in the air of freedom, instead of getting pinched and twisted beyond all future redemption. We should certainly make an effort to get the good-will of the boys in the neighborhood, especially if bad ones are inclined to rob us. Let us invite them into the garden to share any fruit or flowers we have to spare. The fruit is always appreciated, if not the flowers, and we most effectually get rid of our enemies by making them our friends.—*American Gardener.*

Our prayers are sometimes best answered when our desires are most opposed.—*South.*

Listen—a song of rejoicing.
Hearts that were heavy are glad,
Women, look up and be hopeful,
There's help and there's health to be had.
Take courage, O weak ones despondent,
And drive back the foe that you fear
With the weapon that never will fail you.
O, be of good cheer,

for when you suffer from any of the weaknesses, "irregularities," and "functional derangements," peculiar to your sex, by the use of Dr. Pierce's Favorite Prescription you can put the enemy of ill-health and happiness to rout. It is the only medicine for women, sold by druggists, under a positive *guarantee* of satisfaction in every case, or money refunded. See bottle-wrapper.

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Marriages.

SHAW—LOVE.—On August 1, 1889, by Rev. J. A. Bowen, Mr. M. W. Shaw and Miss Arra M. Love, all of Greenville, Miss.

CARMAN—TWINER.—On August 4, 1889, by Rev. J. A. Bowen, Mr. J. G. Carman and Miss Alice Twiner, all of Greenville, Miss.

DIXON—CONERLY.—At the residence of the bride's father, Mr. J. N. Conerly, of Tangipahoa parish, La., by Rev. J. H. Evans, Mr. J. A. Dixon to Miss E. J. Conerly, all of Tangipahoa parish, La.

YOUNG—MALT.—On July 28, 1889, by Rev. J. F. Patterson, Mr. J. H. Young, of Mississippi, to Mrs. Fannie Malt, of Richland parish, La.

KIMBALL—HAYS.—At the residence of the bride, in Lake Providence, La., July 31, at eight P. M., by Rev. V. D. Skipper, Rev. W. P. Kimball, of the Louisiana Conference, and Mrs. E. S. Hays, of Lake Providence, La.

HOUEYE—McMICHAEL.—At the residence of the bride's parents, near Amite City, La., August 8, 1889, by Rev. F. M. Keen, Mr. Arthur V. Houeye to Miss Emma L. McMichael.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MILLER—Died at the parsonage in Arcadia parish, July 22, 1889, Mrs. LUCINDA E. MILLER (*nee* Harris), mother of Rev. John A. Miller, of the Louisiana Annual Conference, Methodist Episcopal Church, South.

Sister Miller was born in Pendleton district, S. C., April 9, 1808, and was, consequently, eighty-one years of age when she died. On October 22, 1829, she was married to Matthew Thompson Miller, who preceded her to the better world nearly twenty years. Grandma Miller was the mother of fourteen children, three of whom were lost, two killed and one died in the Civil War. She was converted in early life, and joined the Presbyterian Church. Her husband professed religion after their marriage, and united with the church of her choice. He was soon elected elder; but, as he could not conscientiously subscribe to all the doctrines of the church, he was not constituted. This led, finally, to the going of himself and wife to the Methodist Church, in whose communion they both died.

Mother Miller was a faithful, consistent follower of the Savior. All the relations of life—sister, wife, mother—had new luster shed on them by her fidelity and devotion. Seventeen years ago, by an accident and subsequent paralysis, she was disabled; and those willing feet, which had industriously trod the path of Christian duty for so many years, took their last step on earth. They now walk the golden streets with the elastic tread of perennial youth. The writer was honored with the distinguished privilege of an intimate association with her the last four years of her stay upon earth, during most of which time she was confined to her bed. Although she suffered almost constantly, and frequently intensely, he can truthfully say he never heard a single murmur escape her lips. Upon the contrary, she never failed to greet her physician and visiting friends with a gracious smile. She leaves four children to mourn her departure, but they are rich in the inestimable heritage of her good name, Christian virtues and hallowed influence. Her example is an ideal worthy their most ardent aspirations. Being unconscious some hours before her death, she left no dying testimony, but such a life needs none; it could but culminate in a triumphant end and an abundant entrance into the everlasting kingdom. May we follow her as she followed Christ, and find our loved and lost in that blissful clime whose inhabitants never say, "I am sick"—where the grim visage of the destroyer never enters! is the sincere prayer of her friend,

J. ATKINSON.

HOWELL—Bro. G. W. HOWELL was born in Rankin county, Miss., December 19, 1867, and died April 9, 1889, being twenty-one years, three months and twenty-one days old. He was converted and joined the church last summer, and at once entered into the service of the Lord. He attended prayer meetings and prayed in public from the time he joined the church. A short while after he joined the church he attended the Shiloh Camp Meeting, and was very happy; so expressed himself to the writer, and he was zealous for the cause of Christ, taking a good interest in the Sabbath-school and the financial interest of the church. At the close of the year he joined the church his church was a little behind with its quarterage, and he had already paid his part, but he offered to pay the balance before his church should fall behind, and would have done it but for his brethren coming to his assistance. George was a young man of large and liberal heart; very much loved by parents and brothers and sisters, and many friends. He came to his death by accident. He was loading a dummy car with saw logs, and the chain broke and a log crushed his brains out, and he died almost instantly. May God sustain his loved ones by his grace! is the prayer of their pastor. A. D. MILLER.

BECK—WILLIAMS WALTER BECK, on June 23, 1889, aged seven months and twenty-one days, was taken from earth to heaven to await, with three other little ones who have gone before, the arrival of their affectionate parents, Mr. and Mrs. J. C. Beck, of Arcola, Miss. Many friends will sympathize with the bereaved, and pray God to extend his sustaining grace.

J. H. SHUMAKER.

MORTON—THOMAS WESLEY, son of L. Henry Morton and Katie D. Hartman, was born April 6, 1889, and died August 1, 1889. Sleep on, little Tommie; you are sadly missed by papa, mamma and grandmamma.

GRANDMA.

GRISSOM—CATHERINE GRISSOM, wife of William Grissom, born in Claiborne county, Mississippi, February 3, 1819, died at Hemphill, June 6, 1889:

Sister Grissom was converted and joined the Methodist Church more than fifty years ago, and since that time has been a bright and shining light along the shores of time, guiding others into the kingdom of God by her pure and holy example and earnest precept. For many weeks previous to her death she suffered intense physical pain, and during all this time her love grew stronger, and her faith firmer in him "who doeth all things well." Death was no unwelcome visitor to her, for truly she had a "desire to depart and be with Christ." After having bid an affectionate farewell to each of her children, she exacted a promise from them to meet her "where no storms ever beat on that glittering strand." The writer quoted to her that glorious promise, "My grace is sufficient for thee," and asked if it was even then "sufficient." She simply replied, "I am trusting, fully trusting." After which she fell asleep. C. MARCY LYONS, P. C.

BLANK—I write to tell you of the death of Bro. T. BLANK, who died July 10, after a long, not painful, illness, until about a week before he died of dropsy. I can say nothing to add to this exemplary man's Christian life, who worked all his life to uphold God's glorious plan of salvation. Even in the hour of his death he spoke of his Sunday-school and church and its continuation to lead souls to Christ that they, too, might be saved. I've often talked with him on the subject of his approaching death and failing health; heard him kneel in family prayer when he was so feeble, I sometimes doubted his concluding the supplication, but the blessed God of love gave him strength. After he was confined to bed but a week, or near a week, prayer were continually on his lips, and when we thought him unconscious he roused in prayer. It reminded us of the song, "The more I pray the happier I am; I love God, glory, hallelujah." He leaves a wife and three children and several grandchildren to mourn their loss; but, praise the Lord! to rejoice at his gain, for to see one freed with such evidences of a home in glory is such sweet consolation. E. A. E.

ANDERSON—BENNIE MARVIN ANDERSON was born October 31, 1876, and died July 10, 1889, in Canton, Miss., and was the son of C. B. and Julia Anderson. These dates are the boundary lines of a short life of less than thirteen years. Bennie, though so young, had known what suffering was; he was almost an invalid. He was a member of the church and an intelligent Christian. He had intelligent views of the doctrine and privilege of prayer. While sick, he was almost constant in prayer. He was a conscientious boy, and obedient to his mother. Yes, Bennie was a good boy. His disease was typhoid fever. He suffered much, but we all believe that our little friend is with his Lord. We commend his mother and brother and sister to the grace of our Lord Jesus Christ. His father passed over the river a year and a half before him, and doubtless, they are reunited on the other shore.

R. D. NORSWORTHY.

HOWELL—BREWER HOWELL, son of Rev. J. T. and Alena Howell, was born October 7, 1886, and died in the parsonage at Victoria, Miss., July 25, 1889. Brewer was a brilliant child, and seemed to be endowed with the elements necessary to make a great and good man. But the development of his character will be in heaven. Crimeless and fearless, with all the beauty and simplicity of innocent childhood fresh upon him, he has gone unto him who took little children in his arms, and said, "Of such is the kingdom of heaven." May the bereaved parents meet their precious boy in our Father's house above, where there shall be no more death!

J. T. MOODY.

Belgium, with a population of but little over five and a half millions, is said to have no fewer than 288 distilleries and 140,000 drink-shops. Belgium is suffering from hard times.

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There's no use in dodging, you can't avoid a plump issue; especially one that comes so straight at you as this. We say—Compound Oxygen is remodial and revitalizing; now observe what our patients say of us:

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MRS. FRANKIE EDWARDS.

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"Compound Oxygen has done wonders for me. Where there is life it will act like a charm."

PROF. J. S. HENRY.

BROWN'S UNIVERSITY, PROVIDENCE, R. I., March 21, 1888.

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"My health is now better than it has been in five years. I have about one week's supply of Compound Oxygen, and think I am about well. I owe a debt of lasting gratitude to you."

REV. J. A. LEE.

HUMANSVILLE, MO., Feb. 14, 1888.

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Editor of *Dawn*.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on Invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

The Sirocco.

Most of the hot winds of the Old World are modified forms of the simoon. The sirocco originates in the Sahara and travels northward to the Mediterranean and Southern Europe, but it is not so deadly as its prototype. It brings with it great quantities of the desert sand, and the air becomes so dense at times that the sun is obscured as if by a London fog. While it remains on the African mainland it is characterized by a marked dryness, as there are no extensive water surfaces to supply it with moisture. As soon, however, as it is launched over the Mediterranean it begins to take up copious draughts, so that when it reaches Malta, Sicily, and the southern shores of Europe as a wind from between southeast and southwest, it has undergone a change from a hot, dry wind to a hot, damp wind. The result of this alteration is that it becomes most enervating to the human constitution. Indeed, while it prevails, from one to several days at a time, life is scarcely worth living, so depressing and burdensome is the wind. It is the *plumbeus Auster* of Horace. Human energy is quite dissipated under its fatiguing influence, and with a temperature ranging between 95 and 110 degs., the streets of the town affected by it are deserted. According to the Italians a stupid book is put down as "*era scritto in tempo del scirocco.*" To the Sicilians the oppressive wind is a perfect plague, for although naturally indolent, they can not stand the further loss of energy induced by it. During its prevalence iron rusts, clothes spoil with mildew, meat turnes putrid, grapes and green leaves wither, wine will not fine, and paint will not dry. Sicily experiences the sirocco about a dozen times a year, but it is not so frequently met with in other parts of Europe. There is no mistaking the origin of the wind, as the reddish sand is still present when it arrives on the northern shores of the Mediterranean and causes a misty atmosphere. In Turkey the sirocco is known as the Samiel or Sumyel, a name identical in meaning with simoon. It is supposed to have some connection with cattle disease in the south of Russia. On the Spanish Mediterranean coast the wind draws more to the east, and is known locally as the solano, a damp wind, sometimes accompanied by rain, causing feverishness, dizziness, and restlessness, and people are so "done up" under its debilitating influence that we must "ask no favor during the solano." According to the Spaniards, only a pig and an Englishman are insensible to this wretched breeze.—*The Cornhill Magazine.*

THE MODERN WASTE OF HEALTH.—Our elaborate code of by-laws for the suppression of holiday recreations can still be circumvented by the resources of opulence, and the well-known hopelessness of any other expedient has stimulated a race for wealth which does not hesitate to attain its object at any risk of social or sanitary consequences. The number of infants which the superstition of the Ammonites sacrificed to Moloch is a mere trifle compared with the multitude of children now devoted to a far more cruel fate by being literally drudged to death in crowded factories to enable a millionaire to save a few dimes on his weekly pay-roll and add a few per cent. to the exorbitant rate of his yearly profits. In times of general scarcity the market has been drained of its scant supplies by speculators trying to coin gain from the distress of their fellow-men, and risking, after all, to be foiled by the decay of their hoarded stores or their destruction by fire or flood. Quack nostrums, which not one intelligent man in a hundred would privately hesitate to pronounce infinitely worse than worthless, are sold by ship-loads and car-loads to disseminate disease and the seeds of the stimulant-vice, and the saints who contribute thousands to insure the theological soundness of the Quaggalla Hottentots do not care enough for the physical health of their own countrymen to whisper a word against the lawfulness of the infamous traffic.—*Popular Science Monthly.*

The confidence of people who have tried Hood's Sarsaparilla, in this preparation, is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed.

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For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.*—"*Worth a guinea a box.*"

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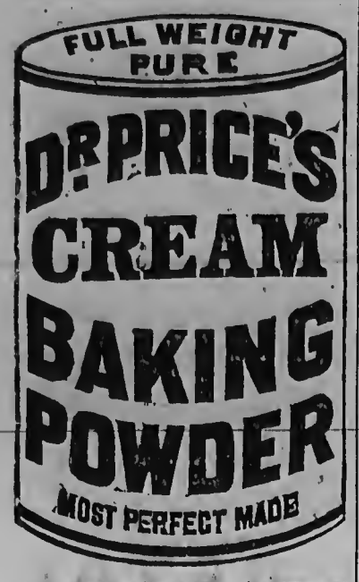

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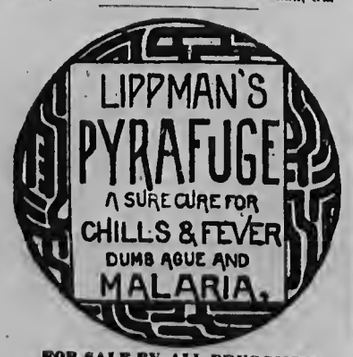

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NEWS OF THE WEEK.

DOMESTIC.

A syndicate of capitalists has been organized to develop a new canal scheme that will reclaim upwards of 5,000,000 acres of arid and now useless land in Dakota. The idea is to construct a canal from the Missouri river at Bismarck, 1,668 feet above the level of the sea, to Lake Traverse and Big Stone Lake, 900 feet above the level of the sea.

Great excitement prevails at Albany, Wisconsin, on the Sugar river, over the finding of pearls. They are found in clam shells between the membrane and shell, and are of all sizes, from a pin's head to a large size pea, and of all shades.

The geodetic survey party sent out by the United States government to finally determine and establish the Alaskan boundary are now at work.

While a passenger train on the Pittsburg and Western road was rounding a curve near Edensburg, Pa., on August 9, the air brake gave out and the whole train, with the exception of the engine, left the track and the cars turned over. Most of the passengers were more or less injured, but none seriously.

Experts estimate that the wheat crop in Minnesota and the Dakotas will reach 85,000,000 bushels and may go to 90,000,000 bushels.

The Educational Convention, at Ruston, La., completed its labors and adjourned on August 9, after a three days' session. The old officers of the association were re-elected.

The Louisiana Farmer's Alliance, which met in Alexandria, adjourned on August 10. The State was divided into four districts, and a lecturer is to be appointed for each.

About eighty capitalists left Boston, on August 10, for Sheffield, Ala., by special train. It is stated that the party intends to invest heavily in local enterprises at Sheffield, which is one of the iron centres of the South.

The Board of Control of the State Penitentiary, Mississippi, on August 10, paid $2,500 into the State treasury, it being the net earnings of the State convicts for the month of July.

Crop reports from Louisiana, Mississippi and Alabama indicate a largely increased production of all the staples. Very few places have been heard from where the prospects are not encouraging.

In accordance with instructions from headquarters, the New York police were especially active in making arrests for violations of the excise law, on the eleventh, and reached a total of 108.

Thirty-five members of the Salvation Army, while holding a meeting in St. Paul, Minn., on August 11, were arrested by the police on order of Mayor Smith, to whom complaints had been made of the noise made by the Salvationists.

A conference was held in the Cotton Exchange, on August 12, between the commissioners of the Southern States and the special committee of the New York Cotton Exchange. The result was the appointment of a committee to draft resolutions, to be submitted to the Liverpool Cotton Exchange, favoring the use of cotton bagging in which to wrap cotton instead of jute.

The heirs of the brothers, William F. and George W. Norton, deceased millionaires of Louisville, have decided to give $60,000 to the building fund of the Southern Baptist Theological Seminary.

Remarkable results have been attained in experiments with the Brown-Sequard elixir. Successful tests have been made in various sections of the country.

FOREIGN.

The trial of Gen. Boulanger was begun on August 8 before the high court of the Senate. A body of military guarded the court.

Rich petroleum deposits have been discovered in Tabasco, Mexico.

The Mexican engineer battalion is excavating at Coyoacan one of Montezuma's palaces, seeking the Aztec king's hidden treasures.

The *Japan Gazette* says that about 100 persons were drowned, 12,000 houses washed away and 2,500 acres of cultivated land seriously damaged in four of the seven cantons which suffered most from the overflowing of the river Chikugo, in Fukuokaken, by the recent heavy rains.

Emperor William, when departing from Osborne, expressed to the queen his utmost pleasure with his reception in England. He also expressed the hope that the Queen, responding to his strong desire, would return his visit by coming to Berlin.

It is expected that the Czar will arrive in Berlin on the twenty-fourth, and remain several days. He will be accompanied by the Czarowich. During his stay the Czar will witness a parade of German troops. The Czar and the Emperor William and the Empress will afterward proceed to Kiel or Stettin to meet the Czarina.

Hawaiin half-breeds attempted the overthrow of King Kalakaua's government, but were speedily suppressed, with some loss, by the royal troops.

Among the fortunate fruits of England's attachment to the triple alliance are the cessation of the Servo-Bulgarian war preparations and the simultaneous suspension of the Cretan rising.

The Emperor William's impressions of England are enthusiastically appreciative. The Emperor's sojourn at Osborne has certainly tended to renew the friendships previously existing between the members of the two royal families.

President Carnot, on August 11, received deputations of American and English students studying in Paris, who presented him with expressions of sympathy as the head of the republic.

The Congo state will ask the Belgian government for an annual subsidy of £60,000 for ten years to insure the continuance of the whole Congo railway. The capital for the railway has been secured.

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

Industrial Items.

The revenue of Great Britain and Ireland for the year ending June 20, 1889, was $431,500,000—about seven-ninths of which came from customs, excise, stamps, income tax, postoffice and telegraph taxation.

An English correspondent states that during the first five months of 1889 the subscriptions of capital in that country for various enterprises exceeded $500,000,000—or $15,000,000 more than in the same period in 1888 and $140,000,000 more than in the corresponding period of 1887. Railway construction in various parts of the world, largely in North and South America, absorbed, it is claimed, $80,000,000 of the money invested.

The *Shipping and Commercial List*, of New York, which is standard authority on trade conditions, says: "An important factor with respect to the autumn trade is the absence of any accumulation of supplies in the hands of dealers and the conservatism which has characterized general trade during the past six months. This leaves a clear field for the active replenishing of stocks that is likely to be experienced during the next two months and affords scope for a healthy expansion of trade in all departments."

Rufus Hatch, an authority on financial events, remarks as follows: "This is the progressive country of the world, and is bound to flourish. It never was more healthy or prosperous. We are paying off our national debt, while other nations of the world are filling obligations which can only eventually result in repudiation and insolvency."

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Kosenth circuit	Aug. 17, 18
New Albany circuit	24, 25
Marietta circuit	31, Sept. 1
Blackland circuit	2
Ripley and New Albany station	7, 8
Guntown circuit	14, 15
Pleasant Ridge circuit	17
Ripley circuit	21, 22
Jonesboro circuit	28, 29

J. B. STONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Okolona circuit, at Boone Chapel	Aug. 17, 18
Ebenezer, at Egypt (Mon.)	19
Fulton and Smithville, at Antioch	24, 25
Tremont, at Riggan's Chapel	31, Sept. 1
Athens	7, 8
Prairie	14, 15
Aberdeen	21, 22

AMOS KENDALL, P. E.

WINONA DISTRICT—THIRD ROUND.

Weir	Aug. 15
Sallis	17, 18
Poplar Creek	22
Ethel	24, 25
Belzona	28
Lexington	30

J. J. WHEAT, P. E.

SARDIS DIST.—THIRD ROUND.

Pleasant Grove	Aug. 17, 18
Lake View	24, 25
Mt. Vernon	31, Sept. 1
Arkabutla	7, 8
Chulahoma	14, 15
Cockrum	21, 22
Louisburg	27
Horn Lake	28, 29

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Plattsburg, at Plattsburg	Aug. 15
Chester, at South Union	17, 18
Walthall, at Long Branch	31, Sept. 1
LaGrange	7, 8
Sturges	14, 15

Camp meeting at South Union on Chester circuit will embrace the third Sunday in August.

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—THIRD ROUND.

Water Valley station	Aug. 18, 19
Chapel Hill	24, 25
Carrollton	31, Sept. 1
Tillatoba	7, 8
Coffeeville	(Thur.) 12
Toccopola	14, 15
Grenada circuit	21, 22
Atlanta	28, 29
Old Town	(Tue.) Oct. 1
Pittsboro	(Thur.) 3
Banner	5, 6

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Poplarville, at Purvis	31, Sept. 1
Bay St. Louis, at Bay St. Louis	7, 8
Ocean Springs, at Ocean Springs	14, 15
Pearlington, at Pearlington	21, 22
Covington, at St. Tammany C. G.	28, 29
Tallahack, at St. Tammany C. G.	29, 30
Whitlington, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem Camp Ground	12, 13
Moss Point, at Moss Point	19, 20
Scranton, at Scranton	22
Vancleve, at New Prospect C'mp Gr'd	26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg	4

T. S. WEST, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Franklinton, at Fishers	Aug. 17, 18
Holmesville, at China Grove	24, 25
Scotland, at Galatia	31, Sept. 1
Adams, at Ebenezer	3, 4
Brookhaven	7, 8
Bowerton, at Pleasant Ridge	14, 15
New Hope, at Centenial	28, 29

W. B. LEWIS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Sandersville, at Laurel	Aug. 17, 18
Marion, at Pleasant Hill	24, 25
Meridian, at Shiloh	31, Sept. 1
Meridian Station	8
Binnsville, at Wahallak	7, 8
Leakaville	14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
De Kalb	12, 13
West End	19, 20

R. D. NORSWORTHY, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Olive Branch, at Oak Grove	Aug. 17, 18
Pine Mountain, at Lebanon	24, 25
Waterford, at Marvin	31, Sept. 1
Ashland, at Salem	7, 8
Shawnee, at Harmony	14, 15

J. W. HONNOLL, P. E.

VICKSBURG DIST.—THIRD ROUND.

Roxie, at Hamburg	Aug. 17, 18
Warren, at Wesley Chapel	21
Meadville, at Cool Springs	24, 25
South Warren, at Asbury	31, Sept. 1
Rolling Fork, at Rolling Fork	7, 8
Mayersville, at Beulah	14, 15
S. Vicksburg and Bovina, at Bovina	21, 22
Vicksburg	28, 29

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Sam Jones Camp Meeting	Aug. 9-18
Clinton and Betoeville	24, 25
St. Helena	29
Amite City, at Osyka	31, Sept. 1
Woodville	7, 8
Livingston, at Palmetto	13
Springfield, at Wesley Chapel	14, 15
New River, at St. Amant	19
E. Baton Rouge, at Bay Ridge	21, 22
East Feliciana, at Slaughter	28, 29

C. M'DONALD, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—THIRD ROUND.

Natchitoches, at Robeline	Aug. 16
Hellwood, at Oak Grove	17, 18
South Bossier, at Doyline	24, 25
Valley circuit, at Rocker's Chapel	31, Sept. 1
North Bossier, at Concord	2
Mooringsport, at Pine Hill	7, 8
Many, at New Hope	14, 15
Anacoco, at Holly Grove	17
Coushatta, at East Point	21, 22
Wesley, at Holly Springs	23
Red River	28, 29

J. B. CASHITY, P. E.

HOMER DIST.—THIRD ROUND.

Downsville, at Camp Ground	Aug. 17, 18
Vernon, at Wesley Chapel	24, 25
Arcadia	31, Sept. 1
Tulip, at Tulip	7, 8
Sparta, at Camp Ground	14, 15
Saline, at Antioch	21, 22
Ruston, at Douglas	28, 29
Indian Village, at Pine Grove	Oct. 5, 6
Louisville, at Gansville	12, 13
Vienna, at Pine Grove	19, 20
Gibsland	26, 27

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte and Royce, at Lecompte	Aug. 17, 18
Black river, at Larto	24, 25
Vidalia and Troy, at Young's	Sept. 1
Centreville, at Trout Creek	7, 8
Columbia, at Parnassus	14, 15
Simsport, at Bayou Jacques	21, 22
Alexandria, at Lemothe's	28, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	19, 20
Spring Creek, at Science Hill	26, 27

H. F. ALEXANDER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas	Aug. 17, 18
Abbeville	24, 25
Lake Charles	Sept. 1
Edgerly	6, 7
Crowley	13, 14
Sabine mission	20, 21

S. S. KEENER, P. E.

DELHI DIST.—THIRD ROUND.

Waterproof, at Jordan	Aug. 17, 18
Lake Providence, at Lake Providence	27, 28
Richland, at Girard	31, Sept. 1

J. D. HARPER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Baton Rouge	Aug. 17, 18
Grosse Tete, at Arbroth	20
Felicity Street	26

CHAS. F. EVANS, P. E.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Downsville	Aug. 16
Cyprus	Aug. 16
Rapides	Aug. 22
Providence	Aug. 22
Lake	Aug. 23
China Grove	Aug. 23
Andrew Chapel	Sept. 6
Sparta Circuit	Sept. 13
St. Tammany	Sept. 27
Palmer	Oct. 6
New Prospect	Oct. 25
Boyt	

I, A. C. Haffelfinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

CAMP MEETING NOTICES.

Andrew Chapel Camp Meeting will begin Friday night before the second Sunday in September. Conveyance for ministers will be at DeSoto on Saturday. We would be pleased to have the editor with us. N. M. CLARK.

New Prospect Camp Meeting will begin on Friday night, October 25, 1889, and will continue from day to day. It is situated near Vancleave, Jackson county, Miss., about twenty-one miles from Ocean Springs and fifteen miles from Belle Fontaine. All ministers of the gospel are invited to come. They will be cared for free. We are expecting a grand revival. All preachers who desire and will come, please notify me by letter, at Vancleave, Miss., when to meet them at Belle Fontaine. M. L. WHITE, P. C.

The public sleeping department at the Sam Jones Camp Ground will be in charge of the Ladies' Christian Aid Society, and will be under the management of Mrs. F. C. Huff and Mrs. Nannie McNeil.

BEECHAM'S PILLS act like magic on a weak stomach.

Hol for Niagara Falls and Toronto!

The popular Erie railway will run one of its personally conducted excursions from Cincinnati, O., to these points of interest at the very low rates of $5 for the Falls and $6 to Toronto from Cincinnati. Palace sleepers, chair cars and elegant day coaches will run through to the Falls. Do not miss this opportunity for a grand trip. Secure your sleepers early. Apply to H. C. Holabird, D. P. A. Gen'l Office, 99 4th St., Cincinnati. Train leaves Grand Central Depot, 12 noon, Thursday, August 22, 1889.

Summer Tours.

Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address

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34 St. Charles St.,
New Orleans, La.

From Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*.

"I have tried J. A. C. Maguire's Cundurango on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary." D. R. MCANALLY.

HACKETT, Arkansas, Aug. 20, 1887.

Dr. A. T. SHALLENBERGER, Rochester, Pa.

Dear Sir: I wish you to send me a bottle of your Antidote for Malaria, which I see advertised in the *Methodist Advocate*, Chattanooga, Tenn., and which I can not get here. Fifteen years ago my mother had third day chills, and after trying the doctors and other medicines without relief, a friend recommended your Antidote; she tried it, and *one dose* effected a permanent cure. Truly yours,

J. S. EDWARDS,
Pastor M. E. Church.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8⅝	@ —
Ordinary	8⅞	— —
Good ordinary	9⅜	— —
Low middling	10¼	— —
Middling	11	— —
Good middling	11½	— —
Middling fair	11 13-16	— —
Fair	12 13-16	— —
Galveston middling	11	— —
Mobile middling	10¾	— —
Memphis middling	10¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	8⅛
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 25	3 50
POLISH, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 30	4 40
Fancy	3 90	4 15
Choice	— —	— —
Minnesota Patents	5 90	6 15
Winter wheat patents	4 80	5 00
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	2 25	— —
Cream meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	50
Yellow	— —	40
Mixed No. 2	45	45½
OATS:		
Western	31½	33
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	62½	67½
HAY:		
Prime	14 50	15 00
Choice	16 50	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	12 25
Prime Mess	11 75	12 00
Rumps	— —	10 75
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	0⅛
Sides, short rib	— —	7
Sides, long clear	— —	7
HAMS:		
Sugar-cured	12⅛	12¾
DRY SALT MEAT:		
Shoulders	— —	5⅛
Sides, short rib	— —	0⅛
Sides, long clear	— —	6⅛
GROCERIES.		
COFFEE:		
Prime	— —	20
Fair	— —	19
Common	— —	16¾
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	— —	19
Western Dairy	12½	14
Common	— —	— —
LARD:		
Refined	— —	— —
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	1 50
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 05	1 10
ONIONS:		
New Louisiana	— —	1 30
Western	— —	1 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	— —	10½
Jute, 1¾ lb. ₱ yard	— —	9½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	1 06	1 07½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	8 25
Chickens, Southern	2 75	8 00
Young	1 00	1 75
Turkeys, Southern	10 00	12 00
EGGS:		
Western	14	15
Southern	16	17
WOOL:		
Lake, ₱ lb	24	24½
Louisiana	22	23
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	18 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, August 13.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Iuka Normal Institute.

Summer School closed July 26. One hundred registered; the youngest sixteen, the oldest forty-seven—average age about twenty-seven. I still have a few male teachers, experienced. All hold from their county superintendent high first-grade certificates. Also a number of ladies, experienced teachers—scholarship from a second-grade certificate to a full college course. They can give references. Do you need an assistant? Write to H. A. DEAN, Iuka, Miss.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

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A white woman to do general housework. For particulars address

REV. D. C. FOUST,
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WANTED!

A (Single) lady teacher of Music and Art. Apply to MRS. M. M. HAYS,
Principal of Opelousas Female Institute,
Opelousas, La.

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A First-Class High School for Boys and Young Men.

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Port Gibson Female College

Port Gibson, Mississippi.

Rev. E. H. Mounger, A. M., President.

Opens Sept. 17, 1889; Closes June 19, 1890.

A home school for girls; located on the N. O. and T. R. R. (Mississippi Valley Route), one hour's run below Vicksburg, and one hour's above New Orleans, in the hill country of the State. Fine advantages in Music and Art. Under the control of the Mississippi Annual Conference of the M. E. Church, South. For catalogue and terms apply to the president, or to

MRS. M. E. COMPTON,
Lady Principal.

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NORTH MISSISSIPPI CONFERENCE.

DEVOTED TO
FEMALE EDUCATION.

The EIGHTH Session of this prosperous Institution begins

SEPTEMBER 10, 1889.

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TULANE UNIVERSITY OF LOUISIANA

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High School courses, three years, with Manual Training. College, with four parallel courses leading to Bachelor of Arts or Bachelor of Science. Practical courses in Electricity and Engineering.

H. SOPHIE NEWCOMB COLLEGE for young women; with preparatory course for girls. New session opens October 1, 1889.

Law Department opens November 18. Medical Department opens October 21.

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Southern University

REV. A. S. ANDREWS, D. D., LL.D., President.

This institution of high grade will open next session, September 18, with a Faculty of officers.

It has all the necessary resources for a complete collegiate and practical education.

The Laboratory is well equipped for thorough Instruction in Physics, General and Applied Chemistry.

Moral and Physical Culture emphasized.

Annual expense, $150 to $160. For catalogue address F. M. PETERSON.

Elfinwood Select School

The undersigned proposes to open, January 1, 1889, a Select School for young ladies at his residence, near Gayden, on the L., N. O. and T. R. R., in the parish of East Feliciana, limited to twenty pupils. Every advantage will be guarded that can be found in the first girls' Colleges in the land. All persons desiring their daughters thoroughly educated will do well to make an application to me at Gayden, La.

Terms moderate.

Edwin M. Fay, A. M.

Mention this Paper.

Christian Advocate.

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J. G. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

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THE SIN OF OMISSION.

BY MRS. MARGARET E. SANGSTER.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough for your own.

These little acts of kindness,
So easy out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun.

—*Christian Intelligencer.*

Travels Abroad.

MR. EDITOR: Perhaps it is fitting that I should continue where I left off in my last letter, and report progress. Time flies, and, with endless engagements on one's hands, brief statements and short sentences will be in order.

We traversed for three long and beautiful days the handsome and interesting city of Paris. Daylight favored us until nine P. M. The drives through the boulevards and Bois de Bologne are superb. An open carriage, an agreeable conductor, and cheap fare, enables the sight-seer to accomplish wonders in a day. The streets of Paris are well paved and remarkably clean. The sidewalks along the principal streets and boulevards are very wide, enabling the cafes to place their small tables and fragile chairs in great numbers in front of their premises. Here the thirsty passerby can be seated and refreshed with pure, sweet milk, aerated waters or ices, at a trifling cost. Others, beguiled by the temptor, imbibe various concoctions, from lager beer to absinthe. None seem to be in a hurry, but deliberately sip and chat over their glass for an half-hour. How different from our hurried and panting American, who swallows the same quantity in a few gulps!

Apart from the magnificent Exposition, Paris possesses an infinite number of places and points of interest. The Pantheon, with its grand and beautiful dome; its walls, lined with wonderful paintings and statuary; its crypt, filled with the tombs of illustrious dead, and wonderful echo-sepulchral passage, where timid ones tremblingly listen while the guide illustrates its reiterating qualities. The Church de Notre Dame, of historic note, and interesting paintings and sculpture. The picture galleries of the Luxemburg Palace, where one is almost spellbound while gazing at those masterpieces of art. These are but a part of this cultured city's attractions. Paris has stopped at nothing in the purpose of making everything connected with the Exposition a brilliant and dazzling success. The illuminations are almost indescribably grand. Imagine the glitter produced by thousands of gas jets and electric lights from base to summit of that wonder of mechanics, the Eiffel Tower!

But we must bid Paris adieu. Our presence was desired in London, at the World's Sunday-school Convention. Here we were overwhelmed with the size of the gathering—over one thousand delegates, besides interested co-laborers in this inviting cause. The one little delegate from Louisiana obtained his certificate of membership, and an opportunity to quietly sit and listen to the statements of princes in the successful evolution of the Sunday-school work. From the array of distinguished names among its promoters and supporters, as well as clear and polished utterances, one could not help but be enthused with possibilities of unspeakable success attainable in this field of Christian labor. The harmony and desire for unanimity in methods in bringing the children—yes, and those of maturer years—to study the Word of God, and ultimately believers in the Christ it sets forth, was enthusiastically endorsed and vociferously applauded whenever a gifted speaker uttered a terse statement on this line. The battle cry of "Union in Christ for a world without Christ," was started with the peroration to the speech of a magnetic American pulpit orator. By those qualified to judge, the convention was pronounced a phenomenal success. English hospitality was unloosed of its barrier of titled rank, and hearty good-will prevailed. Nothing was left undone that might in any way aid towards the final result attained. The closing exercises in Exeter Hall were brimful of inspiring expressions to send the Sunday-school worker to his field of labor with fresh energy and renewed efforts to bring the young to Christ. It was a high and responsible privilege to be an integral part of such a convocation of Christian workers. The detailed work of the convention was published in the *Sunday-School Chronicle*, a copy of which was mailed to your address.

During our stay in London we visited, among other places of interest, Madame Tussand's Museum of Wax-Works and Art. Here we found exhibited in wax historical characters from William the Conqueror down to the present day. What a help to the student of history to catch a glimpse of the appearance of the various notable characters who, in the past, placed their impress upon a nation's thought, and molded its sentiment in the struggle towards civilization and freedom!

Our visit to London and its suburbs was completed when we had climbed the multiplicity of steps up the sides of Sydenham Hill, and walked the vast central arcade of Crystal Palace. Time and space would not permit now a description of the wonders contained in all its halls, courts and galleries. The exhibition of fireworks at night was colossal and complete.

Before embarking for the homeward trip across the broad and stormy Atlantic, we made a hasty visit by rail up through the heart of England into the mountainous regions of the home of Robbie Burns. Edinburgh was our ulterior point of interest, and we will never regret the privilege of our three days' stay in this attractive city. Our hotel faced a beautiful park, and was immediately opposite a magnificent colossal monument and statue of the author of "Ivanhoe." Hollyrood Palace and Abbey were but "a few steps" to the left, while the castle, built upon the lofty hill, was the same distance on our right. Our visit was completed there by a nine miles' drive out to the wonderful cantilever bridge across the Frith of Forth. To give you somewhat of an idea of its immensity, think of Brooklyn Suspension Bridge, with its span of 1,596 feet, and then consider this bridge, with two separate spans of 1,710 feet each. It is certainly a monument of man's scientific skill and indomitable perseverance in the accomplishment of a highway for rapid transit. The published account of this undertaking, from its incipiency to its completion, is thrillingly interesting.

On our return to Liverpool we were again placed under renewed obligations to kind friends for appreciated attentions. One method of communication between Liverpool and Birkenhead, on the opposite side of the river Mersey, is by means of an underground railway passing through a tunnel under the bed of this river. We made a trip across to Birkenhead by this underground way, and thence by rail to Brighton Beach, which is to Liverpool what Coney Island is to New York.

While in Europe we availed ourselves of the privileges of Christian worship on the Sabbath. Noted many things in the government and order of exercises, in the Wesleyan Methodist Churches that we thought novel and, perhaps, advantageous. In Sunday-school work they are confessedly "behind" us "Americans;" but they are anxious to learn and adopt some of our progressive methods.

The trip from Liverpool to New York was not as agreeable as that going. Fogs and head winds, coupled with a mutinous and inexperienced crew, caused a slow passage, and tedious towards its close. Once more on America's welcome shore, we felt as if dear ones at home were not so far away. What so many have written so entrancingly about already, it would be useless to attempt an addition thereto.

A daylight sail up the Hudson as far as Albany; a railway ride across the State of New York, through the Mohawk Valley, to Niagara Falls; a three days' inspection of these wondrous freaks of nature, and the three superb bridges of man's skill which cross the rapids below, were interwoven with a visit to a thriving Presbyterian Sunday-school of 300 scholars, and a church service attended by as many grown folks.

Three days in Milwaukee, and a drive out to the Soldiers' Home, and the beautiful cemetery near by, called the Forest Home, followed. Kinsfolk here again entertained us, and reluctantly suffered us to go.

Three days in the pushing and invincible city of Chicago is an admirable finale to any trip abroad.

Sincerely yours, E. P. MACKIE.

Rev. A. B. Stewart.

BY C. G. ANDREWS, D. D.

The Rev. Andrew Barton Stewart was born in Madison county, Miss., on March 8, 1843; was baptized in infancy by the Rev. Green M. Rogers. His father, the Rev. George W. Stewart, was for many years a useful local preacher, as well as a successful practitioner of medicine. His mother was remarkable for her piety and devotion to the church. Their children were trained from their birth to be religious. Andrew very early developed marked inclination to piety, which grew with his growth. While yet quite a child he led the devotions at the family altar, and prayed when called upon in the public congregation. His educational advantages were more than ordinary. His father secured for him the best country schools that could be obtained; then sent him to the University of Mississippi at Oxford, where he was graduated. He taught school for a few years, to the satisfaction of his patrons.

He was twice married: first to Miss Ellen A. Holloman, daughter of the Rev. J. B. Holloman, of Yazoo county, Miss. From this marriage he had three children, who survive him. His second marriage was to Miss Fannie Moss. She, with a little daughter, lives to deplore his loss.

Very early in life he realized that the Christian ministry was to be his life-work. He gave himself fully up to it by joining the Mississippi Conference in December, 1866, and by continuing in it until death released him. His appointments were Rocky Springs, North Warren, Yazoo, Madison, Raymond, Rolling Fork, Mt. Olivet, Enterprise, Silver Creek, and Clover Hill circuits. For some years he has been in the superannuated relation, owing to his mental condition.

He was a man of the deepest and most joyous piety. Prayer was his "vital breath." He could not be long in the company of a Christian friend without proposing to retire for a season of prayer together. In such moments he seemed to be talking with his Maker, just as a man would talk with his friend, telling of need, calling to mind the promises, and pleading for their fulfillment.

The church of his choice never had a truer friend; for her he regarded not sacrifices. His vow to "do that part of the work," and "at those times and places," which his superiors in office judged best, was made without reservation, and kept without violation. It was always a grief to him whenever he saw his brethren attempting to influence their appointment. It seemed to him insubordination to church authority and distrust of Providence. A place to work for the Master was what he craved, and he was willing to leave the selection of the place to the proper authorities. Long after his physical and mental condition plainly indicated to his brethren that he should be relieved of the care of souls, he would still entreat to be permitted to pursue his "loved employ."

Bro. Stewart sustained a very severe injury by being thrown from his buggy. He was taken up insensible, and was, with difficulty, restored to consciousness. This injury, with other causes, seriously impaired his mental faculties, at times causing the complete dethronement of his reason. Several times he had to be placed in the asylum. Upon his recovery conscience would always resume her control, and his life be characterized by the same enthusiastic love of the church, and by the same scrupulous consecration to duty.

As he advanced in years, these eclipses of reason became more frequent and more complete. After a period of intense mental agony, on June 17, 1889, his pious soul was liberated from its tormented prison-house by his own hand. In this particular his end was like that of the Rev. Dr. Samuel Butcher, the consecrated Bishop of Meath, and like that of Hugh Miller, the eminent geologist and no less eminent Christian. The mind, so long responsive to the straining demand upon it, reeled from its seat; the conscience, ever tender and true, drifted in darkness; and the poor hand, without reason to guide or motive to restrain, wrought their release.

I have rarely, if ever, known a Christian of more entire consecration than Andrew Stewart. To sing and to pray and to labor for the Master marked his life with devotion.

Now his labors are ended, his prayers have been turned to praise, and he sings the new song among "the church of the first-born which are written in heaven."

The Louisiana State Lottery!

MR. EDITOR: I notice that you are making a vigorous fight against the Louisiana State Lottery. I endorse that fight. I am aware that you fight it only from a moral standpoint. I desire to aid you in another direction. In past years, when the matter has been before the legislative bodies of this State, those who were fighting it have always been met by the argument that Louisiana was poor and so needy that, without the annual revenue derived from that source, she would farther involve her citizens in heavier taxation. This is the favorite argument used by Lottery advocates and friends. My aid to you in this fight will be by stating that it is true that Louisiana needs more money than is now being received in her treasury. It is also a well-known fact that the property valuation of this State is far below what it should be, and, therefore, the people are not acting in an upright manner with the State, or the resources of its treasury would not be so meagre.

Now, let the Lottery argument lose its potency by the people doing their full duty to the State, and no longer will its $40,000 be needed. This article will be claimed to have a political bearing, and should be excluded from your columns; but I assure you that its import is a main factor in the settlement of this question. It applies directly to everyone interested in this fight. Let the people increase the value of their assessable property, so that it will meet the needs of the State. Property is now only taxed, as an average, fifty per cent. of its value; increase it to seventy-five per cent., and no lottery money will be needed.

The Educational Convention, at its recent session at Ruston, demanded higher and better assessment. The Farmers' Alliance, at a recent session at Alexandria, demanded the same thing; but in each instance for the cause of education. The progressive element of the State demand it for the welfare of the State. Then let the moral and Christian element of this State demand it for the moral end of doing away with the Lottery. Can not the Christian world see their duty in this matter? Not as organized bodies, but as individuals who, to fight a monster, are willing to do their duty as citizens and as individuals.

Yours truly, JUSTICIA.

The Standards—Drs. Harrison and Dodd.

MR. EDITOR: I desire to state through the ADVOCATE that, to my mind, the real cause of so much controversy about the standards arises from a failure to recognize the fact that in 1784 *three* Conferences were held, viz: one in April, in Virginia; one in May, at Baltimore; and one at the same place in December. Two of these Conferences could not legislate for the Methodist Episcopal Church, for the simple reason that two of them adjourned before there was any such church. Only the "Christmas Conference" could legislate for the church; the other two could not. It does not matter (so far as the obligation of the church to follow the standards adopted by the April or May Conferences of 1784) what they were, unless the "Christmas Conference" or some subsequent one specifically endorsed the action of these previous Conferences. If the "Christmas Conference" adopted the legislation of either, or both of these former Conferences, then such action is binding on the members of the church to-day. Did the Conference of December 24 do this? At one of these *prior* Conferences the quarterly fasts were appointed. These were recognized afterwards, and have come down to us in the Discipline to the present day. At one of these Conferences standards of doctrine were established; but if the "Christmas Conference," or any other Conference since that, has recognized these standards, I can not find the evidence of it, and would like to have it furnished to me. The Conference of December 24, which organized the church, prepared a Book of Discipline, Articles of Faith, and reaffirmed the General Rules, and even went so far as to promise to recognize Mr. Wesley as the spiritual father (of the preachers, I suppose) *as long as he lived*. Hence Wesley, *personally*, as long as he might live, the Articles of Faith and Book of Discipline were the only standards named by the Conference.

The first restrictive rule—1808—could not recognize as standards without naming them, one by one, anything other than had been previously recognized by some Conference later than 1784. Hence the reference in that rule to "present existing and established standards of doctrine is, necessarily, to some such *standards authoritatively adopted*." I insist that the Discipline, including the Articles of Faith and the General Rules, is all that up to that time had been adopted by any Conference of the Methodist Episcopal Church; and hence these are the "present and existing standards of doctrine" alluded to.

J. A. PARKER.

BATON ROUGE, Louisiana.

Postal Card Reports.

—Rev. W. E. Ballard writes from Natchez, Miss., August 12: "We observed the week of prayer and self-denial in Jefferson Street Church, Natchez, Miss. Public collection on Sunday, $35; contributed by the Sunday-school, over $15 on the same day. Did not have the daily collections. Outlook hopeful. Pray for us."

—Rev. J. P. Drake, writing from Shubuta, Miss., August 13, says: "On Sunday, August 11, we closed a meeting at this place, which was a season of refreshing to many members, and of quickening and awakening to many others. Bro. E. F. Edgar, of Waynesboro, did us faithful and efficient service for nearly five days. The good Spirit was with him, crowds came to the altar and several were made happy and shouted aloud the high praises of God. Full congregations and deep interest marked the whole meeting. To God be all the glory."

—Rev. J. L. P. Sheppard, writing from Homer, La., August 14, says: "Since my last postal to you, we have had a very gracious meeting at Lisbon. Quite a number of conversions and thirteen accessions, and the church powerfully blessed and the community generally aroused. I have had thirty-three accessions and baptized twenty adults and eight children since the District Conference. We observed the week of prayer at Lisbon; but only partially, if at all, at the other places. I am still praying for the editors and school officials. God bless you and be with you till we meet again."

Rev. R. M. Roberts writes from Clinton, La.: "I have read Bishop Wilson's letter published in the ADVOCATE, of August 8, in regard to our missions in Japan, and your appeal to the patrons of the CHRISTIAN ADVOCATE underneath the Bishop's letter. In response to the call, I send you one dollar, hoping and praying that you may soon receive the amount required, and that our missions, not only in Japan, but everywhere else, may be pushed forward until the glad tidings of the glorious gospel of our Lord and Savior Jesus Christ shall be proclaimed in every part of the habitable globe. I hope you will receive and appropriate the money where you think it will do the most good."

—Rev. J. D. Calhoun writes from Arizona, Plaquemine parish, La., August 12: "Our pastor, Bro. J. L. P. Sheppard, closed a glorious meeting at this place, July 28. The meeting lasted ten days, with increasing interest to the last service. Bro. Sheppard seemed to be filled with the spirit of the Master, laboring with us in prayer meetings, class meetings, experience meetings, praise meetings, singing, praying and preaching. His work was efficient, and his preaching clear and strong. A grand work was done in the church and out of it. Seventeen joined the church on profession of faith, and eternity alone will reveal the good which has been accomplished."

—Rev. John W. Chambers writes from Enterprise, Miss., August 12: "We have just closed a meeting at Heidelberg. The church much revived. A large part of our congregation testified to the witness of God's Spirit with theirs that they were the children of God. Our Woman's Missionary Society held a delightful service at Enterprise on the fourth Sunday in July. Two life members were made—the pastor and his wife. Spiritual condition of the Enterprise circuit ranges from good to better."

—Rev. H. R. Singleton, writing of the Crystal Springs Camp Meeting, says: "Rev. G. H. Stuart, of Centenary College, Cleveland, Tenn., has captured, not only the camp ground, but all this part of the country. It was the grandest, best and most successful meeting ever witnessed at Henuington Camp Ground; so all say. All of the church stirred from the deeps, all melted into love; fifty accessions; three or four hundred reconsecrated."

—Rev. H. S. Johns writes from Washington, La., August 17: "I have just closed another good meeting on my work. This time at Bethel Church in Bayou Boeuff; Bros. Isbell, of Opelousas, and Godfrey, of Big Cane, assisting. The latter came by accident, but we put him to work. We have had nearly twenty accessions this year. Praise God!"

—Rev. A. D. McVoy, Jr., writes from Natchitoches, La.: "I begin a meeting in Natchitoches, La., early in September. I want to request the prayers of the church for the descent of the Holy Ghost upon our town. As many as will promise to pray especially for us once a day, from September 1 to 20, inclusively, will please signify it by writing me a postal card."

SEEING THE PLEASANT THINGS OF LIFE.—If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be the relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find, how much more should we illustrate the spirit of Christ, and how much brighter the same world would be for ourselves and others! But, probably as the result of the original sin that is still in us, we are very slow to do this thing; in fact, it is about the last thing we do—if we do it at all. Our neighbor may be a firm friend of the poor and the defenseless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypercritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. That is to be done by love—the love that sympathizes with all forms of goodness; that is quick to recognize every kindly act, and that does not stint its praise, while it is sparing of its blame.—*Evangelist.*

Christian Advocate.

THURSDAY, AUGUST 22, 1889.

THE DIVINE CALL.

BY GEORGE CUTTERELL.

To-day, to-morrow, evermore,
Through cheerless nights without a star,
Not asking whither or how far,
Rejoicing though the way be sore—
Take up thy cross
And follow me!

Though some there be who scorn thy choice,
And tempting voices bid thee stay
To-day while it is called to-day,
If thou will hearken to my voice,
Take up thy cross
And follow me!

I can not promise wealth or ease,
Fame, pleasure, length of days, esteem;
These things are vainer than they seem.
If thou canst turn from all of these,
Take up thy cross
And follow me!

I promise only perfect peace,
Sweet peace that lives through years of strife,
Immortal hope, immortal life,
And rest when all these wanderings cease:
Take up thy cross
And follow me!

My yoke is easy; put it on!
My burden very light to bear;
Who shareth this, my crown shall share—
On earth the cross, in heaven the crown!
Take up thy cross
And follow me!

—*The Quiver.*

Port Gibson Female College.

Several appreciative notices and reports of Port Gibson Female College have appeared in the ADVOCATE; but there were some features of our recent closing exercises that did not receive merited recognition, and, to supply this lack, I now write. I desire to make mention of the commencement sermon, which was preached Sunday, June 16, by Rev. W. E. Ballard, of Natchez, Miss. His text was Isaiah xxxiii, 6: "And wisdom and knowledge shall be the stability of thy times, and strength of salvation;" and his theme was, "Religious Education."

Bro. Ballard was met by a very large congregation, many of whom, knowing him well as the pastor of the church in Port Gibson some years ago, expected nothing less than a fine sermon. The discussion of the subject was timely and able, and made a deep impression on those assembled. The worth of character, and especially religious character, was set forth in the strongest way. Evils that menace society and government alike were pointed out, and the only remedy for them was shown to be the training of the rising generation in the principles of our divine religion. It was a strong plea in behalf of education by our church schools. The sermon was eloquent, but, best of all, profoundly religious. All felt that the choice of a preacher for the occasion was a happy one.

At night the congregation was favored with a strong and convincing sermon on "Conscience," by Rev. Inman W. Cooper, of Edwards, Miss. This latter gentleman on Tuesday, June 18, made the annual address. In the first place, this commanded itself to all by being carefully prepared. It was the product of thought and proper labor, as becomes an address at such a time. The address had nothing in it commonplace, but was of a high order throughout, abounding in beautiful and noble passages. There was genuine eloquence both in matter and style, while in the delivery it was excellent. The picture of the true woman was appreciated by all, and the orator was easily master of the situation.

To both the gentlemen above mentioned we are greatly indebted for their presence, and for the work done by them during the closing exercises of the college. E. H. MOUNGER.

Salem, Oregon.

MR. EDITOR: As very few of your readers know much relative to this country, and among the thousands of readers of the ADVOCATE I have many friends in whom I have unbounded interest, and to redeem a promise, I indite this letter; and should it reach any reader who thinks of coming to the Northwest, where the sectional lines are obliterated, and where you can worship (if you choose) in a Southern Methodist Church, then I ask you to see the Willamette Valley, Oregon. This is one of the finest climates I have ever seen in all my travels. This valley is 50x150 miles, and the river heads up in the coast range of mountains and runs the whole length of the valley and empties into the Columbia river, about fifty miles from its mouth. The land is beautifully rolling, well watered and very fertile, as well as abounding in fine springs of pure, fresh water. There has never been a failure in crops in this country; so says the oldest Oregonian. Our staple productions are wheat, oats, rye, barley, grasses, hops, fruits and vegetables of every description. I do not think I have ever seen finer fruits or vegetables grow anywhere in the world.

It may be a query to many to know why our climate is so mild and at the same time so far north; but a moment's notice of the physical features of this country will soon convince one in error that the same agency which rescues England, Scotland and Wales from the fetters of perpetual winter rescues Oregon from the same barrier, namely: the great oceanic current which flows along our coast. In the month of March fruit trees were in full bloom and garden vegetables nearly ready for the table. Grass was from six to ten inches high in the field and along the roadsides, and stock was fat. On account, then, of these mild winters and cool summers, and the entire absence of blizzards and cyclones, it is indeed a delightful climate to live in. I hope in the near future to see some of the old readers of the ADVOCATE settle themselves here in this delightful valley. The good old ship has carried our gospel banner even to these ends of the earth, and you will find here in this land the church of your choice.

May God bless the good old ADVOCATE and all its readers! is the wish of its friend, G. W. MEEKS.

(We suppose that the country Bro. Meeks speaks of is a delightful country, but we hold firmly to the opinion that anyone going thither either from Mississippi or Louisiana makes a mistake. We have the best country—take it altogether—on this continent.—ED.)

A Preaching Tour.

By invitation of Rev. Henry S. Johns, of Washington, La., I met him at Palmetto Station, seventy-eight miles above, on the T. and P. railroad, on last Saturday evening (August 3), and eight miles away, that night, we held service at the Upper School-house, having a very good attendance. On Sunday morning he commenced his protracted meeting at the Lower School-house, six miles below, on Waxia Creek. At first our congregation was small; but the meetings gradually grew both in interest and numbers, though on Monday a rainy spell set in, and we had daily rains till we closed on Wednesday night.

I found that Bro. Johns had a live church at the Upper School-house (where he not long since held a series of meetings), and a fine Sunday-school with Sister Beard, a noble Christian woman, as superintendent. At the Lower School-house, where we held the protracted services, there were but four church-going persons. We secured one accession, and feel confident that the Lord has blessed our efforts in his work, and thus blessed us. Whenever the rain would slack up the frugal, but industrious settlers could be seen coming out of the woods along the Waxia Creek as by magic, and attended our services in goodly numbers, especially in such weather as we were having.

Sunday night we held services in the beautiful Methodist church in Washington to an appreciative and intelligent audience of about thirty persons. We enjoyed here the singing of a small but very fine choir, and the music of a fine performer on the organ.

The night, like the day, was excessively warm. We thought a short sermon would be best, and have since learned that all seemed to think that we were even too short. Better that than to have been tiresome, and *hope* that we will be excused on the plea that this was our third service on that very warm day, and we were quite fatigued. I could write much about my pleasant trip—long to be remembered, but modesty suggests not to say too much. Yet I can not help but return my sincere thanks to all the people of St. Landry parish whom I have met, and, as God has blessed them thus far, may he still bless them! W. W. BUFORD.

DONALDSONVILLE, Louisiana.

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.
PHILADELPHIA, MAY 25, 1774.

Ques. 1. Who are admitted this year?

Ans.: William Waters, Abraham Whitworth, Joseph Yearbry, Philip Gatch, Philip Ebert.

Ques. 2. Who are admitted on trial?

Ans.: William Duke, John Wade, Daniel Ruff, Edward Drumgole, Isaac Rollins, Robert Lindsay, Samuel Spragg.

Ques. 3. Who are assistants this year?

Ans.: Thomas Rankin, Francis Asbury, George Shadford, Robert Williams, John King, Abraham Whitworth, Daniel Ruff, William Waters, Philip Gatch.

Ques. 4. Are there any objections to any of the preachers?

Ans.: They were examined one by one.

Ques. 5. How are the preachers stationed this year?

Ans.:

New York, Francis Asbury (to change in three months).

Philadelphia, Thomas Rankin (to change in three months).

Trenton, William Waters.

Greenwich Philip Ebert.

Chester, Daniel Ruff, Joseph Yearbry (to change with William Waters and P. Ebert).

Kent, Abraham Whitworth.

Baltimore, George Shadford, Edward Drumgole, Richard Webster, Robert Lindsay.

Frederick, Philip Gatch, William Duke.

Norfolk, John King.

Brunswick, John Wade, Isaac Rollins, Samuel Spragg.

All the preachers to change at the end of six months.

Ques. 6. What numbers are there in society?

Ans.: New York, 222; Philadelphia, 204; Frederick, 175; Norfolk, 73; New Jersey, 257; Chester, 36; Baltimore, 738; Brunswick, 218; Kent, 150. Total, 2,073. Preachers, 17.

This Conference agreed to the following particulars:

1. Every preacher who is received into full connexion is to have the use and property of his horse, which any of the circuits may furnish him with.

2. Every preacher to be allowed six pounds, Pennsylvania currency, per quarter, and his travelling charges besides.

3. For every assistant to make a general collection at Easter in the circuits where they labour; to be applied to the sinking of the debts on the houses, and relieving the preachers in want.

4. Wherever Thomas Rankin spends his time, he is to be assisted by those circuits.

From the Work.

OLD BETHEL CHURCH.

MR. EDITOR: It was my privilege to attend a meeting at Bethel charge, on Centreville circuit, Woodville district, Mississippi Conference, the meeting beginning on Sunday, the fourth instant, and ending on Tuesday following. There are many who will be glad to know that Bethel Church still lives, and seems to have entered upon a new and vigorous career which bids fair to equal anything in her past history. At the beginning of this meeting the Lord was there in his convicting and saving power. The membership had covenanted together to pray and work for the success of the meeting. They came together, nothing doubting; and I am sure that I never witnessed a greater display of God's power to bless and save. The brethren were happy, and shouted. Their children were happy, and joined the church. The old father, grandfather, who never yielded to the voice of the Holy Spirit before, came forward all broken to pieces, accepted Christ as his Savior, joined the church; and it was a beautiful sight to see him with his wife and children rejoicing together. His wife for years has conducted family worship, asked the blessing at the table, and, doubtless, has *believed* that God would save her husband. Thank God for this! Another testimony that the prayer of the righteous availeth *much*.

At this old church I was brought up from infancy. To nearly forty years of age I worshiped here with loved ones and neighbors, most of whom have crossed over the river; and I rejoice that there is yet a James, McCranie and Richardsons spared to look after the church at this place, which has been rendered holy by the associations of such men as Drake, Wluans, J. G. Jones, and a host of other godly men and holy women.

At this place it was my privilege to conduct a prayer and class meeting and Sabbath-school seven years ago; and imagine my feelings during this meeting while the young mothers (who were my scholars once) and the old mothers told me that my labors had not been in vain; of the conversions in my class meetings, and of the influence for good in the Sabbath-school. I take courage, and by the help of God will gladly spend and be spent for the Master all the days of my life.

Bro. G. D. Anders is the happy pastor of this people. I say "happy," for he is the happiest man (except Bro. Hugh McCranie, perhaps) that I ever saw, and he is doing a good work, and his people love and honor him. And, Mr. Editor, the presiding elder got happy, too; in fact, the little children got happy. Several accessions and conversions, and the entire membership revived. And just here will say that the ADVOCATE has had a part in bringing about this state of things. This people take and read the ADVOCATE. Perhaps Bro. Anders will give you a better report. Very truly,

P. A. RICHARDSON.

JACKSON, Louisiana.

RED RIVER CIRCUIT.

MR. EDITOR: Matters are very encouraging on my work. Summer protracted meetings have been entered upon, and while few statistical results have shown forth, still I can see improvements in other ways. The membership is being aroused. More interest in religion is being manifested.

On July 15 we moved into the new and cozy parsonage at Campo Bello. It had been previously furnished with funds kindly contributed over the work. One hundred dollars' worth of household furniture is already here; more has been ordered. As our stable is unfinished, one of our esteemed Baptist brethren, Dr. Allsou, takes care of my horse and "cart." The neighbors in our select little village are, indeed, kind to my wife and myself. Vegetables, milk, butter and eggs are sent to us constantly. On our entrance into the parsonage, Hon. H. C. Stringfellow, who recently united with this church, sent a handsome contribution in the way of supplies for the store-room. One of our other good neighbors, Mr. Jacob Allson, had a load of wood hauled for us.

Sunday-schools are in a very hopeful condition, considering that so many persons, leaders in that work, are away for the summer vacation. This is a great drawback. But we hope for renewed zeal next month.

One feature we notice on this river work that is encouraging and prophetic: *prohibition of cursing and vulgarity in many of the principal stores.* Still another peculiar indication of what the gospel has accomplished here is, that several of the largest stores devote what might be retained as drummers' board bills to the support of the ministry. A great many drummers travel through here, canvassing for different houses in New Orleans and elsewhere. As we have no hotels, when they stop at houses they observe no board is charged. But in a conspicuous place inside the store is seen a box, with "Contribution from Drummers for the Preacher" printed above. One merchant near here realized $50 thus in the course of a year, and contributed the whole of it to rebuilding Campo Bello Church. Thus both the commercial travelers and the merchants are liberal.

We have had four accessions to this church at Campo Bello, and three of these are male members. Heretofore the church has been wholly made up of ladies. And the rebuilt church and newly erected parsonage show what a church composed of a mere handful of ladies can do. Till now we had no material at this place for a steward; but at our last quarterly meeting Bro. Stringfellow was elected. We need workers badly among the men. There is good food for reflection in the fact that the two other accessions, young men of culture and promise, joined by transfer from where they had been attending college. Hence we see how important it is to have our young men attend schools where the influences will be religious. These young men united with the church while at a college or university in Virginia. There has been one accession also in the hills, at Bossier Point, and the membership there is much revived.

I am doing what I can by preaching, praying and otherwise, for this week of prayer and self-denial, and hope for good results. Copies of the ADVOCATE are taken in all four of the neighborhoods whom I preach, and more subscribers are expected.

G. E. GREENE.

CAMDEN, MISS.

MR. EDITOR: "The Lord hath done great things for us" at Camden, whereof we are glad. We have just closed a meeting, lasting eight days. The visible results to date are twelve conversions, four accessions, with more to follow, and the membership of the church much revived and stirred up to more thorough consecration and devotion to God. Every family here is pledged to expunge and keep from their home every kind of entertainment, amusement or literature that is calculated to lead off the minds of the young from the sublime interests of their souls. Bro. G. W. Bachman, of the North Mississippi Conference, was with us a few days. He did effective service, preaching, singing and praying; and, as ever, he was faithful to his mission as colporteur. He sold about forty dollars' worth of books. We were also most efficiently assisted by Bro. L. S. Jones, of Raymond circuit, Mississippi Conference. The pastor is fortunate who secures the services of Bro. L. S. ("Little Sam") Jones in his protracted meeting. May God abundantly bless those brethren!

Your brother in Christ,

IRA B. ROBERTSON.

HOLMESVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: My season of protracted meeting has begun. A two-day meeting at Waterholes resulted in a general upbuilding of the church, one accession and four conversions. A meeting of four days at Holmesville greatly revived our church and added two to its register. Bro. Bancroft was with us three days, and gained firm hold upon the hearts of all, and by his earnest preaching did great good. Bro. Cowan also did us valuable service during the latter part of the meeting.

On my return from Holmesville I was surprised to find that about half the tents on the camp ground had been burned by incendiaries, and the others only saved by the active labors of a brother and his family, who live close by, and now on either side of the tabernacle stand two rows of charred and blackened posts—the mournful monuments of a villain's crime; gloomy commentary upon the fathers of such sons! sad index to this country's future! "By their fruits ye shall know them;" and, judging thus, we find some human forms can fall where falling stops for lack of space. Then sprang the question, "What shall we do?" "Give up the meeting?"—and the answer came unanimously from the camp-meeting association, "No! rebuild, and have the meeting." I will say just here, the devil had better have kept that fire at home, for he has got some of our brethren stirred up enough to work for a good meeting; and we will have it, too.

Rev. Joe J. Jones will be with us, and we hear him pronounced the equal of his famous brother, Sam. We are anticipating the grandest meeting ever held here, and expect and desire a large attendance. Ample provision will be made for the accommodation of all who may attend.

My work elsewhere is progressing finely. New family altars are springing up, new members joining, great interest manifested in the meetings everywhere; and last, but not least, new subscriptions for the ADVOCATE being received. God bless the ADVOCATE! Pray for us.

H. M. ELLIS.

GRAND CHENIER CIRCUIT.

MR. EDITOR: Our work in Cameron is progressing favorably. Our second quarterly meeting, under our worthy presiding elder, Rev. S. S. Keener, was deeply interesting, and left a marked impression upon this community. There has been increased attendance at the services throughout the circuit, and evidences of more serious interest in vital religion.

As Bro. Keener could not attend the recent quarterly meeting of July, the advent of Bro. Robert Harry, sent in his place, was singularly propitious. His series of sermons at Grand Chenier during the first week were received with awakening fervor, renewed interest, and strengthened our cause in that direction. The following week at this point we had preaching five successive evenings, and with similar impression unto a close, and a result that is exhilarating. Seven new converts, one immersed, five are seeking further grace, one transferred from another church, and one who will take the same step on next occasion. Twelve infants baptized.

On Friday, August 2, there was a picnic gotten up for the two Sabbath-schools of Leesburg and Seaview congregations, under charge of Bro. James Wakefield and Sister Mamie Suttle, respectively, united and participated in by a happy assemblage from the surrounding country. An address from Prof. A. B. Hoskyns, a kindly and well-worded expression of thanks to the teachers of the schools from our worthy brother, John M. McCall, and much of felicitous humor from Bro. Harry, enlivened the festivities.

We have good hope for our church in this parish. We have a very interesting work at Johnson's Settlement, Calcasieu parish, with a Sunday-school of thirty-five scholars. We are hopeful of carrying up a good report from this section. With prayers for the blessing of God upon the labors of brother ministers elsewhere, I remain,

Yours in Christ,

F. N. SWEENEY, P. C.

AMITE CITY, LA.

MR. EDITOR: Our people have recently been highly entertained and greatly profited by two lectures, which were delivered in the Methodist Church by Miss Belle Kearney, superintendent of Mississippi's Y. W. C. T. U.'s and juvenile societies. A special to the *Picayune* from this place, referring to the lectures, says: "Nothing could have exceeded the *naive* charm of manner and winning grace of delivery with which the temperance doctrine was handled by its seemingly inspired young apostle." Miss Kearney organized a Y. W. C. T. U., and also a Loyal Temperance Legion. Quite a number have enlisted in each society, and, with Miss Sallie Ellis as president, success is assured.

Last Sabbath I organized a Parsonage Society at Osyka. I now have one at each of my appointments. These societies are auxiliaries to the Woman's Department of Church Extension; and, though feeble yet, still they are accomplishing good.

The thanks of our church at Amite City are due and are hereby tendered Bro. J. H. Keller, of New Orleans, for the neat pulpit hymn book he presented Sister Blackbourne for our church.

Oh, how we will sing when we get our new hymn books, which we have been waiting for since we placed our order in May! Fraternally,

F. M. KEEN.

Periodicals.

—MISSIONARY REVIEW OF THE WORLD, for September, is already on our table. It would pay every preacher in our connection to read this superb missionary monthly. There are eight departments, and they cover all the ground. They are, Literature of Missions, General Missionary Intelligence, Correspondence from All Parts of the World, Monthly Concert, International Department, Editorial Notes on Current Topics, Organized Missionary Work, and Statistics and Monthly Bulletin on the progress of missions. Reading this *Review* will be helpful to anybody. Funk & Wagnalls, 18 and 20 Astor Place, New York. Price, $2.

—THE HOME MAKER, for August, has a good table of contents. Home Maker Company, New York. Price, twenty cents.

—A genuine midsummer number in the CENTURY, for August, with its opening article on The Stream of Pleasure—the River Thames, by the Pennells—husband and wife—who have written about and minutely pictured that gay and thronged resort of boats and boaters. Mrs. Foote's Afternoon at a Ranch, has also a mid-summer air; and all inland vacationists will find matter of interest in Dr. Weir Mitchell's profusely illustrated article on The Poison of Serpents—a line of inquiry in which he has made important discoveries. Remington, artist and writer, describes with pen and pencil his outing with the Cheyennes; and a group of well-known wood-engravers—Frenche, Kingsley, Closson and Davis—describe in their own language, and with drawings and engravings by each, a wood-engraver's camp on the Connecticut river, as well as the methods of the American school of wood-engraving. George W. Cable gives the true and extraordinary history of the Haunted House in Royal Street; Edward Bellamy, author of Looking Backward, has a short story called A Positive Romance; and in this number is begun a three part story, by Joel Chandler Harris (Uncle Remus) entitled The Old Bascom Place. The illustrations are by Kemble. The frontispiece of this number of the magazine is a portrait of Alfred Tennyson from one of Mrs. Cameron's celebrated photographs; and in connection with this portrait the Rev. Dr. Van Dyke gives the results of his study of Tennyson's use of the Bible under the title of The Bible in Tennyson. Dr. Van Dyke incidentally discusses the relation of the English Bible to English literature. There is an unusual number of poems in the midsummer CENTURY, including a long one by Robert Burns Wilson—Song of the Woodland Spirit; and shorter pieces by Harry Stillwell Edwards, Mrs. Moulton, Frank Dempster Sherman, Celia Thaxter and others. The Century Company, New York. Price, $4.

—OUR LITTLE ONES AND THE NURSERY, for August, will delight all the wee folks. Its table of contents will not fail to satisfy appetites whetted by its beautiful pictures. Russell Publishing Company, Boston. Price $1 50.

—The central attraction in August WIDE AWAKE is "Fishing in Tweed and Yarrow," by Andrew Lang. It is humorous and practical, with eight beautiful illustrations of famous scenes on those historic rivers. Margaret Sidney continues Five Little Peppers Further On. Harriet Spofford contributes a beautifully illustrated poem, "Sweet Home." Other papers make up an exceptionally fine number. D. Lothrop Company, Boston. Price $2 40.

—THE METHODIST MAGAZINE AND FAMILY REPOSITORY. Shaw & Sons, Chicago. Price, $1 50.

—THE SIDEREAL MESSENGER is conducted by Prof. W. W. Payne, Northfield, Minn. Price, $2.

—THE HOMILETIC MAGAZINE, for July, is "good to the use of edifying." E. B. Treat, New York. Price, $3.

—GOOD HOUSEKEEPING is the best fortnightly periodical we know. C. W. Bryant & Co., Springfield, Mass. Price, $2 50.

—THE MISSIONARY REPORTER, for August, has a good table of contents and all our people ought to read it. Nashville, Tenn. Price, fifty cents.

—MEDICAL CLASSICS is a valuable monthly. 38 Murray street, New York. Price, ten cents; fifty cents a year.

—THE MUSICAL HERALD is a bright and spicy and tuneful periodical, well worth reading. Franklin Square, Boston. Price, ten cents; $1 a year. E. Tourjee is managing editor.

—HOMILETIC MAGAZINE, for August, has much valuable matter in the line of commentary, exposition sermon and homiletics. E. B. Treat, New York. Price, $3.

—THE BOOK BUYER, for August, is replete with news and notes about books, new and old, and their authors. Charles Scribners' Sons, New York. Price, $1.

PAMPHLETS.

—THE UNEMPLOYED. This is a very interesting pamphlet on a very serious subject, by the senior editor of the *St. Louis Christian Advocate*. These articles were first published in that paper, and attracted a good share of attention. They are now put forth in a handsome pamphlet, and will be read with interest by all classes of people.

—The Seventh Annual Report of the Board of Church Extension of the Methodist Episcopal Church, South, for the fiscal year ending March 31, 1889, has just come to hand. It is a valuable document, and shows that our church, under the leadership of Dr. Morton, is making a fine record in church extension work. Send and get it, and study up this very important branch of our work.

—The Catalogue of Mansfield Female College has been received. It is a neat document, printed at the Caligraph Book and Job Office at Ruston, La. President McVoy had a prosperous session last year, and the promise for the coming year is very encouraging.

—We have received the Minutes of the Seventh Annual Convention of the Woman's Christian Temperance Union of Louisiana, held at Alexandria, La., April last. This is an interesting document, giving an account of an interesting work that is being done in the temperance cause by the women of Louisiana. Woman's Temperance Publication Association, Chicago. Price, ten cents.

Sparks

There does seem to be some extraordinary connection between feather and English unbelief.—*Hugh Price Hughes.*

There are more Methodists to-day than there were Englishmen of all creeds when John Wesley was at Oxford.—*W. T. Stead.*

Love, therefore, labor; if thou shouldst not want it for food, thou must yet for physic. It is wholesome to the body and good for the mind; it prevents the fruit of idleness.—*William Penn.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON IX.—September 1.

DAVID AND GOLIATH.

I. Sam. xvii, 32-51.

GOLDEN TEXT.—*If God be for us, who can be against us?*—Rom. viii, 31.

TIME.—B. C. 1063.

PLACE.—Shocboh (*branches, hedge*). Ephes-dammim (*boundary of blood*), now Damun. The valley of Elah, or of the *terebinth*.

32. Let no man's heart fail—When in the presence of Saul, David said, Let no man's heart (that is, courage) fall on his account (on account of the Philistine, about whom they had been speaking). *With this Philistine*—Though as the champion of the Philistines he is called one, Dr. Porter thinks he was not a Philistine by descent. His name implies that he was "a stranger." All the aboriginal inhabitants of Palestine, both east and west of Jordan, appear to have been giants. They had a settlement near Jerusalem, and gave their name to the "valley of Rephaim," and from them, in all probability, descended Goliath, Sippai and Lahmi. This gigantic race was extirpated at an early period on the east of Jordan, the last of them being killed in the invasion of Moses; but in the west they continued long to terrify the Hebrews, having found a home among the Philistines.

34. A lion, and a bear—The Arabs are not afraid of lions, but if armed with a good stick will pursue them and kill them if they can catch them.

35. Caught him by his beard—Put here for *his throat* or under jaw; what corresponds to the chin in a man.

36. Shall be as one of them—He is but a savage animal to me, and I have slain two of the fiercest of the tribe, and will now try to deliver another lamb—Israel. *He hath defied*—He expresses his *confident conviction* that he will likewise slay the Philistine. But at the same time he grounds (seeing that) this conviction and certainty of victory on Goliath's *wickedness*, his defiance of the *ranks of the living God*, wherein we again see David's strong and clear consciousness of the theocratic significance of this battle between the Philistines and the Israelites, whose covenant God is contemned in his people and their army, and who, therefore, can not abandon his people's cause, which is his own.

38. With his armor—Saul then desired for him the help of the Lord in carrying out his resolution, and bade him put on his own armor-clothes; and gird on his armor (his clothes) ingnities probably a peculiar kind of clothes which were worn under the armor, a kind of armor-coat to which the sword was fastened. *Coat of mail*—Literally, *A coat of scales*. A defensive armor for the body, consisting of plates of brass overlapping each other, like the scales on a fish, or shingles on roof. The Hebrew word is rendered *habergeon* in II. Chronicles xxvi, 14, and Nehemiah iv, 16.

39. His sword—The sword was a straight-bladed, rather broad, and not very long instrument, what we call a dagger, and used rather to thrust than to slash. It was slung in a sheath by a leathern girdle. *He assayed to go*—When he was thus equipped with brazen helmet, coat of mail and sword, David began to walk, but soon found that he could do nothing with these. *He had not proved it*—The word *them* should stand in place of *it*. He had never before worn such armor and weapons, felt them to be an incumbrance, and wisely did not venture to the combat in them. *I can not go with these*—He desired to go forth to the battle in the lightest possible armor; strong in the Lord, not in himself; armed not with steel, but with faith.

40. Took his staff—His shepherd's rod. *Chose him*—Selected those that were fit, would not tempt God by taking at random. *Five smooth stones*—The sides and bed of the trench (on both sides of which the armies were encamped) are strewn with rounded and water-worn pebbles, which would have been well fitted for David's sling. Five, for one or two might fail. *In a scrip*—The scrip was a bag of leather thrown over the shoulder, and used by shepherds and travelers to carry provisions. It is still used by Eastern shepherds, and is made of the skin of a kid stripped off whole and tanned. This is the only passage in the Old Testament where it is mentioned, but reference is made to it in several places in the New Testament. *His sling* The sling of the ancient Egyptians, which probably was of the same sort as that of David, was a thong of leather or sling plaited, broad at the middle, and having a loop at one end, by which it was fixed upon and firmly held by the hand; the other extremity terminated in a lash, which escaped from the fingers when the stone was thrown. David was evidently an expert marksman; and his sling gave him greatly the advantage over Goliath; an advantage of which the giant does not seem to have been aware. So far, therefore, as weapons were concerned, the advantage was clearly on David's side, provided only he could preserve his precision of aim and steadiness of hand. David was like one armed with a rifle, while his enemy had only a spear and sword; and if only he could take sure aim, the result was absolutely certain. In the exercise of his shepherd's calling he may have become so skilled in the use of the sling that, like the Benjamites mentioned in Judges xx, 16, he could sling at a hair's-breadth and not miss.

41. The man that bare the shield—The archers, whether fighting on foot or in chariots, were accompanied by shield-bearers, whose office it was to protect them from the shafts of the enemy. The king was always attended in his wars by this officer; and even in peace one of his eunuchs usually carried a circular shield for his use. This shield-bearer was probably a person of high rank, as in Egypt. The shield carried before him was large enough to cover him crouching.

42. Looked about—Looking high, as if he did not see his diminutive antagonist until he had looked around. Deeming it an insult that he should be called upon to fight with such an enemy.

43. Am I a dog ... with staves—A common proverb. The Oriental dog is a foul, cowardly, skulking animal; the lowest thing to be compared to. Or with "sticks." The plural is used in contemptuous exaggeration of the armor of David, which appeared so thoroughly unfit for the occasion. By this it is probable that David had a staff in one hand, and that, not discerning the sling in his other hand, Goliath conceived that *this* was the intended weapon of conflict. In the single combats of the East, even those preceding and bringing on general actions, the opposed champions are still wont thus to kindle each other's wrath by mutual abuse, and the reader of Homer will recollect many examples of the same practice. These often extended to long addresses, and each party waits as patiently as he can till the other has done, without allowing himself to be provoked to cut short the harangue by force of arms. ... In the present case we seem to have only an abstract of Goliath's harangue, for it is not stated in what terms he cursed the son of Jesse by his gods. *Cursed*—Champions, like Goliath, in their public challenges, were wont to curse and ridicule, in the bitterest words, the foe, their race, and their gods, to force acceptance of the defiance thus insolently given. *His gods*—Here is shown the innermost contrast which comes into play in the battle between Israelites and Philistines; the contrast between the living God and his people on the one hand, and the idolatrous, anti-theocratic world on the other.

44. Come to me—Such defiances by single combatants are still usual in the wars of the Bedouins.

46. That all the earth may know—The other nations will learn that God does not suffer himself to be mocked in his people, but as their covenant-God helpfully and mightily espouses their cause.

47. All this assembly shall know—There was a moment's parley. All eyes in both armies were anxiously watching. All must know that David fought for Jehovah.

48. Ran toward the army—David's unbroken *courage* is made more evident by the remark that he went "toward the line" to meet the Philistine.

49. Smote ... in his forehead—The narrative does not explain how his forehead came to be exposed; whether his helmet was off at the time, or whether the stone pierced the helmet, or whether it went in at some point which the helmet did not cover. Either of these ways is conceivable.

51. Cut off his head—As David had predicted (verse 46), when as yet he had no sword in his possession.

Each of us has his own giant to fight, and with only God to help and make victory certain. It may be pride, or bad temper, or covetousness, or indolence, or appetite, or some other sin.

Missionary.

Letter from Mexico.

MR. EDITOR: I am now well, and, though a cripple still, have a happy, grateful heart. I had the pleasure of attending service last Sunday for the first time since my long illness. The street car runs almost the entire way from my door to the "Temple of Messiah," our little Spanish Church; so I had only a few steps to take. When I reached the church the joy of the Mexicans was displayed so touchingly, each telling how happy they were, and how grateful to God; while our dear Sister Watkins, who had nursed me nearly six months, wept for joy. The dear little children gathered around me and thanked the Lord for restoring my health. My smiles were almost swallowed up in tears.

During my illness our congregation has greatly increased. Sunday we had a good congregation, and also at night. Bro. Watkins is an enthusiastic worker; watches every newcomer, and talks to every stranger who comes inside the door. He is taking in members all along; received five on Sunday, and recently took in a colonel, who is making a good member. He has received over forty this year. I wish we had other churches doing as well. The prayer meetings are largely attended and are very interesting. To-morrow night he begins a regular old-fashioned class meeting, which I think will prove a great blessing to us all. This *bald-headed American* (as a Mexican called Bro. Watkins the day we arrived in the city) is a hard-working preacher, and is gathering in sheaves for the Master.

The school in which the New Orleans ladies are interested is doing finely. So many bright, intelligent-looking children attend, and the native teacher, Miss Rodan, is a lovely young Spanish lady, dignified, gentle, and a splendid teacher. It was my privilege to sit near her, Sunday, in church, and enjoy the fine voice as she led the singing. She is very pretty and attractive, and we are indeed fortunate to have secured her services.

Mr. Weems is now engaged with his English class. They come three nights in the week. He thus attaches the young men to him, and it helps him with his Spanish. They have such memories that they can learn anything while we are turning it over in our minds *once*. They make me feel awfully stupid. But, as the Mexicans say, *poco a poco* (little by little) we are learning the language. It is slow and tedious work; easy to learn to read and translate, but hard to learn to speak it.

We miss the dear old ADVOCATE, which has been a regular visitor in my home since I can remember. The fault is in the mails, we are assured. We get no paper save one sent occasionally by some friend, with a stamp on it. Our letters are our greatest pleasure. I had one from a little girl in Alabama, saying she almost envied me my work among the Mexicans. She is one of a little band of missionary workers. She said they never forgot to pray for me. I wish more of the children would pray for us. We all need consecration, and in a mission field it is indeed essential. Please pray for us.

S. G. WEEMS.

Avenida Balderas No. 11,
MEXICO CITY, Mexico.

Temperance.

A TERRIBLE WARNING.—The German spelling of "beer" is "bier." In English a "bier" is a frame or carriage for conveying dead bodies to the grave. The step from beer to the grave is very short. For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcoholics, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful and contains a large amount of nutriment; also that bitters may have some medical quality which will neutralize the alcohol which it conceals, etc. These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities; local inflammations of both the liver and the kidneys, are constantly present. In appearance, the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock of the body or mind, will commonly provoke an acute disease ending fatally. Compared with inebriates, who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces.—*Scientific American.*

NOTES.

Put sharp ballot-teeth in your prayers; then, and not till then will they cut the life out of the saloon.—*Rev. J. R. Sanders.*

Of five hundred men released from the Birmingham, Eng., workhouse on a recent holiday, not more than fifty went back sober.

Sir Matthew Hale declared even as long ago as 1670, that eighty per cent. of the crimes committed in England were due to drunkenness.

If the W. C. T. U. lives—lives with the love of a stainless wifehood and a pure motherhood at the heart of it, the *saloon* will die.—*Rev. H. A. Delano.*

Although in many places in Germany other English words are comparatively unknown, the various English names of liquors are intelligible everywhere and "American Drinks" are universally advertised.

Nine rum-sellers' societies in Chicago in their recent annual convention pronounced themselves in favor of the Illinois high license law, and resolved that they would support and defend it.

It Don't Pay

to experiment with uncertain remedies, when afflicted with any of the ailments for which Dr. Pierce's Golden Medical Discovery is recommended, as it is so positively certain in its curative effects as to warrant its manufacturers in guaranteeing it to benefit or cure, or money paid for it is returned. It is warranted to cure all blood, skin and scalp diseases, salt-rheum, tetter, and all scrofulous sores and swellings, as well as consumption (which is scrofula of the lungs) if taken in time and given a fair trial.

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

The social evil in Iowa is said to have decreased two-thirds since the frequenting of infamous dens was made a felony.

Take Hood's Sarsaparilla

100 Doses One Dollar

The Chief Reason for the great success of Hood's Sarsaparilla is found in the fact that **Merit Wins.** It is the best blood purifier and actually accomplishes all that is claimed for it. Prepared only by C. I. Hood & Co., Lowell, Mass.

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No. 5 Coast.... 9:05 am	No. 2 Lim. Ex.. 3:30 pm

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THURSDAY, AUGUST 22, 1889.

Briefs.

A manifestation of appreciation of the merits of other people will surely win the appreciation of our own merits from other people.

An article in the *Manufacturers' Record* shows that the South is progressing rapidly and satisfactorily in the development of the cotton industry. In regard to cotton mills the comparison made between the years 1880 and 1889 reveals the fact that the increase in the number of mills has been 204, and increase in number of spindles, 1,365,414, and increase in looms, 30,678. There are now in the South in successful operation 365 mills, running 45,001 looms, and 2,305,268 spindles!

The Brown-Sequard elixir of life is attracting the attention of physicians all over the country. Experiments have been made upon many persons, old and young, sick and well. In some instances beneficial results have been obtained, and in others the effect has been harmful. Some of the ablest of the faculty are doubtful as to the therapeutic value of the elixir, and one declares that his microscope revealed the presence of millions of bacteria. The only real result obtained is the knowledge that the elixir is a powerful stimulant, and quickens the pulse in a remarkable manner. None of the doctors are yet satisfied as to its value.

"Lo! the poor Indian." He is compelled again to retire. The great Sioux Nation, which has been occupying a reservation on the west bank of the Missouri river, as large as the State of Indiana, has surrendered to the growing cupidity of the "pale face," and its autonomy is gone. Eleven millions of acres of land will soon be thrown open to white settlers. The Indians stood out against this dismemberment of their territory until the conviction was forced upon them that if they did not yield gracefully, they would be driven out. They have accepted *fourteen* millions of dollars for their *eleven* millions of acres of land. There is said to be room in the public domain thus acquired for seventy thousand families. It is a country rich in grain and cattle and minerals!

Senator Ingalls, of Kansas, in the August *Forum*, bears this testimony to the workings of prohibition in Kansas:

Kansas has abolished the saloon. The open dramshop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the crusader and the mound-builder. The brewery, the distillery and the bonded warehouse are known only to the archæologist. It seems incredible that among a population of 1,700,000 people, extending from the Missouri river to Colorado, and from Nebraska to Oklahoma, there is not a place which the thirsty or hilarious wayfarer can enter, and, laying down a coin, demand his glass of beer. This does not imply that absolute drought prevails everywhere, or that "social irrigation" has entirely disappeared. But the habit of drinking is dying out. Temptation being removed from the young and the infirm, they have been fortified and redeemed. The liquor seller, being proscribed, is an outlaw, and his vocation disreputable. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at ninety per cent.; it can not be less than seventy-five.

Alexandria District Conference.

This body of ministers and laymen convened in Bunkie, August 8. The editor arrived on the evening of the same day, and was thus fortunate enough to witness all the proceedings, and to hear all the reports except those of the first morning's session. This Conference is under the leadership of that veteran presiding elder of the Louisiana Conference, Rev. B. F. Alexander, who seems, by some means, to have renewed the mental energies and spiritual power and the tact of leadership which characterized him in former years! Nearly all the pastors were present, and quite a large number of laymen. Many of the preachers in this district are young men, who are doing vigorous work in the Master's vineyard. They are growing men, and are expending their growing energies, and diligently using their expanding minds to push on the victories of the church. Under their management, and by the hearty co-operation of consecrated laymen and women, the cause has advanced considerably during the past year; and from the invitations given by preachers to their brethren to help in protracted and camp meetings, we conclude that a regular campaign has been planned for the fall work.

The reports of the preachers, while not embracing some matters of great importance which ought to have been brought forward and discussed, showed advancement in some departments of church work. Preaching is done in very many places that were not included in the plans of last year, some of the preachers having as many as *twelve* preaching-places; and one young brother's circuit being as much as *sixty* miles long and *twenty-five* miles broad! This same brother two years ago traveled 300 miles and preached 20 sermons every month, from February to December! That sounds like it might have been written *fifty* years ago! The spiritual condition of the charges is evidently on the increase. The missionary idea, which is the real foundation upon which the Christian religion rests, is becoming more prevalent, and is taking firmer hold upon the conscience of the church. This is one of the best evidences of an increased spirituality. Some attention has been paid to church buildings and parsonages, and some neat temples have been reared for the worship of God, and some comfortable dwellings for the shelter of his servants and their families. The finances are in as good condition, relatively, as in any district which we have visited. Altogether, we think the prospect is hopeful of larger success in the Alexandria district than ever before. The citizens of Bunkie and vicinity took a great interest in the proceedings of the Conference, which interest was clearly and unmistakably manifested by "a packed house at every service." The heartiness of the hospitality dispensed was very marked. The people appreciated the presence of the Conference, and manifested their appreciation with great cordiality.

The preaching, morning and night, was earnest and spiritual, and was listened to with undivided attention. Bro. Whatley, the preacher in charge, had succeeded, with the help of a willing people, in erecting a beautiful church in Bunkie, and Sunday was the day appointed for its dedication. The crowd was so great that, in order to supply all the people with the gospel, a service was conducted in the town hall by Rev. A. D. McVoy, president of Mansfield Female College. The editor preached the dedicatory sermon, the presiding elder took a collection to pay off a small indebtedness, and the house was solemnly set apart for religious services. The preacher and people rejoice together at this happy conclusion of their work, and the prospect of future success in Bunkie is large and growing.

The schools of the church were well represented at this Conference. President Fitzhugh, of Whitworth; President McVoy, of Mansfield, and Mrs. Hays, of Opelousas—all being present. Centenary College was represented in a small statistical speech by the writer. In company with Bros. Pipes, McVoy and Dr. Ward, of Big Cane, we were entertained by Mr. Kimbrough and his wife, and we enjoyed their elegant hospitality to the full. We left Monday morning, but left a good and serious and blessed meeting in full blast.

Thus endeth the fourteenth District Conference which has been attended by the editor and publisher of this paper.

Dedicating a Negro Church.—A Generous Benefaction.

MR. EDITOR: By special invitation of my old friend, Bro. Peter James, I had the pleasure of dedicating a negro church yesterday on his Bee Lake Plantation. His interest in the religious and educational welfare of the negroes is well known to your readers. This church—a handsome frame building, about 35x50 feet, nicely ceiled and furnished—he had erected at his own cost of one thousand dollars; and on yesterday formally tendered it to the congregation with solemn dedicatory ceremonies. The people were happy; and in the closing prayer the colored pastor, with great pathos and power, invoked the divine blessing upon the generous benefactor and his family. No wonder our dear brother was affected to tears! He was richly repaid for his benefaction in the simple delight of the congregation, and their earnest prayers for his salvation and all his house. The occasion was one of peculiar pleasure to me. The people gave helpful heed to the Word preached, and every indication of genuine appreciation of the large-hearted devotion to their elevation by Bro. James. I hope this will stimulate the wealthy planters of the South to do larger and better things for the negroes. With more commodious and tasteful churches, accompanied by a more personal interest in the religious culture of these people, we will see a higher type of Christianity among them.

It is the purpose of Bro. James to have a school conducted in this building, the expense of which he expects to meet. A white teacher, full of faith and the missionary spirit, is preferred. Anyone who feels ready to consecrate himself to such a work can communicate with Bro. James, at Bee Lake, or myself, at Jackson, Miss. A competent, well-recommended colored teacher will be accepted.

In this connection I exhort our preachers everywhere to take more active and personal interest in work among the negroes. They need your help, and will gladly accept it. Preach to them often, and visit their Sunday-schools as opportunity offers. In the larger towns you might organize the colored preachers into a class, and give them lectures on pastoral theology on Monday mornings. The late Dr. Landrum, of the Coliseum Baptist Church, in New Orleans, had such a class to meet him every Monday morning, and did a work that will bless the generations to come. The pulpits of these people are open to us everywhere. In addition to this, we need special missionaries among them under appointment of our Annual Conferences, as provided for by the last General Conference. In other days our missionaries to the people of color made a history which the General Conference of 1858 pronounced the "crowning glory" of the Southern Methodist Church. Our responsibility has not ceased.

Having spent a delightful time with the dear friends at Bee Lake—preaching to the colored people in the morning and dedicating the new church, giving the white congregation a sermon in the afternoon, and exhorting to another colored church at night—I returned home on Monday afternoon.

Truly and fraternally,

CHAS. B. GALLOWAY.

"The Poor Prisoner of the Vatican."

Since the triumph of Victor Emmanuel and constitutional liberty in Italy the Pope has been posing as a poor prisoner. He thereby appeals to the sympathy of "the faithful," and keeps warm their loyal blood. Church assemblies pass resolutions of condolence, and demand the restoration of his temporal power. For every such expression he exchanges an apostolic blessing. But just how spacious and gorgeous is his prison-house, and how ample is his income, the ignorant poor of the church have not the faintest conception. The Vatican, the official, palatial residence of God's vicegerent, has twenty courts and eleven thousand halls, saloons and apartments. And the following figures, covering income and expenditures for 1888, will give an idea of the prisoner's financial condition:

PAPAL INCOME FOR THE YEAR.

From St. Peter's Pence	$1,500,000
Interest on capital invested	500,000
Alms and other sources	106,000
Received during the Jubilee	400,000
Total income	$2,506,000

PAPAL EXPENDITURES FOR THE YEAR.

Alms bestowed	$ 60,000
Subsidies in Rome	10,000
Other subsidies	65,000
For the Propaganda	100,000
For the diplomatic service	100,000
For missions	200,000
Administrative expenses	200,000
Apostolic palaces	100,000
Public monuments	50,000
Pay of Cardinals	400,000
Maintenance of seminaries	450,000
Sundry expenses	500,000
Total expenditures	$1,236,000
Excess of income over expenditures	270,000
	$2,506,000

And yet the cry of poverty will continue, and the ignorant, priest-ridden "faithful" will give the last dollar for "Peter's Pence" to keep the wolf from the Holy Father's door. It is well for Protestants in the United States to study those figures. Better take warning of them now than suffer on account of them after awhile. That "poor prisoner" in Rome is the most potential single political influence in America to-day. As he speaks through his American Cardinal, so a half-million men will vote. The Roman Catholic voter will subordinate the tariff, internal revenue, the demonetization of silver, pensions, and every other party question, to the interests of the church. He stays with the party that the church favors at the time, and changes as the Cardinal counsels. This Romish question is destined to be an issue in American politics. It behooves every Christian and patriot to give it careful study.

A Question for Answer.

Is the following a correct canon of Scripture interpretation, viz: Whenever God is represented as doing something which, in its nature, is phenomenal—that is, something which a visible person might be supposed to do, if he had sufficient power—it must be done in figurative and not literal terms?

Now, Mr. Editor, will you, and also some of your intelligent correspondents, tell me if the above rule of construing Scripture is correct? I make the inquiry in good faith and for a practical purpose. If it is not correct, please let the defects be stated. ENQUIRER.

Gov. Lowry vs. Sullivan.

Many of the secular papers and some of our religious exchanges some time ago were disposed to twit Gov. Lowry, because in face of his proclamation the fight between Sullivan and Kilrain actually came off on Mississippi soil, and the "sluggers" and their abettors and sympathizers got away before the law could reach the case. Some went so far as to laugh at the Governor's "blustering proclamation" and his "manifest impotency." The scale has turned; rather, the "scales have fallen" from somebody's eyes. The Governor pursued his policy firmly and intelligently, and his agents co-operated with him with resolute will. The result was, Mr. Sullivan was apprehended in New York and brought back to Mississippi; and almost in sight of the place where his contempt for Mississippi law and the Governor's proclamation had been so *valiantly* manifested he was indicted by a Mississippi grand jury, tried by a jury of Mississippi citizens, before a Mississippi judge, and convicted of a misdemeanor against Mississippi law, and sentenced by the same judge to twelve months' imprisonment in the county jail. A petition to the court for clemency to the prisoner, and a request that the punishment be inflicted by fine only, were disregarded by Judge Terrel. After the sentence, an appeal was taken to the Supreme Court, which allows the condemned Sullivan a few months' respite, and then, unless he "takes leg bail" and leaves his sureties in the lurch, the Hon. John L. Sullivan will try the board and lodging in a county jail in Mississippi. Well done, Gov. Lowry and the judge and officers of the court!

That College Again.

Even Natchez is astir on this all-important question. The *Democrat*, of recent date, has a column and a quarter leader urging the many advantages, and calling upon the citizens of Natchez, irrespective of denomination, to do all in their power to secure the location there of the college. The *Democrat* is owned by a Roman Catholic, and edited by a Presbyterian. *Significant!* Now, what are the Methodists of Natchez doing towards the endowment fund? No place need bid for the location of the college which does not subscribe liberally to the endowment fund. So far, Wesson heads the list in subscription to the endowment fund; and Wesson will give lands and money to secure the location of the college. How much better will Natchez do? T. L. MELLEN.

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

Reported previously	$328 00
M. A. Dunn	1 00
A Subscriber	1 00
W. H. Scudder	1 00
Chotard P. O.	1 00
A Subscriber	5 00
Mrs. W. H. Dudley	1 00
Alice A. Wright	1 00
R. M. Roberts	1 00
Mrs. Annie Crebbin	1 00
A Subscriber	1 00
Mrs. G. L. Terrell	1 00
Seashore Camp Ground	1 00
A Subscriber	1 00
W. P. Meado	7 50
M. M. Evans	2 00
Mrs. E. Brewer (collected)	10 00
Crawford St. Methodist Church, Vicksburg	5 00
Rev. H. G. Wunsch	10 00
Mrs. C. Anderson	2 00
	1 00

It is well always to remember that it is not the "light" of our "much speaking" or "loud professions" that we are to "let shine," but the light of our "good works." "If ye love me, keep my commandments," said our Lord; and we have come to look upon any religion other than one of obedience to God as utterly unsulted to save a sinner.

Notes.

The British Wesleyans at their late session elected Rev. C. H. Kelley president of the Conference, and in a day or two elected him book-steward by an overwhelming majority.

The Northern Presbyterian Church statistics for the year just ended show that there are 753,148 communicants, and that $12,600,818 were contributed for the support of the institutions of the church. This includes every species of giving.

A writer in *Zion's Herald*, speaking of Jonathan Edwards, says: "He never spent his time gadding about, making promiscuous calls under the delusion that he was doing pastoral work. He thought the days too valuable to be thus employed."

The Society of Friends, taking advantage of the Shah of Persia's presence in England, presented him with a copy of the New Testament in Persian, and assured him that in the acceptance of its teachings they find true happiness and blessing. The Shah assured the deputation that he would read the book as he desired to know its contents. Good for the Quakers!

Mrs. Rev. B. F. Alexander, assisted by Mrs. Rev. B. F. White, during the session of the Alexandria District Conference, at Bunkie, organized a Woman's Missionary Society. Quite a number of ladies enrolled their names, and several gentlemen became honorary members. So the missionary idea is taking deep hold upon the conscience of the church, and missionary work is extending in many directions.

Rev. Dr. D. Dorchester, the superintendent of Indian schools, by appointment of President Harrison, has appointed his wife as a special agent. She receives $6 per day and her transportation. There has been some criticism of the appointment, and Secretary Noble hesitated for awhile to confirm it, but thought "it was not good that the man should be alone," and hence created him an official companion. For skill in turning an honest penny the Yankee has no equal.

The Bishops of the Methodist Episcopal Church have issued an address to the class leaders of their church. In this document, prepared by them at the request of their last General Conference, they set forth fully the nature of the class leader's office, and close with practical suggestions to pastors as well as class leaders. It is an address that is calculated to do much good in that field of church work. They have also published a "Course of Reading for Class Leaders." That is a very fine suggestion, we think.

We are glad to read in the *Alabama Advocate* of the generous beneficence of the Methodists of Eufaula, Ala., toward the family of Dr. R. B. Crawford, their deceased pastor. Says the *Advocate:*

The Methodist people at Eufaula, Ala., will never be forgotten on account of their noble treatment of the wife and children of the dead pastor. They pay the full year's salary, let Sister Crawford occupy the parsonage until Conference, and, better still, the young men of the church have purchased and given to Sister Crawford a fifteen-hundred-dollar residence. Brethren, if we serve the church faithfully, God will see to it that our loved ones are taken care of.

That is an example worthy of commendation and imitation.

During a discussion on a brother's orthodoxy in the Wesleyan Conference, Rev. F. W. McDonald said: "Brethren must remember they were passing through a period of transition in regard to the phraseology they used in theology." He entreated those who had a keen love for theological controversy to remember this and keep a gentle mastery over themselves, and not hew in pieces before the Lord, with needless philosophic ferocity, those who differed from them in the use of their theological shibboleths. This is a good exhortation to some of our own writers.

When Judge Tourjee, in discussing a probable race conflict in the South, said, "*A box of matches is equal to a hundred Winchester rifles*," he evidently intended to express a wish as well as announce a fact. Alas! for the negro that he has such a champion. The very suggestion of arson is a horror. How it could have found place in the thoughts of a *philanthropist* (?) we know not. Heaven deliver the country, and especially the negro, from such leadership. The so-called negro question can never be solved by such writing. It requires long patience, lofty patriotism and much prayer. The church and school-house—the Bible and spelling-book—must do the work. All suggestions of violence are to be deplored. Men of calm, catholic spirit and broad, unprejudiced minds are alone competent to discuss this momentous question. The little purblind partisan ought to be denied access to the pages of so dignified a journal as the *Forum*.

Personal and Otherwise.

The postoffice address of Rev. James Healy, recently transforred from the Mississippi Conference, is San Diego, Cal.—P. O. Box 1199.

We are indebted to Rev. J. S. Oakley, of Columbus, Miss., for a stirring pamphlet on "The Apostolical Succession." We presume, as it is by "Presbyter," that the author is a Church of England man; it also bears the imprint of a London publisher. It is certainly a heavy blow to all such Popish pretentions as the tactual succession from the apostles.

The one-dollar bills are coming in beautifully in answer to Bishop Wilson's call for means to send another missionary to Japan. The readers of the ADVOCATE supplied the money last year to send Bro. Newton, and this year they are going to supply the means to send another brother. Some can send "tens," but all can send "ones." Send them on, brethren and sisters.

We are indebted to Hon. Thomas F. Pettus, U. S. Consul at Ningpo, China, for a copy of the *Hong Kong Daily Press*, dated Hong Kong, July 4.

Bishop Wilson seems to have recovered from the injuries received in the railroad disaster. We see by the papers that he is again zealously at work.

We read with great interest Dr. Potter's appeal for girls, an address delivered at the Piedmont Chautauqua, not long since. The Doctor made a strong case, and ended with an intimible picture, which must have carried conviction to all minds.

Rev. S. H. Babcock, presiding elder of Fort Smith district, Arkansas Conference, has been elected president of Galloway Female College, at Searcy, Ark. The appointment is a good one, as Bro. Babcock has had experience and success as an educater. Bishop Galloway endorses him as "capable and in every way worthy of the position."

Two Bishops were in our office last week: Bishop Keener, who is looking much better than in the early summer, and Bishop Galloway, on his way to the seashore to rest for a few days and recuperate among the breezes that blow over the hillows of the Mississippi Sound.

Rev. J. W. Hill, presiding elder of the Clarksville district, Tennessee Conference, died recently of typho-malarial fever. The *Nashville Advocate* says: "A better man is not left among us."

Rev. J. S. Oakley, the pastor of our church in Columbus, Miss., during his late visit to England, laid before some Wesleyan preachers the importance of sending a representative to our next General Conference, and now Bro. Oakley informs us that his request has been granted, and that the secretary of the Wesleyan Conference, Rev. David J. Waller, has been appointed fraternal delegate to the General Conference of the Methodist Episcopal Church, South.

The Denver Conference elected the first delegates to the next General Conference: Rev. J. D. Bush, clerical, and J. W. Widderfield, lay.

Dr. J. H. Bayliss, editor of the *Western Christian Advocate*, Cincinnati, died August 10, from the effects of a carbuncle. Dr. Bayliss was a prominent man among the Methodists of the North.

Several days ago two of our preachers, Bros. Wimberly and Henry, came near being poisoned to death. Stopping with a friend in Thibodeaux, they ate sardines for supper, and in the night both were attacked with severe vomiting, from which they were relieved only after streuuous efforts of the physician. It is supposed that the acid and solder somehow got mixed with the little fishes. Moral: Preachers *need not* eat sardines for supper.

Jake Kilrain is said to be very much *disgusted* at the result of the proceedings against John L. Sullivan.

Notice.

Information wanted as to present whereabouts of William Thomas, blacksmith by trade, who moved from Albany, N. Y., in 1836, to Texas. In 1852 he was at Quintana (now Velasco), Brazoria county, where he continued to reside until 1858, when his wife died, and he, with his two daughters, removed to Wallisville, Chambers county; from thence he has been traced to Liberty, Liberty county, but is not there now. His present address, if alive, or that of his daughters, will be acceptable to his relatives in this State. Address Mrs. J. H. Owen, Perry, Wyoming county, N. Y.

Business Notices.

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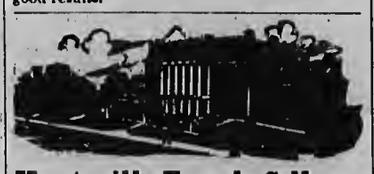

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A DUTCH LULLABY.

BY EUGENE FIELD.

Wynken, Blynken and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of misty light
Into a sea of dew.
"Where are you going and what do you wish?"
The old moon asked the three.
"We have come to fish for the herring-fish
That live in this beautiful sea;
Nets of silver and gold have we,"
Said Wynken,
Blynken,
And Nod.

The old moon laughed and sung a song
As they rocked in the wooden shoe,
And the wind that sped them all night long,
Ruffled the waves of dew;
The little stars were the herring-fish
That lived in the beautiful sea.
"Now cast your nets wherever you wish,
But never afraid are we,"
So cried the stars to the fishermen three,
Wynken,
Blynken,
And Nod.

All night long their nets they threw
For the fish in the twinkling foam.
Then down from the sky came the wooden shoe,
Bringing the fishermen home.
'Twas all so pretty, a sail it seemed
As if it could not be;
And some folks thought 'twas a dream they dreamed
Of sailing that beautiful sea.
But I shall name you the fishermen three:
Wynken,
Blynken,
And Nod.

Wynken and Blynken are two little eyes,
And Nod is a little head,
And the wooden shoe that sailed the skies
Is a wee one's trundle bed;
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the beautiful things
As you rock on the misty sea
Where the old shoe rocked the fishermen three,
Wynken,
Blynken,
And Nod.

—*Chicago News*

The Heathen Boy.

Not many years ago, as a lady was sitting in the veranda of her house in Burma, a jungle boy came through the opening in the hedge which served as a gateway, and approaching her, inquired with eagerness:

"Does Jesus Christ live here?"

He was a boy about twelve years of age, his hair matted in filth and bristling in every direction, like the quills of a porcupine, and a dirty cloth of cotton was wrapped in a most slovenly manner about his person. "Does Jesus Christ live here?" he asked, as he hastened up the steps of the veranda.

"What do you want with Jesus Christ?" asked the lady.

"I want to see him and confess to him."

"Why, what have you been doing that you want to confess?"

"Does he live here?" he continued, with great emphasis: "I want to know that. Doing? Why, I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees (missionaries) say that he can save us from hell. Does he live here? Tell me where I can find him."

"But he does not save people from hell if they continue to do wickedly."

"I want to stop doing wickedly," said the boy, "but I can't. I don't know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like the rest of us," the lady softly replied; but she spoke this last in English, so the boy only raised his head with a vacant look.

"You can not see Jesus Christ now," she added, and was answered by a sharp, quick cry of disappointment. "But I am his friend and follower," said the lady, at which the face of the little listener brightened, and continued: "He has told me in his word to teach all those who wish to escape from hell how to do so."

The joyful eagerness depicted in the boy's countenance was beyond description. "Tell me, oh tell me! Only ask your Master to save me, and I will be your servant for life. Do not be angry. I want to be saved. Save me from hell!"

The next day the little boy was introduced to the little bamboo school-house in the character of "the wild Karen boy," and such a greedy seeker after truth and holiness has been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation; and every day his eagerness increased, and his face gradually lost its indescribable look of stupidity. He was at length baptized, and commemorated the love of that Savior he had so earnestly sought. He lived awhile to testify his sincerity, and then died in joyful hope. He had "confessed," and had found a deliverer from those sins from which he could not free himself. The lady has also since died, and she and the wild Karen boy have met in the presence of their common Redeemer.—*Herald and Presbyter.*

A Little Girl's Talk.

A few Sundays ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have two silver ten-cents and a paper one."

Her brother said: "A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten-cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No; I'll give good things."

So she had put one ten-cents in her pocket, when some one said:

"I hope we can raise that $300 for home-missions to-day."

"O, this is home-mission day! Then that other silver ten-cents has to go, too." And she went to get it, with another doleful groan.

I said: "If you feel so distressed about it, why do you give it?"

"O, because I made up my mind to always give twice as much to home missions as anything else, and I shall just stick to what I made up my mind to!"

Now this little affair set me to thinking:

1. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it, and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.

ANNIE BAKER, of Milwaukee, Wis., suffered with Asthma for years. Finally she was induced to try Peruna. Her paroxysms were immediately relieved and a permanent cure finally effected. Read her case in Dr. Hartman's "Ills of Life." Peruna is sold by all druggists—$1 a bottle.

DIVIDING THE CAMELS.—A very pretty arithmetical puzzle is given in the form of an anecdote, which may be new to some of our readers.

A Persian died, leaving seventeen camels to be divided among his three sons in the following proportions: the eldest to have half, the second a third, and the youngest a ninth. Of course, camels can not be divided into fractions, so, in despair, the brothers submitted their difficulty to Mohammed Ali.

"Nothing easier!" said the wise Ali; "I'll lend you another camel to make eighteen, and now divide them yourselves."

The result was that the eldest brother received nine camels, the second six, and the third two; while Ali received his own camel back again.

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Household.

Rigid Housekeeping.

"Yes," said Mrs. Benson, sinking into a chair, and fanning herself with slow movements of the palm-leaf, as if too tired for even that small exertion. "Yes, I never neglect my duties on account of the weather. I sweep this room every Friday, winter and summer, and I do it thoroughly, too; take all the furniture out, dust behind the pictures, wipe the windows. When I've finished the room is clean!"

"But," pleaded her visitor, "the grass comes to the front door, you stand far in from the road, there are no children to make a litter, and you keep the doors closed most of the time; the room can not need sweeping so regularly."

"It is my rule," said the inflexible housewife. "I don't believe in saving myself and neglecting my home. Nobody can ever accuse me of that sin."

"Yet *you* are worth something to your home, and you lessen that value, when you are worn out soul and body, when you have only the remnants of your strength left for those whom you love most dearly, and when you grow old twice as fast as you ought. I believe in cleanliness, but not to the extent of worshiping it as if it were a graven image."

"My mother always swept the whole house every week, and I intend to do the same," persisted the little woman, quite unmoved by all the argument. To plead with her was a manifest waste of nervous force. Belonging to the school of rigid housekeepers, she preferred martyrdom to comfort, and from a lofty height surveyed less "thorough" fellow-creatures.

One's heart aches, though, at the absurdity of sacrifice so needless, at the sorrow of vitality so uselessly expended. When there is so much to do and so much to enjoy, when the life we have to do and enjoy in is so very brief, why fritter it away on sweeping rooms that are already clean?—*Christian Intelligencer.*

Girls of the Period.

For my part, I never join in the censorious estimates of the girls of to-day, as compared with the girls of the past. I believe that the girls of America in this year 1889 are healthier and happier, and better looking, too, than they ever were before. They know more; can do more; they have the opportunity of being more. No one can doubt that.

If they wish to go through college, they can do so, and no one sneers at them. If they desire a profession, they have opportunities to secure one, as their brothers have. They can be business women if they like, and yet shock no one; and they can be as purely domestic and gentle and feminine as the dreams of poets make them, if they prefer that line. They dress beautifully and sensibly.

Their music and drawing, and all their accomplishments, are of a higher grade than they were two generations ago. More girls can now make their own dresses—in good style—than ever before.

The art of cooking is better understood. The necessity of exercise and perfect neatness of person is understood not only by every fashionable belle, but by every farmer's daughter in the land; and these farmers' daughters are not mere household drudges, but intelligent girls who could carry on the farm if it was necessary for them to do so.

The Girl of the Period knows how to take care of herself from every point of view, and she does it. She does not need as much "protection" as girls of other generations used to need, but she gets it when she wants it, all the same.

She is, in fact, a very nice creature, and I am proud of her; and it is only those who do not know her who decry her, for she is an immense improvement on the Girl of the Past.—*Woman's Work.*

The most potent remedies for the cure of disease have been discovered by accident. The first dose of Dr. Shallenberger's Antidote for Malaria was given, as an experiment, to an old lady almost dying from the effects of Malaria on whom Quinine acted as a poison. *One dose* cured her; and a single dose has cured thousands since. It is the only known Antidote for the poison of Malaria. Sold by Druggists.

MO(U)RNING REVERIE.

"It is marvellous how a man like my husband, who prides himself on his tidy appearance, can carry so much hidden dirt. If the edge of my skirt looked as abominable as the bottom of his trousers he'd fly in a rage. And all this nastiness could be avoided if he would use

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on his Shoes, but he won't; and yet he says it is the finest Dressing in the world for his Harness. Some men are just pig headed, and John is one of them."

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I make a specialty of Parlor Furniture, carrying one of the largest stocks of these goods in the South, and have all the latest and most artistic designs in Cherry, Mahogany, and Walnut. I can furnish these in any of the following coverings: Domestic and Imported Silk Plush, Crushed Plush, Brocatelle, French Valours, English Tapestry, Mohair, Petit Point, or Hair Cloth. Prices for complete suits, from $35 to $400. Odd pieces—such as Sofas, Divans, Rockers, Corner and Reception Chairs—as cheap in proportion as the complete suits.

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I can furnish complete Pulpit Sets, as follows; Set No. 1, consisting of one Pulpit, one large Cane-seat Chair, two small Cane-seat Chairs, and one Wood-top Table, $15.50. No. 2—One Pulpit, one large Cane-seat Chair with arms, two small Cane-seat Chairs, and one Communion Table, wood-top, $23.50. No. 3—One Pulpit, one large Cane-seat Arm-chair, two small Cane-seat Arm-chairs, and one Marble-top Communion Table, $38.50. No. 4—One Pulpit, one large Arm-chair in plush, two small Chairs in plush, and one Marble-top Communion Table, $42.50; or No. 5, consisting of one Pulpit, one large Chair in plush, two smaller Chairs in Plush, one Marble-top Table, and one Stand, for $80. Any of the pieces of above sets sold separately and at equally low prices.

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"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequaled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N. Y.

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Marriages.

SMITH—SULLIVAN.—At the residence of the bride's father, July 24, by Rev. H. Bradford, Mr. Walter Smith to Miss Della Sullivan, all of Franklin county, Miss.

BEHRNES—CHILDESTER.—At Pipkin Chapel, August 4, 1889, by Rev. W. L. Lindlehl, Mr. L. M Behrnes to Miss Julia L. Childester.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

STOFFORD—J. M. STOFFORD, of the firm of Morgan & Stofford, Greenville, Texas, who was visiting friends at Hattiesburg, Miss., died of malarial fever, at Hattiesburg, July 14, 1889. He was sick about ten days. His attending physicians, Watkins and Moore, seemed to have the disease under control, and he was thought to be rapidly improving, when from some cause he suddenly grew worse, and died in twenty-four hours after relapsing. Bro. Stofford was a young man of promise, about twenty-eight or thirty years of age. He was a member of the Methodist Church. I talked to him about death and his future prospects, and he told me he had made the necessary preparation to meet God in peace. A number of friends were kind and attentive, and among others was his old and tried friend, Mr. W. C. Hawkins. But, in spite of all that physicians and kind friends could do, he passed over the river to rest under the shade. We laid his body away in the Hattiesburg Cemetery to await the resurrection morn. Blessed are the dead which die in the Lord!

W. W. SIMMONS, P. C.

Texas Advocate please copy.

JOHNSON—Sister ELIZABETH JOHNSON was born in Laurence district, S. C., December 15, 1835, and died, at her residence, Sylvarena, Smith county, Miss., August 7, 1889, aged fifty-four years and three months. She married Bro. A Johnson, February 15, 1853, and both joined the Baptist Church the same year, and continued their membership in said church till uniting with the Methodist Episcopal Church, South, in 1877. She moved with her family to Alabama in 1859, and from thence to Mississippi in 1865, where they remain to the present date. Her maiden name was Garrett. She leaves six children and her husband to mourn her departure. She was a faithful mother and wife. She taught her children to pray and read God's Word. They read our religious papers, and are all members of our church. Her last words to me were that she would meet me in heaven. She gave testimony to her friends that she was both willing and ready to die. Her work is ended, and she rests under the shade of the trees.

A. C. FLOWERS.

BEESOM—THOMAS JEFFERSON BEESOM was born December 29, 1851, and died May 27, 1889, after an illness of thirty-four days. His suffering was intense, but he bore it with Christian fortitude. He was a member of the Methodist Episcopal Church, South, and one of its most efficient stewards. His place in the church will be hard to fill. He was also an active member of the Farmers' Alliance. Though the grim monster came as a thief in the night, it found him watching and ready. In answer to his friend in regard to the future, he said all was well, death had no terror for him, that he had been preparing for it. He was an affectionate son and brother, a true friend. His motto was to do right, and he used his influence to get others to do the same. We bow in humble submission to the will of him who doeth all things well, feeling confident that our loss is his eternal gain. He leaves an aged father and mother and several brothers and sisters. May the Lord help them so to live that they may all meet in the sweet by-and-by?

K. COWART.

COURTRIGHT—WILLIE B., youngest child of James H. and Clementina Courtright, was born at Rolling Fork, Miss., February 29, 1888, and died July 16, 1889. Our Willie was a bright, lovely and sprightly babe; and fondly did the parents cherish the beautiful little life. But it faded away from earth, to bloom and unfold the more beautifully in heaven. We shall miss Willie here, for there is a vacant little chair; but it is a sweet and precious thought to know that it is our own dear Willie safe in the arms of Jesus, where he is waiting and watching for the coming of loved ones. Weep not dear parents, for your precious Willie; but patiently wait and trust him who will guide you through life and comfort and bless you in this sad hour of bereavement. Let your trust be stayed on him who is able to succor. A tender and touching funeral service was conducted at the home by our pastor, and Willie was laid away in the ground to come forth again on the beautiful morn of the resurrection.

ANNIE ROBERTS.

SEXON—Miss PEARL, daughter of C. S. and L. O. Sexon, was born in Barlow county, Ga., January 7, 1867; professed religion and joined the Methodist Episcopal Church, South, when fourteen years old. Miss Pearl lived a consistent member until her death, which took place in Laurel, Jones county, Miss., August 5, 1889. This writer visited her in her sickness, and prayed with her. She was willing to die, and a few hours before her death she prayed that her suffering might hasten to an end. She leaves a devoted mother, two sisters, one brother and many friends to mourn her loss. May God bless her loved ones, and may they become an unbroken family in heaven!

J. N. WARE.

BRADFORD—Mrs. EMMA E. BRADFORD, wife of Rev. David P. Bradford, of the Mississippi Conference, died in Jackson, La., July 15, 1889.

The daughter of Z. G. and Mary B. Norwood, she was born in St. Helena parish, La., October 21, 1848. She was married April 4, 1866. Numerous friends in Mississippi and Louisiana will read with sad interest of her death. Until the beginning of her last illness, June 13, she had been in almost perfect health since moving to Jackson, La., two years ago. She leaves seven children—three having preceded her to heaven—an aged mother in Florida, and other relatives to mourn her death.

Sister Bradford was like herself. She possessed, in marked degree, strength of mind, force of character, vivacity of spirit. She was true; she was unhidden. Disposed to piety from childhood, she joined the church at the Greensburg Camp Ground in 1860. She was converted at the old Darlington Church, under the ministry of Rev. W. E. Ballard, September 27, 1865. Accustomed to the comforts of life, it was no small struggle, in her young married life, to give up home, with its pleasant surroundings, and adopt the life of an itinerant, to which her husband was called. Grace, combined with good sense, triumphed in this struggle. And once decided, her strong character was evinced to the end in determined adherence to the chosen life. In all these years, with a growing family, with frequent disappointments and discomforts and the straitened financial conditions incident to the itinerant preacher's life Sister Bradford would never entertain the thought of her husband locating. Her husband touchingly writes: "Since I was nineteen, and she seventeen, we have walked together. Oftentimes, when I have been discouraged, she has cheered me on by her self-sacrificing nature and her faith in Divine Providence, saying, 'God will open the way for us.'"

Sister Bradford was devoted to the church, loved her husband's work and was ambitious for his success. The responsibilities of home were felt by her. For the last few years she held family prayers in the absence of her husband. With heartiness she devoted her son to the ministry, when he decided he was called to this work—Rev. J. Watson Bradford, now in charge of his first circuit at Liberty, Texas.

When told the physicians thought she would die, Sister Bradford indicated no fears. Devotion to her family would stay to serve them, but she was resigned to God's will, and gave wifely, motherly counsel to husband and children. The day before her death (it was Sunday morning), beginning with the baby, she put her arms around each of the six children at home, kissed each good-bye, sent good-bye to her boy in Texas, and said: "All is right! all is right! I'll soon be in heaven." Then, turning to her husband, she said: "A truer, nobler, more faithful husband never lived."

With numerous friends, we extend to our beloved Bro. Bradford and his children the assurance of sympathy, while we invoke for them divine blessing and guidance.

JOHN A. ELLIS.

HAMMETT—FRANCES VIRGINIA, infant daughter of Enoch E. Hammett and Pollie Jones, was born December 25, 1887, and died June 13, 1889, in Natchitoches parish, near Campte, La. Dear little Virgie was sick several weeks with whooping cough and fever. The Lord lent her to them a little while. She was a blessing to them in her loving little ways and sweet baby prattle. "The Lord gave, and the Lord hath taken away." May he comfort the parents and brothers and sisters, and help them to be resigned to his will!

JOHNSON—On August 7, 1889, the home of August Johnson, in Calcasieu parish, La., was caused to mourn the departure of their little WALTER BENJAMIN. After a brief illness of a few days, he took his departure to him who said: "Suffer the little children to come unto me." May the Lord bless, comfort and strengthen the bereaved parents to say: "I can not bring him back to me, but I can go to him. The Lord hath given, the Lord hath taken away; blessed be the name of the Lord!" F. N. SWEENEY.

Cases in Point.

With most decided emphasis we say, Compound Oxygen is good—but, as a rule, people are dililent in accepting the good at hand, for no particular reason unless it is the fear of knavery.

But when this fear is removed by others, more venturesome than ourselves through anxiety and affliction, there is no further reasons for doubt.

You have not to leap in the dark, for they are many beacons along the way. Here are a number.

PENFIELD, PA., Feb. 2, 1888.

"Thanks to the Lord and Compound Oxygen I believe I am well."

A. H. ROSENKRANS.

FRAZIER, PA., May 28, 1888.

"My recovery is perfectly marvelous. I feel as if I would like every sick person to try Compound Oxygen; it has done so much for me."

MISS A. M. ROHR.

DANVILLE, N. Y., July 21, 1886.

"I feel truly Compound Oxygen *saved my life*, and nearly four years have passed since I came to you in such a distressing condition, and to-day I can truly say I am *entirely well* and free from *asthma* and every symptom that pertains to it."

MARY Y. HEDGES.

WEATHERFORD, Texas, April 1, 1888.

"You have my heartfelt gratitude for the good your Compound Oxygen has done me."

MRS. FRANKIE EDWARDS.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids, suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing Drs. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Sources of Beautiful Colors.

The *American Druggist* has formulated a list of the choicest colors used in the arts, as follows:

The cochineal insects furnish a great many of the very fine colors. Among them are the gorgeous carmine, the crimson, scarlet carmine and purple lake. The cuttlefish gives the sepia. It is the inky fluid which the fish discharges in order to render the water opaque when attacked. Indian yellow comes from the camel. Ivory chips produce the ivory black and bone black. The exquisite Prussian blue is made by fusing horses' hoofs and other refuse animal matter with impure potassium carbonate. This color was discovered accidentally. Various lakes are derived from roots, barks and gums. Blue black comes from the charcoal of the vine stalk. Lamp black is soot from certain resinous substances. Turkey red is made from the madder plant, which grows in Hindostan. The yellow sap of a tree of Siam produces gamboge; the natives catch the sap in cocoanut-shells. Raw sienna is the natural earth from the neighborhood of Sienna, Italy. Raw umber is also an earth found near Umbria and burnt. India ink is made from burnt camphor. The Chinese are the only manufacturers of this ink, and they will not reveal the secret of its manufacture. Mastic is made from the gum of the mastic-tree, which grows in the Grecian Archipelago. Bister is the soot of wood ashes. Very little real ultramarine is found in the market. It is obtained from the precious lapis lazuli, and commands a fabulous price. Chinese white is zinc, scarlet is iodide of mercury, and native vermilion is from the quicksilver ore called cinnabar.

"FACIAL PERCEPTION."—Mr. W. H. Levy, who is blind, says in his book, "Blindness and the Blind," that he can tell when he is opposite an object, and can perceive whether it is tall or short, slender or bulky. He can also determine whether it be a solitary object or a continuous fence; whether a close fence or an open one, and sometimes whether a wooden fence, a stone wall, or a hedge. None of the five senses has anything to do with this perceptive power, but the impressions are made on the skin of his face, and by it transmitted to the brain. He, therefore, names this unrecognized sense facial perception. The presence of a fog interferes with facial perception, and makes the impressions faint and untrustworthy; but darkness is no impediment. A noise which distracts the attention interferes with the impressions. In passing along the street he can distinguish stores from private houses, and doors from windows, if the windows consist of a number of panes, and not of a single sheet of glass. A remarkable fact, bearing on the subject of an unrecognized sense, is mentioned by Mr. Levy. A naturalist extracted the eyes of several bats and covered the empty sockets with leather. In this condition the bats flew about the room, avoiding the sides and flying out of the door without touching the door-case. In flying through a sewer which made a right angle, they turned at the proper point. They flew through threads suspended from the ceiling without touching them, though they were only far enough apart to admit the passage of the bats' extended wings.—*Youth's Companion.*

INTERNAL HEAT OF THE EARTH.—A remarkable instance of the increase of the temperature in the earth towards the center has been presented at Pesth, where the deepest artesian well in the world is that now being bored for the purpose of supplying the public baths and other establishments with hot water. A depth of 8,140 feet has already been reached, and it furnishes 176,000 gallons daily at a temperature of 158 degrees Fahr. The municipality have recently voted a large subvention in order that the boring may be continued to a greater depth, not only to obtain a larger volume of water, but a temperature of 176 degrees Fahr. It is suggested that it is within the bounds of probability that a time may come when a brewer will obtain his water supply from a well of sufficient depth to yield "liquor" at the mashing temperature.—*The Methodist Protestant.*

If a man does not make new acquaintances as he advances in life, he will soon find himself alone. A man should keep his friendship in constant repair.—*Johnson.*

F. D. VanValkenburgh,

Religious Book and Chart House,

106 Camp Street, New Orleans.

Best Assortment of Oxford Teachers' Bibles in the City.

Religious Books of All Kinds.

NEW HYMN BOOK, M. E. CHURCH, SOUTH.

PRICE LIST.

24 MO.

Cloth, 25c.; Sheep, 50c.; Roan Gilt, $1 00 Morocco Gilt, $1 50; Morocco Extra Gilt, $1 75; Morocco Extra Gilt—Round Cover, $2 00.

12 MO.—PULPIT.

Sheep, $1 00; Roan Gilt, $1 50; Morocco Gilt, $2 00.

SQUARE—SPECIAL NEW EDITION—DOUBLE COLUMN.

Cloth.....$ 75.

OCTAVO, HYMN AND TUNE BOOK; ROUND OR SHAPED NOTES.

Board—Leather Backs, $1 00; Cloth—Leather Backs, $1 25; Morocco Gilt, $2 50.

ANNOTATED—OCTAVO—CLOTH.....$2 00.

(This book has a short sketch of the author of each hymn, and the circumstances giving rise to the hymn.)

Name in Gilt on Cover of Any Book.....25 cents

Book Dealers and Preachers furnished at same rates as by the Publishing House, thus saving Express charges and time.

Canvassers wanted for "LIFE OF BISHOP PIERCE," "CHRISTIAN WOMANHOOD," "GLIMPSES OF 50 YEARS," and "THE TREE OF METHODISM."

F. D. VanValkenburgh.

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Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Rollers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

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We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers. Have a Large Stock to select from.

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80 CAMP STREET.

Capital.....$250,000. Undivided Profits.....$40,000.

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Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. interest, payable semi-annually.

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Total Assets over $200,000,000.

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☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

Home Insurance Co., of New Orleans.

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CASH ASSETS, December 31st, 1886,	$400,479.06
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.56

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

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Phos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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New Orleans, La., March 20, 1889.

The Southern Insurance Company

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54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

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HARDWOOD, SLATE AND IRON MANTELS.

TILE HEARTHS, TILE FACINGS, TILE FLOORS.

Grates and Fire-place Trimmings.

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ADVOCATE BUILDING. *No. 112 CAMP STREET.*

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A. W. SKARDON & SON,

Dealers in Staple and Fancy Groceries,

643 and 645 MAGAZINE STREET, Cor. Jackson Ave., *NEW ORLEANS, LA.,*

Would respectfully call the attention of clergymen and invalids to their unfermented communion wine—pure grape juice, free from alcohol.

Particular attention paid to country orders.

No charge for drayage or packing on goods sent out of the city.

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.
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FIRST WATERING PLACE IN THE SOUTH.
12 Hours by Steamboat from Mobile, on the Bigbee River. Daily communication during Winter Season.
Large Hotel and Pleasant Cottages. 300 Guests can be accommodated. The Cottages are neatly plastered and provided with good fire-places, making them warm and "home-like."
B. WARD, Agent (Successor to O. F. Cawthon & Co.), Druggist, Mobile. ISAACSON, SEIXAS & CO., Agents (Grocers), Canal St., New Orleans.
Bladon Water on tap and for sale by EUGENE MAY, Cor. Canal and Chartres St., New Orleans, La.

CLIFF HOUSE AND COTTAGES,
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THE NIAGARA OF THE SOUTH.
The Cliff House is the best equipped summer resort hotel in the Blue Ridge Mountains.
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J. C. S. TIMBERLAKE, Manager,
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On Chilhowee Mountains.
3,000 Feet above sea level. Opens June 1. Good fare. Comfortable accommodations. Reasonable terms. Magnificent scenery. Pure atmosphere. For analysis, circulars and full information, address J. H. MAGILL,
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WOVEN WIRE FENCE!
40c to $1.00 per Rod.
Something new. Made of steel wire, galvanized. Best and cheapest fence and gates made. Descriptive circulars and prices free. Address
KITSELMAN BROS., Ridgeville, Ind.

P. P. P.
(Prickly Ash, Poke Root, and Potassium.)
CURES
RHEUMATISM
And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.
If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.
P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.
SCROFULA
Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.
BLOOD POISON
Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.
Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilistic Eruption.
Dyspepsia and Nervous Prostration.
Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)
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LIPPMAN BROS., Wholesale Druggists, Sole Props., Lippman Block, Savannah, Ga.

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A SURE CURE FOR CHILLS & FEVER
DUMB AGUE AND MALARIA.
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ABBOTT'S EAST INDIAN CORN PAINT
REMOVES CORNS, BUNIONS AND WARTS, SPEEDILY AND WITHOUT PAIN
For sale LYONS & CO., New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

The appointment of a high ecclesiastical tribunal by the Pope for the Roman Catholic Church in the United States is believed to have already been consummated, although inquiry failed to develop the existence of official notification. The information obtained is to the effect that the tribunal of the church will have referred to it all cases in which the church in the United States is concerned for adjudication.

The Brazilian mail steamship *Alliance*, with the three commissioners who have been sent as delegates to represent Brazil at the International Congress of American nations, arrived at New York, August 16.

The constitutional convention decided upon Bismarck as the capital of North Dakota.

A serious conflict took place between contending political factions in Fort Bend county, Texas, on August 16. Richmond, the county seat, was in the hands of a mob. A deputy sheriff and another man were killed and many wounded.

It is estimated by careful officials at the G. A. R. encampment headquarters that there will be 40,000 veterans in attendance at the encampment in Milwaukee.

The latest statement concerning the extra session is that Congress will be called together about October 20.

The Board of Directors of the New Orleans Cotton Exchange, on August 17, issued a call for a convention of all American exchanges, to meet in this city, on September 11, to take some joint action on the bagging problem.

Several buildings belonging to the Chautauqua Assembly, N. Y., were destroyed by fire on August 17. The total damage will not exceed $15,000.

Eighteen persons were injured in an accident on the Burlington and Missouri railroad, near Lincoln, Neb., on August 18.

At a meeting of a socialist organization, in New York City, several of the speakers said that the present mode of agitation by the socialists was of little use, as it was not adopted to American life and historical development. He advised his hearers to dissolve the present political organization, and suggested a movement having in view the dissemination of socialistic ideas among American workingmen.

A New York tenement-house restaurant was destroyed by fire on August 19. The building was occupied by thirteen families. Nine of the occupants lost their lives.

Mormon missionaries are being whipped and driven out of Warren county, Ga., where they had gone to make converts.

The Centennial of the Roman Catholic Hierarchy will be held in Baltimore, beginning November 10.

Incendiary publications in a negro paper of Selma, Ala., have stirred up the white population. Affidavits have been made against the offenders.

Ground was broken last Saturday, with an imposing demonstration, at Huntsville, Ala., for the line of the Cincinnati, Alabama and Atlantic Railroad, which is to run from Cincinnati, due south to Huntsville, and thence direct to Birmingham, or Savannah.

FOREIGN.

General Boulanger has been found guilty by the French Senate Court of embezzling public funds. Count Dillon and Henri Rochefort were convicted of conspiring with Boulanger in a felonious attempt against the safety of the State. The court sentenced Boulanger, Count Dillon and Rochefort to be deported to a fortified place.

A manifesto signed by General Boulanger, Count Dillon and Henri Rochefort is published. It calls the action of the Senate Court an orgie of arbitrary rule, calumny and mendacity, and declares that in spite of fresh coups d'etat preparing in the dark, the signers have continued confidence in the electorate of France.

The Russian government has given orders for the construction of two more ironclads and several torpedo vessels.

Count Kalnoky will revisit Prince Bismarck at Vasrein in six weeks, and Premier Crispi will shortly visit Vienna to confer with Count Kalnoky. These facts are regarded as indicating a strengthening of the triple alliance.

Signor Crispi, encouraged from Berlin, has sent the officials of the Vatican private hints that the Italian government would not permit the papal treasure or the Vatican art objects to leave Rome. It could not prevent the Pope's personal departure, but the contents of the Vatican must remain.

A hurricane swept over the southern part of Spain on August 7. Several churches and other buildings were wrecked. A portion of the dome of the Church of St. Felippe was blown down.

A reception in honor of John G. Carlisle was given by the Joint Permanent Committee of Congress, in the City of Mexico, last week. He was presented to President Diaz, and expressions of mutual good-will followed.

Rioters in the Fohlen province of China attacked the Chin-Chu villages and slaughtered four or five hundred inhabitants, including women and children.

President Carnot delivered an address at a banquet given to 13,000 mayors and communal delegates, in Paris. He said, among other things, that the demonstration, proved the national solidarity.

A fire broke out on the Brazilian steamer *Alliance*, while about 250 miles from the coast of Brazil, and she had a narrow escape. Her Yankee officers and crew did noble work and succeeded in saving her.

A special envoy of King Humbert of Italy in Paris, on August 19, presented Thomas A. Edison, the famous American electrician, with the insignia of a grand officer of the crown of Italy. Mr. Edison thus becomes a count and his wife a countess.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

Weather-Crop Bulletin of the Louisiana Weather Service,

In Co-operation with the U. S. Signal Service. For Week Ending Saturday, Aug. 17, 1889.

An average temperature, excessive amount of sunshine and deficient precipitation characterized the weather conditions in the Northern Section of Louisiana during the past seven days. In the Southern Section a nearly normal temperature and percentage of sunshine, with a slight excess in the amount of rainfall is noted. The average rainfall for the week in the cotton-growing portion of the State was but .47 of an inch; in the sugar and rice region an average of 1.58 inches fell.

The prospects for cotton are very good in spite of the numerous worms. The wholesale poisoning is keeping planters busy, they realizing the fact that a splendid crop will be obtained if the caterpillars are destroyed. Thus far no material damage is reported, although slight damage has ensued.

In Catahoula there is no report of worms, and the forecast is ventured that three weeks of fair weather will insure a good crop in that parish.

Picking of cotton will be general in about eight days in the central portion of the State.

In the Feliciana parishes, the weather being favorable, worms have appeared and are being poisoned; it is feared that damage may be done to the cotton later in the season by the pest. Washington parish reports cotton in very good condition, no worms, and bright prospects. In the northern portion of the sugar region the weather was very favorable to the rice and sugar, but cane is not receiving enough rain or sunshine to grow as rapidly as it should at this season farther south. The conditions as regard the rice crop are not as favorable as they might be; more sunshine and less of the showery weather would be beneficial. Generally, favorable reports are received as to the present condition of all crops.

H. E. KERNAM,
Signal Corps, Director.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

New Albany circuit	Aug. 24, 25
Marietta circuit	31, Sept. 1
Blackland circuit	2
Ripley and New Albany station	7, 8
Guntown circuit	14, 15
Pleasant Ridge circuit	17
Ripley circuit	21, 22
Jonesboro circuit	28, 29

J. B. STONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Fulton and Smithville, at Antioch	Aug. 24, 25
Tremont, at Riggan's Chapel	31, Sept. 1
Athens	7, 8
Prairie	14, 15
Aberdeen	21, 22

AMOS KENDALL, P. E.

WINONA DISTRICT—THIRD ROUND.

Pop'ar Creek	Aug. 22
Ethel	24, 25
Belzona	28
Lexington	30

J. J. WHEAT, P. E.

SARDIS DIST.—THIRD ROUND.

Lake View	Aug. 24, 25
Mt. Vernon	31, Sept. 1
Arkabutla	7, 8
Chulahoma	14, 15
Cockrum	21, 22
Louisburg	27
Horn Lake	28, 29

S. M. THAMES, P. E.

GRENADA DIST.—THIRD ROUND.

Chapel Hill	Aug. 24, 25
Carrollton	31, Sept. 1
Tillatoba	7, 8
Coffeeville	(Thur.).. 12
Tocoopola	14, 15
Grenada circuit	21, 22
Atlanta	28, 29
Old Town	(Tue.)..Oct. 1
Pittsboro	(Thur.).. 3
Banner	5, 6

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Poplarville, at Purvis	31, Sept. 1
Bay St. Louis, at Bay St. Louis	7, 8
Ocean Springs, at Ocean Springs	14, 15
Pearlington, at Pearlington	21, 22
Covington, at St. Tammany C. G.	28, 29
Talisheek, at St. Tammany C. G.	29, 30
Whittington, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem Camp Ground	12, 13
Moss Point, at Moss Point	19, 20
Scranton, at Scranton	22
Vancleve, at New Prospect C'mp Gr'd.	26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg	4

T. S. WEST, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Holmesville, at China Grove	Aug. 24, 25
Scotland, at Galatia	31, Sept. 1
Adams, at Ebenezer	3, 4
Brookhaven	7, 8
Howerton, at Pleasant Ridge	14, 15
New Hope, at Centenial	28, 29

W. B. LEWIS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian, at Shiloh	31, Sept. 1
Meridian Station	3
Blumsville, at Wahallak	7, 8
Leaksville	14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
De Kalb	12, 13
West End	19, 20

R. D. NORSWORTHY, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Pine Mountain, at Lebanon	Aug. 24, 25
Waterford, at Marvin	31, Sept. 1
Ashland, at Salem	7, 8
Shawnee, at Harmony	14, 15

J. W. BONNOLL, P. E.

VICKSBURG DIST.—THIRD ROUND.

Meadville, at Cool Springs	Aug. 24, 25
South Warren, at Asbury	31, Sept. 1
Rolling Fork, at Rolling Fork	7, 8
Mayersville, at Beulah	14, 15
S. Vicksburg and Hovina, at Hovina	21, 22
Vicksburg	28, 29

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Clinton and Betoeville	Aug. 24, 25
St. Helena	29
Amite City, at Osyka	31, Sept. 1
Woodville	7, 8
Livingston, at Palmetto	12
Springfield, at Wesley Chapel	14, 15
New River, at St. Amant	19
E. Baton Rouge, at Hay Ridge	21, 22
East Feliciana, at Slaughter	28, 29

C. M'DONALD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers	Sept. 1
Moreau Street	8
Dryades Street	15
Rayne Memorial	22
Carrollton and Parker's Chapel	29
Carondelet Street	Oct. 6
Gretna and Soraparu	13
Craps Street	20
Donaldsonville and Plaquemine, at Thibodeaux	27
Grosse Tete and False River	Nov. 3
Baton Rouge	10
Lower Coast Mission	17
Louisiana Avenue	24
Felicity Street	Dec. 1

CHAS. F. EVANS, P. E.

SHREVEPORT DISTRICT.—THIRD ROUND.

South Bossier, at Doyline	Aug. 24, 25
Valley circuit, at Blocker's Chapel	31, Sept. 1
North Bossier, at Concord	2
Mooringsport, at Pine Hill	7, 8
Many, at New Hope	14, 15
Anacoco, at Holly Grove	17
Coushatta, at East Point	21, 22
Wesley, at Holly Springs	23
Red River	28, 29

J. E. CASEITY, P. E.

HOMER DIST.—THIRD ROUND.

Vernon, at Wesley Chapel	Aug. 24, 25
Arcadia	31, Sept. 1
Tulip, at Tulip	7, 8
Sparta, at Camp Ground	14, 15
Salline, at Antioch	21, 22
Ruston, at Douglas	28, 29
Indian Village, at Pine Grove	Oct. 5, 6
Louisville, at Gamaville	12, 13
Vienna, at Pine Grove	19, 20
Gibsland	26, 27

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Black river, at Larto	Aug. 24, 25
Vidalia and Troy, at Young's	Sept. 1
Centreville, at Trout Creek	7, 8
Columbia, at Parnassus	14, 15
Simsport, at Bayou Jacques	21, 22
Alexandria, at Lemothe's	28, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	19, 20
Spring Creek, at Science Hill	26, 27

B. F. ALEXANDER, P. E.

That tired feeling is entirely overcome by Hood's Sarsaparilla, which creates an appetite, rouses the liver, cures headache, and gives renewed strength and vigor to the whole body. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Rapides	Aug. 22
Providence	Aug. 22
Lake	Aug. 23
China Grove	Aug. 23
Andrew Chapel	Sept. 6
Davis Springs	Sept. 6
Sparta Circuit	Sept. 13
St. Tammany	Sept. 27
Palmer	Oct. 6
New Prospect	Oct. 25
Boyt	

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINKE,
500½ Chippewa Street, New Orleans, La.
Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

CAMP MEETING NOTICE.

The Davis Springs Camp Meeting, on Wesley circuit, will commence on Friday before the second Sunday in September. Preachers invited, and will be provided for.

J. B. WILLIAMS, P. C.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

Hoi for Niagara Falls and Toronto!

The popular Erie railway will run one of its personally conducted excursions from Cincinnati, O., to these points of interest at the very low rates of $5 for the Falls and $6 to Toronto from Cincinnati. Palace sleepers, chair cars and elegant day coaches will run through to the Falls. Do not miss this opportunity for a grand trip. Secure your sleepers early. Apply to H. C. Holahird, D. P. A. Gen'l Office, 99 4th St., Cincinnati. Train leaves Grand Central Depot, 12 noon, Thursday, August 22, 1889.

Summer Tours.

Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address

R. H. GARRATT, Div. P. A.,
34 St. Charles St.,
New Orleans, La.

Bro. VanValkenburgh requests us to say that he has just received per steamship *El Paso*, direct from New York, $500 worth of Oxford Teachers' Bibles, of all kinds and prices, from $1 25 to $15, and has 750 new Methodist hymn books on the way. Send in orders at once.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.
The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the Insurance to these worthy people.
A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

Iuka Normal Institute.

Summer School closed July 26. One hundred registered; the youngest sixteen, the oldest forty-seven—average age about twenty-seven. I still have a few male teachers, experienced. All hold from their county superintendent high first-grade certificates. Also a number of ladies, experienced teachers—scholarship from a second-grade certificate to a full college course. They can give references. Do you need an assistant? Write to H. A. DEAN, Iuka, Miss.

Diarrhœa, Dysentery, Cholera, &c.
From General Albert Sidney Johnston, the great Confederate General.
FT. BRIDGER, UTAH, Nov. 8, '57.
Messrs. J. & C. Maguire, St. Louis, Mo.
I have used the bottle of Maguire's Henne Plant handed me by Ass't Surgeon Dr. Kirtley Ryland, and found it a most efficacious remedy for Complaints of the bowels.
A. SIDNEY JOHNSTON.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8⅜ @	—
Ordinary	8⅞	—
Good ordinary	9⅜	—
Low middling	10¼	—
Middling	11	—
Good middling	11½	—
Middling fair	11 13-16	—
Fair	12 13-16	—
Galveston middling	11¼	—
Mobile middling	10¾	—
Memphis middling	10¾	—
SUGAR.		
OPEN KETTLE:		
Prime	—	—
Fully fair	—	—
Good fair	—	—
Common	—	—
CENTRIFUGAL:		
Seconds	—	—
Prime yellow	—	—
Gray white	—	—
Choice white	—	—
Standard granulated	—	8⅜
MOLASSES.		
OPEN KETTLE:		
Fancy	—	—
Fair	—	—
Good common	—	—
STRIPE	—	—
RICE.		
No. 2	2	2⅛
Good	4⅛	4½
Fair	4	4⅛
Prime	4⅝	5
Rough, ₱ bbl	3 50	3 80
Polish, ₱ ton	15 00	16 00
FLOUR.		
Extra Fancy	4 30	4 40
Fancy	3 90	4 00
Choice	—	—
Minnesota Patents	5 90	6 15
Winter wheat patents	4 80	5 00
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	2 25	—
Cream meal	2 65	2 70
Grits	—	2 75
Hominy	—	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	—	47
Yellow	—	—
Mixed No. 2	45	—
OATS:		
Western	30	31
Texas rust-proof	—	—
BRAN:		
₱ cwt	60	75
HAY:		
Prime	14 00	15 50
Choice	16 50	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	—	11 50
Prime Mess	11 75	12 00
Rumps	—	10 75
BACON:		
Fancy Breakfast	9½	11
Shoulders	—	6⅛
Sides, short rib	—	6⅛
Sides, long clear	—	7
HAMS:		
Sugar-cured	12⅛	12⅝
DRY SALT MEAT:		
Shoulders	—	5⅛
Sides, short rib	—	6
Sides, long clear	—	6
GROCERIES.		
COFFEE:		
Prime	—	20
Fair	—	19
Common	—	16¾
TEAS:		
Choice	40	80
No. —	—	55
BUTTER:		
Western Creamery	21	22
Western Dairy	12½	14
Common	—	—
LARD:		
Refined	6⅛	6⅜
OILS:		
Coal, bbls	10½	—
Coal, cases	15½	16
Cotton seed, crude	41	48
Lard, Extra No. 1	—	65
VEGETABLES.		
CABBAGES:		
Western, ₱ head	—	1 50
Chicago, ₱ 100	6 00	8 00
Louisiana, ₱ crate	—	—
POTATOES:		
New Louisiana	—	—
Western	1 05	1 10
ONIONS:		
New Louisiana	—	1 30
Western	1 00	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	10½	10¾
Jute, 1¾ lb. ₱ yard	—	9¾
Lane Mills Cotton Bagging	13½	—
BALING TWINE:		
₱ lb	9	10
TIES:		
₱ bundle	—	1 10
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 25
Young Chickens	1 50	3 25
Chickens, Southern	2 75	3 00
Young	2 75	3 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	13	14
Southern	—	15
WOOL:		
Lake, ₱ lb	24	24½
Louisiana	22	23
Hurry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	—
Dry Salted	4½	—
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	18 00
Meal	20 50	—
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	—	2½
Sulphuric acid	2	—

—Times-Democrat, August 20.

Don't fail to read Dr. Black's advertisement in another column.

ROYAL
FULL WEIGHT ROYAL BAKING POWDER ABSOLUTELY PURE
BAKING POWDER
Absolutely Pure.
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test short weight, alum or phosphate powders. Sold only in cans.
ROYAL BAKING POWDER CO., New York.

MAN-A-LIN
THE System Regulator
Are your Liver, Kidneys or Bowels out of order? MAN-A-LIN will put them in order. Are you Constipated and Bilious? MAN-A-LIN will correct both troubles. Does your head ache? MAN-A-LIN will cure it. Are you suffering from Piles? MAN-A-LIN will make them disappear. Is your Complexion sallow, your Taste bad, your BILIOUSNESS heavy? MAN-A-LIN will give you rosy cheeks, a pure breath and a clear head. For a system that is out of order there is nothing like MAN-A-LIN, and nothing like it to keep the system in order. Try it. Sold by all druggists—1 dollar bottle; 6 for $5. Send for Dr. Hartman's "Fountain of Life." Man-a-lin is manufactured by THE PERUNA MED. CO., Columbus, O.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For $1 a large bottle is sent prepaid.

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299, 301, 303, 305, 307 Gravier Street,
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Orders promptly attended to.
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Costs only $15, and yet is warranted to do as good work as any $100 machine. It wears longer than any other without cost of repairs. Any person of ordinary intelligence can become a good operator in a week, or a rapid one in two months. Editors, lawyers, ministers, bankers, merchants and business men generally can not make a better investment of $15. For pamphlet, giving testimonials, address, with stamp,
REV. W. C. BLACK,
JACKSON, Miss.

INVALID LIFTER.
WANTED—Helpless invalids to know that they can be lifted from a bed to a Rolling Chair, from a chair to a carriage, or from one position to another with the greatest ease and safety, by the use of the Cutting & Stelle Invalid Lifter. It is a nurse that never gets tired. A great blessing to both family and invalid. Please mention this to some helpless invalid friend. A 24-page catalogue, 4c. in stamps. J. H. KING,
HUDSON, OHIO.
Mention this paper.

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D. H. Holmes.
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32-inch. Organdy Lawns, 6½ c.
Scotch Ginghams, Linen finish, never been sold less than 20c., fast colors, now 10c.
Fine French Stripe Mulls, 35c. all season, now 15c.
Outing Cloths, 10c.
Balance of our Fine Scotch Gingbams, been sold all season from 35 to 50c., now 25c.
Printed Challies, 4 cents.
Fine Quality Printed Challies, 7c.
50,000 Standards Novels, 10c.
Fancy India Silk, 50 cents.
All Silk Surahs, 50 cents.
Gents Balbriggan Shirts and Drawers, 50 cents a suit.
Fine White Lawns, 5 cents.
Ladies' and Childrens' ready-made White Lawn Dresses.
200 pieces Embroidered Flouncings at Half Price.
Special Bargains in every Department.
155 Canal St.

Christian Advocate.

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A MODEL SERMON.

It should be brief: if lengthy, it will steep
Our hearts in apathy, our eyes in sleep,
The dull will yawn, the chapel-lounger doze,
Attention flag, and memory's portals close.

It should be warm: a living altar-coal,
To melt the icy heart and warm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul, nor wake the dead.

It should be simple, practical and clear,
No fine-spun theory to please the ear,
No curious lay to tickle littered pride,
And leave the poor and plain unedified.

It should be manly, just and rational,
Wisely conceived and well expressed withal,
Not stuffed with silly notions, such as stain
A sacred desk and show a muddy brain.

It should be mixed with many an ardent prayer,
To reach the heart and fix and fasten there.
When God and man are mutually addressed,
God grants a blessing—man is truly blessed.

—*Selected.*

From the West.

MR. EDITOR: I was loath to leave Manitou, with its cool winds fresh from the eternal snow-banks on the mountain-tops, freighted with the perfumes of ten thousand flowers, and the music of the whispering pines and spruce and shivering aspen; for the dusty streets of a city, with all its noisy industries, can never call up the sacred world-wide thought that comes to one here in this Arcadian valley, encircled by an empurpled bulwark of mountains. Nature ever stirs the heart and inspires the mind as nothing else can, and here we have nature frowning in her wildest moods, or singing and laughing in her lightest; but summer tourists, like the "wandering Jew," must obey the unalterable fiat, "Move on!" So one morning we again responded to the "all-aboard" cry of the conductor, and sped onward to Denver. It is only three hours' run from Manitou, over plains which have been recovered from their arid barrenness by irrigation. The ditches meander all through the plains, ready to let loose their life-giving floods as they are bidden, and the waving, full-headed grain fields, the fragrant alfalfa meadows, the profitable orchards and gardens, testify to the richness of the soil where there is water. Denver is rightly called the "Queen City of the Plains." For a city so young, she certainly has a wonderful start in the race for commercial supremacy. In 1858 the first log cabin was built, around which has grown this city of 125,000 people, where every occupation under the sun is open to all who wish employment. She is beautifully situated on the plains at the foot of the Rocky Mountains, and has an elevation of 5,196 feet above the sea level. The climate is dry and fine, and the sunshine and equable temperature woos hither many unfortunates with the sickly hue and hollow cough. The scenery can not be excelled; the citizens of Denver every day have an unbroken view of 300 miles of the Rocky Mountain range, with Long's Peak on the north and Pike's Peak on the south, which do, indeed,

> * * * "Like giants stand,
> To sentinel enchanted land."

For on these verdant plains, thirty years ago, the buffaloes roamed and nipped the grass; and where this teeming city, with its smoking chimneys and roaring bellows, now stands, the Indians hunted at will. In this latter day the skill of man is like enchantment.

> "Through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

We spent many pleasant and profitable days in Denver. Its smelting industries were new and interesting to us; but they are very particular about whom they admit, as they have secret processes of treating refractory ores. They asked if my husband was engaged in that line of business, and when I assured them that he was hunting gold and silver over another route, we were admitted, and enjoyed it very much; but I fear a detailed account would be tiresome. Another peculiarity of Denver is that she has not a single paved street; yet all are as smooth and hard as asphalt.

From this point we went over the D. and R. G. R. R. to Salt Lake City. The route runs through that country which is justly called the "Switzerland of America." Some one has said: "Know most of the rooms of thy native country before thou goest over the threshold thereof." It is good advice. If one loves nature unadorned, let him pierce the heart of the Rocky Mountains, dive into its wild and rugged canons "that slope through darkness up to God," climb its mountain passes,

> "Fronting heaven's splendor,
> Strong and full and clear;"

explore the homes of the cliff dwellers on the Columbia river, who were old when the Coliseum was built—and he will feel that there is nothing more to see; or, failing that, he will exclaim:

> "I'll look no more;
> Lest my brain turn, and the deficient sight
> Topple down headlong."

And so we sped onward on an observation car through the Royal Gorge. It is seven miles long, and consists of the most awful scenery in the world; black bare cliffs that wall us in, giving us only a little peep of blue at the very top, while the Arkansas river roars and surges at our side the whole length of the canon, in such monstrous fury as to almost drown the puffing of the engine. It is awful! grand! sublime! I am unequal to a further description of it. Then we climbed up Marshall Pass. The summit is eleven thousand feet above the sea, and the train drawn by two engines traverses a tortuous road to attain it; and almost every step of the way the old wagon-trail of the pioneers follows us, which, I think, made it easier for the engineers. "Honor to whom honor is due." So many go over the pass with no thought to those wayfarers and their groaning wagons. How much endurance and patient toil that old roadbed represents! (This digression, I hope, will be pardoned.) Up we toiled, until we were among the clouds where the Continental Divide is reached, where all the streams part, half singing, gliding down the mountain-side until lost in the calm bosom of the broad Pacific; the other plunging, rushing down to mingle its roar with the stormy Atlantic's. On the apex we stand—a chaos of rocks and mountains beneath us—almost touching the skies, breathing the heavenly airs; and, while we gaze awestruck about us, our souls expand, and,

> "Mounting beyond our love and hate,
> We reverently whisper, 'God is great.'"

We begin the descent; one engine going in front of us as an advance courier or safety guard. The Black Canon was the next point of interest. No spot could be more grand. The cliffs rise two thousand feet heavenward. In the midst is Currecanti Needle, towering high above its surroundings like the shaft over a giant's grave. Then the wild splashing of water falls upon our ears, and, turning, we see Chippeta Falls dashing in a foamy torrent, from the top of the dizzy cliffs, into the raging river below.

On Sunday morning we reached Salt Lake City, and at two o'clock we attended services in the Mormon Tabernacle. It is said to be the largest building of the kind in America, and was built by the voluntary contributions of the Mormon people. It is 250 feet long, 150 feet wide, and 80 feet in height. The acoustics are perfect, and by actual experiment I learned that you can hear a whisper or a pin fall from one end of the tabernacle to the other. There were three pulpits, one above the other, for the different degrees of dignitaries. The singing was superb; 150 voices, accompanied by the grand organ, two violins and two cornets. The people joined in the singing, except at the anthem. There were six thousand people in the house. They say that twelve thousand can be comfortably seated there. I heard a rousing sermon, urging the Latter Day Saints to hold fast to the faith, etc. They administered the sacrament of the Lord's Supper. The elements used were *chunks of light bread* handed around in *silver cake* baskets, and water in silver pitchers, and a peculiar kind of dipper going along for convenience. It was the most horrible mockery I ever witnessed. We went through the still unfinished temple. It is built of white granite, and, when completed, will be a magnificent structure. Brigham Young claimed that the site was located by an angel which appeared to him on Ensign Peak. Assembly Hall was interesting to us. Here all their religious rites are administered; such as baptisms, sealings, orders of the priesthood, etc. The paintings on the walls represented the early scenes and traditions of Mormonism: Moroni pointing out to Joseph Smith where the Book of Mormon was concealed in the hill Cumorah; John the Baptist descending from heaven to confer the order of priesthood on Joseph Smith and Oliver Some-thing-or-other; the pioneers crossing the plains, etc.

We drove to Prospect Hill, and had a fine view of the city and valley, with the mountains in the distance, and the silver gleam of the quiet lake, while the river Jordan gayly rippled across the fertile valley. It was superlatively fine. We also drove to the mouth of Emigration Canon, from which the pioneers poured into the valley. "Their story runneth thus:" Brigham Young lay sick upon his bed in his dust-covered wagon, when they emerged from this barren, rocky defile into the valley, well watered and green as emerald. They lifted him that he might feel the soft breezes and breathe the gentle perfumes. He caught sight of the happy valley, and exclaimed: "This is the spot I have seen in my vision;" so down went the tent stakes and up went the "Deseret" motto, and on every hand are evidences of their thrift and industry. ("Deseret" is a word taken from the Book of Mormon, and means "the working bee.")

We went to the Bee House, the Tithing House, the Lion House, Amelia Palace, etc. I also met the beloved Amelia face to face. She is a ladylike person, and claims to be second cousin to Mrs. Cleveland. Her name was Amelia Folsom. Brigham Young's grave is a lonely spot for the last resting-place of so great a prophet. The Mormons placed a seven-ton stone upon his lifeless breast, lest his body should be stolen. Five of his wives are buried in this enclosure; but I wept not for them. I have

> "The laws of marriage chartered in gold
> Upon the blanched tablets of my heart;"

and I had no sympathetic tears for these. Brigham Young left nineteen widows and sixty-three children to mourn his departure; hence imagine the weeping and wailing and gnashing of teeth when he was gathered to his fathers.

Salt Lake City claims 30,000 people. She is full of enterprise and industry. Her streets are 132 feet wide, with ten acres in each block. One has elbow room here; but when we tired of it all we ran down to the Great Salt Lake, eighteen miles away, and dipped into her briny depths. I was so surprised to find the lake a bright, beautiful sheet of water, with clear blue waves dancing in transparent clearness, instead of the dull, lifeless pool I'd read of. The water supports no life; and, if it covered the ancient sites of Sodom and Gomorrah, it could not taste or smell more horribly. Go there any hour you will, and there are hundreds of bathers sporting with the waves. No stingarees to fear, no breakers to buffet; just step into the water, and swim you must. The only care to be taken is to keep the water out of eyes and mouth. I was told that five buckets of this water evaporated leaves one bucket of salt.

A trip that was full of interest and novelty was a cruise around the lake to Antelope Island. This island has four springs of fresh water upon it, and is inhabited. It is green and pleasant to look at, and they have selected it as the site for a fine hotel, to be built in the near future.

And now our holiday is over, and we turn our faces homeward, looking regretfully upon

> "This calm enchanted sea—
> The Great Salt Lake enwrapped in mystery;
> And as it slumbers 'neath the setting sun,
> We sigh to think our wond'rous journey done."

Yours truly, SHREVEPORT.

Washington Springs, Va.

MR. EDITOR: You said to me on leaving, "Write us a letter." Well, as it is a blazing morning, the thermometer at fifty-seven degrees, and a fire burning in our room, I think it an opportune time to write.

We came smoothly through from New Orleans in twenty-eight hours. One of the most interesting features of the scenery on our line of travel was the cornfields. Mr. Clay once said in a speech in New Orleans, speaking on behalf of starving Ireland, during the great potato blight: "That Indian corn was one of the gifts of a gracious Providence, for which we had never been half thankful enough." An ever true confession. The corn in these fields, clothed in dark green, proudly plumed and adorned with silken ornaments, stood in serried ranks of countless thousands, and our passage by them seemed like a grand review of a thousand armies. How beautiful the words of the Psalmist: "The valleys also are covered over with corn; they shout for joy, they also sing!" These thousands of fruitful fields remind us of another utterance as sublime as it is beneficent, "Thou openest thine hand and satisfiest the desire of every living thing."

To a man from the Gulf level, how interesting and inspiring is the view of "the little hills rejoicing on every side!" Above these rise the mountains in towering heights, where thousands of hoary winters have sat throned on ice, crowned and robed in habiliments of purest snow. These vast and solid structures, these "everlasting mountains" that have for so many centuries defied the touch of time and change, look like sublime emblems and monuments of the immutability of God.

The "Washington," where we for the nonce are housed, is situated on high ground. "Walker's Mountain," on whose sides the hotel is located, is some 2,850 feet above the level of the sea. The grounds immediately about the hotel are picturesque and bold. The view in front of us is vast, varied and sublime. It would be difficult to find a more magnificent or grandly beautiful scene. The air is cool, crisp and tonic. Most people who come here with the starch and twist taken out of them by the relaxing air of the Gulf level, realize a most cheering and invigorating change. Mineral waters abound of high repute for their curative powers; but for better, I opine, is the aerial ocean of pure, life-giving air forever rolling its healthful waves around and above us. The clouds floating in the vast expanse, towering above and stretching out on all sides, look like islands of silver on the deep blue sky.

The forests are rich in the variety of the trees, and gorgeous in the luxuriance of the countless shades of green. I see near us the ash, cucumber, cedar, chestnut, dogwood, beech, elm, locust, tulip, poplar, various species of pine, osage-orange, maple, and various oaks. The frequent showers have given a vivid gloss to the leaves, surpassing the exquisite varnish of the Japanese. All the scene seems instinct with God, and my reason and my heart exclaim: "Oh, Lord, how manifold are thy works: in wisdom thou hast made them all; and the earth is full of thy riches!" How God has lavished himself in boundless life, and in innumerable forms and colors of beauty!

But somebody will say, "What of the men and women?" Well, those that I have met have been pleasant specimens of the *genus homo*, from Texas, Florida, Louisiana, Mississippi, Alabama, Georgia, and last; but not least, Virginia. The major part of them Baptists, Presbyterians, Methodists, with a sprinkling of Catholics and Episcopalians. We live like the various passengers on board the ark—in great harmony. We don't believe we are to get to heaven by quarreling. There is one name, neither is there any other by which we may be saved; but the Jerusalem above has *four* sides, and twelve gates through which believers may enter into rest eternal; and the people of all nations, tribes, and tongues shall sing, Allelula! the Lord God omnipotent reigneth, unto the Lamb who redeemed us, and washed us in his blood, be praise, salvation and dominion.

Our bodies are well sustained on an abundance of edible, blood-making food, served up in the satisfactory old Virginia style. All these favorable conditions promote our amiability, and increase our affability and cheerfulness. The house is full.

There is a Sunday-school on the hotel ground, mainly gotten up and sustained by the zeal and energy of Mrs. Longley, the estimable wife of the host, Mr. Selden Longley. She is also raising funds to rear a church edifice, and the work will be accomplished.

There is no one resident here at this date to preach to us. This is to be deplored. Three doctors, the presiding elder, the stewards, and a host of friends all said: "Don't preach; let nobody persuade you." I am sorry for this, for I love, above all things, to tell "the old, old story of Jesus and his love." Todd says he supposes the Lord let Paul go to prison occasionally to rest him, and save him longer for the church. So I must submit. Love to all that remember Joseph.

J. H. WALKER.

The Wesleyan Conference.

The Wesleyan Methodists began their one hundred and forty-sixth annual session in the town of Sheffield, England. Having been kindly furnished with a ticket for the pastoral session by Rev. Joseph Bush, the president, I was present at the opening exercises and during its sittings for two weeks.

The Conference sits with closed doors; hence all are admitted by ticket. The proceedings commenced with singing that good old Methodist hymn, "And are we yet alive," after which the secretary, Rev. D. J. Waller, read the 103rd Psalm, and Revs. A. McAulay and Wallace McMullen offered prayer. The roll of the Legal Hundred was called by the secretary. Several were absent; two vacancies had been caused by death, and three by superannuation. The first vacancy was filled on the ground of seniority, the second by nomination. There was about eight hundred ministers present. Revs. G. Abbott and W. T. Davison, M. A., were elected to fill the vacancies. The vote for the president was then taken; only ministers of ten years' standing and upwards being entitled to vote. Rev. C. H. Kelly was elected by 230 votes, and Rev. D. J. Waller elected secretary by 357 votes.

The Rev. Joseph Bush then asked the newly-elected president to come to the chair. As Mr. Kelly passed on to the platform, and during the time Mr. Bush spoke the few words of welcome, the whole Conference stood. The ex-president expressed the great pleasure he felt in asking him to take his position. He was sure that he (Mr. Kelly) would find the burdens of the office lightened by the courtesy of the people. He wished him joy in his work, and life-long memories which would cheer him. He then delivered up the keys, seal and pocket Bible, saying, "I have not found the keys and seal of much use, but John Wesley's Bible is of peculiar value, as the president in the multitude of his duties has not much time for reading, and is a man of one book." The newly-elected president said that he regarded the vote of that day as expressing the approval of the Conference of service rendered, especially in two departments. During eleven years of his earlier ministry he had been appointed to labor for the spiritual benefit of the army and navy; and now for fourteen years he had been identified with connectional Sunday-school work. He greatly valued the opportunities afforded by the pastoral session of the Conference. They met as brothers in a common ministry. They made no priestly or sacerdotal pretensions; but they *were ministers*, and they were closely united. He reminded his brethren that while they did not meet to discuss abstract questions, it behooved them not to be recluses, but to be what in America they called *live men*, ever keeping their attention to the questions of the hour, and remembering that they had to deal with varying forms of skepticism and immorality and vice. He urged the duty of regarding other churches with the utmost charity, and at the same time keeping alive devotion to Methodism. He thought that, in the providence of God, denominationalism had been a great power for good in this land. Certainly they had reason to be thankful for the wonderful development of Methodism since the death of Wesley, not only in their own country, but throughout the world."

At the open session of the Conference, which takes the shape of a great public meeting, representatives from the Irish, French and South African Conferences were severally introduced, and addressed the meeting. It was good to be there, and it would have done both Bro. Parvin and yourself good to have heard those full-throated Yorkshiremen sing the soul-inspiring hymn:

> "See how great a flame aspires,
> Kindled by a spark of grace;
> Jesus' love the nations fires,
> Sets the kingdoms on a blaze."

The Conference will be in session for three weeks; hence many subjects of vital importance to Methodism will be discussed and acted on.

An appointment of considerable interest was made the other day. The secretary of the Conference was selected to represent the Wesleyan Methodist Conference to the General Conference of the Methodist Episcopal Church, South, which will be held in May, 1890. This is the first occasion that the Wesleyan Conference has sent a delegate to our church. And I can assure you, you will be delighted that a minister of such high distinction has been chosen for this honorable function as the Rev. D. J. Waller, the connectional secretary.

The next Conference will be held at Bristol, July, 1890.

R. S. TIPPETT.

SHEFFIELD, England.

Sanctification.

It has been understood for years that Rev. Josephus Anderson, D. D., the editor of the *Florida Christian Advocate*, is a "professor of sanctification." In a recent number of his paper, Dr. Anderson gives some paragraphs on the subject of sanctification which we reproduce for the benefit of our readers:

It is a delusion to consider religion as a mere state of experience. Some imagine that if they ever went through certain emotional changes and felt in a particular way, that constitutes them Christians. One class regard themselves as converted, because they once had such and such feelings; and another class claim to be entirely sanctified, by reason of having once received a precious experience, and some of these profess those blessed changes while they get mad and do other ugly things.

Profession without possession is hypocrisy. A man can not be in a converted state when his heart is a powder magazine that blows up whenever a spark of provocation falls into it; and it is absurd to claim entire sanctification when bitter words and a covetous spirit and selfishness are manifest in the life. Prejudice and neglect to pay debts and bad temper are not the fruits of sanctification.

Great harm is done by some, who go about professing holiness when it is known that they are uncharitable, selfish, jealous of others, backbiters, or will not pay what they owe or make an earnest effort to do it. This sort of thing injures the cause of holiness more than anything else. It disgusts many, has a repelling influence, and reacts dreadfully upon a precious doctrine.

True holiness people are modest, unassuming, gentle, meek, loving, humble, unselfish, ready to serve others, and full of trust in Christ. They are winning in their manner, attractive in their conversation, brightly hopeful in their outlook, tenderly sympathetic and charitable toward others, and timid about putting themselves forward. Such are to be found here and there, living under the shadow of the cross, keeping close to Jesus in daily companionship, and they are God's saints indeed, the truly sanctified.

Conversion and sanctification are just what the words indicate. Conversion means turning altogether from a sinful life to a holy life. The thoughts turn; the controlling power of the soul turns; the will turns; the hands and feet and eyes and tongue turn—all turn to God and Christ and duty. Sanctification means setting apart, consecration, giving self and all we have to God under the influence of the Holy Spirit; and it goes on deeper and further and to greater realization that we are the Lord's until self is lost in God and we no longer see in the light of self-interest, but look at everything in the light of God's glory. And sanctification begins in conversion. Then we set out to be the Lord's. O for grace to be wholly the Lord's!

We commend to our preachers this gem from the *Southwestern Methodist:*

The love of the truth as taught in the Word, is the support of the preacher. If he study effect, his work will be superficial, his own life superficial, and his zeal as a minister will decay with his youth, or be measured only by the apparent appreciation of his hearers. But one who finds in truth the reward of his toil and the food of his soul, will ever esteem it the highest privilege to be permitted to follow his holy calling. His faith will always be strong and his soul will always be young.

Christian Advocate.

THURSDAY, AUGUST 29, 1889.

THE FLIGHT OF SHADOWS.

BY HANNAH MORE KOHAUS.

Oh, pilgrim! your back from the sunshine,
Not cast your eyes on the ground,
For thus you will only be noting
The shadows that lie all around;
But upward your brave heart lift toward heaven,
Gaze out o'er the day's rosy light;
While reveling in its warm brightness,
The shadows, low, creep, take flight.

What though overhead clouds are hovering,
Conceal a night's hath odors seem:
The stars are all there in their splendor,
Pierce through the veil veiling between;
We know what God's love sweetness,
The hard, bitter cold may retain.
Yet wait with a sweet calm patience,
It's ripe on the rich sunshine and rain.

How many a trial has proven
A blessing instead of a curse;
And never has anything happened
But possibly might have been worse.
Then heed not misleading appearance,
Give substance less shadows no room;
With eyes firmly fixed on the brightness
You'll never perceive there is gloom.

Jackson—Before and After Taking.

Persons who know Jackson *before* and *after* taking the visit of Sam Jones, in June last, agree, with one accord, that the "after taking," compared with the "before taking," is truly wonderful.

"Before taking," it was a common thing to see men of character and standing, in the community violating the Sabbath in various ways. They sometimes were seen going into whisky shops; they often profaned the holy name of God, and their every-day lives were not calculated to lead the young in the path of virtue and rectitude. Their example were not good, but bad, and only bad. A great many of our so-called Christians did not practice Christianity to a very *noticeable* degree. It is true, it has long been fashionable to attend church on the Sabbath, but very unfashionable to be seen at prayer meeting on Wednesday night. In fact, the "crowd" did not attend prayer meeting at all, but were constant attendants at the theatres and ball-rooms. And but few, if any, of these so-called Christians were in favor of prohibition, but were such strong advocates of "personal liberty" that their teaching, influence and example now cause our necks to be writhing under the iron heel of the saloon. Thirty-five *Christians* (?) voted for *whisky* last February, thereby turning the scales against us; and this Jackson must hang her head in shame, and writhe in agony under this blighting curse for the next two years. God save the boys!—they are in danger.

But Sam Jones came: and his foot-prints are left behind. Men who neglected to keep the Sabbath—men who visited whisky shops, and who profaned God's holy name, now do so no more. They now attend upon Sunday morning and Sunday night preaching. They are now seen crowding to the prayer meetings on Wednesday night, and they associate with the better classes and those who are trying to lead Christian lives. In our prayer meeting "before taking" we had an attendance that could almost be counted on the fingers; now we have more than two hundred every Wednesday night. Old backsliders, who have spent all their earnings in riotous living around whisky shops for years and years, living on husks, have returned, like the prodigal son, to their Father's house, and every service finds them in the temple of God, clothed, and their *right minds*. On last Sabbath I saw among those at the communion table an ex-barroom tender. He looked out of place, but he has the prayers and sympathies of the people of God, and we hope to make a man out of him yet. Capt. W. W. Stone, the able auditor of public accounts, with all of his assistants, are members of some one of the Christian Churches, and not one of them is ever seen in a whisky shop. The governor, secretary of State, treasurer and attorney general, together with the commissioner of immigration, and nearly all of their employees, are members of the church, and do not visit places of this character. Among the prominent men in Jackson, those who visit whisky shops are few and far between: and when we have another prohibition election, nearly two years hence, the doom of the open saloon will be sealed—it will be a thing of the past. At Raymond, in the Second District of Hinds county (where whisky is not sold, because of inability to get up a petition to do so at the term of the circuit court in July last) the court was in session but three days, and there was not a single case, either civil or criminal, tried—all owing to the absence of the whisky shop. Is it not wonderful?

A line is fast being drawn between those who are trying to heed the advice of Sam Jones and be Christians, and those who follow on the other road. We have persons here, some in prominent positions, who "before taking" declared that they would rather take their families to a circus or an Indian dance than to hear the sacrilegious rantings of Sam Jones. Now these same persons are his warmest admirers and most devout followers, and are trying to be Christians.

All of our churches have first-class pastors, who know their duties and perform them, too. Their membership has largely increased within the last sixty days, and we feel safe in asserting that there never has been a time when the future of Jackson Christianity was so bright as now. Our own Dr. Black is an able preacher, a faithful pastor, and much beloved by his congregation. He is doing his whole duty, and his labors are bearing good fruit. His sermon last night, from the text, "Almost thou persuadest me to be a Christian," was perfectly grand, and well received by his large congregation.

But, lest I digress too far from the subject, "Jackson—Before and After Taking," and also fearing that you will tire out, I close.

AITCH. AITCH. AITCH.

JACKSON, Mississippi.

Louisiana Mission Fields.

I would say, The gospel ought to be preached to them. Is this not done? I answer, Only to a very limited extent. Part of Louisiana—and, in fact, all of it east of the Mississippi river, except the cities of Baton Rouge and New Orleans—belongs to the Mississippi Conference. The balance belongs to Louisiana Conference; hence the only way to occupy this important field will be for the two Conferences to unite their forces and put a live man in the field to work it up and organize. Let the man be one whose whole being is fired with love and zeal for the Master's cause, irrespective of denominational lines—one who, though a full-blooded Methodist from the ground up, and who proposes to die a Methodist till he dies;" still one, whose only and burning desire is, to spend and be spent in the service of the Master; one who will throw himself into and amongst the people, and who has the heart to submit to a great many privations and inconveniences for the sake of doing good; and it would not be a great while ere there would be a Methodist Church organized in every neighborhood. The doctrines of the Methodist Church are so much in accord with the Word of God that we could receive members from any and all other churches without forcing them to renounce any part of their creed. Even Catholics, who had been converted to Christ, we believe could be received into the Methodist Church without being compelled to abrogate any part of their creed. What we are after is, to get Christ in the heart—the hope of glory; and a man can believe in the virtue of the confessional, mass, purgatory, intercession of saints (even the infallibility of the Pope, if it does him any good), or even he may believe in the doctrine of election, or the final perseverance of the saints, or he may believe that immersion alone is baptism and go as deep in the water as he pleases, if it does him any good; and still he may belong to the Methodist Church without stultifying his own conscience or doing the church any harm.

Thank God for a church whose creed is as broad as the moral universe, as high as heaven and as deep as hell; and takes in the whole fallen race of man on this condition only—that they have a "desire to flee from the wrath to come, and be saved from their sins." This is my plan: There are a few Protestants of every name scattered about, with which a nucleus can be formed, all, or most, of whom would be glad to get a minister to preach among them. This I know to be true. Let a man be found who will suit the work, and who will be suited by the work, and let him act as he thinks best, with an implicit trust in God's promise; and I would venture the assertion that in less than five years there would not be room for one of the emissaries of Rome outside of the large towns and cities. Then we could make a move on them from all round. As to the question of support, let the good Christians of these two Conferences save up only one-half of their tobacco, pipe and snuff money (I say "snuff," as that takes in the sisters), and I will guarantee a good support for, at least, two such men. Then let the powers that be say he shall have a support, and the man is ready to go. But as there might be a few of the good brethren and sisters who would not consent to a little self-denial in order that their dying fellow-men might be saved, we will supplement the poor man's salary by what could be raised among his congregations, and also by giving him the permission to sell our literature for our Publishing House at Nashville.

There are thousands of people who never heard a Methodist sermon, or read a Methodist paper or book, who will be astonished to find out who we are. The plan, pursued as indicated, will save thousands of dying men and women in this State who are now perishing for the want of the gospel. God grant it success! Is my prayer.

LOCAL ITINERANT.

Colportage.

I am impressed with the belief that this subject is not receiving either the amount or the kind of attention that it deserves. We have no colportage system, and, consequently, we are doing little or nothing in this line of evangelical industry. I am persuaded there are among us a considerable number of old men and young men who would engage in this business if they had suitable encouragement, and, secondly, that such encouragement would result favorably to both the church and the Publishing House.

It is useless to talk about the preachers selling books. They are not going to do it: nor are they going to attend to the newspaper agency that the *Advocates* require. Their pastoral duties fill their hands. None of the *Advocates* have half the circulation they would have if they had a more efficient agency in the field. By this I mean merely that the preacher-agency can be greatly augmented by an efficient colportage system.

What is now called colportage is nothing more than this: that anyone who may choose to do so may buy books of the Publishing House at the regular wholesale prices, and sell them again if he chooses to do so. This offers no inducement to persons to engage in the colportage business, and, consequently, nobody does so, except here and there one; whereas it is believed that special encouragement can be given to colporteurs that will also benefit the House. I see no better way than the following:

Let the Book Agent set apart a certain line of books, pamphlets and tracts most suitable to this particular trade of the cheaper sort (say a hundred or so, to begin with), and, as the enterprise may seem to warrant, let this list be added to from time to time. It would seem best to let them be designated on the first page of cover, by suitable print, so that they will be readily distinguished. And this line of literature to be sold to colporteurs at cost.

This would probably be better than to make a general deduction on all books, for then anyone might claim to be a colporteur, and it would in the end amount to little else than a general reduction of profits. But this special list can be enlarged or restricted so as not to interfere with the general catalogue. Of course, the colporteur will also handle these books, as he may contract with the Agent.

For this advantage over other purchasers the colporteur will be required to do any agency for the House that may be required, in the way of distributing catalogues and other advertisements, collecting accounts, etc. The bare fact of a wide sale of his own cheap literature would give the business of the House a wider advertisement than it now has. He will also get orders for books and do newspaper agency at very cheap rates.

This advantage will bring colporteurs into the field; and a little army of colporteurs can not fail in a short time to increase the sale of books to double the present line of trade. The House needs advertisement, and if anyone can suggest a better or cheaper mode than this, or a better method of distributing religious literature in the back regions of either town or country, it is high time he should bring it forward. I would like to assist him in making it favorably known. Most assuredly we ought to be doing something in this line. Can't our business men give us some counsel?

In the last *Nashville Advocate* a Memphis writer makes some sound and very important remarks on the Louisiana Lottery, and says: "Let the Book Editor and Book Agent provide sound and strong literature in popular form, and so assist in the extermination of a plague which spreads over the land."

That is all very well; but this strong literature to do any good needs something besides being provided. The great question is not the providing, but the circulation. Will this Memphis writer tell us how these tracts are to be distributed over the country? We ought to circulate millions of tracts on these three things—Lottery, Whisky and Popery. We are in position to lead in these great matters. No other church is so well prepared for this. With our facilities we can stir public sentiment on these and kindred subjects as it has not been stirred before. But it needs the performance of the doing of it.

R. ABBEY.

Henington Camp Meeting.

The eighteenth annual camp meeting of Henington Camp Ground closed on the fourteenth instant. There has been no report from this camp ground, through your columns, for the last three years; no doubt, from the fact that not much was seemingly accomplished during that time—at least, no great visible results were accomplished. Our last, however, we rejoice to report, was a glorious victory; one of the best, if not the best, we have ever had. During the time of preparation for this camp meeting, it was anything but flattering, and many were predicting we were on the eve of a final and complete defeat. It seemed we were going to have very few ministers, and not many tenters. There were some, however, praying God to give us a good and refreshing season. Bros. W. B. Lewis; H. R. Singleton and L. M. Barton were with us in nearly every meeting of the Executive Committee, and, after writing to many ministers, none promised positively they would be with us except Prof. George R. Stuart, of Centenary Female College, Tenn., and Bro. T. B. Holloman, of our own Conference. The time arrived, the eighth instant, to begin with those who had promised to be with us promptly on hand, and the brethren mentioned who had aided us in making preparation for the meeting, with more tenters than we expected. We knew little of Bro. Stuart more than Rev. Sam Jones had said of him: that he was a better preacher than himself, and that when he heard Bro. Stuart preach, he did not feel himself fit to say grace. We make no comparison between them, but would say this: the first sermon Bro. Stuart preached on the camp ground, we were satisfied we had the right man in the right place; that we had a preacher, a polished scholar, an orator, a man imbued with the Holy Spirit, of deep consecration, with powers of persuasion and earnestness almost irresistible; not afraid to preach the gospel and make its application. Other brethren—Watkins, Bell, Nicolson—also arrived during the meeting, and did good service.

Rev. Sam Jones had preached several weeks ago at Jackson and Wesson, on both sides of us, many having heard him. He had left a deep impression on some of our worst sinners, and also on many of the church—both classes. Many of them were on the ground talking religion. Paul had planted; it needed an Apollos to water, and God would give the increase. The harvest was ripe for the sickle. Bro. Stuart watered and applied the sickle. We are gathering up the sheaves. Glorious results: rich, ripe fruit; conversions and happy Christians. Bro. Stuart preached twice a day most of the time, and, not in an exceptional case, all his sermons were of the best, imbued with the Holy Spirit, and attended with results. The meeting grew in interest from the beginning to the close. "There was not an hour or day with its needed time." We have not seen a member of the church of any denomination who has not expressed himself as having been strengthened and refreshed. The last night was the climax of all meetings we ever saw. Oh, what a time of rejoicing, though not of a loud, boisterous demonstration; yet four or five hundred giving their hands quietly to Bro. Stuart in solemn pledge that they intended to live a better and holier life, and do more for the cause of God! Time will never be able to estimate the glorious results. We can say, of a truth, in our own hearts, Hallelujah! There were over fifty conversions known, forty-six accessions, and since the close we have heard of more conversions, of more who are going to unite with the church, and a number of family altars being erected. The day after closing two young men's prayer meetings were organized. We are under many obligations to Miss Minnie Van Hook, of Jackson, and Bro. Enoch Carruth, and many others, for the good, timely music during the meeting. We have never had better at any camp meeting.

To another point: There have been several camp meetings this year, being held at the same time. Many there are who would like to attend more than one of these. The time of beginning Henington Camp Meeting was established sixteen years ago. That is, on the Thursday before the full moon of August each year. We hope the brethren of other camp meetings will waive the right of that time to ours, as we first adopted it.

J. W. M'NEIL,
Sec. Henington C. M. Ass'n.

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.
PHILADELPHIA, MAY 17, 1775.

Ques. 1. What preachers are admitted this year?

Ans.: William Duke, John Wade, Daniel Ruff, Edward Drumgole, Isaac Rollins, Samuel Spragg.

Ques. 2. Who are admitted upon trial?

Ans.: John Cooper, Robert Lindsay, William Glendenning.

Ques. 3. Who act as assistants this year?

Ans.: Thomas Rankin, Francis Asbury, George Shadford, James Dempster, Martin Rodda, Edward Drumgole, William Waters, Phillip Gatch, Daniel Ruff.

Ques. 4. How are the preachers stationed?

Ans.:
New York, James Dempster.
Philadelphia, Samuel Spragg.
Trenton, John King, Daniel Ruff.
Greenwich, William Duke.
Chester, Richard Webster.
Kent, Phlip Gatch, John Cooper.
Baltimore, Martin Rodda, Richard Owings, John Wade.
Frederick, William Waters, Robert Strawbridge.
Norfolk, Francis Asbury.
Brunswick, George Shadford, Robert Lindsay, Edward Drumgole, Robert Williams, William Glendenning.

Thomas Rankin is to travel till the month of December, and then take a quarter in New York.

The preachers in New Jersey to change in one quarter.

Webster and Cooper to change with Gatch and Waters at the end of six months.

The preachers in Brunswick and Hanover to change as the assistant thinks proper.

Thomas Rankin's deficiencies to be paid out of the yearly collection.

The preachers' expenses from Conference to their circuits to be paid out of the yearly collection.

A general fast for the prosperity of the work, and for the peace of America, on Tuesday, the 13th of July.

Ques. 5. What numbers are in society?

Ans.: New York, 200; Philadelphia, 190; New Jersey, 300; Chester, 74; Kent, 253; Baltimore, 310; Frederick, 336; Fairfax, 30; Norfolk, 125; Brunswick, 300. Total, 2,118. Preachers, 19.

From the Work.

NESHOBA CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I closed last night at Union one of the best meetings, in many respects, that this part of the country has ever known. The meeting lasted eight days with the following results: Forty accessions, and thirty of them by profession of faith, and the others by letter. The exact results can not be known. Some have already joined other churches, and more to follow. The power of God came down with mighty power to the salvation of nearly the entire congregation: only a few that failed to accept Jesus as their personal Savior, and these were powerfully wrought upon by the Holy Spirit, and promised to continue seeking until they found peace to their souls. Among the number that joined the church were some very aged persons. What a scene to see the small youth, the middle-aged and the old all stand up in one class and take upon them the vows of the church! Eternity alone can tell the results of this meeting.

This is the fifth meeting that we have held on this circuit this year, resulting in a hundred and fifteen accessions, and over a hundred conversions. The exact number of conversions is not known, but the number has reached somewhere between 125 and 150: backsliders reclaimed, the church wonderfully built up, old difficulties settled, and many family altars erected. We have been moving up all along the line. We expect to bring up a full report at Conference, if not ahead our all the assessments ordered by the Conference. All my ministerial help has come from the local preachers. Thank God for local preachers that will work any and everywhere! To God be all the glory. Brethren, pray for us.

JAS. G. CAMMACK, P. C.

HAZLEHURST, MISS.

MR. EDITOR: Our church is in a growing and prosperous condition at this place. Every assessment has been paid in full for the past three years. The indications are that we will raise two or three thousand dollars above all regular assessments. This is the fourth year of my pastorate here.

Our fifteen-hundred-dollar parsonage is nearly completed. It is built on a late plan, is located in the center of the town, and will be a model preacher's home.

Our official members are successful business men, and carry their practical business energy into their church work.

God is blessing us spiritually. We have not yet held our annual protracted meeting; yet members are being received monthly and almost weekly.

The service of yesterday will long be held in grateful remembrance by the large congregation present, on account of the gracious time of refreshing had from the presence of the Lord. Two mature men united with the church, one of whom is the head of a family of six or seven.

My congregation has unanimously voted me a month's vacation. This opportunity for rest and change has come none too soon, and I am sincerely thankful to our people for their kindness.

The presiding elder's and preacher's salaries are paid in full to date. May God continue to bless these good people!

I shall leave on this evening's train, to be absent for several weeks.

J. T. NICHOLSON.

Books and Periodicals.

BOOKS.

CELESTIAL SCENES. By Franz Ludwig Nagler. Part First. Printed for the author by Cranston & Stowe, Cincinnati. Price, 90 cents.

This author has given a readable little book of verse. His imagination is quite fervid, and his descriptive powers good. He has produced some pretty pictures to look upon and think about; but he has the hobby of compound words. These, we believe, have gone out of fashion with the best writers.

A HIGHER HISTORY OF THE UNITED STATES, FOR SCHOOLS AND ACADEMIES. By Henry E. Chambers. F. F. Hansell & Bro., New Orleans.

This is a text-book gotten up by a school-man of New Orleans. The author, we believe, is a native of this city. It is printed by L. Graham & Son, electrotyped by T. A. Slattery & Bro., and published by F. F. Hansell & Bro.—all of this city. It is, then, a New Orleans book out-and-out; and in its material make-up will not suffer by comparison with the school books issued by the great house of A. S. Barnes & Co. The illustrations and maps, of which there are many, are especially good, and reflect great credit upon the publishers. The author has been happy in his arrangement of chapters, being careful that they should not be too long. Questions accompany each chapter; topical and review outlines are frequently introduced to aid the memory of the pupil, and blackboard forms showing how the analysis of any period may be made. There are also "preparatory notes" and "parallel readings," which are of great value. The author divides the history into five periods; The Period of Discovery, Colonization, Colonial Development, Revolution, and Independence. It is brought down to the present time. Many side notes are introduced, which contain matters of interest to all students of history. We think the author has done a good work for the schools of the present in producing this book.

INFIDELITY REFITTED BY INFIDELS. By Samuel P. Sprecher, D. D. 12 mo, 92 pp., paper, 25 cents. New York: Funk & Wagnalls.

As implied in the title, the object of this treatise is to array infidels against each other, and, in their fruitless effort to demolish *Christianity*, observe how they demolish *themselves*. Dr. Sprecher takes up the old theories of Imposture, Self-deception, Rationalism, Myth and Legend, and shows how they were successively exploded by skeptics who had some fancied improvement to offer. He then shows that modern infidelity, as represented by Robert Elsmere, is an unsatisfactory relush of an old attempt to give Christ a good character, while denying his divine nature, his miraculous power, and his resurrection-life. Finally, he gathers some glowing infidel testimony in commendation of the person of Jesus and the benefit of his religion, and shows that this admitted fact is the Gibraltar of Christian evidences.

HISTORY OF THE REVISIONS OF THE DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH, SOUTH. By P. A. Peterson, D. D. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn. Price, 25 cts.

Dr. Peterson has done a good work for the church in compiling this book. It is really what its name implies—a history of the revisions of our book of Discipline. It gives the date of every revision, and the words in which the revision is made, and what the original was. It is really a history of *the growth* of the Discipline, showing how it grew, and in what direction. The Appendix contains many valuable items of information, and the Index is invaluable. This little book will be an important part of a presiding elder's equipment, and we do not see how a preacher in charge can well do without it; and it will be a book of great interest to the thousands of our thoughtful laymen.

PERIODICALS.

—THE QUIVER, for September. Most of us know something about Chinese men and women, but few of us know anything about Chinese girls. We can learn a good deal, however, from an article on that subject which opens *The Quiver*, for September. The author of How To Be Happy, Though Married, has a paper in this number on Right and Wrong Ambition, which is followed by What Is Myrrh?—a question that is answered by the author of the article. The Art of Self-Defense, which follows, does not relate to the manly (?) art, but to that of Christians. Home Nursing is the title of a valuable little paper, and is followed by a sketch, with pen and pencil, of A Quaker Mission in Madagascar. Children of Light is a paper of Sunday reading especially; Living Peaceably is not of quite so theological a nature; nor is A Glimpse of Some Sightless Folk of that class at all. Slaughters in Italy, by Prof. W. G. Blaikie, is the fifth chapter in the new book of martyrs. Stories and poems, and a big bundle of "short arrows" bring the number to a close. Cassell & Co., fifteen cents a number; $1 50 a year, in advance.

—PROCEEDINGS OF 28TH INTERNATIONAL CONVENTION OF YOUNG MEN'S CHRISTIAN ASSOCIATION. Published by the International Committee, New York. Price, twenty-five cents. This is an interesting document, showing the progress made by the young men of the country in pushing forward the Master's kingdom.

—FASHION AND FANCY, for September, is on our table. The contents are varied, but the general trend is in accord with the name of the magazine. St. Louis, Mo.: 610 Olive street. Price, $3.

Sparks.

In creation God shows us his hand, but in redemption God gives us his heart.—*Monod.*

It is impossible for that man to despair who remembers that his Helper is omnipotent.—*Jeremy Taylor.*

It is the most reasonable thing in the world to believe that God being what he is, he will do as he promised to do.—*Mark Hopkins.*

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thought.—*John Wesley.*

Many things go to make up the happiness of our life; this is its *blessedness*—to have faith in God, to be truly, deeply, practically religious.—*Rev. R. Ellis.*

Let us serve God in the sunshine while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

Missionary.

LEARN TO GIVE.

Learn to give, and thou shalt find
Countless treasures to the heart;
Learn to love, and thou shalt find
Only those who love are blest

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the waters poured.

Learn to give and learn to love;
Only thus thy life can be,
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for He by love is known;
Child of God, and heir of heaven,
Let the percentage be shown.

Three Notable Things.

MISSIONARY UNBELIEF.

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? "If thou canst believe, all things are possible to him that believeth."

MISSIONARY LOGIC.

The Premise. There is no distinction between Jew and Greek. For the same Lord is Lord of all. And is rich unto all that call upon him.

The Promise. Whosoever shall call upon the name of the Lord shall be saved.

The Irresistible Sequence. How then shall they call on him in whom they have not believed?

How shall they believe in him of whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent?

MISSIONARY SUCCESS.

It is fixed. "I will declare the decree."

It is definite. "I will give thee the heathen for thine inheritance."

It is ever expanding. The waters of prophetic vision: "to the ankles," "to the knees," "to the loins," "waters to swim in," that "can not be passed over."

It is to be universal. Go and "disciple all the nations." A whole world full of believing sons and daughters.

It is irresistible. "All power is given unto me in heaven and on earth. Go ye therefore."

It is with Christ's presence. "Lo, I am with you all the days."

It is inspiring. When duty's brow is knit with hope the feet and heart like wings.—*Dr. Herrick Johnson, in The Mission Field.*

The Telugu (India) Mission is spoken of as having a success that is not only marvelous, but as scarce having a parallel even among the wonderful successes that are attending missionary work in such countries as Japan, South Sea Islands, Madagascar, etc. Concerning it the *Baptist Missionary* says:

From the least interesting and encouraging, it had advanced, in less than 25 years, to the most marvelously successful mission on the face of the earth. The history of Christianity in all ages and countries shows nothing which surpasses the later years of the mission in spontaneous extension, in rapidity of progress, in genuineness of conversions, in stability of results, or in promise for the future. The missionary marvels of the South Sea Islands can not parallel it. Only in the tragic and romantic annals of Madagascar can we find anything to compare with it, and in the missions of to-day, when the amount of efforts put forth, and the reality of personal experience is taken into consideration, not even the wonderful progress of Christianity in Japan can be placed beside it.

NOTES.

"Some ten years ago," says the *Missionary Review*, "Mr. Gladstone translated into beautiful Italian the hymn, Rock of Ages. This suggested to Signor Enggero Bonghi, the Gladstone of the Italian Parliament, the idea of using his pen in diffusing and defending the truth. Among other productions he has written Vita di Gesu, The Life of Christ, a work based on the Evangelists, of warm Christian spirit, and heartily endorsed by those who have examined it as far as published. Each number consists of eight superbly printed pages, costing but two cents. On the Corso, the most fashionable street of Rome, are seen in large words, 'Vita di Gesu, Vita di Gesu.' Near by stands a splendid illustration from the book, Christ talking with the woman of Samaria. It is worth while stating that there will be seventy parts, containing in all 86 fine illustrations by the best artists in the kingdom. Such an occurrence has never before taken place in Italy. Mr. Bonghi appears daily in the Senate, and loses nothing of his influence by having written this scholarly and manly life of Christ. The parts, as they come from the press, are eagerly sought for, and read with avidity by thousands who are now waiting for the first time history of the Holy Child."

The Moravians have *one* foreign missionary for every *fifty* communicants at home, and have two and a half times as many souls under care of their missions as are in their home churches.

If the other denominations in the United States gave as much *per capita* for foreign missions as the Moravians do, they would give $37,500,000 instead of $3,000,000 annually.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON X.—September 8.

DAVID AND JONATHAN.

1 Sam. xx, 1-13.

GOLDEN TEXT.—*There is a friend that sticketh closer than a brother.*—Prov. xviii, 24.

TIME.—B. C. 1062.

PLACE.—Naioth (*Habitations*). Clustered huts is strictly the meaning.

1. David fled—In fear of Saul. While Saul was under the constraining influence of the spirit of prophecy, David escaped from Naioth, and, probably by Samuel's advice, returned to Saul's court to commune with Jonathan. *What have I done ... mine iniquity ... my sin*—David's *threefold question* as to his fault is a *threefold denial* of it, since it involves as many assertions of his innocence.

2. He will show it me—Literally, uncover my ear—tell it in a whisper, confidentially. Figure borrowed from lifting up of the turban to tell a secret. *It is not so*—Jonathan's unwillingness to believe evil of his father is one of the many admirable traits in his character.

3. David sware, moreover—Rather, *yet again.* He met Jonathan's denial by repeating his statement and confirming it with an oath. *Lest he be grieved*—Note admirable delicacy of David's reply to this.... To avoid giving pain to Jonathan he avoids implying or expressing that his father had any mistrust of him, and gives it quite another turn, as if Saul concealed his designs upon David from his son only to spare his feelings. *But a step*—Whatever steps I take may land me there.

4. Then said Jonathan—Wonderful friendship! By helping David he would lose his crown. *Whatsoever*—Knowing the character of David he could safely promise.

5. New moon—This request implies that Saul gave a feast at the new moon, and, therefore, that the new moon was not merely a religious festival, according to the law, but that it was kept as a civil festival also, and in the latter character for two days; as we may infer both from the fact that David reckoned to the third evening, that is, the evening of the third day from the day then present, and, therefore, proposed to hide himself on the new moon's day and the day following, and also still more clearly from verses 12, 27 and 34, when Saul is said to have expected David at table on the day after the new moon. *I should not fail to sit*—That is, as a matter of course, according to custom, he would be expected by Saul to take part in the meal.

6. Then say—We see from these words that David did not look upon prevarication as a sin. *Bethlehem*—This ground of excuse shows that families and households were accustomed to keep united sacrificial feasts once a year.... At this time, when the central sanctuary had fallen into disuse, they were held in different places, wherever there were altars of Jehovah—as, for example, at Bethlehem.

8. Thou hast brought thy servant—This indicates the initiative, which in the concluding of the covenant was on the side of Jonathan, xviii, 1-3.

9. Far be it from thee—Here the use of the pronoun—(*from* thee) rather indicates the meaning to be, *Far be it from thee* to think of such a thing as that I should either kill thee or betray thee to my father. *If I knew certainly*—He does not like to believe ill of his father.

10. Who shall tell me? or what if—The sense is "*no one* will tell me," namely, the evil determined by Saul. This question, with its negative sense, is the answer spoken with excited feeling, to Jonathan's word, "I will tell thee the evil determined on," and the tender, thoughtful form in which he clothes the decided, "Thou canst not tell me." The second question refers to Saul's anger (verse 7), whence Jonathan's purposed learning that Saul's evil plan against David was completed.

11. Come, and let us go out into the field—Jonathan takes David into the field—that is, into some sequestered wady, at some distance from the town, where they would be sure to enjoy complete solitude; and there they enter into a solemn covenant. There to fix some signal by which David might learn the result of Jonathan's interview with his father.

12. O Lord God of Israel—Rather, the Lord God of Israel is witness, or knows that. *About to-morrow any time, or the third day*—Render—at this time to-morrow, or the day after.

13. And the Lord be with thee, as he hath been with my father—In this wish there is expressed the presentiment that David would one day occupy that place in Israel which Saul occupied then—that is, the throne.

The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools with 61 male and 78 female teachers, 3,515 boys and 2,095 girls. There are 80 Sunday-schools with 183 helpers, and 3,231 scholars. The churches are ministered unto by 56 pastors and 35 evangelists; the number of regular attendants of divine service is 9,164; of communicants, 3,412. Pastor F. Fliedner reports steady progress on all sides.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

RALEIGH, N. C., Feb. 20th, 1888.

Dr. A. T. SHALLENBERGER, Rochester, Pa.

Dear Sir: I wish to say a word in behalf of your wonderful Chill and Fever Pills. Some months ago a friend, who knew that my wife had been afflicted for months, sent me a package of your pills. I gave them to her and they cured her at once. A neighbor, Mr. Perry, had suffered with chills for more than a year, and had taken Quinine until his hearing was greatly injured. Seeing the cure wrought in my wife's case, he procured a bottle of pills and was speedily restored to perfect health. I feel that this is due to you.

Very truly, REV. J. D. DAVIS.

Temperance.

A Mother's Influence.

In a railway car a man about sixty years old came to sit beside me. He had heard me lecture the evening before on temperance. "I am master of a ship," said he, "sailing out of New York, and have just returned from my fifteenth voyage across the Atlantic. About thirty years ago I was a sot, shipped while dead drunk, and was carried on board like a log. When I came to, the captain asked me, 'Do you remember your mother?' I told him she died before I could remember. 'Well,' said he, 'I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented. I should seek my fortune. 'My boy,' she said, 'I don't know anything about ships, and I never saw the sea, but they tell me they make thousands of drunkards. Now promise me you'll never drink a drop of liquor.' He said: 'I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kind of life and men—they laughed at me as a milksop, and wanted to know if I was a coward. But when they offered me liquor, I saw my mother's pleading face, and I never drank a drop. It has been my sheet-anchor and I owe it all to that. Would you like to take that pledge?' said he." My companion took it, and he added, "It has saved me. I have a fine ship, wife and children at home, and I have helped others."

That earnest mother saved two men to virtue and usefulness; how many more, he who sees all can alone tell.—*Selected.*

NOTES.

Miss Adiri Gordon, author of "Marching Songs for Young Crusaders," which has been so popular in Loyal Temperance Legion work, is now preparing a song book for the Young Woman's Christian Temperance Union. It is promised for the national convention in November.

Mrs. L. A. Ford, a leading Wisconsin white ribboner, received high and well-deserved honor at the Monona Lake Chautauqua assembly. On Recognition day, at the hands of Mr. Joseph Cook, with the accompaniment of enthusiastic applause and the waving of hundreds of handkerchiefs, she received a diploma with seventeen seals, the largest number ever won by a western member of the Circle.

Mrs. Josephine R. Nichols, who has charge of the W. C. T. U. exhibit at the Paris Exposition, gave an address on Social Purity, at the Paris Women's Congress. It was said that her brave and earnest explanation of the work of the W. C. T. U. in this urgent line of reform had much to do with the success of the resolution, passed unanimously by this congress, asking for the repeal of the law legalizing prostitution.

A temperance society of more than one hundred and fifty members was recently organized among the men in the military prison at Fort Leavenworth, Kansas, by Mrs. Julia A. Chase, an active worker among soldiers and sailors, who on this occasion delivered an address of such power that seventy-five men who had never signed the pledge before unhesitatingly gave their names and affirmed their purpose to lead sober lives.

Alfred H. Love, president of the Universal Peace Union, urges the W. C. T. U. to establish a national annual "Mothers' Peace Day," and admirably says in connection with this suggestion: "Ours is a work of *pro*volution, for I am not satisfied with revolution, rolling backward, nor with evolution, a rolling out of; I must coin a word that means rolling forward and upward." To help hasten this great *pro*volution of universal reform the "Mothers' Peace Day" is warmly advocated.

A Mohammedan guide, while conducting a party of white and blue ribboners up the Egyptian pyramids, said: "You climb well for English. English people drink wine; Mohammedans not drink; they are stronger." One of the ladies, pointing to her white ribbon and her husband's blue one, said: "All English people do not drink wine. We never touch it. You watch, and whenever you see this ribbon you will know that those who wear it are like you—they do not take wine." The guide was delighted, and is now on the lookout for other good climbers who wear temperance badges.

Faith evermore overlooks the difficulty of the way, and bends her eyes only to the end.—*Bishop Hall.*

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No. 5.....	No. 6..... 4:10 pm

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No. 1 Fast Ex...7:20 pm	No. 8 Comb.....8:10 pm
No. 5 Comb.....3:05 am	No. 2 Lim. Ex..3:30 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. R. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, AUGUST 29, 1889.

Briefs.

The Chicago *Inter-Ocean*, in a recent article, maintains that the "South still remains poor, ignorant and retrogressive."

Some people persist in being troubled to find out how God exists and what is his essential character; but the existence of electricity, and what it is, gives them no trouble at all!

A presiding elder of inquiring turn of mind, in holding a Quarterly Conference, found out that out of *thirteen* stewards on the work *three* were in the habit of daily private prayer! Who put that unpraying *ten* as leaders in church affairs?

Since the war the twelve Southern States have expended $125,000,000 on their public schools. They have expended for the education of their colored population about $40,000,000; more than twice as much as has been expended for this cause from any and all other sources. So says President Candler, of Emory College, Ga.

A brother in the Wesleyan Conference, when the "Conversation on the Work of God" was going on, spoke a truth that we have sought to emphasize in these columns. He said that one principle he had endeavored to advocate was, that every saved man must save another man—must bring others to the fount of regeneration.

The *Methodist Times*, in reporting President Kelly's Conference sermon, has this: "The president, who conducted the whole of the service, took for his text the *words of St. Paul to Jude:* 'Ye should earnestly contend for the faith which was once delivered unto the saints.' The opening sentence is this: 'The Epistle to Jude (he said) was written because of the pressing circumstances of the time in which *St. Paul wrote*.' That reminds us of some 'reporting' of sermons that is sometimes done in our city! St. Paul's Epistle to Jude! Well! well!

Of the Sullivan trial and conviction the *Standard* (Baptist), of Chicago, says:

The really creditable thing in this whole business is the persistency of Gov. Lowry in following up the participants in the brutal scene at Richburg. It is gratifying to know that there is one governor of a State in this "great country" who in a case of this kind "means business."

Since the above was written intelligence is received that Sullivan was found guilty, and is sentenced to twelve months' imprisonment—the first time, so far as we know, that either in this country or any other anything like punishment has been proposed for the repeated violations of law in this particular.

The *Tokio Advocate* says of a religious movement in which the Methodist Churches of the world are deeply interested:

The Methodist Church in Japan has formulated a "Basis of Union," and on Saturday, June 15, presented the same to a called meeting at Aoyama of the representatives of the Methodist Episcopal Church and the Methodist Episcopal Church, South. The general opinion is, that it will be adopted, with, perhaps, some modification at one or two points. The name of the proposed new church in Japanese will, doubtless, be "Nippon Mesojisuto Kyo-kwai." Dr. Sutherland's address before the union meeting was remarkably frank and clear. He has, under God, done much toward solving the difficult "Union Question." To him the "Shinri no Kagami" offers most cordial welcome to these shores.

(We don't understand the reference to our church.—ED.)

A Remarkable Document.

The most remarkable paper we have seen in many a day is the final report made by the grand jury of this parish to Judge Baker of the Criminal District Court. It seems to be a document addressed to the Legislature. It arraigns as "superannuated" the very foundations of our jurisprudence and civilization. The grand jury system is "wholly at variance with the great American idea of fair-play, and should be thoroughly overhauled and put on a common-sense basis, or summarily abolished;" "the dignity and intelligence of the Criminal District Courts" are "insulted by too much trial by petit juries;" "the workings of the Bureau of Jury Commissioners is a nuisance, and ought to be abolished;" "the Sunday Law is the grandest farce of the age, and as it can not be equitably enforced, it should be promptly abolished;" "gambling is an irrepressible vice, and will endure as long as the human race does, and can not be suppressed"—therefore, "bridle it with the strictest police surveillance, and saddle it with the heaviest tax it can possibly stand;" a law should be passed making prize-fighting and miscegenation a felony; the law for the suppression of obscene literature should be "re-enacted and made so severe as to bring this species of villiany to a summary end;" the law concerning concealed weapons "should be made stringent enough to suppress it or be abrogated, and every man allowed to arm as he pleases;" "street processions should not be allowed, except under permit from the mayor, and under no circumstances should they be allowed to obstruct street cars." There is a reference to the Parish Prison as an "old rattle-trap which is a disgrace to civilization, and ought to be abandoned." There is a commendation of the House of the Good Shepherd, Boys' House of Refuge, Shakespeare Alms House, and the Charity Hospital.

Altogether, this is a most extraordinary document! In reading the sweeping charges against the jury system we could but wonder if this grand jury knew anything about the *history of that system*. While under our working it may be defective, yet it stands as the monument of the victory of civil liberty over the tryanny of aristocracy, and is our only hope in the fight against any and every monopoly. We think not many people will agree with our grand jury that the Sunday Law is "the grandest farce of the age." It has brought Louisiana into line with every State in the Union; and if it is not enforced, that is no fault of the statute. No law of man is self-enforcing. If the police are inefficient, why complain at the law? Lay the blame where it belongs. Excepting these unnecessary and unwise recommendations in regard to juries and the Sunday Law and gambling, we think the suggestions of the grand jury should have the attention of our lawmakers.

Faith vs. Authority.

BY F. M. GRACE, D. D.

"It makes no difference whether the appeal is to numbers or to one. The faith that stands on authority is not faith. The reliance on authority measures the decline of religion, the withdrawal of the soul."

These noble words of Emerson were never spoken more appropriately than now. Men are now in a sort of revolt against authority, and the friends of truth think to bring them back by pronouncing the shibboleth of the ancient faith rather than by inspiring them with a new faith and trust in the truth itself. They say if we can have it put upon record that so and so is the truth, men will then believe it. But the nature of man is such (his true nature) that he can not accept a thing which he does not believe; and the more external authority is brought to bear upon his will, the more does he revolt against it.

Every age, and every man in the age to which he belongs, has to have a restatement of the truth which shall adapt itself to his own consciousness; and from this he evolves a faith which is superior to all authority, for it is a demonstration of the truth itself. The statement may be made on the highest authority that the three angles of a triangle are equal to two right angles, but it goes for nothing till the mind makes or learns it from a demonstration—that is, from actual proof. So it may be said by those who firmly believe it, that Jesus was the Son of God, and yet, until the soul apprehends this great truth for itself, the heart will remain unchanged, and there will be no conversion. "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." We recognize this fact when we labor with penitents at the altar. They accept the authority of the Bible and of the church, but it does not enable them to believe to the saving of their souls until, by mighty prayer and faith, a new revelation is made in the soul of everyone who comes to Christ. No spiritual gift can be imparted without faith on the part of the receiver as well as the giver. Of what avail is it, then, to insist upon standards of doctrine which must first be believed in order to be accepted? Let the human mind under the influence of the Spirit of God work out its own conclusions, and it will necessarily agree with all others who have done the same. The action of the intellect is divisional—that of the heart tends to unity and harmony. Define your doctrines how you may, and all men will be left out who have not already made them their own. Better keep open the doors of investigation in the temple of truth, and continue to invite all inquiring spirits to come in, than to shut them up for the sake of enclosing those who have entered already. For there is little danger of those who once enter there ever turning back to the beggarly elements of the world; but in the effort to fasten these in we may bar others out. Wisdom is represented in the Bible as standing in the streets, and calling out to the sons of men: "O, ye simple, understand wisdom; and ye fools, be ye of an understanding heart. Hear, for I will speak of excellent things, and the opening of my lips shall be of right things, for my mouth shall speak truth."

This is God's own way of giving instruction, and men can not improve upon it. What matters it to this age of the world what Mr. Wesley thought about the cause and cure of earthquakes, or of the doctrine of Christian perfection, when we have the same sources of information, or even better, than he possessed? Granting him to have been far in advance of his age in regard to matters of religion, do we owe nothing to our age and to ourselves? No man was more free from the influences of other men than Mr. Wesley; no one more often quoted the sentiment—*Jurare in verbis nullius magistri*. Are we worthy to be called his disciples if we reject his example?

The Colored Methodist Episcopal Church, in this city, is making a strenuous effort to pay off its indebtedness. The congregation, last year, purchased the Calvary Episcopal Church at a very reasonable price. It is a fine location. They need help. The pastor, Rev. J. C. W. Smith, is soliciting help from our friends, and we hope they will respond liberally. The cause is worthy. The editor of the NEW ORLEANS ADVOCATE will receive contributions for this purpose.

The Race Problem.

BY REV. T. B. HOLLOMAN.

In the face of all that has been written and spoken on what is called the "Race Problem in the South," it would seem presumptuous in the extreme to enter upon its discussion with the hope of adding anything new of argument or suggestion. The solution of this problem has engaged the thoughts of our wisest lawmakers, both in Church and State, and all legislation in every direction we have found has measurably failed of the end designed. Whether this problem is any nearer solution to-day than twenty years ago, I have not the wisdom to say, and many, very many, throughout our broad land hesitate to believe.

As a church, it is not our province to decide what position the negro shall occupy in State or society. These two questions must be decided—the one by the State alone, the other must be the result of individual character and worth. Ours is to advocate the principles and doctrines of a "kingdom not of this world," and only so far as these teachings influence these two spheres have we to do. The great question with us is, What shall we do for the better religious development of the negro, and how shall we do it? That it is the duty of the church of Christ to educate, Christianize and in every way to elevate ignorant and degraded humanity is confessed by all the evangelical churches in the urgent calls by the various missionary Boards for more men and more money to send the gospel to foreign fields. That we have among us a people whose ministry is, for the most part, ignorant and unlearned, and whose religion is largely composed of superstition, can not be denied. And yet, while we have sent the missionary to Mexico and Brazil to correct the errors of a superstitious, misguided people, we have turned the negro over to the teachings of a ministry utterly and totally incompetent to preach the gospel of our Lord Jesus Christ. This ignorance we know was, in the beginning, his misfortune; and, while the improvement has been necessarily slow, the unprejudiced mind can but see that there has been improvement in this particular. Every preacher has heard the caviler's argument—"Why send money to Christianize the Chinaman when we have the heathen at our door?" This is a poor, mean argument, yet *all* of the churches have heard it and passed it by unheeded; though I am persuaded that all are awaking to their obligation in this matter—our own church having contributed not less than $40,000 in the past few years toward aiding in the education of young colored men for work in the church. However, this is not the full measure of our duty. Until the demand for a better educated ministry is met, it behooves us to aid such ministry as they have in giving to their people simple, pure gospel preaching. We owe it upon the high grounds as stated by St. Paul, when he says: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." No matter whether he remain among us or emigrate to other countries, the obligation remains that we do what we can to fit him for Christian citizenship and self-government—to teach him of the love of God in the gift of his Son, and of that Son as the only Mediator between God and man.

Another argument—that of self-protection—demands of us that we be wide awake upon this question. That the negro is here to stay for many, many years, if not for all time, there can be no doubt; and, at the same time, they will be our neighbors and fellow-citizens. Their influence will be felt in our politics, our commerce and our homes. That we may have the best citizens, neighbors and servants out of this people we all devoutly hope. To secure this end, I know of no agency so potent as the gospel of Jesus Christ. To argue that it can elevate others, even the base Hottentot and the degraded Kaffir, and yet can not reach the negro of our own country, is an argument unworthy of notice. No doubt that the assertion made by one in high position among us—that the "solution of the race problem is largely in the hands of the church"—is true. But, then, how shall it be accomplished? is a question of grave import. To solve this problem who is equal?

Centenary College.

REPORT OF THE VISITING COMMITTEE.

As a member of the committee appointed to visit Centenary College during the examinations at the close of the spring term of the session of 1888 and 1889, I have purposely deferred my report in order that the facts so favorable to the college may be fresh in the minds of our people at the opening of the fall term of the session of 1889–'90.

Though not present at those exercises technically called "the commencement," I witnessed the examinations in most of the classes—partly, I think, in all, except Prof. Wiley's—and everywhere found very satisfactory evidences of thorough training, both moral and intellectual. The examination of the class in the evidences of Christianity was especially interesting and assuring. Our holy religion is safe from the assaults of infidelity when put in the hands of a corps of young men trained after this fashion.

The moral tone of the school is rather higher than I have ever seen elsewhere. Each student seems to be led by his own convictions of right—his high sense of a noble manhood. But this splendid moral condition has not been attained at the expense of the purely literary culture of the young men. In each and every department the standard is well up to the average, and in some, I think, far above it. As far as my observations and competency to judge justify me in the expression of an opinion, just so far I desire to go in my commendation of the work of the faculty at Centenary College. Notwithstanding the very satisfactory results in the past, I believe that the present faculty, as reorganized by the Board at its June meeting, will greatly increase the efficiency of the work. The addition of Mrs. Hunnicutt and of one of the graduates of the college—R. H. Wynn—to the corps of teachers, I regard as an especially wise conclusion. Than such hands as these the Preparatory Department could be in none better.

Taking the college, as a whole, or in detail, I do not believe a better or safer place (morally, physically and intellectually speaking) can be found among colleges where the sons, whether of Methodists or others, can be placed for educational training.

The financial outlook will be presented to the Conference in the report of the Board of Trustees, and will be most encouraging to the friends of the college.

Respectfully submitted.

J. A. PARKER,
For Committee.

Another Missionary to Japan.

Reported previously	$381 50
J. C. H. McKinney	1 00
Friends	3 00
Mrs. T. S. Randle	1 00
Mrs. M. A. Hacket	1 00
A Subscriber	1 00
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Mrs. Georgia Brewer	2 00

Notes.

Those who felt disappointed during the commencement season that they were not *doctored* can keep up hope. The *New York Advocate* says that Williams College has just conferred the degree of "D. D." on a minister in his 97th year!

Electrical science is certainly one of the *growing* sciences. There are now nearly 200,000 men in that service and nearly 2,000,000 miles of wire in use. There are 237,017 arc lights, 2,700,000 incandescent lights and 109 electric railways. Even steam has been called upon to bring electricity to the front.

There is talk of converting Niagara Falls into a transmitter of energy for the purpose of lighting the city of Buffalo with electricity by means of a No. 8 copper wire. If Buffalo can be lighted, why not New York and Philadelphia *and*—all the rest of the United States and even Mexico? It looks as if Niagara may be of some use yet!

It looks very much like Nevada will lose her statehood. The population has decreased from 62,266 in 1880 to about 40,000 now, and it is the largest State excepting California and Texas. It looks a little queer that a State of only 40,000 inhabitants should have the same representation in the United States Senate as the great States of the East and West and South!

Having been over a good part of our territory during the summer, we are glad to report that our church is in a healthy condition generally. The preachers are earnestly at work, and find earnest co operation from very many of their members. The details of the work are carefully looked after and progress is being made everywhere. While the preaching and Sunday-school work is being vigorously carried on, we have seen signs of a fresh awakening in other departments. The missionary impulse is throbbing in the life of the church as never before. Many are the converts reported to foreign missions. The church and parsonage extension work is gaining ground in the hearts of our people, and is evidenced by new houses of worship and new homes for the preachers springing up in very many places heretofore destitute of both. The NEW ORLEANS ADVOCATE is growing in favor and steadily increasing in appreciative readers. Let every preacher and every official and every private member work on in earnest prayer and hopeful faith until the Conference year closes, and we will see larger results in favor of Methodism in Mississippi and Louisiana than we have ever before seen.

On one occasion Paul said: "A great and effectual door is opened unto me, and *there are many adversaries*." So it has ever been. The "open door" and the "many adversaries" stand over against each other. In some parts of our Zion there are "troublers of Israel." Some of our pastors have been troubled by the "come-outers" entering into the fold and producing confusion and, in a few instances, carrying off some of the flock. These people, as the name implies, have repudiated the church entirely—they have "come out" of it. They have no organization, and their only aim seems to be to persuade others to do as they have done. They preach in public and talk in private about the utter godlessness of the church. They claim to be under the immediate and direct supervision of the Holy Spirit, and that whatever they say or do is by his inspiration. And yet they have been clearly convicted, in some instances, of direct falsehood. The singular thing about these people is, that they invariably start out on the second-blessing theory of sanctification. Such vagaries, however, will only influence the most ignorant of people. No sane man, with a New Testament in his hand, can ever repudiate the church, which Christ purchased with his own blood. As long as it is written there that the "church is the body of Christ," "come-outism" will only find a home among the ignorant and fanatical.

In a few places in our territory the "Seventh-Day Adventists" have been trying to lead the unwary away from the faith of the gospel. These people, utterly mistaking one of the great designs of the Sabbath, would revolutionize the whole world, by converting it to a keeping of the seventh day of the week for the Sabbath instead of the first. They do not see the plain physical fact that they are actually proposing an impossibility. Their literalism leads them to absurdities. The only way their theory, that everybody shall keep the seventh day, could be realized at the same time by everybody would be to stop the revolution of the earth on its axis and flatten it out into one broad plain. All our people have to do to successfully resist these fanatics is to bring forth the New Testament with its positive statements about the early church invariably meeting for worship on the first day of the week, in *commemoration of the resurrection of our Lord*. The Sabbath is a *commemorative* day as well as a rest day.

Personal and Otherwise.

The Emperor of China is a progressive young man, and is talking about visiting this country. His ambassador at Washington City has suggested to him to defer his visit until the big Exposition in 1·92.

Queen Victoria has commuted Mrs. Maybrick's sentence to penal servitude for life.

Rev. J. L. Fulrell, recently transferred from North Mississippi Conference, has become associate editor of *Our Brother in Red*.

New Orleans Methodism will send five young preachers to Centenary College next term. Four of these will be maintained by the Carondelet Street Church! Why can't other churches do something like that?

Do you see how fast our fund for the Japan missionary is growing? You had better send on your contribution early, lest you have "no part nor lot in this matter."

One of our country exchanges speaks of him as "the illustrated Sam Jones."

A letter from the "Lower Coast Mission" says: "Our Methodist preacher is doing a fine work, and the religious prospect is good."

Rev. W. W. Wadsworth, of Georgia, well known to many of our readers, has in press, to be issued soon, a book on the "Missionary Question and Movement," entitled, "The Coming Kingdom."

The Wesleyan Conference has, by rule, "declared that non-attendance on class meeting is not in itself a sufficient cause for excommunicating a Christian Methodist."

Bishop Galloway called on us on his return from the Coast. His few days breathing the tonic breezes of the Gulf had a fine effect in bracing him for his fall work.

Dr. Wadsworth, through the last *Wesleyan Christian Advocate*, has called upon the Georgia Methodists for a thousand dollars for the Japan Mission. See how our fund is growing. If you don't send in quick, you will lose the opportunity. "He gives twice who gives quickly."

William Otis, of Mobile, a life-long Methodist, and a member of the Board of Trustees of Seashore Camp Ground, died August 23, aged seventy-two years.

Hereafter the postoffice address of Rev. R. Abbey will be Yazoo City, Miss.

Postal Card Reports.

—Rev. J. H. Hounsell writes from Holly Springs, Miss., August 22: "The Holly Springs District Missionary Mass Meeting is to be held in Holly Springs, September 29 and 30. Bishop Galloway is to be with us, and deliver a lecture on 'Mexico,' and one on 'Education.' We expect all the preachers of the district, and many others, to be present. The Bishop will preach for us at 11 A. M., on the twenty-ninth."

—Rev. H. R. Singleton writes from Crystal Springs as follows: "On Sunday, after camp meeting, contrary to former experience and adverse predictions, my church was literally filled. Upon invitation, twenty-one of the young men and women who applied for membership on the camp ground came forward, accompanied by seven new ones. According to our beautiful and impressive ritual, we received this class of thirty-one into the church, and then concluded with an old-fashioned handshaking. Before this I had received into the church about forty-five, giving me about twenty-five members this year. Besides I now have fully ten more applicants for membership. The young men have organized two prayer meetings, and most take an active part. The church is revived, and has a future big with promise of success and usefulness."

—Rev. J. M. Johnston writes from Pleasant Hill, La.: "We began our protracted meeting with success at Marthaville. We had seventeen accessions. At our third Quarterly Conference we had six accessions; baptized seven infants. How the remainder of the year will terminate I can not say, as we now have whooping cough the second time, and we can truly say the last state is worse than the first."

—Rev. B. F. Phillips writes from Columbus, Miss: "I have just closed my third protracted meeting. Result: about twenty professions and thirty accessions to the church. Bros. W. C. Harris, J. S. Oakley, John Thomas and John Egger, with Bro. Porsinger, of North Alabama Conference, gave me valuable help. I have three more meetings to hold. Pray for me."

—Rev. J. P. Drake corrects our error in this wise: "By a slight omission in my postal correspondence of this week's ADVOCATE, you make it report from the wrong church. I wrote from Shubuta, but wrote of a 'good meeting at DeSoto.' You omitted the heading, and thus comes the error. Will you be kind enough to correct the mistake. If I was at all to blame for it, I am willing to take my share."

—Rev. J. M. Henry writes from Thibodeaux, La.: "I have been here long enough to become acquainted with some of the people. They are kind; so much so that we soon felt at home. The Presbyterian brethren kindly tendered me the use of their pulpit, which is vacant three Sundays in the month, until I could properly arrange and repair my own. For the short time I have been here, I feel very much encouraged. My congregations are pleasingly large, considering the situation. I feel that the Lord will prosper his work in this part of his vineyard. The church prospered here once; adversity almost killed her. There are about a dozen female members here. We lost by allowing our children to slip from under our influence."

—Rev. Fred While writes: "Let me say a few words of encouragement from the DeSoto circuit, Shreveport district. I have held several protracted meetings during the last month with much success. The churches have been blessed, backsliders reclaimed, and the lukewarm stirred, sinners convicted and mourners converted. There were thirty conversions and nineteen accessions. We have organized a new church at Felicisna station, on the T. and P. R. R.—seventeen members—with fine prospect. We hope soon to build a new church-house at this little town. We have other protracted meetings to hold. This circuit is large, and we have no ministerial help. My health is poor. More anon. Pray for us."

—Rev. Frank M. Keen writes from Amite City, La.: "We closed a fine meeting last Wednesday at Tangipahoa. Ten accessions on profession of faith. The church greatly revived. Two prayer meetings started; one a ladies prayer meeting. This is a rare thing in this pastoral charge. Persons pray in public who never thought of doing such a thing before. Bros. James Leggett and Winans Drake gave valuable assistance. Two Presbyterian laymen—Bros. Berryhill, of Iowa, and Wayne, of your city—greatly assisted us. Will begin a meeting at Oyka tomorrow. Bro. Hopper will be with us during the latter part of the meeting. Rev. Joe Jones will commence a meeting at Amite City, September 20. Pray for us."

Indian Mission Proposition.

MR. EDITOR: With your permission I will now comply with my promise of some time ago, and prepare for publication in the ADVOCATE my "Indian Mission Proposition," which is as follows:

We, the undersigned, promise to become responsible for the payment of amounts annexed to our names, respectively, for the purpose of supporting a missionary to preach to and teach the Indians in Mississippi; said amount to be paid annually for a period of five years, and first payment to be made to Bishop C. B. Galloway as soon as it will aggregate five hundred dollars. (Promise to be null and void in case of the death of promiser.)

LIST OF NAMES.

A. D. Miller, Cato, Miss.	$5 00
A. L. R. Galuey, Hammond, La.	2 00
H. P. Gibbs, Hood, Miss.	5 00
J. R. Chapman, Cato, Miss.	5 00
Rev. J. F Robinson, Brandon, Miss.	5 00
Mrs. M. E. McClure, Ocean Spr'gs, Miss. (paid $1)	5 00
Rev. J. G. Sibley, Nicholson Station, Miss	5 00
Mrs. Rev. P. A. Johnston, Forest, Miss.	5 00
J. P. Harvey, Beach, Miss.	1 00
Isaiah Tucker, Gloster, Miss. (one year)	5 00
Rev. I. L. Peebles, Hazlehurst, Miss.	5 00
P. H. Hale, King, Miss.	2 50
Dr. W. M. Flowers, Steen's Creek, Miss	5 00
Luke Hester, Jara, Miss.	5 00
Rev. J. M. Morse, Carthage, Miss.	5 00
Rev. J. N. Tucker, Fannin, Miss.	5 00
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K. S. Enochs, Steen's Creek, Miss.	3 00
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W. P. Darnell, Brandon, Miss.	1 00
Rev. B. H. Rawls, Trenton, Miss.	5 00
J. W. Kersh, Pelahatchie, Miss.	5 00
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A subscriber to ADVOCATE (La.)	5 00

Centenary College.

MR. EDITOR: There is a prospect of a fine opening for Centenary on the fourth of next month. The Steward's Hall is to be under the management of Mrs. Sloan. Besides several of our best families are preparing to take boarders, so that there will be no lack of accommodation for as many students as will come. Possibly every vacant house will be occupied soon. We expect students from sections not represented here before. We look for President Hunnicutt home next week, after an extended tour in behalf of the college.

C. M'DONALD.

JACKSON, Louisiana.

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Nowhere can there be found more pleasant spots in which to enjoy health and recreation than in the mountains of Tennessee and Kentucky. With pure mountain air, excellent waters, fishing, boating, hunting, horseback rides through the mountain glens, delightful promenades, music, dancing, and all that go to make life enjoyable, is found at many points on line of the Queen and Crescent Route. For summer tours address

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Publisher's Department.

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GAMBLING.—With special reference to the Louisiana State Lottery. A sermon preached by Rev. Wm. W. Kiwanis, of New Orleans. Price, by mail, 5 cents.

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Henry—"So you asked old Growler for his daughter last night, did you, Fred? And how did you come out?" Fred—"It was a window, I believe, Henry. That was the best I could do, though."

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Housekeeper—"Norah, you must always sweep behind the doors." New Servant—"Yes'm. I always does. It's the aisiest way of gettin' the durrit out of sight."

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Guest (to colored waiter)—"See here! I can't cut this steak with this knife!" Colored waiter—"Low me, sah, to lend you my razab, sah!"

Teacher—"For what was the year 1876 remarkable, Tommy?" Tommy—"Why, that's the year I was born."

Business Notices.

ADVICE TO MOTHERS.

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THE 53D ANNUAL SESSION WILL BEGIN SEPTEMBER 5, 1889.

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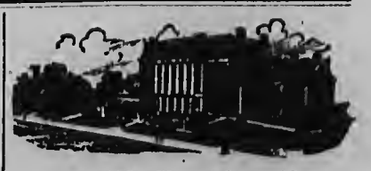

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Our Young People.

OLD SCHOOLBOOK'S LAMENT.

BY LILLIE SHIELDS.

I'm a castaway fellow, all dingy and yellow,
Forsaken I lie on the dark garret floor;
All wretched and lonely, for now I am only
A mere wreck of what was a beauty before.

My pride is all shattered, my leaves they are battered,
And all of them cruelly scribbled and torn,
I have but one cover, they tore off the other—
And that one is dreadfully tattered and worn.

An old-fashioned bonnet, a faded rose on it,
A rusty jack-knife, a shoe out at the toe,
A pile of old papers, three dirty wax tapers,
Are my only companions in these hours of woe.

Once I lived in the city, where books, bright and pretty,
Were ranged in a long shining row on the shelf;
I'd an ex-pinkie cover, gilt-lettered all over,
And not one was more beautiful there than myself.

My next place of dwelling—I blush at the telling—
Was a school-room as dusty as dusty could be,
Where long I was studied, scratched, thumb-marked, and muddled,
And ruined, as anyone gladly can see.

But here I am lying, degraded and dying,
While old dusty cobwebs are covering me o'er,
Alone and forsaken, while naught can awaken
The glory I knew in the sweet days of yore.

Missionary Thistles.

The boys' mission band at Glenoaks wanted to find some way to earn their share of the missionary money which went to far-away India to support a Bible woman.

There were plenty of ways for the girls to earn money. Their nimble fingers could do so many things deftly and well that there was no fear but that the proportion of the money they had pledged themselves to raise would be forthcoming. But the boys—what would they do to earn some money? They looked at their sturdy fingers, stubbed by baseball-playing and scarred by jack-knife accidents, in despair. There did not seem to be anything for them to do just then. If it had been winter time, they might have formed a snow-shovel brigade, and turned the snowflakes into pennies in the missionary coffer; but what was there to do beneath this blazing August sun?

Even Miss Nannie, their enthusiastic young president, was without a suggestion for once. One day, she came home from the city, her face aglow with the brilliancy of the idea which had suggested itself to her. A special meeting of the mission band was called; and not a boy was absent when the roll was called, for it had been whispered about that Miss Nannie had found out a way for them to make money.

Brown eyes and blue eyes and gray eyes opened to their widest extent with surprise, and stared at Miss Nannie in unmitigated astonishment, when she bade them gather as many as they could of the big purple thistles that were blooming in profusion along the hedges just then, and bring them to her the next Saturday afternoon.

"But, Miss Nannie, what good are thistles, I should like to know?" ventured one boy, more bewildered than the rest.

"That's my secret," smiled Miss Nannie. "I will show you how to turn them into missionary money when you bring them to me."

Saturday afternoon people wondered not a little when they saw groups of thistle-laden boys turning their steps in the direction of Miss Nannie's house. One hundred thistles filled the large clothes-basket which had been prepared for their reception; and then the boys looked at Miss Nannie eagerly.

What next?

She held up a soft, fluffy pompon, that looked as if it was made of the whitest, finest spun silk in the world.

"What do you think of that, boys?" she asked. "Isn't it pretty?"

"Yes'm," was the chorus of assent. "But what are we going to do with our thistles?" was the eager query that followed.

"We will make these lovely pompons out of them, and take them over to the hotel at the lake and sell them," Miss Nannie answered. "I paid ten cents for this; and perhaps, if ours are equally pretty, we may get the same price."

"O Miss Nannie"—and the boys looked delighted, though incredulous—"how could anybody make a soft, white thing like that out of the old thistles?"

"I will show you. Where are your knives?" And, in a moment, Miss Nannie was explaining the mysteries of pompon-making to her auditors.

Such a busy, delightful afternoon as that was; and, when it closed, a hundred thistles, stripped of their green sheaths and robbed of their purplish plumes, hung in long rows in the garret, ready for the drying process. They fluffed out beautifully, and were the softiest, creamiest, silken color.

The next Saturday afternoon, daintily laid in boxes that their delicate beauty might not be marred by handling, tied in bunches with knots of warm-tinted ribbon, the pompons were carried over to the large hotel filled with summer boarders; and there the boys found a ready market. Each pompon brought a shining dime into the treasury; and, when the happy, tired boys counted up their gains that night, an involuntary cheer escaped them, as they found their bank held ten whole dollars.—*Presbyterian.*

MR. EDITOR: This is my first attempt at a letter for the dear ADVOCATE. First let me thank you for the children's column, which affords us so much pleasure in reading each other's letters. We have a juvenile missionary society at Friendship, consisting of twenty-six members. We collected forty dollars our first year, but missed getting the banner offered by Mrs. C. J. Foster by about fourteen cents. But we are going to try again. We have an interesting Sunday-school, and Mr. W. J. Sullivan is our efficient superintendent. We tent at Cypress Bayou Camp Ground, and our folks are in the midst of preparations.

Respectfully,

JEPTIE DALSTON.

MR. EDITOR: I am a little girl thirteen years old, and live way out in the country. I have a little sister and two brothers—one is only four years old. We have no mother; she died when I was eleven years old. We go to school at home. Our papa takes the dear old CHRISTIAN ADVOCATE. I love to read the children's letters. I will ask a question before I close my letter: When 'was "shaving" first spoken of in the Bible? I would like for some of the little cousins to answer this question.

Your friend,

IRMA CORDILL.

COMO, Louisiana.

MR. EDITOR: I am a little girl seven years old. My papa takes the ADVOCATE, and we like it very much. I have six brothers. I am going to school. Our teacher is Mr. Wailes. I like him so much. Our school will be out soon. Papa is a farmer and a merchant. Bro. Ponder is our preacher this year. We like him very much. I will answer the little cousin's question: "Money" is mentioned in Acts viii, 18, 20. I will close, hoping to see this in print.

ALMA A. STOVALL.

WESTON, Louisiana.

It is a very sharp emergency that can catch Pat, even when he is ignorant and ragged. An Irishman, whose garments were in tatters, was brought before a magistrate on a charge that he was a vagrant.

"What have you to say to the charge that you have no visible means of support?" asked the justice.

Pat drew from the pocket of his torn coat a loaf of bread, the half of a dried codfish and several cold potatoes. These he spread upon the stand before him, and coolly asked:

"What do you think of thim, yer Honor—shure an' isn't thim visible manes of support?"—*Youth's Companion.*

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

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WALL PAPER

174 CAMP STREET, NEW ORLEANS.

Write for prices. Samples sent to country free. Mention the ADVOCATE when you write.

Household.

Give Children Something to Do.

An important point in managing children is to always have ready something for the little hands to do at those times which come quite often on rainy and other days, when, tired of play, they listlessly gaze through the window or wander aimlessly about, not knowing what to do with themselves. Children at such times are a great trial to the busy and often nervous people of the house, and are quite likely to be scolded, though such a course is so unwise and unjust that it can lead only to the worst results in the child's future. Calm and reproving words, kindly spoken, are necessary with all bright children, and are usually very effective; but words uttered in a sharp, scolding tone must in most cases work an injury to the child's disposition. It is all the more sad, because the matter could be so easily managed by a very little attention on the mother's part.

How often we hear mothers or older sisters say to some little child who is full of desire to do right, if it only knew how: "Do get something to do; how lazy you are; I never saw such a good-for-nothing child; I am sure I don't know what is to become of you;" and a great deal more of such talk, which, alas! most people have heard too often. The child at such times is not in fault. It is the mother's duty to see that suitable work is always ready, and she should require the child to do a moderate task, for which she should not be afraid to give a due measure of praise after it is done. Always be careful to see that the child is not kept too long at one task, as such a course would be worse than idleness.

It is worthy of note that the work given to a child has a great influence in molding the mind and taste. A child kept always at knitting stockings or cutting carpet rags will be very practical, perhaps too much so. A wise mother will have a variety of work, both useful and ornamental. Some parents think it useless to teach boys to sew or knit. It is not, however, for there are many times in a boy's life when such knowledge may be useful. I have often observed that many college boys could mend their own clothes while they were quite up in their classes. I think the subject should be thoughtfully considered by parents, seeing to it that time should never hang on their children's hands for want of something to do.—*American Agriculturist.*

CONVENIENCES FOR FARMERS' WIVES.—Farmers are too apt to forget the inconveniences their wives are subjected to in the discharge of their duties indoors. They remodel and repair their barns, stables and farm implements as often as their own conveniences and profits indicate, and buy new implements in the same way. They see the importance of it as they engage in their daily avocations. Are they generally as anxious that their wives should be equally accommodated in their sphere? Are not the labors of the latter often increased 100 per cent. for the want of a better cook stove, more tin pans, a better pump, easier access to the cellar, a more suitable milk-room, more paint on the kitchen floor, new paper on the walls, scrapers and mats at the doors, a new broom, an occasional ride in the open air, suitable domestic helps, etc? Farmers and their wives, being one flesh, ought always to remember and feel that their interests are one and the same; that they are equally responsible for the prosperity, success and respectability of the family, according to their relative circumstances and capacity.

"O to be dead and done with the trouble
That fills each day with a dreary pain."
This is the moan of many a woman
Who thinks she can never be well again.
"It were better for me and better for others
If I were dead," and their tears fall fast.
No so, not so, O wives and mothers,
There's a bow of hope in the sky at last,

and it tells you that the storm of disease which has spread its shadow over you will give way to the sunshine of renewed health, if you are wise, and try Dr. Pierce's Favorite Prescription. It can and will effectually cure all females weaknesses and derangements, and no woman who has not tried it need despair, for a trial will convince her that it is the very thing she needs to restore her to the health she fears forever lost.

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An immense assortment to select from, in Antique Oak, Natural and Dark Cherry, Natural and Dark Mahogany and Walnut, with every style and design fully represented, and at all prices, from $20 to $650. Children's Beds, in endless variety, in French, Victoria, and High Post. All styles of Children's Cribs in Imitation Walnut, Genuine Walnut, Cherry, and Wicker. A very fine line of Folding Beds just received from factory, very neat in appearance and very desirable where saving of space is an object.

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I can furnish complete Pulpit Sets, as follows; Set No. 1, consisting of one Pulpit, one large Cane-seat Chair, two small Cane-seat Chairs, and one Wood-top Table, $15.50. No. 2—One Pulpit, one large Cane-seat Chair with arms, two small Cane-seat Chairs, and one Communion Table, wood-top, $23.50. No. 3—One Pulpit, one large Cane-seat Arm-chair, two small Cane-seat Arm-chairs, and one Marble-top Communion Table, $38.50. No. 4—One Pulpit, one large Arm-chair in plush, two small Chairs in plush, and one Marble-top Communion Table, $42.50; or No. 5, consisting of one Pulpit, one large Chair in plush, two smaller Chairs in Plush, one Marble-top Table, and one Stand, for $80. Any of the pieces of above sets sold separately and at equally low prices.

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"For a winter I contracted a severe cold which, by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial affection. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On using this medicine, my cough ceased almost immediately, and I have been entirely free from it ever since."—Rev. Thos. B. Russell, Allegheny Holston Conference and P. E. of Greenville District, M. E. C., Greeneville, Tenn.

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Marriages.

CARPENTER—SPRATLEY.—At the residence of the bride's parents, August 15, 1889, by Rev. R. Bradley, Mr. W. E. Carpenter, of Yazoo county, Miss., to Miss Lou Spratley, of Oak Ridge, Warren county, Miss.

SELBY—COOK.—At the residence of Mrs. F. Cook, the bride's mother, in the city of Vicksburg, June 25, by Rev. R. J. Jones, Rev. Robert Selby, of the Mississippi Conference, and Miss Jamie Cook.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WHITE—CLAUD MALOY, youngest son of Joseph M. and M. A. White, was born near Homer, Claiborne parish, La., January 22, 1872. In the fall of 1881 or 1882, he was received into the Methodist Episcopal Church, South, by the writer. His life was ever that of a consistent Christian. He was meek, obedient and affectionate to his parents; he reverenced age; and was respectful and polite to all. He preferred the society of his mother to the company of boys out on the streets. His love and respect for his parents was remarked by all who knew the family. His thoughtfulness and care for his mother was wonderful for a boy of his years. His father was blind for several years; and last April Claude left Homer, La., in care of his blind father, to go to Atlanta, Ga., to have his eyes treated by the celebrated Dr. Calhoun, of that city. The operation was successful, and, under the medical treatment of the doctor and the careful nursing of the son, in a few weeks he was able to travel, and they went to Forsyth, Ga., to visit Mr. James M. White, a brother of the father, whom he had not seen for twenty-four years, intending in a few days to come home.

On June 22 Claude was stricken down with fever, and the father was called upon to nurse the son. He continued to grow worse. The mother and older brother were sent for; but no loving attention or medical treatment could avail, and on July 15 he fell on sleep at the residence of his uncle, near Forsyth, Monroe county, Ga. Quietly and peacefully, as the sun sinks behind the waters of an unruffled sea, he passed from earth to his eternal home. In a letter, found among his papers, written a few days before he was taken sick, but not sent off, he expressed to his friend and school-mate the strongest confidence in the blood of Christ and the ineffable comforts of religion. The weeping parents and loved ones have much to comfort and console them in their sorrow. Thy son and brother shall live again. JNO. A. MILLER.

LEWIS—EDWARD FRANCIS LEWIS was born August 27, 1867, and died, May 29, 1889, near Campte, Natchitoches parish, La. He was the oldest child of James E. Lewis and Mollie Lefere. Eddie was an obedient son; a good brother. He was converted three or four years before his death. He died at home, and everything that his kind father and loving mother, sisters and friends could do was done for him; but God in his wisdom saw fit to take him. He had been sick some time. He told them he would never be well any more. He very suddenly got worse. When near death, he called his father closer to him, and said: "Pa, I'm going to leave you; going home to rest, going to another world." His father said, "What makes you say so, son?" He answered, "Because I see the people." May he not have been permitted to see through the "gates ajar?" These were his last words. In a few minutes he had passed away. May the Lord comfort his parents and sisters and brothers (who miss him so much), and make them strong to overcome the trials and temptations of life! He can not come to them, but they may go to him."

NELSON—MRS. JULIA A. NELSON, daughter of N. U. and T. M. Bell, was born in Bedell county, N. C., November 3, 1817. She came to Alabama in 1851. She joined the Presbyterian Church at the age of fifteen years. She was married to J. B. Nelson, December 15, 1839. She was left a widow, with three children, in 1879. She removed to Louisiana in 1885. She settled in Lincoln parish, near Simsboro, and here united with the Methodist Church, under the pastoral charge of the writer, in 1886. Sister Nelson was the subject of a long-protracted sickness, all of which she bore with patience and Christian resignation. She was confined to her bed in September, 1888, and suffered much until June 17, 1889, when she was called to her reward in heaven. She was fully resigned to death, and calmly awaited the end. The relatives and friends weep not as those who have no hope. God bless and sustain you! JNO. A. MILLER.

ALFORD—THOMAS E. ALFORD died on July 25, 1889. I was, by the request of the young sufferer, called to his bedside in order to baptize him, and then receive him in the church, which I did two days before his death, and he said he was prepared for the great change that would soon take place. He suffered much and long; was never heard to complain or murmur in all his afflictions. On Tuesday morning, when I went in to tell him farewell, he said: "May God bless you and your labors, and if we never meet again on earth, that ere long we would meet again in heaven!" He exhorted his father and mother and sisters and brothers, and all that stood around his bed, while life was ebbing out, to prepare for the great change and meet him in heaven. May the relatives obey the exhortation, and by and by join the departed one in that sweet by-and-by!

J. H. EVANS.

LLOYD—Died, in Hazlehurst, Miss., Mrs. SERENA SHELBY LLOYD, July 20, 1889. Sister Lloyd was born in Claiborne county, Miss., July 20, 1812. She died upon her seventy-seventh birthday, entirely resigned to the will of God, willing to go or stay as pleased him. She gave directions for her burial, and sent messages of love and farewell greeting to her absent loved ones, and requested her pastor, the Rev. Mr. Nicholson, to preach her funeral sermon; and was then taken to her old residence, near Bartonton, and laid beside her husband and children, who had preceded her to the spirit land. True and just in all her dealings, a faithful Christian, a wise and constant friend, irreproachable in life, we feel that the place of Sister Lloyd will not be filled. There are inner places into which we can not enter, where the shadow lies now which she filled with sunshine, in the tenderness and thoughtfulness of home relations. Her memory is cherished in love, which will long remember her virtues and worth. Mrs. Lloyd had been twice married: first to Mr. Barnes, who soon passed away, leaving one daughter, Mrs. M. O. Bridgers; next to Mr. William Lloyd, who died in January, '73, leaving two sons and one daughter of mature age—two noble sons having given their lives to their country. It was my sad privilege to be with and mingle my tears with the broken-hearted mother's but after those miserable days were past she never seemed the same, going about her duties with a cheerful, smiling face. But to those who knew her best, her bitter sorrow was well known. Farewell, dear sister and kind, sympathetic friend, we shall meet again.

SARAH FRENCH.

FLYNN—The following resolutions were adopted by the Quarterly Conference of Sparta circuit, Aberdeen district, North Mississippi Conference:

Whereas, It hath pleased our heavenly Father to take from our midst our faithful and vengeable old father and brother, WILLIAM FLYNN, who for so many years went in and out before us, and cheered us with his counsels and grace; therefore, be it

Resolved, That we humbly and submissively bow to the will and providence of our heavenly Father in this display of divine power, and say that we feel glad that Bro. Flynn lived among us, and that his godly life is worthy our admiration and exemplification.

Resolved, That while we would mourn or feel sad that he is not present with us to-day, yet we can mingle gladness with our sorrow, in that he has escaped the pollutions of earth, and has, no doubt, gone home to glory.

Resolved, That we tender to his bereaved family our sincere condolence, and pray God to prove unto their hearts the consolations of the gospel.

Resolved, That these resolutions be spread upon the minutes of this Quarterly Conference, and a copy be sent to the NEW ORLEANS ADVOCATE for publication.

WM. M. FOSTER, for Com.

MASSEY—The following resolutions were adopted by the Methodist Sunday-school at Montrose, Miss:

Whereas, After live years with us, as assistant superintendent and member of the Bible class, our beloved brother, Prof. W. B. MASSEY, has entered into rest; therefore, be it

Resolved, That in the death of Bro. Massey, our Sunday-school has lost one of its best members; also our literary school and church is deprived of a zealous, efficient laborer, a devout, consecrated Christian man; one whose superior could not be found in warmth of heart, strength of mind and purity of soul.

Resolved, That while this Sunday-school mourns the loss of one of its brightest members, one whose interest and zeal for the Sunday-school never decreased at any time, that we renew our diligence in the work he loved so well, emulate his example that we may receive our reward in that bright home where parting never comes.

Resolved, That we tender our loving sympathy to the aged mother and others of the family.

J. P. ARNEY, for Com.

THELMER—On Saturday night, August 10, 1889, at ten o'clock, the angel of death visited the home of George and Carrie Thelmer, of Wilkinson county, Miss., for the first time in life, claiming as his victim their sweet little daughter, CARRIE EVALINE, aged six years, ten months and twenty days. Her disease was congestion, and the little bud soon yielded, as she was only sick four days and three nights.

Little Evaline, sweet be thy rest! God bless the bereaved parents!—they have another tie in heaven. God help them to say, Thy will be done. Farewell, little Evaline, until we meet to part no more. LAURA OAKES.

Tired Natures' Sweet Restorer.

Sancho Panza, wasn't it? who cried, "God bless the man who first invented sleep." And England's greatest bard has called it "Tired Natures' Sweet Restorer." Still there is another invigorating and refreshing element of existence which is also tired natures' sweet restorer.

We call it Compound Oxygen: our patients through gratitude call it *blessed*.

JAMESTOWN, N. Y., No. 33 Main St., June 30, '88.
Compound Oxygen has greatly benefited me. WM. H. PROUDFIT.

CENTER MORICHES, L. I., N. Y., July 15, 1888.
I am better than I have been in eleven years. It is truly wonderful what Compound Oxygen will do.
Mrs. J. F. PENNY.

MIDDLETOWN, Md., May 28, 1888.
I have now been using Compound Oxygen for four weeks, and must say that it is one of the greatest medical discoveries ever made. Since using it my catarrh and hoarseness have almost entirely left me.
GEO. C. RHODERICK.

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Extraordinary Flood Rains.

This year's protracted rainfall, which led to the May cataclysm at Johnstown and still continues on our Eastern coasts, is the most memorable physical phenomenon in American history. During July just passed 9.63 inches of rain fell in New York City and 8.39 inches in Philadelphia. Eight inches, therefore, may be taken as a fair average of the midsummer month's fall over a belt of the Atlantic coast at least fifty miles wide and stretching from New York to Charleston—an area exceeding thirty thousand square miles. Computed by avoirdupois this deposit from the clouds over this area is fourteen thousand millions of tons, or more than seven times the mean discharge of the Lower Mississippi from all its outlets per day.

The explanation of this enormous rainfall on our Atlantic seaboard will be found in the abnormal distribution of barometric pressure over the Western Atlantic, similar to that which caused the March "blizzard" of '88, and also the late Johnstown and allied flood rains. The vast anti-cyclone or wave of high barometer on the ocean has moved westwardly, as pressure was low on the heated continent. While in July the hot atmosphere on the seaboard was densely charged with Gulf Stream vapor and in a state of unstable equilibrium, its slightest agitation, even in the absence of cyclones or brisk winds, sufficed to elevate the vapor and cause excessive condensation, rivalling in quantity that of the mountain cloud burst.

As, too, the Atlantic anti-cyclone rotates from right to left, southerly winds prevail over the warm Gulf Stream waters, serving to pump up their vapors and pile them over the land afresh as fast as they can be converted into water.

With every incursion last week of the Atlantic anti-cyclone upon the coasts the rain came down in torrents over the seaboard. But on Friday the high pressure wave receded from the coasts, swung out to sea, and then its eastward movement was immediately followed by comparatively fair inland weather from Boston to Norfolk. This fact clearly shows that the immediate cause of the torrential downpours was the movement of the Atlantic air wave.

Even should the long series of disastrous floods, cloud bursts and ruinous rains bred of this vaporous sea speedily come to an end, weather science ought, if possible, to get at the bottom of all the physical causes of the phenomenon. The New Madrid earthquake of 1811 and the Charleston earthquake have been carefully studied. But in point of fatality and destructiveness, what are they compared with this overshadowing visitation which began its desolations in the Conemaugh Valley more than two months ago and, perhaps, is not yet overpast?

Though we must wait for more light before drawing final lessons from these mysterious meteorological phenomena, we may at least conclude that they can never be understood or predicted until we have some means of learning daily the great atmospheric movements going on over the Western Atlantic. Then, perhaps, the people may be duly forewarned of disastrous flood rains, cloud bursts and "blizzards."—*N. Y. Herald.*

RIDING A SKY ROCKET.—An inventor in Peru has designed a passenger sky rocket consisting of a combination of rockets of immense power, with a parachute attachment. Four tubes from the framework contain the explosives. The nature of the explosive is a secret, and is called dynoascenimite. Its peculiar property is that it is detonating. A small volume of the solid makes an immense volume of vapor, and lifts the machine with great rapidity into the clouds. A test was made under Peruvian government patronage, near Callao, in December, when the charge touched by electricity sent the machine up 15,515 feet, and the descent by parachute was perfect. The inventor landed five miles from the starting-point, and no worse for the trip. Fifteen thousand people were present, and watched with telescopes the rise and fall of the machine. It will be exhibited in this country.—*Ex.*

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TRUSTEES.—Robt Maxwell, Geo. W. Scott, I. L. Lyons, Col. T. L. Mason, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Lockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Ehler, J. A. C. Wadsworth, L. M. Delavallade.

New Orleans, La., March 20, 1889.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., J. H. Menke, M. Schwabacher, F. G. Ernst, T. J. Woodward.

HARDWOOD, SLATE AND IRON MANTELS.

TILE HEARTHS, TILE FACINGS, TILE FLOORS.

Grates and Fire-place Trimmings.

LEAHY & WEBER,

ADVOCATE BUILDING. *No. 112 CAMP STREET.*

"Our constant aim is to keep the best of everything."

A. W. SKARDON & SON,

Dealers in Staple and Fancy Groceries,

643 and 645 MAGAZINE STREET, Cor. Jackson Ave., NEW ORLEANS, LA.,

Would respectfully call the attention of clergymen and invalids to their unfermented communion wine—pure grape juice, free from alcohol.

Particular attention paid to country orders.

No charge for drayage or packing on goods sent out of the city.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO, ST. LOUIS.

The Odell Type-Writer

Costs only $15, and yet is warranted to do as good work as any $100 machine. It wears longer than any other without cost of repairs. Any person of ordinary intelligence can become a good operator in a week, or a rapid one in two months. Editors, lawyers, ministers, bankers, merchants and business men generally can not make a better investment of $15. For pamphlet, giving testimonials, address, with stamp,

REV. W. C. BLACK,
JACKSON, Miss.

INVALID LIFTER.

WANTED—Helpless invalids to know that they can be lifted from a bed to a Rolling Chair, from a chair to a carriage, or from one position to another with the greatest ease and safety, by the use of the Cutting & Stelle Invalid Lifter. It is a nurse that never gets tired. A great blessing to both family and invalid. Please mention this to some helpless invalid friend. A 24-page catalogue, &c., in stamps. J. H. KING,
HUDSON, OHIO.

Commercial College of KY. UNIVERSITY, LEXINGTON, KY.
Cheapest and Best Business College in the World.
Highest Honor and Gold Medal over all other Colleges at the World's Exposition, for System of Book-keeping and General Business Education. 10,000 Graduates in Business. 131 Actors employed. Cost of full Business Course, including Tuition, Stationery and Board, about $20. Shorthand, Typewriting and Telegraphy specialties. No vacation. Enter now. Graduates successful. Special department for ladies. Nearly 1,000 students in attendance the past year. For circulars, address WILBUR R. SMITH, President, Lexington, Ky.

PYRAMID OF SONG.

By C. C. CASE.

The latest and best singing book by this popular writer for use in

SINGING CLASSES,
CONVENTIONS,
HIGH SCHOOLS.

Contains an unusually fine selection of Choruses, Glees, Part songs, Anthems, etc.

Price, 50 Cents by Mail.
PUBLISHED BY
THE JOHN CHURCH CO. Cincinnati, O.
And 19 East 16th St., New York City.

P. P. P.

(Prickly Ash, Poke Root, and Potassium.)

CURES

RHEUMATISM

And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.

If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.

P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.

SCROFULA

Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.

BLOOD POISON

Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.

Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilistic Eruption.

Dyspepsia and Nervous Prostration.

Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)

FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists,
Sole Props., Lippman Block, Savannah, Ga.

LIPPMAN'S PYRAFUGE
A SURE CURE FOR
CHILLS & FEVER
DUMB AGUE AND
MALARIA.

FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists,
Sole Props., Lippman Block, Savannah, Ga.

ABBOTT'S EAST INDIAN CORN PAINT
REMOVES CORNS, BUNIONS AND WARTS,
SPEEDILY AND WITHOUT PAIN

For sale by I. L. LYONS & CO., New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

The second train of the Barnum & Bailey's shows was wrecked on August 22, near the Canadian frontier. Twenty-four ring horses and two camels were killed. The loss is estimated at $40,000.

The corner-stone of the Indiana Soldiers' and Sailors' Monument was laid in Indianapolis, on August 22, with proper ceremony, and in the presence of the President of the United States, many men of prominence in the United States, and thousands of veteran soldiers and sailors from all parts of the State. The estimated cost of the monument will be $200,000.

Gen. Mahone was nominated for governor by the Virginia Republican Convention.

A committee has been sent by the Blue and Gray Association of Vicksburg to bear to the assembled veterans of the G. A. R., at Milwaukee, an invitation to visit that city next May.

Three lives were lost in a collision on the Baltimore and Ohio railroad near Petroleum, Va., on August 23.

The Georgia Farmers' Alliance having provided for the wrapping of the entire cotton crop of the State in cotton bagging, now goes a step further. A resolution was passed asking the alliances of all the cotton States to unite with the alliance of Georgia and demand 12½ cents per pound for the present cotton crop.

One man was killed and several wounded at an election in Mississippi.

The Spring Lake reservoir, near Fiskville, R. I., which supplies the whole row of mill villages along the Pawtucket river, burst on August 25, drowning three persons and causing great damage to property. The reservoir covered eighteen acres and contained 35,000,000 gallons of water.

Carlisle D. Graham, who has achieved fame by his previous efforts, made a successful trip through the whirlpool rapids, Niagara river, on August 25, in a barrel-shaped boat.

The cotton worms are doing much damage in various localities, diminishing the cotton to less than an average crop. In the main, however, the product will exceed that of many years.

Swift's Packing-house, in Kansas City, was totally destroyed by fire on August 25. The loss on buildings, machinery and stock is estimated at $150,000. Insurance, $120,000.

It is said that Democratic employees in the departments at Washington are being shruptly dismissed. Republican chiefs are to open disregard of precedents, dismissing clerks appointed under civil service rules.

The plant of the Union Furniture Company, in Rockford, Ill., was destroyed by fire on August 26. The company lost $100,000.

Four tramps, arrested for vagrancy in Moberly, Mo., were put up at public auction, on the twenty-sixth, from the court-house steps. Two were sold to a farmer at $2 a head, and another was bid in for seventy-five cents. The fourth tramp could find no purchaser, and he was returned to jail. The three who were sold must serve their purchasers for four months.

Port Costa, Cal., had a $100,000 fire on the twenty-sixth.

The Mississippi Valley Medical Association will hold its annual meeting at Evansville, Ind., Sep. 10, 11 and 12. An attendance of from 700 to 800 physicians is expected. Extensive preparations are being made to entertain them.

FOREIGN.

In the City of Mexico cotton goods manufacturers have formed a combination. The purpose is to purchase cotton only in the United States.

In the House of Commons, on August 23, Sir Michael Hicks-Beach, president of the Board of Trade, said that England had accepted an invitation to send delegates to the maritime conference to be held in Washington, but the British delegates would not be empowered to make any engagements binding upon England.

The Heytien war has ended. Legitime accepted terms of peace and embarked on board of a French corvette. Hippolyte's troops are in possession of Port-au-Prince.

Compared with the visit of late Emperor William to Alsace-Lorraine in 1887, the present Emperor's visit was a phenomenal success. After making every allowance for official zeal in stirring the province to enthusiasm the Emperor's reception indicates the remarkable progress made in Germanizing the province during the past decade.

The *Silesian Gazette* publishes statistics showing an uninterrupted growth of socialism. The city of Berlin in 1882 contained 24 socialist societies; now it contains over 100. Bavaria in 1886 had 1,102 societies, with 50,000 members. She now has 2,200 societies, with 122,000 members.

The lord mayor of London has invited the American artisans, now making the tour of Europe, to a banquet.

A Bombay newspaper announces two marriages; in one case the bride being aged 2 years, and in the other 15 months, while the bridegroom was 30. This is the system which Pundita Ramabai is struggling against.

Ten districts are submerged and many lives have been lost by the Yellow river floods in China.

It is reported that at the urgent request of his party, Gen. Boulanger will come to Paris to stand trial before the elections.

Dispatches from Egypt say famine prevails at Khartoum, Kassala and other river towns. The survivors are said to be feeding upon the bodies of the dead. About thirty deaths from starvation daily are reported.

Mr. O'Brien and Mr. James Gilhooly, M. P., for county Cork, who were charged with holding a nationalist meeting which had been proclaimed by the government, were convicted and sentenced at Clonakility on August 26. Mr O'Brien was sentenced to two months' imprisonment and Mr. Gilhooly to six weeks, without hard labor.

The council of the Legion of Honor has erased the names of Boulanger and Count Dillon from the roll of the order.

A severe earthquake shock was felt throughout Greece on August 26. Serious damage was done in several towns.

State Bureau of Agriculture.

Below we reproduce the directions for using Paris Green, published in *Bulletin 13*, by the Bureau. Paris Green has been used in these ways by farmers and is reliable, and where properly used are harmless and effective.

THE COTTON WORM—HOW TO DESTROY IT.

Paris Green, London Purple and White Arsenic, all compounds of arsenic, are used for the destruction of this pest. Since all the above are poisonous to man and beast, they must be handled with great care and caution.

The almost unanimous opinion of farmers and planters is, that of the above Paris Green is by far the best poison. It is used in three ways: first, in liquid suspension. Mix one pound of pulverized Paris Green with forty gallons of water, and put this on one acre—by and with a large watering-pot, or from the barrels placed in a wagon—by use of spray-pumps. In either case the mixture must be kept well stirred, since Paris Green is not soluble in water, but is held mechanically suspended; a little flour, just scoured in a bucket of water and then added to the mixture, gives it greater adhesive power.

Second: Dry, mixed with some diluent, as cheap flour, yellow ochre, fine clay, plaster or ashes. A little dextrine is sometimes added to increase adhesiveness. One pound of Paris Green is mixed with twenty-five pounds of the diluent.

This mixture, used during showery weather, is sifted over the plants by hand, through coarse sieves.

Third: The finely ground Paris Green is dusted from an oblong sack, made of coarse muslin, attached to the end of a long pole, carried by a man on horse back. In this way it is easily and cheaply distributed; the only objection is, that, as ordinarily performed, more Paris Green is used than is necessary. Care should be taken to keep man and beast on the side from which the wind is blowing, so as to avoid inhalation of arsenical dust.

Either of the above methods can be used with certainty of success, if proper care in following directions be exerted.

THOMPSON J. BIRD,
Commissioner of Agriculture.

BEECHAM'S PILLS cure bilious and nervous ills.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—FOURTH ROUND.

Winona station	(3nn.)	Sept. 1
Kosciusko and Durant at D.	(S't., Sun.)	14, 15
Vaiden, at Columbians		21, 22
Winona circuit, at Lodi		28, 29
West, at Emory		Oct. 5, 6
Richland, at Richland		12, 13
Ebenezer, at Bethany		19, 20
Black Hawk, at Acona		26, 27
Carrollton and Greenwood, at G'wood		30
Sallis, at Pleasant Hill	(Sat., Sun.)	Nov. 2, 3
Kosciusko cir., at Macedonia	(Wed.)	6
Walr, at Liberty Hill	(Sat., Sun.)	9, 10
Ethal	(Sat. and Sun.)	16, 17
Poplar Creek	(Wed.)	20
Lexington, at Tebula	(Sat., Sun.)	23, 24
Batzona	(Wed.)	27
Aawport, at Spring Grove	(Sat., Sun.)	30, Dec. 1

J. J. WHEAT, P. E.

CORINTH DIST.—THIRD ROUND.

Marietta circuit		31, Sept. 1
Blackland circuit		2
Ripley and New Albany station		7, 8
Guntown circuit		14, 15
Pleasant Ridge circuit		17
Ripley circuit		21, 22
Jonesboro circuit		28, 29

J. B. STONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tremont, at Rigsan's Chapel		31, Sept. 1
Athens		7, 8
Prairie		14, 15
Aberdeen		21, 22

AMOS KENDALL, P. E.

SARDIS DIST.—THIRD ROUND.

Mt. Vernon		31, Sept. 1
Arkabutla		7, 8
Chulahoma		14, 15
Cockrum		21, 22
Louisburg		27
Horn Lake		28, 29

S. M. THAMES, P. E.

GRENADA DIST.—THIRD ROUND.

Carrollton		31, Sept. 1
Tillatoba		7, 8
Coffeeville	(Thur.)	12
Toccopola		14, 15
Granada circuit		21, 22
Atlanta		28, 29
Old Town	(Tue.)	Oct. 1
Pittsboro	(Thur.)	3
Banner		5, 6

J. P. EVANS, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit at Tranquil		Oct. 5, 6
Madison at Pearl River		12, 13
Sharon, at Sharon		19, 20
Camden, at Camden		26, 27
Silver Creek, at Lake City		Nov. 2, 3
Raymond		9, 10
Edwards, at Edwards		16, 17
Mt. Olivet, at Mt. Olivet		23, 24
Flora	(Wed.)	27
Benton, at Midway		30, Dec. 1
Spring Ridge, at Spring Ridge		7, 8
Yazoo City	(Wed. night)	11
W. Jackson	(8 o'clock P. M.)	13
Jackson	(at night)	18
Canton		14, 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Poplarville, at Purvis		31, Sept. 1
Bay St. Louis, at Bay St. Louis		7, 8
Ocean Springs, at Ocean Springs		14, 15
Pearlington, at Pearlington		21, 22
Covington, at St Tammany C. G		28, 29
Tallahala, at St. Tammany C. G		29, 30
Whittington, at Palmer Camp Ground		Oct. 6, 7
Americus, at Salem Camp Ground		12, 13
Moss Point, at Moss Point		19, 20
Scranton, at Scranton		22
Vanclave, at New Prospect C'mp Gr'd		26, 27
Augusta, at Augusta		Nov. 2, 3
Bethal, at Bethel		9, 10
Mt. Carmel, at Mt. Moriah		16, 17
Columbia, at Union Academy		23, 24
West Pearl, at Wesley Chapel		30, Dec. 1
Hattiesburg		4

T. S. WEST, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Scotland, at Galatia		31, Sept. 1
Adams, at Ebenezer		3, 4
Brookhaven		7, 8
Bowarton, at Pleasant Ridge		14, 15
New Hope, at Centanial		28, 29

W. B. LEWIS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian, at Shiloh		31, Sept. 1
Meridian Station		3
Binnsville, at Wahallak		7, 8
Leakesville		14, 15
Union		21, 22
Laudordale		28, 29
Spring Hill		Oct. 5, 6
De Kalb		12, 13
West End		19, 20

R. D. NORSWORTHY, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Waterford, at Marvin		31, Sept. 1
Ashland at Saleto		7, 8
Shawnee, at Harmony		14, 15

J. W. HONNOLL, P. E.

VICKSBURG DIST.—THIRD ROUND.

South Warren, at Ashury		31, Sept. 1
Rolling Fork, at Rolling Fork		7, 8
Mayersville, at Beulah		14, 15
S. Vicksburg and Bovina, at Bovina		21, 22
Vicksburg		28, 29

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

St. Helena		Aug. 29
Amite City, at Osyka		31, Sept. 1
Woodville		7, 8
Livingston, at Palmetto		13
Springfield, at Wesley Chapel		14, 15
New River, at St. Amant		19
E. Baton Rouge, at Bay Ridge		21, 22
East Feliciana, at Slaughter		28, 29

C. M'DONALD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers		Sept. 1
Morgan Street		8
Dryades Street		15
Rayne Memorial		22
Carrollton and Parker's Chapel		29
Carondelet Street		Oct. 6
Gretna and Scrapara		13
Claps Street		20
Donaldsonville and Plaquemine, at Thibodeaux		27
Grosse Tete and False River		Nov. 3
Baton Rouge		10
Lower Coast Mission		17
Louisiana Avenue		24
Felicity Street		Dec. 1

CHAS. F. EVANS, P. E.

SHREVEPORT DISTRICT.—THIRD ROUND.

Valley circuit, at Blocker's Chapel		31, Sept. 1
North Bossier, at Concord		2
Mooringsport, at Pine Hill		7, 8
Many, at New Hope		14, 15
Anacoco, at Holly Grove		17
Coushatta, at East Point		21, 22
Wesley, at Holly Springs		23
Red River		28, 29

J. B. CASSITY, P. E.

HOMER DIST.—THIRD ROUND.

Arcadia		31, Sept. 1
Tulip, at Tulip		7, 8
Sparta, at Camp Ground		14, 15
Saline, at Antioch		21, 22
Ruston, at Douglas		28, 29
Indian Village, at Pine Grove		Oct. 5, 6
Coulsville, at Gansville		12, 13
Vienna, at Pine Grove		19, 20
Gibsland		26, 27

ROBERT RANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Vidalia and Troy, at Young's		Sept. 1
Centreville, at Trout Creek		7, 8
Columbia, at Parnassus		14, 15
Simsport, at Bayou Jacques		21, 22
Alexandria, at Lemothe's		28, 29
Montgomery, at St. Maurice		Oct. 5, 6
Ada		12, 13
Sugar Town, at Dry Creek		19, 20
Spring Creek, at Science Hill		26, 27

B. F. ALEXANDER, P. E.

Veol. Vidi, Vici! This is true of Hall's Hair Renewer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.

Camp Meeting Calendar.

Camp Meet'gs.	Begins.
Andrew Chapel	Sept. 6
Davis Springs	Sept. 6
Sparta Circuit	Sept. 13
Beulah	Sept. 22
St. Tammany	Sept. 27
Palmer	Oct. 6
New Prospect	Oct. 25
Boyt	

We the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 329 Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carroll on; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

CAMP MEETING NOTICES.

The Beulah Camp Meeting, on Pleasant Hill circuit, Louisiana Conference, will commence on Friday night, September 27. All traveling and local ministers are invited.

J. M. JOHNSTON, P. C.

The Davis Springs Camp Meeting, on Wesley circuit, will commence on Friday before the second Sunday in September. Preachers invited, and will be provided for.

J. B. WILLIAMS, P. C.

The M. E. Church has three Annual Conferences in India. According to the latest reports these conferences have an aggregate of 84 foreign preachers and 51 native, 10,318 members and probationers, 138 churches, 126 parsonages and 20,138 scholars in day-schools.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices, in Louisiana National Bank Building.

East Tennessee, Virginia & Georgia R. R.

Well known as the Great Kennesaw Route, is now making twelve hours quicker time to Washington via New York and eastern points, with Pullman Buffet Sleepers from New Orleans to Washington without change. The mountain resorts of East Tennessee are reached in twenty-four hours, and Virginia resorts in thirty hours. For tickets, sleeping accommodation, circulars, schedule, etc., call at Kennesaw ticket office, 22 Carondelet street.

The Best and Cheapest College.

Nearly 1,000 young men from 30 States entered the Commercial College of Kentucky University, Lexington, Ky., the past year. This College received the Highest Honor and Gold Medal at the World's Exposition over all other Colleges for System of Book-keeping and Business Education. It is situated in the beautiful, healthy and renowned city of Lexington, Ky., accessible by the leading railroads. Read advertisement of this College in another column, and write for particulars to its President,

WILBUR R. SMITH, Lexington, Ky.

Iuka Normal Institute.

Summer School closed July 26. One hundred registered; the youngest sixteen, the oldest forty-seven—average age about twenty seven. All still have a few male teachers, experienced. All hold from their county superintendent high first-grade certificates. Also a number of ladies, experienced teachers—scholarship from a second-grade certificate to a full college course. They can give references. Do you need an assistant? Write to H. A. DEAN, Iuka, Miss.

From Most Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. & C. Maguire's Cundurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.

P. J. RYAN.

Mention this paper.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	8⅜	@ — —
Ordinary	8⅝	— —
Good ordinary	9½	— —
Low middling	10½	— —
Middling	11⅛	— —
Good middling	11⅝	— —
Middling fair	11 15-16	— —
Fair	12 15-16	— —
Galveston middling	11⅛	— —
Mobile middling	11	— —
Memphis middling	11	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	3	3¼
Good	4⅛	4½
Fair	4	4⅛
Prime	4⅝	5
Rough, ₩ bbl	— —	5 50
Polish, ₩ bbl	15 00	16 00

FLOUR.

Extra Fancy	— —	4 40
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 90	6 15
Winter wheat patents	4 80	5 00
Minnesota bakers	5 00	5 25

CORN PRODUCTS.

Corn meal	2 05	— —
Cream meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75

GRAIN, ETC.

CORN:		
White, ₩ bushel	45½	46½
Yellow	— —	— —
Mixed No. 2	45	— —
OATS:		
Western	29	32
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	60	75
HAY:		
Prime	14 50	16 00
Choice	17 00	17 50

PROVISIONS.

PORK:		
Mess (Standard)	— —	11 00
Prime Mess	10 75	11 00
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	5⅛
Sides, short rib	— —	6½
Sides, long clear	— —	6½
HAMS:		
Sugar-cured	12¼	12¾
DRY SALT MEAT:		
Shoulders	— —	5⅛
Sides, short rib	— —	5⅜
Sides, long clear	— —	5⅜

GROCERIES.

COFFEE:		
Prime	— —	20
Fair	— —	19
Common	— —	16¾
TEAS:		
Choice	40	80
No. —	— —	55
BUTTER:		
Western Creamery	— —	22
Western Dairy	12½	13
Common	— —	— —
LARD:		
Refined	6⅛	6½
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	65

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	4 00	7 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 10	1 35
ONIONS:		
New Louisiana	— —	1 30
Western	1 00	1 50

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Jute, 2 lb. ₩ yard	10½	10¾
Jute, 1¾ lb. ₩ yard	— —	9¾
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BALING TWINE:		
₩ lb	9	10
TIES:		
₩ bundle	1 10	1 12½

SUNDRIES.

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Young Chickens	1 50	3 25
Chickens, Southern	2 75	3 00
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EGGS:		
Western	15	14
Southern	— —	15
WOOL:		
Lake, ₩ lb	— —	23½
Louisiana	— —	21
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	4½	— —
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—Times-Democrat, August 27.

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Christian Advocate.

VOL. 36.—NO. 36. NEW ORLEANS, THURSDAY, SEPTEMBER 5, 1889. WHOLE NO. 1724.

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Boyt, Downsville and Rapides Camp Meetings.

Bro. Chas. M. Fush and I enjoyed immensely our visit to the three camp meetings of Revs. Parvin, Collier and Lyons. We wished not only to breathe the pure country air, but also to enjoy such spiritual refreshment as might be had at these camps of the Lord's people, and our wishes were fully realized. Urgently invited by the brethren in charge to come up and help them, we were glad to have release from brick and mortar for ten days. The T. and P. morning train carried us safely to Shreveport, the day being passed with much of interest occurring inside and outside of the cars. To us our fellow-passengers are always a study, and on this trip we were particularly drawn out in the direction of a Texas mother traveling alone with her babe, which cried incessantly, being colicky. Fush showed himself a genuine *pater familias* by his knowing what was best for the child, and his kindly heart displayed itself in his prompt application of the remedy. The poor mother was wearied well nigh to distraction, and hundreds of miles yet to go before she could reach home. Ah! me, the women have many trials and distresses we men can not begin to fathom. It would almost kill an ordinary man to have to travel for days in charge of a colicky infant.

Arriving at Shreveport at ten P. M., we found excellent beds at the City Hotel, and, after refreshing sleep, we left by the V., S. and P. train, at six in the morning, for Dubberly. The Boyt Camp Ground being only a quarter of a mile from the station, we were soon there, and the big-hearted Parvin took us to Cheshire's to breakfast. The meals we had at that Baptist brother's table were first-class, including the rare treat of barbecued meat. Bro. Boyt, under the inspiring touch of Parvin, did a good thing in giving those ten acres for a camp ground. They are well adapted for the purpose, and, as there is a mineral spring there, the water used is conducive to health. There are not many tents built besides the preacher's tent and the splendid large boarding-tent. This is a new camp ground, first named the North Louisiana Seashore Camp Ground; then the International Camp Ground; but now it has settled down into the short and honorable name of Boyt. The tabernacle is a very capacious one, and on Sunday was crowded to overflowing. It has a most commendable feature in its wide and deep pulpit platform. There is plenty of room on it for Bro. Parvin, or other live men, to move about at will and not be cramped or fear to slip off. Walking room on a speaker's platform is a positive luxury to a wide-awake talker. We met at Boyt, Revs. John A. Miller, Robert Parvin, P. C., Harry W. May, and Brown, a local preacher from Virginia. Bro. Fush bunked with the preachers at this and at the other camp meetings, and constant mixing in such choice company was, doubtless, pleasant and helpful to him. I am sure that this old globe of ours affords no better companionship than that found among the devoted, God-fearing, fearless-preaching, hardship-bearing Louisiana itinerants. When we left Boyt on Monday morning the outlook was encouraging for a good meeting. It would be well if our people throughout the Conference could hear Bro. Miller's sermon on family prayer. People were at Boyt from Shreveport, Minden, Ruston and all the surrounding section.

Leaving the train at Choudrant, we were met by Bro. John Ferguson, who had come with Bro. Collier's spanking team and buggy to deliver us at the Downsville Camp Ground. As we were starting briskly down the road we met Rev. Robert Randle, who was aiming to take the ears for Dubberly to help Bro. Parvin. We had time only for a few words and a hand-grip, which we regretted, as we would have greatly enjoyed a good talk with Bro. Randle. From all we heard at Boyt and Downsville, we rejoice to know that he holds the reins of his district with a master-hand, pushes all the interests of the church, and is in great esteem with preachers and people. He looked worn, as a man must who so fully does his duty.

The Homer district, under Presiding Elder Randle, is on rising ground, as the reports at Baton Rouge will undoubtedly indicate. We met at the Downsville Camp Meeting, Revs. R. S. Collier, P. C.; Henry O. White, Thomas S. Randle, T. K. Faunt LeRoy, C. F. Staples, and Joe Jones. We met also local preachers, exhorters, class leaders and other officials, and a host of godly men and women. We missed Father George Gunby, who, since our last visit to Downsville, had made the passage to the glory-world. And others, old and young, were not there, having gone over into "the beautiful land." Fathers Staples and Hodge, and Mothers Cork and Hearn, and many more whom we used to meet, were at Downsville, and it was to us a great blessing to hear the prayers of Father Staples and Sister Ford, and to be thrilled by the shouts and hallelujahs around the altar and over the camp. The Holy Spirit was in the midst in convicting, converting and sanctifying power. We found the Rev. Joe Jones preaching, and noticed that he is a much larger man than Sam. His style is straightforward, honest; somewhat rough, but telling. He was at times very pathetic, and did good work in each of the sermons we heard. He meant every word he said, and God carried his messages home to the hearer's conscience and heart. A boy, listening to his father telling something, said, "Pa, do you *mean* that, or are you *only preaching*?" The boy's idea of preaching is not met in Joe Jones, for it is evident that he is in downright earnest and thoroughly honest. The grove meetings are sources of power at Downsville. We remained to the close, and good, better, best. It was until the final parting night, when, amidst a perfect blaze of glory and wonderful baptism of the Holy Ghost, the multitudes gave Bro. White and myself the old-fashioned Methodist hand-grip, and not a few warm hugs from the brethren thrown in. Oh, it was a blessed place to be! We do not remember to have seen in several years any greater manifestation of God's presence and power than at Downsville.

Thursday we started for the Rapides Camp Ground, twelve miles from Boyce, on the T. and P. R. R. The pastor, Rev. C. Marcy Lyons, was fortunate in the choice of a place. Bro. Slatter donated the land. It is on Spring Creek, and hence the best of water is abundant. Quite a number of tents had been put up. The preaching-tent is adapted to hold comfortably a very large congregation, and, being on an incline, all can see the preacher. Considering that this is the beginning of it, and that only two weeks were taken to clear the ground and make preparation, it is wonderful that so much building was done and so many families enabled to tent during the meeting. Centrally located, easily accessible from all parts of Bayou Rapides, and all points on the T. and P. R. R., the large crowds in attendance this year will be doubled or trebled next year, and, doubtless, all the circle around the tabernacle will be built up and occupied by tenters. We met at this camp Revs. C. M. Lyons, P. C.; B. F. White, George Jackson, Franklyn N. Parker, F. D. Van Valkenburgh, C. Briscoe Carter, John F. Foster, A. D. McVoy, and Hurst. Here, too, we crossed palms with Bros. Pickles and Brewer, mighty in prayer and song. The Sunday audiences overflowed the tabernacle, and when we left on Monday morning we felt sure of a mighty victory being had that day. Sunday night the opposition was broken, and the altar crowded with mourners. The *boys* are fast developing into very effective preachers. We were glad to notice in their preaching the absence of all attempt at mere ornament, and the presence of a burning desire to tell the *whole* truth, hurt as it might, and to press upon their hearers the necessity of immediate acceptance of Christ. Methodism is still "Christianity in earnest," and Methodist preachers should be the most plain, practical, fearless and earnest of men.

J. T. S.

Kentucky Correspondence.

The NEW ORLEANS CHRISTIAN ADVOCATE circulates where twenty-two years of my itinerant Methodist-preacher-life were spent. This consideration prompts me to contribute, occasionally, to the columns of the paper; for I experience the delights of thinking as in communion with kindred minds of men who had genuine enthusiasm of life in the brotherhood of a ministry whose excellency and beauty are that in honor they preferred one another. This is not written in derision. It is not irony. I was taken to task by an Alabama brother for mentioning certain names so frequently, of the old Alabama Conference, in my correspondence for the papers, as though they were exceptional in respect of humility, self-renouncement and generousness. Father Stephen F. Pilley, Walter C. Harris, and Thomas S. Abernethy, Jr., were the names. My reply to him was that, these being dead, I could make free to declare my estimate of them; but of the living it were not so seemly to write unrestrainedly. Now, it may be allowed me to write of one whom many of the readers of the ADVOCATE remember, since she has joined the ranks triumphant.

On the evening of June 27, 1889, at the home of my son, Z. Jennings Cottrell, in Tavares, Lake county, Fla., at about eight o'clock, Mrs. M. Carolina Cottrell yielded this life for that which is unobstructed by disablements and weakness. I had been with her from June 4, and was flattered, occasionally, with what seemed promise of sufficient recuperation in her to justify bringing her back with me to Kentucky. That twenty-seventh day of June she seemed so calm! so clear in mind! so perfectly her own sweet self in expression of love to each of us, and to all of us, without a word, however, indicating that she realized that the crisis was upon her. The night came on, and she was sleeping sweetly. "Daughter," said I to Sue, "go up stairs and sleep. I'll call you up after midnight, and then rest, myself." She retired, and Henry Duncan, Jennings and I drew off into another room, just across the hall, that we might talk, and let the wife and mother sleep. In an hour, or less time, we three went softly back into the room, Henry Duncan leading. He passed round the foot of the bed to the opposite side, and, kneeling, took hold of a wrist. After a pause of about a minute he said, in a tone that mingled expression of as much pathos, resignation, and sorrowful regret as could possibly be blent in any voice, "*It is all over now, papa!*" I called for Sue from the foot of the stairs, and she came down promptly with little Flossie, Jennings' little daughter, and we five sat around for a time. Oh, God! He has his own blessed way with us! It is all in love! "Our Father! who art in heaven! Hallowed be thy name! Thy kingdom come! *Thy will* be done!" That was as far as our boy prayed, as he lifted his hand, in dying, at Bowling Green, Ky., on June 15, 1882, and then, letting his hand drop, passed out from suffering. John! How "mamma" and I had, since that terrible hour, come over and over again that prayer of our boy!—she listening, and I repeating it, as sorrow drew upon the ultimate fountains of our being! Now, again, it is *the* prayer?—"*Thy will be done!*" We took her across Lake Harris to Yalaha, and buried her in the cemetery by the church, where our sons, Henry Duncan and Jennings, had been officers for fifteen years. They first projected the building of it—made sacrifices for it through exceptionally severe ordeals. They were comrades along from childhood—Henry Duncan being my stepson, and Jennings being my son by a former marriage. Brotherhood, of the highest and holiest, is not conditional upon natural generation. Our son, Joseph, with his wife and three little ones, who live at Yalaha, were with us at the burial. Bros. Penny and Joiner, of the Florida Conference, conducted the funeral services at the church and at the grave—the ritual being all. Mrs. Cottrell, I apprehended, would so have ordered it.

Now, if it were possible for me to embody in words, and thus convey to others, the ideal of womanhood most transcendent, possible to the human mind, it would be no exaggeration in description of her. I write it most deliberately: She was the most exalted, faultless, attractive, benevolent, considerate, refined and cultured being I've ever known. This, too, is the verdict of others than I and our children, who have known her intimately. Not the slightest tone of cant, ever, in her religious manifestations; with most beautiful enthusiasm of life; philosophic, studious, reflective—wise! Her mother dying when she was a child, her father, Col. John Sims, of Lancaster, S. C., took her, with her older sister, to Philadelphia, and placed her in a school where she had advantages that were used with diligence and fidelity. Her former husband was a son of Col. William Duncan, of Philadelphia, one of the chief men of the city; and he, the son, was a gentleman of the first order—devoted to all that conserved the interest and welfare of humanity. Jennings' mother, who died two weeks after his birth (formerly Miss Lou Jennings), was in conduct and character like a flake of pure white light from out the central throne of the universe. So Mrs. Cottrell and I had the privilege of reciprocally exchanging expressions bordering on worship of these, our former companions, feeling that our union was but a continuance of those of the past. Dr. J. Marion Sims, her distinguished brother, of New York, deemed her all I've attempted to describe in this poor recital. If I've been free, in what is written, to a degree beyond what is usual, let criticism have its say. There are those in my mind's eye that I know will approve and mournfully enjoy the recital.

Recently there has been much criticism, in the secular papers, of a letter written from Nashville, Tenn., by a Mrs. Caufield, to a Topeka paper, in which she indulged in some criticisms of the South not complimentary. She spoke of a sermon she heard in McKendree Church, expressing her surprise that a preacher of the South should be as liberal—claiming the sermon as a Simon-pure Unitarian one. As it happened to be your correspondent who occupied the pulpit that day, it would have been gratifying to me had some one of the Methodist preachers, who expressed so much approval of the sermon, met the statement promptly with a denial that there was anything directly, or by implication, in the sermon that touched the issue between Unitarianism and Trinitarianism. The lady must have merely intended to say that the discourse was good enough to have been preached by one of her Unitarian ministers. Bro. F. M. Grace, doubtless, remembers the enthusiasm of Dr. John N. Bonnell, in Tuscaloosa, Ala., in 1857, over a sermon I preached on the "Trinity," in which I elaborated an argument for necessity of plurality of personality in Deity—an argument that I had evolved, or that I had dedneed, in the saddle, whilst on Spring Hill circuit, the year before. To Ralph Waldo Emerson, in his home in Concord, Mass., in 1873, I proposed the same, and the consideration he gave it was as grateful to me as was Bonnell's declaration that it had removed from his mind a difficulty. Through the years the argument has never weakened in my mind, but, the rather, has constituted the trellis over which the vine of philosophic, speculative and exegetical thinking and teaching has continued to climb, and clustered.

JOS. H. COTTRELL.

FRANKLIN, KENTUCKY.

Sanctification.

There seems to be two distinct modes of attaining this great blessing. One is by sharp, distinct, successive leaps. The other, by gentle, but continued, progress; as after being converted, you "go on to perfection." With some the process is much like leaven hid in a measure of meal—gradually permeating the mass till the whole is leavened. Well, I am glad for the people to be sanctified; get it as they may. As there are two distinct modes of attaining this blessing (and we have the experiences of the best of men for testimony on this point), there are also two varieties of the blessing attained; and we have the lives of men before us to prove this position. In one variety the white robes of purity are worn with great meekness and modesty; the possessors seem shy of praise; they are afraid people will honor them too much. By their professions you would hardly know they were sanctified if you did not see it in their lives. The other variety flaunts the snowy mantle of holiness in your face on all occasions. They remind you of the little child that comes out before you Sunday morning dressed for church, and says, "Do you see my pretty new dress?" In sweet innocence she reveals her self-consciousness—not to say, pride. One variety seems to have no desire to force the conviction on the people that they are so good; but, on the contrary, when they have done all things commanded, they say, "We are unprofitable servants." The other variety seem to fear you will not believe they are sanctified; and that if you do, you will blame them for being so good.

In a meeting that I once attended several testified in about these words: "I am sanctified wholly, both soul and body; and I am not to blame for it, the Lord did it, the altar sanctifieth the gift." I did not suppose that anybody blamed them for being sanctified. But I did think them unfortunate in the Scripture quoted to sustain their position—that it was the Lord's work. In that Scripture there is not the slightest reference to the sanctified believer. It was to show the folly of men that were far otherwise. "Wo unto you, scribes, Pharisees, hypocrites: ye blind guides." You say, To swear by the temple is nothing, but to swear by the gold of the temple, is wicked. Is the gold in the temple (*per se*) better in any way than other gold? All the sacredness it has is derived from the fact that it is set apart in the temple for holy use. It "is the temple that sanctifieth the gold." How apparent the folly of your traditions, by which you break the commandments. Again, to swear by the altar, you say, is nothing, but to swear by the gift on the altar, is sin. The lamb offered there of itself is no better than any other spotless lamb of the fields. Its peculiar sanctity is derived from the fact that it is here offered. The altar sanctifies the gift. See the law, Exodus xxix. 29-37, and your folly is apparent. In this reproof of these hypocrites was there the slightest reference to the sanctified believer? Did the good people quoting this Scripture have some sort of figurative reference to it? I could not see the aptness of it. I have always thought the lamb on the altar represented the Savior, and to me it seemed strained to put themselves in place of the lamb, and make the altar mean Christ. Mr. Wesley says sanctification does not help the intellect; that after we are sanctified wholly we may err in judgment. I much incline to that opinion. I heard one sanctified man say that he was helped much in body; that he could endure more fatiguing labor now. That was a new feature to me.

T. S. WEST.

Camping by the Pacific Ocean.

Here we are at McFadden's Landing experiencing the novelty of living in a tent. The "we" consists of Rev. O. H. Duggins, pastor of New Port and Los Bolsa; Miss May, daughter of our presiding elder, Rev. R. H. Parker; my wife, our two little children, and myself. We are ten miles from our home in Santa Ana, for which this is the seaport and summer resort. Here are hundreds of acres made up of the purest white sand and broken, decomposed sea shells, deposited by the tidal waves, and separated from the main land by a narrow arm of the ocean, over which there is a bridge. The people from Santa Ana and surrounding country spend most of their summers here, for the benefit of the cool, salubrious sea breezes, surf bathing, and fishing. For a mile or more the tents are as thick as they can stand, within one hundred feet of the ocean. It is estimated that there are from five hundred to one thousand people here all the time. We have abundant supply of fruits and melons of all kinds. There is a wharf, built on piles, over five hundred yards long, extending to deep sea, where vessels land to load and unload. This is utilized for promenading and fishing. Hundreds of people may be seen fishing on it at all hours of the day. They catch thousands of many varieties. I have eaten fish till, for once in life, I have enough. During the day hundreds of people, of all sorts, sizes, shapes and ages, may be seen in bathing costumes of many cuts and colors, sporting in the surf. I am persuaded that one who never enjoys a plunge in the ocean misses one of the most pleasurable sensations of living.

I am taking my first real vacation in a pastorate of seventeen years. My people had nearly all gone, and my congregations dwindled to a mere handful. Several advised me to close my church and take a rest; but, not feeling very tired, and still having some people to preach to, I refused to comply till I made satisfactory arrangement to have my pulpit supplied. Rev. J. H. Harwood, D. D., pastor of the Congregational Church, called on me and proposed that we unite congregations during the dull season. We agreed, and arranged that he should take his congregation to my church two Sundays, and then my people and I to go to his two; he to do the preaching at my church, and I at his. This is my two weeks of leisure, and I am *resting*. To one accustomed to the excessive heat of the Southern summers, and the severe labors of the ordinary itinerant preacher in protracted meetings, this is truly delightful. If our Southern people could be suddenly transported from the severe heat of their section at this season to Santa Ana, where we have the sea breezes, only slightly modified, and a temperature not averaging over sixty degrees, they would likely think it foolish to leave the place in summer. It seems to be the habit of the people here to go to the coast or mountains every summer, as they say "camping." This annual hegira is much in the way of the progress of the church. It disorganizes the working of every department; and then the free, easy, and sporting life led is not very conducive to spirituality.

This ocean scenery is truly grand. Thirty-five or forty miles out the landscape of Santa Catalina Island can be plainly seen, stretching along the coast fifty or sixty miles. Occasionally a steamer or yacht may be seen; most vessels pass beyond the island. It is delightful to sleep within the roaring, lulling sound of the ever-restless ocean at night, and in the daytime to watch the incoming and outgoing waves as they meet, each seeming to contend for the moment for the mastery; then breaking into spray, and glistening like a thousand mirrors in the sunlight. Here deep calls to deep at the noise of many waterspouts, inviting our admiration and veneration to him who separated the waters under the firmament, and gave to the mighty oceans their bounds, that they should not pass them. Language fails to depict the soul-inspiring grandeur of the scene. I was impressed with my little three-year-old boy's description of it. He had been with his mother, in company of some friends, for the first time to see the mighty Pacific Ocean. On reaching home he hastened to my study to tell what he had seen. All aglow with excitement, he exclaimed: "Father, we saw de ocean; and de water was slidin' up, and then slidin' down, and slashin' over!" He then raised his little hands, stretching as wide apart as he could; and, looking away in the distance, added, "And it was 'at long!"

Our Methodism in this Conference has been visited with revival power during the year in almost every charge, and we expect to add a showing of material advancement in all the departments of church enterprise by the session of our Conference, the second of October. My own charge will show an increase of forty or fifty members.

We have recently had a visit from Rev. Dr. Miller, pastor of our church in Little Rock, Ark. He gave us several most excellent sermons, and two lectures. He lectured on "Moses and Egypt," giving us the benefit of his observations on his recent trip to the East. He also lectured on temperance. His visit was a benediction to us all, and will do much to give the church abroad a correct idea of the situation here, as he will, no doubt, publish his impressions.

Q. A. OATS.

Christian Advocate.

THURSDAY, SEPTEMBER 5, 1889.

SEPTEMBER.

A change creeps over nature. A deep flush
Mounts to the maple-leaf; the air is clear.
The grapes are purpling, and a crimson blush
Spread o'er such flowers as deck the waning year;
Ripe apples bend the trees, while golden-rod
By roadside, lane, and meadow gayly nod.

Now whistlings of the quail are often heard
From buckwheat-fields, while, on the calm air, floats
The drumming of the partridge. Not a bird
Builds now a nest; but night is thrill'd by notes
From crickets near, and locusts' drowsy hum
That seems to say: "September time has come!"

—*Brooklyn Magazine.*

The Japan Missionary.

MR. EDITOR: It seems to me that that part of our church which is within reach of your paper ought to supply the amount called for by Bishop Wilson within thirty days after the call was made. The measure of duty which even the Scribes and Pharisees acknowledged in the ways of contributing of their means to the service of God was to give one-tenth. The command of Christ is yet instant, thrilling and imperative: "Go ye into all the world, and preach the gospel to every creature." If we do not feel the call to go in person, ought not the church to equip those who do hear, and heed it with the means?

The barriers which shut out the light from the millions of Japan are down. As to whose was the hand that removed them, there can be in the Christian's mind no shadow of a doubt. Shall not those whom the Lord has made the steward of earthly riches render unto the Lord freely and without stint of what he has given, and be thankful also for the opportunity of sharing in this glorious work? Let us not resist the moving of the blessed Spirit who maketh intercession for us with groanings that can not be uttered, and whose silent voice we may hear, if we will but heed. Do we believe that Christ has redeemed us with the agonies of Gethsemane and of the cross, and shall we withhold from him his own when he bids us give? Brethren, if we have faith, let us show it by our works. LAYMAN.

(The writer of the above proves his "faith by his works," and proves it in an unmistakable way, for he sends a check for *seventy-five* dollars for the Japan missionary. Who next?—EDITOR.)

Honor to Whom Honor Is Due.

MR. EDITOR: I am rejoiced to see the strong and wise words you write in the ADVOCATE, of August 22, headed "Gov. Lowry *vs.* Sullivan." All *moral*, as well as religious, papers ought constantly to uphold such administration. We, of Mississippi, do, indeed, now feel a just appreciation of the manly and courageous action of our governor. But there is another official upon whom came the chief burden and the highest test of moral stamina, and whose action is little noticed—his *name* often omitted in the high eulogiums justly passed upon the "authorities" who acted so bravely. To Judge Samuel H. Terral, of Quitman, Miss., more than to any other *one* man, is our State and country—nay, the *world*—indebted for this full and fair vindication of the sovereignty of law. Surrounded by a community who appeared to be in sympathy with the prize fighters, some important officers of the court and the grand jury indicating the same animus, he yet rose to the height of his grand opportunity, and, by well-weighed, but uniquely bold aggression, he *conserved* the dignity of that court and of the whole State and nation, as few others in like position would have *dared* to do. The second charge he gave to that grand jury (which brought about the wholesome change in their *apparent* sentiments) deserves to be bauded down to posterity as a model of what a judge should do when need requires heroic action. All honor to one who worthily wears the name and part of the office of Israel's first and, maybe, greatest prophet! Sincerely,

J. P. DRAKE.

Old Books of Interest.

MR. EDITOR: Rev. W. T. J. Sullivan, D. D., has found "an old book of valuable Methodist history—'Minutes of the Methodist Conferences'"—and gives, in our ADVOCATE, of August 15, "the title page, preface, and Minutes of 1773." He mentions only "Volume the First." The Doctor proves his appreciation of the "old book" by proposing to "transcribe it *seriatim* for the columns of the ADVOCATE ... give each of your subscribers the opportunity to possess it in that form."

When Dr. Sullivan completes his labor of love in transcribing Vol. I., you can obtain copy from Vols. II. and III. I have Vols. I., II. and III., given to me in 1859 by that saintly woman of precious memory, Mrs. Martha E. King. These books were the property of her former husband, Rev. W. V. Douglass.

Volume II., "Minutes Taken at the Several Annual Conferences," from 1814 to 1820, contains "Constitution of the Missionary Society established by the last General Conference."

Volume III., in addition to the Annual Minutes from 1820 to 1831, contains "Alphabetical List of the Preachers in the Methodist Episcopal Church." J. A. B. JONES.

PORT GIBSON, Mississippi

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.
BALTIMORE, MAY 21, 1776.

Ques. 1. What preachers are admitted this year?

Ans.: John Cooper, Robert Lindsay, William Glendenning, Henry Kennedy, Samuel Spragg.

Ques. 2. What preachers are admitted on trial?

Ans.: Nicholas Waters, John Sigman, Joseph Hartley, Francis Poythress, James Foster, Freeborn Garrettson, Thomas McClure, Isham Tatum, William Wren.

Ques. 3. What preachers are assistants?

Ans.: Thomas Rankin, Francis Asbury, Martin Rodda, George Shadford, Philip Gatch, William Waters, Daniel Ruff, Edward Drumgole, Samuel Spragg.

Ques. 4. How are the preachers stationed?

Ans.:
New York, Daniel Ruff.
Philadelphia, Samuel Spragg.
New Jersey, Robert Lindsay, John Cooper.
Kent, Nicholas Waters, William Wren, Joseph Hartley.
Baltimore, Francis Asbury, James Foster, John Wade.
Frederick, Martin Rodda, Freeborn Garrettson.
Fairfax, William Waters, Thomas McClure, Adam Fornedon.
Brunswick, George Shadford, William Duke, William Glendenning.
Carolina, Edward Drumgole, Francis Poythress, Isham Tatum.
Pittsylvania, Isaac Rollins.
Hanover, Philip Gatch, John Sigman.

Ques. 5. What numbers are there in society?

Ans.: New York, 132; Philadelphia, 137; New Jersey, 150; Chester, 104; Baltimore, 900; Frederick, 359; Fairfax, 350; Norfolk, 125; Brunswick, 1,611; North Carolina, 683; Hanover, 270; Pittsylvania, 100. Total, 4,921. Preachers, 24.

July 26 is appointed a day of fasting.

From the Work.

TILLATOBA, MISS.

MR. EDITOR: We have just closed a most wonderful revival meeting at one of my churches. I don't suppose there has been a meeting in the country greater in results than this since the formation of the North Mississippi Conference. There were, at least, 165 conversions; 133 joined our church—127 on profession of faith, 6 by letter; 72 adults baptized, 8 infants baptized. The influence of the meeting reached many miles. After a few services we left the church, went to a beautiful little plot of ground between two ridges, where we could seat the multitude of people. There the Rev. E. G. Kilgore preached with wonderful power for six days. The community was greatly moved—shaken from center to circumference. Persons from seven to seventy years old professed conversion, joined the church, and began to work for the Master. A very few were left out; and these promised to consider the question of salvation until satisfied, and then unite with the church. Among the many wonderful successes of the meeting was the conversion of a steam mill—owner, hands, ox-driver, pond and all—everything. Mr. Editor, this pond-conversion may be new to many, especially as resulting from a Methodist revival service. Learn that this is a new community, situated between two other communities, Baptist and Methodist. Out of the eighty who were baptized, only eight were immersed. So you see that we are, upon an average, nine-tenths Methodist. When the time came for these eight to be plunged, Bro. Kilgore said right low: "I thank God that I was not sent to baptize, but to preach the gospel." Let me say right here, that the Rev. Kilgore is decidedly a success in a protracted meeting. He has great faith in God and the simple story of the cross. He is faithful, earnest, durable. My people love him, and would be delighted to have him with them at any time. I want to say for the encouragement of the "second blessing" advocates that our folks believe in it much, but more in the third, tenth—yea, fortieth blessing. On the last day the neighborhood resolved to raise six hundred dollars, and, with the church they had just built, to erect a larger and more beautiful house for worship. About four hundred of this amount was subscribed in a few minutes, and persons selected to raise the other. This is a new circuit—first year for both of us. We have six appointments, and at each we hope to have a church, and make better the old ones by Conference. God bless the ADVOCATE! RUFUS C. MOREHEAD.

SCOTTSVILLE CAMP MEETING.

MR. EDITOR: The annual Holiness Camp Meeting, at Scottsville, Texas, is passed, and left its impressions on the multitudes that attended. The camp has been considerably improved since last year. Among the improvements a nice cottage for the circuit preacher, and a back porch and bath-room added to the preachers' tent, and several new, substantial houses. The sanitary, culinary and commissary arrangements are excellent, if not approximating perfection. All credit to Bro. Winston and Dr. Wascom and their co-laborers and their wives—all of whom, I believe, claim and profess the blessing of "perfect love that casteth out all fear."

There must have been twenty-five or thirty ministers, including Bishop Key, in attendance; but the preachers' tent, with Charlie as porter, seemed ample to give all a hearty welcome to bed and board—even better than some of us have at home. The preaching was clear, definite and scriptural, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." The doctrine and experience of holiness or sanctification as definite and distinct blessing, and witnessed unto by the Holy Spirit, and its cognate doctrines of justification, regeneration and the witness of the Spirit, formed the tissue and body of the sermons. There was deep digging at the core and root of sin, and the highest standard of practical godliness enforced as the legitimate issue of holiness. The plowshare of the gospel sub-soiled the heart. Original sin in its corrupting tendencies and villeness was laid bare, and the sovereign remedy of divine grace prescribed; and many precious souls stepped in and were healed. A goodly number came to the altar, sought, and obtained pardon, and immediately pressed on to entire sanctification. Glory to God! it was a salvation time. The testimonies and experiences were in rapid succession, and greatly edifying and comforting. Differing in some of the minutiæ, yet agreeing and attesting a definite work of grace in "cleansing from all sin," subduing the carnal mind, being "crucified with Christ," and filling the soul with peace, rest, love. The doctrines and polity of the Methodist Church were emphasized, and not a word or inuendo that was in any sense revolutionary. No come-outism. No fanaticism.

That movement that will make people pray more, pay more, read and study the Bible more, love more, and takes away all "bitterness and wrath and anger and clamor and evil-speaking," and jealousy and envy and selfishness, and leads to "in honor preferring one another," is certainly the desired, and the hungry, thirsty soul pants for it. May it not be that this revival in the church of scriptural holiness is the lever to raise up and lift the standard of Christian experience and practice among the people called Methodists? Oh, it was good to be there!

THOS. B. WHITE.

MANSFIELD, Louisiana.

ARCADIA, LA.

MR. EDITOR: We have held two protracted services on the Arcadia circuit, with good results to the church, as well as having some conversions and some accessions. The first at Simsboro, La., on the fourth Sunday in July. We have no organized church at this point, though I have been keeping up a regular appointment there on the fourth Sunday in each month for the past two years. We have now arranged to organize a church there, which will be completed to-morrow (D. V.). I believe there is a good opening for the building up of a strong church at that place.

My second meeting was at Pine's Chapel. Here the church was much revived and established. We had Bro. Parvin with us at our first meeting, and Bro. Upton at the last. They did us efficient service in the Lord. God will reward them.

We expect to commence a meeting in this place to-morrow night, to be continued, at least, two weeks. We need much help here. Pray for us.

JNO. A. MILLER.

JACKSON, LA.

MR. EDITOR: I invited Bro. G. D. Anders to come home with me from the Sam Jones Camp Meeting, and we began a meeting here on Monday night. It has quietly progressed with increasing interest from the first service. The good work has been mainly among the young, some of whom are of very tender years. Bro. Anders is one of the most effective preachers in the district; is an untiring worker, and wins all who get acquainted with him. If I could properly use the word "sweet" in describing a protracted meeting, I would say that this has been one of the sweetest little meetings I ever attended. We are forced to close August 23, as both of us must leave for other engagements to-morrow. The results may be stated, in part, as follows: Nine applicants for church membership, a number of conversions, and over thirty persons at the altar. Possibly we may renew the meeting next week. C. M'DONALD.

PLAQUEMINE BRULEE, LA.

MR. EDITOR: Last night we closed a meeting of twenty days at this place, which resulted in quite a number of conversions and eighteen accessions to the church. The unusually fine interest manifested by the older people, as well as the young, is a subject of comment and praise to God. The work seems to be thorough. The crowds attending were exceedingly large—many times unable (by twenty-five to fifty) to get even standing room in the house. Rev. William Schuhle has been with me five weeks, preaching his first sermon after reaching my circuit. Our meeting closed, leaving a great many seekers of salvation, some of whom have fully made up their minds to go on until they have found peace with God. Though the meeting has closed, we are not willing that the revival close. We are now ready to do our best work in the prayer meeting and in the class meeting service. Many of our best revivals fail to accomplish *lasting* good because they are not *followed up* by a good work in the social meetings of the church. There are young members to-day who are worth nothing to the church because they have no work given them by the pastor and officials of the church. Paul says: "Work out your salvation." To date we have had seventy-two accessions to the church in the circuit, and several seeking to be made perfect in love. I believe in "full salvation." I believe in "entire sanctification." I believe it ought to be enjoyed by all earnest Christians, and should be preached from every Methodist pulpit.

This week we have three days' rest. We all love the ADVOCATE and its editor. Wherever it is taken it is highly appreciated, and is an invaluable help to all its readers.

Just now Bro. Offutt Lyons, of Plaquemine Brulee, handed me a dollar for the missionary to Japan. Let every subscriber in my circuit give a dollar, and more, too.

R. M. BLOCKER.

HATTIESBURG, MISS.

MR. EDITOR: The Hattiesburg Methodist Church observed the week of prayer according to the programme. This is the only church on the circuit, so far as I know, where it was observed. Our pastor was not with us. The laity conducted the meetings, taking up in their order the several missions of the church, discussing them briefly, and making each the subject of special prayer. The attendance was surprisingly large, and, to me, I know it was one of the most profitable weeks of my life. This, I am sure, is the common sentiment of all who attended. Many who were not of our own or any church, indeed, attended. We had our boxes placed conveniently for the free-will offerings of the people. The aggregate contribution was twenty-five dollars, which was forwarded to Rev. I. G. John at Nashville, and duly acknowledged by his clerk, Bro. Holt. It will be a memorable week for Hattiesburg.

An Episcopal lady, who had attended one meeting and was too feeble to attend another (my near neighbor), came to my house and brought her offering—which was a liberal one—saying: "I want to do something for the missionary cause. Here is so much for bushand and myself; so much for each of our little boys, and so much for old man Albert, our cook (a negro). He says he wants to give something, too." These indices show the effect of the services.

Hattiesburg is a poor piney-woods town, but certainly her contribution will compare favorably with many places much more able to give. God bless the people! Fraternally,

H. J. HARRIS.

OLIVE BRANCH, MISS.

MR. EDITOR: After the Sam Jones Camp Meeting I came with Bro. N. J. Roberts, pastor of East Feliciana circuit, to assist him in some protracted meetings. Bro. Roberts is a sweet-spirited man of God. His people love him to a degree that I have rarely, if ever, witnessed before. So well in hand did he have the work, that the revival was comparatively easy. Bros. Tucker, of East Baton Rouge, and Cecil, of Wilson, were also with us, and did some excellent preaching. The interest was good throughout. Twelve or fifteen professed conversion; six additions, and five children baptized, was the result of five days' work. On Thursday the Spirit came in power. Bro. Tucker preached a good sermon, and Bro. Cecil went to the mercy-seat in such a prayer as I have not heard in many a day. Sinners trembled, and Christians, as on the day of Pentecost, acted as if under the influence of "new wine." The face of the pastor shone with ecstatic brightness, and the struggle that he made to maintain the "dignity of the cloth" was only a partial success. The joy within was so great that there was not room to contain it, and, in effecting its escape, overflowed and kindled a flame that spread from heart to heart. The embrace of love witnessed in and around that altar on that occasion was enough to attract angels from around the throne of God.

J. M. WHITEHEAD.

A TRIP TO WHITE CASTLE.

MR. EDITOR: Yesterday evening, Sunday, August 25, our pastor, Bro. Wimberly, and myself left here on the T. and P. R. R. for White Castle, a station about fourteen miles below Plaquemine; Bro. Wimberly to fill an appointment to preach the everlasting gospel, and to organize a Sabbath-school in that place. White Castle is a very well settled place; indeed, quite larger than we had expected to find it; but, sir, would you believe it, not a church for our people within miles! We speak of *foreign missions*, and right here in our midst, in our own country, there are thousands of men and women dying for the want of the bread and water of life.

We have had a glorious time. Quite a goodly number had gathered at the school-house in that place, which had been chosen in which to hold the service. Oh, if you could have been there with us, and could have seen with what attention those that were there listened to the Word of God as it fell from the mouth of our beloved pastor—there, where the old man, upon whom the evening of life had cast its shadows, and there where also the young, full of life and hope, all stirred up—surely you would have enjoyed it! Truly the Holy Spirit was there, and working; and when all kneeled in prayer, we could feel and realize that the soul was holding sweet communion with its God and Creator, and from the bottom of the heart went up a shout. Glory to God in the highest! Light is coming and dawning in this place, too.

From what I could see and hear yesterday, I am sure before this year is out another house of worship will be erected, whose steeple will point up to God, and its bell will call out to all: "Come unto me, all ye that labor and are heavy laden; I will give you rest." Knowing well the energy and zeal of our pastor when he is working for God, this will be a sure success. Pray for us and with us for this end, and God be blessed forevermore!

H. C. EMDE.

PLAQUEMINE, Louisiana.

BANNER, MISS.

MR. EDITOR: I serve one of the largest circuits in the Conference—nine appointments well scattered, embracing part of Pontotoc, Lafayette and Calhoun counties. Of these, nine churches have had four meetings to date. Thirty-two conversions, 11 infants baptized, 8 adults baptized, 13 accessions to the church. The greatest good accomplished in these meetings was the awakening and quickening the church into a higher state of Christianity. The members have been greatly revived; and, as there has been so much said about the "second blessing," I believe I will say some have attained it away out here in the Calhoun hills. And, perhaps, some the third and fourth, etc. Notwithstanding all this, it has been said by old men in this country that the sinners seem to be harder to move than they ever saw them. And I lay it to the carelessness of us church members.

We hope to have greater success in the five meetings yet to hold. Bros. Lagrone and Bruner have assisted me greatly; local preachers; also Bro. Robert Cole, L. P., from Coffeeville circuit.

We are glad to hear that our beloved presiding elder, Bro. J. F. Evans, is improving, and will soon be with us again. Our prayer is, that he be restored to us soon. Preacher's salary well up to date; Conference collections behind.

People are greatly alarmed about the cotton worm. They have struck it very early.

May the Lord bless you and the ADVOCATE! I can't say my people are a reading people. Yours in Christ,

C. C. GRISHAM.

(We hope Bro. Grisham will educate them to read the ADVOCATE.—EDITOR.)

SAM JONES CAMP MEETING.

MR. EDITOR: The Sam Jones Camp Meeting began on Friday night, August 9, and ended Sunday night, August 18, 1889. The meeting was good from the beginning to the end. Rev. Jo. J. Jones came on the second day (Saturday), and remained until Thursday night. He preached seventeen sermons, generally three each day. The effect was wonderful and varied; some admiring, some condemning, some enjoying his hot thunderbolts at the common sins and follies of the day. His manner is not common to the pulpit, but is calculated to awaken an interest among the worst class of sinners. There were present during a part, or all of the time, a large number of preachers. I may classify as follows: Eleven visiting, eleven itinerants from this district, thirteen local preachers, and six from other denominations. The attendance was large from first to last, aggregating four or five thousand, and from Natchez to Baton Rouge. Vital godliness has been quickened in this part of the Mississippi Valley. There were fifteen accessions to the church, and a large number of conversions. There is a great interest being taken in this camp ground. Bro. Jo. Jones promised us that he and his brother, Sam, would both be with us next year. Prof. Gilreath, the musician who accompanies Bro. Jones, is an expert in his line. The organ from Gloster Church was put under the tabernacle, and we had the cornet, organ and vocal all united together, which was charming music. C. M'DONALD.

JACKSON, Louisiana.

LEXINGTON, MISS.

MR. EDITOR: We are having a season of refreshing and quickening on the Ebenezer circuit. Hebron was revived, and five were added to the church. Ebenezer had a season of refreshing from the presence of the Lord, and many Christians were happy in God, and a religious interest was felt throughout the community.

Our third Quarterly Conference at Bethany was protracted nine days, with gracious results. Dr. J. J. Wheat, the presiding elder, remained with us three days, preaching with power and much acceptability. Nine were added to the Methodist Church. There was an increasing interest at every service. A widespread interest was felt among both saint and sinner. The last two nights we had a Pentecost. Closed with twenty penitents at the altar. Rev. Dr. Lyon and Clarence Perkins were with us part of the time, working efficiently. Nearly all of our churches are being put in good repair. I think all our collections will be full. "Glory be to God in the highest, shall be my song to-day." Yours truly,

G. W. BROWN.

Periodicals.

—CASSELL'S FAMILY MAGAZINE, for September, has some good reading. The Family Doctor's contributions are specially good, and the Gatherer is not to be ignored. Cassell & Co., New York. Price, fifteen cents a number; $1 50 a year.

—THE MAGAZINE OF ART, for September, opens with an etching of a painting, In the Chimney Corner. There are papers on, The Barbizon School; Pointing of Etchings; High Street, Oxford and Brazenose College; George Fuller, Painter; Painters' Weather, and others. Cassell & Company, New York. Price, $3 50.

—ST. NICHOLAS, for September, has seventy-five pages of matter for the young folks, which will open the fall and winter reading in a charming way. Quite a number of famous writers, both of prose and verse, contribute to this number. If you really want something good for your children, let them have *St. Nicholas*. The Century Company, New York. Price, $3.

—THE GOSPEL IN ALL LANDS, for September, is devoted principally to Japan. The leading articles are, The Japanese at Play, Japanese Tea-Drinking Ceremony, The New Year in Japan, Present Indications in Japan, Missionary Catechism, A New Missionary Order. There are other articles of interest. Missionary Society, Methodist Episcopal Church, 805 Broadway, New York. Price, $1 50.

—THE TREASURY FOR PASTOR AND PEOPLE, for September, comes to our table with all its excellence in sermonic matter. Theological articles, Critical Essays, Discussions of Questions of the Day, Helps in Pastoral Work, Sunday-school Work, Christian Edification, Evangelical Work in Roman Catholic Countries, and also suggestive editorial brevities, with a great variety of other helpful matters. Yearly, $2 50; clergymen, $2; single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

—POPULAR SCIENCE MONTHLY, for September, has the following contents: A Study from Life, by Olive Thorne Miller; Recent Economic Changes, by Hon. David A. Wells; The Surface Tension of Liquids, by W. H. Larrabee (illustrated); The Value of Witness to the Miraculous, by Prof. T. H. Huxley, F. R. S.; Museums of Household Products, by Prof. Rudolf Virchow; The Wastes of Modern Civilization (ill.) by Felix L. Oswald, M. D.; The Ethical View of Protection, by Huntington Smith; Some Modern Aspects of Geology, by Prof. G. H. Williams; Animal Life in the Gulf Stream, by Ralph S. Tarr (illustrated); Huxley and Pasteur on the Prevention of Hydrophobia; Origin of the Rights of Property, by Henry J. Philpott; Arctic Ice and Its Navigation, by Albert A. Ackerman; A Corner of the Dutch East Indies, by Capt. G. Langen; Sketch of Joseph Lovering (with portrait); Editor's Table—Mr. Wallace on "Darwinism," and, The Coach of Civilization; Literary Notices, Popular Miscellany, Notes. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

—IN HARPER'S MAGAZINE, for September, Theodore Child has entitled his paper, American Artists at the Paris Exhibition. The article is accompanied by twenty engravings rendering specimen paintings as perfectly as possible in black and white. M. Edmond de Pressense throws light upon The Religious Movement in France. James Lane Allen gives a study in institutional history, entitled Kentucky Fairs, with illustrations; John Lillie, pictures of a curious phase of English life in London Mock Parliaments, illustrated by Harry Furniss; and the Rev. John F. Hurst, D. D., an account of The Oldest and Smallest Sect in the World, visited by him in their home. Theodore Child and T. de Thulstrup, writer and artist, continue their Russian series with impressions of life in Holy Moscow. A new English poet, Nina F. Layard, contributes A Legend of the Sky-Watchers, a poem touched with the modern spirit; and Alfred Parsons furnishes two illustrations of Wordsworth's sonnet, To the Cuckoo. Joe Gillilan, an original idler, gives his name to the title of a short story by John Elliott Curran. The variety of interest aroused by the contributions to this number is sustained by the Editorial Departments. Harper & Brothers, Franklin Square, New York. Price, $4.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON XI.—September 15.

DAVID SPARING SAUL.
1. Sam. xxiv, 4-17.

GOLDEN TEXT.—*Be not overcome of evil, but overcome evil with good.*—Rom. xii, 21.

TIME.—B. C. 1060.
PLACE.—Engedi (*Fountain of the Kid*).

4. Behold the day of which the Lord said—How apt we are to misunderstand! (1) The promises of God. God had assured David that he would deliver him, and his men interpret it as a warrant to destroy Saul. (2) The providences of God. Because it was now in his power to kill him, they concluded he might lawfully do it. *Cut off the skirt*—Literally, *the wing* of Saul's robe, whether on Saul at the time, or whether laid aside by him while in the cave, does not appear certain. *Privily*—Saul had probably laid the cloak on one side, which rendered it possible for David to cut off a piece of it unobserved.

5. David's heart smote him—Probably David would have felt to much reverence for Saul to injure his robe if it had been actually on his royal person at the time; as it was, his heart smote him. Here *heart* is used for *conscience*, as often in Hebrew.

6. The Lord forbid—Far be it to me from Jehovah. These words of David show clearly enough that no word of Jehovah had come to him to do as he liked with Saul. *Anointed*—But the sole and simple maxim of David was, Do right, and leave the results to God; and that the results thus left to God were so generally favorable to him was not because of his political astuteness, but because his spirit, under divine enlightenment, so generally led him the right way.

7. Stayed his servants—Suffered them not (literally, tore them away). The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as it were, by force, wherein he shows great piety, and generosity and loyalty to Saul.

8. My lord the king—A most loyal address, which David elsewhere used to Saul. It was fit to soften the proud heart of Saul. *David stooped*—As a token of reverence and loyalty to the king. An Oriental, when he meets a superior, kneels down and touches the ground with his forehead.

9. Wherefore hearest thou men's words—David is quite aware that there were flatterers at Saul's court who were continually inflaming his mind by their false accusations against David. This explains the language of many of the Psalms, as, for example, x, xi, xii, xxv, and many more. It has been thought by some, and with reason, that something more than the varying humor of Saul is necessary to account for his persistent efforts to kill David. And it is believed that a clue to this is supplied by the expressions of which David made much use, and by certain references in the Psalms, which imply that to a great extent he was the victim of calumny, and of calumny of a very malignant and persistent kind.

10. The Lord had delivered—David expressly represents it as a divinely ordered circumstance that Saul was put into his power. *Mine hand*—In my power. *Some bade me kill thee*—It is very doubtful whether the Hebrew can be so rendered. A mere change in the punctuation would give the sense expressed by the Vulgate, "I thought to kill thee." *Lord's anointed*—It is not the less true that had David suffered the king to be slain under these circumstances the result could not but have been most discouraging to himself. By this act David would set an example of disregard for the character and condition of the "Lord's anointed" which might be turned most dangerously against himself when exalted to the throne.

11. My father, see—Saul was David's father-in-law, and by this address the son of Jesse shows the king a child-like respect and reverence. It was a word of love that touched the heart of Saul, and brought the response, *my son*. To confirm what he said, he showed him the lappet of his coat which he had cut off, and said, "My father, see." In these words there is an expression of the child-like reverence and affection which David cherished toward the anointed of the Lord.

12. The Lord judge... the Lord avenge—This is not a prayer for vengeance, but expresses David's wish to leave the result with God.

13. Proverb—The whole verse is the proverb quoted, as is evident from the repetition of the words, *my hand*, etc., the use of which in verse 12 recalled the proverb to his mind. The meaning of this is only a wicked man could wish to avenge himself. I do not.

14. After whom—This is another argument to deter Saul from his course. Was it consistent with the dignity of the king of Israel to lead armies in pursuit of a weak and helpless individual like David? He hoped, too, to cool down Saul's envy by such humble expressions concerning himself. *Dead dog, ... flea*—A term of contempt and term of insignificance. By these terms David represents himself as one so contemptible and insignificant that it was beneath the dignity of Israel's royal monarch to pursue him.

15. Therefore ... judge ... plead ... deliver—Because Saul persecutes him *unjustly* as an *innocent* man, and foolishly as an *undangerous* man, because David, is unjustly slandered and persecuted as a malicious enemy of Saul, he appeals to the judge who alone is just and gives success to a righteous cause.

16. My son—In years, by kingly relation (a king the father of his people) and by marriage with Michal. *Lifted his voice, and wept*—Behold how that stern heart is melted! The hard winter frosts thaw fast before the kindly warmth of David's generous nature. The sign of this sudden awakening of better feeling is *Saul's weeping aloud*. Many mourn for their sins that do not truly repent of them; weep bitterly for them, and yet continue in love and pursue with them.

17. More righteous than I—On this *psychologically* so significant address follows the *ethically* so important *confession*. This proves that his *conscience* was touched by David's word, which had so sharply contrasted innocence and baseless persecution, righteousness and unrighteousness. So far as we know, this was the last meeting between Saul and David; and it is pleasant to think that, after all that had occurred, Saul's latest utterance to him was one of benediction; at once a vindication of David's conduct in the past and a forecast of his glory in the future.

Missionary.

Letter from Japan.

MR. EDITOR: I am sorry to have delayed so long in writing; but my time has been so occupied I have hardly time to pen a line to anyone. The past three months, it seems to me, has been more completely filled with constant work than I can remember to have ever had before. But it has been a work of great peace and joy to me.

In the month of April I opened work in a large city some thirty-five miles from Kobe, directly west of us, and, I am happy to say, now connected by rail. We had no acquaintances there, but went trusting in the Lord. We had heard that there were some persons interested in Christianity in the place, but we did not know them. After trying to secure several places and not succeeding, we made it a subject of prayer, and the Lord in a wonderful manner directed our steps to the house of a family who were reading the Bible and seeking after light and salvation. The husband and the wife not only offered to rent their house, but invited me into their family to teach them about Christianity, and to make their house my home. There I found the wife reading the Bible with six or eight others every night, her husband being in Kobe. I had met him, and it was from him I had first received the invitation to go to his home and stay as long as I liked. I felt the Lord was directing my steps, and was giving me an open door among these people. Day and night for more than a week I had the pleasure and the privilege of teaching this family and some six or eight others while an inmate in the family. And after going to our hired house, which belonged to this family, we still kept up the meetings there, as well as in our own church, and the Lord greatly blessed the work.

In the early part of May I had to go to another part of my work, some two hundred and seventy miles distant, from which there was an earnest call. I spent some ten or twelve days among them, baptized two adults and two children, and received eleven on probation. When I left there the church seemed greatly revived and strengthened.

From there I went to another city, about twenty miles distant, and there I baptized two adults and received seven on probation. I found in this city, or town, a most remarkable work of grace. We had one church member there—a teacher who had been laboring among his friends while carrying on his school work. Almost the whole town seemed to favor Christianity. The leading man of the town invited me to his home to teach his family and neighbors something about Christianity, and there in his house I met some fifty or sixty people and talked to them about two hours. He came to see me several times and expressed his sincere thanks that I had visited his town. I was told that two-thirds of the people favored Christianity and would soon embrace it, if they had opportunities to hear and understand. The Buddhists have done much to oppose Christianity; but I hear their opposition has resulted in good.

From this town I visited another part of this large island, and quite away into the interior. There I found the people extremely ignorant of the truths of Christianity. They had never heard of the true God or of the name of Jesus. For four days and nights I tried to teach them and lead them to Christ, and the Lord greatly blessed the word spoken. My two rooms at the hotel were crowded a good part of the time. Some officials, some Buddhist priests and Shinto priests were present. More I found one of the officials had organized a temperance society, and had about thirty members. Many of these people are just ready to accept of Christianity, for they have no more faith in idols. Oh! that we had a missionary to go there and reside among them and tell them the way of salvation! They begged and pleaded with me to stay with them, but I could not. Oh! my heart yearned to stay longer when on the morning I was leaving many men and women came to the hotel to beg us to stay. Many of them followed some distance out of the town to bid us good-by, and begged us and earnestly entreated us to come to them again. Some of them have since written to me to send them Bibles, and earnestly entreating me to come again. Two or three have written me they are coming to Kobe to study the Bible. Oh! how I wished it were possible to multiply myself, or, rather, multiply my usefulness among them! The work in other parts of my district was needing help, and I could not stay.

Dear Christian friends, what ought we to do when this people are holding out their hands and begging for the Bread of Life? You dear Christian friends in Mississippi and Louisiana sent us a good and useful missionary last year in Bro. J. C. C. Newton, and now I see you propose to send another. Thank God for this, brethren! Let us ask God, in faith, to send us the help by putting it in the hearts of his people everywhere to give of their means to send another missionary to these people. The people want the gospel; but how are they to get it unless someone takes it to them? These are Macedonian calls to God's people everywhere for help. The people are holding out their hands to Christian people for the gospel, while they are sinking into their graves without hope. Delay not, brethren; but send with all speed the help that is needed, and may our God help before it is too late!

Your brother in Christ,

J. W. LAMBUTH.

(What a loud call this is! Dear readers, send on your *tens* and *fives* and *ones*, that we may help this self-sacrificing missionary to answer the many calls that come to him. Amen!—EDITOR.)

Temperance.

NOT AN IDEA IN BEER.—Theodore Roosevelt, the rising young statesman of New York, made the following shrewd observations as he eyed a glass of lager beer while visiting Milwaukee recently: "Do you know that there is not a thought in a hogshead of beer; that they is not an idea in a whole brewery? I mean," continued the New York politician, "that nothing of merit was ever written under the inspiration of lager beer. It stupefies without invigorating, and its effect upon the brain it to stagnate thought. I am simply comparing stimulants. I shall wait and see if any man can write anything who has a drop of beer in his system."

The high-license system of Boston has had the effect of reducing the number of saloons in that city, but the bar facilities of the large number of drinking places left have been greatly increased. Many saloons have lengthened their bars and added to their supply of glasses, seats etc.; others have rented additional room, and all have increased their custom to such an extent that the fallacy of high-license diminishing the sale and consumption of liquor is so plain that he who runs may read.

Unintended testimony is often the best. Such is that of real-estate men who in describing the attractions of localities where they have property to sell, make emphatic the absence of all saloons, or other places in which liquor is sold. They know well that nothing damages property so much as the vicinity of these centres of poisonous influence. It is a testimony for radical temperance measures, unintentional, but just so much the more to be valued.

Seattle, Washington, people are convinced that prohibition does prohibit. During the closing of the saloons after the fire, at the mayor's proclamation, the town was so orderly and quiet that the work of rebuilding was carried on without interruption. Now the saloons are re-opened, and on the first day there were thirty-five arrests for drunkenness, more than for the entire time of prohibition.

Connecticut has passed a law requiring the removal of all screens interfering with the full view of a saloon from the street. Every State should enact a similar law. If that were done, the saloons would not have so many youthful and "respectable" patrons. The screens greatly assist the saloon-keepers in securing new victims.—*Western Christian Advocate.*

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No. 3 Lim. Ex. 7:55 am	No. 4 Fast Ex...7:00 am
No. 1 Fast Ex...7:20 pm	No. 6 Coast....8:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex. 3:30 pm

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THURSDAY, SEPTEMBER 5, 1889.

Briefs.

No one can object to John Wesley's *definition* of perfection: "By perfection, I mean the humble, gentle, patient love of God and our neighbors, ruling our tempers, words and actions."

From the *Southern Churchman* we clip the following in regard to the statistics of the Episcopal Church, in Mississippi:

The journal of the convention, among its statistics, gives the following: Clergy, 31; churches and chapels, 60; rectories, 16; baptisms, 380; confirmations, 284; communicants, 2,682; Sunday-school scholars, 1,770; contributions, $34,745 68; value of church property, $304,740.

The *Los Angeles Christian Advocate* says: "There are more church letters at the bottom of old trunks in Southern California than there are names on the church books." What good accrues to a man or woman in keeping the evidences of church membership hidden from the world and the church? Are there not many such "*quasi* members" in Mississippi and Louisiana?

A disgrace to Louisiana is in the fact that during the recent political campaign in the Third Congressional District both parties have held meetings on the Sabbath. One of our Mississippi exchanges says in regard to it: "Louisiana lacks a good deal of being civilized yet. As far as we know, Louisiana is the only State in the Union where such a thing is tolerated." It is, indeed, a burning shame that such a thing is possible. It is a disgrace to the committees who managed the campaign.

Can any of our works come up to this? There is a circuit in the Holston Conference of which the following are *some* of the items:

Thirteen hundred members, 13 preaching-places, and 12 houses of worship—these so close together that the preacher can reach any of them from the parsonage on Sunday morning; 15 Sunday-schools, with over 1,300 scholars; 11 local preachers, 12 exhorters, and nearly 100 class leaders; 166 members of the Quarterly Conference, and other things in proportion.

The name of that circuit deserves to be mentioned. It is Elk Creek circuit, in Grayson county, Virginia.

The *Southern Churchman*, in a thoughtful article on "Educated Ministers," closes with this wise paragraph:

The clergy of to-day are much tempted. There are so many papers and magazines and books full of interest, too, that we are moved to devote more time to "current literature" than to the oracles of God. The church has learned much, but the church has not gotten to the end of revealed truth—no, not by a great deal. "I am persuaded," said the old Puritan, John Robinson, "that the Lord hath yet more truth and light to break forth from his holy mind." "Emphasize biblical theology," wrote Dr. Hitchcock in his volume of sermons, that has already passed through several editions—"emphasize biblical theology. We are only just now beginning to appreciate the importance of it or to understand its scope. It is the grandest thing I see in the horizon anywhere all around us. What does the Bible teach—what exactly? What did God, through his prophets, say to the old Hebrew people? What did Christ and his apostles say in Palestine, in Asia Minor, in Greece, in Italy?—Ascertain and then interpret the utterances. This is the path and this is the sign by which to conquer."

The corner-stone of the new edifice of the Methodist Episcopal Church, South, in Gretna, La., will be laid on Sunday, September 8, at 4 P. M.

HENRY H. AHRENS, P. C.

A Place for You.

Never did sweeter words fall upon human ears than: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." The Son of God, pressed with the awful weight of a world's guilt, and travailing with the birth-throes of a world's redemption, and seeing with undimmed vision the fierce tragedy of the morrow, through whose furious fires he must go, yet spends his last evening in instructing and encouraging and comforting the hearts of his faithful, but weak disciples. The reader of the Scripture who fails to appreciate the significance of that last evening with his disciples fails to see the most beautiful side of the character of the Savior of sinners. The Master, putting aside for the time his own great heartache, looks upon the future of his disciples, and utters a promise which shall cheer them through all the days to come. Forgetting his own woe in his sympathy for them in their coming woe, he speaks words of comfort for all time. His own bruised and breaking heart pours itself out in a stream of consolation, whose unfathomed sweetness his disciples of 1800 years have not yet exhausted.

"I go to prepare a place for you." What a precious promise! There is no promise which brings more comfort, which fills the heart with a deeper peace, which inspires more joy, which lightens more of the burdens and sweetens more of the afflictions of life, than this one. No other promise so strengthens the Christian for life's duties, so fortifies him against temptation, so enables him to bear crosses, so encourages him amidst trials, as the promise of a "home in heaven" prepared by the skillful and loving hands of Jesus. In all the Word of the Lord there is no sweeter statement, no more consoling thought to those who have buried Christian friends, than that Christ, the Lord, prepared the mansions for them in the eternal world, and they have gone before to possess them. The Christian's faith in this statement of the Lord grows stronger with each reading of it, and produces each time a keener appreciation of the blessedness of the promise it contains. His hope is ever hovering over these precious words of the Savior, and continually extracting from them more and more of their heavenly flavor. In this blessed process, somehow, he finds life's work is lightened, life's sorrows alleviated, and life's rough places smoothed. And when he buries his friends, who have loved God and "served their generation according to his will," there is in these words the assurance that they have entered into the "mansions prepared" for them. The toils of the day are ended, the privations of time have ceased, the perplexities of life are all past, because they are at home in the places prepared for them.

And who can describe that building? Whose pen can give an adequate description of the "place prepared" by a loving Savior for his loving disciples? Of one thing we may be assured: He who made the earth so beautiful, and stored up in it everything necessary to the comfort and well-being of his creature, man, will not fail to draw upon his exhaustless resources to prepare and furnish a residence for those who have been redeemed by his own blood, and whose characters have been fashioned after his own model by the perfecting work of his own Spirit.

"To prepare a place for you." Is it for you, dear reader?

Sir Humphrey Davy said his greatest discovery was "the discovery of Michael Faraday." He helped the young man to development and usefulness and distinction, and you, reader, may do the same thing.

A School-Ma'am's Outing.

If one has once spent any time in Tennessee, there is always a longing to return. This longing led me to board the train one hot July day for that charming place—Monteagle. It is the typical Southern Chautauqua, and on that mountain is to be found the most delightful society. It is truly refreshing to be in any place where everything seems to have been done for *your* pleasure alone; and the people at Monteagle have the knack of making you feel this way. One may even follow his "own sweet will," and still feel he is contributing to others' enjoyment. Never was a richer intellectual feast spread before the people than this year. Leaders in thought and action appeared before the people, and thrilled them to greater deeds by their utterances. Besides the platform speeches, lectures, concerts, etc., which kept us going all the time, there was the regular school-work. The advantages were superior. For a mere pittance one could take a six weeks' course in mathematics, English, French, German, Latin, Greek, science, music or cooking. The schools were attended, for the most part, by teachers who had come upon the mountain to rest, but availed themselves of this opportunity for an interchange of thought; thus broadening themselves, and gaining a deeper interest in their work.

As a social centre, Monteagle has its peculiar charms. It has never attracted the society people; but the preachers, teachers, and the parents interested in the best development of their children, are always to be found there. Every man was either a preacher or a teacher, and nearly every woman was seen with a book in her hand, trudging to some class or lecture. One of the most social places was the restaurant. One of the professors, in bidding farewell, went so far as to say he had done his best work there.

Monteagle is 2,200 feet high, and the scenery round about is beautiful. The most noted places are Table Rock, Alpine View, Bridal Veil Falls, Palisades, and Saltpetre Cave. And they could not be more appropriately named. Everyone goes to Bridal Veil Falls; and after a rain it needs no stretch of the imagination to see a veritable bride before you in all her snowy beauty.

Near Monteagle is that charming summer resort—Sewanee. And a more picturesque little town it has never been my pleasure to see. There is situated the University of the South, and the students are decidedly one of the greatest attractions of the place. Else why would you find so many *young ladies* summering there?

Tracy City, six miles beyond Monteagle, is noted for its coal mines. A trip through them was something very novel to a Louisiana-bred woman. To some the atmosphere is very oppressive, and the trip really dangerous; but I risked all, thinking the end would justify it.

From Monteagle I joined an excursion to Lookout Mountain. We arrived in Chattanooga about one o'clock, and took the Broadguage road up the mountain. It makes a roundabout route, thus enabling one to get a splendid view of the scenery. The Electric Incline goes right straight up the mountain in a few minutes. Lookout is fast becoming a popular summer resort, and the people of Chattanooga, realizing this, have begun to build and take their families up there for the summer. A company is building a magnificent hotel on the summit of the mountain. It contains six hundred rooms, and will, no doubt, make that a very popular place. The view from Lookout Point is grand. Below we see the miniature city, the winding river with its deeply fringed banks, and the beautiful farms stretching across for miles and miles, and mountain after mountain, until the horizon comes to our relief and shuts off further gaze. Our guide assured us we could see seven States from that point; and, in fact, pointed them out to us: Kentucky, North Carolina, South Carolina, Georgia, Tennessee, Virginia and Alabama. The Lookout Mountain Hotel is built just below this point in the side of the mountain; and as you look upon it, it seems terribly insecure. Very near this point are Pulpit and Umbrella Rocks, and a little further on Roper's Rock, which gets its name from the fact that a Mr. Roper killed himself by jumping from it. There is a strange and cruel fascination about the valley when viewed from so distant a point; so is it any wonder that some are drawn to it, and in a mad moment seek to reach it? The next places we visited were Grand View and Saddle Rock. There is said to be a Natural Bridge on the mountain, which vies with the one of Virginia for its great beauty; but we did not go there.

In all of our mirth that afternoon we were reminded of the "inevitable fate of all" by a lonely grave on the mountainside. It has been there for years; and although the site is a beautiful one (suggestive of a long, quiet rest), it is very sad to think of so lonely a resting-place. It was a matter of no little speculation as to the cause of its being there; but we could get no definite information.

It was our desire to see the sunset and view the city by night; but trains stop running at six, so we had to leave without seeing it. We spent that night in Chattanooga, and took the early train next morning. As we left, we had a splendid view of the mountains wrapped in the grey clouds of morning.

There is one sad fact not yet related: This most glorious place has not escaped the advertiser, and in the most conspicious places are to be seen flaming notices of some patent medicine.

But everything delightful has an end, and so had my stay in Tennessee. After flitting about Nashville and Gallatin a week, I bade adieu to those charming scenes, and was soon speeding through Alabama hills to Louisiana swamps. Something, or everything, made my outing a delightful one.

SCHOOL MA'AM.

Lake Camp Meeting.

BY "GILDEROY."

I am just home from the Lake Camp Meeting—in Newton county, in the bounds of the Mississippi Conference. I had to lie over a day in Jackson, both going and coming. A day around a hotel in a strange place is terribly long to me. I found my way to the Methodist parsonage, and to the home of Bishop Galloway, where the time passed pleasantly away. Dr. Black is a white man, and a genial, Christian gentleman; full of zeal for the church, and a good companion all the time. Bishop Galloway is given to hospitality in a royal way—the way commended in the Word of God.

The town of Lake is fifty-five miles east of Jackson, on the line of the Vicksburg and Meridian railroad; and the camp ground is two miles north of the town in an oak grove. The ground, a sixteen-acre lot, has been turned over by the church to the Patron's Union, an organization among the farmers and working classes generally. The church retains the right to hold the annual camp meeting. The union has put the grounds in good condition, and contemplates other and larger improvements next year. There are about fifty tents, all plank houses, some of them two stories high, and nearly all with good plank floors in them. A large three-story hotel stands in one corner of the square, and it is said to be capable of sleeping comfortably three hundred persons. The grounds are fenced in with wire, and a lot of seven acres near by is enclosed in the same way for the accommodation of stock. The water supply is obtainable from wells on the grounds, and some of it is mineral, and said to be very healthful. A large pool furnishes water for the stock. The Patrons of Husbandry hold an annual camp meeting here for the promotion of agriculture, horticulture, stock-raising, and such other industries as tend to build up the country. It is really a midsummer school of husbandry, and can not fail to result in much good. If nothing more, it will draw the people closer together. There is much in this. Taken all in all, this is, by far, the best-arranged and best-managed camp ground I have ever seen. The congregations were large, and the best-behaved I have ever seen. There was no occasion to reprove or even check anyone during the meeting. The people gave profound attention to the preaching. The preaching was done mainly by the presiding elder, Rev. P. A. Johnston; Rev. J. S. Parker, Rev. W. W. Simmons, Rev. W. W. Cammack, Rev. —. Henry, a local preacher, and Rev. Dr. Keen, of the Presbyterian Church; and it was edifying, instructive and stimulating. Of course, your correspondent had to splice in and help out when the others would not preach. Conviction for sin, repentance, faith, justification, regeneration, the witness of the Spirit, and holiness of heart and life, were the themes dwelt upon. The trumpeters gave no uncertain sound. There was no hair-splitting, no sky-scraping, but plain, old-fashioned gospel preaching from the first to the last. In a ministry of thirty years I have never known a time when the old fundamental doctrines were more plainly and powerfully presented than they are now. Holiness, as a Bible doctrine, and as the privilege and obligation of every child of God, received marked attention and emphasis in every sermon. Whatever may be said to the contrary, Methodist preachers understand that they are sent of the Lord to spread scriptural holiness over the land. Sin and salvation—salvation from all sin—is the burden of all their preaching.

The pastor, Bro. Caldwell, will give you the results of this meeting. I left before it closed. The religious and social features of the occasion were delightful indeed.

As I came home, I spent a day with Dr. Black and Bro. Little, P. E., of the Jackson district. The last-named is Little in nothing but in name. I attended prayer meeting at Dr. Black's church, and found fully a hundred and fifty persons present; and I asked, "How is this?" "We owe this to Sam Jones," was the reply; and I said, "God bless Sam Jones!"

Another Missionary to Japan.

Our fund to send another missionary to Japan is growing gradually. Why should it not grow faster? Have you sent your $10? Can't you spare that much to help the Lord's cause on this line? Won't you send it right away? Who next? The following have contributed up to going to press:

Reported previously	$395 50
Mrs. J. M. Johnston (collected)	5 00
A Layman	75 00
Mrs. G. F. Patton	2 00
J. A. Wetherbee	10 00
Rev. B. Jones and wife	1 00
Offutt Lyons	1 00
Rev. G. T. Vickers	5 00
J. R. H.	5 00
	$499 50

Notice.

Any pastor and church desiring the fall session of the Mississippi Holiness Association will please address W. M. Adams, president, Holly Springs, Miss., or T. A. Bottom, secretary, Victoria, Miss.

Notes.

The difficulties of pastoral visiting in the country, and the perseverance and pluck necessary to overcome them, were well illustrated when a brother in our office the other day stated, that he rode on horseback *sixty* miles and spent *two* days in visiting *four* families, and one of them not at home.

The combined Protestant churches of Meridian, Miss., have perfected arrangements to erect a tabernacle for Rev. Samuel Jones' meeting in November next, which will seat about eight thousand persons. They will have the hearty co-operation of the municipal authorities and citizens at large.

Madam de Stael, when complimented on her marvelous musical attainments, said: "It is not of these I boast; I glory in having seventeen different trades, by either of which I can win a living."

We imagine that *seventeen* trades would be too many for the average Southern girl. Sixteen is enough for her.

Ex-President Bush, in his charge to the young ministers ordained at the recent Wesleyan Conference, told them to remember that it took a lifetime to make a good preacher, and with some, unfortunately, one lifetime is not sufficient for the purpose. In regard to pastoral work he said, "Visit or vanish."

The man who invented lucifer matches also invented wool-carding machines. The former, though in universal use, never brought him in any money. The latter have made him one of the richest men in England. He is Mr. Isaac Holden, a member of the British House of Commons. He discovered the principles on which matches are made while a school-teacher, teaching his pupils chemistry.

Bishop Hendrix, writing in the *Nashville Advocate*, of the Denver Conference, says: "There is now a desire on the part of some for a division of the Denver Conference as it stands, and the making of a Colorado Conference and a New Mexico Conference." That is evidence of growth in our work in the West. The Bishop's letter gives evidence of his own hopeful view of our future in that great and growing country. One stage of growth is seen in the *reproductive* power of our ministry there, five preachers having been admitted on trial at the late session of the Denver Conference.

A writer in the *Independent*, in a long article in favor of the revision of the Presbyterian Confession of Faith, has this significant paragraph:

At the time of the meeting of the last General Assembly I asked one of the commissioners, an aged minister, over seventy years of age and now a pastor, what he thought of a revision of the Confession. He answered: "I do not believe the doctrine of the Confession on reprobation, and never did." I thought I would ask the views of a director of the Princeton Theological Seminary, whom I supposed would be a non-reviser. His answer was: "It always gives me a cold chill when I read the chapter on the decrees. It ought to be changed."

We call the reader's attention to the advertisement, in another column, of *The Century Dictionary*. This is the completest work on the subject of English words that has ever been put forth. No pains of study or research, nor outlay of money has been spared in the production of this great work. It is a book which every teacher of English and every preacher, and, indeed, every reader, and every student of art or science or philosophy should possess. With it you have the key that unlocks many of the mysteries and opens the door to the many beauties of our growing language. It is the opinion of many far-seeing men, Mr. Gladstone among the number, that our language will in a comparatively short time become a universal language, and with this encyclopedic dictionary you will be furnished to keep pace with its widening circles of influence. The editor will take pleasure in answering any inquiries on the subject.

Dr. Hoss, writing to the *Nashville Advocate* about things in the Holston Conference, says:

There was one sight at the Wytheville District Conference which it did my eyes and my heart good to behold—a company of eighteen young men who are getting ready to enter the itinerant ministry. At least one dozen of this number will be at Emory and Henry College next year. The presiding elder looks after them all, plans for them, advises and helps them with constant solicitude. To assist such of them as are straitened in circumstances to procure a college education he has personally raised a large sum of money, and proposes to keep at work on the same line. What is such a man worth? How it would have rejoiced Bishop McTyeire if he could have been witness of all this.

"Such a man is worth" more to the church of the future than any mathematician can compute. He is putting in motion living forces which will influence for good the ages to come. Those influences will gather power and momentum as the years go by, and prove the truth of that Scripture which says, "Their works do follow them."

Personal and Otherwise.

President Fitzhugh and Dr. Murrah, of Whitworth College, gave us a call last week. Whitworth opens September 18, and the prospect of a large attendance is very flattering. Whitworth claims to be the best-equipped college in the Southwest.

Our mission fund for Japan is steadily growing. Read Dr. Lambuth's letter about his work in Japan, on another page, and then, in the name of the Lord, see if you can not give something to send a helper to that godly man!

The *Texas Advocate* reports the deaths of Rev. R. M. Shelton, of Belton, and Rev. J. Clark Smith, of Terrel, the latter a superannuate of the North Texas Conference.

One hundred and six years ago last Tuesday, the Commissioners of Great Britain and the Colonies signed the treaty by which the independence of the United States was secured! How we have grown since then!

One of our contributers persists in addressing his communications to this office to "Rev. Dr. Parker." Galloway and Carter have not yet come within his horizon. Alas! for fame.

Col. E. W. Cole, president of our Board of Missions, and family have been lately much afflicted in the loss of a daughter, Mrs. Louise Gaines, and a son-in-law, Mr. L. F. Benson. We offer our condolence to the afflicted family.

At last accounts Sam Jones was preaching with great power at Trenton, Tenn., to over 5,000 people.

A brother writes: "I love to work for the ADVOCATE. I recognize in it a great assistant in my work." If every preacher would only see it in that light, what a boom we would have!

If the brethren don't condense when writing obituaries, we shall be till Christmas publishing the deaths that occurred in August!

The New York *Herald* is the authority for the statement that our former superintendent of missions in Mexico, Dr. W. M. Pattersen, died of yellow fever, August 19, at Caracas, Venezuela. He was in the employ of the American Bible Society.

The Brookhaven *Leader* says: "The Methodist parsonage has been completed and is a thing of beauty." We congratulate the pastor, Rev. A. F. Watkins, and the Methodists of Brookhaven on their success. Who is going to succeed Bro. Watkins? Ask Bishop Galloway.

Rev. R. M. Saunders, president of the East Mississippi Female College, Meridian, Miss., has just returned to that city from Cambridge, Mass., where he has been recuperating from his recent injury. Bro. John L. Lewis states he is greatly improved in health and is prepared to resume the active superintendence of this college, which will open with a full roll of students, September 23, 1889.

A writer in the *New York Advocate* has an article of interest in which he advocates the establishment of a great Methodist University in Washington City, to counteract the influence of the Romish Church at the national capital.

Our *four* young preachers left the city, Monday morning, for Centenary College. About one hundred of their friends accompanied them to the depot to see them off and wish them a pleasant trip and a great success in their studies during the coming session of school.

That College Once More.

What are the presiding elders of the North Mississippi Conference doing about these educational mass meetings called for by the Joint Committee at their meeting, July 23? How many such meetings have been held? Wake up, brethren! Bishop Galloway must go to Mexico early in October, and we must get all the work out of him we can before that time. He is a willing worker and his heart is in this movement. Rally to his support and to the support of the college enterprise! The Joint Committee know you are interested, but we know also that the enterprise can not succeed without earnest, persistent effort.

T. L. MELLEN.

And Again.

So far of the nearly $30,000 subscribed to the endowment fund of the proposed Mississippi Methodist College, more than two-thirds, or nearly $25,000, have been subscribed by people living in towns. Have the country people no interest in this work? Are there no farmers with noble, manly bright boys hungering for an education? And are there no Methodist farmers, or only a very few, who are concerned about enabling such boys to obtain an education under Christian influences and at the very lowest cost, within the borders of our grand old State? If such things be, let them remember that we receive subscriptions in any amount from $5 up.

T. L. MELLEN.

Postal Card Reports.

—Rev. W. S. Lagrone writes from Valden, Miss., August 28: "We have closed a meeting of ten days at Columbiana; about thirty conversions, nineteen accessions to the church, eight new family altars, and the church graciously revived. Have in cash and subscription on the collections ordered by the Conference all I have asked for. Have received over fifty persons into the church for the year, and one meeting to hold yet. The Lord be praised!"

—Rev. J. W. Malone writes: "I have just closed a gracious revival on Tippo Creek. This place was given to me by my presiding elder after the session of our last Conference as an extra preaching-place. A church-building being much needed, the people had started a subscription for that purpose last year. I have succeeded in adding enough to the amount already secured to put up and pay for a neat and substantial house. On the day of dedication we began a meeting which resulted in not less than fifty conversions and reclamations. The new register will show an increase from eight to forty-three members. Church officers have been appointed, and a good Sunday-school organized. My churches at Minter City and Strathmore are both doing well."

—Rev. L. Carley writes from Moss Point, Miss.: "A letter containing the 'wherewith' from friends who have gone before to Hoaling Springs, Ala., opens the way for me to go over there and rest (though I am not tired) and to recruit my health (though I am not sick). So my pulpit next Sunday will be vacant. But when I come back I promise to make up for lost time by preaching *longer* and *louder* for two or three Sundays. By that time we will have our new hymn book, and then it would do you good to hear 'em sing. Sickness, rain, etc., prevented a full attendance upon the services during the week of prayer and self-denial, but on Sunday the collection amounted to $47 75."

—Rev. H. P. Lewis writes from Benton, Miss.: "We closed our meeting at Midway, yesterday. Results: fourteen new members, backsliders reclaimed, the whole church quickened into new life. Thirty-nine in all added to the membership at Midway this year. Bro. Inman Cooper was with me, and did good work. God bless him and his! Up to date about one hundred and twenty have joined the church on Benton circuit. I do not know the number of conversions. Many family altars have been erected, and prayer meetings improved."

—Rev. R. M. Blecker writes from Long Point, La., August 30: "Yesterday we closed a meeting of six days at this place, with twenty-three accessions to the church, and as many conversions. Several family altars were erected, and the membership greatly revived. Arrangements were made for building a church, and $260 subscribed."

—Rev. W. L. C. Hunnicutt, D. D., writes from Centenary College, August 30, 1889: "It is pleasant to be at old Centenary once more, and find the prospects for the session, which opens next Wednesday, so good. Three new students came in to-day; six days in advance of the opening of the session, brought by Bro. C. R. Godfrey. Bro. George Anders has been conducting services here in our church, which resulted in nine being added to the membership. Hope to send you a letter soon."

—Rev. J. Wilson Brown, writing from Hays, Miss., September 2, 1889, says: "We closed a pleasant and gracious meeting of six days' duration at Cane Ridge Church, on August 29. The Lord was with us, the church was revived, some family altars erected, and seven precious children joined. Bro. N. B. Young was with us in the grace and power of the Lord. Bro. E. H. Monager gave us two good sermons on the last day. We serve kind and appreciative people here. Many favors and a good pounding are among past blessings. The future brightens."

—Rev. C. McDonald, writing from Jackson, La., says: "Rev. F. M. Featherstun, D. D., of Clinton, La., has been granted a respite for September by his charge, and he expects to spend the time with his family at his brother's in Kentucky. We wish them a pleasant vacation."

—Rev. W. H. Hill writes from Spring Creek circuit, Louisiana Conference: "I have just closed a meeting of five days' duration at Spring Creek Camp Ground, in which there was a manifestation of spiritual power. The church was wonderfully blessed and sinners brought under the Spirit's power. Verily, Spring Creek circuit is moving upward spiritually. I was assisted in this meeting by Rev. W. W. Monroe, a local preacher of this circuit, who did faithful service. I would say also Bro. Deramus was with us to pray and sing. May God bless the faithful laymen who are ever ready to assist in the advancement of his kingdom on earth! We have received twelve in the church up to date. We are working and praying to bring this circuit up and win souls for Christ. Amen!"

Publisher's Department.

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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THE 53D ANNUAL SESSION WILL BEGIN SEPTEMBER 5, 1889.

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From the Professor of English in Vanderbilt University:

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Our Young People.

JUST LIKE THEM.

BY SYDNEY DAYRE.

"His mother's eyes, his mother's brow,
His mother's lips, 'tis plain to see."
"He is his father's self again!"
That is what people say to me.

I wonder which of them is wrong!
For how can both of them be right?
Could one small boy be like the two,
If he should try with all his might?

Like papa! If I ever grow
To be as strong and tall as he,
How learned, and how brave and true
And generous I ought to be!

And mamma—gentle, loving, kind,
And sweet and beautiful and good—
Of course, a boy would like to be,
Well, *something* like her, if he could.

So, if I should begin to-day
And do the very best I can,
Perhaps what people say to me
May turn out true when I'm a man.

Science, Homeopathically Prepared by Uncle Carlos.

Uncle Carl, as we called him, was our mother's youngest brother. I was one of the large circle of nephews and nieces for whom these scientific powders were prepared and brought to just the "proper attenuation."

Of course, our uncle ate and drank, read and rode, walked and talked as do other uncles; yet he lived, as he said, emphatically, in his delightful old library, which (I have, no doubt) equalled in beauty and interest "St. Elmo's," so elaborately described by Miss Evans. There, in the coziest corner of this coziest of libraries, with a real wood fire blazing upon the hearth, with his slippered feet resting upon the bright fender, surrounded by a bevy of gay, laughing, inquisitive, bright-eyed boys and girls, their faces radiant with anticipation of the good things they well knew awaited them, sat my dear old uncle when he administered these scientific pellets.

I, being the youngest of the group, always seated myself in the post of honor on his right, and there received the choicest preparations with the kindest and most loving attentions.

How those evenings still linger in my memory; and for this very reason it is, that I wish the young people, for whom I feel a great and constantly increasing interest, should have the pleasure and benefit of them.

There he discoursed to us most lovingly, learnedly and wisely in words our young minds could grasp; and if, when grasped, we could not see through them, he would explain so patiently and clearly that they would gradually become perfectly transparent.

It has occurred to me to offer a taste of these diluted scientifics to the young people, with the assurance, as do usually the advocates of homeopathy, that "they are perfectly harmless," which in this age of adulteration is more than can be truthfully said of many things. He even administered the nebular hypothesis, as the scientists term it, with regard to the creation of our earth in this delightful manner. Let me tell you how it was done. When we were all in our accustomed seats, quietly revolving his study chair so as to bring himself into "position," he said:

"In how many conditions is matter now found?"

We, who had just had a taste of natural philosophy, delighted to hear a question within the range of our possibilities, quickly answered: "Three: solid, liquid and gaseous."

"Very well. In what form is matter supposed to have been created?"

That question being entirely beyond our range, an ominous silence ensued, broken by the genial, inspiriting voice of our loved uncle, who said: "The gaseous!"

"Everything made of gas?" shouted the irrepressible Ralph.

"So the wisest of our philosophers have decided."

"Oh, tell us about that to-night, uncle; it seems so strange—rocks, mountains, even the 'everlasting hills' made of gas!"

"Even the 'everlasting hills,' my boy, once glowed with fervent heat, once gave light, perchance to inhabitants upon the moon; but we will begin at the beginning when 'God created the heavens and the earth, and the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters, and God said: 'Let there be light and there was light.'

Thus reads the Mosaic account; and after this manner reads the latest developments of science:

"'A nebulous mass without form, void, fluid, inert, dark; motion imparted, temperature rises. The nebulous mass emits light. Revolution commences, nebula becomes spheroidal. Planets begin to be evolved. Earth and moon take form as a nebulous spheroid. The moon separated from the earth, falling temperature. The earth becomes a sphere of liquid lava, temperature still falling. The earth becomes evolved below 1,000 degrees, is covered with a dark, solid crust and ceases to emit light. Day and night begin.' This is the "one day" of Genesis. No more creation since of matter or force.'

"That passage suggests thought enough for many evenings. Can you grasp it?"

"Hardly, uncle," we gasped, awe-struck by the thoughts struggling into our youthful minds, yet able to feel that there was something in it which made the first chapter of Genesis more interesting to us than ever before.

"Tell it to us in your style, uncle," said Ralph; "then we can understand it."

"My style can't compare with the scientists, certainly; yet it may be better adapted to the present state of your brain development."

"It is," meekly replied the wondering boy.

"Sing the Happy Land Song!"

That is what our children used to say when they wanted to sing that old hymn, "There is a happy land, far, far away." Hundreds of children's voices who sang that melody on earth and the sweet words accompanying it, have gone to that "happy land," and are singing to-day before the throne. An incident connected with the singing of this hymn is told in the life of Thackeray. One day, when he was walking through a "slum" district in London, he suddenly came upon a band of gutter children sitting on the pavement. They were singing. Drawing nearer, he heard the words, "There is a happy land, far, far away;" and as he looked at the ragged choristers and their squalid surroundings, and saw that their pale faces were lit up with a thought which brought forth forgetfulness and hope, the tender-hearted cynic burst into tears.

That hymn was composed by Andrew Young, and he is now eighty years of age, still mentally and physically vigorous, and retaining in all its early freshness his sympathy with children. The hymn was composed in in 1838. The tune to which it is married is an old Indian air, which blended with the music of the woods in the primeval forest long before Sunday-schools were thought of. The hymn was composed for the melody. Its bright and strongly-marked phrases struck Mr. Young's musical ear the first time he heard it casually played in the drawing room. He asked for it again and again. It haunted him. Being accustomed to relieve the clamor of his thoughts and feelings in rhyme, words naturally followed, and so the hymn was created. Mr. Young happened to have his hymn performed in the presence of his friend, Mr. Gall, of the publishing firm of Gall & Inglis. It got into print, and has been translated into nineteen different languages. And yet the author has never received, and indeed has never been offered, a penny remuneration.—*Selected.*

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Household.

Lovable Mothers.

BY HALFRED.

Somebody has said, "It is not what we do for our children, but what we do with them, which endears us to them," and observation and experience prove the truth of the assertion. As a rule, it is not the most self-sacrificing parents who reap the richest harvest of love and devotion.

Said a laughing mother to her careworn and overworked friend, "I never sew my children's buttons on the minute they drop off; I let them go for a day or two, and when I do put their clothes in order their gratitude is something good to see." Her friend sighed; gratitude from her children was something she had long since ceased to expect. Probably the speaker had no thought that her remark would be taken literally; it was only her whimsical way of stating her disapproval of a slavish subserviency on the part of mothers; and surely her happy, unselfish, loving children were bright witnesses to the wisdom of her creed.

It was my privilege, years ago, to be intimately associated with a family whose members were strikingly happy in their relations with one another. And yet the housekeeping was far from perfect. The meals were on time or not as suited the reigning domestic, and the children were often out at the elbows and toes. The mother was a great invalid, and passed days of pain and weakness in her darkened chamber; but her hours of comparative comfort were spent, not in darning stockings or washing windows, but in gay bandinage with her four boys, and in a joyous and eager participation in their games and plans. And, oh, how those boys loved their delicate little mother! They hung about her chair, kissing her hair and hands, and vying with one another in fulfilling her wishes. So happy and free were their relations that she could speak to them with as little embarrassment of their religious life as of their sports and studies; and so, hand in hand, they traveled heavenward.

Dear mothers, let us be cumbered with as little serving as possible, and "labor not for the meat which perisheth, but for the meat which endureth unto everlasting life."—*Congregationalist.*

It does not always add to the comfort of the household to have too high ideals—to try to "hitch your wagon to a star," as Emerson expresses it. We frequently see homes where the members are unwilling to exercise their individual gifts for the happiness of all, simply because their attainments fall below the highest standard of excellence. A daughter has a decided taste for music; but because she can not sing like Nilsson, or play like the infant prodigy, Josef Hofman, she refuses to touch the piano for the entertainment of guests. Her cultivated ear is annoyed by the least discord, and, therefore, no one dares propose a little informal chorus singing at home. The same is true with respect to other accomplishments. One may have real skill in painting, but nothing short of Ross Turner's water colors satisfies the fastidious judgment, and the brush is thrown aside entirely. Company can not be invited to the house, because its general furnishing, or the table service, or something else is inferior to what some one fancies should be. "Neglect not the gift that is in thee," is a good motto, but the gift need not be cultivated to such a degree as to check innocent and genuine enjoyment.—*Exchange.*

The best form of responsive service is that which consists in putting a good sermon into good practice.—*Christian Register.*

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VANDUZEN & TIFT, Cincinnati, O.

Marriages.

WELLBORN—COLCLOUGH.—In the Methodist Church, at Starkville, Miss., August 21, 1889, by the Rev. W. T. J. Sullivan, Mr. John H. Wellborn (recently editor of the *East Mississippi Times*, now one of the principals in an Academy at State Springs) and Miss Lucy Colclough, of Starkville, Miss.

CLOURS—GRIFFITH.—On August 18, 1889, by Rev. J. M. Tinnin, Mr. Simeon Clours to Miss Helena Griffith, both of Hillsboro, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

NATIAN—Mrs. ELIZA ANN NATIAN was born in Blunt county, Ala., October 29, 1819. She married, while young, Mr. Thomas B. Shearer, who preceded her to the glory-land. The latter part of her life she spent with her daughter, Mrs. Sallie Shell, in Houston, Miss., where she died, June 17, 1889. She joined the Methodist Episcopal Church in early life, and continued a devoted member thereof, until death summoned her to the church triumphant. Her husband was a Methodist minister in the local ranks, and they both were fond of the society of preachers. They had a room in their home in Alabama set apart for the preacher's use—the prophet's chamber. This was the preacher's resting-place when the circuits were large and only a few days to rest during the month. And when the preacher, weary and worn from his arduous labors entered this godly home, he received a cordial greeting and hospitable entertainment. So when his rest days were ended, and he again entered upon the work of the Master, he was revived in spirit and body, and quickened in zeal and energy. Unto them were born six sons and four daughters. Two of each preceded her to their heavenly home. She taught her offspring the way of holiness by example and precept, for the principles of godliness were instilled into their young minds and hearts, both around the family circle and in the Sabbath-school. Her devotion to her church did not weaken with her body, but to the very last she delighted to frequent the house of the Lord. And though disease had laid hold of her physical frame with an iron grasp, in the form of paralysis, she would embrace every opportunity of attending the ministry of the Word; and whenever her bright face was seen in the congregation the minister was sure of one prayerful and sympathetic hearer. Just as the sun arose, on June 19, her sun went down to rise in brightness and beauty in the glory-world. We laid her remains to rest by the side of her husband in the Odd Fellows' Cemetery in Okolona to await the resurrection of the dead, when, doubtless, the Master will say unto her, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." EUGENE JOHNSON.

GORTON—JOSEPH GORTON was born in Troy, N. Y., August 10, 1813, and died at Waterproof, La., July 23, 1889. Coming South when a young man, he spent most of his life in Natchez, Miss., and Waterproof, La., where honor and integrity characterized his business career. He was married three times, surviving his last wife several years. Religious impressions were early made upon his mind, but his first public profession was made in the year 1837. In that year an attack of yellow fever brought him near his grave, and he determined to give his spared life to the service of God. He at once united with the Methodist Church. Thenceforward his whole life was one of active, though unobtrusive piety, responsive to every call of duty. As a Sunday-school worker, class leader and steward, he was diligent and faithful. His faith, courage and zeal contributed no little to the reorganization of the church at Waterproof after the war, and ever since to its continued existence. In his own home, his godliness could not fail to impress those around him. Much physical pain and many misfortunes were endured with cheerful submission. In the minds of his children, ideas of goodness and purity are intertwined with every memory of their father. But his last years were his best. About ten years since his religious experience grew much deeper. He entered into closer communion with his Lord, and his peace flowed as a river. Little there was of profession, but the life grew more Christ-like. The Bible became more and more his joy and study, and prayer was the very breath of his soul. During the last few months of his life he suffered the most intense pain; yet there was never a murmur, but the language of praise and thanksgiving was ever upon his lips.

With his mind clear nearly to the end, his faith was unfaltering, and he seemed almost to look into heaven with open vision. His only fear was lest he should be too anxious to depart. At last the Master said, "It is enough;" and the purified spirit was released. "Mark the perfect man, and behold the upright; for the end of that man is peace." A. G. D.

WHITE—The following resolutions were adopted by the Methodist Sunday-school of Homer, La.:

It pleased our Supreme Superintendent, on the fifteenth of July last, to take from our school and from among men on earth, our young friend and brother, CLAUD M. WHITE. Claud was a good boy, and we miss him from our Sunday-school and our associations, and we sympathize with his parents, sisters and brothers in their great bereavement.

We feel confident that he has been called to a higher sphere of life, and we are resolved to yield submissively to the command of him who doeth all things right.

PORTER—RUSSEL E. PORTER, son of John C. and Nancy G. Porter, was born in Kemper county, Miss., November 12, 1864. His parents moved to Lauderdale station, Lauderdale county, Miss., when he was about two years of age, at which place he remained until 1878 at which time he, in obedience to his parents, entered school at Marion, Miss., and remained there during 1878 and 1879. While there he joined the Methodist Church under the pastorate of Rev. J. M. Gan. During the years of 1880 and 1881, he attended the A. and M. College, at Starkville Miss. In 1882, and until September, 1883, he worked for his father in the store in Lauderdale, Miss. From a child he had had a great desire to make of himself an engineer. He began work on an engine on the M. and O. R. R., September 11, 1883. He was taken sick and had to abandon for awhile his loved employment. His friends persuaded him to abandon this work on account of the uneasiness it gave his mother. His mother, to whom he was very much devoted, died October 24, 1881. In September, 1885, he began work in the freight depot of the N. O. and N. E. R. R. He gave perfect satisfaction, as he had done elsewhere during life. His desire for an active and an exciting life still remained, and in the fall of 1886 he began working for the U. S. Express Company. He worked for this company for two years and six months as express messenger, to which he gave perfect satisfaction and had the confidence of his employers. He made friends everywhere; all who knew him were friends to him. If he had an enemy he was a stranger to the fact. He loved everybody and thought that everybody loved him. He was married to Miss Blanche Walker, January 30, 1889, by Rev. D. F. Guice.

He possessed a warm disposition that drew old and young alike to him. He was a devoted husband, and a friend to all. He possessed a generous disposition and a warm heart. Generosity was a prominent feature in his character; his hand was open to every call for charity. But this happy life must close. His train pulled into Meridian, Saturday night before the third Sunday in March, and after he had arranged everything save the pistol he took it from its resting-place, and, in some way, it slipped from his hand, falling on the safe, which discharged the same. The ball entered his body, and in a few brief hours this happy life closed. His spirit took its departure, and we hope one day to meet him in the city of the great King. D. F. GUICE.

STORY—JULIUS C. STORY, son of Joseph A. and Selina A. Story, was born in Walker county, Ga., October 13, 1871, and departed this life, at the residence of his father, near Arcadia, La., August 15, 1889, being nearly eighteen years old. Just four years previous to his death he gave his heart to God by faith in Christ, and joined the Methodist Episcopal Church, South. In his life and death he proved his conversion genuine. Always loving and obedient as a son, kind and affectionate as a brother, and faithful and true as a friend, he won the confidence and love of all who knew him. He was consistent in his integrity and devotion to God and the church of his choice. He loved the Sunday-school and the worship of God's house. A vacant chair in the family circle brings a tear of sadness, but the hope of the resurrection brings joy and comfort to loving hearts. God bless the bereaved!

JNO. A. MILLER, Pastor.

FARMER—Mrs. ADA E. FARMER was born June 3, 1866. She was married July 4, 1886; joined the Methodist Church in June, 1886. She lived a devoted Christian up to the date of her triumphant death, which occurred on the night of June 16, 1889. She leaves a husband and little child, together with numerous relatives and friends, to mourn her early death. She died of consumption, and suffered very much from weakness and coughing, but she remained cheerful and hopeful amid it all. It was a privilege to visit her and to see how calmly and peacefully she met death, and how joyously she looked forward to her heavenly home.

C. G. ANDREWS.

REGAN—JOSEPH REGAN died, August 11, 1889, of consumption; was converted and joined the church this year. GEO. H. GALLOWAY, P. C.

Napoleon gave his soldiers, after a famous battle, a simple medal, inscribed with the sentence, "I was there," and the name of the bloody field. Money could not buy from his veterans this little memorial of their part in the campaign of the great warrior. When the temperance warfare for "God and home and humanity" is over, may every reader of these words be able to say with a victor's joy, "I was there."

Jubilation.

Misery adds to misery, sometimes, in our endeavor to escape it. Presently we are confronted by disheartening accumulation: we know not where to turn and courage is almost gone.

But a beneficient providence opens the way, at sadly rare intervals, and then—Jubilation.

Here are a few notes of it.

LITTLE ROCK, ARK., March 30, 1888.

"I am happy to inform you that I am of the opinion that your Compound Oxygen has saved my life."

MRS. J. P. BALLEY.

HUNKER HILL, IND., March 14, 1888.

"I feel that I can not say too much in praise of the Compound Oxygen Treatment." MRS. FLORENCE BLUE.

OSWEGO, N. Y., Oct. 30, 1885.

"Compound Oxygen has greatly benefited me. Under God it has given me new life."

REV. JOHN C. BREAKER.

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We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Facts about Insomnia.

THOSE WHO ALWAYS PRACTICE PUNCTUALITY AND THOSE WHO DO NOT.

Are you afflicted with insomnia? Perhaps you have too much time for sleep. Perhaps you depend too much on sleep for rest and recuperation. For sleep is not the sole rest of used-up nerves. Sociability, congeniality and the enjoyment of good company rest the body quite as much as sleep. The dreary monotony of life in many a household, involving this tumbling into bed with the mechanical regularity of a machine at nine or ten o'clock in the evening, does not always rest weary bodies. "Early to bed and early to rise," does not always make a man healthy, wealthy or wise. Numbers of organizations are only capable of five or six hours' sleep at a time, and their early lying down to rest is often succeeded by an early waking up and a consequent restless tossing for hours preceding daybreak. The practicers of punctuality are often surprised after breaking their own cast-iron rules, and passing two or three later hours of mirth and jollity past their usual bedtime, to find themselves even more refreshed in the morning than usual. The relaxation of sociability has rested them more than sleep would, or an attempt to sleep. But these are conditions not so easily reached in the average family. In fashionable life we have a formal, exhausting, mechanical evening of more or less dissipation. On the other hand, the evenings of great numbers of families are monotonous humdrum. They involve the assemblage of the same people, the same surroundings, the same *paterfamilias* yawning over his paper, and the same querulous mamma overladen with family cares. Fresh people, with fresh thought, fresh atmosphere, anything to stir up and agitate the pool of domestic stagnation, are sadly needed and sadly scarce. There needs to be also a constant succession of such fresh people to bring about these results. The world is full of men and women, and in a better regulated life it would be their business after the day's work was done to entertain each other, and give each other fresh life. As it is now, hundreds, if not thousands, of our households are little better than cells for the incarceration of each family. Thousands are thus worn out prematurely from utter lack of domestic recreation. There might be written over the graves of hundreds of thousands, "Bored to death by the stagnation of domestic life."—*The Christian at Work.*

TWO WONDERFUL WATCHES.—John Huntington and his son, W. T. R. Huntington, of Cleveland, own two of the best watches in the world. They are duplicates, and were ordered by the senior Huntington, in 1881, in Geneva, Switzerland. He agreed to pay $5,000 in gold for two watches that should combine every movement then known to the art of watch-making. A description of one answers for both. The case is of pure gold; the works number 400 pieces. On the large dial appear four smaller dials. The one at the top shows by a diagram of the sky the changes of the moon, the firmament being of lapis lazuli, studded with golden stars. The next dial to the right shows the leap year, the tiny hand moving around the circle once in four years, and an auxiliary hand shows each month. On the dial at the bottom is a hand marking the quarter-seconds, and one showing the day of the month. At the left, on the fourth miniature dial, is a hand pointing out the day of the week, and another the tide as it ebbs and flows. Around the large dial, besides the usual hour and minute hand, moves a second hand and an extra horse timer, so arranged that the distance between two horses at the finish is accurately noted in quarter-seconds. By pressing a button the past hour is struck on a deep-toned bell, one of a chime; the quarters are a more silvery note, and a rapidly tinkling companion gives the minutes. The watch is a stem winder, and one spring furnishes the motive power. Where there is friction the pivots are set in rubies.—*Ex.*

In cases where Quinine utterly fails to have any effect, and where the patient can not take it by reason of its unpleasant influence, a cure is promptly obtained by Shallenberger's Antidote. It cures *immediately*. In no case will there be more than one chill after the first dose, and in the majority of cases not even that. Sold by Druggists.

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NEWS OF THE WEEK.

DOMESTIC.

At the National Encampment of the G. A. R., held in Milwaukee, Wis., Gen. Russell A. Alger, of Michigan, was elected commander-in-chief for the ensuing year.

The national convention of the Catholic Young Men's Societies will take place in Providence, R. I., September 3-5.

A federation of Republican clubs of the third Congressional District of Maryland, on August 29, passed a resolution denouncing civil service law, saying "that the present civil service law is a relic of European governments; is injurious to party success, and not at all appropriate to a republican form of government, and, therefore, should be repealed."

Hon. M. D. Lagan and Frank Wheaton, of New Orleans, are having much success with an invention for cleaning stone buildings called the Wheaton process. They secured permission to experiment on the old Treasury buildings, in Washington, and the trial has been attended with remarkable success.

Mr. J. T. Hayden, who was delegated by the associated banks of this city to visit Washington, and endeavor to have the fiscal authorities order the continuance of the arrangement under which transfers of New York balances of New Orleans banks could be made by telegraph as was formerly done, succeeded in his mission. He was assisted by Mr. Walmsley.

A meeting of colored people was held in Boston, on August 30, at which it was decided to hold a conference of leading colored men of the country in that city, some time in September, for the purpose of considering the matter of distribution of federal patronage.

A deposit of asphalt has been discovered near Cloverport, Ky., It covers a large area and is 13 feet thick. It is just below the surface and can be mined at a very small cost.

Gen. Sherman and his brother were ejected from a chartered car, on their return from the G. A. R. encampment at Milwaukee, by a Chicago Post.

It is estimated at the Treasury Department that owing to the large pension payments—nearly $18,000,000—coming on top of other large payments in July, the debt statement will show that the public debt has increased about a million and a half during August.

The capital stock of the Commercial Cable Company has been increased from $6,000,000 to $10,000,000.

A riot occurred in Gretna, La., on September 3, between the whites and negroes. Several people were wounded and several dwellings burned.

Monster petitions signed by railway brakemen have been sent to the Interstate Commerce Commission asking that the roads of the country be forced to adopt the automatic air brake and coupler.

The celebration of Labor Day, on September 2, was general throughout the Union, and in nearly every city there were parades of workmen, open air festivities and meetings and a general suspension of business.

A resident of Dayton, O., aged sixty-five, submitted to an injection of the elixir of life, hoping for relief from rheumatism, and died, on the second instant, from the effect of the treatment.

FOREIGN.

Ten thousand French workmen will make a pilgrimage to Rome at the end of October.

The *Berlin Post* declares that Russia is the only bar to a reconciliation between France and Germany.

A mass meeting of the great army of the unemployed was held in London on August 29. About 4,000 strikers were in attendance.

Excitement has been caused in shipping circles in Victoria, B. C., through the action of Admiral Heneage, of the British Navy, on August 29, in forcibly towing the German bark *J. H. Husted* from her anchorage in Esquimault harbor to the harbor entrance, although her master protested and ran up the German colors.

The Emperor William, in an interview with members of the provincial council, declared that the existing laws for the protection of laborers in Prussia were deplorable. They were insufficient, he said, to protect workmen from the greed of capitalists and reform was urgently necessary.

Advices from Yokohama state that disastrous storms have recently occurred at Wakahama. Ten thousand persons perished in the floods following the storms, and 20,000 persons were rendered homeless. The loss of property was enormous.

The English Parliament was prorogued on August 30 until November 16.

Pekin advices are that a number of high Chinese officials have petitioned Prince Chun to have all Americans employed in China expelled from the empire. It is reported that Prince Chun consents.

Nearly 200,000 laboring men are out on a strike in London. Shocking cases of privation and destitution have been discovered by relief committees. The trouble is due to agitators, who hope to bring about an organized crusade against capital.

The German government is to ask the Reichstag for new army credits to augment and reorganized the army, in view of the continued increase of the French and Russian armaments.

A company proposes to bring Irish colonists to Mexico to people lands. The negro emigration scheme meets with little chance of success in the southern Mexican state. Mexicans have no faith in it.

The Paris Anti-alcohol Congress has passed a resolution to the effect that the governments of the world ought to be asked to place prohibitive duties on alcohol and to exempt tea, coffee, etc. from custom duties. Statistics show that the consumption of alcohol doubled in France between 1875 and 1885.

No greater triumph in medicines or chemistry has been recorded than Hall's Hair Renewer to revivify and restore gray hair to the color of youth.

Annual Review.

From the *Times-Democrat's* annual commercial edition we select the following encouraging statement of the progress of the South:

A common error is to attribute all the improvement to mining and manufactures, and to create the impression that the farmers have not done as well. How erroneous this is the increase in the acreage under cultivation, the large increase in the number and value of live stock and the decided diminution in the indebtedness of the farmers prove.

They have been as active, energetic and as successful as any class of people in the South. They have cultivated carefully and with better methods, they have introduced new crops, and they have greatly increased the value of the South's agricultural productions.

The past year was a good one for them, bringing in the handsome sum of $868,979,523, an improvement of 42 per cent. over the census year—itself an unusually good crop year.

Summing up the whole story, the South produced last year a total wealth, mineral, manufacturing, agricultural, of $1,631,513,686, as against $1,089,366,654 in 1880, an improvement of 49.5, or considerably more than the advance in population made during this period.

The following is a brief picture by comparison of the progress made during the past nine years:

	1889.	1880.	Increase per cent.
Population	19,804,123	14,639,714	32.2
Assessed wealth	$3,759,058,367	$2,164,792,795	73.6
Actual wealth	$8,647,820,028	$5,725,000,000	51.1
State debts	$89,557,505	$124,066,897	.....
State revenues	$21,128,553	$15,201,866	.....
Railroad mileage	36,698	17,808	106.6
Value of manufactures produced	$651,202,000	$315,924,000	106.6
Cotton mills	214	45	375.5
Spindles	1,859,626	542,148	243.0
Pig iron produced, tons	1,245,595	212,722	485.5
Coal mined, tons	12,376,500	1,963,574	531.5
Mineral output, value	$29,476,472	$3,347,445	780.0
Lumber output	$80,191,000	$36,685,181	124.7
Agricultural products	$868,979,523	$611,679,048	42.0
Fruit	$28,327,000	$9,105,113	211.3
Value live stock	$551,528,751	$191,512,254	141.4
Total value of all products	$1,631,513,686	$1,089,366,654	49.5
School expenditures	$13,905,304	$6,145,706	127.8

The following assessment of the Southern States for the present year as compared with that of 1879-80 (census year) shows the progress made during the decade:

	1879.	January, 1889.	Increase per cent. in nine years.
Alabama	$117,486,181	$214,925,869	82.9
Arkansas	88,409,366	154,259,654	78.3
Florida	29,471,618	87,562,477	196.8
Georgia	275,650,630	357,167,458	54.9
Kentucky	318,037,875	565,438,250	77.8
Louisiana	158,587,495	211,925,751	33.7
Mississippi	101,594,708	145,829,770	86.6
North Carolina	156,100,202	220,868,583	41.5
South Carolina	132,017,308	157,393,000	19.4
Tennessee	211,768,538	329,495,350	55.8
Texas	304,493,163	681,084,904	121.7
Virginia	308,155,195	396,711,325	28.7
Total	$2,164,792,795	$3,522,597,367	62.9

The increase has been steady ever since the census was taken, as follows:

Year.	Assessment.
1870	$2,164,792,795
1880	2,377,564,841
1881	2,478,620,423
1882	2,565,302,787
1883	2,782,115,803
1884	2,887,[illegible]4,861
1885	2,996,514,225
1886	8,154,268,[illegible]
1887	3,407,037,021
1888	3,522,597,367
1889	3,759,053,367

Increase per cent. in ten years, 73.9.

This gives the true valuation of the South to-day as $3,647,890,028, an addition of $2,922,890,028 to its wealth in ten years. During the same period the State debts have been reduced from $124,066,897 to $89,557,730, and although the rate of taxation has been reduced from 4.60 to 4.23 mills per dollar, the revenues have grown from $13,201,866 to $21,128,633, or 60 per cent.

The railroad mileage has increased from 17,808 to 36,686 miles, or 106.6 per cent., with 2,447 miles more in process of construction, 4,522 under survey and 8,487 projected.

The cotton mills have grown from 142 to 330, and boast 1,859,626 spindles and 41,465 looms as against 542,148 and 11,898, respectively, in 1880.

The cotton seed mills have sprung from 45 to 214, yielding products of the value of $17,669,710, against $7,690,921 nine years ago.

The iron furnaces produced 1,245,595 tons of pig against 212,722 in 1880; the coal mines increased their annual output from 1,963,574 to 12,376,500 tons, and the total value of minerals has grown 780 per cent., from $3,347,445 to $29,476,432.

The sawmills now number 14,900 as against 5,785, with a production of $80,191,000, against $35,685,181.

These are but a few sample cases. It is the same in all the other industries, and new factories of all kinds have sprung up in this section. New industries have been introduced until the value of the goods manufactured amounts to $651,202,000, as against $315,924,794 ten years ago.

In the matter of the domestic produce which New Orleans handles, and upon which so much of its trade and prosperity depend, the receipts amounted to $178,704,622, an increase of $10,230,229 over last year, and the largest receipts since 1882-83.

The improvement, however, is not confined to the receipts of produce. There is an equally good showing in exports and imports. The exports for the year were $82,924,882, the best since 1883. The imports were $15,446,745, an improvement of $3,888,183, or 34 per cent. over last year. This has not occurred since 1873, and the total volume of our foreign trade has been equaled only four times in the last quarter of a century. Indeed, reduced to the actual values of to-day, only twice during this period has the volume of last year's business been exceeded. There is, as a natural consequence, a good increase in the tonnage of vessels entered and cleared, and a large improvement in the railroad business, as follows:

	Received. Tons	Forw'rd'd. Tons.
Southern Pacific	358,685	416,418
Illinois Central	298,905	202,825
Texas and Pacific	162,024	220,425
L. and N.	162,162	241,628
Northeastern	368,559	108,038
Mississippi Valley	367,570	109,584
N. O. and G.	31,978	25,389
Total	1,749,892	1,324,808
1886-87	1,344,480	740,146

In two years the amount of freight taken out of New Orleans by the railroads has almost doubled. There has been handled by them:

	Tons.
The present year	8,074,200
In 1886-87	2,009,576
In 1879-80	998,783
In 1872-73	464,240

With this increased trade, an improvement in the Clearing House business was to be expected. The gross clearances for the year were $476,776,088, an improvement of $28,760,023 over last year, and of $70,207,641, or 17 per cent. over 1886-87.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DISTRICT—FOURTH ROUND.

Kosciusko and Durant at D. (S't., Sun.)	Sept. 14, 15
Vaiden, at Columbiana	21, 22
Winona circuit, at Lodi	28, 29
West, at Emory	Oct. 5, 6
Richland, at Richland	12, 13
Ebenezer, at Bethany	19, 20
Black Hawk, at Acona	26, 27
Carrollton and Greenwood, at G'wood	30
Sallis, at Pleasant Hill	(Sat., Sun.) Nov. 2, 3
Kosciusko cir., at Macedonia	(Wed.) 6
Weir, at Liberty Hill	(Sat., Sun.) 9, 10
Ethel	(Sat. and Sun.) 16, 17
Poplar Creek	(Wed.) 20
Lexington, at Tchula	(Sat., Sun.) 28, 24
Delzona	(Wed.) 27
Newport, at Spring Grove	(Sat., Sun.) 30, Dec. 1

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Tillatoba	Sept. 7, 8
Coffeeville	(Thur.) 12
Tocopola	14, 15
Grenada circuit	21, 22
Atlanta	28, 29
Old Town	(Tue.) Oct. 1
Pittsboro	(Thur.) 3
Hanner	5, 6

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit, at Tranquil	Oct. 5, 6
Madison, at Pearl River	12, 13
Sharon, at Sharon	19, 20
Camden, at Camden	26, 27
Silver Creek, at Lake City	Nov. 2, 3
Raymond	9, 10
Edwards, at Edwards	16, 17
Mt. Olivet, at Mt. Olivet	28, 24
Flora	(Wed.) 27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City	(Wed. night) 11
W. Jackson	(8 o'clock P. M.) 18
Jackson	(at night) 13
Canton	14, 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Bay St. Louis, at Bay St. Louis	Sept. 7, 8
Ocean Springs, at Ocean Springs	14, 15
Pearlington, at Pearlington	21, 22
Covington, at St. Tammany C. G.	28, 29
Tallsheek, at St. Tammany C. G.	29, 30
Whittington, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem Camp Ground	12, 13
Moss Point, at Moss Point	19, 20
Scranton, at Scranton	22
Vancleve, at New Prospect C'mp Gr'd	26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg	4

T. S. WEST, P. E.

MERIDIAN DIST.—THIRD ROUND.

Binnsville, at Wahallak	Sept. 7, 8
Leaksville	14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
De Kalb	12, 13
West End	19, 20

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Moreau Street	Sept. 8
Dryades Street	15
Rayne Memorial	22
Carrollton and Parker's Chapel	29
Caroudelet Street	Oct. 6
Gretna and Soraparu	13
Craps Street	20
Donaldsonville and Plaquemine, at Thibodeaux	27
Grosse Tete and False River	Nov. 3
Baton Rouge	10
Lower Coast Mission	17
Louisiana Avenue	24
Felicity Street	Dec. 1

CHAS. F. EVANS, P. E.

SHREVEPORT DISTRICT.—THIRD ROUND.

Mooringsport, at Pine Hill	Sept. 7, 8
Many, at New Hope	14, 15
Anacoco, at Holly Grove	17
Coushatta, at East Point	21, 22
Wesley, at Holly Springs	23
Red River	28, 20

J. B. CASSITY, P. E.

HOMER DIST.—THIRD ROUND.

Tulip, at Tulip	Sept. 7, 8
Sparta, at Camp Ground	14, 15
Saline, at Antioch	21, 22
Ruston, at Douglas	28, 29
Iudlau Village, at Pine Grove	Oct. 5, 6
Louisville, at Gansville	12, 13
Vienna, at Pine Grove	19, 20
Gibbsland	26, 27

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Centreville, at Trout Creek	Sept. 7, 8
Columbia, at Parnassus	14, 15
Simsport, at Bayou Jacques	21, 22
Alexandria, at Lemothe's	28, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	10, 20
Spring Creek, at Science Hill	20, 27

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Camp Meeting Calendar.

Camp Meet'gs.	Begins.
Andrew Chapel	Sept. 6
Davis Springs	Sept. 6
Sparta Circuit	Sept. 13
Beulah	Sept. 22
St. Tammany	Sept. 27
Palmer	Oct. 6
Spring Creek	Oct. 10
New Prospect	Oct. 25

CAMP MEETING NOTICE.

Spring Creek Camp Meeting will commence October 10, 11 A. M. All ministers invited.

W. H. HILL, P. C.

BEECHAM'S PILLS cure sick-headache.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8⅝ @	— —
Ordinary	8⅞	— —
Good ordinary	9½	— —
Low middling	10⅜	— —
Middling	11⅜	— —
Good middling	11¼	— —
Middling fair	11⅝	— —
Fair	12¼	— —
Galveston middling	10 15-16	— —
Mobile middling	11	— —
Memphis middling	11	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	6 13-16
Prime yellow	— —	7¼
Gray white	— —	— —
Choice white	— —	7 15-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2	2¼
Good	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 75	3 80
Polish, ₱ bbl	15 00	16 00
FLOUR.		
Extra Fancy	— —	4 50
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 90	6 15
Winter wheat patents	4 80	5 00
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	2 05	— —
Cream meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	44	45
Yellow	— —	46
Mixed No. 2	45	— —
OATS:		
Western	28½	31
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	60	65
HAY:		
Prime	14 00	15 00
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	11 75
Prime Mess	10 25	10 50
Rumps	9 00	— —
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	5¾
Sides, short rib	— —	6½
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	— —	5⅛
Sides, short rib	— —	5⅜
Sides, long clear	— —	5⅜
GROCERIES.		
COFFEE:		
Prime	— —	20
Fair	— —	19
Common	— —	16¾
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	— —	22
Western Dairy	12½	13
Common	— —	— —
LARD:		
Refined	6⅛	— —
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	4 00	6 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	1 35
ONIONS:		
New Louisiana	— —	— —
Western	1 30	1 35
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	10½	10¾
Jute, 1¾ lb. ₱ yard	— —	9¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	— —	10
TIES:		
₱ bundle		1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 25	3 50
Chickens, Southern	2 75	3 00
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	15	16
Southern	16½	17
WOOL:		
Lake, ₱ lb	— —	25½
Louisiana	— —	21
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	11 00	13 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, September 3.

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Christian Advocate.

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THE PASSING OF SUMMER.

BY JAMES BERRY BENSEL.

She gathers up her robes of green and gold,
The fair, sweet summer, and across the land
We see her go, with outward-reaching hand
Whose magic spreads its beauties manifold
Along the region by her sway controlled.
The trees, o'erhung with gorgeous banners, stand
To see her pass them with a last command,
While all the world is draped in splendor bold.
She passes onward, from the lowlands first,
Then lays a reverent touch on every hill,
A smile of promise lighting up her face;
The brooks are fain to quench her baleful thirst,
And glowing carpets line her roadway still,
The splendid queen departing from her place.

Facts about Entire Sanctification Learned in the School of Experience.

BY B. CARRADINE, D. D.

I always believed in the doctrine in a general way, but not in the way particular. That is, I recognized it as being true in our standards and religious biographies; but was not so quick to see it in the life and experience of persons claiming the blessing. I was too loyal a Methodist to deny what my church taught me to believe; but there must have been beams and motes that kept me from the enjoyment of a perfect vision of my brother. Perhaps I was prejudiced; or I had confounded ignorance and mental infirmity with sin; or, truer still, I was looking on a "hidden life," as the Bible calls it, and, of course, could not but blunder in my judgments and conclusions, even as I had formerly erred as a sinner in my estimation of the converted man.

Several years since I remember being thrown in the company of three ministers who were sanctified men, and their frequent "praise the Lords" was an offense to me. I saw nothing to justify such demonstrativeness. The fact entirely escaped me that a heart could be in such a condition that praise and rejoicing would be as natural as breathing. That the cause of joy resting not in anything external, but in some fixed inward state or possession; that, therefore, perpetual praise could not only be possible, but natural, and, in fact, irrepressible. But at that time all this was hidden from me, except in a theoretic way, or as mistily beheld in distant lives of saints who walked with God on earth fifty or an hundred years ago.

In my early ministry I was never thrown with a sanctified preacher; nor have I ever heard a sermon on entire sanctification until this year. I beheld the promised life from a Pisgah distance, and came back from the view with a fear and feeling that I should never come into that goodly land. So, when I was being ordained at Conference, it was with considerable choking of voice, and with not a few inward misgivings and qualms of conscience, that I replied to the Bishop's questions, that I was "going on to perfection;" that I "expected to be made perfect in love in this life," and that I "was groaning after it." Perhaps the Bishop himself was disturbed at the questions he asked. Perhaps he thought it was strange for a minister of God and father in Israel, whose life was almost concluded, to be asking a young preacher if he expected to obtain what he himself had never succeeded in getting. Stranger still if he asked the young prophet if he expected to attain what he really felt was unattainable!

One thing I rejoice in being able to say: that although about that time, while surprised and grieved at the conduct of a man claiming the blessing of sanctification, and although doubts disturbed me then and, even afterward, yet I thank God that I have never, in my heart or openly, denied an experience or warred against a doctrine that is the cardinal doctrine of the Methodist Church, and concerning which I solemnly declared to the Bishop that I was groaning to obtain. God in his mercy has kept me from this inconsistency—this peculiar denial of my church and my Lord. Let me further add that in spite of my indistinct vows of sanctification all along, yet over and anon during my life I have encountered religious people in whose faces I traced spiritual marks and lines—a divine handwriting not seen on every Christian countenance. There was an indefinable something about them, a gravity and yet sweetness of manner, a containedness and quietness of spirit, a restfulness, an unearthliness, a far-away-ness about them that made me feel and know that they had a life and experience that I had not; that they knew God as I did not, and that a secret of the Lord had been given to them which had not been committed to me. These faces and lives, in the absence of sanctified preachers, and sermons on the subject, kept my faith in the doctrine, in a great degree, I suppose, from utterly perishing. Then there were convictions of my hard heart all along in regard to what a minister's life should be. Only this year, a full month before my sanctification, there was impressed upon me suddenly one day such a sense of the holiness and awfulness of the office and work that my soul fairly sickened under the consciousness of its own shortcomings and failures, and was made to cry out to God. Moreover, visions of an unbroken soul-rest, and a constant abiding spiritual power, again and again have come up before the mind as a condition possible and imperative. A remarkable thing about it is, that these impressions have steadily come to one who has enjoyed the peace of God daily for thirteen years.

At the Seashore Camp Ground, one year ago, after having preached at eleven o'clock, the writer came forward to the altar as a penitent convicted afresh under his own sermon, that he was not what he should be, nor what God wanted him to be, and was able to make him. Many will remember the day and hour, and the outpouring of the Holy Spirit at the time. I see now that my soul was reaching out even then, not for the hundredth or thousandth blessing (for these I had before obtained), but what is properly called the *second* blessing. I was even then convicted by the Holy Ghost in regard to the presence of inbred sin in a justified heart.

Several months since I instituted a series of revival services in Carondelet Street Church, with the Rev. W. W. Hopper as my helper. At all the morning meetings the preacher presented the subject of entire sanctification. It was clearly and powerfully held up as being obtained instantaneously through consecration and faith. Before I received the blessing myself I could not but be struck with the presence and power of the Holy Ghost. While urging the doctrine one morning, the preacher received such a baptism of glory that for minutes he was helpless; and, while we were on our knees supplicating for this instantaneous sanctification, the Holy Spirit fell here and there upon individuals in the assembly, and shouts of joy and cries of rapture went up from the kneeling congregation in a way never to be forgotten. The presence of God was felt so overwhelmingly and so remarkably that I could not but reason after this manner: Here is being presented the doctrine of instantaneous sanctification by faith. If it was a false doctrine, would God thus manifest himself? Would the Holy Ghost descend with approving power upon a lie? Does he not invariably withdraw his presence from preacher and people when false doctrine is presented? But here he is manifesting himself in a most remarkable manner. The meeting or hour that is devoted to this one subject is the most wonderful meeting and hour of all. The service fairly drips with unction. Shining faces abound: Christ is seen in every countenance. If entire sanctification obtained instantaneously is a false doctrine, is not the Holy Ghost actually misleading the people by granting his presence and favor, and showering his smiles at the time when this error or false doctrine is up for discussion and exposition? But would the Spirit thus deceive? Irresistibly and with growing certainty we were led to see that the truth was being presented from the pulpit, and that the Holy Ghost, who always honors the truth when preached, was falling upon sermon, preacher and people, because it was the truth. And by the marvelous and frequent display of his presence and power at each and every sanctification meeting, he was plainly setting to it the seal of his approval and endorsement, and declaring unmistakably that the doctrine that engrossed us was of heaven, and was true.

One morning a visitor—a man whom I admire and tenderly love—made a speech against entire sanctification, taking the ground that there was nothing but a perfect consecration and growth in grace to be looked for; that there was no second work or blessing to be experienced by the child of God. This was about the spirit and burden of his remarks. At once a chill fell upon the service that was noticed then, and commented on afterward. The visitor was instantly replied to by one who had just received the blessing, and as immediately the presence of God was felt and manifested. And to the proposition made—that all who believed in an instantaneous and entire sanctification would please arise—at once the whole audience, with the exception of five or six individuals, arose simultaneously. It was during this week that the writer commenced seeking the blessing of sanctification. According to direction, he laid everything on the altar—body, soul, reputation, salary; indeed, everything. Feeling at the time justified, and having peace with God, he could not be said to have laid his sins on the altar; for, being forgiven at that moment, no sin was in sight. But he did this, however: he laid *inbred sin* upon the altar; a something that had troubled him all the days of his converted life—a something that was felt to be a disturbing element in his Christian experience and life. Who will name this something? It is called variously by the appellations of original sin, depravity, remains of sin, roots of bitterness and unbelief, and by Paul it is termed "the old man." For in writing to Christians, he exhorts them to put off "the old man," which was corrupt. Very probably there will be disagreement about the name, while there is perfect recognition of the existence of the thing itself. For lack of a title that will please all, I call the dark, disturbing, warring creature, "that something." It gives every converted man certain measures of inward disturbance and trouble. Mind you, I do not say that it compels him to sin, for this "something" can be kept in subjection by the regenerated man. But it always brings disturbance, and often leads to sin. It is a something that leads to hasty speeches, quick tempers, feelings of bitterness, doubts, suspicions, harsh judgments, love of praise and fear of men. At times there is a momentary response to certain temptations that brings not merely a sense of discomfort, but a tinge and twinge of condemnation. All these may be, and are, in turn, conquered by the regenerated man; but there is a battle, and wounds; and after the battle a certain uncomfortable feeling within that it was not a perfect victory. It is a something that at times makes devotion a weariness, the Bible to be hastily read instead of devoured, and prayer a formal approach, instead of a burning interview with God that closes with reluctance. It makes church-going at times not to be a delight, is felt to be a foe to secret and spontaneous giving, causes religious experience to be spasmodic, and permits not within the soul a constant, abiding, and unbroken rest. Rest there is; but it is not continuous, unchanging, and permanent. It is a something that makes true and noble men of God, when appearing in the columns of a Christian newspaper in controversy, to make a strange mistake, and use gall instead of ink, and write with a sword instead of a pen. It is a something that makes religious assemblies sing with great emphasis and feeling,

"*Prone to wander*, Lord, I feel it."

It is an echo that is felt to be left in the heart, in which lingers sounds that ought to die away forever. It is a thread or cord-like connection between the soul and the world, although the two have drifted far apart. It is a middle ground, a strange medium upon which Satan can and does operate, to the inward distress of the child of God, whose heart at the same time is loyal to his Savior, and who feels that if he died even then, he would be saved.

Now, that something I wanted out of me. What I desired was not the power of self-restraint (that I had already), but a spirit naturally and unconsciously meek. Not so much a power to keep from all sin, but a *deadness* to sin. I wanted to be able to turn upon sin and the world, the eye and ear and heart of a dead man. I wanted perfect love to God and man, and a perfect rest in my soul all the time. This dark "something," that prevented this life, I laid on the altar, and asked God to consume it as by fire. I never asked God once at this time for pardon. That I had in my soul already. But it was cleansing—sin eradication I craved. My prayer was for sanctification.

After the battle of consecration came the battle of faith. Both precede the perfect victory of sanctification. Vain is consecration without faith to secure the blessing. Hence men can be perfectly consecrated all their lives, and never know the blessing of sanctification. I must believe there is such a work in order to realize the grace. Here were the words of the Lord that proved a foundation for my faith: "Every devoted thing is most holy unto the Lord." "The blood of Jesus Christ, his Son, cleanseth us from *all* sin." Still again: "The altar sanctifieth the gift." In this last quotation is a statement of a great fact. The altar is greater than the gift; and whatsoever is laid upon the altar becomes sanctified or holy. It is the altar that does the work. The question arises, Who and what is the altar? In Hebrews xiii, 10-12, we are told. Dr. Clarke, in commenting upon the passage, says the altar here mentioned is Jesus Christ. All who have studied attentively the life of our Lord can not but be impressed with the fact that in his wondrous person is seen embraced the priest, the lamb, and the altar. He did the whole thing; there was no one to help. As the victim he died; as the priest he offered himself, and his divine nature was the altar upon which the sacrifice was made. The Savior, then, is the Christian's altar. Upon him I lay myself. The altar sanctifies the gift. The blood cleanses from all sin, personal and inbred. Can I believe that? Will I believe it? My unbelief is certain to shut me out of the blessing; my belief as certainly shuts me in. The instant we add a perfect faith to a perfect consecration, the work is done and the blessing descends. As Paul says: "We which have believed do enter into rest."

All this happened to the writer. For nearly three days he lived in a constant state of faith and prayer. He believed God; he believed the work was done before the witness was given.

On the morning of the third day—may God help me to tell it as it occurred!—the witness was given. It was about nine o'clock in the morning. That morning had been spent from daylight in meditation and prayer. I was alone in my room in the spirit of prayer, in profound peace and love, and in the full expectancy of faith, when suddenly I felt that the blessing was coming. By some delicate instinct or intuition of soul, I recognized the approach and descent of the Holy Ghost. My faith arose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again, O my God! my God! and glory to God!—while billows of fire and glory rolled in upon my soul with steady, increasing force. The experience was one of fire. I recognized it all the while as the baptism of fire. I felt that I was being consumed. For several minutes I thought I would certainly die, I knew it was sanctification. I knew it as though the name was written across the face of the blessing, and upon every wave of glory that rolled in upon my soul. Can not God witness to purity of heart as he does to pardon of sin? Are not his blessings self-interpreting? He that impresses a man to preach, that moves him unerringly to the selection of texts and subjects, that testifies to a man that he is converted, can he not let a man know when he is sanctified?

I knew I was sanctified just as I knew fifteen years before that I was converted. I knew it not only because of the work itself in my soul, but through the worker. He, the Holy Ghost, bore witness clearly, unmistakably and powerfully, to his own work; and, although three months have passed away since that blessed morning, yet the witness of the Holy Spirit to the work has never left me for a moment, and is as clear to-day as it was then.

There are some things written in this article in regard to my experience that I have given to the public with some natural shrinking and hesitation. There are other things of such a nature that I have not mentioned for reasons that will be understood by every child of God. To all I say, that I have written with but one desire and motive, and that was to glorify God.

In my next article I desire humbly to show that the blessing of sanctification may be clearly distinguished from other blessings; that it is an instantaneous work; that it is obtained by faith alone; that the Holy Ghost testifies distinctly and peculiarly to the work and life; that a man thus sanctified is under special pressure and command to declare the blessing, and that while thus testifying on all proper occasions that he is sanctified, may be humbler in spirit than a Christian who claims not the blessing.

These things I desire, in all love and tenderness and joy, to speak of as matters, not of theory, but of experience. Especially would I call attention to the calm, undisturbed life; the perfect, unbroken rest of soul that follows the blessing of sanctification.

Summer Assemblies.

BY M. B. CHAPMAN, D. D.

It was one of the happiest thoughts which ever came to the brain of John H. Vincent when he conceived the "Chautauqua idea;" and the people of America—especially the young people—owe a debt of gratitude which they can never repay to him and his efficient colaborer, Lewis Miller, who has stood by him in all his plans. Mr. Miller, of Akron, O., is the inventor of the Buckeye Mower, which has revolutionized the farming machinery of America. With infinite faith in his friend, Dr. (now Bishop) Vincent, Mr. Miller furnished the "sinews of war" by which the great Chautauqua enterprise has been carried forward so successfully. In the summer of 1874 the first Chautauqua Assembly was held at Fair Point, on Lake Chautauqua, in Southern New York. The original purpose was to bring together Sunday-school teachers for conference and for a course of systematic Bible instruction, which would furnish equipment for their work. Into the religious current came, in successive years, more and more tributary streams of modern science and literature, until it deserved the title, first bestowed by Joseph Cook, of "The Summer University." Prominent among the early features of Chautauqua, which it has retained in a remarkable degree, were its wonderful catholicity, its broad spirit of toleration, its democratic and widely representative character. During the recent Assembly, church congresses of no less than sixteen denominations, represented on the grounds, have been held.

It was during the Assembly session of 1878 that the now famous Chautauqua Literary and Scientific Circle was instituted. This plan involved a four years' course of reading and study, covering such parts of a college curriculum as would give the English reader a general outlook over the field of learning. More than 60,000 students are now enrolled in these Chautauqua reading circles, and the influence of the movement has widened from that beautiful highland lake over all the world. In the class of '89, which numbers about 3,000, there are 100 graduates in Japan and several in South Africa.

My second visit to Chautauqua was during the present summer, and the three weeks of the Assembly which I spent there were full of intellectual and religious enjoyment. The Chautauqua platform has no equal in the world, and thousands of dollars are spent every season in bringing to it the most distinguished men of this and other countries. The program was particularly rich and full this season, and the crowds in attendance, which were larger than ever before, filled the vast amphitheater three times a day, while smaller crowds were to be found at the same time in the Hall of Philosophy and in the various schools. Among the most noted lecturers this year were Dr. J. M. Buckley, editor of the *New York Christian Advocate*; Prof. J. P. Mahaffy, of Trinity College, Dublin, Ireland; Dr. F. W. Gunsaulus, of the Plymouth Congregational Church, Chicago; Dr. Washington Gladden, of Cleveland, O.; Prof. David Swing, of Chicago; Col. Russell H. Conwell, of Philadelphia; Rev. F. E. Clark, president of the United Societies of Christian Endeavor; and ex-Gov. Cumback, of Indiana. Prof. Mahaffy's lectures on Greek life fully sustained his reputation as an historian and student, and the occasional flashes of Irish wit, which he managed to intersperse, gave sparkle and zest to what might otherwise have been rather a dry subject. His two addresses on the "Irish question" attracted universal attention, as he presented what is in this country the unpopular side of the question. He opposes Home Rule on the ground that Home Rule means Catholic rule, and would virtually sound the knell of Protestantism in Ireland. "There would be no discontent in Ireland were it not for the Catholic power already intrenched in that country, and forever opposed to the governmental reforms of Protestant England. The Irish conflict is part of a conflict against Catholicism extending over the whole world, and in which America and Canada have their share."

The lectures in the School of the English Bible were stimulating and instructive; albeit most of the professors belonged to the school of the higher criticism. Dr. W. R. Harper, of Yale, the principal of the school, is not only one of the finest Hebrew scholars in the country, but has been a diligent student of the Old Testament; and as a biblical interpreter, has few superiors. Bishop Vincent's lectures on Timothy were worth a trip to Chautauqua to hear; and Prof. Ituruhaai, on hermeneutics, was not only abreast of the times, but a little ahead; and while I could not always agree with him, his lectures were thought-inspiring and suggestive. In general, the instruction was fresh and vigorous, and opened up many new avenues of thought and inquiry.

The Chautauqua Missionary Institute, held during the first six days of August, drew together many missionary workers and those interested in the great evangelistic movements of the age. The Institute is undenominational; eleven churches being represented on the Executive Committee. Dr. D. O. Cunningham, of Wheeling, W. Va., is president of the institute, and presided over the general conferences, while Mrs. Cunningham presided over the woman's conferences. Dr. J. H. Carlisle, of South Carolina, is the representative of Southern Methodism on the Executive Committee; but he was not present during the Assembly. Bishop Vincent and others testified to the good work that was being done by the Institute, and many valuable suggestions were made and much information given by the many who spoke in the conferences.

The sermons by Bishop Cyrus D. Foss, Bishop Vincent and Dr. Gunsaulus, were models of pulpit eloquence and power. Bishop Foss' sermon, on August 18, was especially stirring and effective. Southern Methodism had but few representatives at Chautauqua this year, Rev. D. F. C. Timmons, of Tyler, Texas, and your correspondent being the only ministers of our church on the grounds.

HANNIBAL, Missouri.

Another Missionary to Japan.

Reported previously	$199 50
Mrs. S. E. Stone	1 00
John Thomson	10 00
Mrs. L. R. McLaurla	2 00
E. R. Denham	1 00
Three Friends	7 00
Mrs. H. A. McClendon	10 00
H. C. Cochran	1 00
Rev. M. L. White	1 00
A Subscriber	1 00
Rev. W. W. Drake	1 00
Martha	1 00
Methodist Sunday-school, Carrollton, Miss.	5 00
H. D. Hall	1 00
Hester Ana Currie	1 00
	$242 50

Christian Advocate.

THURSDAY, SEPTEMBER 12, 1889.

THE ART OF LIVING NEAR TO GOD.

BY REV. ALFRED J. HOYOR.

We must not lose in these brave days
Of progress, in a thousand ways,
The sight of manhood's splendid goal,
The finer visions of the soul,
But cherish with our culture broad
The art of living near to God.

Like Aaron's rod without the bloom,
The rose without the sweet perfume,
A summer without song or flower,
An uncrowned king, bereft of power,
Is he, who, knowing all beside,
Knows not our God as Friend and Guide.

Let learning flourish more and more,
And Science all her realms explore,
Art emulate the rainbow's rim,
And poets sing like seraphim,
We must revere while we applaud,
The art of living near to God.

That art has purified the State,
And made the nation truly great,
To sculpture finer lines revealed,
To music deeper tones unsealed,
Made luminous with heavenly rays
Our noblest thought, and opened ways
To heights the nation's feet have trod—
This art of living near to God.

Mansfield Female College.

MR. EDITOR: This institution opens September 11, and the prospect is good for a large increase of patronage. The great results of the work done by this institution last year have won the confidence of friends and patrons in the institution. The remarkable health of students here, the comprehensiveness of the curriculum, the high standard maintained, the unexcelled advantages of the music and art departments, the thoroughness of the instruction given, attest the fact that no institution stands higher in equipment and reputation.

The appeal is made to the Methodists especially of the State to patronize their own college on the ground of its merits, because it will suit them better than any other institution, because their daughters will be better provided for, be in more congenial surroundings and have the best advantages. It is the highest interest of Methodists everywhere to patronize their own institutions, and thereby to make them the greatest institutions of the land. If every Methodist of the State would send his boy to Centenary and his girl to Mansfield, then these institutions would flourish and meet with the success that they so richly deserve.

Let the cry go forth, "Louisiana Methodist girls for Mansfield!" I would like to hear from every Methodist in the State who has a daughter to educate. If I can obtain sixty boarding pupils, I will make any reasonable reduction I can to meet the demand upon me, although the present rates are as low as can be sustained and maintain the best facilities. Give Mansfield a trial, and you will find that it is the best place for your daughter. Let every Methodist in this Conference think about Mansfield, pray for her and send girls here. We want girls and money to build up the grandest institution in the Southwest. Let there be a grand rallying for this favorite school.

Fortunate, indeed, will be the girl who comes to Mansfield this year, for if she is a good girl, and will study, her future will be secure. We want to do good work here and make this institution a great blessing to the country. Let the people come to the aid of one of the hardest-working presidents in the land and give the institution an overflowing patronage.

I shall expect to hear from every lover of education in the State. If you have not a daughter, use your influence and money, if you can, to send some girl here this year.

A. D. M'VOY, Pres't.

An Interesting Document.

(Continued.)

MINUTES OF SOME CONVERSATIONS BETWEEN THE PREACHERS IN CONNECTION WITH THE REVEREND MR. JOHN WESLEY.

AT A PREACHING-HOUSE NEAR DEER CREEK, IN HARFORD COUNTY, MARYLAND, MAY 20, 1777.

Ques. 1. What preachers are admitted this year?

Ans.: Nicholas Waters, John Sigman, Joseph Hartley, James Foster, Freeborn Garrettson, Thomas McClure, Isham Tatum, William Wren.

Ques. 2. What preachers are admitted on trial?

Ans.: Caleb B. Pedicord, Hollis Hanson, Robert Wooster, Joseph Cromwell, Thomas S. Chew, John Tunnell, Samuel Strong, William Gill, John Littlejohn, Edward Pride, Lee Roy Cole, John Dickins, Reuben Ellis, Edward Bailey.

Ques. 3. Who act as assistants this year?

Ans.: Thomas Rankin, Francis Asbury, Martin Rodda, George Shadford, Edward Drumgole, William Waters, Philip Gatch, Daniel Ruff, Samuel Spragg, James Foster, John King, William Duke, William Glendenning, Robert Lindsay.

Ques. 4. Are there any objections to any of the preachers?

Ans.: They were examined one by one.

Ques. 5. How are the preachers stationed?

Ans.:

New York, —— ——.

Philadelphia, William Duke.

New Jersey, Henry Kennedy, Thomas McClure.

Chester, Robert Lindsay.

Kent, Martin Rodda, William Glendenning, Joseph Cromwell, Robert Wooster.

Baltimore, George Shadford, Joseph Hartley, John Littlejohn, William Gill.

Frederick, Samuel Spragg, Caleb B. Pedicord.

Fairfax, Daniel Ruff, John Cooper, Thomas S. Chew, Isaac Rollins.

Hanover, James Foster, Nicholas Waters, Samuel Strong.

Amelia, Edward Drumgole, Joseph Reese, Reuben Ellis.

Brunswick, William Waters, Freeborn Garrettson, John Tunnell.

Sussex, Philip Gatch, Hollis Hanson.

Pittsylvania, John Sigman, Isham Tatum.

North Carolina, John King, John Dickins, Lee Roy Cole, Edward Pride.

Norfolk, Edward Bailey.

Ques. 6. What members are in society?

Ans.: New York, 96; Philadelphia, 96; New Jersey, 160; Chester, 136; Kent, 720; Baltimore, 900; Annapolis, 120; Frederick, 361; Fairfax, 330; Hanover, 262; Amelia, 620; Brunswick, 1,360; Sussex, 727; Pittsylvania, 150; North Carolina, 930. Total, 6,968. Preachers, 36.

Friday, July 25, is appointed as a fast day.

Ques. 7. As the present distress is such, are the preachers resolved to take no steps to detach themselves from the work of God for the ensuing year?

Ans.: We purpose, by the grace of God, not to take any step that may separate us from the brethren, or from the blessed work in which we are engaged.

Ques. 8. Has not the preaching of funeral sermons been carried so far as to prostitute that venerable custom, and in some sort to render it contemptible?

Ans.: Yes: therefore, let all the preachers inform every society that we will not preach any but for those who, we have reason to think, died in the fear and favor of God.

From the Work.

LAKE CAMP MEETING.

MR. EDITOR: It was my privilege to attend the recent camp meeting at "Lake" Camp Ground, and to witness and participate in its gracious results. It was my first visit, but I am told the meeting was considered the best ever held there. I trust Bro. Caldwell, the pastor, will pardon a few unobtrusive lines not intended, by any means, to supersede an official report of the camp meeting, but merely to express my own feelings and observations. I have never seen, since a child, greater displays of God's power to bless and save. The interest grew constantly, until the climax was reached on the last day of the meeting, when—from the close of the eleven o'clock service till three or four P. M.—a number of young ladies knelt at the altar, refusing to leave for rest or refreshment till God had spoken peace to their souls, and ever and anon the shout of a new-born soul would ring out on the air, until all were converted except, perhaps, one. Oh, may she never cease to seek until she finds the "pearl of great price." The preachers were few in number, but they preached in the power and demonstration of the Spirit. We enjoyed the long-desired privilege of seeing and hearing Rev. R. G. Porter, our inimitable "Gilderoy." I say, "our," for does he not belong to our common Methodism, and have we not a kind of proprietary right in him? He captivated all hearts by his irresistible humor (and a wit which always points a moral, but never leaves a sting behind), by his deep consecration and earnest, faithful, impressive sermons. For years I have laughed and cried alternately as I read the productions of his pen, and now that I have had the rare pleasure of meeting him socially, I, in common with others, love him, and hope to meet him again—if not here, in the hereafter.

Our presiding elder enjoyed the camp meeting as only P. A. Johnston can. Ever on the alert, vigilant, zealous, always able, by sound doctrine, both to convince and exhort the gainsayers, he is never so happy as when in the thickest of the fight and pushing the battle to the very gates of the enemy. Bros. Simmons and Cammack dropped in during the meeting, and gave us some sermons, which were good to the use of edifying. Bro. H. R. Caldwell and Rev. J. S. Parker were "happy on the way" from first to last, and wound up the meeting with a grand "hallelujah."

I do not know the exact number of conversions and accessions to the church, so I will not venture an estimate. I presume someone will give you the figures. I never heard so little said about men joining the church, but stress was laid in every sermon upon the necessity of the "new birth" and a sound religious experience. Such preaching will bear fruit.

I thank God I attended the Lake Camp Meeting; and, oh! it seems so long to wait before I can go again; and, meanwhile, how much patient plodding to be done; how many toilsome days, perhaps, with clouds overhead and shadows all around ere we come again with joy, bringing our sheaves with us!

MRS. J. S. PARKER.

NEWTON, Mississippi.

FAYETTE, MISS.

MR. EDITOR: The Fayette circuit, under the pastorate of Rev. John A. B. Jones, is renewing its strength, and assuming a growing and prosperous attitude. Composed of eight appointments, each Sabbath has two engagements, morning and evening. Here the earnest presentation of the truth in its purity and power is revealing results splendid and glorious. The Master honors faith, and is pledged for the triumph of his Word.

Since assigned to this pastorate Bro. Jones has witnessed under his rearing and guiding hand the completion and dedication of a comely and tasteful church at McNair Station, on the L., N. O. and T. R. R., a growing and thrifty little town; and our church planted there was both timely and opportune. Here and adjacent are many who wait upon the ministrations of the Word at this church, which betokens and presages the dawning of an ever-brightening day. By reason of easier and readier access, newly planted and in its infancy, the consecrated, worshipful lives of some of God's godliest, such leaders renowned for piety and good works as Bro. John G. Guice, Sister Amanda Armstrong, and others, worship here.

With the coming of the Sabbath comes the Sunday-school scholars—the young, the middle-aged, and the aged—to engage in this delightful devotional exercise. This is a happy school under the leadership of the winning and talented Dr. N. A. Guice, who is lending noble efforts to its elevating worth; and, judging the way his pupils court and covet his society, he is impressing many in the high and strait way. The Sunday-school over, its inspiration, glowing in the familiar voices of a praising company, float outward and upward with a sweet, charming song of Zion, announcing the prayer meeting begun—a great spiritual feast. Here the glory of the church is defined. A praying membership is the typical church, reckoned, indeed, as the "light of the world," the "salt of the earth." May this arm of power be exalted everywhere to its true station of strength and worth; that the church be baptized with the spirit of prayer! So, Mr. Editor, you see this new church is finely equipped for honoring her official relation and mission in the world.

Sunday-schools, class and prayer meetings are held elsewhere; are in a fine condition, and doing a fine work. Special mention is made of Ebenezer Church, where a meeting of possibly a week's duration will begin September 7; and already the indications are strong and growing that it will be a great work of grace.

Pastor Jones is eminent in holiness, godly in counsel, wise in admonition; and, withal, his great and masterly pulpit utterances and sublime devotion to duty has endeared and enthroned him in the hearts of his people. May the Master give him many seals to his ministry!

The close of revivals is a magnificent opportunity for presenting and pressing the claims of the ADVOCATE. Let it go as a faithful guide into the hands of the young convert, and an unrewarded, splendid growth in grace will be the result. CHAS. W. SCOTT.

BOWERTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed up my meetings on the Bowerton circuit, and, think I can say, to the advancement of the cause of Christ. The faith of the people was increased; some were converted, and many hearts were blessed; only a few accessions to the church. Excepting a few hardened cases, who, perhaps, will never join any church, there are not many out of the church. We wait to see how faithful or unfaithful the many who made promises of a better life, and to meet in heaven, will be. We have hopes of permanent good. God has said, "My word shall not return unto me void."

As we closed the meeting at Pleasant Ridge, Sister Mary Ann West triumphantly passed away to her reward, shouting, or trying to shout, praise to God. May all her loved ones meet her where partings will be no more!

J. W. ELLISON.

RAYMOND CIRCUIT.

MR. EDITOR: The Lord is still blessing our charge. We have just closed a meeting at Ratliff Chapel. The Lord was present to convict, convert, and to sanctify. I have never witnessed a clearer and fuller manifestation of divine power. We had several bright conversions and thirty accessions. I am satisfied if my strength had permitted me to have continued the meeting a few days longer, we would have had fifty accessions. Our work is in fine spiritual condition. We have four regular prayer meetings, and two ladies' prayer meetings. As a result of the ladies' prayer meeting, we have fifteen ladies that will pray in public and work in revivals. Up to date we have received sixty-two into the church, and have had about eighty conversions. The Lord is with us, and salvation is rolling on. To God be all the praise.

L. S. JONES.

BLACK HAWK CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I have held three protracted meetings. The first one at Jordan's Chapel. Church greatly revived, eight conversions and four additions to the church, two new subscribers to ADVOCATE, and several new family altars. The second was held at Pleasant Ridge, a new organization. At this place we had the Rev. J. J. Tarlton, of Eureka Springs, Ark., who did the most of the preaching; and I will say he did it well. We had about forty professions, and thirty additions to the church, the whole community stirred. We also secured some new subscribers to ADVOCATE. We expect to build a new church-house at this place soon. The third meeting was held at Acona, which lasted eleven days. I never saw greater power in my life than was seen and felt at this place. We have here one of the best communities to be found anywhere. Our people are a praying and working people. Rev. T. J. Newell was with us two days, and preached us two good sermons. We also had Bro. Tarlton with us five days. He did us good work. We had no other help except Bro. Perkins, who preached us three good sermons. I think I can safely say that I never saw such a revival. The whole community for five and six miles was in a stir. We had from three to eight prayer meetings through the country every afternoon. The people would come from these meetings to church, shouting and praising the Lord. There were about fifty professions, and thirty-three joined our church; eight new family altars. I am glad to be able to say that nearly all of our families at this church have altars, and are religious all the year round.

In conclusion, I will say that the Black Hawk circuit is moving upward. Collections will be full and running over. Collection week of prayer amounted to $36 55. I will begin a meeting, first Sunday in September, at Black Hawk. Pray for us.

R. A. BURROUGHS.

FRANKLINTON, LA.

MR. EDITOR: I will give you the result of my third Quarterly Conference, which was protracted until Wednesday, eleven o'clock. I was not able to attend Saturday, but was present on Sunday at eleven o'clock service, having been sick for several days. Bro. Lewis was on hand, and preached with great power. His sharp words penetrated the heart and conscience of all that were present. He also preached at night, but I was not able to go out. Three joined, and were received in by Bro. Lewis, Sunday night, and then Bro. Lewis left me, and I had no other preacher's help. But I, in my feeble state of health, continued the meeting Monday, but after preaching at eleven o'clock, I got to my room and fainted from weakness, but rallied again, and preached that night with power; had thirty-five penitents at the altar for prayer, and at the close of this service four young men joined. I preached Tuesday night, and the Spirit continued to move upon the congregation with great power, and others joined. I continued the services Wednesday, at eleven o'clock, and the Word of God was sharp as a two-edged sword, and many were slain by the Word and the Spirit—mourners crying for mercy, and Christians praying and exhorting in the Spirit's power. The result of this meeting was, seventeen accessions to the church, ten adults baptized and three children. If the services could have lasted a few days longer, the result would have been much greater; but I failed in strength. We give God the glory.

J. H. EVANS.

SATARTIA, MISS.

MR. EDITOR: The good work is still going on in this charge. I held a four days' meeting at Anding about the middle of July, which resulted in four accessions and the organization of a church with thirteen members. Besides, we raised $342 50 to build a church. I began my meeting at Dover, the second Sunday in August, which was continued five days, with fourteen accessions and the church greatly blessed. In these meetings I had no ministerial help. At Fletcher's Chapel, the third Sunday in August, I commenced a meeting, and continued six days. Great good was done, and thirty-one accessions to the church. Rev. H. P. Lewis gave me good and telling sermons in this meeting. May God bless him and his consecrated wife! But the grandest success of all was the Mt. Olivet meeting, which began the fourth Sunday in August, and closed yesterday, continuing eight days. Rev. W. W. Hopper was with us four days. He is a grand man in a grand work, and he did his work well, which the sequel will show. This was the most successful meeting I have ever held. Sixty-nine accessions to the church, and church abundantly blessed. This finishes my round of protracted meetings, with a total of 133 accessions, and the work in good condition. Old Mt. Olivet is on a boom.

J. J. LOVETT.

BELAN, MISS.

MR. EDITOR: When we came to this work, there was not a house for the accommodation of my family in Quitman county. We lived in cabins on farms until August 1—moving three times—when we succeeded in building a house in Belan of our own, and moved home August 1. I began my protracted meetings on the third Sunday of August in the north part of the county, or Gleeson Settlement, with quite a gloomy prospect—not a live Christian in the congregation, and but few professors. I was assisted by Bro. Nolen, local preacher from Carrollton, and Bro. Bolton, local preacher from Tunica county, who worked like men that expected a reward, and did me good service, which resulted in nine conversions, and eleven additions to the church, and quite a number of backsliders reclaimed; and before we closed we could get twenty-five or thirty to come and pray for mourners, and the hard hearts of raftsmen and stavemen were melted to tears of contrition. So I thank God for his abundant blessings to us. This work is a very hard one, and we have many hardships to undergo, though I am sure God will bless them that trust him. I look for a gracious revival at all points during the month of September. We are trying to build four churches. One is being built, and will be ready by September 1. The others are arranging to build. Brethren, pray for us, that we may succeed, and that we may have a great ingathering of souls into the kingdom of Christ.

D. M. MILLER, P. C.

GRENADA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: It affords me very great pleasure to send you glad tidings from this portion of the Lord's vineyard. Three meetings have been held to date in my charge, resulting in eighty or more conversions, and an addition to the membership of the church of fifty-four by profession of faith and baptism.

Our meeting at "Spring Hill" deserves more than a passing notice. It began on the first Sunday in August, with a sermon from Dr. E. W. Curle, local preacher. I reached the church on the evening of the first day, and pressed forward the work under the leadership of the Holy Ghost. Bro. E. G. Kilgore joined me on the third day, and remained with me until the close. The interest was good from the first, and continued to increase until it had assumed cyclonic proportions. In answer to faithful prayer, men were impressed who had not before attended the services, and united with the church the first attendance. Those received ranged in age from ten to sixty-five or seventy. At least, fifty were converted, and forty-one joined on profession of faith. Two prayer meetings were organized. Bro. K. is not sensational; has no clap-trap methods, but is simple, earnest, plain and successful. "Praise God, from whom all blessings flow!" Yours truly,

H. C. MOREHEAD.

AUGUST 30, 1889.

OAK GROVE.

MR. EDITOR: I wrote you last week of the work of our zealous and efficient brother, N. J. Roberts, and his assistants at Olive Branch. From this he and myself went to Oak Grove, and on Sunday, August 25, we opened the attack on the forces of Satan. The meeting closed Thursday with a glorious victory all along the line. It was one of the most gracious revivals it has ever been my good fortune to witness. The whole church was melted and cemented in the bonds of Christian fellowship and love. There are no better people, no community more attractive for nobility of character and a lofty type of religious spirituality, than at and around Oak Grove. There were twelve accessions to the church, some of whom are among the most influential citizens of the community—men whose hairs are frosting over with the accumulation of years. There were fifteen or twenty clear and bright conversions, and four infants baptized. The people hung about the church after the last service, seemingly loath to leave a spot made precious by the conversion of so many of their kindred and friends. J. M. WHITEHEAD.

P. S.—Bro. Parker, of Baton Rouge, came out on Wednesday to baptize all who had joined up to that time, and preached a very fine sermon, indeed.

J. M. W.

Books and Periodicals.

BOOKS.

A GIRL'S JOURNEY THROUGH EUROPE, EGYPT AND THE HOLY LAND. By Lenamay Green. Printed for the Author. Publishing House of the Methodist Episcopal Church, South. Nashville, Tenn. Price, $1.

Here is a book written by a girl, describing what was seen through a girl's eyes on the most wonderful journey anyone can take. Ireland, England, France, Germany, Italy, Turkey, Greece, Egypt, Palestine, with the principal points of interest in each, are seen and described with all the enthusiasm of a youthful pen. She seems to have kept her eyes open, and the consequence is, she has produced a very readable book of travels.

RANDOM SHOTS AT LIVING TARGETS. By H. W. Holley, author of The Politicians and The Heggepsville Papers. 12mo, 228 pp., cloth, $1. New York: Funk & Wagnalls.

Here is a book that illustrates and elaborates the elements involved in the temperance reform with great vigor and considerable ingenuity. Prose and poetry are commanded to do the author's bidding. Keen satire is employed to show the weakness of current arguments in favor of license. The author makes a strong case by applying the license-principle to various other evils.

THE GREAT EVIL AND ITS REMEDY; OR, PARENTAL RESPONSIBILITY IN THE MORAL AND RELIGIOUS TRAINING OF CHILDREN. By Rev. Samuel W. Cope, of the Missouri Annual Conference, of the Methodist Episcopal Church, South. Publishing House, Methodist Episcopal Church, South, Nashville, Tenn. Price, fifty cents.

The author states "the great evil" to be "the state of moral destitution and spiritual death of hundreds and thousands of our race, even within the bounds of Christendom." This sad fact is emphasized with peculiar power. The starting-point toward the "remedy" is for parents to begin aright in the matter of training their children. Under this "second part," the author discusses these points in order: The Mother, the First Teacher; The Home Altar; The Sunday-school; The Living Ministry. These are all treated in a scriptural and practical manner. Part III. treats of the Possibilities, Obedience, Moral and Legal Rights of Children, with some other matters. This little book will do good wherever it is read. It is good seed, and will produce "good fruit." Bishop Hendrix has written a neat introduction, and our House has put it forth in good style.

PERIODICALS.

—THE KINDERGARTEN, for this month, is a magazine of interest to persons interested in that line of things. Alice B. Stockham & Co., 161 La Salle St., Chicago. Price, $2 per annum.

—THE METHODIST MAGAZINE has several interesting articles. Dr. Buckley, Dr. Tiffany, Mark Guy Pearse and Canon Farrar are the chief contributors. Shaw & Son, Chicago. Price, $1 50.

—THE BOOK BUYER, for September, has a fine table of contents. It is published on the first of every month, and will be sent, postpaid, for one year for $1. Charles Scribner's Sons, New York.

—GOOD HOUSEKEEPING is published by Clark W. Bryan & Co., Springfield, Mass. It is issued every two weeks, and is one of the best of its kind. Its bill of fare is always tempting. Price, $2 50 a year.

—SCRIBNER'S MAGAZINE, for September, opens with Alexandre Dumas, by Andrew Lang. Robert Louis Stevenson continues The Master of Ballantrae. Prof. George T. Ladd, of Yale College, writes on The Place of the Fitting-School in American Education, and H. G. Prout considers the Safety in Railroad Travel. Other articles make up a readable number. Charles Scribner's Sons, New York. Price, $3.

—WIDE AWAKE, for September, opens with a new serial by Susan Coolidge, a story for girls, entitled, A Little Knight of Labor. Margaret Sidney continues, Five Little Peppers Further On. Rose Terry Cooke, Margaret Eytinge, Olive Risley Seward, Susan Hartley Swett, and other prominent writers for the young, have interesting contributions in this number. This number compares well with any former number, and the *Magazine* is one of the purest and cheapest that we know. D. Lothrop Company, Boston. Price, $2 40 a year.

—THE CENTURY, for September, opens with Winged Botanists, by Hamilton Gibson, and is a study of butterfly and plant life. John A. Paine contributes an illustrated and intensely interesting paper on The Pharaoh of the Exodus and His Son, in the light of their monuments. George Kennan continues his Russian papers in an article devoted to the history of The Kara Political Prison. Joel Chandler Harris gives the second instalment of The Old Bascom Place. Other persons contribute interesting papers, while the editor writes of Ballot Reform Progress, and Eight Hours a Day. Century Company, New York. Price, $4.

—THE NORTH AMERICAN REVIEW. This monthly has passed under the editorial management of Lloyd Bryce. The September number has some capital articles. Senator Hawley writes on The Value of International Exhibitions, and James M. Hubbard brings to public notice some most important matters in discussing the question, Are Public Libraries Public Blessings? The sisters will be interested in, and many of them will agree to what Rose Terry Cooke says of The Real Rights of Women. Every layman and woman in the church ought to read Ministers' Wives, by Marion Harland. Archdeacon Farrar has written upon, Why I Am an Episcopalian, in a way that will not please many "high-church people." The *Review* is published at 3 East Fourteenth street, New York. Price, 50 cents a number, or $5 a year.

—The September FORUM begins a new volume of this popular and growing monthly. This number gives some exceptionally fine articles. The contents are: The Lost Leader, by Judge Thomas Hughes. We know some who will entirely agree with this castigation of Mr. Gladstone. Washington Gladden writes on, Can Our Social Ills Be Remedied? The Spoils of Office, is by Prof. Goldwin Smith; Henry George's Mistakes, is from the pen of Thomas G. Steadman; Prof. A. T. Hadley contributes a paper on The Outlook for Industrial Peace; Charles F. Beach, Jr., writes Facts About Trusts; Dr. Kendrick, about Romanizing the Public Schools; James Sully contributes an article on The Luxury of Pity; Prof. Lester F. Ward, on Causes of Belief in Immortality. The article which interests everybody is by Helen E. Starrett, on The Housekeeping of the Future. Forum Publishing Company, New York. Price, 50 cents a copy; $5 a year.

The opportunity and ability to repent is one of the highest privileges that God has granted to man.—*E. Peabody.*

Sunday-School Lesson.

(Harlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON XII.—September 22.

DEATH OF SAUL AND HIS SONS.

I. Sam. xxxi, 1-13.

GOLDEN TEXT.—*The face of the Lord is against them that do evil.*—Psa. xxxiv, 16.

TIME.—B. C. 1056.

PLACE.—Gilboa (*bubbling fountain*).

PARALLEL PASSAGES.—1 Chron. x.

1. The Philistines—Origin of this famous people uncertain. Some are of the opinion they were descended from Shem, and migrated from Crete to Palestine, passing through Egypt. According to Genesis x, 13, 14, they were of Ham. Others who accept this view regard them as a branch of the Rephaims. They were in "the south country" in the time of Abraham. (Genesis xxii.) By the time of Joshua they had increased into a nation, and thence of all the occupants of Canaan offered the stoutest and longest resistance to the Hebrews. *Israel fled*—It was probably whispered among the Israelitish troops that Saul had received a communication from Samuel, and that their defeat and their leader's death had been foretold. This would unnerve their bravest heroes, and spread terror among all. And after his return from that midnight conference with the witch of Endor, Saul himself could have had no spirit to fight. Whether the battle took place in the valley of Jezreel, and the Israelites, being worsted, fled to Gilboa and were pursued, or whether their positions on Gilboa were stormed, does not appear.

2. Upon Saul and upon his sons—When Saul and his sons saw the people flying, they probably placed themselves in the thickest of the battle and sought, as by the last efforts of despair, to turn the tide of the Philistines' victory. Thus they exposed themselves to death. *Abinadab and Melchishua*—On the three sons of Saul (see xiv, 49).

3. Battle went sore—After his sons had fallen, Saul was in worse straits than ever, for now the brunt of the battle came on him. *Archers hit him*—The bow was one of the most ancient and important of weapons, made sometimes of steel or brass (Psa. xviii, 34); arms kept in quiver (Psa. cxxvii, 5); sharpened (Isa. xlix, 2); barbed (Psa. xxxviii, 2); poisoned (Job vi, 4); tipped with fire (Psa. cxx, 4). *Sore wounded*—The Hebrew may also be rendered, "and he was sore afraid." Despair and the fear of insult paralyzed his courage. His army is routed. His trust is gone. His troops have melted away. His three sons are slain. He looks over the field of conflict, the scene of the battle, from the heights of Gilboa. God has forsaken him. He saw that he was the mark of the Philistine sharp-shooters, and he, therefore, writhed and quaked with terror at the thought of falling by such hands. A horror seized him that if once the enemy got possession of him alive they would subject him to some nameless mutilation or horrible humiliation too terrible to be thought of.

4. Lest these uncircumcised—It is remarkable that the epithet *uncircumcised*, used as a term of reproach, is confined almost exclusively to the Philistines. This is probably an indication of the long oppression of the Israelites by the Philistines, and their frequent wars. *Abuse me*—Lest they take me and put me to some shameful and cruel death. *Would not*—He dared not stretch forth his hand against the Lord's anointed; the very thought of such an act filled him with fear. *Fell upon it*—That is, having set the hilt on the ground, he threw the weight of his body on the point, and thus killed himself.

6. All his men—(For which we have "all his house" in the Chronicles.) That is, not all the warriors who went out with him to battle, but all the king's servants, or all the members of his house, to wit, who had taken part in the battle. Neither Abner nor his son Ishbosheth was included, for the latter was not in the battle; and although the former was Saul's cousin and commander-in-chief (see chapter xiv, 50, 51), he did not belong to his house or servants.

7. Men of Israel—A distinction is here made between the "men of Israel" who were non-combatants and dwelt east of the field of battle, and the "men of Israel" who formed the army. *Came and dwelt in them*—The whole of the country round about the valley of Jezreel the Philistines took possession of, so that the whole of the northern part of the land of Israel—in other words, the whole land with the exception of Perea and the tribe-land of Judah—came into their hands when Saul was slain.

8. The morrow—Night had probably put an end to the battle which Saul had continued with desperate courage to the last. The Philistines were not aware till the next day of the full extent of their victory. *Came to strip the slain*—They did not pause in the heat of battle or in the first flush of victory to gather up their trophies. A wandering Amalekite, who had, perhaps, been seeking spoil on the battle-field, found the dead body of the monarch, and taking from it the crown and the bracelet by which it was distinguished, had hastened with them to Ziklag and given them to David. *Publish it in the house of their idols*—That is, to the priests serving in the temples.

10. Armor in the house of Ashtaroth: and ... fastened his body—The practice of dedicating the spoils of a conquered enemy to the gods is very ancient. Homer makes Hector promise that if he conquers Ajax he will dedicate his spoil to Apollo. Together with the bodies of his sons. (Ver. 12.) They were hung on the wall in the "open place" by the gate, that all passersby might join in exulting over the defeat and disgrace of Israel.

11. Inhabitants of Jabesh-gilead heard—Whoever preserved a tender and grateful remembrance of what they owed to the heroism of Saul. (See chap. xi.) A touching and rare example of national gratitude.

12. Burnt them there—The reason for the burning of the bodies was partly in the fact that the bodies were mutilated by the removal of the heads, and, therefore, a regular burial of the dead was impossible, and partly in their anxiety lest, if the Philistines followed up their victory and came to Jabesh, they should desecrate the bodies still further. But even this was not a complete burning to ashes, but merely a burning of the skin and flesh; so that the bones remained.

13. Under a tree at Jabesh—*Under the tamarisk*, some well known tree at Jabesh. Chronicles reads, "under the terebinth" (*elah*). Where their presence would be least likely to be suspected, should search be made. *Fasted seven days*—We must not understand this word of *fasting* strictly, as if they ate nothing for seven whole days, but in a more large and general sense, as it is used both in sacred and profane writers; that they did eat but little, and that seldom, and that but mean food, and drank only water for that time.

The only redeeming incident in all this painful narrative is the spirited enterprise of the men of Jabesh-gilead, coming to Beth-shan by night, removing the bodies of Saul and his sons from the wall, and burying them with all honor at Jabesh. ... It was highly creditable to its people that after a long interval the remembrance of Saul's first exploit, when he relieved them from the cruel threats of the Amorites, was still strong enough to impel them to the gallant deed which secured honorable burial for the bodies of Saul and his sons. We are conscious of a reverential feeling rising in our hearts toward this people as we think of their kindness to the dead, as if the whole human race were one family, and a kindness done nearly three thousand years ago were in some sense a kindness to ourselves.

Missionary.

The Training-School for Missionaries.

KANSAS CITY LIKELY TO BE CHOSEN AS ITS LOCATION.

As respects the proposed training-school for women missionaries, there can be but one opinion. Those who teach must both know what to teach, and how to teach. Whether our sisters go to care for the sick in the hospital, to visit and instruct the heathen woman in her home, or to teach in the mission school, a preparation is needed for the work. No less do they need preparation to teach the Word of God, for this, however else they may be employed, is a work which always devolves upon them, and their most important work. The end of all missionary labor is to preach the gospel, not always from the pulpit, but often in ways more effectual. To be thoroughly versed in the Holy Scriptures, and skillful in teaching the same, is an essential qualification for every missionary, male or female, sent into the field.

No one is considered fit to teach in our schools, at home, or administer medicine to our sick, or nurse in our hospitals, without previous training, and those whom the church sends abroad to represent her, and whom she supports in the work, should be eminently qualified, both by natural gifts and proper preparation. If we do not go beyond the mere financial question, the training-school is needed, for we shall secure the largest results for the money expended only by sending out our missionaries throughly equipped.

This demand for a training-school has come from our missionaries abroad. It is the fruit of experience. It is a need which the most experienced in the work acknowledge. They want no more raw recruits in the service—persons who have all to learn after reaching the field, and who learn, there, that they have made a mistake in undertaking the work at all, and so are sent out, maintained for two or three years, and brought back at the expense of the Board, without the least profit, save that the romantic visions of some young mind are dispelled and the person made sadder and wiser.

There is needed some means of testing fully, not only the ability, but the devotion of our missionaries. No one will be a true missionary abroad who would not be a missionary at home. It is not the love of adventure and romance, but the love of Christ and of souls that must prompt our young women to go in the service of the church to heathen lands. That spirit must be tested. In our large cities, where all classes and conditions of humanity are found, the means of such a test are provided. Two are three years' faithful and successful labor among the poor of a great city, is the best recommendation one can bring for appointment to labor as a missionary in the heathen cities of China or Japan, of Brazil or Mexico.

Our women to whom the church has entrusted her woman's work, have not been slow to learn these lessons, and we feel the more confidence in their wisdom and ability to discharge their high trust, because of this demand that they now make upon the church to build a school where those who think themselves called of God to go abroad as missionaries may be tested and trained for the work.

We are gratified to be able to announce that there is good prospect that the training-school will be promptly provided.

On last Monday evening Miss Belle Bennett, of Kentucky, to whom the Woman's Board has especially entrusted the presentation of the matter to the church, and the selection of a place to locate the school, met a number of our church members at Centenary Church, Kansas City. After singing and prayer, Bishop Hendrix introduced Miss Bennett to the audience. Her address was clear, condensed and convincing. We felt that the Board had made a happy selection in appointing Miss Bennett to represent their cause. Doctor Scarritt followed with a short speech, and then Bishop Hendrix.

At the close a proposition from Dr. Scarritt was read by Miss Bennett. It offers a beautiful lot of ground, 200 feet front and worth from $20,000 to $25,000, in Melrose addition of Kansas City, as site for the proposed school, also a subscription in money of $25,000 to be given on condition that $25,000 more is secured by the Board, and the $50,000 expended in a suitable building for the school upon the lot named. Five years are given the Board to raise the $25,000, and Dr. Scarritt will pay dollar for dollar as this amount is collected.

Miss Bennett stated that already about $4,000 had been pledged, and she had no doubt the Board would be able to raise the money to close this proposition.

So we think that it is not premature to announce the training-school movement a success. This generous offer of Dr. Scarritt insures it. If some other city offers better, well; if not, we shall have the training-school here in Kansas City. We shall count it a great blessing to the church here should we get the school. Moreover, all questions of local interest aside, we should deem the school wisely located in Kansas City. This city is the key to our west and southwest work, and will be in the near future the most influential center of our church west of the Mississippi river.—*Southwestern Methodist.*

Temperance.

Which Will You Take?

Entering the office of a well-known merchant, I lifted my eyes and found myself confronted with the brightest and most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read as follows:

WHICH?
WIFE OR WHISKY?
THE BABES OR THE BOTTLE?
HOME OR HELL?

"Where did you get that, and what did you nail it up there for?" I asked the merchant.

"I wrote that myself and nailed it up there," was his reply, "and I will tell you the story of that card. Some time ago I found myself falling into the drinking habit. I would run out once in a while with a visiting customer or at the invitation of a traveling man, or on every slight occasion that offered. I soon found that my business faculties were becoming dulled, that my stomach was continually out of sorts, my appetite failing, and constant craving for alcoholic stimulants becoming dominant. I saw tears in the eyes of my wife, wonder depicted on the faces of my children, and then I took a long look ahead.

"One day I sat down at this desk and half unconsciously wrote the inscription on that card. On looking at it upon its completion, its awful revelation burst upon me like a flash. I nailed it up there and read it over a hundred times that afternoon. That night I went home sober, and I have not touched a drop of intoxicating liquor since. You see how startling is its alliteration. Now, I have no literary proclivities and I regard that card as an inspiration. It speaks out three solemn warnings every time I look at it. The first is a voice from the altar, the second from the cradle, and the third and last from."

Here my friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work.

I don't think I violate his confidence by repeating the story of that card. In fact, if it should lead to the writing of similar cards to adorn other desks, I think he will be immeasurably gratified.—*Saturday Evening Call.*

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THURSDAY, SEPTEMBER 12, 1889.

Heaven.

ENJOYMENT OR EMPLOYMENT?

Some people entertain this idea of heaven: There is located somewhere a vast amphitheater—large enough to hold all the saved; and in it the saints and angels are arranged around according to their various grades, and are all making most delightful music on golden harps, and all singing most delightful songs of unending praise to God! We believe that this is a very popular conception of the enjoyment and employment of the saved in heaven. Such a speculation is calculated to lower the grandeur of heaven in the estimation of some very good people. There are some good and true and pious people to whom such a heaven would be no heaven at all. They have no appreciation of music of any kind. They can not distinguish one tune from another. Harmony and discord are just the same to them. The whole science of music is unintelligible and unenjoyable jargon, and to confine them to that sort of a heaven would be like placing them in pandemonium.

Again, if we take people as they are *now* constituted, a constant, unceasing harping of harps and singing of praises would, to most persons, become monotonous and tiresome. The mind is so constituted that it finds its sweetest and highest enjoyments in variety, and God has recognized this feature of the mental constitution, and provided for it by "spicing the world with variety." Now, is it a reasonable supposition that death will work such a radical change in the mind as to completely destroy its constitutional characteristics? We think not. This notion of heaven springs from a defective conception of enjoyment. It is most true that enjoyment is the fundamental idea running through all the revelations we have of heaven, and the idea enters largely and predominantly into all our thoughts about the place; and yet there are myriads of people, as we have said above, who would find no enjoyment in such exercises as singing and playing upon instruments of music!

In order, then, that such people may have enjoyment in heaven, we must enlarge our speculations so as to realize such a conception of it as shall bring it before our minds as the one place in God's universe where all the inhabitants have the highest enjoyments of mind all the time. The general notion is, that the entrance of sin into the world interrupted man's enjoyment. This is true, but it is true *because* sin interrupted his *proper employment* from which his enjoyment came. In man's first estate his employment was to serve God with all the powers of his being, and his enjoyment was proportioned to the sincerity of that service. Sin interrupted his employment, broke off his service, and consequently destroyed the enjoyment which came from that service. What religion does for a man is, to reverse the order sin has introduced and bring him back to his proper employment of serving God, and then his enjoyment comes. And as the Holy Ghost operates upon him day after day, by means of the grace manifested in the gospel and in the ordinances of the church, he is strengthened in that service and gladdened by the enjoyments which come from it. Thus he goes on through life becoming stronger in his service of God and deeper in his enjoyment. Now, is death to turn back this mighty current of service and enjoyment, and land the soul, trained after this manner, into a region where there will be nothing to do but sing songs and play on harps. For one, we do not believe it. Speaking of the saints in heaven, the Scriptures say: "They *serve* God day and night." Then, as heaven is a place of unalloyed and uninterrupted happiness, and as this is an invariable result of the proper employment of the mind, we see that heaven is the place where each saved saint will be engaged in that service for which each has peculiar mental and spiritual aptitudes, and from that service will come the enjoyments of each. We do not see how universal enjoyment can be guaranteed on any other conditions. As there are varieties of service here and corresponding enjoyments, so it will be there. Praise will, no doubt, constitute a part of that service, but the praises of different saints will be as different as their mental characteristics. It will be most delightful to some saints to sit down on the sunny banks of life's river, and strike their harps in praise of God's grace. It will be just as delightful to others to travel out on voyages of discovery and revel with wondering awe among the glories of God's unbounded universe. To confine the mind to the same unceasing service forever would break up the employments of myriads of saints and destroy their enjoyments, and rob heaven of its attraction.

The reason that heaven is a place of infinite satisfaction and enjoyment to all its inhabitants consists in the fact that it is the place where *each mind* finds the employment that is exactly suited to its capacities and its training.

Then, reader, to reach a high sphere there, *train high here!*

Round About.

After completing my tour through Louisiana, Seashore Camp Meeting was next on my program. The camp meeting embraced two Sundays, and was good to the last. Bishop Keener's sermon on the second Sunday afternoon was worth going five hundred miles to hear; and all the sermons and services were edifying. At the invitation of Bro. Stuart I ran over and took a first look at Ocean Springs after the close of the meeting. Bishop Keener has here a summer home—a secluded spot, bordered on one side by the waters of the Gulf, and on another by the track of the railway, filled with shadowing trees and hanging vines and beautiful flowers; a place for rest, for study and for peace. Bro. Stuart has fine Jersey cows, and large "paper-shelled" pecans, which he sells for seed, and many other attractive things about his hospitable home. I must not fail to note with appreciation that Bro. Stuart promises that all his earthly possessions shall be the property of Centenary College when he and his wife shall cease to need them.

Returning to Jackson, Miss., wife and I took passage for Salt Springs, Ga., the seat of the Piedmont Chautauqua. At three o'clock in the night we were awakened near Birmingham to find ourselves surrounded by vast fields of fire and smoke. Blazing furnaces appeared on every hand, overhung by dense clouds of smoke, with here and there the figure of man made visible only as he crossed the paths of light or opened the mouth of an oven from which the flames seemed to leap into his face. In the distance tall columns of dense black smoke ascended heavenward, and often seemed to turn into lurid flames as they rose, as if bursting from the crater of a volcano. Silence reigned, save as it was broken by the now most awful roar of our train. Had we broken through the crust of the earth? And were we entering the world of fire? No; only passing through the fields of burning coke-ovens near Birmingham. Salt Springs is intended to combine the attractions of a watering-place and of Chautauquan literary culture. We found the lectures quite entertaining, and were specially interested by the proceedings of the Georgia Teachers' Institute, which met at the Chautauqua grounds this year. By persevering energy the hopes of the founders of this enterprise may yet be realized in profit to themselves, and high literary culture to the visitors.

Leaving this place, we passed through Carrollton, Newnan, Griffin, Atlanta, Athens, and many smaller places. Crops of corn and cotton are good—in places excellent. Apples, pears, grapes and melons are plentiful, and peaches superabundant almost to amazement. Thousands of peach trees have many limbs broken off by weight of fruit, and a number have lost their entire tops from the same cause. The sale of fruits and melons brings in money at a needy time, and increases the wealth of the State by several millions. Of course, some are tempted into brandy-making. Griffin and Atlanta are still under the curse of the whisky traffic, while in Carrollton, Newnan and the classic city of Athens, a high Christian intelligence is strong enough to keep the accursed trade under ban. Griffin is the centre of grape culture in Georgia, and good judges believe that the State will ere long produce more grapes and better grapes than ever grew on the vine-clad hills of France. Let grapes be cultivated. If they do not cure drunkenness, they will surely not make it worse. Besides, they will be a blessing to sober people, which whisky is not.

Atlanta still grows marvelously. One is almost amazed at the beauty and costliness of many recently built residences. Citizens seem to be rivaling one another in the expenditure of money upon their dwellings. Much of public spirit is displayed, and great preparations are being made for the coming Piedmont Exposition. Grant's Park, named for the citizen who gave a hundred acres to make it, is a thing of beauty, and promises to be a joy forever. An Atlanta man has invented an appliance for running sewing machines by clock-work, and a great corporation has been organized to supply the world with their machines, as the invention is to be applied only to machines of their own make. A newly established piano factory is turning out pianos at the rate of one a day. The Capitol of the State, recently completed, in Atlanta is one of the handsomest and best buildings in the United States, and cost one million of dollars. New railroads are being constructed in many parts of the State, and the Legislature is now laboring with a bill to lease the State road to an approved bidder for $40,000 per month. Georgia makes, sells and uses more fertilizers than ever; and fertilizers are the source of her large crops.

Athens, too, is a prosperous and growing city, as is plainly seen in the number and elegance of business houses now being built. The Young Men's Christian Association building, approaching completion, will be more than an architectural ornament to the city. The staple of Georgia civilization is Christianity; and Christianity never had a firmer footing among her people than it has now. Protracted meetings are among the Methodists the order of the day through these warm months.

The sadness of leaving my native State was mitigated by my receiving from my brother in Athens, on the morning of our departure, an endowment note of a thousand dollars for Centenary College.

W. L. C. H.

Gace vs. Grace.

The Rev. Frederick Aubert Gace, M. A., vicar of Great Barling, Essex, has published a a little volume with this title: "Some Questions of the Church Catechism, and Doctrines Involved, Briefly Explained, for the Use of Families and Parochial Schools." For atrocious trash and bigoted balderdash I have not found its parallel—no, not in all high-churchism. And yet this stuff is current in the Church of England, and finds endorsement in the Protestant Episcopal Church of America. In an admirable tractate on "The Apostolical Succession," published by the Wesleyan Publishing House, in London, I noticed liberal extracts from this graceless Gace. A few samples may be of interest:

85. We have amongst us various sects and denominations who go by the general name of dissenters. In what light are we to consider them? A.: As heretics; and in our litany we expressly pray to be delivered from the sins of false doctrine, heresy and schism.

86. Is, then, their worship a laudable service? A.: No; because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will, *and, therefore, their worship is idolatrous.*

87. Is dissent a great sin? A.: Yes; it is in direct opposition to our duty towards God.

94. But why have not dissenters been excommunicated? A.: Because the *law of the land does not allow* the wholesome law of the church to be acted upon; but dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's church.

95. What class of dissenters should we be most upon our guard against? A.: Those *who imitate most nearly the true church of Christ.*

97. But are there not some dissenters who use the same forms of prayers as ourselves? A.: Doubtless; but the prayers of the church being, for the most part, for the priest to offer up in behalf of the people, it must be *sinful and presumptuous* for those persons who are called dissenting teachers to *address the throne of grace*, usurping the priestly office.

98. Is it wicked, then, to enter a meeting-house at all? A.: *Most assuredly;* because, as was said above, it is a house where God is worshiped otherwise than he has commanded, and, therefore, it is not dedicated to his honor and glory; and, besides this, we run the risk of being led away by wicked, enticing words; at the same time, by our presence we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and by our example teaching others to go astray.

Mr. Gace seems to be an extremist, but he is a consistent high-churchman. The so-called doctrine of apostolical succession logically leads to the grace of Gace. Accept it, and you must pronounce all dissent sin, dissenters heretics, their worship idolatrous, and their teaching wicked. Mr. Gace is, therefore, no more graceless than the ecclesiastic who likened all non-Episcopal Churches in authority to baseball teams, and the sacrament of baptism (by them administered) to an ordinary morning bath.

Let Methodists read, and retain their self-respect.

Dr. Grace and the Standards.

In Dr. Grace's article on "Faith *vs.* Authority," in the ADVOCATE, of Aug. 29, I think the usually clear-headed and facile writer has things rather mixed. I suppose the thing that provoked the motion of his pen is the controversy going on in the *Nashville*, anent doctrinal standards, a hint of which was recently given in your columns by our Bro. J. A. Parker. The point of confusion in Dr. Grace's mind, if I may modestly suggest, is in identifying a human authority for "the faith once delivered to the saints" and standards of doctrine for believers. Most thinkers will agree with both Dr. Grace and Mr. Emerson that religion in its personal relations does "not stand in the wisdom of men, but in the power of God." Men must for themselves "taste and see that the Lord is good." With the men of Sychar, they must say: "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is, indeed, the Savior of the world."

But this is a very different matter from that of recognizing certain treatises as standards of doctrine for the church. It must not be assumed that a converted man may be independent of doctrinal teaching. It is true, we may conceive, as an ideal, one coming to the knowledge of the truth and ranging himself by his own investigations and conclusions by the side of those who have come to their religious status through the consensus of belief of a certain society to which they belong. But, practically, such is not the case in life. Men have usually recognized certain symbols of faith and certain interpretations of these symbols; and these interpretations have thus acquired the title of authorities or standards in the church. Hence there have been Calvinist standards and Arminian standards, etc. Has not each church its standards of doctrine to-day? As to what are these standards—the point at issue in the *Nashville Advocate*—that is a different question. It is also a different question whether standards of doctrine may not be revised. But admitting all this, is Dr. Grace's logical and philosophical mind ready to admit that we, as a church, have no standards of doctrine? Were there not certain histories, traditions and doctrinal statements which formed the nidus out of which has evolved his own intellectual status as a Methodist preacher? Else how came he a Methodist? And how does he remain a Methodist?

But I am persuaded better things of Dr. Grace, and things which make for more clear-sightedness on second thought. Let him move an amendment, and write us a dissertation on "the standards" as we have them.

J. W. MEDLOCK.

A New Church Started.

On last Sunday evening the corner-stone of our new church in Gretna was laid with impressive and imposing ceremonies. Dr. Ahrens made the prayer, Dr. Carter read the Scripture lessons, and Dr. Evans, our presiding elder, made an appropriate address. Within the stone were placed a copy of the Bible, Discipline, Hymn Book, CHRISTIAN ADVOCATE, *Familienfreund*, and a paper containing the names of the pastor and trustees and Building Committee of the church. Quite a large crowd was in attendance, and a collection of $200 and a bell was taken. The committee have now on hand sufficient funds to complete the building, which will be finished in about sixty days. Bro. Henry Ahrens, the pastor, has shown great energy in pushing forward this important enterprise, and his co-laborers have faithfully held up his hands. No matter what outsiders may think, this is a substantial evidence of the growth of Methodism in our city which can not be gainsaid.

The church is a frame structure fifty-six feet by twenty-nine feet with a corner tower of sixty-six feet in height, and when completed, will present a beautiful appearance and add to the attractions of our little suburb on the other side of the muddy Mississippi. The ADVOCATE congratulates its friends over there on their success in this movement.

Boston University has graduated 478 doctors of medicine, and nearly *one-half* of them are women.

Notes.

Can't our brethren shorten their letters which give accounts of revival meetings? *Nine* such letters in one column appeared recently in the *Raleigh Christian Advocate.* Will you not condense by simply giving *facts?*

Dr. Hnygood, in the *Wesleyan*, says: In our undeveloped girls the South is richer than in undeveloped ore. I am thinking of those they call "the middle classes," where the best people of the world are. They need a chance they have never had. On the Sheffield heights there must be an all-around Christian university for women, where rich girls will be glad to go, and where poor girls can have a chance equal to anything money can buy.

The NEW ORLEANS ADVOCATE says: "The one dollar bills are coming in beautifully in answer to Bishop Wilson's call for means to send another missionary to Japan." We would like to know that some of these "missionary notes" went from the Pacific Coast.—*Los Angeles Christian Advocate.*

We can gratify the editor by saying that we have received contributions from the Pacific Coast, even from Los Angeles, and expect to receive more, if they will be in a hurry about it.

There have been big gold nuggets found in various countries, but the largest that was ever discovered was found in New South Wales, Australia. Its weight was 640 pounds, height 4 feet 9 inches, width 3 feet 2 inches, average thickness 4 inches, and it was worth $148,800. It was found imbedded in a thick wall of blue slate at a depth of 250 feet from the surface. An interesting feature of its history was that the owners of the mine were living on charity when they found it.

It is said that the new postal cards soon to be issued will vary in size. There will be three sizes when the contracts are finally taken up—one a fine, delicate card, for ladies' use, much smaller than that now in circulation, and of much finer quality. Finely calendered paper will be substituted for the old buff blotting papers. An intermediate card, of the same size of the one now in use, will be retained, and a large card will be introduced that can be used for business purposes, and will be large enough to allow a bill head to be printed thereon, besides the other matter.

The statistics of the Montana Conference are as follows:

Local preachers, 10; members, 446; adults baptized, 23; infants baptized, 23; number churches, 11; value churches, $43,600; number parsonages, 6; value parsonages, $9,550. Total increase church property, $10,485. Number of Sunday-schools, 14; Sunday-school scholars, 675; officers and teachers, 89; money expended for Sunday-schools, $271 70. Amount of money raised for missions, $350. Money raised for church extension, $108 25. Total amount paid to date on the Superannuated Preachers, Widows and Orphans' Fund, $1,100 50; $267 additional subscribed.

The following are the statistics of the Brazil Conference:

The following are some of the statistics for this year: Local preachers, 6; members, 359; adults baptized, 65; infants, 39; Sunday-schools, 10; teachers, 26; pupils, 257; collections for all church purposes, $2,948 50. There are three churches, valued at $62,500. Other church property in the way of furniture for preaching-halls, horses for use of missionaries, etc., valued at about $750, and two girls' colleges, valued at $40,000; whole number of pupils enrolled during the year, 133. In many of the charges there are a number of probationers, perhaps not less than 85 or 100. Adjoining the fields occupied by these workers and members are many open doors inviting them to preach the Word.

Somebody in this country has been giving Canon Farrar some very curious information. In his article in the *North American Review*, for September, on "Why I Am an Episcopalian," the Canon has this remarkable sentence: "As regards the church of America, I am told that alone, or almost alone, of the religious communities on the Western Continent, it is steadily, if but slowly, adding to its numbers, lengthening its cords and strengthening its stakes." Where did the Canon get that extraordinary piece of information? The comparison is between the religious communities of America, and the result is that the Episcopal Church "alone, or almost alone, is steadily adding to its numbers." How any man, or set of men, could send such a misrepresentation of facts to the good Canon of Westminster is a puzzle. According to the year-books of 1888, there are a little less than 20,000,000 communicants in the churches; of this number less than 500,000 are Episcopalians, and yet the Episcopal Church began operations here as soon as any other church. That may be "steady growth," but it won't do to say that the Episcopal Church "alone, and almost alone," shows growth, when the additions to the other churches last year were nearly double the *whole membership* of the Episcopal Church! Bishop Seabury was consecrated 1784, the year the Methodist Church in America was organized, and the Episcopal Church at that time was as large, perhaps larger, than the Methodist Church; now the Methodist Church numbers *ten times* as many members! Somebody ought to disabuse Canon Farrar's mind of such erroneous information as he has received.

the Methodists of Mississippi.

At the request of the Joint committee of the Mississippi and North Mississippi Conferences, I am engaged in a canvass of the State in behalf of a new male college. One brother has proposed to give $50,000 for the endowment of such an institution if the church in the States will contribute a like sum. To secure that amount is the purpose of the canvass. About $30,000 have been subscribed, and only a few places as yet visited. It is very desirable that every member of the church in the two Mississippi Conferences, and every friend of higher education, shall have an opportunity to take stock in this great enterprise. To accomplish this, the committee request the presiding elders to arrange educational meetings in the several charges of their districts, and bring to their assistance such brethren as may be secured. I expect, personally, to give all possible diligence to the canvass. All other official work will soon call me away. My time is short and the field is large.

We have everything to encourage us. The two Conferences acted intelligently and earnestly in the matter, and never in my life-long acquaintance with Mississippi have I seen the people respond so liberally and enthusiastically to any call of the church. We hope to open the new college, next September, with *more* than an hundred thousand dollars in endowment. Presiding elders and pastors can get blank enrollment notes by sending a postal to me at Jackson. I expect the brethren to preach on "Education," as the Discipline directs, and present especially the great enterprise now so near the heart of Mississippi Methodism. If the preachers in the two Conferences will heartily co-operate in this movement for the next three months, the highest success will be amply assured.

Very truly and fraternally,

CHAS. B. GALLOWAY.

JACKSON, MISS., Sept. 7, 1889.

Our City Council last week passed the following ordinance:

Be it ordained by the council of the city of New Orleans, that from and after the passage of this ordinance it shall not be lawful for any person or persons to expose, circulate, offer for sale, sell or distribute or give away, or to paint, draw, print, write, make or cause to be printed, drawn, painted, written or made for the purpose of exposing, circulating or offering for sale, selling, distributing or giving away within the limits of the city of New Orleans, any obscene, scandalous, libelous book, print, newspaper, pamphlet, circular or periodical, caricature, picture, drawing, statue, or other object whatever, of any immoral or scandalous nature, or calculated to excite scandal, immorality or disturbance of the public peace or tranquility.

SEC. 2. Be it further ordained, that any persons violating the provisions of this ordinance shall, upon conviction thereof, be subject to a fine of not more than $25, collectible before the recorder of the district in which the offense was committed, and in default of payment thereof to imprisonment in the parish prison for not exceeding thirty days.

The Brazil Conference, at its recent session, passed the following resolutions:

Whereas, God in his providence has taken Sister Clara Chrisman, missionary to Brazil, who at the time of her death was on her way to her chosen field;

Resolved, That we bow in humble submission to his will, and assure the family of the deceased and the Woman's Board of Missions of our profoundest sympathy and prayers in this great affliction.

Resolved, That the secretary be authorized to transmit a copy of these resolutions to the family of the deceased, and also that they be published in the *Nashville Christian Advocate*.

If the Louisiana Lottery would publish the names of those who buy tickets, but draw no prizes, "it would be interesting reading," but it might break the concern.

Personal and Otherwise.

Rev. F. L. Reid, editor of the *Raleigh Christian Advocate*, having worked himself down and sick, retired to Connelly Springs. He says, "The water acted like a charm. It dissipated gastric troubles, whetted the appetite, aided digestion and put flesh on my bones. For seven days I gained one pound a day." Now he has a "song of cheerful praise swelling in his heart to him who healeth all our diseases and redeemeth our lives from destruction." Connelly Springs is almost equal to Sour Lake, Texas.

The Montana Conference elected the following delegates to the General Conference: Rev. E. J. Stanley, clerical; Rev. R. S. Clarke, lay.

Montana Conference is now made up of *one* presiding elder's district—Helena—and E. J. Stanley is presiding elder.

Our old co-laborer, Rev. A. C. Couey, has been continued as editor of the *Montana Methodist*. Bro. Couey makes a bright little paper.

The Brazil Conference elected the following delegates to General Conference: Rev. J. W. Tarboux, clerical, and Dr. S. D. Rambo, lay.

Hon. R. W. Millsaps, of Jackson, Miss., has been elected presideal of the Monteagle Assembly. The assembly has complimented itself in that election.

A brother, who was present at the opening of the present session of Centenary College, reports that there were present *eighty* students. This is the best opening for years, and is most encouraging. Send on your boys right away.

Dr. David H. Moore, of Colorado, has been elected editor of the *Western Christian Advocate*, in place of Dr. Bayliss, deceased.

Rev. Walter Dunstan, on account of ill health, has been relieved from duty on the Trinity and Vidalia circuit. His address until Conference is 114 St. Charles St., New Orleans. See his card in another column.

A correspondent writes: "I see you are bound to have another missionary to Japan. The column of receipts grows gracefully. THE NEW ORLEANS CHRISTIAN ADVOCATE *practices* missions." If the reader don't hurry up, he will have no interest in our next missionary!

J. T. M. Hancock, representative from Jackson parish to the Louisiana Legislature, in a late number of the Ruston *Caligraph*, defines his position on the Louisiana State Lottery in unmistakable language. The gist of his article is: "I say, swipe her up." Now, let some other legislators speak.

This item is from the Hattiesburg *Courier*, and is a *good* straw:

The members of the Colored Methodist Church at this place have fitted up an elegant parsonage for their pastor. Their parsonage and church would be creditable to many white congregations. They desire to return thanks for kindly help from white friends.

A number of *stamp mills*—great crushing machines—are being made at Lumberton, Miss., to crush the native ore at a gold mine, 700 miles in the interior of Africa. Camp & Hinton Bros. are certainly wide-awake young men.

Postal Card Reports.

—Rev. J. W. Poston, writing from Holly Springs, Miss., says: "We have closed the third meeting protracted; the last being a camp meeting at Lebanon Camp Ground. The result: 43 conversions, 10 accessions, 6 children and 7 adults baptized. Very many backsliders restored to their first love. Some have entered perfect love and are drinking freely at the fountain. Quite a number of family altars erected. Our Lebanon Camp Meeting was conducted on the self-sustaining plan, and it proved a grand success. Good order all through. Good preaching by the following brethren: Dr. T. L. Boswell, of the Memphis Conference; J. J. Smith, of Kentucky; J. W. Honnoll, P. E.; T. W. Dyo, H. B. Scruggs, of our Conference. To God be all the glory."

—Rev. J. P. Drake, writing from Shubuta, Miss., September 7, says: "We have just closed a fine meeting at Quitman, on 'Shubuta circuit.' It continued seven days and grew in interest to the last. The church itself was deeply stirred and strengthened, and received twenty-five accessions to its membership. Rev. J. W. Chambers was with us in labors abundant and effectual for three days toward the close of the meeting. To him we owe many thanks. But to God we will give all the glory. He has been wondrously good to us this year."

—Rev. W. J. Porter writes from Vienna, La., August 31: "After six days' duration we closed a glorious meeting at Antioch, Thursday, August 29. Bros. J. L. Williams and M. Delony rendered valuable service. Results: church greatly revived, eighteen accessions, several conversions, two infants baptized, and sixty communicants at the last service. Pray for us and our work. God bless you and the ADVOCATE!"

—A Methodist writes: "In the last issue of this ADVOCATE appeared two bulletins about the new college, and in the *Nashville Advocate* appeared one—all wanting to know what *North* Mississippi was doing to further the endowment fund. Now, Mr. Editor, North Mississippi is willing to do her share, and is doing it. Hence we do not understand the bulletins referred to. Will Bro. Mellen explain? Has the Mississippi Conference turned over its interest to North Mississippi? This is written in no complaining spirit, but simply because we do not understand Bro. Mellen's appeal to *North* Mississippi."

—Rev. T. S. West, presiding elder of the Seashore district, writes: "We understand Bro. J. D. Hays has had a good meeting at Lumberton, Miss. I began September 1; preaching twice a day, 11:30 A. M. and 7:30 P. M.; large attendance at each service. Those excellent millmen, Camp & Hinton Bros., gave the operatives three hours at noon, so that they might have the opportunity to attend the mid-day service. Up to Tuesday night, the third day, there were half a dozen accessions. Among others was Mr. Wood Hinton, the older brother of the firm."

—Rev. W. L. C. Hunnicutt, writing from Centenary College, Sept. 9, 1889, says: "We open with four times as many as last year, and with more than we had during all last session. Nearly all our students of last year have returned, and our number will probably reach a hundred next week. Several of our young married preachers are coming. They feel that efficiency in their calling demands more education. Some of them will rent houses and take boarders. We have had a pleasant opening, and hope to have a prosperous session."

—Rev. R. M. Blocker, writing from Prairie Hayes, La., Sept. 7, 1889, says: "We closed a revival meeting of seven days at this place to-night. Thirty-two joined the church, and many souls were converted. Several new family altars promised; and quite a number promised to take the ADVOCATE when the crop comes in. Land was donated, and $352 50 subscribed to build a church. To date we have an accession of 127 members on the circuit. Praise the Lord!"

—Rev. C. R. Godfrey, writing from Big Cane, La., September 7, says: "I began a protracted meeting here on last Sabbath. Congregations large and increasing. Many persons at the altar. Two have joined. A big stir. Bro. Wimberly, of Plaquemine, has been doing the preaching since Tuesday night. Hope and pray that the results may be astonishing to the adversary of souls and these wicked, but clever, people of this place."

A Card.

The matter of procuring a teacher for the colored school at Bee Lake, Miss., has been placed entirely in the hands of Bishop Galloway and Dr. A. G. Haygood. Communications addressed to other parties will not be replied to. D. A. LITTLE.

SEPTEMBER 3, 1889.

A living Bishop defines perfect love in this way:

Perfect love is perfect love. It is not acidity, acridity, acrimony, criticism. Perfect love abides in sweetness, gentleness, sympathy, and helpfulness. It is simple and strong.

The Rev. Walter Dunstan, who was so successful as a teacher of shorthand and type-writing in this city, has been compelled by sickness to take a temporary vacation, and during that time will receive a limited number of pupils. Classes will commence on the seventeenth instant. Tuition will be ten dollars per month (including books) payable in advance. Classes strictly limited to six. Address 114 St. Charles street.

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CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Business Notices.

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Notice.

To Brethren of North Mississippi Conference:

This is to inform the brethren who subscribed at Starkville, last December, to the fund for Payne and Lane Institutes, and have not paid their subscription, that Bro. Dunlap writes me that they are greatly in need of money to pay their teachers, and requests me to ask you to send in your subscription as soon as possible. Send money to me at Holly Springs, Miss. Brethren, please let us hear from you.

Yours fraternally,

J. A. RANDOLPH.

SEPTEMBER 9, 1889.

EMORY & HENRY COLLEGE.

THE 53D ANNUAL SESSION WILL BEGIN

SEPTEMBER 5, 1889.

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Our Young People.

OUR LITTLE CHEMIST.

BY CLARA BROUGHTON.

Yes, that is the name that we call him,
Our Jack with the curly brown hair.
He has a snug nest in the attic,
And tries his "experiments" there.

His mother, half scolding, half laughing,
Declares she shall surely go wild.
And is thankful that out of her seven
She has only one "chemical" child.

When he comes down, he's all sorts of colors—
Red, grass green, and purple, and black—
You'd think a wild savage had painted
That dear little chemist called Jack.

We're in dread all the time of explosions,
That he'll blow us all up some fine day,
Since he came down, his rosy face blackened,
And half of his curls singed away.

Yet his mother, in spite of her chiding,
Says oft, with proud, motherly air,
That the world will yet hear of our chemist,
Our Jack with the curly brown hair.

—*Harper's Young People.*

Science, Homeopathically Prepared by Uncle Carlos.

(Continued.)

Then our uncle proceeded in his lucid and delightful manner (to which I can only approximate) to tell us that the "hypothesis," or supposition, was, "that the entire mass of the solar system was created in gaseous form, filling the whole space now occupied by that system. To this immense mass motion was imparted; this caused light and heat. (As you read in your school-books, 'light and heat are modes of motion.') Then revolution began; in consequence of this, the outer planet, now named, what?"

"Neptune," again shouted the irrepressible, "was thrown off as a ring like those of Saturn."

"This ring in time changed into a spheroid, and was named Neptune, as we have been informed. In the process of years the next planet in order was evolved. What is that called?"

"Uranus," again, but more quietly answered Ralph; being somewhat awed by the grand ideas now dawning upon his mind.

"Ages pass on; then Saturn follows, and he is supposed to be giving us an illustration of the manner in which the planets have furnished themselves with satellites, he having supplied himself with eight glorious moons. Next followed Jupiter, who has in a similar manner supplied himself with four shining attendants. Neither Jupiter nor Saturn are supposed to have cooled sufficiently to form a dark crust; their 'everlasting hills' being yet in a fluid state. Mars next followed; then our own planet; then Venus, succeeded by Mercury, the name given to the messenger of the gods, as your mythology informs you."

"Oh! yes, I remember about him," said Ralph; "and it is thought there is one inside of this named Vulcan, in honor of that old fellow who forged thunderbolts and had those one-eyed giants as his workmen? What were their names? Had just one eye in the middle of their foreheads!"

"Cyclops," coolly replied Alick, who, less impulsive than his younger brother, was always ready and accurate when *called* upon. "Cyclop or Cyclopes (as usual, the authorities differ) Webster using 'cyclops' for both singular and plural, and Leverett using 'Cyclopes' in the plural, which is the regular form," explained the clear-headed, studious boy.

"Thank you, brother Alick," said Ralph; "I think it is *so* much more interesting to hear your clear explanations than to be 'looking up' things in dictionaries and encyclopedias."

"No doubt," replied Alick, with an appreciative glance at his sister Grace, who was diligently laboring—while assisting him in his daily tasks—to impress the importance of more careful study and research upon the mind of her younger brother.

Uncle, smiling at the little episode, brought our minds back to the subject under discussion by saying, "The remainder of this tremendous mass is now known to *us* as the 'glorious sun,' the 'orb of day,' the 'source of all life and light,' etc."

"But, Uncle, think of the ages and ages which must have elapsed while all these planets were being 'evolved,' as you call it, and our earth was being prepared for life upon its surface," said thoughtful Thomas, for the first time opening his lips, awed into an unwonted silence; "and how do you reconcile this wonderful 'hypothesis,' which requires ages and ages for its accomplishment, with the six days of the first chapter of Genesis?"

The clock now struck nine, and Uncle, quietly remarking, "that he feared losing his reputation for homeopathic doses if he gave us a larger one this evening," bade us good-night in his cheeriest tones, saying, "I will consider your question in my next preparation, my 'doubting Thomas;' but will suggest for your comfort in the meantime that the works and word of God must be in harmony, and if *we* fail to make them agree, the fault must be in *us*, not in them. I also agree with him who says that science for the first time in the history of our race has come up so nearly abreast with the Mosaic account as to permit comparison."

"Thank you, Uncle," replied the boy, who was decidedly disposed to "prove *all* things, and hold fast" only "that which was good" and true, being emphatically a seeker after truth. "I shall await with interest your next preparation."

MR. EDITOR: I am a little girl nine years old, and it has been a long time since I wrote to your valuable paper. I thought I would write to you again. My teacher's name is Mrs. Lou Row, and I love her very much, for she is so good and kind to her little scholars. I took a trip to the pine woods this summer to see my Grandma Norton. It was the first time I ever saw her. You can imagine how glad she was to see me. I had quite a nice time with so many of my little cousins. I will answer Bettie Pipkin's question, "Where is 'money' found in the Bible?" It is found in St. Mark xi, 15. I will close by asking the little cousins a question: Where in the Bible is the word "razor" found? For fear of tiring you, Mr. Editor, I will close, with much love to you and the little cousins.

Your friend,

IDA S. DAVIS.

ROW'S LANDING, Louisiana.

MR. EDITOR: I am a little girl eleven years old, and have no brother or sister. I live with my grandfather. He is sixty-five years old, and has been sick one year. He was superintending a Sabbath-school last year, and had to leave off on account of his health failing. My father was a Methodist preacher; he died early in life. I have no pets, only the fish in the brook near our house. I often enjoy myself looking at them, and the birds in the orchard, and my flowers. Can any of the little cousins tell where the Lord told Moses to be ready in the morning? Pray for my grandpa to get well.

From one who loves to read the children's letters.

MARTHA DENHAM.

LIVE OAK, Louisiana.

MR. EDITOR: Here is another little girl who wishes to join your glorious band. I will be eleven years old on December 9. Bros. Anders, and McDonald, presiding elder of Woodville district, are holding a protracted meeting. Everyone seems to take great interest in the meetings. Mamma has five children besides myself, two boys and three girls. For fear my letter will be too long, and reach that dreaded waste-basket, I will close, wishing much success to the dear old ADVOCATE. I am,

Your true friend,

WILLIE SCHWING.

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Household.

Housekeeping of the Future.

In cities and villages the kitchen and cooking stove and hired girl are all to be banished from the home. Clothes-making, soap-making, starch-making, laundry-work, coffee-browning, yeast-making, butter-making—all are gone. Send after them (or rather say that organized industry is already taking along with these) the remaining work of cooking and cleaning. This state of things is coming as sure as fate; and when it comes the deliverance will be so great that generations yet unborn shall rise up to bless the workings of this beneficent law.

The city of the future will not build houses in squares, giving to every house an individual kitchen and prison-like back yard. It will rather build them all around an open square, and the part now disfigured with the kitchen will be given over for a household sitting-room or nursery, opening into a great, green space, where children shall play in safety, and through which the free air of heaven shall blow into the houses surrounding it. In every square will be found a scientifically-constructed building containing a laundry and a great kitchen, supplied with every modern appliance for skilled and scientific cookery, and also for sending into every dining-room any desired quantity or variety of food. The individuality of the home and the home table will be preserved, and the kitchen smells and waste and "hired girl" will all be banished. —Mrs. Helen E. Starret, in *The Forum.*

Education in the Home.

There is a process of education constantly going on in every dwelling which care and thought can make an unspeakable advantage, and at the same time contribute to make a happy home. To keep objects of pure and high interest before the children's minds, in a natural and suitable way—to have them supplied with such books as will occupy and interest—to talk not so much to them as with them about objects—to take note of and encourage any advance they make, and to direct the flow not of a part of, but of the whole of their lives—physical, mental, moral, without apparent interference or violence; this happy art—to be sought, prayed for, labored for under God's blessing, goes far to make a peaceful and happy home.

The tastes of children are naturally simple. Your child's wooden toy cut with your own hand, perhaps, and made a link of connection between your little boy and you, may be more to him, more influential over his character, more potent in binding his heart to you while living, his memory to you when you are dead, than a costly gift that you ordered at the store. And when you, living a loving, natural life before your children, and with them, bend the knee in their midst, and speak to God of them and yourself, there is a powerful restraint being put on natural evil, there is a pleasant type of heaven where the whole family that is named after Jesus shall be gathered together.—*Dr. John Hall.*

THE HOUSEHOLD ANGEL.—The glad-hearted, cheery woman who makes the best of every thing is a treasure in any home. She may make mistakes, she may forget, she may spoil a dish in mixing or in baking, but if, with the mishap, she sends in a gleam of sunshine, a smile, a laugh, or some gay and kindly word, people forget their disappointments and make the best of what they can not help. And how much better this is than the unvarying precision of one who has no faults and no patience with those who have; who never makes mistakes nor makes allowances for others who do. Accuracy and precision are excellent; punctuality and promptness are most valuable; but "love is the fulfilling of the law," and Christian charity is greater than faith, hope, faultless housekeeping, or anything else. If you're born with sunshine in your heart, thank God for it, and let it shine out. But if not, turn your gaze to the Son of Righteousness and catch the brightness that beams from his face. "They looked unto him and were lightened, and their faces were not ashamed." —*Common People.*

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Marriages.

LINFIELD—BARROW.—At the residence of the bride's father, Capt. H. H. Barrow, in West Feliciana parish, La., September 3, 1889, by Rev. B. F. Jones, Rev. W. L. Linfield, of the Mississippi Conference, to Miss Bessie H. Barrow.

Obituaries.

Obituaries of less than thirty-five lines, of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HENINGTON—THOMAS HENRY HENINGTON was born October 28, 1857, near Crystal Springs, Miss., and died, June 9, 1889, at Santarem, Province of Para, Brazil. He was a son of Rev. R. T. Henington, formerly of the Mississippi Conference, and a grandson of Rev. Henry Henington, one of the pioneer local preachers of Central Mississippi. When he was about eleven years of age, his father emigrated to Brazil. From that time on his surroundings were anything but favorable to piety. There was no Protestant Church within hundred of miles, and the semi-pagan character of the Romanism of that region is too well known to need description. Outside his own home all his environments were morally deleterious. Happily, however, the fires of Christian devotion still burned brightly on the family altar. So potent were these home influences, that by the time he had reached maturity he had developed a Christian character far stronger and more symmetrical than that of many who have the helps of the sanctuary and breathe the atmosphere of Christian civilization. Some five or six years ago he married a Romanist, and so strong was the impression made upon her by his consistent Christian life that she soon voluntarily renounced the religion of her ancestors for a purer faith. A little more than a year ago, while on a visit to the land of her husband's nativity, she died at Milan, Tenn., and was buried in the sepulchre of her husband's forefathers, at Crystal Springs, Miss. He returned to Brazil, and in a few short months fell a victim to the same disease which had carried her off—consumption. When first prostrated, he passed through a great conflict. Pecuniarily, he had exceedingly flattering prospects before him, and he had two motherless children for whose sake he felt he ought to live. But after a time faith triumphed. Some time before his departure he was enabled to say, "Thy will be done!" He was conscious to the last, and his end was exceedingly peaceful. He exhorted the friends at his bedside to meet him in the land that is fairer than day.

ECTOR—Sister SARAH J. ECTOR has entered into life by the way of death; death to sin, in early life, through faith in our Lord Jesus Christ, and through "the valley of the shadow of death," August 1, 1889. She was born, May 8, 1828, in South Carolina, of James and Ann Morrow. With her parents she removed to Pontotoc county, Miss., and was there united in holy wedlock to Mr. R. E. Ector, October 21, 1847. She was the mother of seven children, six of whom, with her husband, preceded her to the better world. She leaves one bereaved child, Sister Mattie A. Ashley, at whose home in Alexandria, La., she passed away. She was a resident of Louisiana from 1862 till her demise.

I was often with Sister Ector, from the time she returned from New Orleans (where she had gone for treatment) till God called her home. She was calm, tranquil, and full of faith in Christ, her Savior. Her last words, in answer to my question—"Do you still trust your Savior?"—were, "Oh, yes; and I will trust him to the end." Sister Ector was for many years a member of the Methodist Church. She has gone from the church militant to the church triumphant above. May he, who "tempers the wind to the shorn lamb," be the comfort and stay of the now lonely and bereaved daughter, and at last welcome her to the paradise of God on high! HER PASTOR.

SMITH—Mrs. ANNA SMITH was born in Newnan, Ga., February 4, 1825; was married in Columbus, Ga., in 1843, to Rev. John M. Smith. In 1860 they moved to Louisiana; in 1867 they moved back to Alabama, and settled in Green county, where her husband died in 1868. Sister Smith, with her orphaned children, after the death of her husband, returned to Louisiana, and settled in Ouachita parish. She was the mother of eleven children, nine of whom lived to be grown and married. One of her daughters, Mrs. Hinson, was run over and killed by the V., S. and P. train, near Arcadia, in 1884. Sister Smith died at the residence of her daughter, Mrs. Susie Clendonning, in Arcadia, La., on May 20, 1889, of heart disease. She joined the Methodist Church soon after her marriage, and ever lived a faithful, consistent Christian life. She was a warm-hearted, zealous Christian after the primitive Methodist style. May the bereaved children live so as to meet their saluted mother in heaven!

JNO. A. MILLER.

PIERCE—EVA GERTRUDE, the only child of Bro. J. B. and Sister Mary Pierce, was born February 14, 1887, and departed this life, May 24, 1889, making her stay with us only two years, three months and ten days. She was a bright, merry child. The pride and joy of father, mother, grandpa and grandma—the household pet. But God has taken her to dwell with him in his heavenly household, where we hope to meet little Eva when this life's labors are over. Yes, dear little Eva has gone, and my dear friends are deprived of having the sweet, precious child with them on earth; but God knows best, and the time is not far distant when we all shall be called from this life by death; and if we only spend our time for the Master, we will enjoy the beautiful home of rest with dear little Eva, to be separated from her nevermore.

J. F. ROBINSON, P. C.

SULLIVAN—Mrs. MELISSA G. SULLIVAN, wife of Rev. W. M. Sullivan, D. C., of North Wilkinson circuit, Mississippi Conference, died in the parsonage, August 12, 1889, after a painful illness of five months' duration. She joined the Methodist Church in 1871, and was converted in 1878. She was a sweet-spirited and consistent Christian, a true wife and a kind and affectionate mother. The sorrow-stricken itinerant and two small children—a son and daughter—and a large number of relatives and friends are left to mourn her departure.

She spoke of her death, expressed her readiness to meet it, and planned for a single sister of her husband to live with him, keep the house and care for the motherless children. The funeral services were conducted by Rev. E. A. Flowers and the writer, and she was buried in the cemetery at Mt. Carmel Church, near the parsonage. I desire to make record of the sympathy, kindness and material aid extended to Bro. Sullivan, during his long affliction, by his parishioners. May God sustain this zealous young preacher in this sore bereavement!

C. M'DONALD.

DRAKE—JOHN C. DRAKE was born in Northern Tennessee in 1812. He moved to Cherokee county, Ala., in 1833, and while living there was converted and joined the Methodist Episcopal Church, South, in the year 1842. In 1877 he moved to Lauderdale county, Miss., where he spent the remainder of his days among some of his children who were already there. He died August 19, 1889.

From the day of his conversion he lived a holy life. He assumed at once all his religious duties and became at once a very useful member of his church. His prayers were earnest and powerful, and his godly life and faithful warnings will long be remembered with love and gratitude in the community where he lived. Toward the last his mind failed; but in his lucid intervals all his conversation was of heaven and its glories. Thank God, who has realized for him those glories, and given him to see all the meaning of his favorite passage of Scripture—"Thou shalt guide me with thy counsel, and afterward receive me to glory."

HIS PASTOR.

DILWORTH—Sweet little GEORGE DILWORTH, the son of Bro. A. M. Dilworth, died at his home, near Rienzi, Miss., some time in July. Dear little George has left the fond embraces of his loving parents and grandparents, and has gone to heaven to live with Jesus and the angels. He was four years old and, I believe, the brightest boy of his age I ever saw. Sometimes he would go out in the yard and tell grandmamma he was going to "preach," as he called it, and would talk for about half an hour, as though he had a congregation before him. Really, it seemed to me, he was so beautiful and lovely in appearance and disposition, and of such intelligence, that he was too pure for earth, and is taken from its evils. May his father and mother be comforted with this thought: that their most precious jewel is with God in heaven, and that they can meet him up there, if they are faithful in this life!

A. B. DEARING.

BRADFORD—MATTIE, fourth daughter of Rev. D. P. and Mrs. Emma Bradford, was born in Fayette, Miss., August 9, 1880, and died, of congestion, in Jackson, La., June 27, 1889.

To those who knew this child these statements mean far more than the stranger will read in them. They bring before us a beautiful girl, bright of mind, vigorous of body, and having a "meek and quiet spirit;" a child in whose heart was written the law of love and reverence, and in whose deportment was the charm of shrinking modesty; a child found faithful in the home, in the school, in the Sunday-school. Such a child wins love and makes the world happier and better by her living, though all unconscious of her influence. The piety of Mattie Bradford's life will bear fruit on earth while she is "safe in the arms of Jesus." E. M. HUNNICUTT.

O'WIN—Little JIMMIE, son of E. J. and T. F. O'Win, was born August 27, 1888, and died August 19, 1889. He was taken from earth to heaven to await the coming of papa and mamma. May God comfort the parents, and at the last day bring them to an eternal life in heaven, where little Jimmie is waiting for them! We would say: Farewell, little Jimmie. No more will your bright face be seen here below; but we would only say farewell until the dawn of that eternal morn, when we expect to meet you in glory, where there is no more parting, but one eternal bliss. W. N. FORD.

RUNDLE—JOHN LINDIE RUNDLE, eldest son of Margaret Brodnax Lundie and David B. Rundle, was born July 14, 1886, and died August 11, 1889, in Vicksburg, Miss.—his birthplace and home—surrounded by friends and family, loved by all who knew him. The grief of his family, who are faithful members of the Methodist Church, was lightened by the knowledge of their loved one passing away in the faith of Christ and the hope of a reunion beyond this world.

"'Mid pleasures and palaces, tho' we may roam,
Be it ever so humble, there's no place like home,"

especially if blessed with a wife whose hours are not spent in misery caused by those dragging-down pains arising from weaknesses peculiar to her sex. Pierce's Favorite Prescription relieves and cures these troubles and brings sunshine to make darkened homes. Sold by druggists under a *positive guarantee* from manufacturers of satisfaction or money refunded. Read guarantee on bottle wrapper.

The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequaled.

LIVE OAK, ALA., Dec. 13th, 1886.

Messrs. A. T. SHALLENBERGER & CO., Rochester, Pa.

Gents—Last spring I received by mail a bottle of your Antidote for Malaria for my brother, who had chills for more than six months. He frequently broke them with Quinine, but they would soon return. I gave him the Antidote and he has not had a chill since. It has made a *permanent* cure. Yours truly,

W. W. PERDUE.

Scientific.

Glass Houses and Other Possibilities.

The future of the glass industry in the United States is encouraging, for it is only since the war that the manufacture of polished plate has grown up; and there are now running, or building, enough furnaces to supply all that will be used in the country. It is within the last ten years that the manufacture of cathedral and rough plate has been thoroughly established, at first disputing and now controlling the home market against England and Belgium. The improvement in window-glass has also been great, and there are workmen and manufacturers who think they see the rising sun of much better days and a much better American glass. The concentration of capital in powerful concerns must certainly lead to changes in the system of labor that are bound to insure a more finished product. A new glass recently invented in Germany is said to add marvelously to the power of the microscope. A Yale professor announces the invention of a perfect acromatic telescope lens.

Legend tells of the lost invention of "malleable glass." Tiberius is said to have discouraged a genius who found the secret by beheading him, fearing the innovating would reduce the value of gold. It is also recorded that Cardinal Richelieu was presented with a bust of malleable glass by a chemist, who purposely let it fall into fragments, and mended it before his eyes with a hammer. The inventor was promptly rewarded by perpetual imprisonment, lest his ingenuity should ruin the "vested interest" of French manufacturers. But if glass may not ape the metals in malleability, it may imitate them in another respect just as important. A more fortunate Frenchman (M. de la Bastie) has within a few years introduced into Europe a transmuted glass which, he claims, may displace cast-iron. If it fulfills his expectations it will mark a new era in glass, and the old adage "as brittle as glass" will be superseded by a new one, "as tough as glass." By his process railway sleepers, fence posts, drain pipes, tanks, etc., are cast in moulds, and so toughened by a bath in oils as to be stronger than iron, though much lighter, and costing one-third as much. But it is questioned whether his results reach what is claimed for the process. These undeveloped toughening processes augur astounding changes in the future of glass. "Glass houses" may become the fashion, and we would have to reverse our proverb about them, for they would be bomb-proof. Already transparent glass bricks are made. Extending the possibilities of glass a little further, why may we not build the entire structure of glass? The walls might be cemented blocks cast like hewn stone, but translucent, and of any color. One could thus inhabit a huge pile of amber or of gigantic gems. The windows could be multiform, some of them telescopic, bringing distant things near, some with lenses or mirrors guiding the focussed sun's heat for culinary and comfortable purposes, others straining out the light or chemic rays. Tapestries, furniture, and utensils might be made of the universal material. The whole would be more endurable than granite. No fire could harm it; lightning would shun it. Such a dream, blossoming from this miraculous substance, may be realized by an Aladdin whose lamp is of glass.—*Harper's Magazine.*

CORK.—Cork is the bark of a small evergreen oak which grows abundantly in Spain, Portugal, the south of France, and the north of Africa. When the tree is from fifteen to twenty years old, a cut is made around the trunk just below the branches, and another at the surface of the ground; several perpendicular incisions are then made from one to the other, and the cork is removed by inserting a blunt instrument underneath it, care being taken not to injure the inner bark, which would kill the tree. This is done in July or August, and is repeated every eight or ten years as long as the tree lives, which is about one hundred and fifty years. When removed, the cork is slightly charred or scorched; this improves it by closing the pores and enables it more easily to be flattened by pressure.

A faded or gray beard may be colored a beautiful and natural *brown* or *black*, at will, by using Buckingham's Dye for the Whiskers.

PAINLESS **BEECHAM'S PILLS** EFFECTUAL

THE GREAT ENGLISH MEDICINE — WORTH A GUINEA A BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Coolveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.*—"*Worth a guinea a box.*"

BEECHAM'S PILLS, taken as directed, will quickly *restore females* to complete health. For a

WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER;

they ACT LIKE MAGIC:—*a few doses* will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the *whole physical energy* of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. *Sold by Druggists generally.* B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who, (if your* druggist does not keep them,)

WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.

D. H. Holmes.

IMPORTANT REDUCTIONS.

32-inch. Organdy Lawns, 6½ c.

Scotch Ginghams, Linen finish, never been sold less than 20c., fast colors, now 10c.

Fine French Stripe Mulls, 35c. all season, now 15c.

Outing Cloths, 10c.

Balance of our Fine Scotch Ginghams, been sold all season from 35 to 50c., now 25c.

Printed Challies, 4 cents.

Fine Quality Printed Challies, 7c.

50,000 Standards Novels, 10c.

Fancy India Silk, 50 cents.

All Silk Surahs, 50 cents.

Gents Balbriggan Shirts and Drawers, 50 cents a suit.

Fine White Lawns, 5 cents.

Ladies' and Childrens' ready-made White Lawn Dresses.

200 pieces Embroidered Flouncings at Half Price.

Special Bargains in every Department.

156 Canal St.

METROPOLITAN BANK, SAVINGS DEPARTMENT

80 CAMP STREET.

Capital.....$250,000. Undivided Profits.....$40,000.

FRED. PETERS, President. FRANK RODER, Vice-President. ED. CLAUSSEN, Cashier.

Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. interest, payable semi-annually.

Directors—Phil. W. Dielmann, Frank Reder, Jacob Hassinger, H. F. Klumpp, John Nelson, Julius Weiss, Adolph G. Ricks, Fred Peters and Louis Leonhard.

ESTABLISHED 1868.

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OPPOSITE COTTON EXCHANGE. NEW ORLEANS

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Dwelling and Sugar House Risks Especially Solicited.

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Cash Capital, - - - - - - $300,000.

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☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

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No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business.

LIBERAL SETTLEMENTS AND PROMPT PAYMENTS.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, J. BORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

Mechanics' & Traders' Insurance Company,

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Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Sentell, T. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade. *New Orleans, La., March 20, 1889.*

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

HARDWOOD, SLATE AND IRON MANTELS.

TILE HEARTHS, TILE FACINGS, TILE FLOORS.

Grates and Fire-place Trimmings.

LEAHY & WEBER,

ADVOCATE BUILDING. *No. 112 CAMP STREET.*

Mention this paper.

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

The superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.
PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

WANTED!

By a teacher of several years' experience (a college graduate) situation in a family or a boarding-school. Can teach English, Mathematics, German and Anglo-Saxon. Best of testimonials and raferences. Address MISS B.,
KEYSBURGH, KY.

DRAINING MACHINES,
IRRIGATION PUMPS,
DREDGES.
Send for Circular, or call at Factory.
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"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For $1 a large bottle is sent prepaid

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I wish to employ a few ladies of refinement, on salary, to take charge of my business at their homes; entirely unobjectionable; light; very fascinating and healthful; no talking required; permanent position; wages $10 per week in advance. Good pay for part time. My references include some of the best, well known people of Louisville, Cincinnati, Pittsburgh and elsewhere. Address with stamp MRS. MARION WALKER, 4th and Chestnut Streets, Louisville, Ky.

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OF SONG.
By C. C. CASE.
The latest and best singing book by this popular writer for use in
SINGING CLASSES,
CONVENTIONS,
HIGH SCHOOLS.
Contains an unusually fine selection of Choruses, Glees, Part songs, Anthems, etc.
Price, 50 Cents by Mail.
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THE JOHN CHURCH CO. Cincinnati, O.
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P. P. P.
(Prickly Ash, Poke Root, and Potassium.)
CURES
RHEUMATISM
And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.
If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.
P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.
SCROFULA
Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.
BLOOD POISON
Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.
Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilistic Eruption.
Dyspepsia and Nervous Prostration.
Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)
FOR SALE BY ALL DRUGGISTS.
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PYRAFUGE
A SURE CURE FOR
CHILLS & FEVER
DUMB AGUE AND
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ABBOTT'S
EAST INDIAN CORN PAINT
REMOVES CORNS, BUNIONS AND WARTS, SPEEDILY AND WITHOUT PAIN
For sale by I. L. LYONS & CO., New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

The Old Long College celebration, under the auspices of the Presbytery of Philadelphia, North, was held, on September 5, on the old Tennent Farm, near Hartsville, Bucks county, Pa., where the college originally stood. President and Mrs. Harrison, with a large number of prominent people, were present.

Dairy Commissioners Thorn and Ives of Wisconsin and Minnesota, respectively, have decided to join in a call upon their fellow commissioners throughout the Union to meet in convention at Cleveland, Ohio, on Nov. 6, 7 and 8 of this year, and discuss laws against adulteration.

In a race war in Leflore county, Miss., last week, eight or ten negroes were killed and a white man was wounded. A party of negroes, being refused cartridges at a store, burned the building with its contents.

The New York Prohibitionists, in convention at Syracuse, on the fifth, indorsed the national platform adopted at Indianapolis. It declares that the prohibition of the liquor traffic, State and national, should be the dominating and dividing political issue until such prohibition shall have become the recognized and settled policy of the government; that license, high or low, is powerless as a remedy, that local option has proven unsatisfactory.

The Indian office has received a report from a special agent, in which he says that a majority of the male members of the Omaha tribe of Indians have signed an agreement to set apart 49.10 acres of land on their reservation for the use and occupancy of the Woman's National Indian Association for missionary and educational purposes.

Hon. Andrew Price, the Democratic nominee, has been elected to Congress from the Third Congressional District of Louisiana.

A National Convention of Charities was begun in San Francisco on the eleventh.

The new steam cruiser *Philadelphia*, was launched at Philadelphia, September 7, and was christened by Miss Wanamaker, daughter of the Postmaster General.

There will be no extra session of Congress. The matter was definitely settled in the negative at a Cabinet meeting called for the express purpose of considering the question.

The seventh of the series of tariff reform picnics being held in Missouri, occurred on September 7, at Cogswell. Ten thousand people were present from eleven counties. The delegations from several counties wore badges upon which were inscribed the words, "Cleveland, 1892."

The White Ash Coal Mine, near Golden, Colo., was flooded on September 9, and a party of ten miners was drowned.

A new business directory of Johnstown, Pa., the scene of the late flood, and surrounding boroughs, contains the names of over 500 business and professional men. It also shows that there are now 36 grocery stores and 51 saloons open in the place.

FOREIGN.

The Canadian Labor Congress passed strong resolutions calling on the dominion and provincial governments to abolish the system of subsidizing railways by land and money grants as detrimental to the interests of the country.

Preparations have been nearly completed for the construction of a telegraph line from Pau Ting Foo, near Pekin, through Shansi, to connect with the Russian telegraph system at Koakla.

General Boulanger has written Minister Tirard claiming the right to be tried by court martial and pledging himself to appear before such tribunal.

The coming German imperial budget will propose the creation of a colonial department, to be attached to the foreign office.

Five thousand steel workers in Wales threaten to strike. They demand an advance of 10 per cent. in wages.

An explosion of dynamite occured in a cartridge factory in Antwerpe, Belgium, on September 6. It is estimated that 2,000,000 cartridges were exploded. About 160 lives were lost. Two hundred and fifty persons were seriously and 300 slightly injured.

The Dominion Labor Congress passed resolutions approving the eight-hour movement, Henry George's land taxation schome, the appointment of a compulsory board of arbitration for settling all disputes between laborers and employer.

Heavy storms are reported throughout Switzerland and much damage has resulted.

M. Theyaet, Minister of Justice, has sent a circular to bishops of France, reminding them that the clergy are prohibited by law from taking part in the elections.

Legislation generally in favor of the working classes will play a leading part in the coming session of both the Reichstag and the Landtag, as a preliminary to forming a plank in the election platform.

The great London strike is drawing to a close. In addition to the dock companies which have already acceded to the terms of the strikers, a number of other companies have signified their willingness to grant the demands of the men.

COMPARISON SOLICITED.—A wise discrimination should be exercised by all who take medicine. The proprietors of Hood's Sarsaparilla solicit a careful comparison of this medicine with other blood purifiers and medicines, being confident that the peculiar merits of Hood's Sarsaparilla are so apparent that the people will unhesitatingly prefer it to any other preparation. Hood's Sarsaparilla is not a mixture of molasses and a few inert roots and herbs, but it is a peculiar concentrated extract of the best alterative and blood-purifying remedies of the vegetable kingdom. The enormous sales of Hood's Sarsaparilla, and the wonderful cures effected, prove even more than has been claimed for this medicine. If you are sick the best medicine is none too good. Therefore, take Hood's Sarsaparilla.

Annual Review of Education in the South.

EXTRACTS FROM TIMES-DEMOCRAT.

There has been a steady movement during the decade, but no greater progress made during any period than the past twelve months. The great needs of the Southern States in the matter of public schools are more money and better teachers. The many normal schools established are rapidly solving the last problem. The money problem is more difficult. It is the one demand in the report of nearly every Southern superintendent—more funds for the schools.

In 1870 the amount given for public schools in the various Southern States was $3,800,622.

The census returns gave the following:

EXPENDITURES FOR SCHOOLS FOR 1880.

By States	$4,468,807
By counties	1,138,774
Total	$5,607,081

Last year the expenditures crept up to $11,742,702.

This year, the school revenues and the value of school property were:

	School revenues.	Value school property.
Alabama	$ 713,892	$ 600,000
Arkansas	1,312,986	705,276
Florida	500,400	456,874
Georgia	788,500	780,000
Kentucky	1,764,107	2,896,549
Louisiana	666,206	800,000
Mississippi	1,096,084	850,000
North Carolina	700,945	735,510
South Carolina	541,600	593,933
Tennessee	1,330,339	1,934,375
Texas	2,885,695	3,500 000
Virginia	1,558,352	2,117,603
Total	$13,905,304	$15,969,590

There is an increase over last year of $1,983,098, or nearly 17 per cent., over 1880 of 145 per cent and over 1870 279 per cent.

The Southern States have increased their school appropriations four times as much as the population and nearly three times as much as their wealth has grown.

The effect of these increased appropriations upon their schools is well shown in the following statistics of schools, enrollment, attendance, etc.:

Scholastic population in 12 Southern States: Whites, 2,057,990; colored, 3,908,152—total 5,966,142. Number of teachers, 71,317; number of schools, 62,861. Number of pupils enrolled, 3,220,955, attendance, 2,085,032.

EDUCATION OF NEGROES.

Especially important is the work done among the negroes, to whom the difficulty of the Southern educational problem is largely due, constituting as they do so large a mass of illiteracy, and contributing so little to the schools. The present condition of the race today in the matter of public schools is as follows:

Number of schools of all kinds and grades, 19,634; teachers, 20,915; pupils, 1,000,434. Of the latter, there were enrolled in public schools, 985,022. Increase since 1882, thirty-four per cent.

Contributions of Southern States by school taxes, $37,377,673; contributions from societies and missions, $15,767,746—total contributions to colored schools, $53,145,419.

COLLEGES.

While improving their present school systems, the Southern States have endeavored to simultaneously organize colleges and improve the institutions of higher education also. The Southern colleges are numerous and good. The greatest improvement of the decade has been in the matter of normal schools, to supply the increased demand for teachers felt throughout the South, and in the manual training schools the result of the growth of manufactures and similar industries in this section, which demand skilled labor.

The condition of the Southern colleges is as follows to-day:

In our eighty-nine colleges there are 7,733 students; 1,761 attending the school of theology, 535 law schools, and 2,127 the schools of medicine. There are also 27 normal schools.

We are indebted to Mr. J. M. Knight, the courteous ticket agent of the Queen and Crescent route, for the Official Program of the Twentieth Reunion of the Society of the Army of the Cumberland, to be held at Chattanooga, Tenn., September 18, 19 and 20, 1889, with all committees and headquarters; Sketches and the History of the Society of the Army of the Cumberland during and since the War; List and casualties of all Battles and Skirmishes participated in by the Army of the Cumberland; Engravings and brief Histories of the principal Federal and Confederate Generals who were in command at the Battles of Lookout Mountain, Mission Ridge and Chickamauga; Engravings of Thomas', Bragg's and Rosecrans' Headquarters, Alexander Bridge, Muddy Pond, Old John Ross House, Military Bridge over Tennessee river, and Lookout Mountain; Map of Chattanooga and Vicinity, showing location and date of all Battles, and an elegantly written History of the Capture of the engine "General" by the Andrew Raiders, or, "The Race for Life." Published by the Bradt Printing Co., Engravers and Printers, Chattanooga, Tenn. Price, 25 cents.

Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
Sparta Circuit	Sept. 13
Beulah	Sept. 22
St. Tammany	Sept. 27
Palmer	Oct. 6
Spring Creek	Oct. 10
Salem	Oct. 10
Shiloh	Oct. 11
New Prospect	Oct. 25

S. S. GOUDY, of Massillon, O., wants everybody to know that Po-ru-na completely cured him of Dyspepsia and General Debility. Po-ru-na is sold by all druggists, and is only $1 a bottle. Give it a trial and you will not regret it.

The Czar's treatment of Emperor William continues to embitter the relations between the two countries. The semi-official press is permitted or instructed to speak with notable frankness and severity.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee, at Tibbee	Sept. 20
Columbus	22, 23
Columbus circuit, at Mt Pleasant	28, 29
Tampico, at Siloam	Oct. 4
West Point	6, 7
Hebron, at Hebron	12, 13
Macon	15
Shuqualak, at Shuqualak	17
Mashulaville, at Hashuqua	19, 20
Starkville	23
Starkville circuit, at Smyrna	26, 27
Chester, at Chester	Nov. 2, 3
Crawford, at Artesia	7
Brooksville, at New Bethel	9, 10
Louisville, at Louisville	15
Plattsburg, at Center Ridge	16, 17
LaGrange, at Shiloh	22
Walthall, at Walthall	23, 24
Sturges	26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Koschusko and Durant, at D. (St., Sun.)	Sept. 14, 15
Vaiden, at Columbiana	21, 22
Winona circuit, at Lodi	28, 29
West, at Emory	Oct. 5, 6
Richland, at Richland	12, 13
Ebenezer, at Bethany	19, 20
Black Hawk, at Acona	26, 27
Carrollton and Greenwood, at G'wood	30
Salls, at Pleasant Hill (Sat., Sun.)	Nov. 2, 3
Koschusko cir., at Macedonia (Wed.)	6
Weir, at Liberty Hill (Sat., Sun.)	9, 10
Ethel (Sat. and Sun.)	16, 17
Poplar Creek (Wed.)	20
Lexington, at Tchula (Sat., Sun.)	23, 24
Belzoni (Wed.)	27
Newport, at Spring Grove (Sat., Sun.)	30, Dec. 1

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Coffeeville (Thur.)	Sept. 12
Tocopola	14, 15
Grenada circuit	21, 22
Atlanta	28, 29
Old Town (Tue.)	Oct. 1
Pittsboro (Thur.)	3
Banner	5, 6

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Brandon	Sept. 21, 22
Fannin, at Holly Bush	28, 29
Lake, at Cow's Creek	Oct. 5, 6
Newton, at Newton	9
Forest and Morton, at Mutual Union	19, 20
Neshoba, at Mar's Hill	25
Philadelphia, at Piney Grove	26, 27
Carthage, at Carthage	Nov. 1
Walnut Grove, at Scotland Chapel	2, 3
Strong River, at Goshen	9, 10
Shiloh, at Bethany	11
Trenton, at Independance	16, 17
Westville, at Pleasant Hill	23, 24
Mt. Rose, at Price's Chapel	30, Dec. 1
Marvin	7, 8
Hillsboro, at Coutrell	14, 15
Morton Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

F. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit, at Tranquil	Oct. 5, 6
Madison, at Pearl River	12, 13
Sharon, at Sharon	19, 20
Camden, at Camden	26, 27
Silver Creek, at Lake City	Nov. 2, 3
Raymond	9, 10
Edwards, at Edwards	16, 17
Mt. Olivet, at Mt. Olivet	23, 24
Flora (Wed.)	27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City (Wed. night)	11
W. Jackson (8 o'clock P. M.)	18
Jackson (at night)	13
Canton	14, 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Ocean Springs, at Ocean Springs	Sept. 14, 15
Pearlington, at Pearlington	21, 22
Covington, at St. Tammany C. G.	28, 29
Talisheek, at St. Tammany C. G.	29, 30
Whittington, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem Camp Ground	12, 13
Moss Point, at Moss Point	19, 20
Scranton, at Scranton	22
Vancleve, at New Prospect Camp Gr'd.	26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	28, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg, at Richburg	7, 8

T. S. WEST, P. E.

MERIDIAN DIST.—THIRD ROUND.

Leakesville	Sept. 14, 15
Union	21, 22
Lauderdale	28, 29
Spring Hill	Oct. 5, 6
De Kalb	12, 13
West End	19, 20

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—THIRD ROUND.

Livingston, at Palmetto	Sept. 12
Springfield, at Wesley Chapel	14, 15
New River, at St. Amant	19
E. Baton Rouge, at Hay Ridge	21, 22
East Feliciana, at Slaughter	28, 29

C. M'DONALD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Dryades Street	Sept. 15
Rayne Memorial	22
Carrollton and Parker's Chapel	29
Carondelet Street	Oct. 6
Gretna and Sorapari	13
Cross Street	20
Donaldsonville, and Plaquemine, at Thibodeaux	27
Grosse Tete and False River	Nov. 3
Baton Rouge	10
Lower Coast Mission	17
Louisiana Avenue	24
Felicity Street	Dec. 1

CHAS. P. EVANS, P. E.

SHREVEPORT DISTRICT.—THIRD ROUND.

Many, at New Hopa	Sept. 14, 15
Anacoco, at Holly Grove	17
Coushatta, at East Point	21, 22
Wesley, at Holly Springs	28
Red River	28, 29

J. B. CASSITY, P. E.

HOMER DIST.—THIRD ROUND.

Sparta, at Camp Ground	Sept. 14, 15
Saline, at Antioch	21, 22
Ruston, at Douglas	28, 29
Indian Village, at Pine Grove	Oct. 5, 6
Louisville, at Gansville	12, 13
Vienna, at Pine Grove	19, 20
Gibbsland	26, 27

ROBERT HANDLE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Columbia, at Parnassus	Sept. 14, 15
Simsport, at Bayou Jacques	21, 22
Alexandria, at Lemothe's	28, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	19, 20
Spring Creek, at Science Hill	26, 27

B. F. ALEXANDER, P. E.

CAMP MEETING NOTICES.

The Shiloh Camp Meeting, six miles southwest at Pelahatchie station, on the V. and M. R. R., will commence Friday night before the second Sunday in October, and close the following Thursday morning. All ministers, traveling and local, are cordially invited and urged to be in attendance. Conveyance at Pelahatchie, Saturday morning.

A. D. MILLER, P. C.

The Salem Camp Meeting, on Americus circuit, will commence on Thursday night before the second Sunday in October. All ministers are invited, and will be cared for free. There will be a public tent for the accommodation of the public.

LYMAN R. ROBERTS, P. C.

Spring Creek Camp Meeting will commence October 10, 11 A. M. All ministers invited.

W. H. HILL, P. C.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8⅜ @	— —
Ordinary	8⅞	— —
Good ordinary	9⅛	— —
Low middling	10 5-16	— —
Middling	10 9-16	— —
Good middling	10⅞	— —
Middling fair	11⅛	— —
Fair	12	— —
Galveston middling	10 9-16	— —
Mobile middling	10 7-16	— —
Memphis middling	10⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	6 13-16
Prime yellow	— —	7
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	3	3¼
Head	4⅜	4½
Fair	4	4¼
Prime	4¾	5
Rough, ₱ bbl	2 75	3 80
Polish, ₱ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 40	4 50
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 90	6 15
Winter wheat patents	4 80	5 00
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	2 00	— —
Cream meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	44	— —
Yellow	— —	46
Mixed No. 2	45	— —
OATS:		
Western	28½	31
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	62½	65
HAY:		
Prime	14 00	15 00
Choice	15 50	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 25	12 50
Prime Mess	10 25	10 50
Rumps	9 00	— —
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	5¾
Sides, short rib	— —	6½
Sides, long clear	— —	6½
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	— —	5
Sides, short rib	— —	5⅜
Sides, long clear	— —	5⅜
GROCERIES.		
COFFEE:		
Prime	— —	20½
Fair	— —	20
Common	— —	17¼
TEAS:		
Choice	40	80
Ho-No	— —	55
BUTTER:		
Western Creamery	— —	21
Western Dairy	12½	14
Common	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	41	43
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	2 00	4 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 10	1 20
ONIONS:		
New Louisiana	— —	— —
Western	1 00	1 30
BALING STUFFS.		
BAGGING:		
Jute, 2 lb., ₱ yard	10½	10¾
Jute, 1¾ lb. ₱ yard	— —	10
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	— —	10
TIES:		
₱ bundle		1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	4 00
Chickens, Southern	2 75	3 00
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	15	16
Southern	— —	18
WOOL:		
Lake, ₱ lb	— —	23½
Louisiana	— —	20
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	12 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, September 10.

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Christian Advocate.

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SEPTEMBER.

BY HARTLEY COLERIDGE.

The dark green summer, with its massive hues,
Fades into autumn's tincture manifold.
A gorgeous garniture of fire and gold
The high slope of the ferny hill imbues.
The mists of morn in slumbering layers diffuse
O'er glimmering rock, smooth lake and spiked array
Of hedgerow thorns, a unity of grey.
All things appear their tangible form to lose
In ghostly vastness. But anon the gloom
Melts as the sun puts off his muddy veil;
And now the birds their twittering songs resume,
All summer silent the leafy dale.
In spring they piped of love on every tree,
But now they sing the song of memory.

The Race Troubles in Leflore County, Miss.

BY REV. J. W. MALONE.

Although the negroes are, perhaps, the most humble, docile and forgiving of any race of people known to history, yet again and again since their freedom there have been uprisings among them, by which, doubtless, they mean to express to us a dissatisfaction with their present condition, together with a desire to place themselves on an equality with the whites.

Without stopping to discuss the great question of social and political equality between the races—a question, if settled at all, can only be done by time, education and religion—it will be sufficient to say that these disturbances have generally been instigated, directly or indirectly, by others.

The recent trouble in Leflore county has been greatly exaggerated; yet there has been real cause for alarm on the part of the few white people who live in this section. The facts are these: The negroes have been organized throughout this entire section in the last twelve months into the Farmers' Alliance. These Alliance meetings are held in perfect secrecy, and have been largely attended. The pledge taken on joining, as explained by themselves, is not only to help each other to get goods at low prices, which is perfectly legitimate, but to stick to and defend each other by force from any oppression which they might conceive to be inflicted upon them by the white people.

When in attendance at these meetings a large number were armed with Winchester rifles, and for months they have been buying up these guns. The seemingly inevitable issue between the races has been precipitated by factions among the leading negroes themselves. This led Cromwell, their main leader, to write himself a threatening letter—it is conceded now by the negroes themselves that he wrote it—but which they pretended to believe came from some white man. He did this to consolidate his people on himself and also, doubtless, to bring matters to an issue. In answer to this anonymous letter, one of defiance was sent to the white people, signed, "three thousand members of the Alliance."

It seems that it was the purpose of the negroes to kill and burn indiscriminately. Rev. W. S. Shipman, of Sunnyside and McNutt, and myself, together with the leading planters from Shell Mound to Black Bayou, a distance of over twenty miles, did all we could to keep the peace. Indeed, a body of over one hundred armed negroes, a mile back of Minter City, was prevailed on to disband and go home. But in a few hours after the band had dispersed one of the leaders shot and killed one of his men because he would not take up arms again and go with him. This, of course, stirred the whole matter up again, and at the call of our people there were not less than 500 armed men here at Minter City, on Monday, September 2. The militia, about 130 men in all, returned on the same day of their arrival, as the negroes had dispersed. By order of the governor and sheriff the negroes were to be deprived of their arms and the ringleaders brought to justice. All the leaders, I believe, have now been caught. When we remember the damning reports that had been given to the public, and the large crowd of volunteers that came, of course, excited in consequence of these reports, it is a marvelous providence that hundreds of those negroes were not hunted up and shot down. The whole thing has been well managed, and it is to be hoped it will result in peace between the races in this section for all time to come.

This disturbance will give to those so disposed capital to abuse the whites, doubtless. The whites, however, are not to blame. They have treated the negroes as heretofore only with more kindness and consideration. There is not a plantation in all these parts where the negroes do not have more money and live better than a large portion of the white people do in the hill country. Many of them have their own mules and buggies. They are provided with houses, and have them well furnished, and they eat the same provisions that the white people eat. The whites, moreover, have, in a great measure, provided for their educational and religious culture. Churches are built for them by the planters, and in these churches schools are annually taught. Mr. J. A. Townes, one of my members here at Minter City, is now having a church put up (he already has a half-dozen or more) for the negroes of one of his plantations. This church is to be a duplicate of our own Methodist Church at Minter City, and will be presented to the negroes by Mr. Townes for their exclusive use for church and school purposes.

The people of the South have done and are still doing a great deal for the mental and moral elevation of the negro race (they have never done more or even as much as they ought to); but it will be many generations yet before they will submit to social equality. Perhaps this will never be. This is a patent fact, known and read of all men. Hence, the negro problem is as great a problem as it has ever been. I believe they ought to be colonized. But they are *now* in our midst, and a large majority of them are illiterate and superstitious. What is our duty in the premises? There can be but one answer—namely, to educate and Christianize them. There is no more urgent call to-day from any mission field than from this one right at our door.

A Georgia Jeremiah.

BY "BARNABAS."

Those who look into the history of Methodism in the Southwest catch a glimpse, here and there, of a unique character who, on account of his sad spirit and unfortunate career, came to be known among his contemporaries as the "Weeping Prophet." Under this title he is alluded to in several publications relating to the time. The peculiarity of the title and the meagreness of the record concerning him, naturally excite our desire to know more of one who appears more properly in Conference Minutes as "Lewis Hobbs."

Nowhere else, probably, in the annals of American Methodism do we find a more unexpected call of the Spirit than that which resulted in the appointment of this frail, quiet and simple-hearted young man to service as a missionary in the Louisiana and Mississippi Territories. The other founders of our church in this country had many of the elements usually found in the successful pioneer in religion or civilization. Blackman was worthy in strength and courage, as well as in Christian character, to have been selected by the redoubtable Jackson as chaplain to his command in the campaign of 1812-13. Winans was already a hero, having faced Tecumseh, and stood by the side of the first Harrison in the historic interview between him and his distinguished Indian antagonist. Griffin, Shrock, and others possessed that rare combination of muscle and religion—or "grit and grace," as it is sometimes called—which we easily associate with the missionary to the frontier. Even the saintly Nolley satisfies by his stern asceticism our ideal of fitness for such a service. But we search in vain either in what has been written or told about Lewis Hobbs for any of the qualities of the conventional hero. All that is generally known of him is that he volunteered as a missionary to this remote region in 1811; that he contracted consumption in New Orleans, in 1813; returned to Georgia in June, 1814, and thence went to heaven in the following September. Beyond this, his only apparent claim to distinction is that he had an unusual capacity for shedding tears.

By a rare chance the writer has come upon a small package of letters, written in 1813 and 1814 by Lewis Hobbs, to his friend, William Winans, which, though generally of a personal nature, are interesting in view of the parties to the correspondence, and for the mention made therein of persons and places prominently connected with the history of the time. The selections here made embrace all in these letters that would be of general interest. The first of the series is headed, "New Orleans, March 23, 1813," and addressed to "William Winans, Natchez, Miss." This was not long after his appointment to the city which he describes as "a theatre of blood and wickedness, in which the devil has hoisted his black flag and marshalled his cohorts." "I feel," he says, "like a dry branch cut and thrown in this place, to be burned by the fire of persecution." * * * "The mayor and corporation forbade my preaching at seven o'clock, because the negroes would come. I told them I did not tell the negroes to come, and it was not my business to drive them away; that I should preach, and if they wanted them kept away, to come and do it themselves. After they found they could not do anything with me, they told me I might preach." * * * "I have sold my horse, and board is high. I have rented a room at $15 a month, to preach in. I am here with little money, few friends, and many enemies." * * * "Some are crying for mercy, and I hope some will be converted; and we shall at length be able to storm the devil's stronghold." * * * "I believe my heart would break if I could not pour my sorrows at the feet of my dear Jesus. O Jesus! sweet Jesus! He is my all and in all. I try to spend half my time in prayer, and the other half in reading and study. God fill your heart as full of love as mine is of sorrow."

A forlorn condition, truly! The prophet in Nineveh could not have been much more utterly desolate. With characteristic terseness Bishop McTyeire says of this later Jonah, "He walked the streets of the city and wept." There is small room for contempt in our pity when we think of New Orleans at that period, as it appears in the most friendly description of its morals, and of the saintly young missionary, friendless, poor, and alone, in the midst of this desperate wickedness.

LEWIS HOBBS TO WILLIAM WINANS.

NEW ORLEANS, May 31, 1813.

This letter opens with a playful reference to former correspondence in which W. W. has drawn a gloomy picture of the troubles of married life, and of the danger which threatens both of them in this regard. In spite of his tears, L. H. seems to have had the heart to enjoy a pleasantry now and then, for he adds: "Notwithstanding the terrific delineation you have given of the woful state, you indicate that the goodness of your heart might cause you to accompany your dear Lewis even into it." But the undertone of his life was always serious. "And now, my dear brother," he continues, "I bless God I am a little like Moses' bush—in the fire, but not consumed; for the fire of persecution can no more harm the soul than the king's fire could hurt the three Hebrew children. I pray to have a rod like Moses', which can swallow up all the rods of the magicians of New Orleans. Alas! my faith is so weak! But I creep along like a snail, and hope God will give me a few souls for my hire. The stream of vice rushes on with the impetuosity of the Mississippi, and bears away every good impression; yet I bless God we have made a small stand in this torrent of wickedness, and have a society of twenty members. I hope most of them are engaged in the salvation of their souls. I think the society will increase. I keep a tight rein of discipline, and make them toe the mark. I know not how long I shall stay in this place. It is owing to the work, and how my way will open before me. I don't wish to desert my post, and let the wolves kill the lambs, for I think God has converted some souls, and one soul is worth a great deal. I got a letter from Georgia today, filled with consolation. I have received letters also from Bro. Ford and Bro. Griffin. Bro. Harper was with Bro. Ford, and the work of God was going on well." * * * "Well, my paper is full, my head is empty, and my pen worn out, and I don't know as the name of Jesus is in my letter; but I hope his love is in your heart, and that it is sometimes in mine. Glory to his name! Let me have a place about your feet, while I love you much in Jesus. LEWIS HOBBS."

(To be continued.)

Texas Notes.

BY REV. H. W. WILLIAMS.

It is with pain and grief that I note the death of one of our most gifted and popular young preachers. Rev. R. M. Shelton, pastor of our church at Belton, died on August 22, after an illness of about three weeks. He was in the twenty-ninth year of his age, and had been preaching some nine or ten years. He was educated at Alexander Institute, and afterward graduated in the biblical and literary departments of Vanderbilt University. He had filled the stations at Graham, Jacksboro, Springtown and Marshal with credit to himself, with satisfaction to the people, and with honor to the cause of Christ. At one time he filled the chair of English literature in the Southwestern University at Georgetown. Could he have lived, I have no doubt that his name would have been made illustrious by his transcendent ability and greatness of soul. I have known Bro. Shelton for several years, and I do not think I ever knew a purer, nobler, more conscientious, more faithful, or more thoroughly consecrated young man in my life. He retained the full, unclouded exercise of his vigorous mind to the last, and, I am told, that in death the placid features expressed what the living soul had been by a heavenly smile of hope and confidence. He several times expressed his readiness to depart, and his last end was a complete triumph. Peace be to his ashes and love to his memory! Bro. Shelton had been married a little over one year. He leaves a grief-stricken wife whose sorrow is too deep to be assuaged by words of condolence. May God temper her affliction, and give her strength and fortitude to endure it!

I have been reading with much pleasure and profit a new temperance book, entitled "Broken Fetters: The Light of Ages on Intoxication," by Charles Morris. I wish to commend it to all who are interested in the study of the temperance question. It comprises a historical view of the ravages of intemperance among the nations of antiquity and the people of the middle ages, and a graphic description of the effects of drunkenness in modern Europe. Special attention is given to the temperance reform in the United States. The early temperance societies, the total abstinence movement, the various associations, the development of temperance literature, the subjects of license and prohibition, are all carefully and ably treated. The book is to be sold by subscription. For terms address W. H. G. Kirkpatrick & Co., Philadelphia.

Our Baptist brethren in Texas have had some trouble in their ranks of late. First there was a disgraceful affair at Dallas, growing out of some charges of immorality against Rev. R. T. Hanks, pastor of the First Baptist Church of that city. He was whitewashed, however, and allowed to continue his pulpit ministrations. More recently the Waco Baptist Church has tried Rev. M. T. Martin, and deposed him from the ministry. This was not on any charge of immorality, but for heresy. He was pronounced unsound on the doctrines of faith, repentance, regeneration, sanctification, prayer, rebaptism, etc. He has since joined the Woodstock (Ga.) Church.

Some time since the colored people of Texas held a convention at Waco, and issued an address to the people, in which they recited their alleged wrongs and grievances, and demanded their "rights." One would think it time to give us a rest on that subject for awhile. The unwarranted and inflammatory statements so often made in regard to the bad treatment of the negroes by the whites of the South are in many instances grossly and shamefully false. The blacks down here, as a general thing, are better off than those in the North. They have more political rights, exercise them more freely, and are making greater progress. In Texas they have had as favorable opportunities, perhaps, as in any State of the South. They say in their address:

We now own about 1,000,000 acres of land and we pay taxes on $20,000,000 worth of property. We have 2,000 churches, 2,000 Sunday-schools, 2,000 benevolent associations and 10 high schools, 2,500 common schools, 3,000 teachers, 125,000 pupils attending school, 23 doctors, 25 lawyers, 100 merchants, 5,000 mechanics, 15 newspapers, hundreds of farmers and several inventors.

WEATHERFORD, Texas.

"Faith vs. Authority."

BY JOS. B. COTTRELL, D. D.

That article by F. M. Grace, in the NEW ORLEANS ADVOCATE, of August 29, is so like utterances from the lips of my old-time associate, when I was made to realize that our engagement with "the world of mind" was a vital one, and one of delightful surprises, that I've read and re-read it; and it goes into a scrap-book of choice selections, to be read again and again, and to become the property of one of my children when I've passed out from scrap-books and whole books! Paul declared that "when he was weak, then was he strong." This is the experience of each one who, by the zeal of God's house, is eaten up. I heard Dr. Lovick Pierce preach from the text, "The zeal of thine house hath eaten me up." His enumeration of the text was a revelation to me. It smote my mind and vibrated the cords of my moral or spiritual being, so that I felt the preacher to be *en rapport* with that kingdom which is rather in power than in word. How memory rints along the track made luminous by utterances of faith!—by scintillations and lightning-like gleams of truth, as men *realized* it!

I've just had a walk, to and fro, out on the verandah, in the third story of my boarding-house, to the eastward, in the glorious sunshine of this Monday morning. P. P. Neely's sermon, as he preached it from the text, "Hallelujah! for the Lord God omnipotent reigneth!" and Jefferson Hamilton's masterly arraignments of congregations and Conferences; Walter C. Harris' softly insinuating and insemina ting outflow of what he had verified through experience of his own soul, and other ministries of men who have been factors in production of my own ministerial manhood!—these gathered in upon me in an exceptionally fresh and powerful manner, protracting my walk, causing me assurance of the *possessions of faith!* "Faith cometh by hearing!" That was a seminal text with me at the opening of my ministry. I *knew* Dr. Thomas Cottrell was my father! How did I know it? They told me so. "Go ye into all the world, and *preach* the gospel!" Don't prove it!—*preach* it! Don't explain it!—*preach* it! And it is not the *what*, but it is the "*Whom* we preach!" And it is only as one *lives* Christ that he can *preach* him! To preach about him is quite other than to preach him!

But I merely took my pen to express gratification for what I've enjoyed in reading Bro. Grace's article. What he says is true. Yet there is nothing so true but that there is else just as true, seemingly the opposite of it. As two semi-circles, counter to each other, make the circle complete, even so is it in the range of metaphysical or spiritual truth. Paradox pervades the kingdom. "The action of the intellect is divisional—that of the heart tends to unity and harmony!" Well said! And yet that divisional effect of the operation of the intellect is just as essential as is the unifying effect of the operation of the heart. Wherein? Why, in affording variety, wherein is unity, as distinguished from mere oneness!—mere sameness! Infelicities inevitably arise from the imperfections of language, as essay is made to formulate, verbally, gospel doctrine. Calvinism is, chiefly, in assertion of the sovereignty of God. By implication—at least, to some minds—it denies *agency* in man and other moral subjects. Arminianism, in articulating such agency (and agency involves perfect freedom), seems, to many minds, to imply a denial of divine sovereignty. Thus have we this divisional result of the operation of intellect, of which Grace speaks. A theodicy would never be reached by operation of mere intellect; but it is so ordered, in the economy of the kingdom of heaven, that *mere* intellect is never singly operative. It is so correlate, or co-ordinate, with the moral sense as to be qualified thereby. Hence arises the possibility of our keeping "the unity of the Spirit in the bonds of peace," notwithstanding the variety of notional apprehensions. "Imputation of righteousness," properly considered, carries a powerfully effective influence; but, as boldly stated in Calvinism, no more palpable an absurdity is conceivable. To confound mystery with absurdity has been the infelicity of dogmatic theology.

FRANKLIN, Kentucky.

Daily Bible Reading.

It probably is true of a great many regular readers of the Bible, that they lapse into a formal way of going over the chapters, one by one, and fail to drink in the spirit and deep meaning of the inspired words. Regular reading of the Scriptures is to be encouraged, of course. Every day ought to include an allotted time for communion with God, through the reading of his blessed book and through private prayer. But regularity may be mechanical, or it may be full of life and enthusiasm. When one reads simply to cover so many verses each day, as if he were discharging an obligation, his regularity becomes mechanical and, we are inclined to think, unprofitable. It is when one goes to the Bible daily to find something that he wants—goes as a searcher after the good things of God—and considers the meaning of what he reads with a lively and yet reverent interest, that he reads with profit and with sincere pleasure. A man, who has found the Bible to be the most interesting and helpful book in his house, states that he developed interest in it by reading one verse a day, at first—but he studied that verse in all its bearings and sought to discover its peculiar meaning for him. In this, as in other spiritual concerns, those who seek shall find. Another Bible lover keeps a small note book in his pocket, and in that book he jots down diverse topics of thought that occur to him as he goes about his work, or which are suggested by sermons or prayer-meeting talks. Thus he always has a small stock of subjects on hand. Daily he goes to his Bible and, selecting a subject from his list which needs some illumination, he hunts for scriptural light thereon. He rarely uses commentaries or "helps," except as a concordance may be called a help. The concordance helps him to get at the light, but the light is in and shines from the word of the Bible every time. Other men and women delight to memorize a portion of Scripture every day, so as to have it before the mind's eye when the book is laid away. But any plan is a good one, which will make Bible reading a part of one's daily joys; and any method of reading is unsatisfactory, which produces only the result of a certain number of verses, or chapters, perused within a given time.—*Interior.*

A HINT FOR PREACHERS.—The widow of a clergyman writes to the Albany *Journal*: "When I, with my husband, was living in a city not far from here, I noticed that a member of our church, a poor woman, was not regular in her attendance, and finally did not attend at all. I called upon her, and she said to me with the utmost frankness that her husband was inclined to be hard with her, that he did not go to church, and that if she was not home on Sunday in time to have his dinner for him very nearly at twelve o'clock he was abusive. She said that my husband preached such long sermons that she could seldom get home until after twelve o'clock, and that rather than have unpleasantness at home she had refrained from going to church any more. She said that she would not have spoken of the matter but for the fact that three other women of her acquaintance were also kept from attendance by similar circumstances. She gave me the names of the other women, and I called upon them and found her story to be exactly true. I laid the facts before my husband, and he determined to make a change in the programme. Instead of reading all the hymns, he merely read the first verse of each, and he began the service at precisely 10:30, whether the congregation were on hand or not. He shortened his prayer to eight minutes instead of fifteen. His sermons were commenced by eleven, never later than ten minutes after, and always concluded by 11:45. Within three months after he had made this change there was a revival in the church, and one of the first persons brought in was the husband of the woman whom I first met."—*The Christian Union.*

Christian Advocate.

THURSDAY, SEPTEMBER 19, 1889.

DIVINE ALCHEMY.

BY HANNAH CODDINGTON.

One morning, ardent fancy traced
A fairy picture. Interlaced
Were glade and forest, sylvan lair,
With castle, moat, drawbridge in air.
While pure and quick throbbed life-blood strong,
Eager to storm the gates of wrong.
Alas! my dream so tender, bright,
Faded beneath the rays of light.
No art availed; none could restore
The radiant vision once 'twas o'er
And though I grieved till set of sun,
It was undone, it was undone.

One day, sore wounded, stunned, and faint,
Too deeply hurt to make complaint,
I mourned a lifeless love and hope;
Nor cared to reach my hands and grope
For guerdon of some bliss to be.
The shades of death encompassed me
And all the sweetnesses of earth.
For those were dead who gave them birth.
And ill men labored, or they slept,
I sat beside the grave and wept.
But though I grieved past set of sun,
All was undone, all was undone.

I turned at last from vain regret—
Albeit my lashes still were wet—
And toiled, amid life's burning sands,
To heal sick hearts, fill empty hands;
And patiently the ground I tilled,
That other's hopes might be fulfilled—
When, lo! as sunlight on the sea,
Kindled an answering sympathy.
So eloquent each shining face,
Love, hope and courage grew apace,
Until resplendent in the sun
Glowed all that once I thought undone.

Twenty-Three Beautiful Years.

Twenty-three years ago rheumatism, in its most agonizing form, took possession of our dear friend, Mrs. Addie Latimer, of Canton, Miss., then a young woman of sweet, sunny disposition, full of enthusiasm, strength and energy, and altogether charming. Always busy, always helpful, ready to nurse the sick and help the needy; just the person to whom you would turn in sorrow, equally ready to rejoice in your joy. So useful and unselfish, it seemed strange that God should call her from active to prison life. But the patience and sweetness of those suffering years were a benediction, and made holiness more attractive and the power of religion more real than any life I ever knew.

At first it was hoped that after awhile she would walk; but, alas! the passing days only made the drawn limbs more rigid, and the rolling-chair became her only hope of ever joining the family circle at the table or around the fireside. Sometimes she would be rolled to the piano, and play with the two or three fingers of which she retained the use. Music was a passion with her, and she had a wonderfully sweet voice. She amused herself with fancy-work and writing, till increasing pain caused the hands to "lose their cunning," and the needle and pen to drop from the bent and useless fingers. After awhile the chair had to be given up for a few days at a time, then altogether; and for years she lay on her bed as helpless as an infant, unable to turn herself or lift a spoon to her lips, her limbs drawn up, arms pinned to her side, hands almost touching her chin, the bent fingers almost buried in the palm; yet, in looking at her, you lost sight of all this, so attractive was the beautiful face, whose expression told more plainly than words that her soul "dwelt in the secret place of the Most High." But words were not wanting. She seemed almost inspired when talking of heavenly things, and she cared for no other conversation. How often have I heard her, when talking of all God's mercies to her, stop, and cry out with extreme pain, that would cause her limbs to twitch and veins to stand out; and we would look on appalled at such agony and our utter inability to give any relief; but as soon as the paroxysm passed, she would go on talking of her blessings, and never allude to how much she had suffered. Often, when her friends expressed sorrow at her condition, she would look up with her sweet smile, and say: "I am happy in suffering as well as doing his will. I would not choose for myself. Jesus is always with me; and what more can I ask?" Not one word of impatience ever fell from her lips through all these weary, suffering years. Often she would ask her pastor and loved ones: "Do you think it wrong for me to pray for death? I do so long for release. I fear I may feel impatient; but if God still has work for me to do, I would live on, and not loose one pang."

Except during her severe periods of pain, her countenance had not a trace of suffering, but was always bright and smiling. It was beautiful to see that peaceful face light up with pleasure when you entered her room; her very welcome always made you feel glad you had come, and, before you were aware of it, her sympathetic nature would divine what you needed. If it were comfort, how sweetly she gave it! But one thing you never failed to receive from that pure spirit—strength for your spiritual life. She was especially charitable in her judgment. She would take no part in a frivolous conversation, but would lie with closed lips, unless some person was spoken of harshly. Then her sweet words would make you ashamed of any lack of Christian love. It seemed to be that the slanderer could never tell his tale before that face so beaming with good-will to all. Whenever she heard of a church member going astray, or of a person who was exerting a bad influence in the community, it would grieve her sorely, and she would say: "Let us take him to God. He can change his heart and remove his influence. Now, let us say nothing about him; only pray."

She was very fond of jotting down the impressions made by her readings, especially of the Bible; and she left one full of notes—the result of many hours of patient daily study—that is a treasure. Her diary, kept through many years, would be a valuable addition to religious biography.

She was always greatly interested in missions, especially the Woman's Missionary Society, and every year she kept a mite-box consecrated by prayer to God; and when the boxes were opened, hers had always gathered more than any other. One of her last acts was to remember the time of opening the boxes and send hers, but before the meeting was held she was at rest.

Last September her general health failed completely. The change was so gradual as to be almost imperceptible, till in the spring we realized the end was near. From this time her life was constant agony, yet through it all she glorified God. It was good to be there and hear her rapturous words in anticipation of the longed-for rest so soon to be hers. She said often, "My body is in torture, but my soul is in perfect peace." She only ceased her praises with her strength, and the last day only a few faint whispers could be caught by her loved ones, but quietly she fell asleep at the close of a beautiful June day. Her oft-expressed wish, that she might be buried at twilight of a peaceful Sabbath day, was granted; and she was followed to her resting-place by an immense concourse of people, for she was the beloved of the town.

Bereft of her husband in her youth, then her property swept away, then her health—a helpless invalid, dependent for everything; first in the heart of none, yet loved by all—she had one great comfort left—the love of many friends and perfect devotion of her family. Nothing was too much trouble that must be done for Aunt Addie, nor did money ever seem to be a consideration. She fully appreciated this devotion, and returned it with all the fervor of her loving heart. So, counting all her blessings, without one murmur at her trials, "rejoicing in hope, patient in tribulation," "instant in prayer," she lived twenty-three beautiful years.

K.

A Halt Called.

MR. EDITOR: Will you give an old person a space in your columns, in which she may show her opinions and express her doubts?

It is now nearly a month since the Camp Meeting at Sam Jones Camp Ground came to a close. I have had time to ponder and cool down in that time. My opinion is, that it is decidedly wrong to give up nearly all the preaching time to any one man, even if he be as profound as Bledsoe, or eloquent as Munsey. If we believe that the work is God's work, we have no business to set up any one man as the power. My opinion is, that a diversity of gifts is needed; that the church should pray and work. Now, I am not a preacher who is sore because I did not get an opportunity to exercise my gifts, and I had no dear preacher of my own who was neglected. I am an old Methodist who loves the church, and who has heard preaching in her day from such men as Soule, Drake, Bascom, Kavanaugh, Matlit, Munsey, and a host of men, whose mantles missed many of the men who do what they call preaching these days.

I believe in plain preaching, but I do not believe in slang or vulgarity in the pulpit. Jo. Jones used language in the pulpit before innocent young girls and little children that I would be ashamed to repeat to decent married women. But if anyone says a word, the cry is made, "People can not stand the truth." I ask what good could come of a minister's saying, "There is not an old maid in this congregation who is fit for a good man's wife; she has been squeezed and slobbered over so much." Where was the spirit of Christ when the minister said, "If any man would take such liberties with my daughter, I would kill him as I would a rattlesnake." Is that the way to teach the people who are all too ready to take the law into their own hands? And yet good men endorse such preachers!

In Nashville, in McKendree Church, I heard a preacher say, "This is my opinion: and if anyone does not like it, he may lump it." I am old, and Jo. Jones says, "The old people ought to die off." He loves them, "but they are not up to the times." I am not up to the times; but I do not think everything ought to go on just as it did when I was young. Modes of action must be governed by the changes in circumstances and the progress of events; but oh! let us have what is pure, lovely and of good report in our pulpits!

I want you to publish this, on my own responsibility; so I sign my full name. MARY WINANS WALL.

CLINTON, La., Sept. 9, 1889.

The Question Settled.

I hereby announce to all who may desire to be relieved of all doubts on the long-debated subject of baptism, that I have a pamphlet now in the press, and, perhaps, will be ready for sale by the time this is published, that, as far as biblical testimony goes (and none other can be admissible as authoritative testimony), the question is settled at last.

1. I show that baptism for the remission of sin began with Moses, as an "ordinance of the law," in the church of God, imposed on the people until the time of reformation, or the coming of Christ, as a shadow. It was a trine baptism with unclean water.

2. That the ordinance of the gospel, as the introduction of Christ and of Christianity, proposed actually the remission of sins.

3. That as "the prophets wrote the beginning of the gospel of Jesus Christ, the Son of God," the ordinance of the gospel is to be found there, in common with every other circumstance of his introduction, and was announced to be "with clean water."

As immersionists have assumed that John introducted baptism as by inspiration, without reference to previous revelation, I challenge them to disprove the position taken in the pamphlet, and the facts therein set forth.

To avoid "private interpretation" of either Testament, proof must be adduced from the two Testaments in harmony; otherwise the theory of immersion falls, as a victim of truth, to perish forever.

The pamphlet can be had at the Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn., at ten cents a copy, and postage. J. W. ELLISON.

From the Work.

SUGARTOWN, LA.

MR. EDITOR: During the month of August my health was not good; but have been able to meet all my regular appointments. Besides, I have held two meetings of several days each—one at Pilgrim's Rest, embracing the first Sunday in August; the other at Dry Creek, embracing the fourth Sunday in August. I was taken sick on Wednesday night before the meeting at Pilgrim's Rest was to begin on Thursday, and was not able to go out until Saturday night; but some of the good brethren were very much determined that the meeting should go on; so they met regularly at the appointed hour and held prayer, when a good Baptist brother came out on Saturday at eleven o'clock, and preached to a goodly number who had assembled to hear the Word. Bro. William Monroe, a local preacher from Spring Creek, arrived on Saturday evening just in time to preach for us, thereby relieving me of the task that I was so poorly able to perform. The meeting closed Monday night, resulting in three accessions to the church, the baptism of three children, and the church greatly revived. Thanks to Bro. Monroe for his efficient work. Owing to sickness in the community, and other causes, the meeting at Dry Creek was not as satisfactory as desired. However, there was one accession, a goodly number of the membership greatly revived, and pretty good feeling on the outside. We are not discouraged. We will try it over, commencing Saturday night before the fourth Sunday in this month. On last Sunday evening I preached at a wayside appointment; received five into the church. My health is greatly improved, for which I am very thankful. My heart is so bent on building up the Lord's cause in this part that I have preached several times when I ought to have been in bed. Brethren, pray for the work on Sugartown. H. M. BANKS.

CLARKE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I closed on last Sunday night, September 1, a series of meetings of sixteen days; the first eight days at Liberty Church, eight miles northeast of Shuhuta. This meeting resulted in great good to the community. Twenty-five professed conversion, and quite a number of backsliders reclaimed, and the church powerfully blessed; fifteen accessions. The other eight days we held at Winnefred, four miles distant from Liberty. Here the Lord was with us in great power. Fifteen conversions, twenty reclaimed, four accessions, and a good revival in the church. I was assisted in the meetings by Bro. Alexander Trotter, and a goodly number of godly men and women of the church. Our camp meeting began September 6. We are expecting great results.

N. M. CLARK.

FUNNY LOUIS, LA.

MR. EDITOR: I rejoice to announce the result of a twelve days' meeting at Muster's Chapel. We had as ministerial helpers Rev. Amos Humphries (local), and the well-known veteran, Rev. E. W. Young, who did most of the preaching and all the baptizing. In anticipation of the meeting, the brethren built a large arbor near the church, and furnished seats, and made other necessary preparations, as if they expected great results; and they were not disappointed. The interest begun with the meeting, and continued until twenty or thirty persons were kneeling near the altar for prayer, most of whom seemed deeply convicted. This conviction grew deeper and seemingly unbearable with many; until pardon was abundantly obtained. More than once we have seen young ladies kneel as penitents, and, after a struggle, rise, proclaiming victory. Sons and daughters have come to the altar for prayer, and soon after a penitent, sinful father would be constrained to follow; and before the meeting closed, perhaps, parents and children would be abundantly saved. We had those old-time, but almost-forgotten, grove meetings. Brethren would accompany the young men, converts and penitents, and sisters likewise the young ladies. After that exercise all would march back to the arbor, singing that good old chorus, "Only trust him," or something similar.

But what about the results of the meeting? The dear Lord converted about thirty persons. There were thirty-five accessions and eighteen children baptized.

On the last day of the meeting, being the first Sunday in September, in the same place, under the same arbor, at my request, Bro. Yancy administered the sacrament to sixty-five persons, most of whom were converts at that meeting. The assistance rendered me by Bro. Yancy in his feebleness is beyond my power to describe, having baptized seventy children this year, together with helping me receive ninety persons into the church. I have more than half my collections up to date. Fourteen appointments, three of which were Bro. Dunstan's, will keep me at work. Pray for us.

J. J. KELLY.

WALTHALL CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: Our third Quarterly Conference for this charge was held at Long Branch, August 31 and September 1, presided over by our beloved presiding elder, Rev. W. T. J. Sullivan, D. D., who sowed the seeds for a gracious revival. The meeting was protracted to the eighth, resulting in thirty additions to the church—mostly new converts—and, I suppose, fifteen converts, who will join other churches. At the close a regular weekly prayer meeting was established; quite a number of family altars erected. The people rejoiced greatly, old feuds were settled, and love abounds. Rev. T. W. Castle, local elder, who was for many years a member of the Mississippi Conference, was present, and aided greatly through the entire meeting, displaying the same love and zeal that animated his heart while young and in the prime of manhood. Bless the Lord, O my soul!

J. W. PITTMAN.

SEPTEMBER, 10, 1889.

SPARTA, LA.

MR. EDITOR: The Ladies' Aid Society have organized, and raised over seventy dollars, and have purchased furniture and some other things for the parsonage.

On the night of July 14 our protracted services commenced. Rev. H. O. White, of Minden, reached us on Tuesday, July 16, and remained until Friday, eleven A. M. In this meeting quite an interest was manifested by the young people and those that were not members of the church at Sparta; but the membership took but very little interest.

On July 27 services began at Ebenezer Church, and continued until Thursday night, August 1. Here we had two accessions to the church, and, we believe, several conversions. The church was much revived. Bro. J. J. Spralls, a Baptist minister, assisted me the two last days of the meeting.

At Cnstor Church services began on the following Saturday, August 3, which were continued till Wednesday night, when I was compelled to close on account of being prostrated in the bed by an attack of bilious fever. There were four received into the church. My spell of sickness lasted until Sunday night, though services commenced on Saturday, August 10, at "Bear Creek" Church, Bro. McCoy, a local preacher, officiating on Saturday; Bro. Spralls, my Baptist friend, on Sunday, and Bro. Shepherd, a local preacher residing on the circuit, preaching Sunday night and Monday night. I was able to get there on Monday and preach at eleven A. M. The services moved right on and closed the following Monday night, August 19, with the following results: Ten joined the church, and thirteen or more conversions. A young men's prayer meeting was organized, and a ladies' prayer meeting; also the general prayer meeting more fully established.

Resting from Tuesday until Saturday, August 24, I commenced a protracted meeting with the Holder Church. Closed this meeting on Thursday after, preaching night and day, with the following results: Thirteen or more conversions, and nine accessions to the church.

So, Mr. Editor, we have been at work, and the blessed Lord has blessed our labors. To his name be all the glory. We have another important meeting to hold, which is our camp meeting, commencing on the thirteenth of this month. R. A. DAVIS.

SEPTEMBER 3, 1889.

MOORINGSPORT, LA.

MR. EDITOR: I have just closed my protracted meeting at Munerlyns Chapel—the place where I had such a glorious meeting last year. Since that meeting the brethren have been regular with their prayer meetings twice a week; and in these prayer meetings souls have been converted, and some led into the experience of perfect love. I have had conversions and accessions at that church all along through the year; have received into that church fifty-three members during the past twelve months.

I had in my meeting just closed the help of Rev. L. L. Pickett—a man mighty in the Scriptures and full of the Holy Spirit. The Lord honored his preaching in the salvation of many souls. May the blessings of God ever rest upon him! From the first to the closing service souls were saved. The doctrine of entire sanctification was taught in the power of the Holy Spirit, and some entered the precious experience by faith, after consecrating self and all to God. We do not know how many were converted or sanctified. We had eleven accessions, and others will join other churches. Nearly all of the leading members of this church are in the experience of entire sanctification, and the balance are seeking it. Bro. Pickett preached on the subject of missions at the close of the meeting, and God baptized the preacher and people in a most remarkable way; and he closed amid shouts of praise, and a time of great rejoicing followed. As soon as he could be heard, he presented the claims of the church, and called for free-offerings; and we soon had, in cash and subscription, $102 50; all said to be good.

This church proposes to guarantee the support of the preacher, if the Conference will send one to the Northwest Caddo circuit next year. The Savior said: "By their fruits ye shall know them." Praise the Lord for the Holy Spirit that beareth witness to mine that I have a clean heart!

J. S. SANDERS.

MONTGOMERY CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: I returned from the Scottsville Camp Meeting, Monday, August 19, greatly strengthened for the Master's work. Bro. R. M. Horn (exhorter) had commenced a meeting at Dunn's School-house, which lasted more than a week and resulted in some happy conversions and an addition of fifteen members. Bro. R. M. Walker assisted us in a meeting at St. Maurice, which included two Sabbaths. Here we had some conversions and five added to the church. Bro Horn and I then went to Winnfield, where we held services, day and night, for a week, with glorious results. Ten were admitted to the church at this place, and quite a number converted. Bro. Walker is now assisting us in a meeting at "Glory Hill." Four have joined the church, and we are expecting a glorious harvest. At all of these meetings the church is greatly moved, and many of our members are seeking the experience of entire sanctification. One sister claims to have obtained the blessing. We will soon send up the remainder of our assessment for foreign missions. My own soul has been graciously blessed.

J. F. WYNN.

RINGGOLD, LA.

MR. EDITOR: We are now in the midst of a most wonderful meeting at Rocky Mount. The Lord is blessing us abundantly; sinners are trembling mightily under conviction and seeking pardon for sins. The church is greatly revived and at work for the Lord. Strong men trembled to-day, and came forward and promised to lead a different life.

We are closing the protracted meeting season here, and it has been a most wonderful year, indeed. Three years in succession God has blessed this circuit and its poor little preacher with a glorious revival in every church. Near two hundred persons have in these three years professed conversion, and many of them show it by their works. The number added to the church this year is not so great as the two former, but I believe the conversions have been brighter, and the work of grace in the church seems to be deeper; and I believe that this will be our most successful year, financially. God bless you in your work of love!

Yours in Christ,

HARRY W. MAY.

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.
LEESBURG, MAY 19, 1778.

Ques. 1. What preachers are admitted this year?

Ans.: Joseph Cromwell, William Gill, Thomas McClure, John Littlejohn, John Tunnell, Isham Tatum, Samuel Strong, Thomas S. Chew, Edward Bailey, Carter Cole, John Dickins.

Ques. 2. What preachers remain on trial?

Ans.: Henry Willis, John Beck, Richard Ivy, Philip Adams, William Moore, John Atkins, James O'Kelly, Richard Ogburn, Daniel Duvall.

Ques. 3. What preachers act as assistants?

Ans.: William Waters, Edward Drumgole, William Glendenning, James Foster, John Littlejohn, Francis Poythress, John Dickins, Isham Tatum, Freeborn Garrettson, Henry Kennedy, Lee Roy Cole, Reuben Ellis.

Ques. 4. Where are the preachers stationed?

Ans.:

New Jersey, Daniel Ruff.

Kent, Freeborn Garrettson, Joseph Hartley, John Littlejohn.

Caroline, John Cooper, Henry Kennedy, William Duke.

Baltimore, Joseph Cromwell, John Tunnell, Thomas McClure, John Beck.

Fairfax, William Waters, Daniel Duvall.

Berkley, Edward Bailey.

Hanover, Francis Poythress, Nicholas Waters.

Fluvanna, Isham Tatum, Richard Ivy.

Amelia, Reuben Ellis, Samuel Strong.

Brunswick, John Dickins, Edward Pride.

Sussex, Edward Drumgole.

Lunenburgh, James Foster.

Roan Oak, William Glendeaning.

Pittsylvania, William Gill, John Major, Henry Willis.

James City, Isaac Rollius.

Ques. 5. What numbers are in society?

Ans.: 6,095. Preachers, 29.

Ques. 6. Who shall act as general stewards?

Ans.: William Moore, Henry Fry.

Ques. 7. What was done with the balance of the collection?

Ans.: Lodged with Henry Fry.

Ques. 8. What shall the preachers be allowed for quarterage?

Ans.: Eight pounds, Virginia currency.

The last Friday in August is appointed for a fast day.

Books and Periodicals.

BOOKS.

SANT' ILARIO. By F. Marion Crawford. Macmillan & Co., New York. Geo. F. Wharton, 5 Caromdelet St. Price, $1 50.

Readers of "Mr. Isaacs" and "Dr. Claudius" will gladly welcome this new novel from the pen of Marion Crawford. It is the second part of the history of the Saracenesca, a truly noble family of Rome. The movements of Garibaldi and the Revolution of 1867 form an historic background for this delightful story. The love story of Gonache, the young Zouave, and the Princess Monterarchi runs through the whole book, but the main interest is centered in Giovanni and Corona. The author promises to renew this history if there are any left still interested in Giovanni and Corona; and who will not be touched by their beautiful lives, and want to know more of them?

LORA, THE MAJOR'S DAUGHTER. By W. Heimburg. Translated by Mrs. J. W. Davis. Illustrated with photogravures. Cloth, $1 25; paper, 75 cents. Worthington & Co., New York. For sale by Eyrich, New Orleans.

This author has written several stories of German life, and this is said to be the best of them all.

PERIODICALS.

—THE HOME MAKER, for September, comes laden with the best of matter in regard to the home and its surroundings. The contributors to this number stand at the head of the list, and they are headed by Marion Harland, editor, and Christine Terhune Herrick and Grace Peckham, M. D., associate editors. Home Maker Company, New York. Price, 20 cents; $2 a year.

—THE MUSICAL HERALD, Franklin Square, Boston. The September number has Musical Instruments and Their Epochs, Morality and Music, The Relation of Art to Life, and other valuable and interesting papers. Price, 10 cents a number.

—THE DRUNKARD'S VISION, is a song of great dramatic power. Words by A. W. Livingston; music by T. Martin Towne. Price, 50 cents per copy. Towne & Stillman, 1218 Wrightwood Ave., Chicago.

—BOOK NEWS, for September, contains much of interest in the notices and descriptions of new books. Winnamaker, Philadelphia. Price, 50 cents a year.

—NEW PUBLICATIONS is a monthly published by Dodd, Mead & Company, of New York. It gives notices of books and reviews, and criticisms. Price, 5 cents a number; 25 cents a year.

—VICK'S ILLUSTRATED MONTHLY, for September, is just the thing for all lovers of plants and flowers. This number opens the fall operations in that line. James Vick, Rochester, N. Y. Price, $1 25.

The world is learning rapidly that clerically cut collars, Bagster Bibles and holy tones do not necessarily accompany judicious and sincere piety.—*Congregationalist.*

Every stage of life's growth must be in some sense inconsistent with the completed whole. The life of a child would be highly inconsistent if it were lived by a man.—*Geo. Matheson, D. D.*

Missionary.

A Class Meeting in Mexico.

MR. EDITOR: We welcomed, last week, a copy of our dear old friend, the ADVOCATE. Its familiar face brought us greetings from the dear home-land. Supposing any tidings from this land of shadows and superstition will be read with interest by the Christians at home, I want to tell you that *our man of all work* is not idle, while we are hard at our studies. Bro. Watkins organized a class meeting three weeks ago. It was my privilege to attend the last, which was the third one held. Ah! how interesting it was! There strayed in a poor, desperate man, who had been ordered out of the Romish Church because of his ragged and uncleanly appearance. Taking this as an evidence that he was forsaken by God and man, he attempted to take his own life. Seven times he had made the attempt, the last that very day. Friendless and penniless, he found his way into our little chapel and heard the Christians talk and Bro. Watkins explain some Bible truths and pray. The man was moved to tears, arose and told his sad story, and said it might be that God had spared him for something. We contributed of our mites, that he might have a place to sleep that night and something to eat. Mr. Weems was so moved by the sorrows and desperate condition of the poor man, who, being a cripple, added to this sympathy, tears came in his eyes. The poor outcast perceived this, and cried out, "Let us all pray for the man who mingled his tears with ours." It was the only way he could express his gratitude. This last class meeting resulted in saving "one brand from the burning."

Yesterday our Bible woman spent the day with me. On returning home she sent me the following note, which I have translated, that the people at home may know how grateful are those saved from the idolatry of the Romish Church:

To My Dear Sister, the Senora Weems, who has spoken and manifested the desire, with love for us, to speak the Spanish:

I believe God will make you to be very useful to our church in the first place, and to me in particular, by giving your Christian counsel, and for the great interest that you and your husband have shown for the good of the Mexicans, in sharing with them the eternal treasures that never perish. I believe you and he, and the Senor Watkins and his wife, are of the same heart, willing to encounter dangers with spirit and courage for the good of my country. Although all of my church petitioned God with much patience, and with the light of the Holy Spirit, for you, we persevered until he gave us your life for his work. To-day I had great consolation, for I saw you spoke more words in my language, and when you comprehended me, your manner was as sympathetic as that of our dear Bro. and Sister Watkins, our instructors in the love of Christ. You gave me much joy, and you both seemed happy with us, and I pray God's richest blessings on all my brethren of the United States of America for having had pity for us, and spent their money on things so precious as the winning of immortal souls for Christ. For my part, there is nothing that expresses my gratitude for this great goodness to us; and when I think of it, tears of gratitude flow. I always remember the day Senora Watkins talked to me, and from that moment I have trod the earth of my country, telling these words, "The Lord is my shepherd, I shall not want;" and that the Lord has said, "Go preach the gospel to every creature," etc. I remember the precious words of the Psalm, which our dear sister was inspired to tell me. The Senor Watkins has sung praises to our Lord, that he has not faltered in his promises for you. And they have done all they could to help you in your great suffering, and to save the multitude from idolatry, and have been, in truth, blessings from God.

PILAR ZUBIALLAGA.

Last night we attended our prayer meeting. I suppose there were, at least, eighty present, and more new ones than I have seen at one time. Bro. Watkins and the Bible woman rush to speak to the strangers before they can get out of the church. I looked round for him as I started home, and saw him bending over a young man who was weeping. He told Mr. Weems he would stay in the church to talk to him, while his family came on with us. I inquired, this morning, the results, and he told me. This man, who at home would be called a "rowdy," came with the crowd, I saw, for mischief, to create a disturbance. Bro. Watkins was enabled to send an arrow that struck his heart. He manifested a desire to be received into the church, which Bro. Watkins promised to do after he had remedied the evils he had done as far as was in his power. He said he would go to-day to look for his forsaken wife, and rectify the wrong done as far as possible; then present himself at God's altar for membership. While there is much that is discouraging in this field, our little church in the city is growing in membership and spirituality. So much for having a spiritual leader who loves the souls of these poor people more than his own comfort. As my letter is growing too long, I will wish the readers of the dear old ADVOCATE every needed blessing, and stop for this time.

MRS. S. G. WEEMS.

Avenida Ialderas No. 11,
MEXICO CITY, Mexico.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

LESSON XIII.—September 29.

TEMPERANCE LESSON—NABAL.

I. Sam. xxv, 23 31; 36-38.

TIME.—B. C. 1060.

PLACE.—Carmel. Not the Carmel on the seacoast, celebrated in the history of Elijah, but in the hill country of Judah, about a mile northwest of Maon.

23. Fell ... on her face, ... bowed herself—Respectful salutation. A still stronger expression than that used by David to Saul (xxiv, 8). (See II. Sam. 1, 2; Gen xvii, 3; Luke xvii, 16.)

24. Thine audience—Hebrew, ears.

25. Man of Belial—Man of naught. A weak creature. *Nabal is his name, and folly is with him*—Abigail apologizes for her husband, and represents him as offending out of stolidity and silliness, rather than of malice prepense. ... Job applies the word Nabal to his wife (Job ii, 10) as Abigail does to her husband.

27. This blessing ... unto the young men—She does not presume to offer it for the use of David himself.

28. The trespass—The trespass of coming unbidden into thy way and opposing thy purpose.

29. A man is risen—Saul. All David's persecution and his royal destiny seem to have been fully known to Abigail. *Bundle of life*—The metaphor is taken from the custom of binding up valuable things in a bundle to prevent their being injured. *Sling out*—Hurled away and scattered where they may not be found. Vivid contrast to being gathered and bound together in "the bundle of life."

31. This shall be no grief unto thee—So will this (that is, the forgiveness of Nabal's folly) *not be a stumbling-block* (*pukoh*, any thing in the road which causes a person to stagger), *and anguish of heart* (that is, conscientious scruples) *to thee, and shedding innocent blood, and that my lord helps himself.*

37. As a stone—Probably his violent anger at hearing it brought on a fit of apoplexy to which he was disposed by the drunken revel of the night before. After lying senseless for ten days, he died.

PRACTICAL THOUGHTS.

The character of Nabal as given by Abigail, who probably knew him best, is precisely that which belongs to *intemperate* men generally—physically, mentally, and morally weak.

The same fruit belongs to Nabal also which almost always belongs to what we call intemperate men, or those addicted to the excessive use of intoxicating liquor, namely: profound and prominent selfishness.

There is no greater mistake than to suppose that men who drink are generous, and what people call large-hearted. The *selfishness* of such men is of an *unmitigated sort*. The comfort, interest, respectability, peace of mind, property rights, proper maintenance and support of others, is of no consequence when compared with the single brutish habit which ignores all rights and claims opposed to its indulgence.

Abigail, like thousands of the wives of other more modern drunkards, was able by the exercise of care and tact to save her wretched husband from a violent and swift punishment at the hands of others; but she could not save him from the inevitable consequences of his own indulgence. If he was not drunk when the young men of David came to him, he was soon afterward, and his rage and dissipation brought on an attack which soon ended his miserable existence.

If the same *will-power* which men exert to gratify their evil propensities were exerted to resist evil, the result would be victory, and less would be heard about what are sometimes called victims of intemperance. Perhaps, *sometimes* the conflict with passion and appetite and habit might, because of its horrible fury, result in death. Such a death would be glorious and honorable in comparison with that which results from deliberate surrender to all the worst and basest of motives and tendencies.

Nabal is an example to be despised and shunned, being a bad husband, an ungrateful neighbor, a thoughtless husbandman, a selfish master, an unworthy citizen, and an insulting as well as a cold-hearted rich man.

Temperance.

Mrs. Zereida Wallace will begin a series of addresses in Mississippi on October 1st, to continue through the month. Her itinerancy will be published in the State and county papers. She is of slight figure, not over five feet three inches in height, but with a face and head like some of the relievos on the old Roman coins. Her face is at once "singled out" in a crowd of her peers and involuntarily a sense of power is upon you. Mrs. Wallace is the mother of Gen. Wallace, the author of "Ben Hur." She is a venerable mother in Israel, termed by the sisterhood—venerable in years; but Miss Francis E. Willard says, "with natural strength unabated," a clear, vigorous brain, and that gentle reasonableness toward all humanity that only comes with a long and rich experience.

Some of the topics on which "Mother Wallace" will talk are Prohibition *versus* High License; Is Woman Suffrage Essential to a True Republic? Woman's Position, Social, Civil and Religious, from a Bible Stand-point.

The Swedish government has appropriated £1000 a year for the promotion of temperance.

The Wisconsin W. C. T. U., in co-operation with the Chicago "country-week" workers, during the summer secured the delights of country air and sunlight for several hundred poor city children, one young woman's union finding places for fifty of the little ones, and another for sixty-three.

The high license law in Pittsburg, Pa., has produced a large number of illegal places called "speak easys." One saloon-keeper in that city recently told the assessor, under oath, that he was making $40,000 a year. Mr. Houston and Supt. Weir, of the police bureau, agree that drunkenness is on the increase.

Politicians in dealing with temperance questions are recommended to take as their maxim the words of a great American statesman, who said: "A politician is like a pillar: he is only strong as long as he is straight."

Mr. Labouchere states the almost incredible fact that in the accounts of the expenditure of the British sovereign liqueur are set down as costing £9,583; ale and beer, £14,642; wine, £35,888; altogether, £50,113 for intoxicating drinks. So much for the social example of the royal family.

A flag for every school-house. The W. C. T. U. department for soldiers and sailors has prepared an original program for an entertainment, the proceeds of which are to be used to buy a flag for the school-house in the vicinity where the entertainment is held. This plan suggests a delightful and profitable branching out of local unions, and would, doubtless, find favor in thousands of villages where the people might yet be shy of more radical methods of work.

Mr. Wm. T. Stead, editor of the *Pall Mall Gazette*, upon being asked whether women would probably do important work on the newspaper of the future, said: "Women in the future will take a more important part in everything. The question of the slaves was a great one, that of the emancipation of women is greater. In the lower callings of life—where there is the carrying of heavy weights and that sort of thing to be done—we see very little difference made between the sexes. It is only in the higher callings that there is better pay, that the difference comes in and women are barred out."

Mrs. Mary Clement Leavitt, the indefatigable W. C. T. U. missionary, whose arrival in London was recently noted, has planned another long itineracy, to begin this next November, taking her first to the west coast of Africa, then through continental Europe, Portugal, Spain, France, Holland, Denmark, Norway, Sweden, Finland, Germany, Austria, Hungary, Turkey, the Holy Land, Egypt, Greece, Italy, the British Isles and South America, bringing her back to her native land in the spring of 1892.

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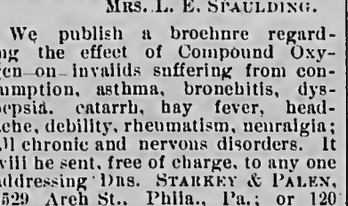

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No. 1..... 9:00 am	No. 2..... 4:00 pm
No. 3..... 5:13 pm	No. 4..... 8:05 am
No. 5..... 10:10 am	No. 6..... 4:10 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 Californ-nia Express. 7:00 pm	No. 51 Californ-nia Express. 8:00 am
B. Rouge, local. 10:25 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor..11:00 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd ..11:00 am	No. 2, Lim'd....3:35 pm
No. 5, Fast Line. 6:30 am	No. 6, Fast Line. 7:15 am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 6:30 am	No. 6, Fast Line..3:25 pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive.....8:30 am | Leave.....4:00 pm
Sunday Schedule.
Arrive.....7:25 pm | Leave.....7:30 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. H. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, SEPTEMBER 19, 1889.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891. This gives the paper *free* for *three* months. The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

The editor calls special attention to the above card of the publisher. There are *two* months till the meeting of our first Conference, December 4. If the preachers will go earnestly to work and persistently persevere in it, that *ten thousand* subscribers may be obtained in that time, and then the publisher is ready with his *two thousand dollars* for the widows and orphans and superannuates. What say you, brethren?

Briefs.

Hugh Price Hughes, of the *London Methodist Times*, says: "It is the business of faithful Christian Churches to utter unpleasant truths, and to make the devil and all his servants very uncomfortable."

The Baptists are to open in Boston, early in October, a training-school for missionary service, in which both young men and young women will be trained for missionary work. Ahead of us again!

Emerson says: "If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."

On sending out the gospel message, Dr. Pierson says: "If Ahasuerus could send a decree through 127 provinces (2,000 miles by 1,200 miles) in less than *nine months*, surely we can cover thirteen times the space in eleven years." We can do it if we will. It simply depends upon the will of the church.

The *Woman's Missionary Advocate*, in September number, begins a series of articles on "Mission Studies," which will prove of great interest and value to the readers of that excellent paper. They will be, "Early Christian Missions," "Modern Protestant Missions," and "Missions of the Methodist Episcopal Church, South."

A two days' meeting was held recently at Saratoga, composed of prominent men from various parts of the country interested in resisting the aggressions of the Roman Church upon American institutions. A National League for the Protection of American Institutions was formed, with Hon. John Jay, of New York, as president, and Dr. J. B. Dunn, of Boston, secretary.

The *Independent* gives this description of a bigot:

A characteristic mark of a bigot consists in the fact that he condemns others who differ from him, in either opinion or practice, with respect to matters that are of but trifling importance. He has a narrow soul, exaggerates little things, and is always sure that he is right. Set down such a man for a bigot.

Haven't you "run across" him occasionally?

The Revelations of God.

You may discourse most beautifully to a blind man about the composition of light; about the supposed ether and its conjectured undulations—and all this with the strictest scientific accuracy and without a single error in your teaching; and, when you are done, the result is, he positively has no clear idea of light. The man does not need a description. It is a case where a declaration, no matter how full and clear, can not give a definite idea of what it seeks to give. It is not a *declaration* as to what light is that the blind man wants. He wants a *revelation* of what light is. Let the veil of blindness be removed and the sun shine out; then he will know something about light, and can appreciate all you say in explanation of its philosophy. The sun don't reveal himself by messages couched in words teaching the scientific theory of light. Men could never learn much about the sun by such a *revelation* as that. Indeed, that is no revelation at all. The sun reveals himself by coming up above the horizon and shining, and then men go to work and formulate the laws of light.

So God's revelation of himself is not by words and messages, but by *appearances*. He *appeared* before he spoke. He manifested himself to men long before anything was *written* concerning his character. Job, Abraham, Isaac, Jacob, Moses—all had *revelations* of the Divine Being before any written *declarations* of his nature and character were thought of. And when we read what is written, we find it more a *history* of God's actions than a revelation of his character. He emerged in history upon the plane of human action, and men saw him, and *then* heard him, and *then* written theology—that is, the science of God—became possible. God had been revealing himself to men for hundreds of years before a word was written about him. And when the writing began, it was to explain the continuousness and progressiveness of those revelations.

God's revelations of himself have been progressive. God putting his hand over Moses' face to curtain from his view the ineffable glories of the face-to-face interview, and then withdrawing his hand that his servant might see the lesser glories of his departing presence, is an object-lesson of his *method* of revelation. "The glory of God" manifested in olden time to his people was both a revelation and a hiding of the Divine Being. The splendors that accompanied the revelations were also a curtain of light to conceal the full glory of Godhead until man was ready for the clearest and fullest disclosure. The Shekinah, the symbol of the divine presence, was hidden in the "holy of holies." To the old Jew, that was the concentration of the divine glory. Since the Gospel of John was written we have learned that all those "lights and splendors" which accompanied God's appearances, from the time of Moses down to that of Ezekiel, were but the premonitory flashes of the fullness of glory that should beam upon the world. There were men, too, who regarded them as but signs of a fuller revelation, and their hearts cried out in earnest prayer for that fuller revelation. After the sublimest manifestation God ever made of himself in the olden time, we hear Moses, who had witnessed the wonderful spectacle, in an agony of prayer, crying out: "I beseech thee, show me thy glory." To him there was a "glory of God" not yet revealed. He wanted something else besides the smoke and the fire and the splendors that drove men to distraction and overwhelmed them with terror. His soul cried for something else besides infinite power and consuming grandeur. The revelation of that "something else" has been made, but made progressively. Gradually we see those strange "lights and splendors" fading away, and God emerging into fuller view, and in a character nearer to humanity. In Ezekiel's wonderful vision this fact is clearly stated. In regard to the "living creatures," he says: "They had the likeness of *a man*." He saw "the likeness of a throne," and upon it "was the likeness of the appearance of *a man*." And in explanation of this wondrous scene, he says: "This was the appearance of the likeness of the glory of the Lord." In other words, "The glory of the Lord" appeared to the Prophet Ezekiel *as having assumed the human form*. That appearance indicated progress toward humanity, and was a prophecy of the nature of the final revelation of the Divine Being.

The full disclosure of God's glory and the nature of the final revelation of himself was made when he *entered* humanity in the person of Jesus with all the boundless wealth of his redeeming grace. In all the former revelations God appeared outside of the human circle. In this last revelation he appears as united with humanity in all its essential attributes. And *this* is his glory. St. John, after a lifetime of study on the great subject, deliberately connects the glory of God with the incarnation of his Son. He says: "The Word was made flesh and dwelt among us, and *we beheld his glory: the glory as of the only begotten of the Father*." God manifest in the flesh is the full and final revelation of his glory to men. Moses prayed: "I beseech thee, show me thy glory." John wrote: "And we beheld his glory, full of grace and truth." The prayer has been answered, "for God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of *the glory of God in the face of Jesus Christ*."

Canon Farrar on Episcopacy.

The celebrated Archdeacon and Canon of Westminister, Frederic William Farrar, D. D., F. R. S., a man whose name is foremost in all the world as a Churchman and writer upon theological subjects and church history, has contributed an article to the September number of the *North American Review*, which will certainly prove refreshing reading to most of the Episcopalians in this country! In this article he seeks to set forth the reasons "Why I Am an Episcopalian." From the usual standpoint occupied by the Churchmen in Mississippi and Louisiana it is certainly a remarkable paper, and we much doubt if our friends of the Episcopal Church in our midst will agree to his position. Indeed, they can not do it without contradicting all their previous teachings. But, then, if a man finds out that he is wrong, manhood and Christian conscience say he should acknowledge his error and turn away from it. The *sects* have been trying for a good while to show our Episcopal friends their error on the subject of episcopacy, but they will not hear us. We look now to see if they will listen to one of the foremost men of their own denomination emphasizing the truth of the teaching which we have been giving them for years.

The Canon begins his paper by an assertion which overturns the whole theory of the Episcopalians in regard to the *true* church; and it must sound in their ears as the notes of a most horrid heresy. He says:

Let me begin, then, by saying that, though I am a convinced Episcopalian, I hold the question of church organization to be altogether secondary and subordinate, and in no sense essential to morality or salvation. I consider episcopacy to be, in most cases, the best, the most authorized and—in its rudiments, at least—the most ancient form of church government; but I do not regard it as one of the necessary notes of a true church, nor do I consider it to be at all indispensable for the *esse*, or even for the *bene esse* of any church. The thirty-nine Articles define the "visible church" to be "a congregation of faithful men in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." The prayer book in its most solemn service speaks of Christians as "very members incorporate in the mystical body of Christ, which is the blessed company of *all faithful people*." Neither here nor in any document of the Church of England is episcopacy insisted on as a thing indispensable.

It occurs to us that such language as the above about as effectually cuts the ground from under the High-church notion of episcopacy as any we have ever seen, even from the opponents of that huge heresy. We could hardly imagine anything left to be said that could add to the strength and vigor of the argument. The Canon, however, who is a master in the use of English, goes on, in what seems to us to be a cordial cold-bloodedness, and knocks every prop from under the fanciful structure, and then stands in complacent attitude and views with satisfaction "the ruin he hath wrought." Hear him:

Do we or do we not believe that there is a church of the redeemed in heaven? And is there a human being who supposes that the soul of any man which is admitted into that beatific communion will be questioned whether on earth he accepted or not an episcopal government? Let us avoid the arrogant nonsense of extremes. Let us shun the pompous platitudes which can only be saved from intolerant and extravagant absurdity by first being emphatically asserted and then ridiculously explained away. Such a platitude is that which first identifies the church with one of its component bodies and then says, with St. Cyprian, "*Extra ecclesiam nulla salus.*" The assertion sounds very grand, very orthodox, very faithful; but when you come to question even the Romish casuists, they are constrained to admit that even Jews and Pagans may be saved, so that unless they stretch the meaning of the word *ecclesia* till its whole meaning cracks, their platitude becomes an empty phrase. Churches will not be estimated hereafter by the boastful arrogance of their claims or the narrow and bitter exclusiveness of their champions, but by the fruitfulness of their works and the beauty of their holiness. The revival and exaggeration of Romish principles in reformed churches may make these views appear lax to some; yet they are almost *totidem verbis et litteris* the views of some of our most honored divines.

Such sentiments from the Archdeacon and Canon of Westminister are enough to take the breath out of the ordinary Mississippi and Louisiana Episcopalian. But the ruthless Canon, standing amongst the ruins of the temple of High-church episcopacy, gives a blow which so scatters the fragments that the most astute and Jesuitical prelacy will never be able to gather them together again. Hear him:

Though episcopacy seems to me to have the divine *sanction*, I do not in any sense regard episcopacy as a thing of immediate divine *institution* or universal obligation any more than I regard monarchy. A state may be blessed and flourishing without kings, and a church may be blessed and flourishing without bishops. I do not believe that our Lord in founding upon earth a divine society meant also, of necessity, to establish an unvarying organization. Under the guidance of the Holy Spirit it was and is perfectly competent for every nation and every separated community of Christians, under the stress of circumstances, to adopt that form of church government which was or is best suited to its needs.

Thus on and on the good Canon sweeps, and leaves not even the ghost of prelatical presumption standing on its feet. His characterization of the whole thing as "arrogant nonsense," "pompous platitudes," "extravagant absurdity," is surely very hard on our High-church friends. But when he says: "I hold that episcopacy is lawful in its use and primitive in its origin, but I do not maintain for it any indefeasible divine prescription, nor do I regard the bishop as being of an essentially different order from the presbyter, but only as a president among presbyters, endowed with one or two special functions, and with a limited, but neither absolute nor infallible authority," he deliberately lays the "last feather" upon the poor camel's back, and that vertebra crashes right down in the middle with a "compound fracture" that is "past all surgery."

We would be glad to quote more from the Canon's paper for the benefit of our friends, but our space is all taken.

The Japan Mission.

In a private letter, Bishop Wilson, who has charge of the Japan Mission, says: "I have three or four men and one, perhaps two ladies on hand for Japan; but have had delays in almost every case. One lady goes the last of this month—a woman of exceptionally fine character and abilities. For her support I am responsible. Two young men are now before the Board for acceptance. For one of them I am responsible. The other, as Bro. Newton's assistant, is provided for by the Board. I want two more men and one woman. I hope to get them, and must raise the money for them. I am very thankful for your help in the matter."

Now, friends, can there be any louder call than that? Have you sent your contribution to answer it? Don't you hear the undertone of Christ's voice in this piercing cry from Japan? Will you still turn a deaf ear to his pleading, or will you help immediately and cheerfully and bountifully? Look at our list. It is growing gradually, but your name—has it appeared? The cry from Japan is, "Send us men and women of God who can lead us to the light and show us the way of salvation!" Our Lord is pleading in that cry.

The Civil Sabbath.

Rev. Josiah Strong, secretary of the Evangelical Alliance, in the course of an excellent discourse on "The Civil Sabbath," recently delivered, has this to say regarding the grounds for its observance:

"We observe two Sabbaths, entirely distinct in origin, character and authority; the one civil, the other religious. The latter is divine in its origin and authority, and sacred in character; the former—the civil Sabbath—is wholly human in its origin and authority, and secular in character. Because these two Sabbaths coincide they are very easily and commonly confounded, and there results much popular misconception as to the meaning and value of Sabbath laws. * * * Much bad blood and much injury to the cause of Sabbath observance result from the common failure of both the enemies and friends of Sabbath laws to perceive that they are wholly secular, and that they in no wise depend for justification on the divine authority and sacred character of the religious Sabbath. If the words, 'Remember the Sabbath day to keep it holy,' had never been uttered, there would be exactly the same ground for Sabbath legislation which now exists; a ground, full, broad and solid."

The tenable grounds, therefore, on which legislation regarding Sabbath observance rests, are these, namely: "First, the duty of the State to secure to every man the right to rest on the Sabbath, and, second, the duty of the State to guard the leisure of the day from uses subversive of its object as a day of rest, and uses dangerous to public morals.—*Standard.*

Dr. Whately was Cardinal Newman's teacher, and the Cardinal bears this testimony to the efficiency of his teacher: "He taught me to see with my own eyes and to walk with my own feet." We take it, that is the perfection of teaching.

Notes.

In regard to the abolishment of the death penalty, the New York *Observer* says truly:

Abolishing the death penalty does not indicate an increase of the sense of the sacredness of human life, but exactly the contrary. It is a great appreciation of the value of the criminal's life, and a comparatively small appreciation of the value of the life of his victims.

The *Pacific Methodist* contains this characteristic note from Dr. John Hannon in regard to the week of prayer:

The week of prayer was observed at Centenary; $50 was the offering which like a big postage stamp we put upon the letters of our prayers. I think we ought to have paid more postage. Christians run the "franking privilege" of the gospel and free prayer too far.

One of our amusements is to study the efforts of our *Northern* friends to print the negro dialect. The effort always results in a most conspicuous failure. No Southern man ever heard a negro speak as the Northern papers make him speak. Where they get the gibberish they put in the negro's mouth we can not conjecture, or how any man could invent such stuff nobody can tell. The negro himself repudiates such a caricature of his talk with disgust. It seems cruel for them to misrepresent *even his language*.

The ambition of men to make faster time is manifested especially in regard to travel by land and by sea. The time is being continually shortened. Forty miles an hour by rail is now considered *not very* fast. In crossing the Atlantic the record has been continually broken, until now the "City of Paris," the fleetest of the "ocean greyhounds," has brought the time down to 5 days, 19 hours and 18 minutes. Wherennto this matter will grow, no prophet can tell. A trip to Europe now means very little as to time. Our friends go and return before we think they are cleverly on the way.

"Thou, therefore, which teachest another, teachest thou not thyself?" The apostle's question is a very close and searching one. A man's actions should agree with his own teachings. If he is endeavoring to bring others to obedience to the law of God, he must himself be obedient. If he is endeavoring to uphold the law of the church in the maintenance of discipline, he must not be a violator of the church law. This is intended as a hint to those young preachers who are exercising functions which the church has not yet authorized them to exercise. We hope this hint will be heeded.

No less an authority than Prof. Geo. D. Ladd, of Yale College, makes the following extraordinary statement in the September number of *Scribner's Magazine:*

I have personally been cognizant of a system of public education, inaugurated in a large city, where, in the higher grade of instruction, the pupils were taught at the public expense to dissect cats, to accept *in toto* Bain's psychology, and to deride the Christian religion; but not one of them could learn a word of Greek without the expense of a private tutor.

It is high time the church everywhere was paying more attention to this all-important subject of *Christian* education.

Through the courtesy of Mrs. J. B. Stone, we have received the Minutes of the tenth annual meeting of the Woman's Missionary Society of the North Mississippi Conference, held in Greenville, Miss., June 6-9, 1889. From this report we are glad to note that the mission work is growing in interest and efficiency under the management of the Methodist women of North Mississippi. The collections the past year, ending March 30, 1889, amounted to $3,236 25, contributed as follows: Winona district, $503 35; Aberdeen district, $393 35; Sardis district, $340 27; Columbus district, $505 42; Corinth district, $253 39; Grenada district, $351 77; Greenville district, $338 45; Holly Springs district, $550 25. This is a fine showing, indeed!

Farmton has this little story in the *Advance*, and we like it so well that we transfer it to the ADVOCATE for the benefit of those whom it may concern:

A young man wanted to go to college. He was fatherless. His mother had a few hundred dollars. She felt that by great economy she might have enough to put him through the four years without debt. A friend of his father heard of his purpose. He casually asked him, "How much money, John, do you think a man ought to have to get the most out of his college course?" He replied, "$500." The friend followed up the answer with a further question, "How much money do you plan to spend?" "$250," he replied. "Very well, you can draw on me each year for another $250." The boy was in tearful gratitude. "But I don't know as I ought to accept, it is too much." "Yes, you must. It is a loan, and you can so regard it; you can repay it; if ever you become a rich man you will pay the money back to some poor boy who is trying to get an education." The young man is now in college. I could not but admire the wisdom of this benefactor. I respected his generosity. He helped the worthy, needy man; he thus helped the cause of all righteousness; but he helped the young man in a way to leave his self-respect not simply untouched but even ennobled.

Personal and Otherwise.

The postal service of the world is now so perfect that a letter can go around in sixty-nine days.

Since 1861 the United States government has paid out ten hundred millions of dollars in pensions. And yet republics are ungrateful!"

It is strange to read in the newspapers that a son of Canon Farrar, of Westminster, has come to this country to perfect himself in mechanical and scientific knowledge at Lehigh University.

The Western Conference elected as delegates to the General Conference Rev. J. M. Gross, clerical, and J. K. P. Parker, lay.

Rev. William Stoddard, of Moderty, Scotland, is 102 years old, walks a mile to preaching every Sunday, preaches an *hour*, does all his pastoral duties, and is the efficient chairman of the School Board.

There are *forty-seven* organizations engaged in the evangelization of the Jews, with 377 workers in 195 stations. At least 150 of the missionaries are converted Jews.

It can now be said of our country that "the sun never sets on our dominions." The sun rises in Maine before it sets in Alaska.

A man 104 years old has been admitted to church membership in Elgin, Indiana.

"While the lamp holds out to burn,
The vilest sinner may return."

At a cost of $100 000 the Bible House in New York is to be remodeled into a ten-story building, 80 feet high.

Dr. C. O. Waters has been a continuous correspondent of the *Presbyterian* for thirty years.

Besides his other work, we hear of a recent in Mississippi that has bought a parsonage for $500 cash, built a church for $100 cash, bought a horse for the preacher for $125 cash, besides sending help to the Johnstown sufferers. That is a *helpful* people.

Hon. H. Skipwith, of Clinton, La., has begun in the Wilson *Sun* a history of the parish of East Feliciana. There is no more interesting history than that of the "Florida parishes," and we know of no one more competent to write it than Mr. Skipwith.

Sullivan wants to run for Congress. When he gets out of Gov. Lowry's jail, he will be an immensely popular man about Boston, and he wants to represent Boston.

A private note from Bishop Wilson, dated Paris, Ky., September 11, says: "I am still in a measure disabled by a mishap on the railroad, but am getting along with my Conference work fairly well."

A note from Dr. J. B. Walker, dated September 13, says: "I have improved and feel much more comfortable. My rheumatism pains and annoys me. It is not violent nor continuous. I will be home by first Sunday in October."

A private letter from Rev. P. H. Loffenwerth, a superannuate of the Louisiana Conference, now residing near Clear Water Harbor, Fla., says: "The operations of my physical system are regularly moving, but with diminishing force. Sometimes it seems that the end is near. I make my Savior my trust, and my efforts and prayers are that I may be ready when the change shall come." The good old patriarch has the prayers of all his brethren.

Rev. Dr. H. H. Tucker, editor of the *Christian Index*, accidentally fell from a window of his room recently, and received such injuries as resulted in his death. "In the midst of life we are in death."

Postal Card Reports.

—Rev. J. E. Denson writes from Abbeville, La.: The "third Quarterly Conference just closed. The presiding elder, Rev. S. S. Keener, was present, and preached for us both Saturday and Sunday morning. We also baptized five infants, which, added to the twenty-two previously baptized, makes twenty-seven children he has dedicated to God on my work this year. We protracted this meeting eight days, being blessed with the grand sermons of that old veteran preacher, Rev. S. H. Cooper. There was also present with us Bro. L. Fenner, exhorter from the Alexandria District. The meeting was a perfect success. Ninety accessions, twelve conversions and seventeen baptisms. Praise God for the shouts once more heard in the camps of Israel!"

—Rev. J. F. Evans, presiding elder of the Grenada district, North Mississippi Conference, writes from Hot Springs, Ark.: "Please say to the brethren that I am at this place for the benefit of the water. I hope to be able to take charge of the district again by October 1. The pastors will continue to send their reports to Water Valley: I take this means of returning many thanks to the brethren and pastural charges helping me to this place. May the good Lord reward them a thousand-fold! My present address is 910 Central avenue, Hot Springs, Ark."

—Rev. H. T. Cunningham writes from Del Rio, Texas: "Am closing out my first year in the itinerancy away out on the frontier. Del Rio is a thriving Western town of 500 inhabitants, situated in sight of Mexico. The ADVOCATE'S visits are refreshing. Closed a good meeting August 22."

—Rev. R. A. Burroughs writes September 12: "We have just closed a gracious revival at Black Hawk, Miss. A large number of conversions and twenty-three additions to our church. We had the Rev. T. B. Malone the first week, who gave us fine preaching. He is one of our best men; his preaching is of that character that will always bear fruit. The last week we had with us Bro. D. L. Cogdell, who did good work. The church is greatly revived. We expect to have a good report by Conference. Have received ninety-five in the church this year. All the glory to God!"

—Rev. G. W. Gordon writes: "During the week of prayer Carrollton and Greenwood raised $59 20 for foreign missions. Our Conference is drawing nigh, and we are beginning to wind up and be ready for it. I think there will be a split in my work, and happy shall he be who falls on either part."

—Rev. R. S. Isbell writes from Opelousas, La.: "We are in the midst of a glorious revival at Bellevue Church, a few miles below Opelousas. Large congregations attend at night each day, and the interest is increasing all the time. Quite a number of penitents at the altar at each service. Bro. H. S. Johns, of Washington, assisted me very efficiently several days last week. The meeting is still progressing, and will continue as long as favorable indications suggest. Have received several accessions to the church up to date. Have also had several accessions to the church at Opelousas. Expect to begin a protracted meeting at Opelousas on the fourth Sunday of this month, and will continue as long as indications are favorable. Have assistance promised for this work. Pray for my success here."

—Rev. H. M. Banks writes from Sugartown, La., September 13, 1889: "I have just closed a meeting of several days at Sugar Creek. It was a time of refreshing to me. The eleven o'clock service on Sunday was a delightful one to many. It was a regular camp-meeting time. Two joined the church, and several penitents gave their hearts to God who did not unite with the church. It may be they will join the Baptist Church. Many of the Baptist brethren enjoyed our meeting, which did my soul good."

—Rev F. M. Keen writes from Amite City, La.: "I have just closed a two weeks' meeting at Oyka, which was a decided success. Sinners were converted, penitents converted, and Christians—not a few—were quickened and strengthened; nine accessions and several conversions. Ten persons professed conversion at one service. Bro. W. W. Hopper spent a week with me, and many testify that they are better men and better women since hearing Bro. Hopper. Bro. McDonald was with me two days, it being the occasion of my third Quarterly Conference. His preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. His sermons made a profound impression on the people. I reported to the Quarterly Conference twenty-five accessions, eleven children baptized, and finances pretty well up. We are taking steps towards building a new parsonage at Amite City."

—Rev. H. J. Boltz writes from Marthaville, La.: "We have just closed two very interesting meetings which resulted in twenty-seven accessions to the church and the church greatly revived. The local brethren rendered valuable service in these meetings. Quite a number of new family altars promised, and some have promised to take the ADVOCATE soon. Pray for us and our work. God bless you and the dear old ADVOCATE!"

—Rev. A. C. Flowers writes from Montrose, Miss.: "Our protracted meetings are about over. The church has been revived and blessed. Several family altars have been erected since our meetings. Ten accessions to the church and as many conversions. Nearly all who attended claimed the meetings a spiritual blessing to them. I have got seventeen new subscribers this year, and expect to get more. Subscriptions are slow coming in now owing to the short cotton crop. Pray for us."

—Rev. B. M. Drake writes from Daleville, Miss.: "I have just closed a meeting at Linwood on the Spring Hill circuit, which was blessed of the Lord. Bros. Backus and Howse rendered efficient aid. Praise the Lord for his faithfulness in keeping his promise, 'Lo! I am with you alway.'"

The record of cures accomplished by Hood's Sarsaparilla can never be completely written. The peculiar curative powers of Hood's Sarsaparilla are successful when everything else has failed. If your blood is impure, your digestion out of order, try Hood's Sarsaparilla

The Mississippi Methodist College.

MR. EDITOR: The college fund continues to grow. I have the pleasure of reporting two recent contributions of one thousand dollars each. One of them is from a man who is not a Methodist. W. C. BLACK.

SEPTEMBER 16, 1889.

Another Missionary to Japan.

Reported previously	$542 50
Mrs. C. Gillespie	1 00
Greenville, Miss.	4 00
Mrs. R. S. Isbell	1 00
Two Little Friends	1 50
Saturtia Juv. Miss. Society	3 5
Mrs. L. K. Childers	1 00
Collected by same from four friends	4 00
Mrs. Emma Foster	1 00
Mrs. Jane Simmers	1 00
Mrs. C. C. Thompson	1 00
Mrs. T. A. Womack	1 00
Mrs. M. E. Cook	1 00
Subscriber	5 00
	$568 50

Mansfield Female College.

The college has opened better than it has for many years of its history, and has already a larger number of boarders than at any time last session. Students are coming from different sections of this State and Texas, and a large increase is still expected. This session will be a grand success. Those who contemplate coming ought to write immediately to secure accommodation. A. D. M'VOY.

A Good Letter.

At the last meeting of our Juvenile Missionary Society, in this place, I read before them Dr. Lambuth's touching letter from Japan, and all hearts were moved at his stirring appeal; so after collecting this month's dues from the members present, it was decided to send on to you for the Japan Mission all the money in the hands of our secretary. Agreeable thereto, please find enclosed in this a post office order for $3 50, donated by the "Saturtia Juvenile Missionary Society" for the Japan mission. Wishing it may accomplish much and lasting good, it goes freighted with the prayers of a noble *little* band of workers for Christ and God's glory. May he accept the offering, and bless all efforts in his behalf, and all his laborers. Your good paper, which cheers my home each week, is often read in the missionary meetings, and encourages and comforts many of us. Wishing it great success, and you abundant blessing, I remain,

Yours in sincere and Christian love and respect,

MRS. ELLA F. DUNN,
Pres. Saturtia Juv. Miss. Society.

If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

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Publisher's Department.

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

Mrs. Blotterwick—"Joshua, there was a tramp here this afternoon, and he looked so hungry that I gave him a large piece of gooseberry pie. I wonder how he feels now?" Blotterwick (gloomily)—"I know how he feels. I had a piece of that pie at dinner, you remember."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Business Notices.

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MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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Our Young People.

ROCKING DOLLY TO SLEEP.

BY CALLIE L. DONNEY.

Ah, dear little girl, in the gloaming,
With dolly held fast in your arms,
And you hush her with loving assurance,
And quiet imagined alarms,
Do you dream of the future before you,
Of the tears that your blue eyes must weep,
Or think you will have few such pleasures
As rocking your dolly to sleep?

What fancies like song birds are flitting
As you softly croon sweet lullaby,
The beautiful mother-love showing
As you sing, "Hush, baby, don't cry.
Ah, dear little golden-haired darling,
May angels your loving heart keep
In all of its innocent beauty,
While rocking your dolly to sleep.

And should, in the years that come after,
You weary of trouble and care,
And think of this low willow rocker,
And wish that again you were there,
Be patient, my golden-haired darling;
No sorrow or trial so deep,
But will fade in the glories of heaven,
When angels have rocked us to sleep.

—*Congregationalist.*

Science, Homeopathically Prepared by Uncle Carlos.

(Continued.)

The circle being again assembled in the quaint old library, and our wise and reverend uncle "in position," in order to test our interest, he calmly enquired, "What is the subject to be discussed to-night?"

Ralph, who like Simon Peter, always "answered and said," immediately responded, "Those days that puzzle our logical Cousin Tom so much. Is that the proper adjective, Uncle—'logical'? I don't know exactly what it means, but I thought it sounded well when I heard brother Alick use it the other day?"

"Yes, that is a very correct adjective to apply to Thomas. Who can tell us exactly what it means?"

"'Versed in the art of thinking and reasoning, discriminating,' Webster says," replied the accurate Alick. "Yes, that is what Thomas will become, if he continues to investigate as he has begun."

"But, Ralph, do you not feel any interest in 'those days?'"

"Not a particle. I don't care even a croquet ball"—Ralph belonged to a baseball club, and felt little respect for croquet—"whether 'those days' were twenty-four hours long, as they should be according to arithmetic, or twenty-four billions or trillions of years long, as your scientists say they are. The earth is made, and I like it just as it is. It was pronounced 'good, very good' by its Maker, and I think that decision ought to satisfy everybody that it was made just right; and as to the time taken to do it, who cares about that? I am sure I don't."

"I do," said Thomas; "I would like to know just how it was made, and how much time was occupied in making it."

"Very well, Cousin Tom; but I think you will have to wait awhile until, as St. Paul, I believe it is, says, 'we know even as we are known,' not 'while we see through a glass darkly,'" said the boy who, although he did not care about the length of "those days," studied his Bible carefully to know how to spend his days.

Uncle, who had a keen appreciation of the boy, also of his rights and privileges, and enjoyed a free discussion of a reasonable length, now quietly assumed the mentor, and coolly remarked: "We will see, Thomas, what the latest developments of science will do towards satisfying your mind, as I believe you are disposed to regard the scientific records of higher authority than the Mosaic."

"Hardly. I desire most earnestly to see clearly that they are in harmony, but must confess that as yet I have failed."

"In examining into the subject, let us first look at the Bible record," said our uncle. "Let me ask where is the word 'day' first mentioned in that record?"

"Genesis, first chapter, fifth verse," quickly replied Alick.

"Please read it."

"'And God called the light day, and the darkness he called night. And the evening and the morning was the first day.'"

"Does the word 'day' denote the same length of time in each clause?"

"Certainly not," said Alick, somewhat excitedly; "the first must mean simply the opposite of night about twelve hours, and the other can mean only a diurnal revolution of twenty-four hours."

"Do you find the word used in any other sense?"

A pause; then Grace, whom all had recognized as a practical student of the Bible, but who had not been considered especially critical, diffidently said: "The fourth verse of the second chapter reads, 'In the day that the Lord God made the earth and the heavens.'"

"Well," said Thomas, rousing himself; "this is becoming decidedly interesting. Here are three distinct periods of time expressed by the word 'day.'"

"Certainly, and the last is the only place in either chapter which purports to tell us how long was the time in which God created the heavens and the earth, says one who in my opinion has studied this record most carefully," our uncle gravely replied; "and I think we are obliged to conclude that the word 'day,' as used in the Bible, denotes an indefinite period of time."

All, even doubting Thomas, and Ralph, the irrepressible, were silenced and convinced that that question was settled by the Word itself.

MR. EDITOR: I see your little folks' department is still going on. I wish to add myself once more to the contributors. This town is still building up. We have nine stores in this town, and still building up. Our school will start next September. I have a little sister who will go, but I can not go. I would like to go very much; I like to go to school so well. Our church is built up again; it was blown down last year. I stay here at the depot with the agent; his name is Mr. Henry D'Amond. He is a nice man. He likes me so well, and I like him as well as he likes me. The agent that was here left June 18. He is gone to Natchez, Miss. The agent here now is very sick; but I hope he will get well soon to attend his office. We had a meeting here last week and part of this week. I joined the Methodist Church; eight or nine more joined. The preachers preached nice sermons to the people. Their names are Revs. Linfield, Roberts, Jones, Anders, Reams, Roberts (young Roberts). I hope you will publish this little letter for me, as it is my second time I have written to you. The Baptist Church is building up. I hope it will soon be built up, and the preachers will preach in it. I have to stop off. I wish you to correct my mistakes, for I am in a hurry. I will close. I am,

Yours truly,

WILLIE M'KENT.

MR. EDITOR: As I have never seen a letter from this place, I thought I would write one. I have three sisters and three brothers. We are not going to school now. We do not have any Sunday-school to go to. We have preaching once a month. Bro. Henderson is our preacher; we like him very much. Mamma takes the CHRISTIAN ADVOCATE, and we like to read the little cousins' letters. I will close by asking the little cousins a question: What two chapters in the Bible are alike? I remain,

Your friend,

RUPERT FARGESON.

LONGSTREET, Louisiana.

MR. EDITOR: I have not seen a letter in your paper from this place. I thought I would write one. We have very large Sunday-school. Rev. T. K. Faunt LeRoy is our preacher, and I like him very much. I am up here spending the summer with Col. T. C. Standifer. I came up with him when he came from the Seashore Camp Meeting. I have been here nearly three months, but it seems like three weeks. Hoping to see this letter published, I remain,

Yours, VAN CARTER.

RUSTON, Louisiana.

Little Cora heard an older person remark that some one who was in troble was "in a pickle." Shortly afterward her little brother attempted some difficult feat. "Oh, you musn't do that," she exclaimed, "or you will be in a cucumber."

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Household.

The Ideal Home.

In a paper by Mrs. Emily Huntington Miller, read at the Chautauqua (N. Y.) Assembly, recently, she mentioned the following as among the essential elements of a true home:

The ideal home is not a nomad, but has a permanent freehold. It does not exist in boarding-houses and hotels. It needs for its development the mutual cares and dependencies of co-operative labor; it needs for its own individuality the authority to shut its doors about itself, to formulate and regulate its manner of life to a degree impossible except under its own roof. A coterie of individuals, father, mother and children, may live together in comparative physical comfort at a hotel, if stress of circumstance force them temporarily to accept such a substitute; but if they are a family, it will not be to them a home. For a family has an object in life beyond mere existence. The father is not simply the bread-winner, the mother the care-taker, and the children irresponsible individuals concerned only in their own enjoyment. The family is a life-saving institution; thoroughly equipped and properly organized, it is set up by God as one of his mightiest agencies for the rescue of a wrecked world—a world that more than anything else needs homes for shelter and salvation. Our local charities, our attempts at alleviating the condition of the poor, our utmost expenditure for reform, can give us no permanent results until in some way we can reach the home and the family.

The ideal home is co-operative. One purpose, thoroughly understood, animates all its members, and there are no conflicting interests, no tyrannical government, and no rebellions or strikes. In fact, I greatly doubt the value of strikes of any kind in the family, but incline to the opinion that any apparent gain is more than counterbalanced by evil. Perfect co-operation is only possible where there is perfect understanding and common point of view between husband and wife, parents and children. It can never be secured where, on the subject of expenditure for instance, the father is high tariff, the mother free trade, and the children licensed free-booters whose object is to plunder both parties.

It need hardly be said that the ideal home is religious. Its fundamental idea being development, it can not ignore the spiritual nature, which is a breath to the clay of all else. Its very authority and sanctions are divine, and it shares with the Eternal his fatherly function of protecting the immature soul that has not yet learned to choose the good and refuse the evil. We shall never properly estimate the importance of fundamental religious work in the home until the Protestant Church takes a lesson from the Roman Catholic, and claims every child of Christian parentage as an actual, not possible, member—to be watched over and kept in the fold, not lost and then brought back. As well abandon your child to indulge appetites, form habits, and establish associations that will plunge him in physical ruin, and then turn him over to the physicians for possible healing and redemption, as miss the chance of laying the foundation-stones of character in the home, and trust to some chance revivalist to do by and by your work for you.

NO REST AT HOME.—No woman can rest thoroughly in her own home with her work ever before her eyes; involuntarily she carries the details of baking and brewing in her mind, and in consequence is nearly as tired as if she actually did the work. Let her go away to rest even if to a place not as comfortable as home, where she can eat a dinner she did not cook, sleep in a bed she did not make and forget her weariness in other people's cares and pleasures. Thousands of bottles of patent medicine are swallowed by home-keeping women who had much better have spent the same money in car fare, in sight-seeing. To get away from herself is the main wish of the nervous, tired-out woman. To see how other people live suggests new ways of doing things and makes one contented with much that before seemed irksome.—*New England Farmer.*

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Work of rebuilding the burnt "BYARS HOUSE" is in progress, and will be pushed to completion as rapidly as possible.

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Marriages.

CUMMINGS—CAVETT.—At the residence of the bride's father, near Collinsburg, La., Mr. R. Carter Cummings, of Tennessee, to Miss Lydia E. Cavett.

DODSON—VAN NORMAN.—At the residence of the bride's father, Meridian, Miss., September 4, 1889, by Rev. J. D. Crymes, Mr. Norval S. Dodson to Miss Ella Van Norman, both of Meridian, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

BARNES—Our beloved sister, JANE A. BARNES, wife of A. Y. Barnes, fell asleep in Jesus at her home, Suggsville, Ala., on the night of July 19, 1889.

"A home was darkened, and deep sorrow fell
On many loving hearts, when she, the best
And dearest one of the home circle, left
This troubled world for realms of blissful rest;
Passed from their clinging arm and loving sight,
Into that blessed land where there shall be no night."

She was the youngest child of Sam and Mary A. McColl; born at Monroeville, Monroe county, August 1, 1836. She came to Suggsville when quite a young girl; passed here her happy school and girlhood days; married, and adopted it as her home for life. She was always bright, lovely, and winning in the dear old home; a favorite with all. In all the relations of life a lovely example; and her memory will long be cherished by her relatives and a host of friends. But her strength of character was chiefly developed in the faithful performance of duty as a wife and mother. Her husband and children will certainly rise up and call her blessed. They can never forget her unselfish devotion for their welfare. In failing health for many months, she was always gentle and patient, and, until near the close of her life, cheerful and hopeful of recovery. She was reared in the Presbyterian Church; but, having her lot cast with the Methodist Church, she united with it, and died a consistent member. When near her last moments, her pastor (Rev. T. S. Abernethy) asked her if she could say, "Thy will be done." Although she had not been able to speak audibly for several days, she repeated loud enough to be heard by all, "Thy will be done." The Spirit softly whispered, "Rest thou in peace," and another jewel was brought home to the beautiful courts of heaven. M. I. P.

Clark county papers will please copy.

MILLSAPS—Mrs. MARY MAGEE MILLSAPS died at home, near Hermannville, Miss., July 3, 1889. She was the daughter of Mr. I. G. Magee, of Lincoln county, and was known throughout our country as Miss Mary Magee. This faithful young woman, taken away so suddenly in the prime of her life, was born in Covington county, of this State, and, therefore, lacked just a little of being 29 years of age. On September 2, 1878, she professed her faith in Christ, and united with the Bensalem Presbyterian Church. On November 19, 1885, she was married to Mr. J. D. Millsaps, who is a member of the Methodist Episcopal Church, South. With this church it was her intention to unite; but all her plans for her family and her church were cut short by the hand of death. She attended to her domestic duties on the morning of July 2. On the following morning, before day, God had called her away. Congestion, as an angel of God, loosened the cords of her life, and in one short day she passed away.

Mrs. Millsaps was the one sister of her family, and around her five brothers wove their affection. As the centre of this group, she let her light shine from day to day; and when the sphere of her usefulness was enlarged, and she became the wife of our friend, Mr. Dove Millsaps, she met the fondest expectations of her husband in being a devoted and lovable wife. A "good" woman implies devotion in all the relations of life; and Mrs. Millsaps receives from those who knew her best, testimony to her devotedness as daughter, sister, wife and mother.

We can not understand the mystery of the providence that takes away the young wife and mother from the home, and leaves behind the husband and child in orphanage and tears. Let it suffice to say, that God rules the world, and he is our Father. It takes the darkness of night to reveal to our gaze the stars of heaven.

May this sad providence reveal to the stricken hearts of those that are left behind, beauties and glories such as will enable them to say, "All is well!" C. W. G.

YOUNG—At Laurel Grove Plantation, East Baton Rouge, La., August 21, 1889, NETTIE LEE MONTAN, wife of Dr. E. A. S. Young.

Our community received the tidings of the death of this estimable lady with heavy hearts, indeed, and everyone seemed desirous of performing some act as a token of affection for the deceased and consolation for the living. Amiable and unassuming at all times, and in all places devoted to her husband, loving and affectionate to her mother, sisters and relatives, and true and generous to her friends—she was regarded by all who knew her as one who had few equals and no superiors. Weep not for "Nettie;" disturb her not in her calm sleep.

A FRIEND.

MILLER—Little SORINTHA NORMAN MILLER, our sweet little babe of six months, died with a congestive chill. Thus in less than three months we have buried three of our precious children. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" Pray for us in our affliction. A. D. MILLER.

DUBELL.—Little EDGAR CLARENCE, born September 5, 1880, and died August 8, 1889, aged 8 years, 11 months and 3 days.

He realized his condition. He said: "I am going to God that I have prayed so much to. Papa, pray; I am too weak." As soon as his papa rose from his knees, he kissed his weeping mother and sisters good-by; a farewell look at his infant sister, and placed his arms around his papa's neck, and silently passed away. It seems that God imprinted a kiss of peace. His little arms removed; upon his face rested a heavenly smile. The writer never knew a more prayerful child—along the road, in the field, and often led in family prayer. His childish voice was heard amid the congregation, singing praises unto our Lord who has taken the little cripple, doubtless, from the evils to come, and never again will he suffer under the hand of disease. Indulgent father and loving mother, grieve not, nor seek no more his little footprints to weep over. Our hearts are made sad by thine affliction. Be comforted. Earth has no sorrow that heaven can not heal. Like as a father pitieth his children, so pitieth the Lord. L. H. SWAYZE.

PLANCO—Miss MATTIE F. PLANCO was born near Booneville, Miss., in October, 1853, and died in Okolona, Miss., September 9, 1889. When about fourteen years of age, she joined the Methodist Church near Booneville, under the ministry of Rev. J. W. Hannoll. From that early age until her death she maintained a Christian life. As a dutiful and loving daughter, she was the stay and comfort of her widowed mother, and to the members of the household. Her aged mother, in widowhood, with other relatives, mourn her loss; but they sorrow not as those who have no hope. They are comforted in this sore bereavement with the hope that the departed loved one fell on sleep in the hope of the resurrection morning. She was a kind friend, and attentive, as far as lay in her power, to the wants of others. On a beautiful September day, as the sun was sinking low in the west, we laid her to rest in the Odd Fellows' Cemetery, in the suburbs of Okolona.

T. C. WIER.

JOHNSON—Death came to the home of Bro. and Sister N. K. Johnson, August 22, 1889, and took away their pet, little JENNIE, who was born February 5, 1885. It was so sad because she was the only girl, and her sweet little life was so bright that she shed the sunlight of joy and happiness everywhere she went. She was so cheerful that even the colored people always smiled when Jennie came about them, and no one could know her without loving her. She was a sweet little bud which was born to bloom in God's eternal flower garden forever. Her mission was a short one, but it is finished. Earth is poorer, but heaven is richer. The grandmother felt that she had lost her pet, and all who knew her felt that a sweet little girl has gone to heaven. May God's grace sustain father and mother, and may they meet the dear little ones who have gone before! T. W. LEWIS.

PAGE—NEWLAND, son of J. A. and E. J. Page, was born September 16, 1886, and died August 18, 1889, near Hazlehurst, Copiah county, Miss.

God does all things well. We can not understand why one is taken and another left. These things are hidden from us. But, then, we do know that our Savior said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." He wanted little Newland, and he only claimed his *own*. May the father and mother take comfort in the fact that their precious child is where sickness and sorrow are no more! God grant that they may have the faith of David, and so live that when this life ends they can meet their babe that has gone before.

M. L. BURTON.

RILEY—Departed this life, August 9, 1889, my beloved grandson, JAMES HOWARD RILEY. Next to my little Helen, who left me last September, he was the dearest of my grandchildren; always glad to see me, and never wanting me to leave to return home. His mother had gone before; but he leaves a father, an own brother, and three half-sisters to mourn his loss, besides uncles, aunts and cousins. He was a true-hearted, catholic Christian. He was 13 years, 5 months and 9 days old. I hope to meet him soon in heaven. H. A. CURRIE.

MIMMS—RICHARD THOMAS MIMMS, son of J. and M. J. Mimms, was born December 25, 1887, and died July 8, 1889, aged one year, six months and seven days. Richard came into this world on the day of the month in which the Lord came, and, like "the Star of Bethlehem," he was a bright, beautiful and loving child, and did fair to be a useful man; but the Lord hath need of him to join the little angels in heaven. May the Holy Spirit comfort the bereaved hearts!

R. L. ELY, P. C.

SHEFFIELD—DEWITT TALMAGE, son of J. W. and Emma Sheffield, of Holly Grove, Franklin parish, La., died August 8, 1889, aged two years, seven months. Another sweet little bud of promise, just as it began to unfold its beautiful and sweet life, was nipped by the destroying worm of death, so that e'en in blooming it withered and died. C. A. SWAYZE.

You may sing of the beauty of springtime
That glows on the cheek of the young,
But I sing of a beauty that's rarer
Than any of which you have sung.
The beauty that's seen in the faces
Of women whose summer is o'er,
The autumn-like beauty that charms us
Far more than the beauty of yore.

But this beauty is seen too rarely. The faces of most women lose the beauty of youth too soon. Female disorders are like frosts which come to nip the flowers which betoken good health, without which there can be no real beauty. If our American women would fortify themselves against the approach of the terrible disorders so prevalent among them, by using Dr. Pierce's Favorite Prescription, their good looks would be retained to a "sweet old age." This remedy is a *guaranteed* cure for all the distressing weaknesses and derangements peculiar to women.

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The motor car is 18 feet long and 2½ feet square at each end. The road is to be built on the surface of the ground, with track of 24-inch gauge, and will cost about $5,000 per mile. In thickly settled districts the road can be elevated, the varied length of the uprights being a cheap mode of covering irregularities in the surface of the ground over which the road passes. The mail and express cars are telescoped in forming a train, the former into the end of the motor car, and the latter into that of the one preceding it, forming a flexible train of cars, offering an unbroken surface to the air. The motor may pull one car or a train of cars.

All trains will be controlled from a generating station, where will be placed an electrical generating plant. Electrical brakes are to be used, and trains are started, stopped, speed lessened and backed at will from the station. Special appliances will inform the operator in charge of the generating station of the exact location of the train from the time it leaves or passes any given point until it reaches its destination. It has not yet been determined how far apart the generating stations shall be placed. Possibly one hundred miles may not be out of range, as the current can be run for fifty miles each way from the station as a centre without much loss of electricity.

A series of experiments have been made at Laurel, Md., to show what the Weems railway system will do. At this experiment station two miles per minute are made around a heavy curve, or the equivalent of 180 miles an hour, or three miles a minute on a level track. Prior to the inauguration of this system twenty miles per hour was the fastest time ever made by any kind of electrical railroad travel.

A visitor to this experiment station sees many things to surprise him. There are no extensive works, and the motor car when it comes out from under its shed, in obedience to the will of the engineer in the distant plant building, moves deliberately, slowly and with absence of all sound. This cigar-shaped car, painted a bright red and moving sharp end foremost, at sight does not seem a wonderful thing as it goes quietly along the track, but later, when the engineer at the dynamo puts on more power, or as a steam-car man would say, more steam, and the creeping thing on the ground hastens its movement until it fairly flies, and becomes a moving speck of red, spectators feel the progress being made in applied science and talk of the wonders of electricity, and the great things it will accomplish in the active affairs of life in the near future.

Arrangements are now being made for the building of an extended road between distant cities.—*Witness.*

The longest purse that ever was made has a bottom to it unless, indeed, it be lined with Franklin's maxims.—Joel Chandler Harris.

If you are suffering from Malaria, ask your druggist for Shallenberger's Antidote for Malaria. If he don't have it, and tells you he has something just as good, *don't believe him*, but send one dollar to Dr. A. T. Shallenberger, Rochester, Penn'a, and get the Antidote by mail. A few doses will restore you to perfect health. The Medicine is in the form of pills, but is not a purgative. It not only destroys Malaria, but is an excellent tonic.

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J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. HARR, ANDREW STEWART, CHAS. CHAFFE, A. B. LEVERT, E. BORLAND, J. HORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

Mechanics' & Traders' Insurance Company,

14 Carondelet Street, NEW ORLEANS, LA.

CAPITAL AND SURPLUS, - - - $500,000

Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Sentell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chs Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Brashman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade. *New Orleans, La., March 20, 1889.*

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

HARDWOOD, SLATE AND IRON MANTELS.

TILE HEARTHS, TILE FACINGS, TILE FLOORS.

Grates and Fire-place Trimmings.

LEAHY & WEBER,

ADVOCATE BUILDING. *No. 112 CAMP STREET.*

Mention this paper.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

BEAUTIFUL WINTER FLOWERS

For only 90 cents we will send FREE BY MAIL 7 ELEGANT NEW BULBS (all different) together with our Illustrated Catalogue and GUIDE to RIGHT CULTURE. Every one of these Bulbs is a gem of rare beauty and sure to bloom well during winter. Our Catalogue is a complete book of HARDY LILIES and PLANTS for winter and early spring blooming. We offer the best Hyacinths, Tulips, Crocus, Narcissus, Lilies, Freesias, Alliums, Oxalis and scores of other sorts, among which are many GRAND NOVELTIES never before offered. THIS OUR INTRODUCTION COLLECTION, 50 winter or spring blooming Bulbs for only 75 cents, by mail postpaid. Any one can have gay flowers in the house during winter or in the garden as soon as snow melts at small cost. CATALOGUE TELLS ALL ABOUT THEM. Address

JOHN LEWIS CHILDS, FLORAL PARK, N. Y.

PYRAMID OF SONG.

By C. C. CASE.

The latest and best singing book by this popular writer for use in

SINGING CLASSES, CONVENTIONS, HIGH SCHOOLS.

Contains an unusually fine selection of Choruses, Glees, Part songs, Anthems, etc.

Price, 50 Cents by Mail.

PUBLISHED BY

THE JOHN CHURCH CO. Cincinnati, O. And 19 East 16th St., New York City.

P. P. P.

(Prickly Ash, Poke Root, and Potassium.)

CURES

RHEUMATISM

And in all Affections of the Blood, P. P. P. stands alone and unrivaled and some of its cures are really wonderful.

If you suffer from anything like Syphilis, Scrofula, Blood Poison, Ulcers, Old Sores, Rheumatism, or any disease of the blood, be sure and give P. P. P. a trial.

P. P. P. (Prickly Ash, Poke Root and Potassium) is no secret patent medicine like the many on the market. Its formula is on every bottle, thus giving a guarantee of its purity and wholesomeness that no other blood purifier does give. For sale by all druggists.

SCROFULA

Is an impurity in the blood, producing Lumps or Swelling, causing Running Sores on the Arms, Legs, or Feet, for the cure of which use P. P. P., the greatest blood medicine on earth. All these diseases yield readily to the power of P. P. P., giving new life and new strength.

BLOOD POISON

Cured in its worse form; sometimes in cases with Erysipelas, where the patient was in Eternal Pain and given up by the physicians. In some cases Scrofulous Ulcers broke out till the party was a mass of corruption; a bottle of P. P. P. was procured, and the disease yielded quickly.

Also cures Syphilis, Primary, Secondary, Tertiary, Syphilis and Syphilitic Eruption.

Dyspepsia and Nervous Prostration.

Want of energy and all diseases resulting from overtaxing the system are cured by the use of P. P. P. (Prickly Ash, Poke Root and Potassium.)

FOR SALE BY ALL DRUGGISTS.

LIPPMAN BROS., Wholesale Druggists, Sole Props., Lippman Block, Savannah, Ga.

LIPPMAN'S PYRAFUGE

A SURE CURE FOR CHILLS & FEVER DUMB AGUE AND MALARIA.

FOR SALE BY ALL DRUGGISTS.
LIPPMAN BROS., Wholesale Druggists, Sole Props., Lippman Block, Savannah, Ga.

ABBOTT'S EAST INDIAN CORN PAINT

REMOVES CORNS, BUNIONS AND WARTS, SPEEDILY AND WITHOUT PAIN

For sale by L. L. LYONS & CO., New Orleans.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8⅞	— —
Ordinary	8⅞	— —
Good ordinary	9½	— —
Low middling	10⅛	— —
Middling	10½	— —
Good middling	10¾	— —
Middling fair	11	— —
Fair	12	— —
Galveston middling	10½	— —
Noble middling	10⅜	— —
Memphis middling	10½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	6⅞	7
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	3 3–16	2¼
Good	4⅛	4⅜
Fair	3¾	4
Prime	4½	4¾
Rough, ₩ bbl	2 15	2 50
Polish, ₩ bbl	12 00	14 00
FLOUR.		
Extra Fancy	4 35	4 40
Family	3 90	4 00
Amber	— —	— —
Minnesota Patents	5 90	6 15
Choice wheat patents	4 80	5 00
Minnesota bakers	4 75	5 00
CORN PRODUCTS.		
Corn meal, ₩	2 06	— —
Feed meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	43	— —
Yellow	— —	46
Mixed No. 2	45	— —
OATS:		
Western	28	30
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	82½	65
HAY:		
Prime	13 50	14 50
Choice	15 00	15 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	12 25
Prime Mess	10 75	11 00
Rumps	9 50	10 00
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	5½
Sides, short rib	— —	6⅛
Sides, long clear	— —	6⅛
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	— —	5
Sides, short rib	— —	5⅝
Sides, long clear	— —	5⅝
GROCERIES.		
COFFEE:		
Prime	— —	20¾
Fair	— —	20¼
Common	— —	17
TEAS:		
Choice	40	80
Ho-Nic	— —	55
BUTTER:		
Western Creamery	24	25
Western Dairy	12½	— —
Common	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	2 00	5 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 65	1 75
ONIONS:		
New Louisiana	— —	— —
Western	1 75	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	10½	10¾
Jute, 1¾ lb. ₩ yard	— —	10
Lake Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	— —	10
TIES:		
₩ bundle		1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 50	4 00
Chickens, Southern	2 75	3 00
Young	1 50	2 25
Turkeys, Southern	10 00	12 00
EGGS:		
Western	17	18
Southern	— —	18½
WOOL:		
Lake, ₩ lb	— —	22½
Louisiana	— —	20
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	— —	14 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, September 17.

We publish the following extracts from the United States postal laws for the benefit of the postmaster:

1. A postmaster is not required by any regulation of the Postoffice Department to open his office on Sunday, when no mail arrives after the closing of the office on Saturday night, and before six P. M. on Sunday.

13. It is not the business of postmasters to answer inquiries made of them regarding the private business of their patrons; nor must they disclose information obtained by them in the discharge of their official duties.

14. A postoffice should be kept free from anything obnoxious or offensive to its patrons; hence, a postmaster has the right to prohibit smoking in his office.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

This is the most fearful characteristic of vice: its irresistible fascination—the ease with which it sweeps away resolution, and wins a man to forget his momentary outlook, his throb of penitence, in the embrace of indulgence.—*E. H. Chapin.*

Diarrhœa, Dysentery, Cholera, &c.

From General Albert Sidney Johnston, the great Confederate General.

FT. BRIDGER, UTAH, Nov. 8, '57.

Messrs. J. & C. Maguire, St. Louis, Mo.

I have used the bottle of Maguire's Benne Plant handed me by Ass't Surgeon Dr. Kirtley Hyland, and found it a most efficacious remedy for Complaints of the bowels.

A. SIDNEY JOHNSTON.

NEWS OF THE WEEK.

DOMESTIC.

Corporal Tanner, Commissioner of Pensions, has resigned his position. This action has been brought about by the extravagant policy pursued in the administration of the Pension Bureau.

A storm off the Atlantic coast, last week, caused much damage. Heavy losses occured among the shipping off the Delaware coast. At Atlantic City the visitors and residents have had terrible experiences. Two railroad trains loaded with hundreds, in attempting to leave the place, were nearly wrecked.

Congressman S. S. Cox, of New York, was buried on September 13. Thousands of messages of condolence were sent to Mrs. Cox. The funeral sevices were conducted by the Rev. W. H. Milburn, the chaplain of the House.

The National Greenback Convention was opened in Cincinnati on September 12

One hundred and fifty-four Mormons have arrived in New York from Europe. About half of them were women. They proceeded at once to Utah.

The fifty American workingmen and women who went to Europe last July to investigate the condition of the European workmen returned on September 12. The manager of the party, in an interview, said: "They (the European workmen) are not to be compared to ours. Almost every trade was represented in our party, and they examined carefully the products and machinery of the old country. It was observed that machinery was cumbersome and lacked the completeness that is seen in our country. We have had a remarkable success from the time we started. We were met everywhere with courtesy and treated in the best possible manner." It was found that wages were 33 per cent. lower than in this country.

The Shoro Line Railway bridge at New London, Conn., which was swung into place a few days ago, is said to be the largest swing span drawbridge in the world. It is 1422 feet long, is built of solid steel and weighs nearly 2,500,000 pounds. The best engineering skill of the country was employed in constructing this great piece of work.

A large number of prominent people of other countries, both lay and ecclesiastical, have been invited to attend the sessions of the coming American Catholic Congress at Baltimore, November 11 and 12.

Gen. B. F. Butler is to write a history of the United States from Independence times down to the end of the reconstruction period.

The Secretary of State has sent instructions to the delegates on the part of the United States to the International Congress to meet him on October 1.

A statue of Gen. Grant was unveiled at Ft. Leavenworth, Kan., on September 14.

The resolutions and memorial adopted by the convention on the improvement of the Western waterways, held recently in Cincinnati, were, on September 14, presented to the President by a delegation. The President declared himself in favor of improved navigation, but opposed to government aid for building levees.

A disastrous fire occurred in Louisville, Ky., on September 15. Five firemen were killed by falling walls.

FOREIGN.

Henry M. Stanley, the African explorer, is expected to reach the eastern sea coast about the end of October.

Mr. Thomas A. Edison, before his departure for Berlin, gave 10,000 francs for the benefit of the poor of Paris.

The Vatican will publish the correspondence of Pope Pius IX. with Napoleon III. and the Prussian government in 1870 with reference to the Italian occupation of Rome.

There are rumors from various quarters that a large number of nihilists have recently arrived in Denmark. In consequence of these reports the authorities are taking extraordinary precautions for the protection of the Czar during his coming visit to Copenhagen.

Count Herbert Bismarck, during his supposed sojourn in England, secretly went to Pieve de Cardonre, Italy, where he had an interview with Signor Crispi. He had three meetings with the Italian prime minister, who was very private in his movements. The interviews related to the projected meeting of Emperor William, the Emperor of Austria and the King of Italy at Naples, and the relations between Italy and the Vatican.

According to the present arrangements, on his visit to Potsdam, the Czar is determined to avoid all reference to the political situation. Neither M. de Giers nor any other minister of his political cabinet will accompany him. His suite will be composed solely of military officers. Prince Bismarck is credited with aiming to obtain an interview similar to the historic conference of November, 1887.

The attendance at the Paris Exposition last week averaged 150,000 daily.

As a result of the Antwerp disaster the French Cabinet proposes the adoption of stringent regulations for the storing of explosives. No gunpowder will be allowed to remain in ports more than twenty-four hours without special authority.

The hearty reception given to Emperor William at Hanover has been a gratifying surprise, as showing the extinction of the anti-Prussian party with the popular growth of a German national sentiment.

The great strike in London is practically over.

The latest advices from Samoa are that Malietoa was quietly restored to power and that he and Mataafa have gone to the island of Manono, where they will remain until the decisions of the Berlin Conference have been confirmed.

A scheme is announced for the construction of a ship canal between Edinburgh and Glasgow. The capital is placed at £7,000,000.

THOSE disgusting Skin Eruptions will quickly disappear if La-cu-pi-a is used.

LIKE the sunlight and the air, Dr. Hartman's "Ills of Life" is both free and invaluable.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct. 5, 6
Sardis	12
Coldwater	13, 14
Camp	19, 20
Courtland	26
Batesville	27, 28
Panola	Nov. 2
Pleasant Grove	3
Mt. Vernon	9, 10
Lake View	14
Arkabutla	15
Cockrum	16, 17
Horn Lake	22
Louisburg	23, 24
Wall Hill	30

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 28, 29
Shannon, at Troy	(Wed.) Oct. 2
Richmond, at New Chapel	5, 6
Verona and Tupelo, at Verona	12, 13
Saltillo, at Moorsville	19, 20
Pontotoc, at Harmony	(Wed.) 23
Houston and Wesley, at Wesley	26, 27
Sparta at Sparta	(Wed.) 30
Buena Vista, at Lake Providence	Nov. 2
Ebenezer, at Scale Chapel	3, 4
Okolona ct. at Pine Grove	(Wed.) 6
Fulton and Smithville, at Amory	9, 10
Fremont, at New Salem	(Tues.) 12
Prairie circuit	10, 17
Athens, at New Hope	(Wed.) 20
Aberdeen	23, 24

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Oct. 5, 6
Corinth circuit	7
Iuka circuit	9
Harmony circuit	10
Iuka station	12, 13
Pleasant Ridge circuit	19, 20
Kossuth	26
Booneville	27, 28
Marietta	Nov. 1
Blackland	2, 3
New Albany circuit	9, 10
Ripley circuit	16, 17
Jonesboro	23, 24
Ripley and New Albany	25
Guntown	30, Dec. 1

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee, at Tibbee	Sept. 20
Columbus	22, 23
Columbus circuit, at Mt. Pleasant	28, 29
Pamplico, at Siloam	Oct. 4
West Point	6, 7
Hebron, at Hebron	12, 13
Macon	14
Shuqualak, at Shuqualak	17
Mashulaville, at Mashuqua	19, 20
Starkville	23
Starkville circuit, at Smyrna	26, 27
Chester, at Chester	Nov. 2, 3
Crawford, at Artesia	7
Brooksville, at New Bethel	9, 10
Louisville, at Louisville	16
Plattsburg, at Center Ridge	16, 17
LaGrange, at Shiloh	22
Walthall, at Walthall	23, 24
Sturgea	26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Vaiden, at Columbians	Sept. 21, 22
Winona circuit, at Lodi	28, 29
West, at Emory	Oct. 5, 6
Richland, at Richland	12, 13
Shenezer, at Bethany	19, 20
Black Hawk, at Acona	26, 27
Carrollton and Greenwood, at Greenwood	30
Sallis, at Pleasant Hill	(Sat., Sun.) Nov. 2, 3
Kosciusko cir., at Macedonia	(Wed.) 6
Weir, at Liberty Hill	(Sat., Sun.) 9, 10
Ethel	(Sat. and Sun.) 16, 17
Poplar Creek	(Wed.) 20
Lexington, at Tchula	(Sat., Sun.) 23, 24
Belzoni	(Wed.) 27
Newport, at Spring Grove	(Sat., Sun.) 30, Dec. 1

J. J. WHEAT, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada circuit	Sept. 21, 22
Atlanta	28, 29
Old Town	(Tue.) Oct. 1
Pittsboro	(Thur.) 3
Banner	5, 6

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Fayette, at Harriston	Oct. 5, 6
Rocky Springs, at Rocky Springs	12, 13
Hurtonton, at Carlisle	(Tues.) 15
Port Gibson	19, 20
Martin, at Cane Ridge	(Mon.) 21
Rolling Fork, at Carey	26, 27
Natchez, Jefferson Street	Nov. 2, 3
Natchez, Wesley Chapel	(Wed.) 6
Washington, at Washington	9, 10
Vicksburg	16, 17
S. Vicksburg and Bovina	16, 17
Warren, at Oak Ridge	23, 24
South Warren, at Redbone	(Wed.) 27
Edna, at Edna	30, Dec. 1
Gravesville, at Mayersville	(Tues.) 3
Roxie, at Roxie	7, 8
Meadville, at Oak Grove	(Mon.) 9
Sunflower mission	(Thurs.) 12
Anguilla, at Anguilla	14, 15

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Bayou Sara, at Concord	Oct. 5, 6
Audite circuit, at Gloster	12
Centerville, at Centerville	12, 13
North Wilkinson, at Hopewell	19, 20
Woodville	26, 27
Percy's Creek	28
St. Helena, at Greensburg	Nov. 2, 3
Wilton, at Pine Grove	9, 10
Clinton and Betsville, at Clinton	11
Amite City, at Amite City	16, 17
Springfield	19
Livingston	23, 24
East Baton Rouge	30, Dec. 1
New River	3
East Feliciana	6
Pipkin Chapel station	7, 8
Jackson station	14, 15

C. M'DONALD, P. E.

BROCKHAVEN DIST.—FOURTH ROUND.

McComb City, at Magnolia	Oct. 5, 6
Wesson, at Wesson	12, 13
Hazlewood, at Waterholes	19, 20
Scotland, at Bethel	26, 27
Topisaw, at Pleasant Grove	Nov. 2, 3
Bethesda, at Mt. Pleasant	9, 10
Franklinton, at Mt. Herman	16, 17
Providence, at Providence	23, 24
Bowerton, at Kehoboth	30, Dec. 1
Crystal Springs	4
Hazlehurst	5
Adams, at Adams	7, 8
Summit, at Summit	(10 A. M.) 9
Dist. Trustees' Meet in Wesson	(9 A. M.) 9
Brookhaven	18
New Hope, at New Hope	14, 15

W. B. LEWIS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Connersville circuit, at Bethlehem	Sept. 21, 22
Holly Springs station	28, 29
Red Banks circuit, at Wesley Chapel	Oct. 5, 6
Mt. Pleasant circuit, at New Salem	12, 13
Early Grove circuit at Hudsonville	19, 20
Pine Mountain ct., at Sone's Chapel	26, 27
Olive Branch, at Olive Branch	Nov. 2, 3
Ashland, at Wesley	9, 10
Myrtle, at Myrtle	16, 17
Hickory Flat, at Bethel	23, 24
Shawnee	26
Hyhalia, at Hyhalia	27
Waterford, at Waterford	Dec. 1, 2

J. W. RONSOLL, P. E.

BRANDON DIST.—FOURTH ROUND.

Brandon	Sept. 21, 22
Raleigh, at Holly Bush	28, 29
Lake, at Dow's Creek	Oct. 5, 6
Newton, at Newton	9
Forest and Morton, at Mutual Union	19, 20
Newtonia, at Mar's Hill	25
Philadelphia, at Piney Grove	26, 27
Carthage, at Carthage	Nov. 1
Walnut Grove, at Scotland Chapel	2, 3
Strong River, at Goshen	9, 10
Selbin, at Bethany	11
Prentiss, at Independence	16, 17
Westville, at Pleasant Hill	23, 24
Mt. Rose, at Price's Chapel	30, Dec. 1
Harvin	7, 8
Hillsboro, at Pontrell	14, 15
Morum Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

F. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit, at Tranquill	Oct. 5, 6
Madison, at Pearl River	12, 13
Sharon, at Sharon	19, 20
Camden, at Camden	26, 27
Silver Creek, at Lake City	Nov. 2, 3
Raymond	9, 10
Edwards, at Edwards	16, 17
Mts Olivet, at Mt. Olivet	23, 24
Flora	(Wed.) 27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City	(Wed. night) 11
W. Jackson	(8 o'clock P. M.) 13
Jackson	(at night) 13
Canton	14, 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Pearlington, at Pearlington	Sept. 21, 22
Covington, at St Tammany C. H.	28, 29
Tallisheek, at St. Tammany C. H.	29, 30
Whitlington, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem Camp Ground	12, 13
Moss Point, at Moss Point	19, 20
Scranton, at Scranton	22
Vancleave, at New Prospect Camp Gr'd	26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg, at Richburg	7, 8

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

DELHI DISTRICT.—FOURTH ROUND.

Rayburn	Sept. 21, 22
Lind Grove, at Lind Grove	Oct. 5, 6
Floyd, at Oak Grove	12, 13
Providence, at Pecan Grove	26, 27
Waterproof, at Waterproof	Nov. 2, 3
Harrisonburg, at Shelly Island	9, 10
Oakley, at Oakley	16, 17
Delhi, at Delhi	23, 24
Oak Ridge, at Oak Ridge	30, Dec. 1
West Monroe, at W. Monroe	(Thurs.) 3
Monroe	(Thurs.) 5
Richland, at Rayville	7, 8

J. D. HARRISON, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Rayne Memorial	Sept. 22
Carrollton and Parker's Chapel	29
Caroudelet Street	Oct. 8
Bretna and Soraparu	13
Craps Street	20
Donaldsonville and Plaquemine, at Thibodeaux	27
Grosse Tete and False River	Nov. 3
Baton Rouge	10
Lower Coast Mission	17
Louisiana Avenue	24
Felicity Street	Dec. 1

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Simsport, at Bayou Jacques	Sept. 21, 22
Alexandria, at Lemothe's	26, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	19, 20
Spring Creek, at Science Hill	26, 27

B. F. ALEXANDER, P. E.

HOMER DIST.—THIRD ROUND.

Saline, at Antioch	Sept. 21, 22
Ruston, at Douglas	28, 29
Indian Village, at Pine Grove	Oct. 5, 6
Goulsville, at Gansville	12, 13
Vienna, at Pine Grove	19, 20
Gibbsland	26, 27

ROBERT RANDLE, P. E.

Camp Meeting Calendar.

Camp Meetings.	*Begins.*
Beulah	Sept. 22
St. Tammany	Sept. 27
Morton	Sept. 27
Palmer	Oct. 1
Spring Creek	Oct. 10
Salem	Oct. 10
Shiloh	Oct. 11
New Prospect	Oct. 25

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I CLIMB TO REST.

BY LUCY LARCOM.

Still must I climb, if I would rest.
The bird soars upward to his nest;
The young leaf, on the tree-top high,
Cradles itself within the sky.

The streams, that seem to hasten down,
Return in clouds the hills to crown;
The plant arises from her root,
To rock aloft her flower and fruit.

I can not in the valley stay;
The great horizons stretch away.
The very cliffs that wall me round
Are ladders unto higher ground.

To work, to rest—for each a time.
I toil, but I must also climb.
What soul was ever quite at ease,
Shut in by earthly boundaries?

I am not glad till I have known
Life that can lift me from my own.
A loftier level must be won,
A mightier strength to lean upon.

And heaven draws near as I ascend;
The breeze invites, the stars befriend;
All things are beckoning to the Best;
I climb to thee, my God, for rest!

A Georgia Jeremiah.

BY "BARNABAS."

(Continued.)

The next letter is more characteristic of a "weeping prophet." It is written from that Mecca of Methodism in the Southwest, Judge McGehee's, near Woodville, Miss., and dated December 29, 1813.

"*Dear Winans:* Have you a soul capable of pitying a friend meeting with repeated disappointments? Have you a heart to sympathize with one sinking under a weight of difficulties? Have you tears to shed for a friend wading through accumulated sorrows? Now prepare to let that sympathy flow in floods of tears, while I delineate my situation."

The causes of this outburst of lamentation are two in number: the first imaginary, let us hope; the last very real and sad.

Among his correspondents in Georgia, at least one, it seems, is of the gentler sex, and hence arises trouble number one. Alluding to a recent letter from him, this correspondent says: "I know not what you mean by saying you don't know when you will see Georgia again. I have been looking forward with inconceivable joy as the year drew near its close. But do you not intend to come and see us? If not, let me know, so that I may fortify myself to bear it as a Christian."

"Winans, what can she mean by fortifying herself to bear it?" breaks in the perplexed and almost conscience-stricken Lewis. "You know it don't take much fortitude to bear my absence, though it often takes considerable to bear my presence."

After an interval of seventy-six years we must repeat the query with equal hopelessness of an answer, "What can she mean?" Is it possible that some wild Georgia girl is playing upon the feelings of the sober and susceptible young preacher? Or has the preacher himself in former times unguardedly suggested the joys of an earthly paradise while portraying those of the heavenly? And was this the same correspondent who wrote the former letter from Georgia, "filled with consolation?" It may detract somewhat from the traditional asceticism of our subject to connect him with the possible romance; but it certainly brings him nearer to us, and makes him more like a real personage.

The letter continues, after some recount of "a large bout among my friends, from Clark's Creek to the plains:" "I have tried to pry deeper into human nature recently than I ever did before, and to mark the emotions of my own mind and their causes." This in general, and then adverting once more to the former cause of disquiet: "I find that when I keep at a distance from them (the fair sex), the young zephyrs of love play around my heart; but when I come into closer contact, they fold their heavenly wings, and sit mournful and melancholy at a distance, brooding. Then I measure my steps back to my former position. * * * The company of a young lady that costs nothing is worth nothing. Winans, be prudent, live holy, and walk straight." Excellent advice in this connection, and significant also, coming from one whose sad countenance and greater nearness, by more than two generations, to the times of Wesley and the fathers might argue exemption to a great degree from some of the anti-matrimonial perplexities of the modern young preacher.

"I expect a glorious resurrection will take place in Natchez circuit. Bro. Kemp says that Mr. Discipline is dead, and his funeral has been preached so long that the people have forgotten the text." * * *. "I spent Christmas at Judge McGehee's, who, with his family, wishes to be remembered to you. I approve your plan in taking a school, as you will not be burdened with money."

A great and real sorrow comes with the post-script, which reads as follows: "Yesterday I preached the funeral of Sister Simpson, and this morning I had a dreadful hemorrhage from my lungs. Winans, I am gone! I am gone! I can't preach. * * * I hope you will excuse this incoherent letter. Indeed, I am ashamed of it, when there are so many important things upon which I might have written: Zion, languishing in the wilderness; our country bleeding from a thousand veins; our important position as embassadors of heaven, as legates of the skies! * * * Tell all my friends farewell, a long farewell, but not eternal; only till we meet in glory. I have thought of going to the States in the spring. I dread the thought of being a nuisance to society. Adieu, my dearest friend in Jesus.

LEWIS HOBBS."

February 17, 1814, he writes from Mr. Rouch's, at Pine Ridge, near Washington, Adams county, to "Dear Winans," in New Orleans, who, answering the last sad epistle, ridicules the idea that the fair Georgia correspondent is in earnest, and tenderly sympathizes with and encourages his afflicted friend, in view of the incurable physical malady from which he suffered. L. H. again expatiates upon the subject of women, who seems to be an ever-recurring mystery to him, quaintly concluding in these words: "I love to see them imitate the sun, who, with his centripetal power, draws all to him; yet, by his centrifugal power, keeps all at a proper distance." Further on he deplores again the sad condition of Zion, which, he says, "bleeds in the hands of political preachers, who thirst for popularity and the honor of the world. And so you have become a great author," referring, probably, to some publications of W. W. in the city papers. "Take care that you do not set the town on fire."

"If I can get money to carry me through to the States, and my health will admit, I expect to start in four or five weeks. * * * I don't know what I shall do for money to take me home, where I may die in peace; but I will trust the goodness of God. Yes, though he slay me by afflictions, and my brethren slight me, yet will I trust him * * * and love them. I came to this country on my own money; but, alas! whose am I to go back on? I no more expect to see you this side of the mournful grave and silent tomb; and, perhaps, this is my last letter."

No, not the last; for he writes from Natchez, March 12, 1814:

"*Dear Winans:* * * * I have just now received yours of February 25, which excited more emotions in my mind than all the rest. While my eyes ran over the lines, some things crept into my heart and swelled my bosom till my tearful eyes poured down the briny drops. I don't know whether it was for joy or sorrow. * * * I was sorry since you thought you had wounded my feelings; but glad to receive the cordial of friendship in sympathy for me in my sufferings. * * * Your generous sont mourns over my poverty, and, with a kind of holy indignation, attributes it to the ingratitude and injustice of my brethren. No, my brother; God forbid that I should accuse my brethren. Let my face be covered with blushes, and let me sink into oblivion, before I indulge such an idea; because I am the least of all, and not worthy of what I receive. My dear brother, I fear I have wounded your feelings in my plain manner of speaking, concerning political preachers and seeking after popularity. You say that I implied in some of my statements that you were such an one. If I did, I am sorry for it. I only intended to call your mind to the past, knowing that you were an aspiring young man, and that you were not so holy but that the devil would tempt you. * * * I have been at Bros. Newman's, Vick's, Marble's, McCallister's, Baker's, Sims', Sister Gibson's, etc. * * * I spent a very happy day with Martha G., conversing on religion, friendship, benevolence, matrimony, etc. * * * It appears that the young people are contrary; they won't get religion till they get married, and they won't marry because they can't get them they want. So, I fear the devil will get them all at last. * * * As for me, my afflictions * * * have no mercy upon my shattered body. * * * The doctor says I have consumption, and that next fall or winter will determine my fate. I am drawing near to my dissolution. Merciful Savior! why do I feel this trepidation of soul? * * * I stand on the verge and tremble, and dread to go. The worst or the best of men may say what they will; yet dying is a serious thing. O my dear brother, pray for me, that I may pass through the vale without a doubt! I expect in four weeks to start through to the States. To-morrow I set out to Judge McGehee's, to bid a final adieu to Wilkinson circuit. * * * You ask if I have any money. Yes, I have a little; and if I had but five dollars, I should start. * * * Suffer me, like a child, to say I love you. Adieu in Jesus. LEWIS HOBBS."

And, again, from Bro. William Foster's, near Natchez, March 25, 1814:

"*My Dear Brother:* Your welcome letter of the fourteenth came safe to hand last evening. * * * I should be glad to go in the steamboat, on account of my weakness; for riding from Bro. McGehee's, which is only twenty-five miles, so exhausted me, and gave me such a pain in my side, that I could not sleep last night but little. But I am not able to procure a passage for myself in the steamboat. As to the benevolence of Mr. Paulding, I am a thousand times obliged to him for his tender and anxious solicitude for my health and safe passage; but as for his procuring it for me, or even reducing it to a price which I should be able to pay, I can't * * * receive it from a man to whom I am already much indebted for his kindness to me when a stranger. Dear Winans, my feelings are not much refined; but they are too tender to impose on my friends. * * * I will ask you to give my compliments to Mr. Paulding, * * * but must decline to receive such a favor. * * * The South Carolina Conference has appropriated $150 to the preachers in this country, which money Bro. Sellers has in hand to appropriate to the preachers as he shall see proper. I think it possible I shall get a little of that money, which may bear my expenses through by land, if not by water. * * * I know not when I shall set out on my journey; but not under two or three weeks. If I could get a passage in the boat, I could sell my horse. Bro. Cosby would buy him. * * * I think I have written you explicitly as relates to going in the steamboat; that I would be willing to go in it, and be glad; but not at the expense of my feelings by intruding upon the benevolence of my friends. * * * O that our love may increase to Jesus, who first loved us!

"Yours in much love,

"LEWIS HOBBS."

"P. S.—(26th)—I am now at Q. meeting. Bro. Sellers and Bro. Valentine preached for us to-day. We had a good congregation and a good time. I am to have $50 of that money I was speaking of. * * * My desire still increases to go in the steamboat. I know not what to do, for if I delay my passage with the money I have on hand, I should then be in a strange land without money. L. H."

Concerning one person mentioned in this letter, one would like to know more—the Mr. Paulding who formerly befriended, and was yet ready to aid the needy itinerant in this far-off land. We are left to conjecture as to his place of residence—though it seems to have been New Orleans—and his relation to the church of Christ; whether a man of the world, or a member of some other church. In either character, his kindness is worthy of record as a small, yet appreciable factor in the spread of Protestantism in the Southwest.

(To be continued.)

The Missouri Conference.

BY M. H. CHAPMAN, D. D.

The Missouri Conference closed a very delightful and harmonious session last night at Palmyra. It is the fourth time in its history that Palmyra has entertained the Conference, and many very precious memories cluster around the place. The church is the oldest in the Conference, although it has been recently renovated and greatly improved. The citizens entertained us with generous hospitality, and the session was characterized by an unusual degree of religious interest. A sunrise prayer meeting every morning was largely attended, and prominence was given to preaching and religious services. We have a grand Conference, and the church within our bounds is growing in numbers and influence. Progress was reported at every point, and several advanced steps were taken looking to the enlargement and development of the work. Six promising young men were admitted on trial, two were readmitted, and several were received by transfer. Three had died during the year—H. B. Watson, H. H. Craig and Alexander Spencer. Among those received on trial was Fielding Marvin, son of Bishop Marvin, who is a young man of much promise, and who gives indications of great usefulness in the church.

The following compose the General Conference delegation: Clerical—J. H. Pritchett, J. D. Hammond, John Anderson, W. W. McMurry, C. I. VanDeventer. Lay—T. D. Woodson, J. N. Baskett, A. B. Miller, N. P. Ogden, Thomas Shackleford. Clerical alternates—E. K. Miller and J. M. O'Brien. Lay alternates—W. G. Miller and W. O. Gray.

It is rather singular that not a single clerical member of the delegation of four years ago is eligible this time. W. M. Rush is dead, E. R. Hendrix is Bishop, W. G. Miller is in the Little Rock Conference, and your correspondent is ineligible because of his location three years ago, when he made his trip around the world. The present delegation is a strong one, and will command the respect of the highest council of the church.

A ringing report on temperance, which gave forth no uncertain sound, was unanimously passed, showing that our Conference is sound on this question. Among other papers adopted was a memorial to the General Conference, asking for the establishment of a weekly missionary paper. That such a paper is greatly needed to disseminate fresh missionary intelligence throughout the church, and keep our people abreast of the great evangelistic movements of the age, admits of no question. There is no other one thing which would so greatly stimulate the missionary zeal of the church and awaken interest along this most important line.

The report of the Rev. C. I. Van Deventer, agent for our Conference Trust Fund, was most gratifying, and showed that during the year he had collected and received subscriptions and bequests for this important interest amounting to $14,000, which bring the fund to over $22,000. The interest on this, with the amount which is received annually from the *St. Louis Christian Advocate*, and with the additional amount received from the Publishing House under the operation of the sixth restrictive rule, we hope to be able to make, after a while, proper provision for our honored superannuated preachers and the widows and orphans of our deceased preachers.

Five reports were received from our schools, all of which are in a flourishing condition. Central College has opened with 145 matriculates, and Howard Female College with 157, forty-seven of whom are boarders. Presidents Hammond and Groves are succeeding admirably in their respective fields, and the Conference passed a resolution endorsing the action of the Boards calling for $25,000 for additional buildings for each of these institutions. An agent will be appointed to raise the sum for Central, while President Groves was appointed financial agent for Howard. The buildings are greatly needed, and I have little question but that they will be erected during the coming year.

The membership of the Conference was reported to be 35,232, a gain of 1,051 over last year. There was raised for foreign missions $8,435 66, and for domestic missions $1,453 89; total for missions, $12,889 55, an increase of $717 72.

The next session of the Conference will be held at Fayette.

HANNIBAL, Missouri.

Dr. Carradine Sets "Gilderoy" a-Thinking.

"Facts about Entire Sanctification Learned in the School of Experience," by Rev. B. Carradine, D. D., set me a-thinking. I began to wonder whether they were facts, or only fancies. The Doctor says: "In my early ministry I was never thrown with a sanctified preacher; nor have I ever heard a sermon on entire sanctification until this year." Is this a fact? Where was the Doctor brought up? On whose ministry has he waited? Surely he was not associated with Methodist preachers in the early years of his ministry. Dr. Carradine has been unfortunate in his surroundings, or else he was dim of vision and dull of hearing. It is no great wonder that a sermon on entire sanctification should so wake him up. It must have been like a revelation from heaven. It is incredible to me how a man could live in this country as long as Dr. Carradine has without seeing many sanctified preachers, and without hearing a half-dozen or more sermons each year on sanctification. Some of us who are not much older than he were brought up on this kind of food, and have been intimately associated with sanctified preachers and laymen, both men and women, all our lives. I am truly glad Dr. Carradine has heard a sermon on sanctification, and that he has been brought into association with sanctified preachers and people. It is rather late; but far better late than never. I am devoutly thankful to God that I have lived where I have heard this doctrine preached in demonstration of the Spirit ever since I could remember, and where I have been intimately associated with people, preachers and laymen who had been made perfect in love in this life.

If the facts be as stated by the Doctor, it is no great wonder that he had a "Pisgah-distance view of this promised life," and that he assumed a promised life of love "with misgivings and qualms of conscience" at the time of his ordination. The wonder is that a tyro in Israel, to say nothing of a master, did not know these things.

The Doctor says: "Perhaps the Bishop himself was disturbed at the questions he asked." Oh! no, Doctor. Perhaps not. Perhaps he was not as ignorant on this subject as yourself. Doubtless, the Bishop had, long before, been made perfect in love. Doubtless, he had preached this doctrine with great unction and power from one end of the land to the other. You assume too much when you put the good Bishop in the same category with yourself. What was a revelation from heaven to you was, I am sure, an old, old story to him. The Bishop had seen hundreds of sanctified preachers, and thousands of sanctified laymen, both men and women, young persons and old ones. He had not been brought up in a corner, in the dark. The good Bishop was accustomed to the light. However, this assumption of ignorance on the subject of sanctification, on the part of other people, is a common mistake of many young converts of only two months' standing. You will come out of all that after you get out of the primer and the spelling-book. You will know more when you get further along. The good Lord and the brethren will, owing to your lack of early advantages, be very gracious to you, and they will help you all they can. If you fall into the error of some, assuming to know it all, of having and holding a monopoly of truth on this subject, of being the only Wesleyan, of being the only orthodox Methodist—your progress in the knowledge of this doctrine will be very slow. This is one of the great dangers that besets mature men who begin to learn what others have known from their youth up. The suddenness of the thing leads them to think they have discovered a new world. This is no new thing. It is an old beaten trail along which men and women have been traveling from the days of Abel down to this time.

I am truly glad, and I congratulate you, my brother, that God sent his servant, Rev. W. W. Hopper, to wake you up, and to bring you to a clear understanding of the doctrine and the experience of salvation from all sin, which some of us learned from our mothers while we were little children about their knees. The old preachers, traveling and local; the class-leaders, exhorters, and the Sunday-school teachers, all united with our mothers in teaching and preaching, and in living the doctrine and life of entire sanctification. Be assured that this is no new thing under the sun. It was your misfortune not to have heard of it, and not to have seen it exemplified. If the Bishop who ordained you is still living, you would do well to visit him, and see how he looks and talks, now that your own eyes and ears have been opened. If he is in heaven, why, that ends the matter, so far as his sanctification is concerned.

Now that your eyes are open, you may take a retrospective of your own life, and see out of what darkness you have come; but it is a mistake for you to undertake a retrospective view of the Bishop who ordained you, and to tell the world where he was. The religious state and condition of the Bishop you could not have learned in the school of experience, and, particularly so, since, according to your own statement, you were not then in that school yourself. I have no doubt but the good Bishop would have been greatly "disturbed" when asking those questions, if he had known what "qualms of conscience" you were having. Indeed, I am inclined to believe he would have deferred your ordination had he known your lack of information. However, "all is well that ends well," and it is all right since you have gone on to perfection, relative perfection, as you then and there promised to do. The church, the Bishop—and—your vow bound you to this. May God bless you, more and more! Yours, GILDEROY.

Centenary College.

MR. EDITOR: I have just received a letter from President Hunnicutt, giving a very encouraging account of Centenary College, which same makes my heart glad and hopeful. He says: "We are educating, to our knowledge, twenty-six young men who are going 'into all the world to preach the gospel.'" "The other seventy-four making one hundred now in attendance, are being trained to carry Christian character and principle into all the departments of human life."

Is Christ's kingdom not enlarging? Is not a good time coming—yea, very near us? Can we look upon such an institution as Centenary, manned by such men as are sailing her, with hearts and heads filled with such holy zeal and Christ-trained intellects, and not be filled with earnest desires that we, too, may and ought to be doing something for Christ and his cause on earth? I have an anchored faith in Centenary. An institution that has survived under such adverse twenty-five years' environment is certainly one of God's "fittest," and by inexorable God-made laws, must grow and attain great proportions. Hope all interested friends will take sides with the old heroine quickly, before it be too late for them to say, "*We done it!*"

Your friend and brother,

PETER JAMES.

CULTIVATE THE HEROIC.—This is not an age of heroic Christianity. There is more pulp than pluck in the average Christian professor when self-denial is required. The men and women who not only rejoice in doing their duty for Christ, but even rejoice in overcoming uncomfortable obstacles in the doing it, are quite too scarce. The piety that is most needed is a piety that will stand a pinch; a piety that would rather eat an honest crust than fare sumptuously on fraud; a piety that can work up stream against currents; a piety that sets its face like a flint in the strait, narrow road of righteousness. We need more of the Christianity that steadfastly sets its face toward Christ.—*Congregational Magazine.*

Christian Advocate.

THURSDAY, SEPTEMBER 26, 1889.

HARVEST.

BY MARGARET E. SANGSTER.

We said, when the spring was late,
And the bitter winds were chill,
It were vain in hope to wait
For the leafage on vale and hill.
We were fain to mock at ruthless fate,
And were slow the fields to till.

We thought, when the summer rain,
In floods from the rifted skies,
Was sweeping the upland and the plain,
A-slant before our eyes,
Our labor hard is a waste, and vain
Each needless sacrifice.

But to-day, O fools and blind!
There are purple grapes on the vine,
And the smell of the fruit on the warm south wind
Is sweet as the breath of wine,
And the sheaves the reapers go forth to bind
Are a gift from the hand divine!

We never had need for fear,
We had only need for trust;
Ever our lives to our Lord were dear,
And ever his ways were just;
If our faith had but been strong and clear,
We had scorned the moth and rust

Of our shivering doubt and dread;
Nor all on our way had we met,
With many a time, a drooping head,
And lips for sorrow dumb,
Dear Lord, we are hardly comforted
In thy harvest's splendid sum!

Pardon our trick of grief!
Give us faith to be glad and gay
In the seedtime as in time of the sheaf;
Make us joyful every day.
For alas! alas! our unbelief,
It shames us when we pray.

The Race Problem.

"When Greek meets Greek, then comes the tug of war." In the supplement of *New York Christian Advocate*, August 22, 1889, there are some quotations, by the Rev. J. D. Walsh, upon the "Educational Race Problem of the South," that demand earnest meditation. He quotes Dr. Haygood as saying: "With reconstruction came to the South the common school, one of the issues of the revolution. * * * So much the South owes to the carpet-bag government. They did not give to the Southern people common schools, but they began them." * * * "The South is beginning to awake to the perils that lie, but partially concealed in the ignorant classes, both white and black, that make up so large a part of our population." In speaking of the negro, Dr. Haygood says: "Counting all the higher schools, whether called universities, colleges, institutes or seminaries, there are about one hundred and fifty able to prepare men and women to teach in the common schools, some of them fitted to do thorough college work. In these institutions, working on small salaries, I have met many times men and women, 'of whom the world is not worthy,' graduates of the foremost schools in America." Somewhat on this line, he quotes Bishop Galloway as saying: "It must be solved with the spelling-book; and the Bible and, too, largely by white teachers of the Southern Methodist Church. It is a travesty on religion, this disposition to canonize missionaries who go to the Dark Continent, while we have nothing but social ostracism for the white teacher who is doing a work no less noble at home. The solution to the race problem rests with the white people who live among the blacks and who are willing to become their teachers in the missionary spirit."

On a very different line, he quotes F. S. Oswald as saying: "Only absolute ignoring of historic analogies can fail to foresee the day when the peril of an Ethiopian marasmus will be obviated by a tierce, but promptly decisive war of races. Before long—perhaps, before the semi-centennial of emancipation—increase of number and of material resources will tempt the beneficiaries of the fifteenth amendment to seal their doom by trying conclusions with the descendants of their former masters; and I will here record the prediction, that within the life time of many of my contemporaries the scenes of the Semiuole war will repeat themselves in the swamps of the Mississippi Valley, and that before the end of the twentieth century Sambo Africanus will have become a sporadic phenomenon anywhere north of the twentieth parallel." He quotes Dr. Leftwich as saying, "that there is no way of settling the race problem but by colonization." Evidently here are great minds differing as widely as the poles. One side is saying, "Education and the Bible are the factors in the solving of this great problem;" the other side, "The sword and colonization." Which is right? It may be both. Evidently education and the Bible are working wonders. There is a better state of affairs now, under these great factors, than there was twenty years ago. Nearly all great revolutions are attended with and wind up with an appeal to the sword. We can only pray that education and the Bible will prevail. Surely here is a problem for Christian statesmen to solve. When such great minds as quoted above differ so widely, certainly there must be grave difficulties in the way. Here is something that every Christian man and woman ought to think and pray about. God can solve, when we get to praying and asking him about it. While waiting for the slow methods of education and Christianity to solve, the devil may plunge the races into war. Let everyone keep a level head and a pure heart.

P. A. JOHNSTON.

FOREST, MISS., August 20, 1889.

Missionary Hints.

MR. EDITOR: Will you allow an old itinerant to make a few suggestions?

And, first, I see an urgent call for money for the missionary. "How can they hear without a preacher?" "And how can they preach except they be *sent*?" Now, is this sending from the Lord or man? I think it is both, as when one is called at home, he enters not until the church endorses him. And how is it when the world is open to the gospel, and men stand waiting to make the sacrifice, the money can't be raised to send them? "We should suspect ourselves of covetousness," says some one, "if we do not rejoice at opportunities to give." See how anxious people are to invest in the poor Indian's land, and yet for heavenly and eternal treasures we have little heart. Were we alive to God as we should be, we would press us ardently to take stock in missions as once the Parisians pressed to gain a share in Law's great bubble of the Mississippi; the only difference being that in *this* there is no risk, while all things else will finally end as that great speculation.

Second. But do we not lay too much stress on money? I know it costs to go to Japan, and then sustain one's self while preaching to the heathen; but can't they get there on less than $1,000 and receive the balance as it is needed? What would have been thought of Paul and Silas waiting at Ephesus till the *country* people sent them a thousand denarii apiece to go on? *They* went to heathens, too—at least, to pagans and idolaters; and yet they managed to get along, and bring back a good long purse to the poor saints at Jerusalem.

Third. A good brother here don't believe in foreign missions, and others don't believe in home ones. The one says, "Give to the poor heathen;" the other says, "The heathens are at our door." Yes, and *we*, too, and, perhaps, been heathens still if Gregory and Augustine had thought and acted thus. There's heathen there and heathen here; so let us give to both.

Fourth. The world is open to the gospel, which a long time has been closed to it; yea, not only *open*, but are *crying* to us for the bread of life, and we must send it, or guilt will lie at our door. Pagans are turning everywhere from idols. "I saw many heathen temples," says a late traveler, "in decay; but no new ones building;" and the Sultan, the great backbone and pontiff of Mohammedanism, is tottering to his fall. Three hundred years ago, a word spoken in the harem at Constantinople would have made all Europe tremble; now any little Christian state could blot her out but for the jealousy of other Christian nations. Such a time was never witnessed in the world before for missions. The great Euphrates is drying up, and the late little stir in Islam is but the momentary flash before it dies. Buddhism, Confucianism, Brahmanism, and all other pagan systems are dying out; while Christianity, the only live religion, may now take the world. The nations are casting their idols to the "moles and bats." "A nation shall be born in a day." Then, brethren, let us rise to the situation, and if we do not *go*, let us *give* freely and liberally to send the gospel to the heathen.

G. T. VICKERS.

For the information of our correspondent, and all others, we state that the *thousand dollars* which the ADVOCATE's readers are contributing for the Japan missionary are not merely to take him to Japan, but to *support him a year in that country*. So send on your *ones* and *fives* and *tens*, remembering that you are contributing to sustain the gospel for *one year* among a people hungry for the truth and actually crying for it.—EDITOR.

Two Days of Prayer.

At its last meeting, the Board appointed September 29 and 30 as two days of prayer, on which we ask the entire church to join us in praying to God for a special blessing upon our work. We trust the auxiliaries of this department will strictly observe these days of prayer, holding special meetings, making fervent prayers that God will own and bless our efforts to advance his holy cause. We hope they will. Preparatory to these days of prayer endeavor to bring back old members of the societies, enlist new ones, and collect back dues, that they may be forwarded as soon as possible. We ask that our sisters everywhere will pray with us for the success of this work; that they will regard September 29 and 30, not only as days of prayer, but also of work, and will endeavor to organize auxiliaries to the Woman's Department of Church Extension. To be prepared for this, write to the Conference secretary for copies of our constitution and leaflets, that you may learn the full meaning of our plan of work. Taking the words, "church extension," in their spiritual and only true sense, we labor for the extension of the kingdom of God in our midst. We most earnestly beg that each and every minister in our connection will, on September 29, pray for and present the work of our society to his congregation. Trustfully we beseech the Lord God that he will raise up some one in each congregation who will take this work upon her heart. We ask that all and each one who unites with us will pray *definitely* that there may be such a rapid increase in the number of our auxiliaries and of funds coming into the hands of the Board, that we may see his power, and all may know "this is of God." In his name, whose life and death revealed to us our royal Father's love, we lay upon your hearts our requests for your prayers and your help.

LUCINDA B. HELM,
Gen. Sec. Woman's Dep't Ch. Ex.

Verona and the Male College.

As a place for the location of the Mississippi Methodist Male College, Verona has claims to eligibility of a superior character. What are its claims? While not in the geographical center of the State, it is yet easily accessible to every part of the State. Verona is in Lee county, on the Mobile and Ohio railroad, about sixty miles from the northern boundary of the State, and about twenty-five miles from the eastern boundary. Crossing the Mobile and Ohio railroad, at points below and above, are other roads which bring Verona into ready connection with the railway system of the State and country. It is near the head of the prairie belt, and is surrounded by an excellent farming country, adapted to the culture of corn, cotton, clover, millet and stock raising. It is not troubled with a surplus of the colored race—"it is a white man's country." As to sanitary conditions, Verona is one of the healthiest places in North Mississippi, well elevated, and remote from the malarial atmosphere of the Mississippi delta. Considering the smallness of its population, some five or six hundred, the number of persons above fifty years of age, along through sixty, seventy and above eighty years is remarkable. It has long maintained a character for social and moral excellence.

Bishop Galloway felt himself in a genial atmosphere when in the Methodist Church at Verona. During the month of July, last, he presented the cause of Christian education, and in response received a subscription to the college endowment of over five hundred dollars. The citizens of Verona have shown commendable zeal and enthusiasm in regard to the location of the college, and their subscriptions, conditioned upon its location at this place, already run up into the *thousands*. Let the committee that shall be appointed to locate the college consider carefully the advantages of Verona. And, perhaps, Verona will secure the location. If so, it will be cause and a time for many congratulations.

T. C. WIER.

Indian Mission.

MR. EDITOR: I received this week from Rev. R. F. Witt, of the Mississippi Conference, a registered letter containing $2 on my Indian Mission; $1 from Mrs. Mary McDonald, and $1 from Miss Clara Ratliff, both of Rose Hill, Jasper county, Miss. Will you please add their names to my list, and very much oblige; and allow me through the ADVOCATE to return my hearty thanks to the kind ladies for their assistance in this great work. May the great Head of the church bless them with an hundredfold in this life, and in the world to come eternal life! If the ladies will take hold with me, surely we will succeed. I have several on my list, and hope to have many more. They are "the salt of the earth."

Now, send on your names and amounts, and let us roll up the amount by Conference, and put the missionary to work. You who feel able please join my $5 proposition; and if not, any amount from $1 up will be thankfully received. Think of the poor, perishing Indian at our door, and send me your names and amounts, and pray for the success of the mission.

A. D. MILLER.

CATO, Mississippi.

Woman's Church Extension.

Some local societies have become auxiliaries to the Woman's Department of Church Extension. Including these, eighteen organizations have been reported since February, 1889. Seashore Auxiliary organized July 11, 1889. The officers for the ensuing year are as follows: President, Mrs. L. F. Ware, Pass Christian, Miss.; first vice-president, Mrs. C. Evans, New Orleans, La.; second vice-president, Mrs. C. G. Andrews, Meridian, Miss.; third vice-president, Mrs. Lindsay, Alabama; recording secretary and treasurer, Mrs. Price Williams, Mobile, Ala.; corresponding secretary, Mrs. T. S. West. All members who have not paid their dues will please send to Mrs. Price Williams, Mobile, Ala., who will forward to the treasurers of the respective Conferences.

MRS. E. D. JONES,
Miss. Conf. Sec. Wom. Dep't Ch. Ex.
MRS. O. S. ROBBINS,
Conference Treasurer.

From the Work.

SPRING RIDGE CIRCUIT.

MR. EDITOR: We have just closed our fourth protracted meeting on Spring Ridge circuit, and report, as the result, forty-five accessions, thirteen adults and two children baptized, and a gracious revival of spiritual life in the church, many of the brethren pledging themselves to erect family altars. In these meetings valuable services were rendered by Bros. C. A. Powell, M. L. Burton, H. R. Singleton, a local brother from Jackson, and Mr. Snider, a Baptist brother. The preaching of these brethren was with power and demonstration, to the edification of saint and sinner. The triumph of the gospel was signally manifest in Byram, which was considered by all as a hard place. Beginning the meeting there Saturday night before the fourth Sabbath in August, Bro. Burton came to our rescue Monday evening. The Baptist brethren came and united with us in the contest against sin and Satan. We continued the meeting until Thursday night. Christians rejoiced together irrespective of creed; sinners convicted, and thirty-two cast their lot with us. The people say there never has been such a revival at Byram before, and we attribute it largely to the fact that Christians of different creeds laid aside their minor differences and united heart and hand in a battle for salvation. The same spirit was manifest at Forest Hill, and a stranger coming in could not have told the difference between a Baptist and a Methodist. God be praised for Christian unity, and for the gracious outpouring of his Spirit upon the people of Spring Ridge circuit!

WM. T. REALL, P. C.

MCOMB CITY, MISS.

MR. EDITOR: We have been in our new parsonage at this place for one month, and are much pleased with it. It is large, commodious, well finished, neatly painted, comfortably furnished, and admirably located. How different from the bleak December day when we came to this charge homeless! Too much can not be said of the committee who have so diligently and faithfully pushed this work to completion.

Our church here is prosperous. We have had forty-four accessions to it to date, many of them heads of families, old men, soundly converted, praying in their families and lending the prayer meetings.

We had Bros. Anders and Roberts with us in May, and they did a fine work.

Later the District Conference convened here, and proved a great blessing to our community. It was the most profitable session that I ever witnessed.

Joe Jones has also been with us, and gone and left a furore in his track—some praising, and others cursing him. He did some good to outsiders; but the church, upon the whole, was not benefited.

In consequence of the building of our parsonage, finances are somewhat behind; but we hope to have a clean sheet by Annual Conference.

I will write of Magnolia later.

B. S. RAYNER.

P. S.—We are in the midst of a fine revival at Whitestown, a saw-mill suburb of McComb City. B. S. R.

WATER VALLEY CAMP MEETING.

MR. EDITOR: The Water Valley Camp Meeting began on September 6, and closed September 12. Had thirty-five or forty professions, and it was largely attended. Church members revived and many family altars established. We had a profitable, precious time. Hearty thanks to Bros. J. W. Price, T. W. Dye, O. L. Savago, A. B. Fly, McCullough and Mosely for very efficient service. I received an excellent class of eleven, yesterday morning, into Wood Street Church. Have had thirty-seven accessions since Conference. God is with us. Old Father Meaders, a Primitive Baptist preacher, eighty-three years old, died yesterday, and will be buried from our church this evening, Dr. Guess officiating. Father Meaders was a good man; had lived among these people for many years. He deserved their love and had it. Yours, J. M. WYATT.

SEPTEMBER 16, 1889.

ETHEL CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: We closed our last protracted meeting—six in number—on this circuit last Sunday. In all these meetings the Lord was with us in great power. The membership of the church has been greatly revived, and forty-seven promising young persons added thereto. The last of the six meetings—at Liberty Chapel—under all the circumstances was a wonderful victory, and we believe it came in answer to prayer. The church there had been in a lifeless condition for years past; so much so that it had become distressing to a few faithful ones.

The meeting commenced with a good interest to the astonishment of all except the few who were expecting it. The interest increased from day to day, until the eighth day, when the Holy Spirit descended upon the congregation as on the day of Pentecost; and such a time of refreshing from the presence of the Lord few of us have ever enjoyed. No chance to preach; all the Christians praised God, and the sinners trembled and cried for mercy. Our own local preachers, Bros. A. R. Hines and E. J. Boyett, rendered aid in most of our meetings. Bro. J. E. Buck, of the Kosciusko circuit, did faithful preaching, and good work otherwise, through one of these meetings. Rev. W. P. Ratliff, local preacher from the Sallis circuit, also assisted us efficiently at Ethel. We feel under obligations to these brethren, and thankful to the good Lord.

A. W. LANGLEY.

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY,
KENT COUNTY, DELAWARE,
APRIL 28, 1779.

Ques. 1. What preacher is admitted this year?

Ans.: Caleb B. Pedicord.

Ques. 2. Who remain on trial?

Ans.: Joshua Dudley, Philip Cox, Richard Garrettson, Lewis Alfrey.

Ques. 3. Who desist from travelling?

Ans.: Robert Cloud, William Duke.

Ques. 4. What preachers act as assistants?

Ans.: Francis Asbury, Daniel Ruff, Joseph Hartley, Freeborn Garrettson, Thomas McClure, Caleb B. Pedicord.

Ques. 5. Are there any objections to any of the preachers?

Ans.: They were examined one by one.

Ques. 6. Who of the preachers are willing to take the station this Conference shall place them in, and continue till next Conference?

Ans.: Francis Asbury, John Cooper, Daniel Ruff, Freeborn Garrettson, Thomas McClure, Lewis Alfrey, Joshua Dudley, Joseph Cromwell, Micaljah Debruler, Joseph Hartley, Philip Cox, Caleb B. Pedicord, William Waters, Thomas S. Chew, William Gill, Richard Garrettson.

Ques. 7. How are the preachers stationed?

Ans.:

New Jersey and Philadelphia, Philip Cox, Joshua Dudley, Daniel Ruff.

Chester, Joseph Cromwell.

Metitchen, John Cooper.

Delaware, Francis Asbury, Caleb B. Pedicord, Freeborn Garrettson, Lewis Alfrey, Micaljah Debruler.

Kent, Joseph Hartley, Thomas McClure.

Baltimore, William Waters, Thomas S. Chew, William Adams.

Frederick, Richard Garrettson, William Glendenning.

No helper to make any alteration in the circuit, or appoint preaching in any new place, without consulting the assistant.

Every exhorter and local preacher to go by the directions of the assistants where, and only where, they shall appoint.

Ques. 8. Why was the Delaware Conference held?

Ans.: For the convenience of the preachers in the northern stations, that we all might have an opportunity of meeting in conference; it being unadvisable for Bro. Asbury and Bro. Ruff, with some others, to attend in Virginia; it is considered also as preparatory to the Conference in Virginia; our sentiments to be given in by Bro. Waters.

Ques. 9. Ought not every traveling preacher to meet the class wherever he preaches?

Ans.: Yes; if possible.

Ques. 10. Shall we guard against a separation from the church, directly or indirectly?

Ans.: By all means.

Ques. 11. What shall be done with the children?

Ans.: Meet them once fortnight, and examine the parents with regard to their conduct toward them.

Ques. 12. Ought not Bro. Asbury to act as general assistant in America?

Ans.: He ought: 1st, on account of his age; 2nd, because originally appointed by Mr. Wesley; 3rd, being joined with Messrs. Rankin and Shadford by express order from Mr. Wesley.

Ques. 13. How far shall his power extend?

Ans.: On hearing every preacher for and against what is in debate, the right of determination shall rest with him according to the Minutes.

Modern Evangelists.

Dr. Anderson, editor of the *Florida Christian Advocate*, publishes the following paragraphs on the above-mentioned subject:

Modern evangelists can not justly claim to be the order of Christian ministers designated by the new Testament term, "evangelists." The ancient evangelists appear to have been missionary assistants to the apostles, whose duty it was to travel and preach and ordain under the direction of the apostles of our Lord; but the evangelists of our day are simply professional revivalists.

No direct Scripture sanction can be produced for an order of professional revivalists. God calls men to preach the gospel, and every preacher is instructed to obtain power from on high, and has the promise that Christ will be with him always, even to the end of the world. Hence every preacher ought to be a revivalist and preach with the Holy Ghost sent down from heaven.

The fact, however, remains, that the present state of things, to some extent, calls for and justifies special work for revivals. And concerning this we must be said, that it is not a question as to approving certain men and their methods; for many of our professional revivalists can not be approved, and pastors ought to be exceedingly careful about allowing them to conduct services in their churches. There is great danger along this line.

Serious evils gather about modern evangelism. The pastor is depreciated. Converts are brought in to be trained by pastors who have not their love, between whom and them exists no special warm interest. A public sentiment arises that no revival can be expected until an evangelist comes. Revivals and conversions become periodic, spasmodic, not sought except after long intervals.

Success is the trap by which the devil catches modern evangelists, in too many instances. Success wins reputation, and reputation brings calls, and calls mean money. Success therefore is necessary, and the temptation comes to get it by the art of revival manipulation. Alas! in too many instances conversion is allowed where there is no deep concern, no thorough repentance, no real change of heart.

But the church is responsible to a very considerable extent for the evil of modern evangelism. The general need of a revival agency grew out of the failure of so many pastors to obtain the gift of power; and next came the sad fact that when evangelism arose and was in need of direction and control, it got neither. The church allowed a class of ministers to spring up and increase without placing them under law, authority and supervision. No wonder evils have came.

The remedy is supervision. Evangelists are itinerant ministers as really as any we have, and they should be so declared by law and treated in all respects alike other itinerant ministers, every law and rule of our itinerant system made applicable to them, with the single variation that upon the recommendation of the Conference a man may be appointed to evangelistic work and shall be under the direction of the Bishop and presiding elders, his maximum salary apportioned by a committee of four ministers and three laymen, his receipts above that to be given as the Conference may direct, and his character to be examined as in the case of other itinerant ministers.

Books and Periodicals.

BOOKS.

BLUEBIRD NOTES. Poems by Ira Billman. Square octavo, 310 pp., cloth, $1 50. New York: Funk & Wagnalls.

This book contains 136 poems, showing considerable diversity of length, subject, measure and merit. Most of them are short, perspicuous, and readable. The longest are Thima Thule, Wilhelmina, The Pearl of Great Price, Electricity, and The Wizard. The author has evidently enjoyed his work, and his lines are full of sweetness, philanthropy and loyalty to right. Some of them are exceedingly touching, and reveal no small degree of poetic genius. The volume is beautifully printed on heavy calendered paper, and it will be safe, ennobling and helpful in any family. The author need not conceal the fact that he is a Congregational minister, settled in the "land of steady habits."

PERIODICALS.

—Seventh Annual Convention of the Woman's Christian Temperance Union of Louisiana, held at Alexandria, April 25-27, 1889. This pamphlet gives a minute account of the interesting work done in the cause of temperance in Louisiana by the women of the Union of this State. They are making progress, and deserve the support of all the lovers of home and good order. Woman's Temperance Publication Association, Chicago. Price, 10 cents.

—Sunday-school Literature, for October. These different publications of our House are suited to the capacities of different grades of scholars, and are recommended to all our Sunday-schools as the best literature for them. Southern Methodist Publishing House, Nashville, Tenn.

—The LADIES HOME JOURNAL, for September, has articles from M. E. W. Sherwood, Susan Coolidge, Bob Burdette, Mary Barrett Brown, and others. Then there are the different departments of specialties; such as, Artistic Needle-work, Mother's Corner, Books and Bookmakers, The Practical Housekeeper, Flowers and House Plants, and New Fashions. All of which make up what is needed in many homes. Curtis Publishing Company, Philadelphia. Price, $1; ten cents a copy.

—The MISSIONARY REPORTER, for September, is a good number and well worth the attention of the church. Its merit commends it to the thoughtful workers in the Lord's vineyard, and its cheapness puts it in reach of everybody. Address I. G. John, D. D., Nashville, Tenn. Price, fifty cents a year.

—DEMOREST'S MONTHLY MAGAZINE, for October, is the first at hand, and contains much that will interest the ladies and the general reading public. There is some valuable papers and many beautiful illustrations: Human Habitations, The Chemistry of Cooking, Malaria; its Cause and Cure, are the principal topics discussed. W. Jennings Demorest, New York. Price, twenty cents.

—S. R. Perry, 183 Canal street, has sent us MME DEMOREST'S ILLUSTRATED PORTFOLIO of the Fashions, and What to Wear. Price, twenty-five cents. In spite of everything said, "people will follow the fashions," and in this Portfolio you have all the autumn and winter fashions for men and women, boys and girls, and can suit yourself as to material, style and price.

Sunday-School Lesson.

(Hurlbut and Simpson's Lesson Commentary, Hitchcock & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON I.—October 6.

The Tribes United under David.

II. Samuel v, 1-12.

GOLDEN TEXT.—*Behold, how good and how pleasant it is for brethren to dwell together in unity.*—Psa. cxxxiii, 1.

TIME.—B. C. 1046.

PLACES.—Hebron, Jerusalem and Tyre.

1. *Then came all the tribes*—At this point the history in 1. Chronicles which omits all mention of Ishbosheth's kingdom and of Abner's death, parallels verbally, as well as in the subject-matter, with that before us. (1 Chron. xi, 1-9.) But the chronicler adds some interesting details at xii, 23-40, of the manner in which the various tribes from both sides of the Jordan came to Hebron to make David king, and of the joyful festivities on the occasion. *Thy bone and thy flesh*—That is, by blood relations, inasmuch as all the tribes of Israel were lineal descendants of Jacob.

2. *That leddest out and broughtest in*—They had not forgotten the day when David overthrew the giant in the valley of Elah; nor had they lost sight of the fact that the only really brilliant portion of Saul's reign was that in which David was by his side. *The Lord said thee*—It was the divine will that he should be king. (See I. Samuel xvi, 1-12.) But he was forced to wait fifteen years for the fulfillment of the divine promise given through Samuel. Three reasons, arranged in the order of their importance, are given for electing David king: the tie of relationship, his proved capacity as a military leader, the divine choice.

3. *Made a league with them*—He pledged himself, both to the people and to God, to rule in accordance with the principles which had already been laid down by Jehovah for the administration of the national affairs. *Before the Lord*—A *religious* ceremony. What a lesson for us! Seek God's blessing on everything we do. He who has said, "By me kings reign," says also, "I love them that love me." *They anointed David*—Is that the word which is used when men are made kings? Is there not another word which is employed usually? Do we not say, And they crowned the king? The word here used is anointed a better word, a word with more spiritual meaning in it, and more duration. The oil penetrated. The oil signified consecration, purity, morality. There was a crown, but that was spectacular, and might be lost.

4. *Thirty years old*—The prime of life: the age at which the Levites entered upon their duties; at which young men commenced to take part in public business in Greece; at which Joseph was made ruler over Egypt; at which Jesus Christ was "anointed with the Holy Ghost" in his baptism, and began his public ministry.

6. *Went to Jerusalem*—It was safer for David than any more northern city would have been, for he was under the protection of his own tribe of Judah. His choice of a capital was made by David, as elsewhere declared, under divine direction. It was the place where the Lord had chosen to put his name. *The Jebusites (the conqueror)*—An ancient tribe descended from Canaan, son of Ham, who from the days of Abraham had been the well-known inhabitants of the land. They were a most hardy and warlike tribe, as is shown from their ability to maintain their ancient position in central Palestine so long. *Except thou take away the blind and the lame*—Literally, and after the order of the Hebrew, the passage reads thus: *Thou shalt not come hither, for to drive these away, the blind and the lame, saying, Let not David come hither (will suffice).* The Jebusites relied upon the unusual natural advantages of their citadel, which stood upon Mount Zion, a mountain cut in by deep valleys on three different sides, so that in their haughty self-security they imagined that they did not even need to employ healthy and powerful warriors to resist the attack made by David, but that the blind and the lame would suffice. *Thinking*—Hebrew, *Saying.* This word either explains the purport of the saying of the Jebusites, just recorded, or, which is simpler, indicates the words with which the blind and lame accompany their resistance, "*David shall not come here.*"

7. *Zion . . . city of David*—(*To be dry, or dry and arid mountain or hill.*) This was the name of the southern and oldest mountain of Jerusalem. Upon it stood the fortress or citadel of the town. This explanatory remark anticipates the course of events, as David did not give this name to the conquered citadel until he had chosen it as his residence and capital.

8. *Getteth up to the gutter*—The word used is rendered *waterspouts.* We may interpret this verse as follows: "Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the water-course, and *he shall be chief.*" The only access to the citadel was where the water had worn a channel (como understand a subterranean channel), and where there was, in consequence, some vegetation on the rock. *Wherefore they said*—The meaning will be, that the Jebusites relied strongly upon the protection of their consecrated images that they decked David to take the place until these should be removed—that is, never. They proudly brought them forth, and placed them on the walls for greater confidence, declaring they should not again be "brought into the house" of idols so long as the enemy remained before the walls.

9. *David dwelt*—Eventually, when the building was complete, which might not be for two or three years. *From Millo*—The word always has the definite article—appears to have been some important fortifications already in existence. It may have protected the city on the north, the only side on which it had not the defense of precipitous ravines. Solomon rebuilt it, and Hezekiah repaired it as a defense against the Assyrians. Millo may have been an old Canaanite name.

11. *Hiram*—This Hiram was probably the father or the grandfather of the King Hiram mentioned as Solomon's ally and helper in building the temple. The kingdom of Tyre was on the coast of the Mediterranean, northwest of Jerusalem. This territory bordered upon David's kingdom. *Carpenters, and masons*—Those who have explored and carefully examined the ruined cities of Palestine and Syria must have been struck with the similarity of style and workmanship in the most ancient specimens of Jewish and Phœnician architecture. The walls of the temple court at Jerusalem and of the harem at Hebron bear the closest possible resemblance to the ramparts of Gebal and of the castle of Subeibeh at Barrins, both of which were founded by the Phœnicians. The stones are of colossal magnitude, laid in uniform courses, and so hewn with grooves at the edges that the surface of the masonry presents the appearance of raised paneling. That peculiar groove which is generally known now as the *bevel* is characteristic both of Jewish and Phœnician masonry.

Missionary.

Our Class Meeting in Mexico.

I attended our class meeting again. It was one of thrilling interest to me. In order to prevent any disturbance from outsiders, it is announced these meetings are for the members alone and any who may feel interested in religion. So at the hour appointed, the *uozo* (or sexton) closes the door. At our last meeting, our poor lame man, of whom I wrote in a former letter as having attempted to take his life seven times, came and found the door closed, and begged admittance. The sexton said, "Only brethren are allowed in here." Soon after he got in he arose in his seat, and said: "For fourteen years I have been so burdened, I could not shed a tear, and last Tuesday night, in that meeting, tears came to my relief, and I took it as evidence that God had not forsaken me. I started to this meeting to-night with a glad heart; but when I came to the door I found it closed, and was told no one could enter but brethren." He said, "I don't want to be kept out. What can I do to become a brother?" He stated that he was happy, and wanted to come into the church. So next Sunday he will be received.

The colonel that was received into the church some time since went with our native pastor to visit some sick, and, hearing a passage of Scripture quoted that he did not know was in the Bible, he went immediately and bought him a Bible, which is now his daily companion. Knowing that there had been some complaint about the gas bills being so great, as we have a great many services in our church, he went yesterday and bought lamps and had them put in the church so we could meet every night in the week when necessary. He seems greatly interested in the prosperity of our church. The congregations increase gradually, and the last class meeting numbered forty. There is something of interest at every meeting.

The sad news of the death of Dr. Patterson was received yesterday, and to-day a beautiful tribute was paid his memory in our church, and the natives all fell on their knees and prayed earnestly for Mrs. Patterson, who was a good friend to the Mexicans and a great worker in this field. Their grief touched my heart. The service was a very impressive one.

I am more impressed with the magnitude of the work before us. So much to do. We hope next year to be active workers. Had it not been for our protracted afflictions, we would now be hard at work in the field.

With best wishes for all the readers of the ADVOCATE.

MRS. S. G. WEEMS.

MEXICO CITY.

Japan Statistics.

There are 28 organizations working in Japan for its evangelization, 443 missionaries, 396 stations and outstations, 249 organized churches, 92 self-supporting churches, 157 partially self-supporting 25,514 members, 9,698 scholars in day and boarding schools, 16,631 scholars in Sunday-schools, 287 theological students, 142 native ministers, 257 unordained native helpers; 6,959 adult converts were baptized during 1888. During 1888 there was a gain over 1887 of 90 missionaries, 11 stations and out-stations, 28 organized churches, 19 self-supporting churches, 13 partially self-supporting, 5,785 members and 2,553 scholars in day and boarding schools.

THE CROSS.—I was thinking the other day whether I could not find out one single force, acting for the benefit of the human race, that did not come from the cross—that had not its origin from the cross. I can not find one. Who discovered the interior world of Africa, and set in motion the intellect of that people, and made them an intelligent people? Missionaries. Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China, unsealed for inspection the scholarship, and opened for the enrichment of commerce the greatest empire of the East? Missionaries. Who first dared the cannibal regions—the cannibal shores of New Zealand and Tonga and Fiji—and converted wolves, whose appetites were for blood, into a nation? Missionaries. To come nearer home, who are those in Europe who are now lifting up their voices against war, that horrible perversion of the intellect, and of the soul of man? Who are devoting their means and influence against vice in the high places, and vice in low places, and against the infliction of wrong upon the defenseless? Who are those whose example of righteousness and purity and gentleness conforms with their own spirit, legislation of governments, and the sentiments of society? The followers of the Nazarene. "The foolishness of God is wiser than men, and the weakness of God is stronger than men."—*Selected.*

Temperance.

National Woman's Christian Temperance Union.

The sixteenth convention of the National Woman's Christian Temperance Union meets in Battery D, Chicago, November 8, and continues through the 12th, with meetings of special interest on the Sabbath day. The society represents over two hundred thousand earnest-hearted women who are devoted to works of philanthropy along lines that build up the temperance reform. That their view of this reform is very broad is proved from the fact that they have forty distinct departments of work, under the general heads of Preventive, Educational, Evangelistic, Social, Legal, and the Department of Organization. Through their influence, scientific temperance instruction has been secured by law in all the territories in all schools supported in whole or in part from the United States Treasury, and in twenty-seven States the same laws are now in operation. They have special lines of work for soldiers, sailors, miners, and all classes who are in circumstances of especial temptation so far as pure and wholesome habits of life are concerned. They have a network of juvenile societies extending from Tampa Bay to Puget Sound. They have a systematic course of reading for mothers, and mothers' meetings are a feature of the local auxiliaries. In these heredity and hygiene are subjects especially considered. They have a publishing house (Chicago) which sends out about sixty million pages annually, and prints *The Union Signal*, which has sixty thousand subscribers, and is the chief paper ever edited and published by women. Their gospel work has permeated the nation, and was never more earnestly pursued than now. In the social realm they seek especially to enlist the influence of young women, and to hold up the standard of total abstinence for others' sake. The Department of the White Cross and the White Shield, which is one of the largest, has called especial attention to the securing of laws for the protection of women, and to the equalizing of the standard of an upright life, making it the same for men that it has always been for women.

NOTES.

The C. L. S. C. class of '93 may almost be known as a W. C. T. U. class, nearly every lady member on the ground at Chautauqua wearing a white ribbon.

It is reported that in Louisville, Ky., it is impossible to keep dippers on the public wells because the saloon men have them taken off or destroyed so as to force the thirsty public into their dives.

Statistics show that the consumption of alcohol in France doubled between 1875 and 1885. No wonder the Anti-alcohol Congress resolved that the governments of the world "ought to place prohibitive duties" on this persistent poison.

Alexander McDongall, the vice-chairman of the Manchester Board of Guardians, estimates that the suppression of the drink traffic in the United Kingdom would put an end to the waste which now alone brings two and three-fourths millions of people to wretchedness and poverty.

A practical friend of the temperance reform movement in one of the cities of New York is rendering valuable service to the work by buying up saloon property on the principal thoroughfares and ousting the saloons. A grocery store where hard cider was sold and a disreputable hotel have lately followed the saloons and now a temperance hotel in the same locality is anticipated.

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No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast.....9:05 am	No. 2 Lim. Ex..3:30 pm

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THURSDAY, SEPTEMBER 26, 1889.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891. This gives the paper *free* for *three* months. The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Briefs.

Did it ever occur to you that the right sort of a Christian is always in good company when he is alone!

"God bless the ADVOCATE! Its weekly visits are hailed with joy at our home." So writes a sister from the "Opelousas country." God is answering that, and the thousand prayers of our readers for the ADVOCATE.

There have been essays and pamphlets and books and newspaper paragraphs almost innumerable about "systematic giving;" now let somebody give us something on "systematic spending" as a sort of variation. A little variety will spice the old sameness.

The sentiment in favor of giving the preacher a thorough education is still growing. Says the *Presbyterian*, of Philadelphia: "It becomes all denominations in these days to demand the highest scholarship with the most practical activity on the part of the clergy."

The *Christian Guardian* closes a good article on, "Conservatism and Progress," with this sentence: "In our church operations we are in far greater danger from the formality which results from running in stereotyped grooves, than from the spirit of progress, which adapts church methods to the requirements of the times."

This from Bro. Campbell, of the *Texas Advocate*, is worthy of repetition: "Twice in life we have seen the Bible made supreme. Once we tried to sell a Methodist a Discipline. He said he wanted to put in all his time reading his Bible, and now a good sister orders her *Advocate* stopped in order that she may read her Bible more. Of course, the paper stops."

A Congregationalist pastor sent out to 1,052 pastors questions as to the advisability of consolidating their seven missionary periodicals into *one or two*, and received 978 votes in favor of it. Whether the consolidation should result in a weekly or monthly, there were 723 votes for the weekly, and 237 for the monthly. The church without a *weekly* missionary paper will not be able to keep up. We hope that will be one of the *acts* of our next General Conference.

The *Rocky Mountain Methodist*, published at Pueblo, Colo., has this personal: "Rev. George Needham has been looking after our Conference cattle." The explanation is, that about a year ago a brother gave the Denver Conference a herd of cattle "as a nucleus for a superannuate fund, the interest of which is alone to be used." The herd was hired out for one half the increase, and Bro. Needham has been looking after the Conference interest. That may be a rich superannuate fund some day!

An Important Proposition.

For some time quite a number of our church papers have been discussing our rule in regard to the ordination of our ministers. Several of our editors and prominent writers have stated their conviction that the rule ought to be changed. As the rule now stands, our young ministers are hampered and limited in the exercise of their proper ministerial functions, and they say when a man is licensed to preach and put in charge of a circuit or station, he should have authority to perform *all* the work that can devolve upon a minister of the gospel. Preaching, being a greater thing than any ordinance, ought to carry with it always the authority to administer the ordinance. If the Holy Spirit calls a man to the ministry, does he not call him *to do the whole work?* The case of missionaries is brought forward to show that we do relax the rule, when the necessities of the work demand it, and the work now is in such condition as to demand it everywhere. Such is the general drift of the argument in favor of repealing the law.

There are others who oppose the proposition. The *Nashville Advocate*, last week, in an editorial on "The Novitiate," argues against the proposed change. The Scripture exhortation is, "Lay hands suddenly on no man." Paul avowed, "Christ sent me not to baptize, but to preach the gospel." To ordain every man sent out will be to give important charges pastors who have been in the church, many of them, but a brief space of time. It is too radical a revolution to put a man in full charge of a congregation, who himself has been converted from the world within the past three months. The *Advocate* proposes a compromise, and that is to "make ordination precedent to the pastorate;" that is, "not that every man licensed to preach or received on trial into the traveling connection shall be ordained immediately, but shall be ordained before he is put in charge of a work." The proposition is not to do away with the period of probation, but the novitiate is to be passed in other relation than that of a pastor—in other words, a reasonable length of time shall be passed in preparing for the work before a man shall be elegible to the pastorate." The *Advocate* very naively prefaces the statement of this compromise with these words: "We are satisfied the proposition will be misconstrued."

If we have not "misconstrued" the *Advocate's* proposition, the adoption of the compromise will simply be an effort to put ourselves back into a condition out of which we have already *grown*; which will be an effort after the impossible. In the early years of our history the young preacher was never "in charge" of a congregation; he was simply an assistant to the preacher who was "in charge." But the work grew so largely that there arose a demand for more men, and the preacher and his assistant must be separated and each "put in charge" in order, in some measure, to supply that demand. Does the *Advocate's* compromise mean that all unordained preachers shall be made assistants to pastors, and in that relation pass their novitiate? If so, then that simply puts us back where we began, and must, necessarily, leave many congregations unsupplied with ministerial service of any kind. Or does the *Advocate* mean that our young preachers shall pass their novitiate in the theological seminary, and, having compassed its curriculum, come up for ordination to the pastorate. The question is, *Where* shall that time of preparation be passed? Shall it be in the work itself, or in the school? In either case, as far as the supply of the work is concerned, we will take a backward step. The work needs more men now than the Bishops have at their disposal. And if we take our unordained preachers out of their pastorates, then the destitution will be so much the greater. If we have not "misconstrued" the *Advocate's* compromise, we think its adoption will cripple us very greatly in our efforts to give the gospel to the people. We will thank the *Advocate* to so state its proposition that it can not be "misconstrued." Surely, if the idea is clear, there may be a clear presentation.

My People.

The Scriptures in hundreds of places represent the Lord as using the above phrase. Several of the sacred writers have the phrase, "the people of God." God, then, has a people in the earth. It is important to know who these people are. It is important, because they have peculiar and exalted privileges, and all the "great and precious promises" are given to them; the final rest is said to remain for them. Who, then, are the people of God? It is a blessed thing that the determination of this question has not been left to human ingenuity. There is too much at stake for any mere man to display his wisdom in answering. There is so much selfishness in men that no one can determine the question in an impartial manner!

Indeed, when we look back on human history we see that the bitterest strifes and the most fearful contentions have raged around this very question. Sects and denominations have quarreled and wrangled over the question, and only ceased the strife by excommunicating one another. It is one of the hopeful signs of these times, that the debates about this question are growing less frequent and less fierce. The churches are drawing nearer together, and only now and then do we hear a "stray shot" from each others camp. Another hopeful sign is the disposition to refer the solution of the question to the plain teaching of the Word of God rather than to the biased judgments and erring opinions of men. If all of us would lay aside prejudice and sectarianism, and with calm deliberation examine the Scriptures, we would be surprised at the simplicity and clearness with which the Word of God settles this as well as hundreds of other questions.

The Scriptures teach that there is a very simple thing, which if a man has, he belongs to the "people of God," no matter what else he may lack; which if a man has not, he does not belong to the "people of God," no matter what else he has. The whole matter is made as clear as a sunbeam, when in the first chapter of John's gospel it is said: "As many as received him (Christ) to them gave he privilege to become the sons (children) of God." Read in Paul's writing this clear statement: "As many as are led by the Spirit of God they are the sons (children) of God." And again: "Ye are all children of God by faith in Jesus Christ." The "people of God," then, are those who have received Christ as the Divine-human Savior from their sins. It was predicted of him, "He shall save *his people* from their sins," and those who receive him have in themselves the fulfillment of the prediction. The "people of God" are those who *here and now* have accepted Christ and unreservedly committed their all to him for time and eternity. It is the *present* salvation taught everywhere in the Scripture, which is nothing less than God's *saving* presence in the soul. If it is not this, it is nothing; has no existence whatever.

The "people of God," then, are those who, convinced of their weakness and shuddering at their sinfulness, have let go every other hope and thrown away every other plan, and, with the earnest grasp of perishing souls, have caught hold of the Savior of sinners! They read that there is no other mediator than Jesus, no holiness but through the work of his spirit; that salvation here and blessedness hereafter depend upon a glad acceptance and a trustful obedience to the Son of God, and they can not afford to let him go! They can't afford to risk so grand a thing as the salvation of their souls upon the opinions of men! They can't afford to lay the foundation of so great a structure upon the shifting sands of human theories! They are building for the eternal ages and they want a foundation stauncher than the granite hills! They find it in Jesus, the "Rock of their salvation!" Convinced that he is all in all, they continually cry,

"Thou, O Christ, art all I want!"

Trusting him and doing his will, their daily experience is:

"More than all in thee I find."

Among the Papers.

The *St. Louis Advocate* gives a word photograph of the devil. This is one view:

A spiritual being, he can work through agencies or directly on the spirit. He infuses thoughts, makes suggestions and does it so deftly that we do not know their paternity. He tempted Eve to take the forbidden fruit. He put it into David's mind to number Israel, thereby provoking the wrath of God. He influenced Ananias and Sapphira to lie to God. Peter's yielding to presumption was at his instance. Judas' betrayal was from the same baneful source. The temptation of Christ was a typical and master-piece of his business in seducing from God, showing his power to array agencies and pleas, and to back these by all forms of sanctity and persuasiveness. He is blasphemous, arrogant, presumptuous. He slanders God to men, infuses into men hard thoughts of God; radicates their enmity and inflames their prejudice against him. Leads them to deny his existence, traduce his character, thereby destroying the foundations of faith and all true worship. He does all he can by insinuation and charges to blacken saintly character and lower God's estimate of the good. He is the vilest of calumniators, the most malignant and artful of slanderers. Goodness is the point of his constant attack. He says nothing good about the good, nothing bad about the bad. He is always at church before the preacher, is in the pulpit or in a member in the pew, to hinder the sower, to impoverish the soil, or blast the seed; that is, when courage and faith are in the pulpit and zeal and prayer in the pew, but if dead orthodoxy and live heterodoxy are in the pulpit, he then puts in his time elsewhere at some point of danger.

The *Texas Advocate* discusses the question of Temptation:

St. James in the following has given the universal definition of temptation: "Every man is tempted when he is drawn away by his own lust and enticed." Lust, which means desire, is not necessarily evil. A desire for money may be very proper, but when it draws away from God and right, and becomes a motive to rob or steal or to do any other wrong act, it is temptation and may be yielded to and thus conceive, or resisted, as the will may choose. All temptation comes within St. James' definition. All has the same common human elements; for "there hath no temptation taken you, but such as is common to man." There can be properly no such distinction here as temptations which come from within and temptations which come from without. The tempter or tempting object always appeals to the will through some of the common motives in desire. Temptation proceeds from the object without inwardly through desire, while sin proceeds from the will within outwardly. The will can not be overpowered by the tempter, but in the exercise of its own freedom it may yield once for all to a life of sin, or by repeated acts of yielding become enslaved in habit. In that case temptation becomes nothing more than opportunity. The thief only wants opportunity to steal.

Bro. Kirkland, of the *Southern*, seems to be in a questioning mood. Hear his interrogations, and answer if you can:

Fifty years ago you couldn't get a Methodist congregation together without finding in it some man or woman that could raise a tune. But how is it now? Have not choirs broken up congregational singing? Do we not, in the absence of the choir, find men and women almost universally too timid to start a tune? Have we not walked upon crutches till we can't walk alone? Have not the days of congregational singing been numbered? Is not the spirit of song dying among us as a people? "Where is the blessedness we knew?" How shall we bring back the days when every congregation was a choir and every Methodist was an organ? Who shall cast out the dumb devil for us? Who shall cut the ligature that ties the tongues of our people and set them to prattling for the Lord? Who shall tone up and tune up the Methodist larynx and set it to roaring the praises of God?

The *Holston Methodist* points out a new line for evangelical work. What is said of Virginia and Tennessee may apply to some other places in our bounds:

The increase of mining operations in portions of Tennessee and Virginia calls for earnest consideration of the work of supplying the people engaged in the coal and iron mines with the gospel. These people work at very low wages, and are not always able to provide for themselves. There are many incitements to evil among them, especially those who are separated from home and friends and whose social privileges are limited. To these, the vice-promoting liquor saloon is most attractive. The leaders of these people are apt to be men of ready wit, much bluster and unusual physical strength.

Preaching to miners is a work of great difficulty and discouragement. Differences of doctrine exist among them that make the support of any minister hard to secure. The building of churches is also a serious trouble, as the miners are frequently scattered over considerable territory and frequent removals take place.

* * * * *

Let the Board of Missions and authorities at the Annual Conference take this matter under special advisement, and provide, as far as possible, for all the mining districts in our bounds. Let contributions be made by whoever may feel a special interest in these people, so that churches and parsonages may be built and the way opened for the best possible success in this great work.

The *Raleigh Christian Advocate* gives some figures which can not be pondered over with an easy feeling. It says:

The money spent in the United States for intoxicating liquors would every year support 200,000 missionaries, which would be about one missionary to every 3,000 adult heathen now existing on the globe. It would also support 100,000 missionary school teachers at $500 each; build 2,000 churches at $10,000 each; build 300 school-houses or seminaries at $2,500 each; would publish 50,000 Bibles every day. So the money spent annually in this country for strong drink would, in a short time, evangelize the whole world. But instead of it being put to this beneficent purpose, it goes, like a fearful cyclone, cutting a wide swath of destruction through the land. Yes, this so-called Christian land is spending nine hundred million dollars on liquid poison and only five and a half million dollars on foreign missions. "Will a man reb God?" Yes, this whole nation is robbing God. "Wherein?" "In tithes and offerings."

Some people talk a great deal about "my conscience." Oftentimes the phrase means nothing more nor less than "my stubbornness."

At the annual meeting of the liquor dealers in Rochester, N. Y., the chairman opened his remarks by saying: "Let us return thanks to the Giver of all good for the many fruitful blessings bestowed upon us since our last convention!"

Notes.

William Carey's great sermon which led to the formation of the *first* missionary society had two points. Expect great things from God. Attempt great things for God. The text was Isa. liv, 2,3.

"*One cent in ten days* is the present average contribution of each member of the Christian Church throughout the world for the recovery of a thousand millions of heathen to a knowledge of that gospel which I deem to be the bearer of boundless blessings to our race."

Last Monday, September 23, was the thirty-first anniversary of the beginning of the Noon-day Fulton Street prayer meeting. It has never ceased since. The originator of the meeting is J. C. Lanphier, who is now in his eighty-first year, well and vigorous and daily at his post.

It is a very grievous mistake to suppose that the church was organized and is maintained for the purpose of nursing Christians. The whole business of the church in the world is to save sinners. If the sick Christians would get up and go out after sinners and bring them to the Lord, they would find in that act a healing medicine for their maladies.

Japan must be waking up all over. We find this paragraph going the rounds:

It is now eighteen years since the first newspaper was published in Japan, and now 575 daily and weekly papers are issued from the press, 24 law magazines, 111 scientific periodicals, 35 medical journals, and an equal number of religious periodicals are published.

Edmond De Pressense, the great French Protestant preacher, and for a member of the French Senate, speaking of the evidence in the case against Gen. Boulanger, said in a London paper:

Never was there more overwhelming evidence of the infamous conduct of a party and of its leader. The agents of the General are the low of the low, men and women whose only common bond is the love of adventure and greed of gain. He himself is well worthy to be the head of such an unscrupulous band.

The annual expenditures of the Protestant Church members in the United States for religious purposes of every description at home are about *eighty* millions of dollars, while for foreign missions the amount is about *four* millions of dollars. While the need is from five to six hundred and fifty times greater in the heathen world, we spend *twenty* times as much in our work at home. This eight millions is expended for the Christianizing of sixty millions of people, or an average of one dollar and thirty-three cents each, while the four millions are expended for the spiritual welfare of eleven hundred millions of the heathens, or one-third of a cent each.

That paragraph will bear pondering and prayer.

Our Northern friends would have been surprised had they been at Ruston, La., a few days ago, at the organization of the Confederate Veterans' Association of North Louisiana. The first man enrolled as a member was Richard Green, "an old colored veteran from Claiborne parish, who had come all the way from his home to become a member of the meeting." When a point of order was raised that the motion to make him a member was out of order, "the old Confederates unanimously cried down the point, and Richard Green became a member of the association, the first member enrolled." Will our friends across the line believe this little story?

Gen. Meigs has been making calculations in regard to the growth of our population. The first census was taken in 1790, and the population was then 3,929,214. Next year the eleventh census is to be taken, and it is calculated from the rate of increase heretofore, that the population will reach 67, 240,000. The mean rate of increase during the last one hundred years has been 33.46. Taking this as the rate for the next hundred years, the year 1990 will show a population of over *twelve hundred millions*, which will be about 400 to the square mile. What an enormous amount of food it will take to feed that number of people. We suppose, however, our grand and great-grandchildren will be able to cope with the problem, and to them we transmit it!

The *Sunday-school Times*, in an article on, "A Lack of Courtesy among Women," prints this paragraph:

If a woman attempts to get on or off a crowded street-car, a man standing on the platform of the car is quite likely to step off and stand in the street—sometimes in the rain—in order to make room for her. For this act of courtesy, as for every other, specific thanks are due from the woman to the man. Yet such thanks are rarely given by a woman, although it would be a strange thing if a man were to fail of thanking another man who showed this courtesy toward him.

We have been riding in the street cars of New Orleans for nearly nine years and have never seen a woman take a proffered seat without "specific thanks" and a grateful smile. Such women may be in Philadelphia, but there are none of them here; if so, they don't ride in the street cars.

Personal and Otherwise.

The *Independent* says: "Think of it—in the Cathello Church of America to expose an evil is a greater ovil than the evil exposed." In that church everything and everybody must cringo to an autocratic bishop.

There are said to be more Jews in New York City than in Jorusalem.

Rev. F. L. Reid, oditor of the *Raleigh Christian Advocate*, after several weeks' sojourn at the Springs, has returned "restered to his usual health and ready to take his place again in the ottice." "Summering at the Springs" must be pleasant *as well as* healthful.

Dr. Hnygood's "Man of Galilee" is having a "fine run." The sixth thousand has been ordered and will be ready in a few days. Have you read it?

A lady sends *one* gold dollar for the Japan missionary, and says: "It is a keepsako given me by my husband before we were married, and I think it will keep as well in the missionary cause as in my trunk, so I have concluded to send it." And now that dollar will begin to bear interest.

A neat little pamphlet, bearing the imprint of the NEW ORLEANS CHRISTIAN ADVOCATE office, has been laid upon our table. Its title is "The Church and the Masses," by Rev. I. W. Cooper, M. A., of the Mississippi Conference. Bro. Coeper discusses this grave question in a straightforward manner, and, we doubt not, this tract will do good wherever it is read.

The Missouri Conference elected to the General Conference the following delegates: Clerical—J. H. Pritchett, J. D. Hammond, John Anderson, W. W. McMurry, C. I. Van Deventer; lay—T. D. Woodsen, J. N. Baskett, Dr. A. B. Miller, N. P. Ogden, Thomas Shackleford,

The Columbia Conference elected Rev. D. Atkins, clerical, and M. R. Hanger, lay delegate, to the General Conference.

The saloon keepers' translation of W. C. T. U.—"Women constantly torment us." This is a case of "terment before the time."

The Missouri Conference has seet up a memorial to the General Conference to establish a weekly missionary paper. Good!

Dr. W. M. Robey, of the North Carolina Conference, died September 14. The *Raleigh Advocate* says: "In his death we have lost one of our strongest intellects and one of our most prominent and premising men."

Rev. J. J. Jenkins, of the Little Rock Conference, died in triumph, September 16. The *Arkansas Methodist* says: "The Little Rock Conference has lest one of its true and strong men."

Rev. J. M. Beland has been transferred to the Kentucky Conference, and stationed at Paris.

Rev. J. W. Blincoe, of the Virginia Conference, died September 15. The *Richmond Advocate* aays of him: "He was a prime specimen of a genuine, wholesome, high religion, after the pattern of the Man of Galilee."

Wilkie Collins, the novelist, died in London, September 23, aged sixty-five years.

Emperor William, of Germany, aaid on last Monday that the best guarantee of peace in Europe is the strength of the German army!

The latest from China is that the "Emperor and his council are debating a memorial demanding the expulsion of Americans from China. There is strong agitation for an increase of restrictions in American merchants and missionaries at treaty ports"!

Fielding Marvin, a son of Bishop Marvin, was admitted on trial in the Missouri Conference at its late session.

Postal Card Reports.

—Rev. T. S. Randie writes from Oak Ridge, La.: "My work is on the upward grade. I commence a protracted meeting in the Prairie next Sunday. My meeting at this place (Oak Ridge) will commence on the seoond Sabbath in October. I collected thirty-seven dollars for the weok of prayer and self-denial. We collected twenty dollars for Children's Day. Our Woman's Foreign Missionary Society and Woman's Church Extension (Mite Box Brigade) are doing well in their collections. I have collected all my foreign missionary assessment, except five dollars, and I have seven dollars in good subscriptions. I trust I will come to Conferenoe with full collections. Pray for us that God may bless us and give us success in our work."

—Rev. D. G. W. Ellis, writing from Madison station, Miss., says: "The Lord has blessed his people on the Madison circuit, and we are grateful. Two protraoted meetings have been held, and forty accessions to date, with two more meetings yet to hold, which we hope will result in muoh good. We have the entire assessment in cash and good subscription for the church collections. Hope to report full collections at Conferenoe."

—Rov. J. F. Wynn reports from Montgomery circuit, Louisiana Conference: "Closed our meetiug at Glory Hill, September 14. Fourtoen new members. Begin at Atlanta on the fourteenth."

—Rev. J. H. Smith writes from Newport, Miss: "I think it well to givo your readers semothing of our success on Newport circuit. Our protracted meetings are over. Result: forty conversions, twenty-two accessions to the church, four infants baptized, ton pledges for family prayer, the church greatly rovived, and some improvement will be effected on church and parsenage. We think the collections will be full. We have had some sickness this year. We are now waiting anxiously by tho bedside of a sick daughter, who has been siok for nearly five weeks. Pray for us."

—Rev. B. P. Fullileve writes from Chapel Hill circuit: "This is my first year on Chapel Hill circuit, and a happy year it has been so far. I have closed my reund of protracted meetings, which resulted in sixty-seven accessions to our church and mere to follow, besides a number that will jein other churches. I uever witnessed such pewer in my life. God's Spirit was with us. We have collected and forwarded all of our foreign missionary assessment—$40—and we have paid off our assessment on edueatien. We have a good portien of our ether assessments on hand. I can but say, Bless the Lerd, O my seul, and all that is within me, bless his holy name!"

Notice.

A meeting of the Committee on the District Parsenage is called to meet in Durant, Thursday, Oct. 24, at 8:15 P. M., in the Methodist Church.

The following persens compose the committee: M. T. Boswell, W. H. Turner, B. T. Heever, J. G. Hamilton, B. R. Farr, J. B. Streater, J. W. Wright, D. L. Swcatman, L. L. Brewer, J. G. Irving, J. L. Harmen, J. R. Bingham, H. B. McGee, J. W. Applewhite, J. W. Morris, S. D. Winn, J. N. Hines and J. N. Williams.

An attendauce on the part of every member is mueh desired.

J. J. WHEAT, Chairman.

Woman's Department of Church Extension.

I have received meney for the Woman's Department of Church Extension for 1889 as follows: Coffeeville, $8; Coldwater, $5 25: Greenville, $9 25; Carrollton, $10—total, $32 50.

These amounts are not large, but if all the churches in our Conference would do oven this much, great good would be accomplished.

MRS. EVA R. BINGHAM,
Conference Treasuror.

Another Missionary to Japan.

Reported previously	$568 50
Two Frieuds	2 00
From Vesshurg, Miss	1 00
Mrs. M. M. Hayes	5 00
Mrs. M. E. Carr	1 00
Mrs. M. E. Bowman	1 00
Rev. T. S. Randle	1 00
A Subscriber	1 00
J. W. Atkins	5 00
J. M. Sullivan	10 00
Miss Laura Chevis	1 00
Mrs. S. Kidd	5 00
Mrs. E. T. Crawford	1 00
Alex. Smith	1 00
	$603 50

A Cheaper Paper.

We commend to those people who are continually clamoring for a cheaper church paper the following from the *Southern Christian Advocate*:

"We spent last year on the *Western Recorder* (Kentucky Baptist organ) just three thousand dollars more than we received from subscribers."—*Editor Western Recorder*. Few readers know that little, if any, of their money goes into the pockets of church publishers. The subscription list usually pays the printers, and the writers get their salary from advertisers. As a rough guess, we doubt if any patron in the bounds of the Virginia Conferenco ever paid any of our predecessors' "allowance." Without tracing every dollar, we are pretty sure that the subscribers beyond our beunds and the men—Jew and Gentile—who use our business columns furnish us our victuals and clothes. Think of the membership of a church paying only the sexten, while "outsiders" pay the preacher. That's the way with the chaplain of the "*Old Richmond*."—*Richmond Advocate*. The same may be said of the "chaplains" of all church papers, unless it be the conneotional organ. Certainly it is true with reference to the *Old Southern*. And yet there be those who can not understand why the paper can not be furnished to subscribers for one dollar a year with a five-dollar chromo as a premium!

Those of our many readers who need watches, jewelry, silver-ware, clocks, etc., will find it to their advantage to visit the well-stocked store of Messrs. Frantz and Opitz, whose card appears elsewhere in this paper. These gentlemen are not only competent experts in their line of business, but are honest and thoroughly reliable. They also pay speoial attention to repairing of watches and jewelry.

To restore, thicken and give you a luxuriant growth of hair, to keep its color natural as in youth, and to remove dandruff, use only Hall's Hair Renewer.

Episcopal Visitation, 1889-'90.

Conference.	*Date.*	*Place.*	*Bishop.*
China Mis.	Oct. 2.	Soochow, China	Wilson
L. Angeles	Oct. 2.	San Bern'rdino Ca.	Hargrove
S.W. Miss'uri	Oct. 2.	Marshall, Mo.	Granbery
Holston	Oct. 2.	Morristown, Tenn.	Wilson
Indian Mis.	Oct. 2.	Atoka, Ind. Ter.	Hendrix
Tennessee	Oct. 9.	Murfr'esboro, Ten.	Keener
Mex B'rder.	Oct. 16.	San Antonio, Tex.	Galloway
W. Texas	Oct. 23.	Seguin, Tex.	Key
Cen. Mex.	Oct. 30.	Guadalajara, Mex.	Galloway
N.W. Texas.	Nov. 6.	Belton, Tex.	Key
Virginia	Nov. 13.	Richmond Va.	Wilson
German Mis.	Nov. 13.	Cuero, Tex.	Galloway
Memphis	Nov. 13.	Fulton, Ky.	Hendrix
N. Texas	Nov. 20.	Greenville, Tex.	Key
Arkansas	Nov. 20.	Conway, Ark.	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala.	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keener
N. Miss.	Dec. 4.	Holly Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River.	Dec. 11.	Searcy, Ark	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Cryst'l Spr'gs, Mis.	Galloway
East Tex	Dec. 18.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

No Grumbling Here.

"Well, sir," said Mr. J. G. Grant, in reply to the reportorial inquiry about the furniture trade during the past year, "all I can say is that if business had not been satisfactory with me, I should not have felt justified in leasing this new store and putting in the largest and best stock I have ever handled. But come with me and let me show you what I have to sell and where I am going to sell it."

Under Mr. Grant's guidance a tour was made of the entire establishment, revealing furniture of so many different styles and at such varied prices that anyone who could not make a suitable selection from Mr. Grant's stock must indeed be hard to please. The new building, at 44 and 46 Baronne street, is very centrally located, being only one block from Canal street. It is 60 feet wide, running back a distance of 105 feet, and has a floor space of ever 25,000 square feet. It has all the latest improvements, light and ventilation being perfect everywhere, and all the floors are made easily accessible by means of a hydraulic elevator. The second floor is one of the finest in the entire store, being devoted almost exclusively to the display of parlor furniture, and one can not help being struck by the handsome designs, the beauty and variety of the rich coverings, and the elegant appearance of these goods. The prices, too, will fit all purses, and the lady who only wishes to expend $30 or $40 on furnishing her parlor, and one who can afford to spend $700 or $800, or any price between these, can here alike be accommodated.

In the course of a pleasant conversation, Mr. Grant said business had been very satisfactory with him for the past twelve months, and there was every prospect that the coming season's trade would beat the record. He said that he had not only been selling more goods than formerly, but that the goods sold were of a better grade, which he was pleased to observe, as good furniture is really the cheaper in the end, and much more satisfactory to both buyer and seller. He, however, had a large stock of all grades, and, with the increased facilities which his new establishment afforded him, could and would place his furniture on the market at a lower price than had ever before been quoted in the South. Everyone should call and see the display at 44 and 46 Baronne street and get posted on prices, even if they do not intend to purchase just at present.

Country customers can have a fine illustrated catalogue mailed free to them on application, from which they can make their selections almost as well as if they were in the city.—*Times-Democrat*, Sept. Trade Edition.

N. W. Ayer & Son's American Newspaper Annual for 1889

Contains a carefully prepared list of all newspapers and periodicals in the United States and Canada, arranged by States and towns in alphabetical order. Under this head is given the name of the paper, the issue, general characteristics, year of establishment, size, subscription price and circulation, also the names of editors and publishers, and the street address (when known) in all cities of abeut 50,000 population.

One of its chief features is a carefully prepared description of every county in the United States, setting forth its location, area, adjoining navigable streams, the character of its surface, the nature of its soil, its leading crops and manufactures, its county seat and population. A similar, but mere elaborate descriptive heading, is appended to each State, Territery and Canadian Province. The county headings also show, from the United States census of 1880, the number of manufacturing establishments of all kinds at that time; the amount of capital invested in them, the number of hands employed, and the value of annual products. The State headings show, in addition to the summary of the foregoing, the amount paid in wages and the value of the raw material used.

It gives the population of every State, Territery, county and county seat, of all the large cities and towns, and of almost every place in which a newspaper is published, taken either from the United States census of 1880, or from the State oensus of 1885, in every instance where such census was taken, or from recent careful estimates.

It also gives the number of votes polled in each State, Territory and county by the Republican, Democratic, Greenback and Prohibition parties at the presidential election of 1888.

Price, $5.00, carriage paid.

PHILADELPHIA, PA.

Mr. S. H. Meyer, one of the deservingly popular salesmen of H. D. McCown, whose extensive clothing and hat store is located corner of St. Charles and Common streets, has just returned from New York, and will be happy to wait on his numerous friends and customers.

GRANT'S

FURNITURE HOUSE.

Large Increase of Trade Demands More Room to Carry Fuller Assortment.

—REMOVAL TO—

46 and 44 BARONNE STREET, near Tulane Avenue.

Latest Varieties of Fashionable and Elegant Furniture at Lowest Prices.

Do Not Fail to Call and Examine My Large Stock.

J. G. GRANT,

44 and 46 Baronne Street, - - - New Orleans, La.

Publisher's Department.

Three Reasonable Requests.

1. Let every subscriber carefully read this issue of the ADVOCATE, and then show the paper to some neighbor who does not take it, and ask him to subscribe.

2. Let every minister arrange for a complete canvass of his circuit, so that every family of every Methodist congregation may have the paper offered to them. Where the minister can not do this personally, let him appoint some suitable person to do it.

3. Let the benefit and duty of subscribing for our church paper be mentioned in every congregation, and all reasonable efforts put forth to obtain new subscribers, and secure the renewal of old ones.

Judge—"Now, madam, don't object to this question. Tell the court your age." Miss Longout—"I do not see that it is competent evidence, your honor." Judge—"Why not?" Miss L.—"You see I do not know it of my own knowledge: it is merely what was told to me." Judge—"True: you need not answer."

Next to your subscription the greatest favor you can extend the ADVOCATE, in a business point, is to mention the paper in writing to advertisers.

Miss—"Why, John, these gloves are not mates." John—"I know they're not, Miss; and what troubles me most is the pair what's in on the table do be in the same predicament as these."

First Doctor—"I hear you treated my neighbor for typhus fever. Was it a bad case?" Second Ditto—"Very bad: the man never paid his bill."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

$65 A MONTH AND BOARD PAID, or highest commission and 30 DAYS' CREDIT to Agents on our New Book. P. W. ZIEGLER & CO., 523 Market St., St. Louis, Mo.

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Mention New Orleans Christian Advocate.

Our Young People.

LOVE ONE ANOTHER.

It was Saturday night, and two children small
Sat on the stairs in the lighted hall,
Vexed and troubled and sore perplexed,
To learn for Sunday the forgotten text;
Only three words on a gilded card,
But both the children declared it hard.

"'Love,' that is easy—it means, why, this"—
(A warm embrace and a loving kiss);
"But 'one another,' I don't see who
Is meant by 'another'—now, May, do you?"

Very grandly she raised her head,
Our thoughtful darling, and slowly said,
As she fondly smiled on the little brother,
"Why, I am only one, and you are another,
And this is the meaning—don't you see?—
That I must love you, and you must love me."

Wise little preacher, could any sage
Interpret better the sacred page?

—*Good Cheer.*

Indian Horsemanship.

A correspondent of the Omaha *Herald*, having visited an Arapahoe camp, gives the following account of an Indian drill ordered for his amusement:

Fifty fine-looking young men, mounted upon ponies, drew up before the tents. At a signal from the chief they began their evolutions with a loud yell.

In a moment they disappeared over a neighboring hill. Then there suddenly rose a mighty trampling of horses' feet, and they swept past again, so compact that I only saw a ball made of horses and men.

Splitting in two, one body swept to the right and another to the left, and again they disappeared. Presently they charged each other in solid lines, and while the spectator waited breathlessly for the shock of collision, the files skillfully opened to the right and left, and the lines passed the intervals without touching.

Now came the moment for displaying individual horsemanship. Some of the riders approached, each lying so close to his pony's back that nothing but the horse could be seen. Others stood erect upon their animal's backs. Some hung to the horse by one foot and one hand, so that their bodies were completely protected by those of the ponies.

These young warriors threw objects upon the ground and picked them up at full gallop, and drew bows and arrows from beneath the horses' necks. Some of the men exchanged horses while riding.

Again a man would fall from his horse, as if wounded, and two others riding up beside him, would take him by an arm and a leg, swing him between their horses, and carry him off.

This exhibition lasted nearly two hours.

A New Use for Clothes-Pins.

"Girls, what do you think these are good for?" asked Nannie Brown of her two little Brown sisters. She held up one of the clothes-pins they were picking up from the grass, where Nora had left them after taking in the wash.

"What do we think they are good for? Why to fasten the clothes to the line, of course," answered the other two little Browns in a breath; "every one knows that."

"But there is another use for them," said Nannie; "Norah told me last night. She says, if we put them on our noses—so"—and she put one astride her nose as she spoke—"they will make our noses of the most beautiful shape, not at all puggy and turned up, as they are now, you know. Would'nt it be splendid to try it?"

Now, the little Browns had noses that were decidedly turned up, and many were the times they had each sighed in secret over the fact. Here was their chance to shape their noses "illegantly," as Norah had told them.

That night three clothes-pins were missing from the basket. The three little girls, after being tucked in by mamma for the night, each slyly drew one from under her pillow and put it on her nose. It took some time for them to go to sleep in that queer fix, but they did at last. When mamma came to take a last look at them before going to bed she found them sound asleep, each with a little red nose pinched by a clothes-pin. Although astonished at the sight, she laughed until tears ran down her cheeks.

As she took off the pins and put them back, she said, "What won't these children do next?"

—*Our Little Ones.*

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system, diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

MR. EDITOR: I see your little folks' department is still running on. I wish to write a letter to the little cousins, telling them of our good protracted meeting just closed in our little village. It was carried on by Bro. Roberts and several other preachers, and was the best meeting I ever attended. I reckon the reason I thought it was the best was because my father, mother and my little sister, Ollie Warner, and myself all joined the Methodist Church, and we are praying and trying to live a happy life. I am a little boy thirteen years old, and assist our depot agent with his work. His name is Mr. Henry D'Amond, which I like so much. He has been very sick, but is up now. I hope he will get well. Mr. Charles Record is here in his place a few days. He is a very nice man. I will close by asking the little cousins a question: Where first in the Bible is the word "eternity!" found? I hope some of the little cousins will answer.

Your little friend,

WILLIE M. KENT.

SLAUGHTER, Louisiana.

MR. EDITOR: Here is another little girl who wishes to join your glorious little band. I am fourteen years old; have one brother and one sister. Papa takes your valuable paper. I like it very much, especially the young folks' department. Mamma is in bad health, and I have the cooking to do; but I like to cook. I have been going to school, but am not going now. I go to Sunday-school almost every Sunday. We have a very interesting school; all have very good lessons and like to go. For fear of tiring you, I will close with much love to you and the little cousins.

Your friend,

NETTIE SPAIN.

SHROCK, Mississippi.

MR. EDITOR: We are a little band of Sunday-school scholars, and, as we have never seen anything in print about our Sunday-school, we thought we would write to you about it. We have a scholarship of thirty boys and girls. Mr. Th. Emede is our superintendent; Mrs. Young and Mrs. K. Johnson are our teachers. We have very fair attendance every Sunday. We will close by asking a question: How many times is the Lord's name mentioned in the Bible?

CECELIA SHARONS,
ROBERT SCHULER,
FRANK TERRETT.

PLAQUEMINE, Louisiana.

MR. EDITOR: As I have never written to the dear old ADVOCATE, I thought I would write a short letter. I am a little boy ten years old and have no pets at all, nor any brothers or sisters. I am the only child and want to join the little cousins' band. Our camp meeting was the fourth Sunday in August; we had a good time. "Gilderoy" preached to the children, Sunday eve; we all loved him so much; and was sorry when he left. Hoping to see this in print, I will close.

Your little friend,

L. E. HIGH.

LAKE, Mississippi.

MR. EDITOR: I am a little girl eight years old. I go to school to Miss Carrie Morris, and love her very much. Bro. Roberts is our preacher. We have had a very fine meeting; twelve joined the church. I will close by asking a question: What queen was eaten by dogs?

Your little friend,

AMY REILY.

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Household.

Inventive Housekeepers Wanted.

The *Advance* gives some hints to housekeepers which may possibly bear fruit. We commend them to the ADVOCATE's housekeepers:

We learn, or ought to, of our mothers how to make and mend, to buy and preserve. But women as a whole are better educated than they were fifty years ago, and the educated brain, adopting from the past all that is good, should be quick to recognize new conditions and invent new ways of labor-saving and general comfort and pleasure. No wise woman will make a treadmill round of her housekeeping, turning it off as something to be disposed of before the real joy of living can begin. To most of us it is a part of the true living, involving the happiness and health of our dearest ones and the pleasure of our circle of visiting friends. Housekeeping is not so much a means to an end as a science in itself, noble and dignified because it lies at the foundation of so much else. It needs fertility of brain as well as tenderness of heart. Surely the young housekeeper of to-day does not lack suggestive guides when so many periodicals are wholly devoted to the interests of the home; and if the young husband suspects himself to be the victim of experiments he may be comforted by the assurance that the wide-awake and experimenting cook is likely to be the most satisfactory in the long run.

HOW WOMEN REST.—How differently men and women indulge themselves in what is called a resting spell. "I guess I'll sit down and mend these stockings and rest awhile," says the wife; but her husband throws himself upon the easy lounge, or sits back in his arm-chair, with hands at rest and feet placed horizontally upon another chair. The result is that his whole body gains full benefit of the half hour he allows himself from work, and the wife only receives that indirect help which comes from change of occupation. A physician would tell her that taking even ten minutes' rest in a horizontal position, as a change from sitting or standing at work, would prove more beneficial to her than any of her makeshifts at resting. Busy women have the habit of keeping on their feet just as long as they can, in spite of backaches and warning pains. As they grow older they see the folly of permitting such drafts upon their strength, and learn to take things easier, let what will happen. They say, "I used to think I must do thus and so, but I have grown wiser and learned to slight things." The first years of housekeeping are truly the hardest, for untried and unfamiliar cares are almost daily thrust upon the mother and home-maker.—*New York Graphic.*

Many people have no conception that an infant needs a drink of water, but think whenever it cries that it must, of course, be hungry, and so the little stomach is constantly overloaded, acid fermentation results, causing vomiting, diarrhea, elevated temperature, and all those symptoms of intestinal catarrh which occur especially during the summer months, and are caused usually by improper diet, or excess more than anything else. Often when a child cries, it is only thirst which causes it. When baby frets this hot weather, try him with a drink of pure cold water, and see if it does not cool and soothe and rest him, and then when he frets again, try it again, and our word for it, you will soon become a convert to the theory, "Give the baby a drink."

Whatever parent gives his children good instructions, and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other.—*Balgrey.*

TIBBEE, MISS., Oct. 16, 1886.

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Gents—The bottle of Shallenberger's Pills sent me in February last I gave to W. G. Anderson of this place; a long-standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the Malarious poison from his system. Yours truly,

V. A. ANDERSON.

Cincinnati, Oct. 10th, 1888.

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Marriages.

SIMPSON—VANHOOZER.—At the residence of the bride's father, in Water Valley, Miss., September 11, 1889, by Rev. J. M. Wyatt, Mr. Richard Simpson and Miss Blanche Vanhoozer.

GARNETT—LOCKE.—At the residence of the bride's friend, Mrs. Dillon, September 12, 1889, by Rev. T. W. Lewis, Mr. W. J. Garnett, of Johnsonville, Miss., and Miss Dalsye Locke, of Winona, Miss.

POWELL—OLIVER.—At the residence of the bride's father, September 12, 1889, by Rev. Rufus C. Morehead, Mr. Ben W. Powell, of Tatum, to Miss Ella Oliver, of Tallahatchie county, Miss.

TUBBIVILLE—McDELLER.—At Bowman Chapel, on September 3, 1889, by Rev. C. T. Munholland, Mr. Charles F. Tubbiville to Mrs. E. F. McDeller, all of Ouachita parish, La.

SUTCLIFF—CURL.—In West Monroe, La., on August 28, 1889, by Rev. C. T. Munholland, Mr. William J. Sutcliff to Miss Minnie Curl.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

DAWSON—Died, at his residence, near Woodville, Miss., August 31, 1889, MR. LOUIS DAWSON.

For the past thirty years Mr. Dawson has been an honored member of the Methodist Episcopal Church, South. Well might he be pointed to as a model by which other lives may well be shaped. He was a faithful worker in Christ's vineyard, not being satisfied with the assurance of his crown of righteousness, but striving for the salvation of others. During his illness, which was of twelve days' duration, though severe, he bore it with Christian resignation. He never murmured at the will of Providence, but said he was ready and willing to go at any time. He died very happy. He was all a father could be. He has left three sons, two daughters, and a large circle of friends and relatives, to join his wife and two children in that "dear land beyond the stars that shine from heaven's blue." His sorrowing children have a source of comfort in knowing that at the "beautiful gate" he is "waiting and watching" for them. May they find in their heavenly Father the comfort he has promised us all in the hour of trial!

Farewell! oh, farewell! my dear and honored uncle; sweetly rest in your home above!

SALLIE J. TABOR.

PARSONS—Died, at Sour Lake, Texas, September 3, 1889, DR. N. C. PARSONS, aged fifty-six years, having been afflicted for some months past with some heart and lung trouble. He arose on the morning preceding his death feeling as well as common, except that he complained of feeling a little feverish, went into breakfast about eight o'clock, eating nothing, however, but a glass of milk. His son, C. G. Parsons, came in at the time, and he remarked to him that he thought of taking a course of physic the night following and gave instructions how to fix the same. On rising from the table, a few minutes later, he was taken very suddenly with a rigor or congestive chill, lasting him about two hours, after which a high fever ensued, causing delirium in a short while. During his consciousness, however, he remarked to wife and son and friends present, that God had called him and he was going. Drs. Bullitt and Sherman attended him during his last hours, and many friends and relatives gave kindly aid in nursing and helping to put him away. He was a man of noble spirit, kind and generous to all, and was very close in his friendship.

McCARROLL—Mrs. M. H. McCARROLL was born February 4, 1827, and died May 29, 1889. Sister McCarroll was a member of the Presbyterian Church the greater part of her life. Being thrown into a community where there was no church of her own, she united with the Methodist Church, where she spent the last few years of her life very happy in the love of God.

Sister McCarroll was a true Christian in every sense of the word, and she died in great peace, and has gone to join loved ones above, where many have been waiting and watching for her for a long time. She leaves children and grand-children and a large circle of friends to mourn their loss. We commend them to the One who said to her, Come up higher. May they all live as she has lived, so that their last days may be as hers!

R. A. BURROUGHS.

McVOY—W. J. McVOY died at his home, Hermanville, Miss., August 28, 1889, aged sixty years. Bro. McVoy joined the Methodist Church in 1885. His sufferings were very great indeed, but amid all his pain he would say, "Not a pain do I feel; I am on the boat bound now for a bright land." The day of his death he requested some of his friends to come around his bedside and sing to him of the beautiful land, where he would soon be at rest. He was among the brave soldiers of Gen. Forest, and the many scars on his body bore evidence of how faithfully he served his country. None who ever knew him knew him to wrong his fellow-man; a kind husband and a true friend. When one secured his friendship, it was till death severed him from him forever.

D.

BURNETT—CHARLIE HARRISON BURNETT was born in Smith county, Miss., August 12, 1876, and was buried July 18, 1889, at the Cedar Grove Graveyard. His death was caused by drowning in Loaf river, July 17, 1889. His presence is missed when we see the vacant seat in the home circle and Sunday school room. His father's family are all Methodists. We all miss him, but will try to meet him in heaven.

A. C. FLOWERS, P. C.

REGAN—Died, near Rocky Springs, SIDNEY LESTER, infant son of J. A. and M. E. Regan.

Another tender bud has been entwined in that unfading wreath of immortality. Another little one added to that angelic band, who ever chant praises around the throne of God in heaven. All was done that an attentive physician, loving hearts, and willing hands could do; but, alas! in vain. He drooped and faded each day, until the precious blue eyes closed in death; and the white-winged messenger that had lingered near so long, bore away on his snowy wings the pure spirit that we loved so well. Dear little Sidie, our household pet; his sweet smile we can never forget. How often in the twilight hour the image of that sweet face returns. As I gazed upon that loved form, lying in the little casket, he seemed not dead, but sleeping among the flowers. I felt that we should not grieve, for our darling, with an angel brother and other loved ones, was now basking in the sunlight of that bright, beautiful heaven, waiting and watching for me.

MOTHER.

WILES—Mrs. MARGIE WILES—(*nee* Grant) died at her home, near Phœnix, Yazoo county, Miss., September 4, 1889. Born of Methodist parentage on July 17, 1842, she early enlisted in the church of her inheritance. Assuming the vows of baptism and repentance at the age of seventeen, she ever afterward walked "worthy of the vocation" wherewith she was called. A handsome and beautiful maiden; a chaste, refined and sweet-spirited woman; of untiring filial devotion; a kind and thoughtful friend; a model wife; a considerate stepmother; a consistent Christian was she. Her connubial life was short, having been married to Capt. William W. Miles on May 1, 1888. She filled up her sphere in life to its fullness, and died of congestion, and was laid away by sorrowing friends and loved ones from earthly sight. "Lover and friend hast thou put far from me, and mine acquaintance into darkness."

A large circle of friends and relatives mourn her departure, but hope to see her again, "when the mists have cleared away."

THOS. A. HOLLOMAN.

SPAIN—WALTER SPAIN died August 23, 1889, after a short illness of one week, aged seventeen years, two months and thirteen days. He bore his suffering with patience and fortitude, and was conscious to the last. He was a member of the Methodist Protestant Church. When the summons came, he was ready and willing to go.

Walter was obedient to his parents, a genial and loving brother, a true and noble friend. He will be sadly missed by all, in the school-room and in the Sunday-school; but, greatest of all, in the family circle. Oh! who can describe this feeling of sadness, that is hovering around the bereaved family. They can only look to him who "doeth all things wisely," to be comforted in their sad bereavement. How hard it is to realize that one who was with us a short time ago is no longer with us on earth; but we have the sweet assurance that he has gone to that "beautiful home over there," where he will watch and wait for the loved ones he left behind.

May God guide the parents, brother and sisters in their trouble, and may they live so they will meet their loved one in the "sweet by-and-by," where parting is unknown.

A SCHOOLMATE.

JOHNSON—(*nee* Cason) was born in South Carolina, August 11, 1821, and professed religion and joined the Methodist Church while a young woman; was married to T. M. Hubbard, Dec. 16, 1840, who was a good man (my first Sunday-school superintendent and class leader), to whom was born ten children. Bro. Hubbard died September 12, 1856, and she was afterward married to J. O. Johnson, February 15, 1859, to whom was born three children, all dying in infancy. Sister Johnson was a sensible, true, good woman, loved by all who knew her. She died May 16, 1889, leaving four of her first children and their kind stepfather to mourn their irreparable loss.

J. W. PITTMAN.

He Wants Results.

"I will not accept your bodiless theories," exclaims the materialist, "I require something tangible; if you make an assertion then support it with acceptable evidence." Very well, then; how is this for evidence:

Here are names you may find in the back of our notes of Compound Oxygen at any time.

Hon. Wm. D. Kelly, Member of Congress, Philadelphia.
Rev. Victor L. Conrad, Editor *Lutheran Observer*, Philadelphia.
Rev. Charles W. Cushing, D. D., Rochester, N. Y.
Hon. Wm. Penn Nixon, Editor *Inter-Ocean*, Chicago, Ill.
W. H. Worthington, Editor *New South*, Birmingham, Ala.
Judge H. P. Vrooman, Quenemo, Kan.
Mrs. Mary A. Livermore, Melrose, Mass.
Judge R. S. Voorhees, New York City.
Mr. E. C. Knight, Philadelphia.
Hon. W. W. Schuyler, Easton, Pa.
Mr. Frank Siddall, Merchant, Philadelphia.
Edward L. Wilson, 833 Broadway, N. Y., Ed. *Philadelphia Photographer.*
Fidelia M. Lyon, Waimea, Hawaii, Sandwich Islands.
Alexander Ritchie, Inverness, Scotland.
Mrs. Manuel V. Ortega, Fresnillo, Vacatecas, Mexico.
Mrs. Emma Cooper, Utilla, Spanish Honduras, Central America.
J. Cobb, Casablanca, Morocco.
M. V. Ashbrook, Red Bluff, Cal.
Jacob Ward, Bowral, New South Wales.

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We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

A Future Industry.

The future possibilities of electricity, applied to locomotive purposes, makes one fairly dazed with the impossibility of grasping the subject. Much has been said and written in regard to the application of electric power to street railways for the transportation of passengers, and this especial branch of electric power has already developed into a great industry, the size of which is appreciated by few. The application of electric power to the transportation of merchandise in our great cities is as yet a *terra incognita*, though its possibilities are even greater than the street railway service. An electric street car can, under skillful management, be operated cheaper than one drawn by horses. It requires three times the power to propel a vehicle over a stone pavement that it does on rail or iron roadways. Horses can not draw heavy loads on iron roadways because of the difficulty of obtaining a sure footing. On an iron roadway an electric locomotive can draw a load for less money than horses could draw the same load on the best stone pavement. The expenditure for cartage in the city of New York each year reaches the enormous sum of $100,000,000.

At some future day, not far distant, we hope, when the public are sufficiently aroused to the importance of this question, a certain width of our great thoroughfares all over the city will be given up to an iron roadway, on which self-propelled electric vans may noiselessly carry on the great traffic which now offends our ears, wears out horseflesh, and has been but little improved up to the present time since the days of the Cæsars. In fact, we aver that with our boasted improvements of the nineteenth century, it requires more expenditure of horse-power to draw a ton of merchandise a mile in the streets of New York than it did in Rome in the early days of the Empire.—*Electrical Review.*

From London to Paris in Two Hours.

The wonderful "Water Railway," as exhibited in Paris, although looking very much like a flight of fancy, may, if it be found at all practicable, prove a neck-and-neck competitor with the electric railway for high speed railways. This extraordinary invention has a carriage without wheels, sliding upon a grooved iron rail. Water at high pressure is forced under the slide blocks; this raises the carriage slightly, and distributes itself in a finely divided state under the block, reducing the friction practically to nothing, so that the carriage may be moved by the pressure of the forefinger. High-pressure water taps, distributed along the permanent way, are directed against a rack under the carriages, and force the train along at a speed, it is alleged, of 80 to 120 miles an hour, and the chairman of the company owning the invention contemplates a journey from London to Paris (when the channel tunnel is completed) in two hours. High-speed traction is in the air, and various schemes are afloat to still further annihilate distance, an essential part of such schemes being the use of stationary engines at points along the line. The scheme of this kind which uses electricity as the propelling force, has, it appears, already a week or two ago been practically tried in America, where enormous speeds, three or four times that of our express trains, are mentioned. While mechanical difficulties of an apparently insurmountable nature seem to arise at the suggestion of such speeds, there are not wanting engineers who believe in the possibility of both these undertakings, and great interest must attach to the experiments, which may lead to the development of railways working at speeds almost undreamt of, except in the scientific romances of the present day.—*Electrical Engineer.*

The People

are not slow to understand that, in order to warrant their manufacturers in guaranteeing them to benefit or cure, medicines must possess more than ordinary merit and curative properties. Dr. Pierce's Golden Medical Discovery is the only blood medicine sold, through druggists, under a *positive guarantee* that it will benefit or cure or money paid for it will be returned. In all blood, skin and scalp diseases, and for all scrofulous affections, it is specific.

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CASH ASSETS, December 31st, 1887, - - - - $413,860.76
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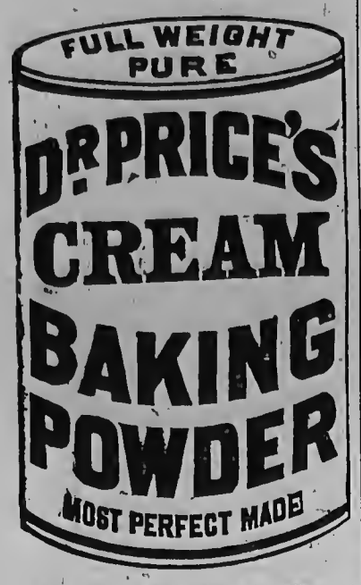

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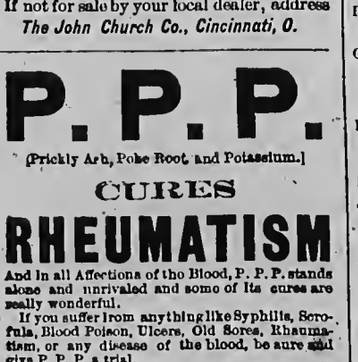

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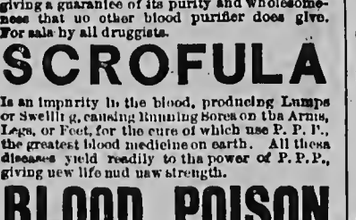

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8½ @	— —
Ordinary	9	— —
Good ordinary	9⅝	— —
Low middling	10 7-16	— —
Middling	10 11-16	— —
Good middling	10 15-16	— —
Middling fair	11 3-16	— —
Fair	12	— —
Galveston middling	10 11-16	— —
Mobile middling	10 7-16	— —
Memphis middling	10⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	5¼	6⅜
Prime yellow	6¾	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 3-16	2¼
Good	4⅛	4⅜
Fair	3¾	4
Prime	4½	4¾
Rough, ₰ bbl	2 20	3 60
Polish, ₰ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 35	4 40
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 90	6 15
Winter wheat patents	4 80	5 00
Minnesota bakers	4 75	5 00
CORN PRODUCTS.		
Corn meal	2 05	— —
Cream meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₰ bushel	48	— —
Yellow	— —	46
Mixed No. 2	46	— —
OATS:		
Western	28	31
Texas rust-proof	— —	— —
BRAN:		
₰ cwt	62½	65
HAY:		
Prime	13 00	14 50
Choice	15 00	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	— —
Prime Mess	10 75	11 00
Rumps	9 50	10 00
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	5¼
Sides, short rib	— —	6⅜
Sides, long clear	— —	6¼
HAMS:		
Sugar-cured	12	12½
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	— —	5½
Sides, long clear	— —	5½
GROCERIES.		
COFFEE:		
Prime	— —	20¼
Fair	— —	20¼
Common	— —	17
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	26	27
Western Dairy	13	15
Common	— —	— —
LARD:		
Refined	8	— —
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₰ head	— —	— —
Chicago, ₰ 100	5 00	9 00
Louisiana, ₰ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	2 00
ONIONS:		
New Louisiana	— —	— —
Western	— —	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₰ yard	10½	10¾
Juta, 1¾ lb. ₰ yard	— —	10
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₰ lb	— —	10
TIES:		
₰ bundle		1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 50	4 00
Chickens, Southern	2 75	3 00
Young	1 50	2 25
Turkeys, Southern	10 00	12 00
EGGS:		
Western	17	18
Southern	— —	18½
WOOL:		
Lake, ₰ lb	— —	21
Louisiana	— —	18
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₰ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₰ ton	— —	14 00
Meal	20 00	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₰ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, September 24.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hafflenger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

To explain to him who loves not is but to give him the more plentiful material for misinterpretation.—*Thos. Wingfold.*

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

From Most Rev. Bishop Ryan, of Philadelphia.

I can testify to the efficacy of J. & C. Maguire's Cundurango, it having been my favorite medicine for several years past. I believe it to be the best Anti-Bilious Cathartic and Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would no doubt avert attacks of sickness.

P. J. RYAN.

NEWS OF THE WEEK.

DOMESTIC.

The investigation of the bonded debt of this State has led to the disclosure that constitutional bonds of nearly half a million face value, which ought to be in the Treasury, as they were never issued, can not be found. The discovery of some of these bonds in banks shows they were negotiated.

At Syracuse, N. Y., last week, the John Grouse Memorial College for women, the gift of the late John Grouse to Syracuse University, was dedicated. The building cost about $500,000 and is considered one of the finest college buildings in the country.

The Chickamauga Memorial Association was organized, on September 21, at Crawfish Springs, on the edge of the battlefield of Chickamauga. The organization is composed of Union and Confederate veterans.

New York City had a $500,000 fire on September 21.

The United States steamship *Pensacola* has been detailed to convey the members of the solar eclipse expedition to St. Paul de Loando. This is the mission which it was intended should be performed by the *Baltimore*. The expedition will sail from New York early in October.

Gen. R. A. Alger, Gen. O. M. Poe, and other distinguished Michigan men, spent September 20 in Atlanta. They came from the reunion at Chattanooga and are on a prospecting tour with a view to investment. Gen. Alger has purchased considerable property in Tennessee.

At an election in Oklahoma City, on September 21, a riot occurred. As it provided for the immediate ousting of the present city government, the United States troops under the authority of General Merritt prevented the election. Nine of the leaders were arrested on the charge of conspiring against the authority of the United States and city governments.

The signal service has under consideration the adoption of a new signal to take the place of the cautionary signal now in use along the coast. It is a yellow pennant and is intended to signify that the service has information of value to mariners.

Congressman Merrill, of Kansas, has declined the pension commissionership, made vacant by the resignation of Corporal Tanner.

Secretary Rusk, of the Department of Agriculture, and party were in Kansas last week inspecting the sorghum sugar making.

The Colorado Mining Exchange adopted a resolution to investigate the constitutionality of the act restricting the coinage of silver, and appointed a committee of three with authority to employ the necessary legal counsel.

The United States government has stopped the sale of liquor in Guthrie, I. T. Twenty-two whisky smugglers were arrested there on September 20.

A heavy shock of earthquake occurred in Healdsburg, Cal., on September 21. No damage reported.

H. C. Hoffman Post of the Grand Army of the Republic, of Elmira, N. Y., has unanimously adopted a series of resolutions in condemnation of the administration for demanding the resignation "of our honest and honorable comrade, James Tanner, of whose integrity and loyalty there can be no question."

FOREIGN.

The owners of the Canadian vessels which have been seized by United States cruisers for sealing in Behring Sea have advised the governor general, Lord Stanley, now en route for British Columbia, that they will take advantage of his visit to protest formally against the inaction of the British government in not protecting their interests, and to urge upon him the necessity for immediate action, if the loyalty of Canadians to the British flag is to be maintained.

With the object of assisting Great Britain and Germany in suppressing the slave trade the Sultan has issued an edict empowering the commanders of English and German warships to search all Zanzibar dhows and other boats.

The constant squabbles between Mr. Edwards, the United States consul at Berlin, and the merchants have resulted in a formal complaint being sent to the Foreign Office by the syndics of the Merchants' Society regarding the consulate's delay of business and uncivil treatment.

A landslide occurred at Quebec last week, causing much damage. Twenty-five bodies have been recovered from the ruins.

The British war ship *Lily* struck a rock off Point Armor and sank. Seven of her crew were lost. The vessel is a total wreck. Considerable money and valuables went down with her. Nothing whatever was saved.

Fifty retired officers of the French army, who were formerly comrades of Gen. Boulanger, have presented the General with an address protesting against his prosecution by the government.

The account published by the Russian control administration for the fiscal year of 1888 show that the government's receipts exceeded the expenditures by 30,000,000 roubles.

Mail advices from the Congo are reassuring. The Arabs maintain a cordial attitude and navigation is uninterrupted.

Scarlet fever has become epidemic in Birmingham, England. The situation is very serious. Most of the schools are closed. The hospitals are so crowded with patients that auxiliary wards must be opened.

The cotton manufacturers of Lancashire propose to close all their mills for a fortnight in the hope that such action will destroy the corner in cotton. The Operatives' Association has given its assent to the plan.

Disastrous storms have been reported as sweeping throughout Mexico. The destruction of crops and loss of cattle have been very great.

The elections held in France, on September 22, were attended with much excitement. The results as announced indicate that Boulanger's cause has been irretrievably lost.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct. 5, 6
Sardis	12
Coldwater	13, 14
Como	19, 20
Courtland	26
Batesville	27, 28
Panola	Nov. 2
Pleasant Grove	3
Mt. Vernon	9, 10
Lake View	14
Arkabutla	15
Cockrum	16, 17
Horn Lake	22
Louisburg	23, 24
Wall Hill	30

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 28, 29
Shannon, at Troy	(Wed.) Oct. 2
Richmond, at New Chapel	5, 6
Verona and Pupelo, at Verona	12, 13
Saltillo, at Moorsville	19, 20
Pontotoc, at Harmony	(Wed.) 23
Houston and Wesley, at Wesley	26, 27
Sparta, at Sparta	(Wed.) 30
Buena Vista, at Lake Providence	Nov. 2
Ebenezer, at Soule Chapel	3, 4
Okolona ct. at Pine Grove	(Wed.) 6
Fulton and Smithville, at Amory	9, 10
Tremont, at New Salem	(Thes.) 12
Prairie circuit	16, 17
Athens, at New Hope	(Wed.) 20
Aberdeen	23, 24

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Oct. 5, 6
Corinth circuit	7
Iuka circuit	9
Harmony circuit	10
Iuka station	12, 13
Pleasant Ridge circuit	19, 20
Kossuth	26
Booneville	27, 28
Marietta	Nov. 1
Blackland	2, 3
New Albany circuit	9, 10
Ripley circuit	16, 17
Jonesboro	23, 24
Ripley and New Albany	26
Guntown	30, Dec. 1

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Mt. Pleasant	Sept. 28, 29
Tampico, at Siloam	Oct. 4
West Point	6, 7
Hebron, at Hebron	12, 13
Macon	15
Shuqualak, at Shuqualak	17
Mashulaville, at Hashuqua	19, 20
Starkville	23
Starkville circuit, at Smyrna	26, 27
Chester, at Chester	Nov. 2, 3
Crawford, at Artesia	7
Brooksville, at New Bethel	9, 10
Louisville, at Louisville	15
Plattsburg, at Center Ridge	16, 17
LaGrange, at Shiloh	22
Walthall, at Walthall	23, 24
Sturges	26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Winona circuit, at Lodi	Sept. 28, 29
West, at Emory	Oct. 5, 6
Richland, at Richland	12, 13
Ebenezer, at Bethany	19, 20
Black Hawk, at Acona	26, 27
Carrollton and Greenwood, at G'wood	30
Sallis, at Pleasant Hill	(Sat., Sun.) Nov. 2, 3
Kosciusko cir., at Macedonia	(Wed.) 6
Weir, at Liberty Hill	(Sat., Sun.) 9, 10
Ethel	(Sat. and Sun.) 16, 17
Poplar Creek	(Wed.) 20
Lexington, at Tchula	(Sat., Sun.) 23, 24
Belzona	(Wed.) 27
Newport, at Spring Grove	(Sat., Sun.) 30, Dec. 1

J. J. WHEAT, P. E.

ORENADA DIST.—THIRD ROUND.

Atlanta	Sept. 28, 29
Old Town	(Tue.) Oct. 1
Pittsboro	(Thur.) 3
Banner	5, 6

J. F. EVANS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Winchester ct., at Parsonage	(Sat.) Oct. 26
Waynesboro	27
Clarke, at A. Chapel	Nov. 2, 3
Shubuta	3, 4
Sandersville	9, 10
Heidelberg	(3 P. M., Mon.) 11
Paulding	(11 A. M., Sat.) 16
Vossburg, at Central	17
Meridian circuit, at Chunky	(Sat.) 23
Marion	24
De Kalb	(Sat.) 30
Blansville	Dec. 1
Lauderdale	7, 8
Spring Hill	8, 9
Leaksville, at Avara	(Wed.) 11
Union, at Energy	14, 15
West End	16
Meridian station	16

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Fayette, at Harriston	Oct. 5, 6
Rocky Springs, at Rocky Springs	12, 13
Bartonton, at Carlisle	(Thes.) 15
Fort Gibson	19, 20
Martin, at Cane Ridge	(Mon.) 21
Rolling Fork, at Carey	26, 27
Natchez, Jefferson Street	Nov. 2, 3
Natchez, Wesley Chapel	(Wed.) 6
Washington, at Washington	9, 10
Vicksburg	16, 17
S. Vicksburg and Bovina	16, 17
Warren, at Oak Ridge	23, 24
South Warren, at Redbone	(Wed.) 27
Utica, at Utica	30, Dec. 1
Mayerville, at Mayerville	(Tues.) 3
Roxie, at Roxie	7, 8
Meadville, at Oak Grove	(Mon.) 9
Sunflower mission	(Thurs.) 12
Anguilla, at Anguilla	14, 15

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Bayou Sara, at Concord	Oct. 5, 6
Amite circuit, at Gloster	12
Centerville, at Centerville	12, 13
North Wilkinson, at Hopewell	19, 20
Woodville	26, 27
Percey's Creek	28
St. Helena, at Greensburg	Nov. 2, 3
Wilton, at Pine Grove	9, 10
Clinton and Betoville, at Clinton	11
Amite City, at Amite City	16, 17
Springfield	19
Livingston	23, 24
East Baton Rouge	30, Dec. 1
New River	3
East Feliciana	6
Pipkin Chapel station	7, 8
Jackson station	14, 15

C. M'DONALD, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb City, at Magnolia	Oct. 5, 6
Wesson, at Wesson	12, 13
Holmesville, at Waterholes	19, 20
Scotland, at Bethel	26, 27
Topisaw, at Pleasant Grove	Nov. 2, 3
Gallman, at Mt. Pleasant	9, 10
Franklinton, at Mt. Hermon	16, 17
Providence, at Providence	23, 24
Bowerton, at Rehoboth	30, Dec. 1
Crystal Springs	4
Hazlehurst	5
Adams, at Adams	7, 8
Summit, at Summit	(10 A. M.) 9
Dist. Trustees Meet at Wesson	(3 P. M.) 9
Brookhaven	13
New Hope, at New Hope	14, 15

W. B. LEWIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Fannin, at Holly Bush	Sept. 28, 29
Lake, at Cow's Creek	Oct. 5, 6
Newton, at Newton	9
Forest and Morton, at Mutual Union	19, 20
Neshoba, at Mar's Hill	25
Philadelphia, at Piney Grove	26, 27
Carthage, at Carthage	Nov. 1
Walnut Grove, at Scotland Chapel	2, 3
Strong River, at Goshen	9, 10
Shiloh, at Bethany	11
Trenton, at Independence	16, 17
Westville, at Pleasant Hill	23, 24
Mt. Rose, at Price's Chapel	30, Dec. 1
Marvin	7, 8
Hillsboro, at Cantrell	14, 15
Morton Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

F. A. JOHNSTON, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 28, 29
Red Banks circuit, at Wesley Chapel	Oct. 5, 6
Mt. Pleasant circuit, at New Salem	12, 13
Early Grove circuit, at Hudsonville	19, 20
Pine Mountain ct., at Soule's Chapel	26, 27
Olive Branch, at Olive Branch	Nov. 2, 3
Ashland, at Wesley	9, 10
Myrtle, at Myrtle	16, 17
Hickory Flat, at Bethel	23, 24
Shawnee	26
Hyhalia, at Hyhalia	27
Waterford, at Waterford	Dec. 1, 2

J. W. HONNOLL, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit, at Tranquil	Oct. 5, 6
Madison, at Pearl River	12, 13
Sharon, at Sharon	19, 20
Camden, at Camden	26, 27
Silver Creek, at Lake City	Nov. 2, 3
Raymond	9, 10
Edwards, at Edwards	16, 17
Mt. Olivet, at Mt. Olivet	23, 24
Florn	(Wed.) 27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City	(Wed. night) 11
W. Jackson	(8 o'clock P. M.) 13
Jackson	(at night) 13
Canton	14, 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Covington, at St. Tammany C. G.	Sept. 28, 29
Talisheek, at St. Tammany C. G.	29, 30
Whittington, at Palmer Camp Ground	Oct. 6, 7
Americus, at Salem Camp Ground	12, 13
Moss Point, at Moss Point	19, 20
Scranton, at Scranton	22
Vanclave, at New Prospect Camp Gr'd.	26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg, at Richburg	7, 8

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FOURTH ROUND.

Caddo, at Friendship	Oct. 5, 6
Shreveport	8
Pleasant Hill, at Marthaville	11
Sabine, at Bayou Scie	12, 13
DeSoto, at Pelican	17
Bellwood, at Provencal	18
Natchitoches, at Natchitoches	19, 20
South Bossier, at Haughton	23
Valley, at Bellevue	24
North Bossier, at Plain Dealing	26, 27
Mooringsport, at Mt. Zion	Nov. 2, 3
Grand Cane, at Grand Cane	9, 10
Many, at Negrete	14
Anacoco, at Holly Grove	16, 17
Coushatta	22
Wesley	23, 24
Red River	30, Dec. 1
Mansfield	7, 8

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Indian Bayou	Sept. 27, 28
Saline mission	Oct. 5, 6
Franklin	12, 13
Abbeville	19, 20
New Iberia	26, 27
Patterson	Nov. 2, 3
Edgerly	9, 10
Cameron	16, 17
Plaquemine Brulea	23, 24
Opelousas	Dec. 1
Lake Charles	7, 8

S. S. BEENER, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Lind Grove, at Lind Grove	Oct. 5, 6
Floyd, at Oak Grove	12, 13
Providence, at Pecan Grove	26, 27
Waterproof, at Waterproof	Nov. 2, 3
Harrisonburg, at Sicily Island	9, 10
Oakley, at Oakley	16, 17
Delhi, at Delhi	23, 24
Oak Ridge, at Oak Ridge	30, Dec. 1
West Monroe, at W. Monroe	(Tues.) 3
Monroe	(Thurs.) 5
Richland, at Rayville	7, 8

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton and Parker's Chapel	Sept. 29
Carondelet Street	Oct. 6
Gretna and Sorapara	18
Craps Street	20
Donaldsonville and Plaquemine, at Thibodeaux	27
Grosse Tete and False River	Nov. 3
Baton Rouge	10
Lower Coast Mission	17
Louisiana Avenue	24
Felicity Street	Dec. 1

CHAS. F. EVANS, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria, at Lemothe's	Sept. 28, 29
Montgomery, at St. Maurice	Oct. 5, 6
Ada	12, 13
Sugar Town, at Dry Creek	19, 20
Spring Creek, at Science Hill	26, 27

B. F. ALEXANDER, P. E.

HOMER DIST.—THIRD ROUND.

Ruston, at Douglas	Sept. 28, 29
Indian Village, at Pine Grove	Oct. 5, 6
Louisville, at Gansville	12, 13
Vienna, at Pine Grove	19, 20
Gibbsland	26, 27

ROBERT HANDLE, P. E.

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Camp Meeting Calendar.

Camp Meet'gs.	*Begins.*
St. Tammany	Sept. 27
Morton	Sept. 27
Palmer	Oct. 6
Spring Creek	Oct. 10
Salem	Oct. 10
Shiloh	Oct. 11
New Prospect	Oct. 25

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" " Book 3, 50c; $4 80 } Schools.

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Fancy India Silk, 50 cents.
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Christian Advocate.

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"DENIQUE CŒLUM."

BY HORATIUS BONAR, D. D.

Angel voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing:
Ah! 'tis heaven at last!

What a city! what a glory!
Far beyond the brightest story
Of the ages old and hoary:
Ah! 'tis heaven at last!

Christ himself the living splendor,
Christ the sunlight mild and tender,
Praises to the Lamb we render:
Ah! 'tis heaven at last!

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints their thrones ascended:
Ah! 'tis heaven at last!

Broken death's dread bands that bound us,
Life and victory around us;
Christ the King himself hath crowned us:
Ah! 'tis heaven at last!

To the Friends of the Bible in Louisiana and Mississippi.

MR. EDITOR: I ask for space in your paper to lay before the readers thereof the following statement recently sent out through one of its general secretaries by the American Bible Society; and, should the space be granted, I truly hope the statement will be carefully read by every friend of the Bible in Louisiana and Mississippi:

To the Friends of the American Bible Society:

In the last annual report it was announced that the re-supply of the United States, which had then been in progress for six years, was drawing to a close; and it was confidently expected that it would be completed during the year. This expectation has not been realized. Some of the auxiliaries, especially those centering in the large cities, have not completed the canvass of their fields; while the resources at the Parent Society have not been sufficient to employ the men necessary to carry this work to a successful termination.

It is well understood that no agency could be employed which can carry the scriptures into every home, in such a country as this, and obtain for them a cordial welcome. Some will not receive the Bible, while there are other families to whom it must remain a sealed book because of their inability to read.

The natural growth of population, the increase by immigration, and the constant changes taking place, render it necessary to have the same counties canvassed again and again. Left to themselves for a few years, the ratio of destitution increases so that the second canvass reveals almost as great destitution as the first. Constant labor, unremitting effort, can alone keep the Scriptures in the hands and homes of the people, in a country which is increasing so rapidly in population, especially when that population is of such a diverse character.

The Word of God must not only be carried to the frontier settlements, but must also be distributed in the streets and alleys of our large cities. It is not merely where the homes are scattered and remote from each other, and where the people can be reached only by the colporteur, that destitution is to be found; but also in the teeming population of the tenement districts of the large cities, where the population of a village is often concentrated into a single block. To supply the rural districts, and leave our cities unsupplied, is not consistent either with philanthropy or patriotism. The more dense the population the more corrupt it will become, without the leavening influence of the Bible.

Careful investigation in the large cities has demonstrated that too much has been taken for granted respecting the supply of the people with the Bible. Because missionaries are numerous, and mission Sunday-schools abundant, it has been concluded that the Bible, as a matter of course, must be found in every home where it would be received. But this is very far from being the case. American families in large numbers have been found destitute of even a portion of the Scriptures, while in some cases more than one-half the foreign families (not including Roman Catholics) have been found in the same condition.

The Board of Managers, while this great destitution exists, can not announce the completion of a work which was to embrace all parts of our land. They, however, call attention to what has been done, what it has cost the Society, and also to the encouragement they have received in the prosecution of this great work, as represented by church collections and individual gifts:

During the seven years of this special effort, the colporteurs employed at the expense of the Parent Society visited two million seven hundred and eighteen thousand two hundred and sixty-six families; of these, three hundred and seventy-four thousand one hundred and seventy-seven were found without the Bible in their homes, and two hundred and eighty thousand three hundred and sixty-two gladly received it by sale or gift, besides one hundred and fifty-one thousand three hundred and sixty-seven individuals.

To supply these families and individuals with the Scriptures, one million two hundred and sixty-four thousand five hundred and sixty-four copies of Scriptures, of the value of $486,014 51, were sold and donated. (981,685, of the value of $415,623 71, were sold; and 282,879, of the value of $70,390 83, were donated.) The salaries and expenses of the colporteurs, including freight on books, amounted to $371,477 22; and adding to this the cost of the books donated makes a total expenditure of $444,868 05 for this department of the Society's work.

But the Board has not relied alone on this effective agency. Wherever the auxiliaries were ready to engage in the work they have been liberally aided by grants of books, as have also the various missionary organizations. The value of the books granted during these seven years has amounted to $196,526 93; and the discounts on sales, chiefly to auxiliaries, have amounted to $143,196 95: making a total of $784,591 93 expended for benevolent work in the home field.

While we have no report of the families, Sunday-schools, and individuals which have been supplied through the grants made to others than our own auxiliaries, we can report in part the work done by the auxiliaries during this period, which is as follows:

Families visited by them	2,949,594
Families found without the Scriptures	299,783
Families found without the Scriptures supplied	139,257
Individuals in addition	120,890

Or, as the total results of this fourth re-supply:

Families visited	5,668,860
Families found without the Scriptures	658,960
Families found without the Scriptures supplied	478,539
Individuals in addition	271,757

These results are both satisfactory and encouraging, but much more could have been accomplished had the churches responded as liberally as was hoped when this work was first undertaken.

The following will show the benevolent receipts of the Society during this period, exclusive of legacies:

From churches and individuals	$216,914 51
From auxiliaries, after doing the work in their own fields	246,941 98
Making a total of	$463,856 49

—or $320,735 44 less than the amount expended in this important work in the home field.

The Board would earnestly call the attention of the friends of the Bible to these startling facts, as it must be apparent to all that the work can not be conducted on the liberal scale which the highest welfare of the country demands unless it receives more generous support. Only a little more than half the amount necessary to prosecute this work on even a limited scale has been contributed. During the last four years the Board were deterred from pushing the work with the same vigor with which it was inaugurated, on account of the meagre responses to their appeals.

It is evident to all that this work could not have been accomplished had it not been for some large legacies which had come to the Society, and which remained as a temporary investment. But this accumulation of a series of years has been almost exhausted, while the income of the Society from this source is gradually diminishing. The demand for the Scriptures in the foreign field is increasing; the work in the home field is only about half accomplished. Territories are becoming States; new Territories are being opened up. The wave of immigration is not diminishing. Will the churches and lovers of the Bible supply the funds for the work?

No less than $200,000 could be wisely expended this year in the home field, and an equal amount in the foreign field. Shall we receive it?

ALEX. M'LEAN, Cor. Sec'y.

It is to be hoped that the above statement will be copied by every paper in Louisiana and Mississippi that is favorable to Bible distribution, and that it will lead every Protestant congregation and multitudes of individuals in the two States named to contribute something to the noble work referred to therein. Since the present general canvass of our whole country was commenced by the American Bible Society six years ago, no similar region of country in the Union has had a larger work done in it than that of Louisiana and Mississippi, and it is to be hoped that the good people of these two States will show their appreciation of this great work in a practical way. Let every congregation take a collection, and every individual who can send a contribution. Surely every congregation of believers and every individual believer ought to feel under some obligation to help put the Bible in the homes of the poor of our own country and in the hands of the perishing heathen? Nearly all of this kind of work, so far as it regards the Protestant Churches on this continent, is being done either directly or indirectly by the American Bible Society. Then will not everyone who loves the Bible and humanity help this noble Society in its Heaven-appointed mission of spreading the Word of God—that Word whose entrance giveth light all over the earth? Multitudes of our people in our own land and millions of perishing heathens are without the Word of Life. Will our people, or will they not, help furnish them with it?

Contributions can be sent either to the undersigned, at 163 Camp street, New Orleans; or to William Foulke, Bible House, Astor Place, New York.

J. W. M'LAURIN,
Dist. Supt. for A. B. S. in La. and Miss

The Location of the Methodist College.

I have no pecuniary interest in the location of the proposed college, nor have I any sons to educate. Its location could not affect my personal interest in any way. The only interest I feel in its location is as a member of the Methodist Episcopal Church, South, who wishes to see the greatest good to the greatest number dispensed by the institution.

Having resided in the State for over fifty years, I am pretty well acquainted with the members of the Mississippi Conference, and also know something of the localities which have been suggested as eligible for its location; and, after considering the advantages and disadvantages of each, I am satisfied that I but express the opinion of a large majority of that Conference when I say that Brandon, Rankin county (all things considered), is the place where the Mississippi Methodist College should be located.

Health is a consideration that must not be overlooked; and Brandon is noted for its health more so than any other place suggested. There is no local cause to affect its health. It is claimed to be the most elevated point on the railroad between the Mississippi river and the Alabama line. Persons coming from Jackson on the cars in summer are frequently heard to mention the grateful change in the atmosphere when ascending the hill from the depot. The water is excellent freestone, and there is also a mineral well there which, it is claimed, has made some wonderful cures. From what I can learn, there are more old people there than at any other place of its size in the South. There are several over eighty-two, and many more upwards of seventy-five. A few years ago an old settler died there, aged ninety-three, and another aged eighty-seven.

Brandon is as conservative as any place in the South. The people are intelligent and hospitable. Her pride has been to have educational advantages for their girls, and to have good buildings for public worship. The Brandon Female College has been in successful operation many years, and is noted for its thoroughness in equipping its pupils for the practical duties of life. The Episcopalians, Baptists, Presbyterians and Methodists have each a sightly and well-equipped church. Religious services are held every Sabbath in the Methodist Church—in the others not so often. Each has a flourishing Sunday-school. The colored people have a Methodist Church and a Baptist Church, and also good Sunday-schools. The people in the town and in the vicinity go to church; and, though all are not religious, they are generally moral and well behaved. One fact, as I am informed, should not be omitted; and that is, that since it was settled there have been fewer homicides committed there than at any other place of its size in the State. But very few have lost their lives there by violence. The atmosphere does not seem to favor the shedding of blood for the leading citizens have ever been a law-abiding people.

The college should be accessible and easily reached. On that score Brandon is more so than any place not on the Illinois Central railroad, and as easily reached as that. In going to Brandon from any point on the Mobile and Ohio railroad, or on the New Orleans and Northeastern road, only one change would be made, and that at Meridian. In going from any point on the Illinois Central road, the Little R., or the Yazoo road, only one change, and that at Jackson. In going from any point on the Valley road, only one change, and that at Vicksburg.

Rankin is a "dry" county, having voted against the sale of liquors under the local option law; and the town of Brandon is as sober a place as can be found of its size anywhere.

Brandon has always had a fair trade from the surrounding counties south, and keeps good stocks of goods, and buys cotton and all produce. The surrounding country has always afforded abundant country produce, and living is as cheap there as anywhere.

It may be said that Brandon will not give enough money to secure the location. Well, if it is *money* that controls it, she will be left out: but if it is to educate young men for the ministry who are too poor to go beyond the limits of the State, and who are yearning for such an institution within their reach, and to build up an institution that will dispense its blessings among the poorer people of our denomination—then Brandon has superior claims to any other. Look on the map, and see the number of counties east of Pearl river and south of the V. and M. railroad, where there are hundreds and thousands of Methodists who have no college near them to educate their boys, and who would gladly avail themselves of the Methodist College if located at so accessible a point as Brandon. There are many institutions of learning in North Mississippi. The people of that Conference are much better off in this world's goods, I suppose, than the people in the Mississippi Conference; and if either has to be put to any inconvenience in reaching the college, let it be those who can better afford to pay the additional cost of transportation. The people of the piney woods counties have struggled with poverty many years; but have, with true courage, fought the battle of life manfully and as best they could, with no aid from outsiders. They feel a deep interest in this college, and will give all they are able. They are loyal and true Methodists; and some of the brightest and best pulpit orators and efficient preachers our connection can boast came from that region.

Now, that an opportunity occurs, and all these things being equal, should not our Christian brethren open up to our piney woods boys a chance to equip themselves as they desire, for the Master's work, by locating the college at Brandon?

Let what may occur, I hope that no cause shall be given to suspect that the location of that college was influenced by any other consideration than that of a sincere desire to promote the cause of Christian education, and bestow its blessings when it is most needed and where it will be most appreciated.

A METHODIST.

Entire Sanctification.

BY B. CARRADINE, D. D.

The following are some of my reasons for writing these articles:

First, I am trying to reach a class that, like myself, have lived in a kind of bondage all their Christian lives; have longed for perfect spiritual rest, and knew not how to obtain it. I speak to them.

Then there is such a thing as a rising generation. If we are not to declare openly that which our elders and superiors have known beforehand, what is to become of this advancing host of young people? Such a policy would put an end to the gospel.

Still, again, there are occasional articles in the ADVOCATE striking at and ridiculing the doctrine of entire sanctification. Some of them remind me of Joab's interview with Abner. In all conscious personal weakness and unworthiness I appear in these columns, pleading for an experience that fills me and thrills me at this writing, and as a defender and upholder of a doctrine that I know now to be true, because it has been transformed into an experience in my soul, and become a blessed reality in my life.

It has been suggested that what I call facts in my experience may be fancies. Glory be to God! it is no fancy that Christ has kept me from sin for four months, and that my soul in all that time has been filled with perfect peace and rest and love. It is not a fancy that God has in a moment lifted me into a state which I have been vainly trying to reach for a number of years. These are facts that stand out like Mt. Blanes above the range of ordinary experiences. "One thing I know, that whereas I was blind—now I see." One experience in the converted or sanctified life is worth ten thousand theories.

Furthermore, it is proper to say that there is not such general and accurate knowledge among the people of sanctification as some think. The fact of the blessing may be believed in, but the manner of obtaining it be unknown, because unproclaimed. Hundreds of Methodists in this city had never heard until this year a sermon on entire sanctification, in which the blessing was held up as obtained instantaneously through consecration and faith. The Carondelet Street congregation, one of the largest and noblest in the connection, listened with wonder; not at the doctrine, but at the method of obtaining the blessing. Some doubted and drew back; but others, to the number of thirty, have entered into the sanctified life, among whom I number some of my best lady members, and such men as J. G. Grant, our publisher, and D. L. Mitchel, the business manager of the ADVOCATE.

There are multiplied thousands in the land who know not the way of entrance into the sanctified life, and thousands more who are in ignorance of sanctification itself. Ask them what it is, and nine out of ten will reply that it is growth in grace, while the Scripture plainly teaches that growth in grace is man's work, and sanctification is the work of God. Because of these things I can not but write and speak of the things I have seen and felt. If I followed the inclinations of my heart, I would enter at once into the description of the sanctified life as I have realized it for the last four months; but, before doing this, will treat the subject in a negative way.

Sanctification is not regeneration. The very words teach us that. They are not the same, do not mean the same thing, and are not used synonymously in the Bible, hymn book, standards, religious biographies, and testimony of Christians. They are felt to represent two different things. Justification means pardon, conversion, a turning about; regeneration means renovation, reproduction, entering upon a new life, while sanctification means the act of being made holy. If regeneration and sanctification mean the same, and include the same work, then I. Corinthians i. 30, becomes senseless, and should read thus: "But of him are ye in Christ Jesus, who of God is made unto us regeneration and regeneration and regeneration and regeneration." But the two words are different, and refer to different works wrought supernaturally in the soul, and so reads: "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The word "righteousness" should be translated "justification." Again, the two words, representing different works, follow each other in point of time. To the Thessalonians, who were Christians, and possessed joy in the Holy Ghost, Paul writes that God wanted them to be sanctified. He said the same thing, in substance, to the Romans, the Corinthians, and to the Hebrews. Sanctification, or Christian perfection, comes after regeneration. The Savior himself recognized this order, for while in the fifteenth chapter of John he tells his disciples that they are clean through his word, yet a little while after he informs them that they must yet be sanctified, which sanctification, we remember, took place on Pentecost.

The hymn book observes the same order. Open it and read the subjects as divided. First is the Gospel Call, then Penitential Exercises, then Justification, and then Sanctification. The same order is observed in our theological works; sanctification follows regeneration.

But clearer and more convincing than all is one's own experience. On the twelfth day of July, 1874, God converted my *soul*, and fifteen years afterward, at nine o'clock in the morning, of June 1, 1889, He sanctified my *soul* and *body*. It was a different work from the first, and a different experience. My consciousness testified to the fact of the difference, and so did the Holy Ghost. The emphasized words above are full of significance. A calm settles upon soul and body. The inward battle and tumult have ended. The flesh does not lust against the Spirit, as formerly, but is led by the Spirit and restrained by the Spirit, calmly and easily and without the fearful strugglings of other days. This experience alone gives to sanctification a peculiarity strikingly different from regeneration.

Again, entire sanctification is not the deepening or perfecting or extension of regeneration. Regeneration is a perfect work in itself; needs no improvement, and is given none. Sanctification has no quarrel with regeneration, either in the Bible or Christian experience, and is not in antagonism with it in any respect whatever, although some would so persuade the people. It aims to do another thing, and accomplishes another work altogether. It removes something from the soul that has been a constant trouble and hindrance to the regenerated man. It kills inbred sin, or, as Dr. Whedon calls it, the "sinwardness" in us; or, as some would recognize it, the "prone-to-wander feeling." That is the work that sanctification does; it removes or kills the "sinwardness" or prone-to-wander movement of the heart. It is idle to say that regeneration does this, when Christians in their experience universally testify to the fact that after conversion they still feel the stirrings and movement of sin within them. The sanctified man tells you that this is not the case with him. That dark medium upon which Satan and the world operated, to the inward disturbance and unrest of the child of God, is utterly removed or destroyed. Entire sanctification did that work, and can alone do it. My will may be rectified in regeneration; but what if sin be something more than an act of the will? It certainly seems so when we behold it transmitted from Adam down to us without the consent of our wills, and exhibiting itself in children too young to exercise their judgment and moral powers. May not sin have left part of its life in the tendencies of the body, and exist also as a transmitted nature apart from my personal sin and guilt? Let Nos. 7 and 20 of our Articles of Religion answer. When I am born again I stand a regenerate creature in the presence of wayward tendencies of the flesh, and this dark element called original sin, that has been indescribably, but certainly, sent down from Adam to us, and interwoven in our natures. It is not long before the young convert finds out its presence and power. Why is it there in a regenerated life? Because there is no new birth or renovation for original sin. It is hopelessly cursed of God now and forever. It has to be removed or destroyed. Spiritual Agags have to be hewed to pieces—not changed into Israelites. Regeneration renews my soul, imparts power to resist and conquer sin; but does not rid me of the *presence* of sin in the heart. This is done by another and distinct work of the Holy Ghost; and that work is entire sanctification. This marvelous work is one of removal or destruction. Both ideas are taught in the Bible. It is called a circumcision—i. e., a cutting out and off of something within our natures. And, again, it is called a baptism of fire. We all know what fire does—that it consumes. Many difficulties may be urged by the skeptical; but the experience of the sanctified, without exception, is that sin has been removed from or destroyed in the heart. This is one of the secrets of the deep rest and perfect peace that constantly fills the soul of one who has received the blessing.

Let us sum up the thought. We, as Methodists, believe in the existence within us of what we call in Article No. 7 original and actual sin—that is, the sin of Adam, and our own personal transgressions. In justification, which means pardon, my own actual or personal sins are forgiven, but not original sin. How can I be pardoned for what I did not commit? How could I ask God to forgive me for what I did not do? And how could God, in truth and justice, grant me pardon for what I had not done? Justification evidently can not reach original sin, and the

Continued on Fifth Page.

Christian Advocate.

THURSDAY, OCTOBER 3, 1889.

THE FAMILY BIBLE.

This book is all that's left me now;
Tears will unbidden start;
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hand this Bible clasped,
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear—
Who round the hearthstone used to close
After the evening prayer.
And speak of what these pages said—
In tones my heart would thrill;
Though they are with the silent dead.
Here they are living still.

My father read this holy book
To brothers, sisters dear;
How calm was my poor mother's look,
Who loved God's Word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false I found thee true,
My counselor and guide!
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live
It taught me how to die.

—*Selected.*

In Memoriam.

REV. GEORGE M. LIVERMAN.

Rev. George Mathews Liverman was born in Jefferson county, Ala., December 29, 1838, and died, as heretofore stated in these columns, on March 3, 1889, in Meridian, Texas.

Bro. Liverman was the youngest child of Jonathan Liverman, Sr., by a second marriage with Martha, daughter of James Boyd, a Revolutionary soldier of 1776. When in his ninth year Bro. Liverman lost his father by death, and in the following autumn his mother removed to Tuscaloosa county, where he received a part of his primary education; but in less than a year his mother (who had lost her house meantime by fire) moved to Newton, Miss., and four years later to Scott county, Miss. In 1854 his guardian, a Mr. Metcalf, of Scott county, arranged for his education in view of his becoming a teacher. The triumphant death of his Christian mother in 1857 greatly affected young Liverman. Three months thereafter, while at school, he was converted in October of the same year; joined the Baptist Church (that being the church to which his parents belonged), and was immersed by Rev. W. A. Hudson. Soon after his conversion Bro. Liverman felt his call to the ministry. At the same time he was impressed with the importance of a finished education as a necessary preparation for that high calling; but while he was planning to accomplish this purpose the late Civil War put an end to all hope in that direction for the time. In the spring of 1861 he enlisted in the army of the Confederacy, and was mustered into service in Company E, Sixth Regiment Mississippi Volunteers, which after drilling a few weeks was sent to the front. When the Sixth Regiment was holding a position at the battle of Corinth, under a galling cross-fire, Bro. Liverman was among the remnant of eighty-four which, of that large regiment, had not been swept from the field; and that exhausted and battered handful of men made two gallant charges upon the enemy the same day on which they had been so decimated; in one of which he was wounded by a shell, but soon recovered, and was subsequently in the battles of Shiloh and Port Gibson and the bombardment of Port Hudson. He was twice a prisoner of war; taken first to Altou, Ill., and next to New Orleans and Ship Island. During the war Bro. Liverman continued the religious life that he had entered upon three years before. The company prayer meeting and the chaplain's services at headquarters were fresh in his memory till the end of his life. During a halt, when forming the line of battle on April 3, 1862, he wrote on the leaf of a blank book as follows: "If I get killed, I am perfectly resigned to the will of God. I know I am born to die, and if it is my lot to fall in battle, I know the debt is paid. I do feel that I am at peace with my God and need not fear being harmed by the enemy." * * * "If I get killed, I want this book sent to my brother in Scott county, Miss., and I close, if for the last time in life, feeling and believing that I have discharged my duty before God and man."

After the surrender Bro. Liverman returned to his home with a shattered constitution, and suffered the effects of the strain upon him to the end of life. In the summer of 1865 he taught school; but was so deeply impressed that he was "divinely called to the work of the ministry," that he could not rest. As a member of the Baptist Church there were insuperable difficulties in the way of obtaining license to preach, owing to his avowed opposition to close communion, and his belief that people ought to be baptized according to the dictates of their own consciences. He said: "While these were my honest views, to have made the confession required in order to obtain license would have involved a falsehood. I could not do it." Under these circumstances he made a formal application for a letter of withdrawal, which was refused, and the refusal accompanied by a threat of expulsion for heterodoxy if he persisted in the views above stated; but as no other charge or complaint accompanied the refusal, the Congregational Methodist Church (the only Methodists in that part of Mississippi at the time) accepted it as an admission that his moral character was good, and received him into fellowship. In the fall of 1865 he entered Cooper's Institute in view of further preparation, and on September 1, 1866, he was licensed to preach. On May 12, 1867, he was married to Miss Lavina Y. E. Jones, of Jasper county, Miss. In the summer of 1868 he was called, and in September, of the same year, ordained elder, and appointed to the Smyrna and Union Seminary Churches. In the winter of 1869-70, desiring to make a more full and complete consecration of himself to the ministry, he wound up his affairs and pastorate and joined (on recognition of his orders) the Mississippi Conference, Methodist Episcopal Church, South. He served the Holmesville and Magnolia circuit in 1870, Rankin circuit in 1871, and Forest circuit in 1872. In December, 1872, he was transferred to the Louisiana Conference, and has served the following works, viz: Floyd and Delhi circuit in 1873, Floyd circuit in 1874, South Bossier circuit in 1875 and 1876, North Bossier circuit in 1877, De-Soto circuit in 1878 and 1879, Caddo circuit in 1880 and 1881, Evergreen circuit in 1882, and Coushatta circuit in 1883. In 1884 he was superannuated. In 1877 he lost his first wife, and was married, February 25, 1880, to Miss Naaaie Hungerford, of Keachie, La. In 1875 he was elected principal of the Fillmore Male and Female Academy. In 1879 he completed the beautiful church in Keachie, which is an ornament to the village and a monument to his memory.

Bro. Liverman was a man of great earnestness, and worked to the extent of his ability to the last. His fervency and pathos in prayer could not fail to impress and carry with him to the throne of grace everyone who loved the Lord Jesus. His sermons were thorough and expository and were delivered with an earnestness that stirred the souls of his congregations. The confidence and respect of all classes gave him a power for good among his acquaintances which few possess. His life was a blessing to the community in which he lived. The news of his death created a profound impression, and the congregation assembled at the memorial service held for him was one of the largest ever seen in this place. Bro. Liverman was frank, fearless and faithful in the expression of his views and in vindication of the doctrines of the Bible. He was a man of faith and fellowship with God. Many times during the months preceding his death he spoke freely to the writer of the fact that his work was done and the confidence with which he looked forward. He said: "For the sake of my wife and children, I should like to live if it is God's will; but he knows best, and it's all with him. His will be done."

A widow and six children mourn the loss of one who was the light of his own home as well as a model for his neighbors. It was not the privilege of his family to be with him in the last hours of his life, but the oft-repeated experience of his "acceptance with God, and readiness to die at any time" for years past, dispels any regrets at not hearing his last testimony.

ROBT. J. HARP.

KEACHIE, LA., Sept. 14, 1889.

Some Evangelists.

When I was a younger preacher I assisted with much success in several revivals. The good people said of me: "What he says seems to have so much weight." The fact is, I had noticed the same thing myself. Now, I conducted several protracted meetings alone; had three or four pretty fair squirts of revival, taking into the church from twenty to twice that number at each meeting. You will not be surprised that I began to feel the call to the evangelistic work. I sought an assistant in the way of a singer; found one—one of the best I ever heard, and he was willing to go; yes, he was anxious. The first trip as to time and ground was debated. I thought then, and think yet, we could have moved an average community with considerable ease. We worked together in three or four towns, and the thing seemed to be demonstrated. I think nothing kept me out of the evangelistic work but a little common sense and a good deal of grace. In the first place, there is no such special office in our church. We itinerants are all more or less evangelists. Secondly, my gifts were much magnified by myself.

Now, here is where grace came to my assistance. I began to see that pride, selfishness and, perhaps, indolence, had something to do with the call. I was anxious to see immediate results from my labors. I enjoyed the chase, the victory in capturing the game, more than I did pickling down the meat, and in drying and smoking and preparing it to keep. So as soon as the game was killed, I wanted to leave the drudgery to others and bound off at the sound of the horn to other drives. I enjoyed garnering the grain much more than I did the clearing away the brush, digging up the stumps, plowing among the roots, planting and hoeing and waiting for the early and the latter rain. So I began to see that my evangelistic call was much mixed with a selfish indolence. My indolence made me feel that I was not adapted to the special work of the pastor, so I was disposed to avoid its labors. Then the success in each meeting, and the attending praise, that I tried to despise, really secretly fed my native pride. By grace I made the discovery; so by grace I am an humble itineraat, and am blessed in having many good meetings.

TOM STIRLING.

ALPINE, TEXAS.

An Interesting Document.

(Continued.)

MINUTES OF SOME CONVERSATIONS BETWEEN THE PREACHERS IN CONNECTION WITH THE REVEREND MR. JOHN WESLEY.

FLUVIANNA, MAY 18, 1779.

Ques. 1. Who are admitted on trial?

Ans.: Samuel Rowe, Greenberry Green, Charles Hopkins, Henry Oghuru, Thomas Morris, William Adams, John Hagerty.

Ques. 2. Are there any objections to any of the preachers?

Ans.: They were examined one by one.

Ques. 3. Who act as assistants?

Ans.: James O'Kelley, Andrew Yeargan, John Dickins, Reuben Ellis, Isham Tatum, Francis Poythress, Charles Hopkins, Lee Roy Cole, William Gill, William Gleadenalng, William Waters.

Ques. 4. How are the preachers stationed?

Ans.:

New Hope, James O'Kelley, Philip Adams.

Tar River, Andrew Yeargan, William Moore.

Roan Oak, John Dickins, Henry Willis.

Meekienburg, Reuben Ellis, John Sigman.

Brunswick, Thomas Morris, Richard Ivy, James Morris.

Sussex, Francis Poythress, Stith Parham, John Beck.

Pittsylvania, Lee Roy Cole, Greenberry Green, John Atkins.

Amelia, Isham Tatum, Samuel Rowe.

Fluvianna, Carter Cole, Nelson Reed.

Hanover, Charles Hopkins, John Major.

Berkley, John Tunnell, John Hagerty.

Frederick, William Glendenning, Freehorn Garrettson.

Fairfax, William Gill, Edward Bailey.

Baltimore, William Waters, Thomas S. Chew, William Adams.

Ques. 5. What numbers are there in society?

Ans.: New Jersey, 140; Philadelphia, 89; Chester, 90; Delaware, 795; Kent, 493; Baltimore, 900; Frederick, 480; Fairfax, 309; Berkley, 191; Fluvianna, 300; Hanover, 281; Amelia, 470; Sussex, 655; Brunswick, 650; Mecklenburg, 498; Pittsylvania, 500; Roan Oak, 470; Tar River, 455; New Hope, 542; Charlotte, 186; James City, 77. Total, 8,577. Preachers, 49.

Ques. 6. What shall be done with the preachers who were upon trial last year?

Ans.: To be continued till next Conference.

Ques. 7. Shall any preacher receive quarterage who is able to travel, and does not?

Ans.: No.

Ques. 8. In what light shall we view those preachers who receive money by subscription?

Ans.: As excluded from the Methodist connexion.

From the Work.

WINCHESTER CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Our protracted meeting at Big Rock has just closed, after a continuance of five days. It was a meeting that increased in interest from its beginning to the close. Bro. R. A. Breland, our pastor, was assisted by D. C. Rawls and H. L. Norton the first two or three days. And on Monday evening Bro. Clark, of the adjoining circuit, came in and preached four sermons. They did us good, and were highly appreciated by all. There were only two accessions to the church—everybody, with the exception of two or three, already being members of some church. There were twelve conversions—all members of the church, several of them having been in the church for a number of years. The church was much strengthened and built up.

Our new parsonage, which was incomplete when the pastor came on the work last winter, has been finished, and is paid for. We are largely indebted to him for the untiring, persevering effort he made in raising money to clear it of debt. He has done a great deal of hard work aside from visiting and preaching.

The temporal, as well as the spiritual, condition of the work has greatly improved since he came on Winchester circuit.

J.

MERIDIAN CIRCUIT, MISSISSIPPI CONFERENCE.

We have just closed three protracted meetings: one at Chunkey, Concord, and Sucklenu, with good results; ten accessions and many conversions. Our churches failed to seat all who came to hear the Word. We have completed our parsonage, valued at one thousand dollars; forty-one acres of land attached to the home of the preacher who may live on this work, well of good water and good garden. Plenty of peach seed have been planted to make a good orchard in the future. We have a place for corn, horse and buggy. We have a very weak circuit when it comes to raising money for the different objects. Our work will pay assessments made to presiding elder and preacher in charge, or nearly all. When it comes to other assessments, I can say I labor hard to raise the full assessment; but my success is not as good as I would wish. We have worked hard for our paper, and have had but little success, and, Mr. Editor, if we could get our people to take their paper, no assessment would be too great. We find members of the Methodist Church who think their assessment has been paid in full every year, and rejoice over it when they fall short by one-fourth, at least. (They are honest in it.) Would they not be stronger men were they to keep posted in church matters? And how can this be done without reading our church paper and securing annually the Minutes of our Conference? I read not long since the reports that are made annually by every preacher, and gave the amount in full, also the amount of money which was raised for different objects during the year 1888, to an old brother in the Baptist Church. He remarked that the Methodist Church was a grand church; that he did not know that she moved with such understanding. There are many who belong to our church who do not know what a grand church they are in. The more I learn of the church the better I love it.

L. J. JONES, P. C.

MANSFIELD, LA.

MR. EDITOR: To-day closed the revival services in our church at Mansfield, and I want to tell the readers of the ADVOCATE something of the great things the Lord has done for us.

Several weeks ago our pastor, Bro. T. B. White, began a series of sermons directed mainly to the members of our church. He labored faithfully from day to day without any ministerial assistance, except from President McVoy and one or two visiting brethren. His promised help failed to come; but his faith wavered not, and finally, after two weeks of constant preaching, the Rev. L. L. Pickett, of Dangerfield, Texas, came to his aid. Bro. Pickett at once began to preach his favorite doctrine of sanctification. This old, yet new, doctrinal point of Methodism did not fail to arouse much criticism from members as well as outsiders; but one could not listen to his clear and able exposition of the divine Word, and doubt the meaning of the Scriptures on this point. Bro. Pickett's earnestness and enthusiasm inspired us all; aroused sinners and reclaimed backsliders. Many sought the second blessing, as it is called, of perfect love, while a few professed to have found it. About this time Bro. Carradine's article, giving his experience in sanctification, appeared in the ADVOCATE; and naturally, coming from such a source, influenced many to believe. This, supplemented by the reading of "The Christian's Secret of a Happy Life," has caused a wonderful change in the minds of many, and, we trust, in the hearts of some. Who can read that consecrated book, and doubt that the "secret of the Lord is with them that fear him"? The very first lines in the poem of dedication fire the soul of every believer as with a trumpet call—

"Whoso has felt the Spirit of the Highest
Can not confound, nor doubt him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I."

ANNIE GRACE DIDLAKE.

TOPISAW CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just returned from a protracted meeting at Pleasant Grove, which began September 1, and lasted five days. Bro. Cowen was unable to attend, as his child was taken sick and died. He kindly asked me to attend the meeting for him. Bro. Watkins came and stayed two days; preached four soul-stirring sermons. The meeting resulted in 19 accessions. Seventeen were received; 2 are to be received at the next meeting. There were 5 adults baptized, and 2 infants baptized. Twelve were admitted on profession of faith. There were some bright conversions. There was also a young men's prayer meeting organized, to meet every week. This place is to be the head of the circuit. The friends here are now about to build a parsonage, to be ready by Conference; so the preacher will have a *home* next year.

A camp meeting is in prospect; the tabernacle to be built during the winter months.

To God be all the glory!

ROBT. HAVERS.

MARVIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have been blessed with the outpourings of the Holy Spirit on Marvin circuit this year. I have closed my seventh and last protracted meeting for the year with seventy-two additions to the church. The meetings at Sinai and Richland Academy will long be held in grateful remembrance. At those two places thirty-seven were added to the church, and quite a number were converted who will join the churches. The exact number of conversions in all the meetings is not known. Backsliders were reclaimed and the church wonderfully built up, old difficulties settled, many family altars erected. Some heads of families began to pray with their families and speak in the experience meetings, even before they received the blessing. We have been moving up all along the line. We expect to bring up a full report at Conference, if not ahead on all assessments ordered by the Conference. This is a good circuit, growing in spirituality and liberality. The people are kind and obliging and ready to assist in any church work that their pastor suggests. We have a prayer meeting organized at each church. To the Lord be all the glory!

J. F. ROBINSON, P. C.

HATTIESBURG CIRCUIT.

MR. EDITOR: I have held four protracted meetings on this circuit, resulting in seventy-six accessions, a number converted, and the church greatly revived, and I am glad to say that some of the new converts have gone right to work in the Sunday-school and prayer meetings. The total number of accessions up to date are one hundred and two, and we have greatly improved our church-houses. At Estabuchie we are worshiping in our new house; about fifty dollars more will finish it, which we expect to see done before Conference. Hattiesburg has a large, fine church finished, except painting inside, and the money is being raised to have that done. At Ellisville our house is completed with everything necessary for the comfort of preacher and people. The parsonage is located at Ellisville; a comfortable house and well furnished. Our church at Ellisville raised eighty-five dollars and sent it to Rev. J. M. Weems in Mexico. Finances are well up, preacher and presiding elder paid up to date, and we expect to bring up all our collections ordered by Conference. Everything is on the up grade on this circuit. To God be all the praise!

W. W. SIMMONS.

WAYNESBORO AND STATE LINE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We closed a most excellent revival meeting last Sunday night at this place (Waynesboro), having continued eight days. Many were made to shout the praises of God, while all were "quickened" by the blessed Spirit. There were six additions to the church. Rev. J. P. Drake, of Shubuta, was with us most of the time. He has endeared himself to all by the power of his preaching and his holy walk among us. Rev. R. A. Breland, of Winchester, afforded good help, preaching only once; but that one sermon will not be soon forgotten. He drove the nail straight, and in the right place. Rev. Dan Rawls, a local brother, preached once also with telling effect. His "crude" illustrations were like a spear, even to the most thoughtless. May God bless all these brethren! This writer preached twice in the beginning, and four times towards the close. "Praise the Lord!"

E. F. EDGAR.

SCOTLAND CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed a meeting at Sweet Water with glorious results. Fifty-three made public profession of saving faith in Christ. Comparatively few joined the church, owing to the fact that many of them were already in the church. Bros. J. B. Bowen, William Hoover, and G. W. Randolph, of Crystal Springs, rendered valuable service in the meeting. Bro. Randolph did most of the preaching, which was in demonstration of the Spirit, and with power. He is a man full of faith and the Holy Ghost. The members of the church were greatly revived and spiritually strengthened. I think the fruit of the sowing on that occasion will be seen after many days. We closed while many were shouting and praising God; while the others were singing, "Happy on the way!"

H. D. HOWELL.

UTICA, MISS.

MR. EDITOR: On the fourth Sabbath in August Bro. William S. Jones and myself commenced a meeting at Rieves' Chapel, Utica charge, which continued six days. Result: seventeen accessions to the church. On the third Sabbath in September I filled my regular appointment at Cayuga, and continued preaching at night until Thursday night. Result: nineteen accessions. Total: two dead churches resurrected, and thirty-six added to the church.

F. M. WILLIAMS.

Mississippi Choctaws.

Some weeks ago we copied the resolutions passed by the Brandon District Conference, as published in the NEW ORLEANS ADVOCATE, relative to the Choctaw Indians in the bounds of said district, and also a call for help to send them a missionary. The resolutions were copied from our paper into the *Indian Citizen*, published at Atoka, I. T., and the following sensible comments made on them by Capt. J. S. Stanley, the editor, who is also a Mississippian and a Choctaw. Our Brandon friends will please give it a careful reading:

"The Indians mentioned above are Choctaws and have rights and interests here in the Choctaw Nation coequal with any of us, and they ought to be here; and if they were here, they would have better advantages religiously, temporally, socially, educationally, and every other way.

"We, somehow, think if those people knew the superior advantages they would possess were they here in the Choctaw Nation, they would come, or could be induced to come. If they could be induced to come, and would make application to the Choctaw Nation, we think transportation would be furnished them. We would suggest to our missionary friends that efforts be made in this direction. Those people have no political privileges in that country. They are perfect outcasts so far as politics and society are concerned. They have no future, no spirit, and consequently no character; nor will they ever have over there. Then we would ask, let all efforts be made toward emigrating those people to the Choctaw Nation, where they will not be paupers, outcasts, and aliens; where missionary effort is already organized, and where the present organization is amply sufficient to present the gospel, and also where they will appreciate the gospel when presented to them."

We copy the above from *Our Brother in Red*, for the information of our friends in Mississippi who are making efforts for the amelioration of the condition of the Indians in their midst. What do Bro. Miller and others say to the plan proposed?

Books and Periodicals.

BOOKS.

A SKETCH OF THE LATE ALFRED T. MANN, D. D. By J. O. A. Clark, D. D. Published by J. W. Burke, Macon, Ga. Price, fifty cents.

This is a delightful little book. Dr. Clark has laid us under obligations by sending us this charming bit of biography. We have enjoyed its pages.

THE COMING KINGDOM. By Rev. W. W. Wadsworth. Trow's Printing and Book-binding Company, New York. J. D. Barbee, Nashville, Tenn. Price, $1.

The author in this book discusses the foreign missionary question and movement, and gives the freshest facts and latest statistics from the various fields. Beginning with the Divine Christ, and ending with the Conquering Christ, the author has traversed the whole mission movement and has given the church a book which will quicken her zeal and increase her faithfulness in "preparing the way of the Lord."

PERIODICALS.

—THE BRICKMAKER is a new semi-monthly, devoted to the interests of brick manufacturers, published at 182 Monroe street, Chicago. Price, $1.

—THE HOMILETIC MAGAZINE, for September, has a good table of contents, such as Sermons, Expository Papers, Sermon Outlines, etc. E. B. Treat, New York.

—CASSELL'S FAMILY MAGAZINE, for October, has some good reading both in prose and poetry, and you can "while away" several hours with its pages. Cassell and Company, New York. Price, $1 50.

—FASHION AND FANCY, for the month, is full of fashions and has a good list of fancies. The ladies will enjoy this number, as it goes somewhat into detail as to the fashions for the fall and winter wear. St. Louis, Mo. Price, $3.

—THE MAGAZINE OF ART, for October, contains, Glimpses of Artist Life, by M. H. Spielman; The Barbizon School, by David Croal Thomson; An Artist's Holidays, by J. E. Hodgson; A Stroll through the Peabody Museum at Cambridge, Mass. Cassell and Company, New York. Price, $3 50.

—THE QUIVER, for October, is on our table full of good Sunday and general reading, and beautifully illustrated. How God's House Grew, A Manchester Ministry, Influence, Hands and Hearts, are some of the papers in this number. Cassell & Co., New York. 15 cents a copy; $1 50 a year.

—The MISSIONARY REVIEW OF THE WORLD, for October, has a notable table of contents. This Review contains eight departments: Literature of Missions, Missionary Intelligence, Correspondence from all Parts of the World, International Department, Monthly Concert of Missions, Editorial Notes on Current Topics, Statistics, and Monthly Bulletin of the Progress of Missions. Each department is filled with interesting matter, and the careful reader of this valuable monthly will not be left behind in the missionary march for the conquest of the world. Funk and Wagnalls, New York. Price, $2 a year; single copies, twenty-five cents.

—THE CHAUTAUQUAN, for October, has no likeness to its predecessors save in name and purpose. The conventional magazine form takes the place of the pamphlet form. One hundred and sixty-four pages of matter are given instead of eighty-four. Twelve issues are promised for the volume instead of ten. New type adorns the page. Wire stitching has been substituted for thread. The whole is enclosed in a new cover of attractive design. By comparing *The Chautauquan* in the present style with former issues its readers will find that they will receive each month fully one-fifth more matter than ever before. Add to this monthly increase in quantity the fact that two issues more will be made each year, and an idea of the increase in quantity of matter will be clear. The price of the magazine has been raised to $2 to cover the expense of the changes and improvements. T. L. Flood, Meadville, Pa.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON II.—October 13.

THE ARK BROUGHT TO ZION.

II. Samuel vi, 1-12.

GOLDEN TEXT.—*The Lord loveth the gates of Zion more than all the dwellings of Jacob.*—Psa. lxxxvii, 2.

TIME.—B. C. 1042.

PLACES.—Baale (*city of Baal*, the great Canaanite deity). Another name for Kirjath-jearim (*city of forests*), identified by Dr. Robinson with the modern Kuryet-el-Enab.

1. Again—It should be, *and David again gathered*—that is, after he gathered them together, either for his election to the kingdom or for the Philistine war spoken of in verses 17-25. *All*—The expression *all Israel* often stands for the representatives or chosen men from all the tribes, who in the present instance numbered thirty thousand. *Chosen*—Leading, influential.

2. Arose—Made ready. *From Baale*—The preposition *from* is probably the error of some ancient copyist. In Chronicles it is *went up to Baalah*. Probably there is a reference to Kirjath-jearim—that is, city of *woods*, in Psa. cxxxii, 6, written at this time: "We found it (the ark) in *the fields of the wood*." *To bring up from thence the ark*—There seems reason to think (but the restoration of the ark had been the dream of David's youth. (See Psa. cxxxii, 6.) If so, he lived to realize it; and we may be sure that, regarding the act as one of devotion to God, he would delay it no longer than it was absolutely necessary after securing his capital. *Whose name is called*—Better, *which is called by the name, the name of Jehovah of hosts*. The ark is specially said to be "called by the name of Jehovah of hosts," because it was the symbol of the covenant between Jehovah and Israel, and because it was the place where he chiefly chose to manifest himself by visible tokens to his people. *The cherubim*—According to the primitive conception, the cherubim were the bearers of God when he appeared in his glory upon the earth; so, in Ezekiel's vision, they carry the throne of God. They are the "wings of the wind" by which God in the thunder-cloud is borne to the world. Hence they are the witnesses of his presence: wherever they are God is. How appropriate, therefore, were representations of them placed in the tabernacle and table!

3. Upon a new cart—They had no right to set it on a cart of any kind. If David had had a golden chariot to offer, it would have been equally unlawful. But as the Philistines had sent the ark back on a new cart, the Israelites easily imitated their worldly example. The ark should have been carried by hand, by its staves, and by the Levitical family of Kohathites. David should have known the law. Perhaps David was so very sure that what he was doing would be acceptable to God that he had failed to ask divine guidance, and, therefore, needed that this first sign of self-will should be sharply rebuked. *House ... that was in Gibeah*—Rather, *on the hill*, as the same word is correctly translated in I. Sam. vii, 1. Some eminence in or near Kirjath-jearim is meant. It is doubtful whether *Ahio* is a proper name at all. The same consonants with different vowels would mean *his brethren*, as the LXX. renders the word here, or *his brother*, as the Vulgate renders it in I. Chron. xiii, 7. *Sons of Abinadab*—These two sons were either born about the time when the ark was first taken to Abinadab's house, or at a subsequent period; or else the term *sons* is used, as is frequently the case, in the sense of grandsons. The time since the first arrival of the ark at Abinadab's house, when Eleazar, his son, was appointed to guard it, was about seventy years.

4. Ahio went before—To guide the oxen, while Uzzah, as appears afterward, walked behind, keeping his eyes upon the movements of the ark. These sons of Abinadab evidently lacked a becoming reverence for the ark. From childhood they had seen it in their home, and had become so familiar with the sight as to lose from their minds the sacred associations of its former history.

5. David ... played—Would associate the art that he most loved with the service of God. The best of all that men love best should be so dedicated. *All manner of instruments ... of fir wood*—This is properly regarded by most commentators as a corruption of the more correct reading of I. Chron. xiii, 8: *With all their might and with songs. Psalteries (Nebel)*—This instrument was probably composed of strings stretched over a wooden frame. Some authorities make it of the shape of the Greek letter Delta inverted. *Timbrels (toph)* seem to have denoted, primarily, the tambourine, and, generally, all instruments of the drum kind which were in use among the Israelites. *Cornets*—A loud-sounding instrument made of horn of a ram or of a chamois (sometimes of an ox); is generally rendered trumpet. *Cymbals*—Instruments consisting of two convex pieces of metal, which, when struck together, made a loud clanging sound. The sound of these instruments is very sharp and piercing. The Hebrew instruments were probably similar to those of the Egyptians, and of a form exactly resembling those of modern times, though smaller.

6. Nachon's threshing-floor—*Nachon* is not to be taken as a proper name, rather a *fixed* threshing-floor, which did not change its place like the summer floors, and, therefore, probably had a roof and a stock of fodder. Nachon (*prepared*), called the floor of Chidon (I. Chron. xiii, 9), perhaps one word the name of the place, and the other of the proprietor. *Put forth his hand*—There is reason to suspect that Uzzah had allowed his mind to regard the ark in too familiar a point of view during the years it had been in his charge in a private house, and was not suitably impressed with the reverence exacted by a symbol with which the divine presence was so closely connected. *Took hold of it*—This was sacrilegious transgression of the law. "The sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die." His intention was good, but the act was wrong. *Shook it*—The use of the Hebrew verb here is universal. In II. Kings ix, 33, used as a transitive verb, it means *threw down*. So perhaps here. *The oxen were threshing* or *had thrown it down*, very likely by turning aside to eat what grain there might lie on the threshing-floor.

7. God smote him there—The long procession went down the defile with music of all kinds till a sudden halt was made at the threshing-floor. At this point, perhaps slipping on the smooth rock, the oxen stumbled, and Uzzah caught hold of the ark, to save it from falling. Suddenly he fell down dead by its side. A long tradition has connected the going forth of the ark with a terrible thunder-storm. (Psa. xlx. 1.) *For his error*—The error consisted in touching the ark, which, as the symbol of God's presence, none could look at, much less lay hold of it, without peril of life. For transportation, therefore, it was first covered up by the Levites to whom it was committed, and that with faces covered, and carried on staves.

8. David was displeased—The burning of David's anger was not directed against God, but referred to the calamity which had befallen Uzzah, or, speaking more correctly, to the cause of this calamity, which David attributed to himself or to his undertaking. ... On further reflection, David could not fail to discover where the cause of Uzzah's offense, which he had atoned for with his life, really had lain, and that it had actually arisen from the fact that he (David), and those about him, had decided to disregard the distinct instructions of the law with regard to the handling of the ark. *Made a breach*—Violently interposed in a sudden stroke of divine judgment. *He called the name*—He took care to perpetuate the remembrance of this stroke by a new name he gave to the place, *Perez-uzzah, the breach of Uzzah*.

9. How shall the ark ... come to me—Who have been accessory to Uzzah's sin.

10. But David carried it aside—Thrilled with fear and trembling lest the judgments of the Lord were not yet at an end. Harps, cornets, cymbals, psalteries, and timbrels were silenced, and David, in sore distress at what had taken place, caused them to carry the sacred thing into the home of Obed-edom, the Gittite, which happened to be at hand. *Obed-edom*—Obed-edom was a Levite of the family of the Korahites, who sprang from Kohath, and belonged to the class of Levitical doorkeepers, whose duty it was, in connection with other Levites, to watch over the ark in the sacred tent. *The Gittite*—So called from the name of his birthplace, the Levitical city of Gath-rimmon in the tribe of Dan.

11. The Lord blessed Obed-edom—See here the courage and faith of Obed-edom; he knew that the presence of the ark had been disastrous to Dagon, and had brought plagues on the Philistines, and that the men of Bethshemesh had been struck dead for looking into it, and that Uzzah had been smitten for touching it; and yet he gladly welcomed it, and honored it for three months, and God blessed him for his faith.

12. David went and brought up the ark—This time having all things done according to the instructions of the law, as the account in I. Chronicles xv more fully shows. Assured that the source of disaster was not the ark, but men's sin. *With gladness*—Means especially with joyful music and song. It was the greatest day of David's life. Its significance in his career is marked by his own pre-eminent position—conqueror, poet, musician, priest, in one. The sacrifices were offered by him; the benedictions both on his people and on his household were pronounced by him. He was the presiding spirit of the whole scene. ... It was felt to be a turning-point in the history of the nation. David was on that day the founder, not of freedom only, but of empire; not of religion only, but of a church and commonwealth.

Missionary.

Independence Day in Mexico.

This is Independence Day in Mexico. The window of every Mexican house is draped in the national colors; also the street cars, while the Mexican flag waves from almost every housetop and telegraph pole. Such a gorgeous display I have never seen. From American homes the old flag of the Union floats grandly. The house of the Brazilian legation is near us. The flag of Brazil is out to-day, and the colors of that country adorn this house. We never pass under this flag or by this house that we do not remember and often speak of the pure young life given to this country—our dear Clara Chrisman. To-day I have wished for an American flag to put in my home; hope some one of my friends will send me one. I never saw a more patriotic people than the Mexicans. I saw the president and governor. The armies were formed in line on either side of the street, when these great men of Mexico rode through the lines in their carriages; the governor's carriage in front, the president's next. I had a good seat near the statues of ex-President Miguel Lerdo de Tyada and Dr. Rafael Luclo in the Paseo de la Reforma. The president got out of his carriage in front of these statues and unveiled them. The liveried coachmen, beautiful coaches and horses, so heavily mounted with silver, were, indeed, elegant. The plumed hat of the president made it always easy to distinguish him. He is a grand-looking man, and I feel a Mexican's pride in him.

The festivities began Saturday night with a grand display of fireworks. Yesterday was the Sabbath, and even less like God's holy day than every other Sabbath. The Almeda was most beautiful; so many playing fountains. The floral decorations are beyond description. Had I the skill of an artist, I would preserve the beauties of this day for future enjoyment. All day long the troops have been in the streets, and everything is in martial array. I never saw so many soldiers before. The women are patriotic. One, with no covering on her head, marched in front, bearing a large banner, on which was the picture of Hidalgo. When she arrived at the pavilion where President Diaz awaited her, he unveiled the statues. The loud "*brava*" and "*viva*" is heard constantly. The same soldiers came by in uniforms, with their wooden legs and badges of honor. Oh! if these people only knew Christ as the loving Savior, how happy would be our beautiful Mexico!

I am sorry to say that on yesterday the bull fights were on a larger scale than usual on the Sabbath, and at night free entertainments at the principal theaters, and a grand national ball, while the lottery drawing was a grand feature also. These things are sad to relate; but we hope for great things for Mexico.

Bro. Watkins took in the church, some time since, a colonel of distinguished appearance, of whom we all feel proud, as he seems to have so much pride in the church. It gives us courage to hope that the day is not far distant when we shall have a self-sustaining church in the City of Mexico. He and other members decorated our church in an elegant and artistic manner. The statue of Hidalgo is in the rear of the pulpit under a canopy, from which hangs gracefully two beautiful Mexican flags, held on either side by two white plaster cupids, made by one of our members. The Mexicans are very artistic, and get up most elegant displays. All around are flags and mottoes, and above the canopy the emblem of Mexico—the eagle standing on a cactus, with a serpent in its mouth. It is all so beautifully arranged; none but an artist could have done it. When I saw how sympathy, in their patriotic feelings, affected them, I determined, when settled for another year, to adorn my home with Mexican emblems, and become one of them. If I must give up home and native land, I will accept theirs heartily and be in sympathy with them. They are ever kind to me; and, as my lameness is yet perceptible, in every crowd I am made comfortable, it matters not who has to stand.

The entertainment in our church was grand; the music by a string band, fine. The recitations by the girls and boys of the two schools under the control of our church reflected great credit on their teachers. There were two addresses by Mexicans, and two poems, one of which was read by the Presbyterian (native) preacher who was with Bro. Stevens when he was so terribly murdered. His poem was written on paper arranged to represent their flag. When he finished he stooped and wound these colors gracefully around the form of Bro. Watkins, who they thus acknowledged as one of them. He sprang upon the rostrum, thus adorned, and responded in glowing terms to this graceful compliment to him. The cheering was deafening, and when the national hymn was sung no one joined in with more heartiness than our "bald-headed American." The meeting closed with praises from all, and I can say, "*Viva Mejico*," from my heart; and may Christ reign supreme in this beautiful land!

MRS. S. G. WEEMS.

Avenida Balderas No 3,
MEXICO CITY, Sept. 16, 1889.

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No. 3..... 5:55 pm	No. 4..... 5:00 am
No. 5..... 10:10 am	No. 6..... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:55 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:05 am	No. 2 Lim. Ex..3:30 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r, 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

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Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. H. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, OCTOBER 3, 1889.

Notice.

On Wednesday, October 30, at 11 A. M., the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the ADVOCATE office, 112 Camp street, New Orleans.

C. W. CARTER,
Chairman.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891. This gives the paper *free* for *three* months. The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

"These Sayings of Mine."

The utterances of the Son of man are the most solemn that have ever entered human ears. There is an awfulness about some of them which hushes the soul to a silence that is painful! Some of them gleam over the whole range of human life and reveal with startling vividness its want and woe and possibilities! Some of them do most dexterously unravel the tangled skeins of God's providence and disclose the Father's unutterable love for his children! Some of them lift the curtain from the future, and the soul, standing face to face with the realities of eternity, gets a ravishing sight of the City of God! At a word from the Son of man hell jars her gates asunder and the torments of the lost transfix us with mute horror!

The question for us to ponder is, not what *we* think of Christ's words, but what value did they have in *his own* estimation?

It is one of the remarkable things about Christ—the emphasis he put on his own words. No other speaker ever emphasized his speech as Jesus did. He deliberately placed his own words above all other words, and would suffer none other to come into comparison with them. "These sayings of mine" had more potency and value than all the sayings of all other men. From the beginning of his ministry to its close this astounding claim of the superiority of his "sayings" is steadily, firmly put forth and adhered to. There is no word, no look, nor act, nor tone of his that can be construed into a diminishing of this extraordinary emphasis. He spoke with authority always. You see it in every glance of his eye, hear it in every tone of his voice, feel it in every touch of his hand. There are no tentative words coming from his lips. There is no speculation in his teachings. He never appears like a man walking an unknown path. There is always the firm tread of the man who knows the way, and who knows *all* the way. He stood at the center of all truth. It all focalized *in* him. Hence, when he spoke on any subject, what he said was final. There was nothing more that could be said. When he said: "He that believeth shall be saved; he that believeth not shall be damned," that is all that can be said. That is the last word of unappealable authority upon that awful subject. Hence the guilt, the heinous guilt of neglecting "these sayings of mine." "These sayings" are the truth translated into human speech, that men may have the *words* of salvation; and if they *will* not believe them, no human mind can conceive the dire results.

The Louisiana Lottery.

The *Christian at Work* has the following, which we reproduce for our readers:

Last week, in the interest of fairness, we gave the status of Louisiana as to the disgraceful lottery of that State, showing that it was foisted upon the people by its disreputable carpet-bag government of 1868. But another duty now confronts the State, and to that we would invite the attention of all concerned. The present Lottery charter expires, as we noted last week, in 1893. Meantime the Louisiana Lottery Company has filed its application for an extension of its charter for fifty years. If the State will grant the Lottery Company half a century more in which to further rob the poor, encourage the vice of gambling, and otherwise prostitute morals, the Lottery Company will pay the State debt of $12,000,000. In other words, in consideration of a fifty-year license to carry on their disreputable business, they will *pay twenty cents per capita to the present population of the State for that period!*—twenty cents a head yearly for the privilege of carrying on a business which impoverishes thousands and causes untold misery—a business which every other State disowns and disallows. There should be but one answer to this proposition; it ought to be rejected with the same scorn that a petition to legalize and protect brothels for the like consideration would be. If Louisiana deserves the defense offered in her behalf for tolerating a lottery, she will bury this proposition of the Lottery Company out of sight. Generals Beauregard and Early stood well before the country before they assumed the role of managers of this Lottery Company. That discredited them forever; and here Louisiana may find illustration, if it need one, of the popular feeling in this lottery business which is condemned as immoral by the postal laws of the country. Louisiana claims to have suffered from a carpet-bag government. She has suffered. But now she has a government of her own choice: what will she do with the Lottery?

What a magnificent *bribe* the Lottery offers to the people of Louisiana! It will give us all twenty cents apiece for the next fifty years to be allowed to carry on its iniquitous business! In making this offer we are to understand, that in the estimation of the Lottery Company the present Legislature is no better than the "carpet-bag Legislature of 1868," under which the Lottery came into existence! The very offer is an insult to every member of the present Legislature, as well as to every man, woman and child in the State. We have excused ourselves from all blame in the origination of this stupendous gambling company by attributing it to the wicked Legislature of 1868. "The carpet-baggers foisted it upon us," we say. And now comes the Lottery, and by its offer says, "You are no better than the carpet-baggers, and we will buy the State out for twenty cents apiece for fifty years!" Verily, impertinence can go no further! Are our legislators willing to rest under such an insinuation from such a source? We do not believe that they are! But we have heard only one of them speak out on this subject! We know several of them read this paper, and we would like to hear from them.

Letter from Rev. John Pipes.

MR. EDITOR: Yesterday, for the first time since you heard me preach at the Alexandria District Conference, I was able to occupy the pulpit. At Bunkie I took fever, and was in bed for two weeks, and suffered no little. Since that time I have been slowly recovering my strength, and was able yesterday to conduct the religious services for the Woman's Missionary Society of Grand Cane. At this regular monthly meeting of the society, the dues collected were $7 90, which shows a healthy and growing interest in the society. The new Methodist Church here is well nigh completed, and when finished will be an ornament to the place and speak well for the liberality of the community. The pastor in charge, Bro. Henderson, expects to have it dedicated the second Sunday in November. Some of you Doctor's may listen for a call.

I am in receipt of a most singular letter from a brother, G. N. Gilmer, of Morgansville, Ala. He commenced by saying:

Dear Bro.: Seeing your name connected with the proceedings of the Woman's Missionary Convention at Delhi, La., recalled to mind your comment on a rooster crowing at the Louisiana Conference, held at Minden, La., in 1864. You and Dr. Keener (now Bishop) were in one bed, and Dr. Winfield, of Arkansas, and myself in another in the same room, at Col. Lewis'; one division of the Confederate Army on the east, and another on the west of the town. Just before day, one morning, a rooster in an adjoining lot, Dr. Quall's, commenced crowing so loud and persistently as to wake us all up; when, to the astonishment of three of us, the Rev. John Pipes opened his mouth, and out came: "Well, that is the bravest rooster I ever heard. Here are two divisions of Kirby Smith's Army and a Methodist Conference, and he still has the courage to crow." Good-by! God bless you! I would like to see you. If we never meet in this life, let us meet around the great white throne.

First I laughed over such an unexpected production; then came a more serious thought. What a wonderful faculty the memory is! That little incident and bit of pleasantry has been retained in that brother's memory through all these twenty-five years of changing events and mysterious providences, so as to be accurately reproduced at this late date. Is it true that our words, good or bad, never perish?

"And must we be to judgment brought,
And answer in that day
For every vain and idle thought
And every word we say?
How careful then ought we to live,
With what religious care."

J. P.

GRAND CANE, LA., Sept. 23, 1889.

Among the Papers.

The *Sunday-school Times* has these remarks in regard to discrimination in praise:

Just praise is never ill bestowed. But indiscriminate praise is only one grade better than indiscriminate censure. The undiscriminating critic—if such a thing can be—soon loses all power of being helpful. There is a sense in which truly discriminating praise is always high praise. Many a child—many a man, indeed—is kept upon a low plane of life, and is practically a useless and hopeless element in society, because he is treated as though he had no higher aspirations, no finer sentiments, no worthier motives. It is not unqualified and unstinted praise that such a person asks and needs, but just discrimination. Many a foolish and flighty young man "in society" would be lifted up and made useful by the mere knowledge that his family and his acquaintances could discriminate his sense from his nonsense, his better instincts from his worse. The boisterous praise of his foolish or low-lived companions, who goad him on by calling him a "good fellow," is, to his own heart, incomparably less welcome and less satisfying than would be the calm and discriminating dispraise of his evil ways, with praise of his latent and hidden, but higher and nobler instincts and aspirations. "Regard me as capable of being something better," thinks many a child, many a youth, many a man, "and I shall soon do better." If you have a child who seems wanting in spirit, if you know a young man who seems "good for nothing," perhaps one difficulty is that you have never shown that you recognize that child's better spirit, or that you have never evidenced your belief that that young man is really good for something.

The Congregationalist closes an article, on "Indications of Providence," with this paragraph:

The habit of watching for and obeying indications of Providence should be cultivated. Yet it needs to be guarded from degenerating into the weakness of those whom superstition rules, and who mistake their own vain imaginings for divinely inspired impulses. It is safe to believe that God never indicates to us that we ought to do anything wrong, or even silly. On the other hand, the indications of his will are as manifest in the affairs of the simple-minded and obscure, as in those of the shrewdest statesmen. To discover them unerringly we need to be in sympathy with God. The heart which is attuned to the pitch of heavenly harmonies recognizes and responds instinctively to the slightest touch of the divine hand.

In enforcing the claims of the church upon her young men, *The Watchman* discourses thus:

Especially should young men be ready to aid in supporting gospel ministrations. Every young man should become identified with some place of worship, not only as a regular attendant, but as a supporter of its interests. Whatever may be the method of providing means for meeting the necessary expenses of preaching and singing and other accompaniments, they should enter into the arrangement so as to be helpful in rendering the plan successful. If the financial provisions are delegated to a society or parish, then at an early period every young man should become a member of that organization, as in many cases can be done by the simple act of joining, as in signing the list of membership. Where this is the system, it is not to be regarded as otherwise than proper for young men, married or unmarried, to be enrolled as members of a religious society, and to share in the transaction of its business. If public sentiment is not right in this respect, the sooner it is corrected the better.

The *Christian Weekly*, in a judicious article on "Secular Work and Sabbath Worship," has this fine paragraph:

Our Sabbath service, prayer meeting and Sunday-school life, important, indispensable as it is, can not in themselves constitute our preparation for heaven while the deeply chiselled courses of the six days of labor are the channels where flow self-seeking instead of loyal service to the common good, evasion of duty instead of passion to confer greater blessing, overreaching and scheming for advantage at another's cost instead of study how to give him yet more for his money. The heavenly flower of love to the neighbor can never bloom for us in Paradise if, in our life of preparation here, we wear it as an ornament on Sunday and trample and bruise it under foot in the transactions and intercourse of Monday and Tuesday and Wednesday and all the days up to Sunday again. Believe us, the six days' work of toil and friction, of emergencies and trial, are not an evil; they are the fundamental means for attaining the capacity to enjoy the endless heavenly life. These six days of labor furnish priceless opportunities for being faithful toward others in all our relations with them and of cultivating through continuous action positive love toward our neighbor from motives of genuine love to our Lord. Lives actuated by such principles preach all the week the sermons which the minister can seldom preach except on Sunday.

A writer in the *Christian Intelligencer* thus discourses on "Ministerial Support:"

The late discussion, aroused by the Rev. Dr. J. B. Hamilton in Methodist circles over the case of superannuated ministers, extended to this neighborhood. *Zion's Herald* asserted that "the Methodist ministry are not complaining, and the average salary of our clergy is near six hundred dollars per annum. How long, however, are we to be put thus upon the explanatory and the defensive?" How long? Always, probably. This subject of ministerial support is one of difficult management. There are those who support their minister cordially and generously. There is an actually stingy class. There is also a thoughtless class, not meaning to be nipping, but their carelessness squeezes as hard as the next man's penury.

Some people have an idea that because a minister's calling is sacred, he, therefore, comes under special rules of supply, all in his favor; that there are particular ravens kept for a flight down to his needy door. Some ministers could testify that they must raise their own raven and load it also. There is one thing that congregations can and should do, and that is pay their minister promptly. If they can not do it, then they ought to tell their minister so beforehand. As far as my observation goes, I should say that ministers were not paid with promptness. The man who pays his help with commendable faithfulness each Saturday night, will let his minister wait for his quarterly stipend. Elijah may be having a hard time down by the brook Cherith, wondering where his bread will be baked and how brought to him. No matter! There is a raven waiting to fly round the corner of that ledge back of the brook. The modern Elijah will not suffer, says Brother Slack-in-paying-up. Happy the man who is such a pay-master's teamster rather than his pastor. Why not pay promptly?

Friends of Centenary.

Now is the time to endow the college. Providence has blessed the planters with good crops; prices are fair and all kinds of business are looking up. Don't forget Centenary when God prospers you. Make a thank-offering by sending an endowment note bearing six per cent., or by forwarding a cash contribution to the endowment. We need the money now. Our museum and apparatus were much damaged during the war and since. We are trying to get them into good condition. We need the income of a large endowment for this and many other purposes. So let our endowment be enlarged during this ingathering season. Who will meet Bro. Peter James' proposition to give $25,000? Who will endow and name a professorship? Here is the place to do good with your money. Here is a college that has a history and an honorable one, that has a fine location and handsome buildings, a good faculty and more than a hundred of the best students to be found in the land. *Why not endow it?*

W. L. C. HUNNICUTT.

The Eleventh Annual Report of the Woman's Missionary Society of the Louisiana Conference has been laid upon our desk. It is a handsome pamphlet and bears the imprint of the CHRISTIAN ADVOCATE, 112 Camp St., New Orleans. This society reports a membership of 808 in 33 active auxiliaries of adults, and 10 juvenile auxiliaries, of 445 members. There was collected last year the sum of $1,330 74. We congratulate these workers on so good a report. We know that they meet with difficulties in Louisiana which do not confront the Woman's Missionary Societies in any other Conference. We are sorry to know that so few copies of the *Woman's Missionary Advocate* are taken in Louisiana. It ought to be in every Methodist family.

Zion's Herald, last week, published the "sketches" of twenty-three sermons furnished by the Methodist preachers of Boston. It shows the variety of subjects discussed in the pulpits of the same denomination, and covered more than a page of the paper.

A Call.

To Preachers of the Aberdeen District, North Mississippi Conference—

DEAR BRETHREN: Please give all of your congregations and people an opportunity to contribute to the Ministerial Aid Association fund of said district, as suggested by a resolution of our District Conference last summer, and report funds to me, as soon as you can. Our young preacher at school needs help now.

May the church feel, as they should, the importance and weight of this obligation upon us. Yours, etc.,

M. C. SHELL,
Treas. M. A. Ass'n. A. D., N. Miss. Conf.
HOUSTON, Mississippi.

Notes.

The statistics of Sunday-schools in the United States have been published within the last few weeks. There are 101,824 schools, 8,345,431 scholars, and 1,100,104 teachers. What an army! Nine million and a half of teachers and scholars! What possibilities are wrapped up in them! How much good they could do!

Chauncey M. Depew says that Mr. Gladstone told him that if he had to "select the best fifty years from the beginning of the world up to the present time, and to the end of time, he would choose the half-century in which he has lived." Some people think they are living too late; others that they are living too soon!

The *Holston Methodist* says:

No preacher ought to be satisfied with having "cleared the deck," met the assessment for benevolent collections, unless he has thoroughly canvassed his congregation and given every one an opportunity to contribute.

And we would add, given every family a chance to subscribe for the church paper.

We heartily agree to this from the *Western Christian Advocate*:

Veterans should not be placed in the rear of a triumphal procession. Conference is the grand review of the itinerant year. See that the superannuates have seats of honor, given not as a form, but from hearty and sincere respect for those who, alone in the wilderness, cut down the cedars of Lebanon wherewith to build the temple of our Methodism.

The *Wesleyan Christian Advocate* says:

We have heard from three presiding elders' districts of the North Georgia Conference from which there will come no applicants for admission on trial at our next session. As yet we have heard of only one applicant from any district: there may be more—probably there will be more; but by every token the number will be small. Of those on the effective list a few will by every token be superannuated, and a few transferred to other Conferences.

A note from Dr. Murrah informs us that Whitworth College had one of the best openings in its history. This college is gaining in favor so fast, that there is a need more urgent than ever for somebody to come forward and put up the proposed center building. There is no better institution in our church; there is none which has brighter prospects; there is none where the donation of a few thousand dollars would do more good. Where is the man now to "rise up and build?"

Tuesday's dispatches from Winona tell of an enthusiastic meeting at that place in behalf of our new college. We can not tell from the dispatch how much was raised; but our friends, O. L. Moore and D. L. Sweatman, gave, respectively, $5,000 and $1,500 each. Other persons also contributed. We suppose the amount must have reached nearly $10,000. Dr. Wheat managed the meeting, and we congratulate him on his success. Now, let other presiding elders try their hands.

Here is a sensible man:

A Baptist layman in Virginia recently expressed some sound views about denominational weeklies. He said he took the one in his neighborhood because he considered it to be his duty. He did not approve of all it contained, but he would not think much of it if it had no opinions of its own, and so he read it whether it agreed with him or not. Besides, he desired to be useful, and he could not be useful without being informed, and his paper gave him information which he could not get elsewhere. He liked it for its memories, for what it had done in the past and what it was now doing. It was *our* paper, working for our interests, and therefore deserved to be liberally and intelligently supported.

When Constantine was chosen Emperor he found several Christians in office, and he issued an edict, requiring them to renounce their faith or quit their places. Most of them gave up their offices to preserve their consciences, but some *cringed* and renounced Christianity. When the Emperor had thus made full proof of their dispositions of character, he removed all those who thus basely complied with his wishes and retained the others, saying that those who would desert or deny the Divine Master would desert him, and were not worthy of his confidence.

If Constantine thought thus of the man who would deny his Lord to retain office, what does the Lord himself think of such a man?

The New York *Sun*, in an editorial on the subject of growth in the Episcopal Church in New York City, accounts for it in this way:

The relaxing of the bonds of doctrinal belief and the weakening of sectarian spirit, which have been going on to so marked an extent in recent years, have inured to the great benefit of this church. As doctrinal conviction has lessened, the desire for more worship has sprung up in its place, and the forms and ceremonies of the Episcopalians best satisfy this craving of many people who were trained in denominations not liturgical. The congregations at the Episcopal Churches, therefore, are now made in great part, if not the greatest part, of men and women who were brought up in other Protestant communions.

It occurs to us that exchanging "doctrinal conviction" for "more worship" is hardly a growth in the right direction. "The form of godliness" is not good without the *doctrine* and the *fact*.

Entire Sanctification.

Continued from First Page.

conclusion is, that I stand a justified man, with inherited depravity within me. In regeneration the soul is born again, made new, entered upon a spiritual life. But can this be said of original sin? Can depravity be regenerated, the "old man" in us be converted and made holy? Paul, in writing to Christians, did not say make the "old man" a new man, but, "Put off the old man which is *corrupt*," and put on the "new man." It is idle to say this was done in regeneration. Sound reasoning is against it, and a universal Christian experience. The fact to which we are driven is, that the regenerated soul is left in the presence of an inherited sin or depravity.

We must also remember that in the spiritual life we get what we ask for. We approach a throne of grace praying for pardon and deliverance from personal sins and a personal sinful nature. What Adam did for us and to us is no more in the mind or prayer than something occurring in a distant world millions of leagues away. In either case I can see how God can regenerate my soul, save me from the effects of a personal depravity, or that evil I have brought upon myself by actual sin, and yet original sin or transmitted depravity remain untouched within me. This latter sin remains for another work. To say otherwise is to confound two distinct works of the Holy Ghost, regeneration and sanctification; or it makes regeneration a partial or imperfect work, which thought can not be entertained for a moment. Sanctification does not go over the work again of regeneration, deepening the lines and making it more effectual. Sanctification is not a second touch upon the same blind eyes, but it is *a second work of the Holy Ghost laid upon something else altogether*. The first touch, regeneration, alters the personal sinful life and nature, for which I am accountable; the second touch, sanctification, removes the inherited sinful nature, for which I am not accountable, but which burdens and nullifies me not the less. We can not afford to throw the slightest imputation upon regeneration; it is a perfect work of God, and does all he intended it should do. The expression, "remains of sin," I am confident is misleading, and we should discard it unless we are careful to have it understood that by it we mean original sin.

Our hope for a perfect deliverance is in the sanctifying grace of God. Not that our depravity is sanctified any more than it was regenerated, but we are sanctified by the removal or destruction of depravity, and by the communication, at the same instant, of the *fullness* of the blessing of the Spirit of Christ."

When that sanctifying work occurs, it dies in the heart! Various propensities of the body, which regeneration subdued, but could not eradicate, are instantly corrected, arrested or expelled. The craving of habit is ended, the root of bitterness is extracted; pride is lifeless, self-will is crucified, and anger and irritability are dead. A word, inward sin is dead. A sweet, holy calm fills the breast, actually affects the body, steals into the face, and rules the life. The millennium has begun in the soul.

Notice.

A meeting of the Committee on the District Parsonage is called to meet in Kenner, Thursday, Oct. 24, at 8:15 P. M., in the Methodist Church.

The following persons compose the Committee: M. T. Boswell, W. H. Turner, H. T. Hoover, J. G. Hamilton, J. R. Farr, J. B. Streater, J. W. Wright, D. L. Sweatman, L. L. Turner, J. G. Irving, J. L. Harmon, R. Bingham, H. B. McGee, J. W. Applewhite, J. W. Morris, S. D. Winn, N. Illnes and J. N. Williams.

An attendance on the part of every member is much desired.

J. J. WHEAT, Chairman.

Announcement.

Inasmuch as the *Arkansas Christian Advocate*, published for the Methodist Episcopal Church, endorses a certain pamphlet by one of its editors which is promulgating like sentiments, I propose to review that pamphlet in our columns, and to show up by misstatement and concealment it perverts well authenticated history, shamefully misrepresents the Methodist Episcopal Church, South, disparages the work of other Protestant churches, and unduly magnifies the importance and labors of the Methodist Episcopal Church *in the South*. In this review, containing much valuable matter of *record* relating to the organization of the Methodist Episcopal Church and subsequent events, with which very many lay members of our Church and the public generally are unfamiliar, will be embraced in four consecutive issues of our paper beginning October 9. Our discussion of the issues raised will be, in both matter and spirit, consistent with the dignity of the Christian minister and editor. And we think many besides our own readers would like to peruse and preserve this review, we will mail the four issues of our paper containing it for twelve cents in stamps; ten copies to each issue to one address for $1. Send orders at once to the *Arkansas Methodist*, Little Rock, Ark.—*Arkansas Methodist*.

Personal and Otherwise.

The son of Dr. H. H. Tucker, late editor of the *Christian Index*, succeeds his father in the editorship.

The Centenary, which several years ago suspended, has been resuscitated and issued by Prince & Starr, publishers; A. W. Moore, proprietor. It is to be a monthly, and the price is $1 a year. Published at Florence, S. C.

Four presiding elders of the Kentucky Conference were elected delegates to the General Conference, and the other two were elected alternates. The delegates are, clerical—H. P. Walker, E. L. Southgate, A. Read, W. F. Vaughan; lay—D. L. Thornton, John W. Proctor, H. M. Winslow, H. G. Giles.

The St. Louis Conference has elected as delegates to the General Conference: clerical—T. M. Finney, J. W. Lewis, H. Hanesworth; lay—R. M. Scruggs, J. P. Johnson, Samuel Cupples.

Gov. Lowry has accepted the resignation of Chief Justice Arnold of the Supreme Court of Mississippi. Judge Arnold removes to Birmingham, Ala., to practice his profession.

Hon. James A. Muse, a distinguished lawyer, and a local preacher of our church, died in Greenshurg, La., September 24.

Columbia Conference elected Rev. D. Atkins, clerical, and M. R. Hanger, lay, delegates to the General Conference.

The population of Europe has doubled itself since 1800. Where would we have been if we had only doubled our population in 90 years? We are *twenty* times as many now as we were one hundred years ago.

Joaquin Miller says that the first paper ever printed west of the Rocky Mountains was printed by the Nez Perces Indians!

The grand cross of a commander of the Legion of Honor has been bestowed upon Thomas A. Edison, in honor of the services rendered by him to science and for the part taken by him in the Paris Exposition.

The Baptists have established in Boston a training-school for foreign missionaries under the superintendence of Dr. A. J. Gordon. Dr. A. T. Pierson has charge of "Christian missions and their history."

Our contributors are filling our hopper so full that some of the contents are running over. Be patient, brethren. We can't publish more than our paper will hold.

Bishop Keener has transferred Dr. A. G. Haygood from the North Georgia to the North Alabama Conference.

Dr. Candler, of Emory College, has favored us with a copy of his "Educational Work in Georgia." It is a thorough review of the work on that line from the beginning up to the present time, and is a most interesting presentation of the subject.

Rev. J. F. Scurlock, in charge of our Lower Coast Mission, has held a successful meeting at Grand Prairie, in which five persons connected themselves with our church. The spiritual interests of the charge are greatly improved.

We notice Bro. Van Valkenburgh has added school books to his stock, where his friends can supply themselves. 106 Camp street.

Postal Card Reports.

—Mrs. Lulu Slocum writes from East Feliciana, La: "Bro. N. J. Roberts has just closed a glorious meeting at Clear Creek—the best we have ever had—assisted by Bros. Anders, Jones and Whitehead. The church is in a happy condition; fourteen accessions, a great many conversions. Many of the Baptists enjoyed our meeting. A ladies' prayer meeting organized; also a young men's prayer meeting. Pray for us and give God the glory!"

—Rev. Robert Randle, presiding elder of the Homer district, writes from Arcadia, La: "We are having gracious revivals on most of the works in this district where the pastors have been able to attend to the work. The financial interests have not kept pace with the other departments of work; but I trust that the revivals, spiritually, will produce an abundant harvest, financially, as well as in other arms of the service. Health of the people tolerably good, though there is some sickness; corn crop good, cotton crop cut short about two-thirds of a crop. The Lord has blessed us, and we should return thanks in visible shape. This we expect."

—Dr. W. B. Murrah writes: "Whitworth has had a splendid opening—one of the best in its history. The need of the proposed center building was never more urgent. Can't you exhort some on this line? There is not a college, North or South, it seems to me, whose future is better assured than this. Twenty-five thousand dollars would enlarge its efficiency wonderfully. I know of no place where rich men who love the church could put money with better assurances of accomplishing good."

—Rev. B. S. Rayner reports from McComb City, Miss.: "Our meeting at Whitestown closed out finely. Several conversions; some of them men far advanced in life. Twelve accessions and much good to the church. We have a number of live members in that part of our McComb City community; sixty-two accessions to this church to date, and others in sight. Prayer meetings and Sunday-schools flourishing. The work becomes more encouraging. Finances will all be up at Conference."

—Rev. N. M. Clark writes from Shubuta, Miss.: "Our camp meeting at Andrew Chapel began, as published, September 6, and continued four days. There were fifty who professed conversion, a number of backsliders reclaimed, and twelve accessions. I was assisted by Rev. D. F. Guice, of Lauderdale circuit, and Rev. H. C. Brown, of Meridian. I distributed the papers you sent, and exhorted for the ADVOCATE, and hope to do something on that line afterwhile."

—Rev. W. W. Drake writes from Jackson, La: "I have closed a meeting at one of my appointments, Bros. Wood and McDonald assisting. Six accessions, with other good results not numerical."

—Rev. W. L. Linfield writes: "My work is progressing nicely; received seven new members Sunday."

Another Missionary to Japan.

Reported previously	$603 50
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J. W. Dawson	1 00
James McClendon	1 00
R. W. Greer	1 00
Mrs H. M. Quinn	1 00
M. J. Andrews	1 00
Mrs. M. J. Gayden	5 00
Friends	2 00
W. B. Townsend	1 00
	$619 50

Episcopal Visitation, 1889-'90.

Conference.	Date.	Place.	Bishop.
Tennessee	Oct. 9.	Murfreesboro, Ten.	Keener
Mex Border	Oct. 16.	San Antonio, Tex.	Galloway
W. Texas	Oct. 23.	Seguin, Tex.	Key
Cen. Mex	Oct. 30.	Guadalajara, Mex	Galloway
S. W. Texas	Nov. 6.	Dalton, Tex.	Key
Virginia	Nov. 13.	Richmond, Va.	Wilson
German Mis.	Nov. 13.	Cuero, Tex.	Galloway
Memphis	Nov. 13.	Fulton, Ky.	Goodsell
N. Texas	Nov. 20.	Greenville, Tex.	Key
Arkansas	Nov. 20.	Conway, Ark.	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala.	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keener
N. Miss.	Dec. 4.	Hot Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark.	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Crystal Springs, Miss.	Galloway
East Tex	Dec. 18.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainesville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

No Grumbling Here.

"Well, sir," said Mr. J. G. Grant, in reply to the reportorial inquiry about the furniture trade during the past year, "all I can say is that if business had not been satisfactory with me, I should not have felt justified in leasing this new store and putting in the largest and best stock I have ever handled. But come with me and let me show you what I have to sell and where I am going to sell it."

Under Mr. Grant's guidance a tour was made of the entire establishment, revealing furniture of so many different styles and at such varied prices that anyone who could not make a suitable selection from Mr. Grant's stock must indeed be hard to please. The new building, at 44 and 46 Baronne street, is very centrally located being only one block from Canal street. It is 60 feet wide, running back a distance of 105 feet, and has a floor space of over 25,000 square feet. It has all the latest improvements, light and ventilation being perfect everywhere, and all the floors are made easily accessible by means of a hydraulic elevator. The second floor is one of the finest in the entire store, being devoted almost exclusively to the display of parlor furniture, and one can not help being struck by the handsome designs, the beauty and variety of the rich coverings, and the elegant appearance of these goods. The prices, too, will fit all purses, and the lady who only wishes to expend $10 or $40 on furnishing her parlor, and one who can afford to spend $700 or $800, or any price between these, can here alike be accommodated.

In the course of a pleasant conversation, Mr. Grant said business had been very satisfactory with him for the past twelve months, and there was every prospect that the coming season's trade would beat the record. He said that he had not only been selling more goods than formerly, but that the goods sold were of a better grade, which he was pleased to observe, as good furniture is really the cheaper in the end, and much more satisfactory to both buyer and seller. He, however, had a large stock of all grades, and, with the increased facilities which his new establishment afforded him, could and would place his furniture on the market at a lower price than had ever before been quoted in the South. Everyone should call and see the display at 44 and 46 Baronne street and get posted on prices, even if they do not intend to purchase just at present.

Country customers can have a fine illustrated catalogue mailed free to them on application, from which they can make their selections almost as well as if they were in the city.—*Times-Democrat*, Sept. Trade Edition.

Business Notices.

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Mention New Orleans Christian Advocate.

Our Young People.

SIXTY AND SIX; OR, A FOUNTAIN OF YOUTH.

BY THOMAS WENTWORTH HIGGINSON.

Fons, delicum domus.—Martial.

Light of the morning,
Darling of dawning,
Blithe little, lithe little daughter of mine,
While with the ranging
Sure I'm exchanging
Sixty of my years for six years like thine.
Wings can not vie with thee,
Lightly I fly with thee,
Gay as the thistledown over the lea;
Life is all magic,
Comic or tragic,
Played as thou playest it daily with me.
Floating and ringing,
Thy merry singing
Comes when the light comes, like that of the birds.
List to the play of it!
That is the way of it!
All's in the music and not in the words—
Glad or grief-laden,
Schubert or Haydn,
Ballad of Erin or merry Scotch-ley,
Like an evangel
Some baby angel
Brought from sky nursery stealing away.
Surely I know it,
Artist nor poet
Guesses my treasures of jubilant hours.
Sorrows, what are they?
Nearer or far, they
Vanish in sunshine, like dew from the flowers.
Years, I am glad of them!
Would that I had of them!
More and yet more, while thus mingled with thine.
Age I make light of it!
Fear not the sight of it!
Time's but our playmate, whose toys are divine.
—*Century.*

Great Men and Good Manners.

The Chief Justice of the United States lives on a beautiful knoll in the suburbs of Washington. His elegant home, called Belmont, with turrets and spires, built of rough, light-colored stone, is only a few rods from the Fourteenth-Street car line that leads to the White House and the Capitol. As I was hurriedly passing his home yesterday, in the pouring rain, I saw three little girls all in a flutter of haste and excitement—wrapped in gossamers, with school bags tucked away out of the wet—running to catch the car. Just behind them walked a scholarly-looking, gray-haired gentleman, with a most kindly, sunny face shining out from under the umbrella.

"O papa! papa! do hurry; you're getting so wet," I heard said; and the three little maids stopped and turned back to hold and pull and tug away at the quiet gentleman, hurrying him to take his place in the crowded car packed with a rainy morning crowd.

"Papa" took hold of the strap, and the rosy little daughters kept fast hold of him to steady themselves in the swaying throng. The dripping umbrella leaned against the door, and the gentleman chatted pleasantly with the conductor, helped an old colored woman with a huge basket of clothes to a place behind him; and when the "transfers" were given for Pennsylvania avenue and the little family "changed cars" a murmur of inquiry and pleasure swept over the faces of those left. "Who was that gentleman? Do you know him?"

The conductor walked through very straight, and looked very proud as he said: "That man was Chief Justice Fuller, and he rides on my car every day. We like him. We like him and all his family. They ain't a bit proud nor stuck up, and they know good manners from shoddy ones every time. Mr. Chief-Justice talks to us conductors just as kind and good as he does to the President. We hope he will stay on our line forever!"—*Wide-Awake.*

Manners for Boys.

In the street.—Hat lifted when saying "Good-by," or "How do you do?" Also, when offering a lady a seat, or acknowledging a favor.

Keep step with anyone you walk with. Always precede a lady up stairs, but ask if you shall precede her in going through a crowd or public place.

At the street door.—Hat off the moment you step into a private hall or office.

Rise if a lady enters the room after you are seated, and stand till she takes a seat.

Look people straight in the face when they are speaking to you.

Let ladies pass through a door first, standing aside for them.

In the dining-room.—Take your seat after ladies and elders.

Never play with your knife, ring or spoon. Do not take your napkin up in a bunch in your hand.

Eat fast or slow as others, and finish the course when they do.

Don't ask to be excused before the others unless the reason is imperative.

Rise when ladies leave the room and stand till they are out.

If all go together, the gentlemen stand by the door until the ladies pass.

Special rules for the mouth.—Smacking the lips and all noise should be avoided.

If obliged to take anything from the mouth, cover it with your hand or napkin.—*Christian Intelligencer.*

MR. EDITOR: I will soon be seven years old. My aunt, Adele Turner, of Winona, is now visiting us. Sister and I have had a good time playing with her little boy and girl. Aunt Adele and Uncle Walter were the first couple Bishop Galloway married the year he was on the Black Hawk circuit. I have a goat, a puppy and a canary. Carrollton has a new train, which is a great help and convenience to us. We took a trip on the new train, and I liked it ever so much. Our Sunday-school sent you $5 for the missionary to Japan. We take a collection for missions in our Sunday-school every Sunday, and expect to raise $50 or $60 this year. Cousin Inez Money and Mr. Prentiss Nelson were married last night. Bro. Gordon performed the ceremony. I like to go to weddings. Don't you, Doctor? Bro. Gordon, our pastor, preaches here and at Greenwood. Bro. Cogdell is the preacher in charge of Carrollton circuit. He is building a new church at Coila, where we have never had a church before.

Your friend,

DAVID L. BINGHAM.

CARROLLTON, Mississippi

MR. EDITOR: Here is a little girl who wishes to join your band of cousins. I can not tell how much I enjoy reading the children's letters. I always read them all. Why don't some of the little boys write to the dear ADVOCATE. Can any of them tell? I know they must enjoy reading it. I have one little sister younger than myself. We have two little pet squirrels; our brother caught them for us. I wish the little cousins could see them. I will answer Ida Davis' question: "Razor" is found in Judges xvi, 17; I will ask a question: Where is "greyhound" found in the Bible? I will close, as this is my first letter. Love to you and the little cousins, and much success to the dear old ADVOCATE.

Your little friend,

MAGGIE CHAPMAN.

TERRY, Mississippi.

MR. EDITOR: As this is the first time I have written to your valuable paper, I will try to do the best I can. We go to Sunday-school every Sunday. We have a very good Sunday-school. Miss Lottie Hamer is my teacher. We like her very much. W. W. Moss is our pastor. My mother died when I was three years old, and my papa is living in Texas. I have two brothers and two sisters, and I am living with my Cousin Lizzie and Uncle Joe Brooks. One of my sisters lives in Arkansas. I came from Arkansas to Mississippi by myself. I came over Arkansas river, White river and Mississippi river. As I might get my letter too long, I must close.

Your friend,

LAWRENCE TABER.

SALEM, Mississippi.

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Household.

Managing.

We housekeepers who have most, if not the entire care, of our household affairs should manage them in such a manner as to save ourselves all the hard work possible during the middle or after-part of the day, and thus give us time to enjoy ourselves in any way we like best. At our house the fire is laid ready for the match the night before. If this can not be done, kindlings and fuel should be ready at hand as a minute lost in the morning is not found all day. The table is set over night, and a light cheese cloth, to insure against dust, is carefully laid over it. In the morning the match is applied to the kindlings, and before I am fully dressed the tea kettle will begin to sing and no time is lost in the preparation of the meal. It is always a good plan to prepare desserts in the morning, and ours are many times prepared at breakfast time. If pies are to be made, it is little trouble to roll out crust and make them while waiting for breakfast to cook, and they will be cold and yet fresh and crisp for dinner. If company comes to spend the day or stay for a meal, do not let us think we must do so differently for them and make ourselves much unnecessary trouble, and also discomfort our friends by our unflagging efforts to entertain them properly. It is a good plan to remember that our usual home cookery may be the most agreeable change to a guest. So many people have the mistaken idea that the slavish attention and the entertainment of a friend by the hostess are one and the same thing. Therefore do not let us wander into paths that are full of vexatious trials in search of some new dish for our visitors, when our usual fare may be the newest of anything we could devise.—*Pittsburg National Stockman.*

The Secret of Physical Beauty.

The secret of physical beauty is not in external applications to the skin. It is in fresh air, exercise, cleanliness, stout shoes, good food, few drugs, plenty of sleep, a good conscience and a quiet mind. The two latter are factors quite as important as any of the former in developing the repose and sweetness of expression, which impart to faces a quality hard to analyze, harder still to define, but easily recognized under the name of charm. Many middle-aged and elderly women possess this attribute in so large a measure, that their very look is a benediction, and we come from their presence helped and cheered, when perhaps very little has been said. They have simply beamed upon us, and their sunshine has had its own mellowing effect. Worry is a great producer of wrinkles, the most masterly workman that time employs to deface and mar what ought to take on new dignity and loveliness as the years go by. Do you ever realize, my fretted sister, that worry is sin, a tempting of divine providence, a distrust of God's love? Do your best, pray your utmost, and leave the results of your life to God. What you can do for your home, yourself, your children, your friends—that and that only do, bewaring of needless overwork. And if work you must, beyond your strength, even then do not add worry to the sum of the day's burden. "Sufficient unto the day is the evil thereof."—*Exchange.*

Be polite to your children. Do you expect them to be mindful of your welfare? To grow glad at your approach? To bound away to do your pleasure before your request is half spoken? Then with all your dignity and authority mingle politeness. Give it a niche in your household temples. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies.

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Marriages.

MELTON—KELLER.—At the Methodist Episcopal Church, South, in Lake Providence, La., September 19, 1889, by Rev. W. P. Kimball, Rev. W. F. Melton, of Blountsville, Ala., to Miss Olivia Keller, of Lake Providence, La.

MOUNGER—WRIGHT.—In Natchez, Miss., September 11, 1889, by Rev. E. H. Mounger, Mr. William D. Mounger and Miss Sophie D. Wright.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

McLEAN—Bro. T. WALTER McLEAN was born in East Feliciana parish, La., December 11, 1867, and was baptized in infancy by Rev. James A. Godfrey; joined the church at old Winan's Church when eleven years old, and died with a clear mind, triumphantly, at home, September 5, 1889.

The writer was his pastor for four years, and, having an opportunity of knowing him well, can say he was a model young man in piety, in morality, and in the home life. He was thoughtful of his father's wishes, and gave respectful obedience to him to the last, ever caring for step-mother and aunt with considerate attention, and upon sisters and brothers lavished his young manly love. All will miss Walter. He had acted as steward of the church for four years. He was just getting ready to go to Centenary, last January, when his sickness, which was consumption of the lungs, stopped his educational career, and ended all earthly hopes of further service to his Master here. He intimated to his step-mother that he felt a call to preach the gospel; hence determined to go to school. Walter was highly esteemed and greatly beloved by all who knew him. But the best of all was, he was ready to die, and while seemingly it is a strange providence, yet he patiently bore his sickness and gladly submitted to the summons that called him above the skies. May our Father in heaven comfort the surviving family, and at last gather them as an unbroken family where all tears will be wiped away and partings will be no more!

J. W. ELLISON.

LEHR—Dr. W. C. LEHR was born October 1, 1855. He was married to Miss Ellen S. Powers, November 1, 1883. He professed religion in 1883, under the ministry of Rev. Q. A. Oats, formerly of the North Mississippi Conference. Up to his sad death, which occurred September 8, 1889, he was a consistent member of the Methodist Episcopal Church, South. He was fond of reading good books, several of which he obtained from the writer. He was not of that number who had to be urged to subscribe for the ADVOCATE, but sought to have the paper renewed. He was one of the few generally at the Wednesday night prayer meeting. His attendance to the Sunday-school was good. We have lost a member at West Station Church that we regret to give up.

His death was the result of an accidental shot from his own gun while pushing his little boy in a handcarriage. The contents of one barrel passed under the right arm, inflicting fearful flesh wounds, both in the arm and side. He lived but a few days, suffering greatly, but with Christian patience and fortitude. He told his grief-stricken wife that he was ready and willing, feeling that all would be well after death had done its work. May God bless the bereaved wife and two little ones who are left to mourn; and may God prove to be to them, as the book saveth, "a husband to the widow and a father to the fatherless!"

R. A. ELLIS.

FUNCHISS—Died, on the night of May 12, GEORGE, son of Mr. E. W. and Mrs. Agnes Funchiss, aged nine months and four days. Little George was a lovely baby, and fondly did the parents cherish the beautiful little life. He gave promise of much to cheer and brighten their hearts and home; but he who said, "Suffer them to come unto me, and forbid them not," called him, and after long weeks of suffering, the tired little one fell asleep in the arms of Jesus. How he will be missed in the home circle! But cheer up, fond parents; though you may never look into his beautiful eyes, nor kiss his dear lips again in this life, yet in the sweet-by-and-by you can meet your angel-boy in that happy land, where all is joy and love, and where parting is no more.

AUNTIE.

McDIEL—FLORENCE A., wife of John McDiel, was born in Sunflower county, Miss., January 7, 1862; professed religion and united with the Methodist Episcopal Church, South, July, 1889, in which church she lived a consistent member to the day of her death. She died at her home, near Jones Bayou, in Sunflower county, Miss., September 7, 1889. To John McDiel, her bereaved husband, she was married in 1882. They had four sons born unto them; all are left with their father to mourn their great loss. "Her toils are past, her work is done." May God bless the afflicted and bereaved father!

O. L. SAVAGE, P. C.

BELLEW—OSCAR BOONE BELLEW was born December 7, 1880, and died July 14, 1889, aged two years, seven months and seven days. He was sick forty-six days. Kind parents and friends did all in their power to relieve his suffering, and to keep the dear little one with them; but God wanted this pure white bud to bloom in the beautiful garden above. Sunday evening, as the sun was going down, he breathed his last in his mother's arms. Grieve not, dear friends, for dear little Oscar; he is now safe in the arms of Jesus.

A FRIEND.

CAMPBELL—TOMMIE EMMET, infant son of Mary and Robert Campbell, died August 20, 1889, aged eleven months.

L. L. C.

TERRY—JOSEPH S. TERRY, son of Rev. S. D. and E. R. Terry, was born in Leake county, Miss., November 30, 1865, and died August 10, 1889; joined the Methodist Episcopal Church, South, about nine years ago, and remained a consistent member of the same to the day of his death. The last twelve days of his life he endured intense suffering, and all without a murmur, but was resigned to the Master's will, repeatedly giving evidence of his acceptance with the Father, and that the only one that could cheer him in a dying hour was with him. When the family was around him, after attending to some business, his father asked, "Now, do you feel that God and heaven are yours!" "Oh, yes!" he said, with a beautiful smile on his face. Again, when assured that the family and friends were with him, he said, "Yes, I know pa and ma and all are here; but there is one here that can do more than they all." "Blessed are the dead that die in the Lord!" By and by we will go and see him.

J. H. SMITH, Pastor.

HAYNES—F. J. HAYNES was born in Amite county, Miss., August 20, 1865; died July 24, 1889, at Jackson, La. Frank united with the Methodist Episcopal Church, South, the first Sunday in June, 1889. He was a true man, full of energy and ambition; a devoted son to his mother. His toils are done. We hope to meet him again where there is no more sorrow or tears. May God abundantly bless the bereaved mother and family!

O. L. SAVAGE, P. C.

Temperance.

A White Cross Society has been started in Nagata, Japan.

The British Women's Temperance Association recently entertained at ten three hundred traveling showmen and their families. A gospel address and songs followed the tea.

The expressive word "hooze" is derived from "houza," an intoxicant made from millet seeds with some powerful astringents added. Bouza is the favorite drink of the nomadic tribes of Tartary.

The Washington (D. C.) W. C. T. U has two "homes" under its patronage, "The National Temperance Home," for soldiers, sailors and civilians, and the "Hope and Help Mission," for poor, unfortunate women, inebriates and opium eaters.

"What goes when the saloon goes?" inquires the *Seattle Leader*. "The brothel, the gambling hell, the tramp, the criminal, the drunkard, political corruption, pauperism, ignorance, bad debts and hard times, while the saloon keeper goes—to work."

Whichever side of any question gains most women as its supporters will, ere long, gain most men; laws for the conservation of the home will always gain most women, *ergo*, they will in the long run gain most men.—*Frances E. Willard.*

An English guide, while showing the beauties of the little town Saltaire, where no liquor is allowed to be sold, explained that the "rate of morality" was remarkably high while that of mortality was very low, being about thirteen to the thousand.

A novel feature of the congress to be held by the National Temperance League at Birmingham, England, in October, will be three public evening meetings to be addressed respectively by teetotal medical men, teetotal mayors and teetotal members of Parliament.

We can not all do as we would like to do in this world. Our feline pets may give us hydrophobia as well as our canine. Now although it is impracticable to muzzle cats, we do not on that account hesitate to muzzle dogs. So, also, though we can not altogether suppress private drinking, we can prohibit the common sale of drink.

The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. Our observation is that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers.—*Scientific American.*

The *International Royal Templar* relates an incident concerning a London drayman that illustrates the real value of a beer drinker's health. This man was in the habit of showing his great strength by taking a full barrel of beer, raising it and depositing it gently on the dray. One day, while performing this feat he received a slight scratch on his hand. So thoroughly poisoned by beer was his system that in spite of every effort to save his life, he died in three days.

Altogether Tangible.

So long as one is not asked to concentrate faith upon illusion there ought to be no backwardness in getting into a receptive mood at least. Note the encouragement in the following:

BARNWELL, S. C.

"The Compound Oxygen Treatment did more to effect a cure than all other so-called remedies combined."

G. DUNCAN BALLINGER.

SUMTER, S. C., March 18, 1888.

My wife had been suffering from severe neuralgia for weeks, and was relieved from the beginning by the Compound Oxygen.

REV. J. S. BEASLEY.

MIFFLINTOWN, PA., March 29, 1888.

"I have now used the Compound Oxygen three weeks. I am very much improved in every way, and believe that by the blessing of God your valuable remedy will restore me fully.

REV. E. E. BERRY.

LITTLE ROCK, Ark., March 30, 1888.

"I am happy to inform you that I am of the opinion that your Compound Oxygen saved my life.

MR. J. P. BAILEY."

We publish a brochure of 200 pages regarding the effect of Compound Oxygen on invalids suffering from consumption, asthma, bronchitis, dyspepsia, catarrh, hay fever, headache, debility, rheumatism, neuralgia; all chronic and nervous disorders. It will be sent, free of charge, to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Phila., Pa.; or 120 Sutter street, San Francisco, Cal.

Scientific.

Population and Food.

A writer in the *Statesman*, a magazine published in Chicago, seems to have no apprehension that the world will ever realize the truth of the Malthusian doctrine, which was to the effect that population will sometimes become so dense that the supply of food will be found inadequate. He says:

The difficulty with those who fear that population will, at some time and somewhere, press upon the means of subsistence, is that they assume that the food of a country must be grown in that country, which is not at all necessary. A large percentage of the food consumed in England is grown elsewhere and imported into the country; but the English people, none the less, produce all the food they consume. By producing things wanted in India, in Russia, in Australia, in Canada, and in the United States, they are, through a multitude of exchanges, just as truly raising wheat in Dakota, sheep in Australia, and food products in every country from which their supplies are drawn, as if they were actually present and taking part in these different processes. Does anyone suppose that England, so long as the world is open to her commerce, will ever feel the pressure of population upon her means of subsistence, even though her population should be doubled, or trebled? And if England is in no such danger while supporting a population already greater than can be supplied with foods now grown within her own area, why could not Ireland do the same? And when we take into account the vast area of unused land, absolutely unproductive throughout the world—say in densely populated Europe, added to the lands in North and South America, Australia, Asia, Africa, and the islands of the sea, all of which can be drawn upon through the system of exchanges, together with the vast possibilities open through improvement in methods of cultivation—it is not possible to conceive of a limit to the productiveness of any land. Improvement in the productiveness of land has the same effect on total production as an extension of the area of land, so that if its productiveness is unlimited, its area is practically so.

Nothing Like Aluminum.

"Aluminum may yet revolutionize the world," said Superintendent Powell, of the Geological Survey, as he handled a piece of the bright metal in his hand. "Isn't it a beauty?" he inquired, his eyes dancing with enthusiasm, as he thought of the possibilities in store for it. "Why," continued the professor, "there is aluminum in every clay bank, in every plain, in every mountainside. It is present in earth everywhere. There are to-day as many chemists devoting their days and nights with a view to discovering processes by which aluminum may be furnished to the public cheaply as there are scientists delving into the possibilities of electricity. I've known the time when the metal was more precious than gold. Then it fell to $8 per pound; now it is $2 per pound. This fall in cost has been reached by the discovery of new affinities which cheapen its production. When it reaches a cost of twenty-five cents per pound it will be generally used. It is about as light as oak wood, four times as light as iron, and has more resistance than the very best of steel. It will be used in the construction of houses, superseding wood and stone or brick. It will take the place of iron and wood in shipbuilding. Just think of a ship constructed of a metal that will but just sink in water. The ocean steamer of to-day, built of iron and wood, will be as a canal boat compared to a vessel constructed of aluminum. Such a one will fly as a bird over the waves," said the professor.—*Philadelphia Press.*

A life spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop; a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Canon Farrar.*

BEECHAM'S PILLS cure sick-headache.

ADAMS' HATS!

26 ST. CHARLES ST.

D. H. Holmes.

IMPORTANT REDUCTIONS.

32-inch. Organdy Lawns, 6¼ c.
Scotch Ginghams, Linen finish, never been sold less than 20c., fast colors, now 10c.
Fine French Stripe Muils, 35c. all season, now 15c.
Outing Cloths, 10c.
Balance of our Fine Scotch Ginghams, been sold all season from 35 to 50c., now 25c.
Printed Challies, 4 cents.
Fine Quality Printed Challies, 7c.
50,000 Standards Novels, 10c.
Fancy India Silk, 50 cents.
All Silk Surahs, 50 cents.
Gents Balbriggan Shirts and Drawers, 50 cents a suit.
Fine White Lawns, 5 cents.
Ladies' and Childrens' ready-made White Lawn Dresses.
200 pieces Embroidered Flouncings at Half Price.
Special Bargains in every Department.

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art, science, history, religion and travel, is immense. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or amusing, while Church Entertainments, Public Exhibitions and Popular Illustrated Lectures *splendid Holiday present.* We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY, send us your name and address on a postal card (naming this paper), and we will mail you our

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CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50

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Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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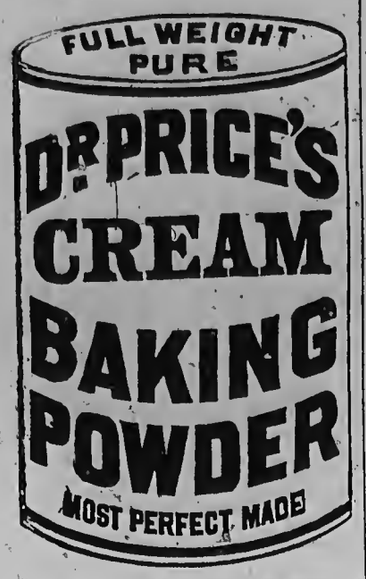

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Try BEECHAM'S PILLS.
25cts. a Box
OF ALL DRUGGISTS.

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A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple applications made (*two weeks apart*) by the patient at home. A pamphlet explaining this new treatment is sent *free* by A. H. DIXON & SON, 256 West King Street, Toronto, Canada.

BEAUTIFUL WINTER FLOWERS

For only 20 cents we will send FREE BY MAIL 7 ELEGANT NEW BULBS for winter blooming (all different) together with our Illustrated Catalogue and GUIDE to BULB CULTURE. Every one of these Bulbs is a gem of rare beauty and sure to bloom well during winter. Our Catalogue is a complete book of HARDY BULBS and PLANTS for winter and early spring blooming. We offer the best Hyacinths, Tulips, Crocus, Narcissus, Lilies, Freesias, Alliums, Oxalis and scores of other sorts, among which are many GRAND NOVELTIES never before offered. TRY OUR INTRODUCTION COLLECTION, 60 winter or spring blooming Bulbs for only 75 cents, by mail postpaid. Any one can have gay flowers in the house during winter or in the garden as soon as snow melts at small cost. CATALOGUE TELLS ALL ABOUT THEM. Address

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Taking Time By The Forelock.

As a general rule diseases do not spring upon us at once in all their virulence. On the contrary, they usually creep upon us stealthily, to take us off our guard. They steal upon us first as small ailments, to which we are apt to pay little attention. Slowly these ailments increase in numbers and in severity until, before we are aware of it, they have developed into serious affections and dangerous complications. Now the wise man and woman will not wait until this serious stage of affairs, but will destroy disease in the bud by taking PE-RU-NA from time to time. For sale by all druggists. $1 a bottle; 6 for $5. Manufactured by

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DROPSY
TREATED FREE. Positively Cured with Vegetable Remedies.

Have cured many thousand cases. Cure patients pronounced hopeless by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for FREE BOOK of testimonials of miraculous cures. TEN DAYS treatment FURNISHED FREE by mail. If you order trial, send ten cents in stamps to pay postage. Respectfully, DR. H. H. GREEN & SONS, ATLANTA, GA.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼	— —
Ordinary	8¾	— —
Good ordinary	9½	— —
Low middling	10	— —
Middling	10¼	— —
Good middling	10 7-16	— —
Mid ling fair	11 11-16	— —
Fair	11½	— —
Galveston middling	10⅜	— —
Mobile middling	10 3-16	— —
Memphis middling	10⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 3-16	2¼
Good	4⅛	4⅜
Fair	3¾	4
Prime	4½	4¾
Rough, ₱ bbl	2 25	3 65
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 30	4 40
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 50	5 75
Winter wheat patents	4 90	5 00
Minnesota bakers	4 50	4 75
CORN PRODUCTS.		
Corn meal	2 05	— —
Cream meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	41	42
Yellow	— —	45
Mixed No. 2	44	45
OATS:		
Western	26	31
Texas rust-proof	— —	— —
BRAN:		
₱ ton	62½	65
HAY:		
Prime	13 00	14 50
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	— —
Prime Mess	10 75	11 00
Rumps	— —	10 00
BACON:		
Fancy Breakfast	9½	11
Shoulders	— —	5½
Sides, short rib	— —	6⅜
Sides, long clear	— —	6⅜
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	— —	4⅞
Sides, short rib	— —	5⅞
Sides, long clear	— —	5⅞
GROCERIES.		
COFFEE:		
Prime	— —	20¾
Fair	— —	20¼
Common	— —	17
TEAS:		
Choice	40	80
Re-No	— —	55
BUTTER:		
Western Creamery	— —	28
Western Dairy	13½	15
Common	— —	— —
LARD:		
Refined	6	— —
OILS:		
Coal, bbls	15½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	7 00	9 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	2 00
ONIONS:		
New Louisiana	— —	— —
Western	1 50	1 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	10½	10¾
Jute, 1¾ lb. ₱ yard	9⅝	9¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	3 50	4 00
Chickens, Southern	2 75	3 00
Young	1 50	2 25
Turkeys, Southern	10 00	12 00
EGGS:		
Western	17	18
Southern	18	19
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Hurry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	14 00
Meal	20 50	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, October 1.

No one but a woman knows how much a woman sometimes suffers with the derangements and diseases peculiar to her sex. No one, therefore, but a woman knows how valuable Pe-ru-na is in such troubles.

The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others.—*La Bruyere.*

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to insure all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

An Organ in Every Home.

The firm of Marchal & Smith commenced selling organs direct to the people (thus saving their customers the cost of middlemen's profits) in 1859. The excellence of their organs, and the liberal terms they offer, has made their trade to-day the largest direct dealing organ concern in existence. Our readers who need an organ, whether for home, school or church, can not do better than address these gentlemen, viz., Marchal & Smith, 235 E. 21st St., New York.

NEWS OF THE WEEK.

DOMESTIC.

The *Tradesman* has compiled reports of the new industries established in the Southern States in the nine months of 1889 ending October 1 and it demonstrates that the remarkable development in industrial lines that have been in progress in the South for two years continues unabated, as conspicuous also for the diversity of plants.

An English syndicate is attempting to purchase St. Louis breweries. The brewers' trust, or combine, has refused $15,000,000 for their property.

A number of prominent ladies of Chicago have formed an association and have hired a lawyer to prosecute the gamblers of that city under the State law.

Several parties have been served with notices to return money to the State, which Attorney General Rogers charges was fraudulently obtained on invalid and null interest coupons.

Secretary Proctor will send a board of army officers, in company with a committee of the Indian Rights Association, to conclude the purchase of the tract of land in North Carolina, upon which Geronimo and his Indians, now in Alabama, will be placed.

The expenditure of $50,000,000 by two English syndicates for the control of an extraordinary aggregate of industrial enterprises in the United States was completed in Chicago, September 28. No business was acquired for them in the United States which has not paid at least 12½ per cent. a year for the past five years. Grain elevators, flouring mills and breweries have been the favorite investments. The management of each of the various enterprises will be placed in American boards of directors, subject to the control of a board.

Most of the foreign delegates to the International American Congress have reached Washington.

The New York *Post* publishes a strong editorial, in which it charges the civil service commissioners of violating the law, and asserts its ability to prove the charge before a congressional investigating committee.

The twenty-fourth triennial conclave of the Knights Templar of the jurisdiction of the United States will begin in Washington, October 7. Commanderies from every State and Territory are to be represented.

The fiftieth birthday of Miss Frances E. Willard, president of the National Woman's Christian Temperance Union, was celebrated on September 28 by a huge gathering at the First Methodist Church, Evanston, Ill. Messages of congratulation were read from notables throughout the country, including the poet Whittier and Ex-President Hayes.

A Californian has a quartz mine that has paid him $30,000 in two years. He does his own work, and his only mill is a hand mortar.

FOREIGN.

Mr. W. W. Phelps, the new American minister, presented his credentials to Emperor William on September 26, and met with a flattering reception.

The municipal commission have decided that the votes cast for General Boulanger in Montmartre, in the recent elections, null and void, and has declared M. Joffin, the labor candidate, who received the next highest number of votes, elected.

The Temple of Heaven, at Pekin, containing the dragon throne, has been destroyed by fire.

The Sunday Observance Congress, held in Paris, passed a resolution to the effect that in cases where the observance of Sunday is impossible, weekly holiday should be given to employees.

An extensive strike of dock laborers has begun at Rotterdam, and is spreading to other occupations.

Ex-President Grevy thinks that the elections will result in giving France a more stable government than she has had since 1870, and that the new members of the Chamber of Deputies are just what he required when he was president.

The grand cross of a commander of the Legion of Honor has been bestowed upon Mr Thomas A. Edison.

News of the discovery of rich gold-bearing quartz in the province of Canton, China, about 100 miles from the city of Canton, has been received.

General Boulanger has issued an address to the electors of Montmartre, in which he says they have replied to the iniquitous charges of the Senate by electing him to the Chamber.

At a meeting of the Rotterdam strikers, it was resolved to exclude all socialists, and to conduct the strike in an orderly manner.

Archbishop Satolli, of Rome, who is to attend the centenary of the Roman Catholic hierarchy of America, will also represent the Pope at the opening of the new Catholic University in Washington.

Dr. Dausen, the Norwegian explorer, is organizing an expedition to the North Pole; £20,000 has already been subscribed toward the venture, and additional funds will be forthcoming.

An Austrian railway official has invented a portable telephone for speaking from a railway train at any point stopping to the nearest station.

Widespread suffering has been caused by the recent floods in Mexico.

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

Prevent Attacks of Fever.

We ask but a glance at this, and it will pay any sufferer from liver complaint, enlarged spleen or ague cake, billious affections of any kind, deranged secretions, prostration from dissipation, constipation, dropsy, or any affections where liver, bowels, blood and stomach are involved. A guaranteed cure for all this class of diseases is offered in J. & C. Maguire's Cundurango. Doctors are astonished and invalids delighted.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Abbeville	Oct.	12, 13
Oxford	(Monday)	14
Strathmore		10, 20
McNutt	(Wednesday)	23
Charleston		26, 27
Grenada	Nov.	2, 3
Carrollton	(Monday)	6
Chapel Hill	(Thursday)	7
Tillatoba		9, 10
Water Valley circuit		14
Tocropola		16, 17
Hamner	(Tuesday)	19
Atlanta	(Thursday)	21
Pittsboro		23, 24
Grenada circuit	(Wednesday)	27
Water Valley	(Thursday)	28
Coffeeville	30,	Dec. 1

J. F. EVANS, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct.	5, 6
Sardis		12
Coldwater		13, 14
Como		19, 20
Courtland		26
Batesville		27, 28
Panola	Nov.	2
Pleasant Grove		3
Mt. Vernon		9, 10
Lake View		14
Arkabutla		16
Cockrum		19, 17
Horn Lake		22
Louisburg		23, 24
Wall Hill		30

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Richmond, at New Chapel	Oct.	5, 6
Verona and Tupelo, at Verona		12, 13
Saltillo, at Mooreville		19, 20
Pontotoc, at Harmony	(Wed.)	23
Houston and Wesley, at Wesley		26, 27
Sparta, at Sparta	(Wed)	30
Buena Vista, at Lake Providence	Nov.	2
Ebenezer, at Snote Chapel		3, 4
Okolona ct. at Pine Grove	(Wed.)	6
Fulton and Smithville, at Amory		9, 10
Tremont, at New Salem	(Tues.)	12
Prairie circuit		16, 17
Athens, at New Hope	(Wed)	20
Aberdeen		23, 24

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Oct.	5, 6
Corinth circuit		7
Iuka circuit		9
Harmony circuit		10
Iuka station		12, 13
Pleasant Ridge circuit		19, 20
Kossuth		26
Booneville		27, 28
Marietta	Nov.	1
Rienland		2, 3
New Albany circuit		9, 10
Ripley circuit		16, 17
Jacksboro		23, 24
Ripley and New Albany		25
Gunlowo	30,	Dec. 1

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Pampico, at Siloam	Oct.	4
West Point		6, 7
Hebron, at Hebron		12, 13
Macon		15
Shuqualak, at Shuqualak		17
Mashulaville, at Bashaqua		19, 20
Starkville		23
Starkville circuit, at Smyrna		26, 27
Chester, at Chester	Nov.	2, 3
Crawford, at Arlena		7
Brooksville, at New Bethel		9, 10
Louisville, at Louisville		15
Plattsburg, at Center Ridge		16, 17
Lalsrange, at Sidbuh		22
Walthall, at Walthall		23, 24
Sturges		26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

West, at Emory	Oct.	5, 6
Richland, at Richland		12, 13
Ebenezer, at Bethany		19, 20
Black Hawk, at Acoma		26, 27
Carrollton and Greenwood, at G'wood		30
Salls, at Pleasant Hill	(Sat., Sun.)	Nov. 2, 3
Kosciusko cir., at Macedonia	(Wed.)	6
Weir, at Liberty Hill	(Sat., Sun.)	9, 10
Ethel	(Sat. and Sun.)	16, 17
Poplar Creek	(Wed.)	20
Lexington, at Tchula	(Sat., Sun.)	23, 24
Belzoni	(Wed.)	27
Newport, at Spring Grove	(Sat., Sun.)	30, Dec. 1

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Winchester ct., at Parsonage	(Sat.)	Oct. 26
Waynesboro		27
Clarke, at A. Chapel	Nov.	2, 3
Simonta		3, 4
Sandersville		9, 10
Hebron	(3 P. M., Mon)	11
Paulding	(11 A. M., Sat.)	16
Vossburg, at Central		17
Meridian circuit, at Chunky	(Sat.)	23
Marion		24
De Kalb	(Sat.)	30
Blue-ville		Dec. 1
Lauderdale		7, 8
Spring Hill		8, 9
Leaksville, at Avara	(Wed.)	11
Hohm, at Energy		14, 15
West End		16
Meridian station		16

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Fayette, at Harriston	Oct.	5, 6
Rocky Springs, at Rocky Springs		12, 13
Hurricane, at Carlisle	(Tues.)	15
Port Gibson		19, 20
Martin, at Cane Ridge	(Mon.)	21
Rolling Fork, at Carey		26, 27
Natchez, Jefferson Street	Nov.	2, 3
Natchez, Wesley Chapel	(Wed.)	6
Washington, at Washington		9, 10
Vicksburg		16, 17
S. Vicksburg and Bovina		16, 17
Warren, at Oak Ridge		23, 24
South Warren, at Redbone	(Wed.)	27
Utica, at Utica	30,	Dec. 1
Mayersville, at Mayersville	(Tues.)	3
Hoxie, at Hoxie		7, 8
Meadville, at Oak Grove	(Mon.)	9
Smallower-mission	(Thurs.)	12
Anguilla, at Anguilla		14, 15

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Bayou Sara, at Concord	Oct.	5, 6
Amite circuit, at Gibster		11
Centerville, at Centerville		12, 13
North Wilkinson, at Hopewell		19, 20
Woodville		26, 27
Percy's creek		28
St. Helena, at Greensburg	Nov.	2, 3
Wilton, at Pine Grove		9, 10
Clinton and Retreville, at Clinton		11
Amite City, at Amite City		16, 17
Springfield		19,
Livingston		23, 24
East Baton Rouge	30,	Dec. 1
New River		3
East Feliciana		6
Pipkin Chapel station		7, 8
Jackson station		14, 15

C. McDONALD, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb City, at Magnolia	Oct.	5, 6
Wesson, at Wesson		12, 13
Holmesville, at Waterholes		19, 20
Scotland, at Bethel		26, 27
Tophlow, at Pleasant Grove	Nov.	2, 3
Galloway, at Mt. Pleasant		9, 10
Franklinton, at Mt. Hermon		16, 17
Providence, at Providence		23, 24
Bowerton, at Rehoboth	30,	Dec. 1
Crystal Springs		4
Hazlehurst		5
Adams, at Adams		7, 8
Summit, at Summit	(10 A. M.)	
Dist. Trustees Meet at Wesson	(3 P. M.)	9
Brookhaven		13
New Hope, at New Hope		14, 15

W. H. LEWIS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks circuit, at Wesley Chapel	Oct.	5, 6
Mt. Pleasant circuit, at New Salem		14, 14
Early Grove circuit, at Hudsonville		19, 20
Blue Mountain ct., at Sonie's Chapel		26, 27
Olive Branch, at Olive Branch	Nov.	2, 3
Ashland, at Wesley		9, 10
Myrtle, at Myrtle		16, 17
Hickory Flat, at Bethel		23, 24
Shawnee		26
Byhalia, at Byhalia		27
Waterford, at Waterford	Dec.	1, 2

J. W. MONROE, P. E.

BRANDON DIST.—FOURTH ROUND.

Lake, at Cow's Creek	Oct.	5, 6
Newton, at Newton		9
Forest and Morton, at Mutual Union		19, 20
Neshoba, at Mar's Hill		25
Philadelphia, at Piney Grove		26, 27
Carthage, at Carthage	Nov.	1
Walnut Grove, at Scotland Chapel		2, 3
Strong River, at Goshen		9, 10
Shiloh, at Brilliant		11
Trenton, at Independence		16, 17
Westville, at Pleasant Hill		23, 24
Mt. Hope, at Price's Chapel	30,	Dec. 1
Marvin		7, 8
Hillsboro, at Cantrell		14, 15
Morton Camp Meeting	Sept.	27
Shiloh Camp Meeting	Oct.	11

L. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—FOURTH ROUND.

Caddo, at Friendship	Oct.	5, 6
Shreveport		8
Pleasant Hill, at Marthaville		11
Sabine, at Bayou Sele		12, 13
DeSoto, at Pelican		17
Bellwood, at Provencal		18
Natchitoches, at Natchitoches		19, 20
South Bossier, at Haughton		23
Valley, at Bellevue		24
North Bossier, at Plain Dealing		26, 27
Mooringsport, at Mt. Zion	Nov.	2, 3
Grand Cane, at Grand Cane		9, 10
Many, at Negreet		14
Anacoco, at Holly Grove		16, 17
Coushatta		22
Wesley		23, 24
Red River	30,	Dec. 1
Mansfield		7, 8

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Sabine mission	Oct.	5, 6
Franklin		12, 13
Abbeville		19, 20
New Iberia		26, 27
Patterson	Nov.	2, 3
Edgerly		9, 10
Cameron		16, 17
Plaquemine Brule		23, 24
Opelousas	Dec.	1
Lake Charles		7, 8

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Camp Meet'gs.	*Begins.*
Palmer	Oct. 6
Spring Creek	Oct. 10
Salem	Oct. 10
Shiloh	Oct. 11
New Prospect	Oct. 25

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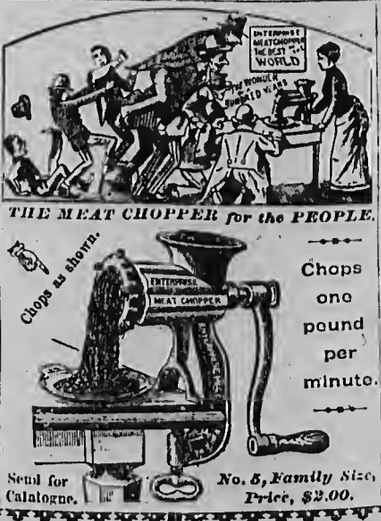

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SILENT BATTLES.

O, earth has its fields of a nobler strife
Than are known to the outward ear:
There are wilder cries in the battle of life
Than mortals could bear to hear:

There are myriad spots that the angels know
Where, unseen by his brother's eye,
Man has wrestled alone with his secret foe,
And risen to conquer or die.

No trophies tell where the vanquished yield,
No mound in the trampled soil,
But sometimes a cross on the silent field
Is reared by the hand of God.

In the breathless hush of the forest gloom,
In the dark of the lonely shore,
In the still retreat of some silent room
The combat yet waxeth sore.

Oh, well that the battle is fought apart,
For its waves too fiercely roll—
For sometimes the stake is a human heart—
Sometimes an immortal soul.

No clarion notes, when the day is done,
No shouts of the earth-born strong,
But oftimes the heart of the weary one
Feels the breath of an angel's song.

Oh, the air is sick with the anguish and cry
That smite not our duller ears,
But the voices that silently pass us by
Resound in two boundless spheres.

—*Selected.*

Dr. Carradine's Residuism.

BY REV. H. WALTER FEATHERSTUN.

Dr. Carradine has had a beautiful experience, which he tells, through the ADVOCATE, of September 12, in a sweet, attractive way. One feels disinclined to hint a doubt or cast a shadow, which might dim the radiance of so beautiful a revelation; and I would not write if duty did not impel me—a duty made more imperious by the request of friends who are earnest seekers after truth. The position and reputation of Dr. Carradine give great force to his utterances; but when he pleads his beautiful experience as positive evidence of the truth of a theological dogma which is contrary to the teachings of God's Word, I must kindly, but emphatically, demur; and when that erroneous dogma tends to create a fanaticism which has blighted the church wherever it has touched it, I must sustain the demurrer by an earnest appeal—not to the much misread spiritual experiences of men, nor to special revelations here and there, however beautiful; *but to the Word of God.* I do not, in the least, discredit Dr. Carradine's experience; but I certainly must protest against the deductions which he would have us accept as inferable from that experience. Although he assures us that he knew that he was sanctified, just as he knew fifteen years before that he was justified, yet we know that the evidence of conversion is not of that nature to indicate delicate, dogmatic distinctions. It does not say: "This is justification, and that is adoption; this is regeneration, and that is sanctification;" but it is a revelation of peace instead of enmity, of light in place of darkness, of guiltlessness succeeding guilt, of joy after sadness. When it came first to me I had never heard of justification or of regeneration. I knew no theology except that there was a good God, whom I loved to approach, because the coming to him was so sweet. I was then about six years old.

I do not undertake to say just what Dr. Carradine's experience was; but I do not believe that it was a purifying subsequent to regeneration, and distinct from it; and I do not believe it was such, because if there be a purifying work distinct from regeneration, and subsequent in time to regeneration and its accompanying work, justification, then, as a matter of course, the first purifying, or regeneration, is an incomplete work. I do not believe that regeneration is an incomplete work. My reasons, as given below, were written in 1881, as part of a little tract which was published for me at our Publishing House, and entitled "Whiter Than Snow."

1. God nowhere proposes either to justify or regenerate a soul until it makes a perfect surrender of itself to him, and trusts the merits of the death of Christ completely. What more can God ask? What more can the sinner do? What reason could God have for withholding from such a soul a complete purification? None whatever. Man thus left would have no power whatever to live holy, "the inherent corruption of his nature being sufficient to bear him down again, as it did before. Man thus left would of necessity be still an heir of eternal death, for nothing unclean can enter heaven. (See Isa. xxxv, 8; Rev. xxi, 27.) The Bible tells us that regeneration fits the soul for heaven. (See John iii, 3-8.)

2. The terms used in the Bible to denote this change are all indicative of a complete and thorough change—"born again" (John iii, 3, 7; I. Peter i, 23), "born of God" (John i, 13; I. John iii, 9; iv, 7; v, 1, 4, 18), "a new creature" (II. Cor. v, 17; Gal. vi, 15). John Smith became an accountable being at ten years of age, and was regenerated at twenty. If regeneration only reaches his actual transgressions—*i. e.*, the sins he committed between the ages of ten and twenty—and does not affect his inherent depravity, John Smith the regenerate is in no sense "a new creature," but rather the old creature again—the same John Smith he was before his tenth year. The term "new creature," then, would not only be inappropriate, but grossly misleading. If this theory be true, John is in no sense "born again," much less regenerated (generated), or "begotten again," as St. Peter says (I. Peter i. 3): he is only cleansed from the sins—and their stains—which he has committed; his moral *nature* remains unchanged. If regeneration—or born again—does not mean a complete change of man's moral nature, what can it mean? It is compared to, and set over against, the natural birth—"born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i, 13), claiming here to be as much a *birth* as was our first, or natural, birth. The very same thought is contained in John iii, 6, where Jesus shows to Nicodemus wherein the two differ, and also wherein they agree—viz., in each being a *birth*—one as much so as the other. Regeneration, or the new birth, must be, from these passages, as *much* a change—and as *radical*—of the moral nature as generation and birth—a change from nonentity to entity and life—are of the physical nature. The divine promise through the prophets (see Ezek. xxxvi, 26) is: "A new heart also will I give you, and a new spirit will I put within you." "A new heart"—"a new spirit"—*i. e., a new moral nature*, generated and born—made and given—the *old* having been taken away and destroyed.

Thus we see that residuism is inconsistent with reason and with revelation, and that regeneration makes a soul perfectly clean—pure—capable, however, of developing perpetually a holiness stronger and more positive.

The residuists speak of "roots of bitterness" (see Heb. xii, 15), and plead these as evidence, declaring that entire sanctification removes these. The Bible nowhere warrants us in saying that these are ever removed this side the grave. St. Paul had one which God, though thrice importuned, refused to remove, but gave grace to keep it under. (See II. Cor. xii, 7-9; also I. Cor. ix, 27.) These roots of bitterness are in the flesh—deeply planted—and will be removed only when the flesh is regenerated. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John iii, 6.)

Dr. Carradine calls this—mentioned above as "roots of bitterness"—a "something;" and makes it identical with what St. Paul calls "the old man." He is at liberty to call it "something;" but to make his "something" identical with "the old man," as used by St. Paul, is a perversion of Scripture unworthy of the learning and honesty of Dr. Carradine. That exegesis of his needs revision.

This is a very important matter, and it should be studied very carefully, very honestly, very thoroughly, and our conclusions reached slowly. When Dr. Carradine removes the difficulties which the teachings of God's Word threw about his theory, as shown above, we may accept the inferences which he would draw from his beautiful experience; but until then we must kindly, but positively, demur.

Error is often very insidious, appearing at first as a matter of very small importance, or robed in the beautiful drapery of a half-truth. It gets firmly established before it unveils itself and works its wild havoc. Such has been the history of every heresy which has blighted the world. Such is the case with residuism, or the residue theory of entire sanctification, as it is sometimes called. It deals with a matter so sacred—*holiness of heart*—and it promises so much, that it is generally considered, by those who do not believe in the theory, as a sort of harmless error: and this notion is strengthened by the fact that we have known good men and women, here and there, who professed it, and whose profession of it never became in any way harmful. But those of us who have known it—not in isolated cases, but prevailing largely in towns and communities—know it to be almost invariably accompanied by an unchristian intolerance, and a senseless and often unbridled fanaticism.

During the years 1880, 1881 and 1882, I was in the pastorate in Southern California, where it prevailed very widely; and the experiences of these years are dark with the unchristian antagonisms of men and women who claimed to be free from sin and temptation, and yet (after the lapse of seven years I say it deliberately) I never knew a people calling themselves Christians, who were so ready to become offended; so wanting in that charity which "thinketh no evil;" so vigorous and reckless in their denunciation of those who did not hold with them; so regardless of the feelings of others, and so intolerantly unteachable as were these. There were a few illustrious exceptions; but they were very few, indeed. The damage to our church stands darkly written in the statistics of the Los Angeles Conference for those sad years; and on the hearts of a few of us who were left to stem the tide against fearful odds. I would fain leave the veil over these dark, stormful years; and with these facts I turn from them, most devoutly praying that a God of mercy will spare the Mississippi and Louisiana Conferences such a deluge of cant and calumny, hypocrisy and fanaticism, darkness and desolation which marked these sad years in California.

I would not disguise the fact that I, with others of Dr. Carradine's admirers, am both surprised and saddened that he—so gifted, so learned, so sweet-spirited—should champion an error with such direful tendencies. Already the leaven is working within him; for in his long article in the ADVOCATE, of September 12, he gives us a paragraph or two of the same cant about "*inbred* sin in believers," "Christ *being* the altar," and "the altar *sanctifying* the gift," which constituted the stereotyped *formula* of *testimony* heard, *ad nauseam*, in California; and he lays it down as an axiom that sanctification—*i. e.*, the residue theory, as he believes it—must be believed in to be possessed. He says, "I must believe there is such a work in order to realize the grace." If this be so, then the thousands, dead and living, who could not and can not believe in it as a separate and subsequent work, are not sanctified—are a lower class of Christians; and to be consistent, he should say, as others have done, that such have no chance for heaven. If holiness means entire sanctification of the residue theory kind, then the passage which teaches that without holiness "no man shall see the Lord," excludes all who do not become residuists from the glories of heaven. This is the logical result of the Doctor's assertion, above quoted; and it is the germ of the most intolerant bigotry. Surely the sweet-spirited Dr. Beverly Carradine does not mean to say that! Ah! no. But if he should never reach the point of saying it, others led by him into the ranks of residuism will declare it with a voice loud with fanaticism and hot with hate. Such is my fear—a fear founded on experiences dark with battle.

In the same article he says:

> In my early ministry I was never thrown with a sanctified preacher: * * * so, when I was being ordained at Conference, it was with considerable choking of voice, and with not a few inward misgivings and qualms of conscience, that I replied to the Bishop's questions, that I was "going on to perfection;" that I "expected to be made perfect in love in this life," and that I "was groaning after it." Perhaps the Bishop himself was disturbed at the questions he asked. Perhaps he thought it was strange for a minister of God and father in Israel, whose life was almost concluded, to be asking a young preacher if he expected to obtain what he himself had never succeeded in getting.

Is it possible that Bro. Carradine had never in his early ministry been associated with a sanctified preacher? I knew him then, and knew some of the holy men who were his associates, some of whom are now in heaven. Were none of them holy? none sanctified? Were all of them unholy? My brother, this is an awful charge for a Christian man to make. Read Matt. vii, 1, and I. Cor. xiii, and then ask yourself: "Am I, who profess Christianity—a religion whose genius is the *charity* that *thinketh no evil*—am I justified in that harsh judgment of my brethren?" Did you know, my brother, that your words involve the charge of hypocrisy? Were all those men hypocrites? Is that innuendo about the good old Bishop, who is, perhaps, dead, in keeping with the spirit of our Master? All this sounds so much unlike the gentle, sweet-spirited Beverly Carradine that I used to meet at the Annual Conference. What a change has come over him! Is this change the result of professing entire sanctification? If so, most devoutly must I pray to be delivered from such sanctification.

I do not wish to wound any heart; but I must utter the warning that calls so loudly for utterance. There is danger ahead. When such men as Dr. Carradine become infatuated with residuism to such an extent, what may be expected of others who do not aspire to lead, but are willing to be led, and many of whom will be led by such a leader?

Dr. Carradine's Experience.

BY REV. J. W. HONNOLL.

In the NEW ORLEANS CHRISTIAN ADVOCATE, of September 12, Dr. Carradine gives us a four-column article on what he calls his experience of the blessing of entire sanctification. If he had confined himself to his religious experience, no review would have been necessary; but when he turns aside to dogmatize, draw conclusions, and support theories which are in conflict with the faith and practice of our church, and goes so far as to charge our chief pastors with insincerity and practicing hypocrisy in the solemn service of setting apart our young preachers to the work of the ministry, we think that the time has fully come for us to defend ourselves, or step down and out, and turn the Methodist Church over to these "would-be reformers." For if Dr. Carradine's insinuations are true, we are unworthy the name of a Christian Church. Hear what he says of those men of God whom we have chosen because of their consistent piety, faith in and loyalty to the doctrines and discipline of our church: "Perhaps the Bishop himself was disturbed at the questions he asked. Perhaps he thought it was strange for a minister of God and a father in Israel, whose life was almost concluded, to be asking a young preacher if he expected to obtain that which he himself had never succeeded in getting. Stranger still if he asked the young prophet if he expected to attain what he really felt was unattainable."

Poor old man! It would be bad enough if he were honestly deceived; but not so. He is teaching and practicing what he really feels is not true. Here he stands in the church of God in view of the judgment, his life almost concluded, practicing a falsehood. For such a hypocrite the world could not have common respect. Have we come to this? Is this the language of a Methodist preacher with the vows of the church upon him? Are we to hold our peace while such charges are made against the leaders of our church? To say nothing of seven of our living Bishops, who belong to the class to which he refers, are we to have no respect for the sainted dead? Are we prepared to say that such men as McTyeire, Kavanaugh, Wightman, Pierce and Marvin played the hypocrite all their lives, and died with a lie in their mouths? These all believed in the theory at which Dr. Carradine is making this thrust.

We have suffered our church and Bishops to be slandered from our own pulpits by some of our own preachers; and, for the sake of peace, we have said nothing. But forbearance has ceased to be a virtue, and we must defend ourselves. When Dr. Carradine was making this grave charge against our Bishops, it would have been in order for him to have sung with great emphasis:

> "Prone to wander, Lord, I feel it;"
> Prone to—[illegible] whom I should love.

For *this* "*something* which causes Methodist preachers to use gall for ink, and a sword for a pen," certainly still remained; for I have never seen from the pen of a Methodist preacher language more severe and unveiled for than this thrust at our Bishops. Is it possible that sanctification destroys a man's sense of modesty and all respect for those in authority? I have not so read the Word of God. Dr. Carradine informs us that "in his early ministry he was never thrown with a sanctified preacher, nor heard a sermon on entire sanctification until this year." Where has Bro. Carradine been laboring all these fourteen years? This is a fearful comment on the Methodist Church where he has lived. I would like to have the names of the preachers with whom he has been associated. If I am correctly informed, those preachers—at least, some of them—have been as fully sanctified for years as Bro. Carradine is now, or was when he was on the mountain-top taking in those wonderful visions. I suppose that he means that he never heard the doctrine before preached according to the second cleansing theory, nor professed in those extravagant terms in which it is now professed by Dr. Carradine and others. This is probable, for in this strong language it was never professed by John Wesley, nor by the inspired writers. But Bro. Carradine reaches his grand climax in the conclusion that the truth of the second cleansing theory was fully demonstrated by the fact that the Holy Ghost descended in power on the services held in the Carondelet Street Church about three months ago, while they were preaching and emphasizing the "second blessing theory." So the long controversy which has been going on in our church for more than one hundred years, on the theory of entire sanctification, is now forever closed.

It was settled in the Carondelet Street Church, in New Orleans, when the Holy Ghost descended on Bro. Hopper while he was preaching the second cleansing theory. So we have nothing to do to get the truth, and the whole truth, but apply to Bro. Carradine and learn the exact revelations made at that time, for he can not be mistaken; for he says the Holy Ghost can not approve a lie. Many thanks to Bro. Carradine for settling forever this perplexing question! But how will Dr. Carradine explain the fact that the Holy Ghost descends in great power on the Moravians while they are preaching Zinzendorfianism, that we are wholly sanctified in conversion? How does he account for the wonderful manifestations of divine power under the preaching of such men as Sam Jones and Mr. Moody, who do not believe nor preach the second cleansing theory, but ridicule the idea and emphasize the theory of a regular growth in grace?

Will the Holy Ghost approve a lie? He certainly does if Dr. Carradine's reasoning is true; for the best revivals we are having all over this country are under the labors of those preachers who believe that Christian perfection is a degree in the divine life, not another cleansing. Does Dr. Carradine believe that God's people must be correct in their theories before they can be blessed? Strong conclusion this! It is well for the reader that Dr. Carradine informs us that he does not write in the interest of a theory; for it seems to us that he has done everything in his power to establish a very contracted theory—one which can not be reconciled with the experiences of a large majority of the best Christians in the church. Whatever may have been Wesley's *theory* of perfect love, the church is no more committed to his *theory* of holiness than it is to his *theory* of the resurrection. It is the doctrine of holiness we are to accept. And one thing is certain: the Methodist Church, as a church, does not believe in the second cleansing theory. More than nine-tenths of the preachers, editors, and leading men of our church believe that when God forgives a man's sins, that he forgives them all—"cleanses him from all unrighteousness," makes him every whit whole; that "Christian perfection," "perfect love," or "entire sanctification," as these terms are used in our church, refer, to a degree, in the divine life called manhood, in which we live by faith, and have the continued evidence of our acceptance with God. "Rest in Jesus." Not another cleansing from sins which God failed to wash away when we were converted, but more love, more of the same grace—a higher degree in Christian knowledge and experience; fixed, established in the faith, which is ordinarily attained by regular growth. "Going on unto perfection," "growing up into Christ," adding all the Christian graces.

But while this is the Bible rule, we allow that some do attain it instantaneously, or by sudden leaps, as it were. This theory of holiness can be reconciled to the experiences of all God's people, Dr. Carradine not excepted. Then why should we labor to establish a theory which can not be reconciled to all?—which gives the lie to all those who say that they put all on the altar when they were converted, and have kept it there, and have continually grown in grace, and realize that the blood of Christ cleanses them from all sin? Is their testimony not worth as much as Bro. Carradine's? Why not? They say that they are on the altar, and Bro. Carradine says that "whatsoever is laid on the altar becomes sanctified or holy. It is the *altar* that does the work." And yet he says that men can be perfectly consecrated all their lives, and never know the blessing of sanctification! How strange that God would withhold from one of his children, who is fully consecrated, this great blessing, because he can not believe in the second cleansing theory, which Wesley admits is not expressly taught in the Word of God! It is strange that a work of so much importance was not expressed. It does not follow that because Dr. Carradine was fourteen years in the wilderness, and has suddenly entered the Canaan of perfect love, that many of his brethren have not been there for years! They grew up into Christ to the fullness of the stature of a man in Christ Jesus. So they testify, and so we believe; for we have every evidence that their work is to be taken for as much as Bro. Carradine's. He should not think it strange that they are not excited, as he is, for their change has not been so sudden, and they think it best to be "exceedingly careful how they speak of their high attainments in the divine life." It is perfectly natural for those who live for years far beneath their privilege, and suddenly attain to the rest of faith, to be more excited than those who come to it more gradually. Hence it is from this class that we have those wild extremists who bring the doctrine of holiness into disrepute, and cause trouble and divisions in our church.

Does not our past history demonstrate the truth of this? So we have the two theories: one, that Christian perfection is a second cleansing from inbred sin; the other, that it is a degree in the divine life. To support the one, we must ignore the testimony of thousands of God's people; to accept the other, we admit the testimony of all. Which shall we do? Can we ever agree on a theory which gives the lie to such witnesses as the sainted Bishops, to which we have referred, and charges seven out of eight of our living Bishops with the continual practice of hypocrisy in the discharge of their official duty? To ask such a question is to answer it. It can never be done; and the sooner these accusers of our church and chief pastors give up such an idea, the better it will be for all concerned. We resent it as a slander upon our church, that she has lost her power, and that our leaders have departed from the faith. "By their fruits ye shall know them." We never had more power with God and men than we have to-day, the opinion of croaking pessimists to the contrary, notwithstanding.

HOLLY SPRINGS, Mississippi.

WOMEN PREACHERS.—It is not always remembered that our Lord had female disciples who accompanied him upon his journeys. Some of them, like Joanna, the wife of Herod's steward, were likely to have been women of culture; as Luke surely implies that many of them had some wealth, from whose avails they ministered to his wants, and those of his company. Under these circumstances, it becomes the more significant that he did neither commission any one of them to be an apostle, nor say so much as a word to intimate his pleasure that they should assume the office of public teachers of religion. It looks very much as if, in his mind, the ideal relation of woman, however gifted and cultured, to his cause and kingdom, is that rather of illustrating the gracious working of Christianity by ministering to those who minister, than of undertaking independent service as preachers of his Word.—*Congregationalist.*

Christian Advocate.

THURSDAY, OCTOBER 10, 1889.

THE ADVOCATE.

Father, I bring this worthless child to thee
To claim thy pardon once; yet once again
Receive him at my hands, for he is mine.
He is a worthless child; he owns his guilt.
Look not on him; he can not bear thy glance.
Look thou on me; his vileness I will hide,
He pleads not for himself; he dares not plead.
His cause is mine; I am his Advocate
By each pure drop of blood I lost for him,
By all the sorrows graven on my soul,
By every wound I bear, I claim it due:
Father! divine, I can not have him lost.
He is a worthless soul, but he is mine.
Sin hath destroyed him; sin hath died in me.
Death has pursued him, but I have conquered death.
Satan hath bound him; Satan is my slave.
My Father, hear him now, not him, but me.
I would not have him lost for all the worlds
Thou, for thy glory, hast or-dained and made.
Because he is a poor and contrite child,
And all his every hope on me reclines.
I know my children, and I know him mine
By all the tears he weeps upon my bosom,
By his half heart that beateth against mine;
I know him by his sighing and his prayers,
By his deep, trusting love that clings to me.
I could not bear to see him cast away,
Weak as he is, the weakest of my flock,
The one that grieves me most, that loves me least
I measure all my love by his returns;
And though I rest, yet I speed to succor him home
Drive him upon the instant from my breast.
Still he is mine; I drew him from the world;
He has no right, no claim but to my love.
Though earth and hell against his soul conspire,
I shield him, keep him, save him; we are one.

Oh, sinner, what an Advocate hast thou!
Methinks I see him lead the culprit in,
Poor, sorrowing, shamed, all tremulous with fear.
Prostrate behind his Lord, weary, self-condemned,
Clad with his Savior's spotless righteousness,
Himself to hide and hear the Father's words,
My Son, his cause is thine and thine is mine,
Take up thy poor lost one; he is forgiven.

A Georgia Jeremiah.

BY "BARNABAS."

(Continued)

The last letter of this series is dated—

RANDY. GEORGIA'S, May 7, 1811.

Dear Brother: After much uneasiness and anxiety, with many windings and with hardy steps, I have at length set out on my journey. I expect on the day after to-morrow to make a bold push, probably ten or twelve miles a day, which will be equal to my strength. I have waited three weeks for Bro. Brown (who seems to have been induced by W. W. to accompany the sick man on his long ride, and to have been the bearer of contributions in money for his assistance by friends, good Mr. Paulding among them, no doubt, but has been detained on the way). I have seen nothing of him or the money. * * * This does not grieve me; but that I have waited till the weather is hot, and I am so weak, I know not that I shall be able to get through. I expect to travel the solitary wilderness alone, left to the mercy of the Indians, for I can not expect any person who is not interested to go as slow as I must. My complaint still progresses. * * * I shrink from death myself after telling man how to die, for five years; yet I look forward with pleasant anticipations to the time when I shall be a real Christian, and meet my friends in glory, for I expect to see those of this country no more. Even you whom I love I shall not see again. Suffer me, with humility, to submit one letter more, and then consign me to oblivion. If you write to me direct the letter to Augusta, (Ga). Write me a generous letter to get there about the middle of October, at which time I expect to be at home. Write me about everybody that I love and that loves me—who serves the Lord and who hates the devil.

Probably you wish to know more about Bro. Brown, but I can't tell you. I heard from him last in Batou Rouge, on the fifteenth of last month. * * *

I believe everybody here loves you except the devil, and I expect he is not so much displeased as he would be if you had more holiness and had done his kingdom more harm. Give my love to Bro. and Sister K. Tell them I often think of them and pray for them. Yours affectionately,

LEWIS HOBBS.

And with this greeting the Weeping Prophet passes into the wilderness, but not into oblivion." In the General Minutes of 1815, in answer to the question, "Who have died this year," we find this record:

1. Lewis Hobbs, who was born in Burke county, Ga., in the month of February, 1783, was converted in 1804, and received on trial in the traveling connection at the Conference held at Liberty Chapel, Ga., in December, 1808. In 1809 he traveled Brunswick circuit; 1810, Broad River, and in 1811 went a missionary to Mississippi, where he traveled the Wilkinson circuit and continued there till 1812. In 1813 he was stationed in New Orleans, and in 1814 returned to Georgia where he finished his course.

Our beloved brother, Hobbs, was a young man of deep and uniform piety while a private member of society; and, as a minister of the gospel, his simplicity, zeal and diligence has been equaled by few among us. Truly it may be said of him, he counted not his life dear to him so he might be instrumental in advancing his Redeemer's kingdom: for, although he was of slender habit, he readily submitted to the inconveniences of a missionary, and the almost incredible difficulties he had to surmount in New Orleans, where he became deeply consumptive. In this lingering and dying condition he traveled nearly one thousand miles (great part of which lay through an almost uninhabited wilderness) to his native country, where he arrived in June, and departed this life on the fourth of the following September. He was for some time a witness of that love which casteth out all slavish fear and reconciled him to the dispensations of Providence, as was eminently verified in his last illness by that patience and Christian forbearance and fortitude with which he bore it all.

The Sabbath previous to his dissolution, while several friends were about his bed, he supposed himself to be dying, and, with every mark of triumphant joy, said, "I am going, but not a missionary; I am going to Jesus!" On Monday morning, being visited by a friend, he observed: "I am much disappointed, for I expected before this time to have been with the shining songsters;" then added, "When I entered the Conference I gave myself to the Lord and the connection; I now feel no sorrow for having filled the stations to which I was appointed, but a peculiar consolation in this: that I have preached the gospel to a people who till then had been strangers to it."

He continued to decline until the next Sabbath, when a few minutes previous to his departure he became a little delirious and appeared to be in much pain; * * * but even in the midst of his momentary deliverance * * * his mind was employed in the great work of his calling. He asked for help to get into the pulpit, by which we discover that even the agonies of death were too feeble to wrest from his mind the all-important business of preaching the gospel of peace. In a very few minutes, being about six o'clock Sabbath evening, he fell asleep in the arms of Jesus.

We may never know the story of that toilsome journey through the wild Indian country that then lay between the white settlements of Mississippi and those in Georgia. It must have been a touching picture, a brave and truly heroic example of trial and patience and faith. There is something infinitely pathetic in his statement that he could find no one willing to make the journey slowly enough to bear him company. But it is pleasant to reflect that he could not go too slow for the angels, and that every step of that weary way was taken under the eyes of the Keeper of Israel, who neither slumbers nor sleeps. It may be that there are those yet living here or in his native State who could add to the facts thus given concerning this devoted, humble servant of God. What we know warrants the supposition that a fuller history would well repay the reading.

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.
BALTIMORE, APRIL 24, 1780.

Ques. 1. What preachers do now agree to sit in Conference on the original plan as Methodists?

Ans.: Francis Asbury, Daniel Ruff, Caleb B. Pedicord, John Cooper, Richard Garrettson, Thomas Foster, John Hagerty, Joseph Cromwell, Philip Cox, Joseph Hartley, Freeborn Garrettson, William Gill, Philip Adams, Thomas McClure, George Moore, Lewis Allrey, Stephen Black, Micaijah Debruler, Thomas S. Chew, William Waters, John Tunnell, William Glendenniug, John James, James Martin.

Ques. 2. Who are admitted upon trial?

Ans.: Thomas Foster, Caleb Bowyer, John James, James Martin, George Mair.

Ques. 3. What preachers are admitted into connexion?

Ans.: Joshua Dudley, Richard Garrettson, John Hagerty, Micaijah Debruler, Philip Cox.

Ques. 4. Are there any objections to any of the preachers?

Ans.: They were examined one by one.

Ques. 5. Who act as assistants this year?

Ans.: Francis Asbury, William Waters, Daniel Ruff, Joseph Hartley, Freeborn Garrettson, Caleb B. Pedicord, Thomas S. Chew, William Gill, William Glendenniug, John Hagerty, Philip Cox.

Ques. 6. How are the preachers stationed?

Ans.:
New Jersey, William Gill, John James, Richard Garrettson.
Philadelphia, John Cooper, George Mair.
Delaware, Joseph Cromwell, Caleb B. Pedicord.
Sussex, William Glendenning, James O. Cromwell.
Kent, Thomas S. Chew, James Martin, George Moore.
Dorchester, Joseph Hartley.
Baltimore, Daniel Ruff, Freeborn Garrettson, Joshua Dudley.
Frederick, William Waters, Thomas Foster.
Fairfax, Philip Cox.
Berkley, Micaijah Debruler, John Hagerty, John Tunnell.
All preachers to change after six months.

Ques. 7. Ought not all the assistants to see to the settling of all the preaching-houses by trustees, and order the said trustees to meet once in half a year, and keep a register of their proceedings; if there are any vacancies, choose new trustees, for the better security of the houses, and let all the deeds be drawn in substance after that in the printed Minutes?

Ans.: Yes.

Ques. 8. Shall all the traveling preachers take a license from every Conference, importing that they are assistants or helpers with us?

Ans.: Yes.

Ques. 9. Shall Bro. Asbury sign them in behalf of the Conference?

Ans.: Yes.

Ques. 10. Ought it to be strictly enjoined on all our local preachers and exhorters, that no one presume to speak in public without taking a note every quarter (if required), and be examined by the assistant with respect to his life, his qualification and reception?

Ans.: Yes.

Ques. 11. Ought not all our preachers to make conscience of rising at four, and if not, yet at five (is it not a shame for a preacher to be in bed till six in the morning?)?

Ans.: Undoubtedly they ought.

Ques. 12. Shall we continue in close connexion with the church, and press our people to a closer communion with her?

Ans.: Yes.

Ques. 13. Will this Conference grant the privilege to all the friendly clergy of the Church of England, in the request or desire of the people, to preach or administer the ordinances in our preaching-houses or chapels?

Ans.: Yes.

Ques. 14. What provision shall we make for the wives of married preachers?

Ans.: They shall receive an equivalent with their husbands in quarterage, if they stand in need.

Ques. 15. Ought not our preachers, if possible, to speak to every person one by one, in the families where they lodge, before prayer, if time will permit; or give a family exhortation after reading a chapter?

Ans.: They ought.

Ques. 16. Ought not this Conference to require those traveling preachers who hold slaves to give promises to set them free?

Ans.: Yes.

Ques. 17. Does this Conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society, contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?

Ans.: Yes.

Ques. 18. Shall we recommend our quarterly meetings to be held on Saturdays and Sundays when convenient?

Ans.: Agreed.

Ques. 19. Shall not the Friday following every quarter day be appointed as a day of fasting?

Ans.: Yes.

Ques. 20. Does this whole Conference disapprove the step our brethren have taken in Virginia?

Ans.: Yes.

Ques. 21. Do we look upon them no longer as Methodists in connexion with Mr. Wesley and us till they come back?*

Ans.: Agreed.

Ques. 22. Shall Bro. Asbury, Garrettson and Waters attend the Virginia Conference, and inform them of our proceedings in this, and receive their answer?

Ans.: Yes.

Ques. 23. Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice?

Ans.: Yes.

Ques. 24. What shall the Conference do in case of Bro. Asbury's death or absence?

Ans.: Meet once a year, and act according to the Minutes.

Ques. 25. Ought not the assistant to meet the colored people himself, and appoint as helpers in his absence proper white persons, and not suffer them to stay late and meet by themselves?

Ans.: Yes.

Ques. 26. What must be the conditions of our union with our Virginia brethren?

Ans.: To suspend all their administrations for one year, and all meet together in Baltimore.

Ques. 27. How are the preachers stationed in Virginia?

Ans.:
Fluvanna, William Moore, Greenberry Green.
Hanover, Isham Tatum, Charles Hopkins.
Amelia, Philip Adams, Nelson Reed.
Sussex, Lee Roy Cole, Edward Pride, Samuel Watson.
Mecklenburg, Henry Willis, Moses Park.
Pittsylvania, Richard Ivy, Carter Cole, William Partridge.
Yodkin, Andrew Yeargan.
New Hope, Francis Poythress, John Major.
Tar River, James O'Kelley.
Roan Oak, John Dickins, Henry Ogburn.

Ques. 28. What numbers are there in society?

Ans.: New Jersey, 196; Philadelphia, 90; Chester, 100; Delaware, 150; Sussex, 260; Kent, 725; Baltimore, 880; Frederick, 524; Fairfax, 361; Berkley, 205; Hanover, 351; Fluvanna, 342; Amelia, 506; Sussex, 620; Brunswick, 454; Mecklenburg, 455; Pittsylvania, 634; Yodkin, 21; New Hope, 455; Tar River, 455; Roan Oak, 480. Total, 8,264. Preachers, 42.

* This refers to a partial separation which took place in Virginia, on account of the ordinances.

From the Work.

PROVIDENCE CAMP MEETING.

MR. EDITOR: The annual camp meeting commenced on Thursday, August 22, and continued until the following Wednesday morning, with a large attendance of people from the surrounding country, as well as quite a number of visitors from a distance. The ministerial supply, although few in numbers, was efficient in service. Our pastor, Bro. Henry Lewis, a young man on his first work, conducted the meeting like a veteran. He was assisted by Bros. Singleton, Burton, Brown, Ferguson, Thompson, Mellard, Stephens and Woodward—all young preachers with the exception of the first-named, all of whom preached with the power of the Holy Spirit. I have been a visitor at these camp meetings at Providence for the last ten years, and I never saw a better meeting than they had this year. As a result, as near as can be ascertained, about sixty were converted, twenty united themselves with the church, and many backsliders were reclaimed, and the church greatly revived and strengthened. A class meeting and a prayer meeting were organized the following Sunday at Providence—another result of this meeting. The singing was excellent, and seemed to give life and vigor to the services. In a word, the meeting was a grand success, for which we give God all the praise.

FAITCHE.

NEWTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Newton is an important and highly prosperous town on the V. and M. R. R.; doing a larger business and shipping more cotton than any point on the road between Vicksburg and Meridian, except Jackson. Our church here is in good condition, and well organized for work, especially for the growth and development of its young members. We have a general prayer meeting, young men's prayer meeting, and one for ladies, lately organized, which we verily believe is going to be a power for good, especially among our young members. Two or three young ladies have already consented to lead whenever called upon, and nearly all our young men will lead in the gentlemen's prayer meeting. Oh, what a beautiful thing is youthful piety! We have both a Sunday-school and woman's missionary society and a ladies' aid society. As to our Sunday-school, I don't know of a better one. The superintendent, Bro. T. H. Selby, is a wide-awake, aggressive man, who keeps pace with all the latest and best methods of conducting a school, and he is assisted by a corps of competent Christian teachers. We have considerably over one hundred on the roll, with a good average attendance. Our church and parsonage are in good condition, the latter having been refurnished this year, so that it is now one of the most comfortable preacher's homes in the Conference. Then we live among a people than whom there are no better to be found anywhere. All over the work, wherever I have visited, I have found the same kind, attentive, appreciative people. Happy the preacher whose lot is cast among them! That venerable man of God, Rev. D. W. Dilliehay, resides here. He and his saintly wife are tenderly beloved, and their godly lives are a constant benediction. They have won many a hard-fought battle and are calmly waiting for the Master's plaudit, "Servants of God, well done!" Decatur, Hickory and Garlandsville are in good condition, spiritually. At Decatur a meeting was recently held by the pastor, assisted by Rev. J. M. Tucker, of Fannin, resulting in eighteen accessions to the church and a number of conversions. At Garlandsville they have a young men's prayer meeting, which is a great power for good. Up to date there have been fifty accessions to the church (on the work), with two more meetings to be held.

MRS. J. S. PARKER.

DOTS FROM OKOLONA, MISSISSIPPI.

MR. EDITOR: Our third quarterly meeting was a week-day call from our ever-faithful presiding elder, Bro. Amos Kendall. He was accompanied by his excellent helpmeet, Sister Kendall. Preaching on Thursday night, July 4, and Quarterly Conference on Friday morning. Bro. Kendall is held in great esteem among the churches and by the preachers of his district. Beginning on Saturday night, July 6, we had protracted services, conducted by "Major Blanton," of Nashville, Tenn. He is an evangelist of earnest, consecrated spirit and a local preacher of the Methodist Episcopal Church, South. His preaching in close, practical, and largely addressed to the church. Believers were quickened; three added to the church on profession, and three children baptized. Bishop Galloway gave us a call in the midst of the meeting, preached, and received subscriptions to the Methodist college in Mississippi, amounting to over $600. We observed the week of prayer, as requested by the Board of Missions, beginning the first Sunday in August. Dr. Edwards, writing for the *Richmond Advocate*, says August is not the best time for holding the week of prayer. This pastor agrees with him. Our collections for the week amounted to $38 30. The fourth quarterly meeting for Okolona embraces September 28 and 29, next Saturday and Sunday. We hope for a time of spiritual refreshing. You may put down Mrs. T. C. Wier and the writer for an additional ten dollars to your list of subscribers for the Japan missionary. I like your plan of an ADVOCATE missionary. What is to hinder each member of the *Advocate* family from sending out one missionary every year?

T. C. WIER.

CENTERVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: The Lord is still blessing our people here. I commenced a meeting at Gray's Schoolhouse, which lasted six days and several nights, resulting in the conversion of about twenty-five persons and forty-four accessions to the church, and eleven children baptized. I was assisted in the meeting by Revs. Wilson Moore, W. R. Whatley, J. J. Masters and J. J. Arnold. It is generally conceded to be the banner meeting of the year on the work. I suppose there were, perhaps, a dozen who were the heads of families came and gave me their hands, signifying thereby their intention to erect family altars; also some sisters expressed their intention to carry this resolution into execution in the absence of their husbands. A number of the leading citizens of the country, together with their families, help compose this number. I received, before leaving, an order for one dozen Disciplines and one dozen new hymn books. After closing this meeting, I left for French Fork and Little River in company with Revs. Moore and Whatley. Held a most interesting meeting on Little River at Young's, resulting in seven accessions and three children baptized, and meeting a host of kind, hospitable people. Returned to the hills to begin a meeting to-night at White Rock. I have been greatly encouraged at reading the reports of the brethren of their noble meetings. Truly it can be said that "salvation's rolling on." I have received one hundred and thirty-nine into the church this year, and rejoice to sing, "Praise God from whom all blessings flow."

J. J. KELLY.

EAST FELICIANA CIRCUIT.

MR. EDITOR: I will write briefly of Clear Creek and Gilead. At both of these churches we have had grand and glorious revivals. At Clear Creek I had with me Bro. J. M. Whitehead, of Alabama, and Bros. J. A. B. Jones and G. D. Anders. The preaching was with the Spirit and in power from first to last. The waters were stirred mightily and sinners came flocking home to God. There were thirteen accessions, many conversions, and some of them as bright as I have ever seen. One old gentleman, seventy-five years old, was converted, joined the church and prayed in public before the meeting closed. He had been a life-long soldier in the service of Satan. At Gilead I had to assist me Bros. J. M. Whitehead, N. B. Young and J. R. Whittington. By these brethren the gospel was earnestly, fearlessly and faithfully preached. The church was greatly blessed, saints revived and sinners regenerated. The accessions were twenty-four; conversions not perfectly known, but considerable, and two infants baptized. One remarkable feature of this series of meetings is the number of middle-aged and old people who have surrendered to King Immanuel and become soldiers of the cross. We have established young men's prayer meetings at some of the churches, and two ladies' prayer meetings. The churches are alive and all ablaze with heavenly zeal.

N. J. ROBERTS.

SALINE MISSION, LOUISIANA CONFERENCE.

MR. EDITOR: Our first protracted meeting began at Mill Creek Church, August 2, and ended August 10. There were thirty-nine added to the church. Some of the hardest sinners in this country were converted to Christ. The church was made alive to God. Bro. Burkett is our pastor, and Bro. Martin, of Ringold, assisted him. We had a glorious meeting at Antioch. There never was known such a revival on this mission. We live in the dark corner of this district; but, thank God! he finds his way to us here: his Spirit is falling here and there. There was thirty-one added to Christ at Antioch. God is blessing us here; there is a good work going on all over this mission. There has been seventy-two added to this work this year. Mr. Editor, if we can get our pastor next year, I think there will be a good work for him, for God is blessing his work and the people like him. The people are working for the Master.

J. R. WATTS.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Our protracted meeting at Union Church commenced September 6, and closed September 11. We spent much of the time in earnest prayer to God for his convicting, regenerating and refreshing power and peace, which came in due time. At the eleven-o'clock service, on Sunday, the Lord came in power and baptized his children with the Holy Ghost. As for myself, I was happier than for years past; which happy state continued during the entire series of meetings. There were eighteen accessions to our church—four by certificate, two from the Baptist Church, and twelve from the world; several regenerations, and the membership very much revived. Thanks to Bro. D. G. W. Ellis, of Madison, for his efficient service, and to God be all the praise.

Yours in Christ,

J. W. TUCKER, P. C.

A Century Ago.

One hundred years ago educated men could not be induced to become missionaries, the work was too forbidding; now we have 7,000 missionaries, nearly one-third of whom are women; also 35,000 native agents, 3,000 of whom are ordained.

One hundred years ago the world was rated at 731,000,000 population, of whom 174,000,000 were Christians; now the population has doubled and the Christians trebled.

One hundred years ago the church was asleep on mission work, and the governments and nations opposed missions; now, with little exception, all welcome them.

One hundred years ago English-speaking people had not one mission society; now they have 150.

Books and Periodicals.

BOOKS.

THE HANSA TOWNS. By Helen Zimmern. G. P. Putnam's Sons, New York. Eyrich, New Orleans. Price, $1 50.

This is a very readable history of the rise and extension of the Hanseatic League, which for several centuries during the middle ages governed nearly all the commerce of Northern Europe. And as that League sowed the seeds of principles upon which our modern civilization is largely founded, and with which we are so familiar, it is an interesting study to retrace the line of growth back to its beginning and see how the development was made. The real cause for the origin of the League seems to have been the dangers incident to travel and transportation, and the necessity for a union among those engaged in commerce, especially when they had to winter in a foreign land. But the book will tell you all about it.

CHRISTIAN THEISM: ITS CLAIMS AND SANCTIONS. By D. D. Pormton LL. D., Vice-president and Professor of Metaphysics in West Virginia University. G. P. Putnam's Sons, New York. Eyrich, New Orleans. Price, $1 75.

The author has taken this complicated subject to pieces, as a mechanic would take to pieces a machine, and shown the character of each part and its relation to the whole. The arguments have been correlated, and each stands in its proper place, with the elements of each carefully distinguished and seperately set out and considered. He constructs a progressive argument, which seems to be logical in its methods and correct in its conclusions. He endeavors to clear the subject from obscurities and difficulties and to present it in so simple a manner as to commend it to the general reader. He is devout and reverential throughout, and evidently believes the Scriptures as well as the conclusions of his own arguments.

MONOPOLIES AND THE PEOPLE. By Charles Whiting Baker, C. E., Associate Editor of *The Engineering News*. G. P. Putnam's Sons, New York. Eyrich, New Orleans. Price, $1 25.

The author has given a very interesting discussion of a subject that is in everybody's mind and on everybody's tongue. Monopolies of all sorts are treated of, such as mineral wealth, transportation, municipal, trade, governmental, labor, etc. This forms the first part of the book. The second part discusses all questions in regard to monopolies, such as their cause, growth, prospects, evils and remedies. Wherever possible the author has presented statistics bearing on the question at issue. The last chapter discusses plans for the control of monopolies. The whole subject seems to be pretty thoroughly investigated and set forth by one who has apparently good qualifications for such a work.

THE GOSPEL OF COMMON SENSE, as Contained in the Canonical Epistle of James. By Charles F. Deems, D. D., LL.D., Wilbur H. Ketcham, 13 Cooper Union, New York. Price, $1 50.

In his preface Dr. Deems says: "All the discussions in this volume were loosened out and inflamed for the pulpit and delivered in a series of discourses in the Church of the Strangers, in the spring of 1888." Dr. Deems has endeavored to expound the Epistle in such a way that it may be adapted to men's surroundings at the present time. What men want is a *practical* exposition of gospel principles, suited to the times, and this book comes in good time for the supply of that want. If the church would study James more, she would be better off. We regard this as a "timely book."

PERIODICALS.

—ST. NICHOLAS, for the current month, holds its high place in being one of the chief purveyors to the intellectual enjoyment of the young people. To substantiate this statement we need only mention as contributors to this number the names of Noah Brooks, Joel Chandler Harris, Celia Thaxter, Margaret Johnson, Harriet Spofford, Eleanor Putnam, besides quite a number of lesser lights. The magazine is chock full of good things which will, we fear, keep many a youngster too much from his school studies. Century Company, New York. Price, $3.

—POPULAR SCIENCE MONTHLY has a full table of contents. Pensions, phrenology, evolution, Anthropology, Bronze Age, Digestion, The Chemist, Family Names, are all discussed by various competent writers. D. Appleton & Company, New York. Price, $5.

—HARPER'S MAGAZINE, for this month, holds its high place among the great monthlies. Prof. Blaikie contributes a delightful paper on A Corner of Scotland Worth Knowing; Edward Bellamy writes a sketch entitled, With Both Eyes Shut; Fred Somers describes the Forests of the California Coast Range; Butternegs, A Story of Heredity, is by Annie Slosson. There are other papers of value. Harper & Brothers, New York. Price, $4.

—THE AMERICAN AGRICULTURIST, for October, is good to "the use of edifying" all farmers and stock raisers and gardeners and fruit growers. It is published at 751 Broadway, New York, for $1 50 a year.

—THE GOSPEL IN ALL LANDS, for October, devotes the principal part of its contents to Korea. There are several other articles on interesting topics. Missionary Society of Methodist Episcopal Church, 805 Broadway, New York. Price, $1 50.

—THE TREASURY FOR PASTOR AND PEOPLE. The October number is good; John Stuart, John Henry Barrows, John A. Broadus, D. L. Moody, Sir William Dawson being among the contributors. E. B. Trent, 5 Cooper Union, New York. Price, $2 50; clergymen, $2.

Vespasian, the Roman emperor, throughout his life, used to call himself to account every night for his actions of the past day, and as often as he found he had passed any one day without doing some good, he entered in his diary this memorandum: "*Diem perdidi*"—"I have lost a day."

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON III.—October 20.

David's Thanksgiving Prayer.

It. Samuel vii, 18 29.

GOLDEN TEXT.—*In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*—1. Thess. v, 18.

TIME.—Probably B. C. 1042.

PLACE.—Jerusalem.

PARALLEL PASSAGE.—I. Chron. xvii.

18. Then went King David in ... before the Lord—Indicate the powerful impression that Nathan's communication made on David's soul; the divine revelation received compels him to betake himself to the sanctuary. *Sat*—In the sanctuary erected on Zion, and remained before Jehovah. Not "sat," for the custom of sitting before the Lord in the sanctuary, as the posture assumed in prayer can not be deduced from Exodus xvii, 12, where Moses is compelled to sit from simple exhaustion. It does not necessarily follow that the prayer was uttered *sitting*. David may have sat down to meditate, and then rose up to pray. *Who am I, O Lord God*—David acknowledged himself to be unworthy of the great mercy which the Lord had displayed toward him, that he might give the glory to God alone.

19. For a great while to come—Reference to the *forever* of verses 13 and 16. *This the manner of man*—The meaning of these words, which have been differently interpreted, can not, with the context immediately preceding it, be any other than the following: This—namely, the love and condescension manifested in thy treatment of thy servant—is the law which applies to man, or is conformed to the law which men are to observe toward men—that is, to the law, Thou shalt love thy neighbor as thyself. Taking the English version of I. Chronicles xvii, 17, as substantially correct, our passage may thus be understood: *But this is the law* (or prerogative) *of a great man*, to found dynasties which are to last into the far future. David expresses his astonishment that he, of such humble birth, and one so little in his own eyes, should not only be raised to the throne, but be assured of the perpetuity of the succession in his descendants, as if he were a man of high degree.

20. What can David say more—Instead of expressing his gratitude still further in many words, David appeals to the omniscience of God.

21. For thy word's sake—That is, because thou hast chosen and called me to be king of Israel. According to this point of view *the word* is, perhaps, that word of *choice* and *destination* given in I. Samuel xvi, 12 ("The Lord said, Arise, anoint him, for this is he"). An allusion to the earlier promises of God, or the Messianic prophecies generally, particularly the one concerning Judah in Jacob's blessing (Genesis xlix, 10), and the one relating to the ruler out of Jacob in Balaam's sayings (Numbers xxiv, 17), which contains the germs of the promise of the everlasting continuance of David's government.

23. To do for you—*For you* refers to Israel. In the rapt earnestness and enthusiasm of his prayer David seems in heart to have all Israel before him, and addresses them unconsciously, as with an orator's directness. *Thy land*—The connection of "terrible things" with "to thy land" shows that David had in mind, when speaking of the acts of divine omnipotence which had inspired fear and dread of the majesty of God, not only the miracles of God in Egypt, but also the marvelous extermination of the Canaanites, whereby Israel had been established in the possession of the promised land, and the people of God placed in a condition to found a kingdom.

25. His house—First, Solomon, who recognizes the fulfillment of this promise in his elevation to the throne; the line of David's descendants, who succeeded him on the throne of Judah; and, finally, Christ, in whom the prophecy reaches its highest fulfillment. *For ever*—Of all the words of promise that fell on David's ears these were the most charming. They find repeated utterance in his prayer, often in the Psalms, and even echo in the angel's word of salutation to the mother of our Lord. By them we see that this message of Nathan to David was largely a Messianic prophecy. The words *for ever* show very distinctly that this prophecy looks beyond the succession of the kings of Judah of the house of David, and embraces the throne of the Christ, according to the angel's interpretation as given in Luke i, 31-33, where the reference to this passage can not be mistaken.

26. The house of thy servant ... established—This expression of definite expectation, by reason of its boldness, needs basing on a sure foundation, as is done in verse 27.

27. Hast revealed—Hebrew, *uncovered the ear. Therefore hath ... found in his heart*—That is, hath found joy in doing so. The promises of God are the true guide to the prayers of his people. We may dare to ask anything, how great soever it may be, which God has promised to give.

29. Let it please thee—Let the reader here observe that though the divine promise to David and his seed was unconditional, and sure as the pledge of God could make it (verses 15, 16), the pious monarch still prays for its fulfillment.

Every reader of this paper will have noticed what has been said weekly about Shallenberger's Antidote for Malaria. No statement has ever been made which is not strictly true and more than substantiated by experience. No testimonial has ever been published which is not genuine, and the original of which is not in our possession. If you are the victim of Malaria, don't trifle with Quinine, but get the Antidote and enjoy health. If your druggist don't keep it, send one dollar to Dr. A. T. Shallenberger, Rochester, Penna., and get it by mail.

Missionary.

The Indians of Mississippi.

Very little has been said concerning the Indians within our Conference—in fact, nothing except what Bro. J. A. Vance said during its last session at Jackson, and what Bro. A. D. Miller has said and written since its last session at Vicksburg. As for myself, I must confess that until recently I have not thought much about them, one way or another. We are recognized as a missionary people and as a missionary church, and as such, indeed, we are in duty bound to take cognizance of the poor Indians among us. It is quite sad to know that we have for years been allowing them to perish right at our doors, without giving them an iota of spiritual help! Surely the blood of the dead cries out against us; and what are we to do? Why, the only alternative for us is to confess heartily our neglect to God and begin at once to do our utmost, by his grace, to save those who are alive. They are few in numbers, comparatively speaking; but when we cast in mind the worth of an immortal soul, we are constrained to confess that they are worth all the efforts essential in their salvation.

In order to do our whole duty toward them immediately, we must collect the necessary amount of money for the support of a missionary, that Bishop Galloway, or some one of the Bishops, may procure the services of one without delay. Everyone who wishes to help in this matter, let him send his name and amount to Bro. A. D. Miller, at Cato, Miss.

ISAAC L. PEEBLES.

NOTES.

MISSIONS.—Says the *Journal of Commerce*: "Setting all religious questions aside, the civilizing power of the missions; the revolutions which have been subsequent on their work; the colonization, of which they were the pioneers; the growing empires, founded on European and American civilization, of which they laid the foundations; the enlightening influences which have spread among barbarous nations from their points of labor—all these command the profound respect of all men of sense. The one great fact, that the spread of the power of the English as the language of commerce and advancing civilization receives an assured impetus from missions of English-speaking people, makes these missions of paramount importance to the spread of British and American commerce.

"Bombay," writes a missionary, "is a perpetual wonderland. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me, asking a favor. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat, side by side, a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian, Turks from the Dardanelles, Greeks from the Adriatic and Sedhee boys from Zanzibar. Norwegians and South Africans live, do business, and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted him; the Abyssinian wept as he talked of him; and the Sedhee boy from Zanzibar needed him."

Dr. A. T. Pierson makes the following suggestive and helpful remarks as to the missionary's work:

"The work of the missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power. 'Lo, I am with thee alway, even unto the end of the age,' means nothing if it does not mean that in a special sense, an exceptional manner, the omnipresent One will accompany the march of the missionary band."

The demand for the Arabic Bible is reported so great that, although the printing presses at Beirut are working day and night, pace can not be kept with the orders.

The Power of Christianity.

It is remarkable, memorable that the gospel of Christ has larger and wider hold in this country now, proportionately to the population, than it had a hundred years ago; in spite of the fact that we began with a distinctly skeptical tone in our most distinguished public men; that we have been engaged in wide and eager political discussion, from the first hour to the present; that we have had an enormous material work to do; that there has been this immense accumulation of wealth and of all means of pleasure in the country; that we have had the civil war to carry through to its conclusion; that we have been receiving multitudinous populations from all the earth, heathen and Christian, piling themselves upon us until they have seemed to overshadow and practically overwhelm the original germ of the English, Dutch, German and Swedish population here. It is, indeed, a remarkable result. It shows that the gospel of Christ is the mightiest moral force on the face of the earth. Men may not accept it. They may say: "Oh, it is the religion of the man in the pulpit. He believes it, perhaps; at any rate, he teaches it; but it is nothing to us." Fugitive paragraphs may rage or rattle with sceptical sneers at it. Men of the world may say, "I don't believe it all, and, therefore, I don't go to church or care anything about it." But no man can read the philosophy of the history of this country in the last hundred years without admitting that here, in the gospel, as here pronounced, is the mightiest moral force which exists on the earth. You may call it a fancy, or a fiction, or a fable, if you choose; no matter. It is the grandest force that has ever yet appealed to an aspiring, intelligent, energetic and courageous people; and the demonstration of it is in the history of this 100 years.—*Rev. Dr. R. S. Storrs.*

Temperance.

Six "joint keepers," of Dodge City, Kansas, were lately sentenced to thirty days in the county jail and a fine of $100 each for violating the prohibitory law.

Mrs. J. C. Batchum says that the rope which threatens to strangle our nation has three strands—the saloon, impurity and Sabbath desecration.

Alcohol is not only a poison with special local affinity for the brain, but it is a poison with a fishhook barb. It can only go in, it can not be pulled out without tearing the flesh.—*Joseph Cook.*

If prohibition, as law, never closed a saloon, prohibition as a moral principle must yet challenge the loyalty of the individual and the State. I am not called upon to *work* the Ten Commandments. They are prohibitory laws and they do not prohibit, but I am not called upon to replace them by some softer scheme that will work.—*Rev. J. H. Ecob, D. D.*

A monster meeting in favor of "Sunday-closing" was held in Central Music Hall, Chicago, September 22. The hall was literally packed with all kinds of people, three-fourths of them being voters. More than a dozen speeches were made, all heartily cheered by the audience. The popular sentiment is undoubtedly in favor of this movement.

Marion Harland, in speaking of the various phases of woman's philanthropic activity, beautifully says: "Under whatever name we may be working, our end is the same. It needs only that good women and true look into each other's faces and talk together to make sure of this. 'The way is narrow; can we then, far sparate, reach our heavenly home?'"

Miss Sallie A. Moore, of Philadelphia, president of St. Malachy's ladies' total abstinence society, has the honor of being the first Catholic woman to address a public assembly in the presence of a bishop and priests. This was at the last annual convention of the Catholic Total Abstinence Union held in August at Cleveland, Ohio. Miss Moore sends this assurance to Miss Willard: "I am with you heart and soul in the grand motto, 'No sectarianism in religion, no sectionalism in politics, no sex in citizenship; but each and all of us for God and home and native land.'"

The World's Fair committee has named the brewing "industry" and the wine and spirit "trade" as branches of commercial enterprise entitled to prominent representation at the great exposition of 1892. An exchange suggests that in view of this fact the idea of locating the exposition buildings on Blackwell's, Ward's and Randall's islands may not be inappropriate after all, since the city's penal, insane and charitable institutions situated on these islands would form a fine background for the beer and liquor exhibits.

William Gooderham, of Toronto, Canada, died Saturday, September 14, just as he was closing a prayer in the Haven for fallen women, established through his munificence. He was one of the most celebrated millionaires and philanthropists in the Dominion and a warm friend of the W. C. T. U. The immense property that he gave without stint to every good cause was accumulated by his father in the brewing business, but the son used it to raise a revenue for Christ and his cause. At the time of his death he was maintaining seven men in mission fields, and this was but an item among his constant and varied gifts.

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Christ did not say: "Come and see our grand church, come and hear our eloquent pastor, come and hear our splendid choir, come and see our elegant people, come and see what a good time we have, come to our festival, but don't forget to bring a 'quarter' with you;" but he said: "*Go*—into all the world."—*Christian Leader.*

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No. 5.....10:30 am	No. 6.....3:30 pm

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No. 3 Lim. Ex. 7:55 am	No. 4 Fast Ex...7:00 am
No. 1 Fast Ex...7:20 pm	No. 2 Coast....3:10 pm
No. 5 Coast....9:55 am	No. 2 Lim. Ex..3:30 pm

ILLINOIS CENTRAL.

No. 1 Passeng'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:30 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 3:25 pm	No. 18 Local....7:20 pm
No. 17 Local....8:55 am	No. 20 Califor..11:00 am

QUEEN AND CRESCENT ROUTE (New Orleans and Northeastern Railroad.)

No. 1, Lim'd ..11:00 am	No. 2, Lim'd.....3:35 pm
No. 5, Fast Line. 6:30 am	No. 6, Fast Line..7:15 am

MOBILE AND OHIO. (Via Meridian.)

No. 5, Fast Line. 6:30 am	No. 6, Fast Line..3:35 pm.

P. AND F. EAST LA. (Abita Springs.)

Daily Except Sundays.

Arrive.....8:30 am	Leave.....6:00 pm

Sunday Schedule.

Arrive.....7:25 pm	Leave.....7:30 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, OCTOBER 10, 1889.

Notice.

On Wednesday, October 30, at 11 A. M., the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the ADVOCATE office, 112 Camp street, New Orleans.

C. W. CARTER,
Chairman.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891.

The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Briefs.

Chauncey M. Depew gives a recipe for success in these words: "The main elements of success in this world are good sense, good temper, and minding your own business."

Last week, some fiend fired a load of buckshot into the Presbyterian prayer meeting at Moss Point, Miss., killing a man and severely wounding his daughter and seriously wounding another man. Wanton, willful wickedness! And yet some people pretend to believe there is no devil!

The four new States—North Dakota, South Dakota, Washington and Montana—have held elections to send representatives to the National Legislature. The three former are Republican, and the last Democratic. The Republicans gain six Senators and four Congressmen, while the Democrats gain two Senators and one Congressman.

Another steamboat disaster has been added to the dreadful list of calamities for the year. The Steamer *Corona*, on her first trip for the season to the Ouachita river, exploded her boilers, when near Port Hudson, La., and almost immediately went down. The loss of life was very great. Among the lost are Capt. J. W. Blanks and Mrs. Thomas Hough, of Opelousas, both of them well known to the readers of the ADVOCATE. The boat had been newly fitted up, and the cause of the disaster is among the inscrutable things.

Mayor Shakspeare, of our city, has given strict orders to the chief of police to "rigidly enforce the State laws against gambling." The *gentlemen* who carry on this nefarious business to the utter corruption of men, young and old, are now to be purged out. All kinds of gambling come under the ban, and it is hoped that the police will be efficient enough to clean out the Augean stable. And yet the most stupendous gambling institution the world ever saw is not only among us, but it is protected by Louisiana law!

This "Union of Lakes and Union of Lands" keeps growing. To give our readers some idea of the *bigness* of the four new States just admitted into the Union, we quote an exchange:

The four new States bring in an area about equal to that of all New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Kentucky and Indiana combined. It is an area three times as great as the British Isles.

Will we ever come to a proper conception of the size of the "Great West?"

Melville, Louisiana.

We visited this flourishing town (which is about to be incorporated) on Friday, September 26. Our object was to help Rev. C. R. Godfrey, the live pastor, in a meeting, and on Sunday to dedicate his new church. The audiences were large and among the most orderly and attentive we have ever addressed. The perfect church decorum at Melville is remarkable, as compared with what it used to be only a few years ago. The Rev. W. Wimberly, we learned, had on a certain occasion cut a stout stick and laid it on the desk beside the Bible, as preparatory to a proper hearing from the people. Now, you could find nowhere in the State people whose behavior in church is more commendable than these same Melville folks. We enjoyed all the services, held morning and night, and we rejoice that a goodly number found Christ, and some joined the church. The Sabbath-school is a large one for the community, there being upwards of eighty on the roll. Superintendent Jones has an able corps of teachers, and an especial feature of the school is the adult Bible class, taught by Sister B. F. Alexander, the accomplished wife of the presiding elder of the Alexandria district. She also presides at the organ, and under her leadership the singing was of a high order, and hearty. After the eleven o'clock sermon, the very neat and commodious church was dedicated to the service of God. It will very comfortably seat upwards of two hundred persons; and, painted white, with green blinds at the windows, and a graceful spire, it presents a beautiful appearance and is easily seen from the cars. Its new bell can be distinctly heard throughout the neighborhood; and we noted with pleasure that the hanging and bracket lamps give a steady, clear light for night worship. The church and people of Melville have done well in putting up so tasteful a building; and may the last one of them be soundly converted to God! I ought to state, that, though nothing was owing on the structure, still at the pastor's request, a big collection for Conference assessments was easily raised—all of which is truly Methodistic and thoroughly Christian. A genuine Methodist can hardly feel right unless a rousing collection be taken on that most appropriate of days for such an act of worship, dedication day. If the church is all paid for, why, then, let missions or the superannuates or church extension have the benefit of the occasion. In the afternoon, we were called upon to address the Woman's Missionary Society, presided over with becoming grace by Sister Peyton, the president. Mrs. Dodd, the secretary, read her reports and others read and talked, and the occasion was a very enjoyable one. There are about fifty of these ladies at work in the good cause, and, besides, an equally large juvenile society is in the field there, headed as president by that very zealous young lady of thirteen, perhaps, Miss Jennie Faulkner. Melville's report for missions was very good last Conference, and Bro. Godfrey, with his able helpers, will likely do still better when he reports at Baton Rouge. There was a grand time had in the Lord on Sunday night, and on Monday, at eleven, the pastor administered the ordinance of baptism to some adults and received them into the church. We bid the people of Melville good-bye with regret, wishing our engagements at home could have permitted a longer stay. We visited the grave of Bro. Jeptha Landrum, whose form was the first to be laid in the Methodist graveyard. There is above his sleeping dust a beautiful stone appropriately marked. We were told that he was the first to preach Christ in Melville, and as he was with those people in their wildest days, it is well that, after all conflicts, he should be quietly resting in their midst. If the history of the Melville Church could be written up and published, or, rather, the biographies of its leading members, the record would show the wonderful transforming power of divine grace. "Wild" is almost a tame word to have been applied to some of those who are now the strong pillars of Melville Methodism. And, best of all, the work of growth and development in them is going steadily on.

S.

Texas Notes.

The many gracious revivals that have followed the faithful preaching of the Word during the past few months in Texas attest the power of the gospel to melt and renew the heart of man. The promise of the Savior, that he would be with his ministering servants "alway, even unto the end of the world," has been truly and wondrously fulfilled. The real, spiritual presence of Christ does abide with his church as the source of her vitality and power.

A presiding elder, writing from a western district to the *Texas Christian Advocate*, a short time ago, said: "Camp and protracted meetings have been going on since the middle of July, and the Lord is blessing his people wonderfully. I never saw preachers work more earnestly and faithfully. Conversions are reported by the twenties, thirties and fifties. Old church letters gathered in and the members put to work. New churches have been organized in the mission fields, so that there must be five or six new pastoral charges wrought out within and adjacent to the limits of this district."

The new scholastic year began very auspiciously. Most of our church schools started off with increased and liberal patronage. The Southwestern University, at Georgetown, opened on September 16, with 239 students. The North Texas Female College, at Sherman, opened September 4, with one hundred and twenty pupils. Weatherford College opened on September 4, also, and over a hundred pupils were enrolled the first day. Waco Female College opened with a good attendance, with a corps of well-equipped teachers, and with a hopeful outlook.

The Texas Synod of the Cumberland Presbyterian Church met at Fort Worth on September 12, and continued in session five days. About one hundred and twenty ministers and elders were present, representing a membership of more than twenty thousand. The various interests of the church were carefully looked after, and the subjects of temperance, education, Sabbath observance, etc., were considered by special committees, whose reports were generally very encouraging. Their university at Tehuacana was represented as being in a flourishing condition. They decided to locate their proposed female seminary in Weatherford.

I watch with much interest the progress of temperance reform in every section. I believe it to be the right and duty of ministers of the gospel to labor aggressively for prohibition. The liquor traffic is certainly one of the greatest barriers to religious progress. The church, therefore, ought to bear a leading part in temperance reform work. This should be done in agitation, in constant aggression, in the organization of its forces, and in unrelenting warfare against the drink evil. Entire prohibition throughout the nation can never be secured until a public sentiment is created that will imperatively demand it.

This irresistible conviction in favor of prohibition can be brought about only by a process of education. I mean not the education of the schools alone, but that which is accomplished on the forum, in the pulpit, and through the public press. The church and ministry must necessarily be potent factors in effecting this result. We need to wake up to a due sense of our responsibility to God for the efforts made to suppress the greatest evil which now threatens our social fabric. When the whole body of professing Christians in the United States say that the saloon must go, that blessed consummation will be realized.

B. W. WILLIAMS.
WEATHERFORD, Texas.

The Quarterly Review.

The October number of our *Review*, in our estimation, surpasses all preceding numbers. The table of contents is varied enough to suit any taste, and the character of the papers of a most interesting and edifying kind. The first article is on that ever fresh and inviting subject, the resurrection of the human body. There is a peculiar fascination about this subject which attracts our thoughts, and Rev. B. Hawley has discoursed attractively on it, under the title, The Body Sown—The Body Raised. Our good friend and brother, Dr. Mahon, of the Memphis Conference, gives us a clear-cut statement of his views of The Nature of Sin and Holiness. Dr. R. N. Sledd, of Virginia, has a thoughtful paper on the timely topic, The Law of the Sabbath. Paul Whitehead, D. D., another Virginian, writes a very pleasing article on Bishop Pierce. Our own correspondent, Prof. R. S. Ricketts, of Whitworth College, contributes a Biographical Sketch of Rev. H. F. Johnson, D. D., A Southern Methodist Teacher. The Professor had a fine subject, and his easy pen has given a charming bit of biography which will be read with great pleasure by all of Dr. Johnson's friends. John Milton, as a theme for thoughtful minds, will never wear out, and Dr. H. W. Hilliard has brought "the blind old bard" again before us in all the grandeur of his character. Prof. Tigert writes on Theism; Prof. C. J. Smith, on Honorary Degrees; J. N. Baskett on, Christian Growth and Culture; A. G. West on, The Charm of Our Southern Story-Writers; while that old, but now new, subject, Hayti and Santo Domingo, receives elaboration from J. R. G., whoever he may be. Now, in addition to all this, Dr. Harrison, the editor, discourses on *seven* different themes, covering forty-four pages of the *Review*. Here are 216 pages of reading matter of the best kind given *four* times a year for the pittance of $2 50. Address J. D. Barbee, agent, Nashville, Tenn.

A Visit to the Capital.

The editor was called to Baton Rouge, last Sunday, to occupy the pulpit, in place of the pastor, Rev. J. A. Parker, who has been confined to his room with a serious and painful disorder for about four weeks. It is always a pleasure to visit an old pastorate. Wherever a preacher goes he makes friends, and a visit in after-time always calls up pleasant memories. The meeting with old friends, some of whom were led to Christ through his ministrations, invariably gives pleasure. On this visit, we met many with whom we walked and talked together in bygone days. But we found the links growing fewer. Many have passed over to the other shore. Some have removed to other places, and the larger number of the large congregations, to whom we had the pleasure of preaching morning and night, were entire strangers. We had a delightful communion service in the morning, and at the close of the evening service a collection was taken for the domestic mission and church extension fund. The pastor has been prohibited by his physicians from pulpit work for several weeks. So the editor thinks that he will have the pleasure of another visit to the capital city next Sabbath.

Sunday Law Convention.

A convention of the friends of Sabbath rest will be held in Grunewald Hall, in this city, on Thursday and Friday, November 28 and 29, with a view to organize a Louisiana State Society. The object is to secure protection of our citizens by law in freedom from compulsory labor on the Sabbath. Churches, benevolent societies, labor, and other organizations, friendly to this cause, are respectfully invited to send delegates. Eminent speakers will address the meetings. Topics of great interest will be discussed.

Reduced railroad rates are expected for visitors.

By order of the committee.

C. W. CARTER, Chair'n.

Among the Papers.

In a beautiful article, on "She Gave Her Mite," Dr. McCoy, of the *Alabama Advocate*, opens the subject thus:

It is a blessed fact that in the economy of grace responsibility is graduated by the ability with which we have been endowed.

It is impossible to obtain the blessing attached to the widow's mite, unless it be a fact that you are a widow, and have only one mite to give, and even then, it must be given in the same spirit, and with the same degree of faith. If the widows in the church are to be numbered by the mites given to carry on the work of the Lord, we might readily conclude that the church should at once go into mourning for the loss of all her men. Think of a great, stalwart man, well equipped for a journey through life, proposing to give the widow's mite and then claiming the widow's blessing!

In an article, on "Boldness As a Necessary Qualification for the Preacher," the *St. Louis Advocate* says:

There are chains that enslave the preacher. His tenderness makes him weak. His attachments bring him in bondage. His personal intercourse, his obligations to his people, all tend to hamper his freedom and restrain his deliverances. The prophets were charged not to be afraid of their faces. Unawed they were to declare God's truth without apology, timidity, hesitancy or compromise. The warmth and freedom of conviction and sincerity, the fearlessness of a vigorous faith, above all the power of the Holy Ghost are helpers and elements in boldness. Meekness and humility are virtues of the first importance in the preacher, but these do not militate against boldness. This boldness is not the freedom of passionate utterances. It is not scolding. It speaks the truth in love. Boldness is not rudeness; roughness dishonors it. It is as gentle as a mother with her babe. Fear, in the mild and innocent form of timidity, or in the criminal form of cowardice, has no place in the true ministry; humble, but holy boldness, is of first importance.

The *Florida Christian Advocate* publishes the following "Caution," and we print it in our columns because the evil which it touches upon is more widespread than is thought:

Private correspondence gives information that some, who profess to be Methodist preachers, are setting forth strange doctrines in our churches. They are teaching materialism, denying spiritual regeneration, the immortality of the soul, and the future misery of the wicked, and holding the absurd doctrine of the annihilation of the wicked. This is sheer materialism, infidelity of a gross kind, and its influence is against true religion. Let these men take warning in time. That stuff is not Methodism nor Methodistic, and if they persist in holding that, they will have to give up Methodism. They had better give up these crude materialistic notions. They rise once in a while to the surface and give trouble, but soon die down. There is no life in materialism, because there is no soul in it. Anything must die that has no immortal soul in it, and a soulless religion is a poor thing, not worth having.

Dr. Lafferty exposes a pretty widespread sham in this way:

When you open a daily of Monday morning, you see Dr. Talmage's sermon of the day before. You think what a value the journal puts on that preacher to pay for reporting and telegraphing of the discourse. You don't know that the sermon is sent stereotyped days before it is delivered with enough other reading matter to make a page of a newspaper—all for one dollar and a-half! It would cost that sum to put in type a single column if done by printers in the office. The newspaper saves several dollars by giving Talmage a good send-off.

When you see a letter from "our own correspondent" in Washington or New York, remember that the ordinary newspaper pays twenty-five cents for that entire letter, and doesn't know the man who writes it.

And when you see a column of literary news about coming books, and items about authors, you must not suppose that is prepared in the office. It is sent in print from the North.

There are ways to make a paper seem enterprising and liberal in getting prime matter, when, in fact, it is a picayune deception.

Notes.

The Presbytery of New Brunswick, which embraces Princeton College and Seminary in its bounds, has voted against a revision of the Confession of Faith, the vote standing, sixteen for and thirty-four against. Dr. McCosh favors the revision.

Cardinal Gibbons, in his last pastoral letter, gives the following figures in regard to the Catholic Church in the United States: Catholic population, 9,000,000; priests, 8,000; churches and chapels, 10,000; colleges, 650; parish schools, 3,400; hospitals and orphan asylums, 520; theological seminaries, 27; bishops, 71; archbishops, 13.

The wonder about the fraud in the Louisiana bonds matter is that it should have been carried on for years and only be detected within the last few weeks. That a great wickedness has been perpetrated, a great wrong practiced upon innocent parties, is now plain to everybody, but that it should have been carried on for years without detection is what plain people can not so easily see. Something wrong somewhere in the conduct of State business!

Iowa has had prohibition five years. In 1882, the expenditures for criminal prosecutions amounted to $401,431; in 1888 they aggregated $300,424. To-day the school population is 10,000 greater than two years ago, and the number of teachers 500 greater. The total assets in the savings banks in 1883 were $8,419,739; in June, 1888, they had risen to $14,625,021. That is, the surplus earnings have increased under prohibition rule over seventy-three per cent. And yet it is said by some that prohibition is the ruination of the State.

The *Presbyterian* says:

Here is a fact worth pondering. In the cities where the saloons have been closed on Sunday there has been a decrease in crime from fifty to eighty per cent. Along with this there has been a more quiet and orderly observance of God's holy day. Public morals, on the one hand, have been conserved, and the tax-payers' pocket has been eased on the other. If the closing of the saloon on one day in the week makes so telling an exhibit in the way of public morals and economy, what a blessing for the community it would be if they were closed the entire seven days? This is the end for which all should work. Some will do so mainly from moral considerations, and others from pecuniary; whatever the motive, let there be a combination of effort. The rum-power wars against good citizenship and must be overthrown.

The New York *Sun*, in an article on "The Clergy of To-day," says:

The minister can not be a cloistered student. He must be a man of affairs, of ideas, and of a broad and comprehensive mind to fulfill all the requirements of his place. His large and varied work bringing him into contact with so many people and so many views, opinions, necessities, and phases of life, must tend to enlarge his intellectual scope and broaden his sympathies. He has no time for nonsense, for mere parade, and for cultivating the show of dignity at the expense of the substance. Hence he becomes a natural and an earnest man, and, as such, is more powerful to influence his fellows. The ministers are becoming more practical men, more in touch with humanity, more tolerant of its weaknesses, and more respectful of its varying opinions. They are more like human beings than the clergy of the past, better companions, and wiser and more fully equipped teachers.

Personal and Otherwise.

It is said that one-fourth of the population of Richmond, Va., belong to the Baptist Church. There are twenty-four Baptist Churches.

The Astor Library, New York, contains 250,000 volumes. The catalogue is to four volumes and cost $50,000.

Mr. Spurgeon is represented as having said that he never was ordained and never intended to be! Is he in the Baptist succession?

The one hundredth anniversary of the appointment of the first Roman Catholic Bishop in the United States will be celebrated in Baltimore, November 10.

More than half the preachers in the Kentucky Conference are bald-headed.

The Evangelical Alliance, for the United States, will hold a national meeting in Tremont Temple, Boston, on December 4, 5 and 6. A most attractive programme has been prepared, including the names of many eminent clergymen and laymen.

William Gooderham, a Canadian Methodist, died recently, and left by his will, besides many other bequests, $10,000 to the Superannuation Fund; $30,000 to the Canadian Methodist Foreign Mission Fund, and $200,000 to Victoria College, on condition of its removal to Toronto.

On the first of September the Missionary Society of the Methodist Episcopal Church had received $85,000 more than was ever received in the same length of time, in any year, during the history of the society.

The Salvation Army is working in thirty-two countries, in thirty-five languages. The Army is not yet twenty-five years old.

Have you sent your contribution to the Japan fund? If not, won't you send it right along? Bishop Wilson has the missionary ready and needs the money!

The whole amount said to have been afforded to the relief of the Conemaugh sufferers reached the sum of $2,200,000.

There are 345,000 persons drawing pensions from the government, and last year $88,000,000 were paid out, and yet the clamor is for more. Solomon said some people reminded him of the "horse-leech."

The bane of our civilization is the fact that the best elements are so absorbed in money-getting that they can not attend to public affairs. Hence, once in a while, a discovery of "crookedness" is made which startles everybody.

The latest Sunday-school statistics are these: Schools, 101.32t; teachers, 1,100,104; scholars, 8,345,431; total in Sunday-schools in this country, 9,445,535 persons—*one-seventh* of the population.

Our pastor at Baton Rouge, La., Rev. J. A. Parker, has been confined four weeks in great suffering. The editor supplied his pulpit last Sunday.

Hon. Thomas H. Woods, of Meridian, Miss., has been appointed by Gov. Lowry, Chief Justice of the Supreme Court of Mississippi, in place of Chief Justice Arnold, resigned.

The dispatches say that the Prohibitionists have carried the election in South Dakota by from 6,000 to 11,000 votes. Good!

A man died of yellow fever in this city, last week. He was somehow smuggled through the quarantine. It is, however, too late in the season to apprehend any serious results from one case.

With sorrow we record the death of Miss Lilla May Gill, the estimable and lovely daughter of our particular friend, G. G. Gill, of Homer, La. She was just seventeen years old. May the good heavenly Father sanctify this great bereavement to our good!

A brother in Mississippi writes: "The ADVOCATE is taken by nearly every Methodist family on my work." How many more preachers can say that? Ought not every one to be able to say the same?

Bishop Keener dedicated a new church in Louisville, Ky., recently. He preached a grand sermon on the occasion and lifted a collection of $4,000 to clear away the indebtedness.

Persons sending money for the Japan Mission will please not send ten-cent postage stamps. We can't use stamps of that denomination. If you must send stamps, send two-cent stamps, and be sure to oil them so they won't *stick together*.

A brother writes to know if we did not make a mistake in publishing that the Louisiana Conference will meet on December 12. Our usual time of meeting is on Wednesday, but the twelfth is Thursday. We have made no mistake. If the Bishop changes the time to Wednesday, we will notify the brethren in ample time.

Rev. John A. Miller, our pastor at Arcadia, La., has been suffering for several weeks with throat trouble and voice-failure, but the physicians think they will have him at work again soon. We hope so, for there is no better worker than Bro. Miller.

Bishop Galloway raised $1,000 in Holly Springs for the endowment fund of the new college.

The Convalescent Home, established many years ago, in New Orleans, by Rev. Robert Parker, at No. 29 Claiborne street, near the Charity Hospital, has proven an aid to many needy sick persons discharged from the latter institution. It is maintained by contributions of a few generous citizens and has the endorsement of Rev. Dr. B. Carradine, J. G. Richardson, Rev. C. Trawick, B. D. Wood, Breedlove Smith, John E. Rodd, Hon. Joseph A. Shakspeare, mayor; Dr. E. S. Lewis, and other prominent persons, familiar with Bro. Parker's good work. To carry on this philanthropic effort, money, in monthly instalments, is greatly needed, as the demands for help by the indigent convalescent is increasing at this season of the year. Names of those willing to subscribe to the support of the Convalescent's Home may be sent to D. L. Mitchel, NEW ORLEANS CHRISTIAN ADVOCATE.

We grieve to record the death of the young wife of Dr. Tillett, of Vanderbilt University. She died of blood-poisoning at the home of her father, in Danville, Va.

Brother, examine the label on your paper and see if your time is not out, and send the money for renewal as soon as convenient. The paper is in need of what you owe.

We are much gratified and the church encouraged by the reports of revivals from all parts of our territory. Send on the reports, brethren, but you need not take up so much space in eulogy of the preachers who help you. Everybody who reads the Scriptures know they "are the messengers of the churches and the glory of Christ." Condensed, boiled-down reports is what the readers want.

Postal Card Reports.

—Rev. W. J. Porter writes from Vienna, La.: "We closed at Salem a glorious meeting last week; the first of the kind at that place for fifteen years. Ministerial aid as follows: Bros. L. S. Jones, of Mississippi; C. F. Staples and E. Walker, of Louisiana. Results: fourteen accessions, several conversions, churches strengthened, and a new subscriber for the ADVOCATE. I have received thirty-three, and have twelve applicants for reception."

—Rev. R. S. Isbell, writing from Opelousas, La., says: "Have an excellent meeting in progress here in Opelousas. Bro. Blocker is helping me and doing good work. Many of our number are wonderfully revived, and some are shouting happy. Our congregations increased gradually from the beginning. The interest grows with every meeting. No sensationalism at all; but the Spirit is drawing souls to God. Seven accessions and some bright conversions up to date. Some of our members who have been living in a cold, lukewarm condition, have gone actively to work for the Lord. Have organized an auxiliary woman's missionary society with good officers and an increasing membership. Will soon organize a juvenile missionary society. Meeting to continue several days. More anon."

—Rev. W. L. C. Hunnicutt writes: "A Christian layman who gives thousands for Christian education says: 'I feel more and more assured that Christian education is both the basis and superstructure, or, rather, is to furnish the whole material out of which Christ's temporal kingdom is to be solidly built. When we get Christ truly and effectually into all our educational forces the millennium is not far off.' This is both doctrine and prophecy. The greater the number of people who believe and act upon this doctrine, the sooner will the prophecy be fulfilled."

—Rev. N. M. Clark writes from Shuqualak, Miss.: "On the fifth Sunday in September I began a meeting at Frost Bridge, and continued it four days. The meeting resulted in reviving the church and awakening sinners. Fifteen professed conversion, seven persons joined the church, seven infants baptized, and four subscriptions to the ADVOCATE received. I was assisted by Rev. H. C. Brown, of Meridian."

—Rev. W. H. Sanders writes from Belzona circuit, North Mississippi Conference: "I have closed my last protracted meeting, and can say that I think the spiritual condition of the charge much improved. The people are much more interested, and the Sunday-schools are much better attended. The people are more prompt and congregations much larger. There have been between thirty and forty conversions in the bounds of the charge, and twenty-five have joined the church. Have baptized six children. I was assisted during the year by Bros. Gladney, Lagrone, Bachman and Bradley. The brethren gave me good help. All my collections will be full. Have several more to receive into the church. Bro. Bachman is with me doing good work in his business."

—Rev. J. F. Wynn writes from Montgomery, La., as follows: "Our meeting at Atlanta closed with an addition of ten members. In less than one week Bro. Crawford H. Hunt, after an illness of three days, was called away to his home on high. Bro. Hunt enjoyed our meeting so much. On the last night he seemed unusually filled with the Spirit of love. He was, perhaps, our most efficient steward. He was one of our sweetest singers. The community, yes, the entire circuit, will miss Crawford Hunt. While we bury the Lord's workmen, he will raise up others to carry on the work. Bro. Hunt leaves a faithful wife and five precious children to mourn his departure. God will take care of them, and, no doubt, they will, after a while, meet husband and father, where widows and orphans are left disconsolate no more. Yesterday, in this place, we buried Alice Pauline, youngest child of Maj. N. V. and Mrs. Lizzie McCain. She was a little ray of sunshine in the home for six months and fifteen days. To-day the home is sad. May father, mother, sisters and brothers meet her in that bright home above, where there shall be no sadness, and sorrow can never come!"

Another Missionary to Japan.

Reported previously	$619 50
J. D. Tillman, Jr.	1 00
Newton, Miss.	1 00
A Friend of Missions	1 50
T. G. Moore	1 00
	$624 00

The following additional amounts have been subscribed to the McTyeire and Parker Memorial Tablets, Felicity Street Church:

Previously reported	$33 45
Rev. Geo. Jackson	1 00
J. R. Westerfield	1 00
John Thomson	1 00
Henry W. Spear	1 00
Allen F. Godat	1 00
B. O. L. Rayne	1 00
A Friend	1 00
P. O. Rosenstream	1 00
John Nelson	2 00
Fergus Kernan	2 00
Eldon S. Upton	1 00
Rev. Stephen J. Davies	1 00
Total to date	$47 45

Episcopal Visitation, 1889-'90.

Conference.	*Date.*	*Place.*	*Bishop.*
Mex. B'rder.	Oct. 16.	San Antonio, Tex.	Galloway
W. Texas	Oct. 23.	Seguin, Tex.	Key
Cen. Mex.	Oct. 30.	Guadalajara, Mex.	Galloway
N. W. Texas.	Nov. 6.	Belton, Tex.	Key
Virginia	Nov. 13.	Richmond Va.	Wilson
German Mis.	Nov. 13.	Cuero, Tex.	Galloway
Memphis	Nov. 13.	Fulton, Ky.	Hendrix
N. Texas	Nov. 20.	Greenville, Tex.	Key
Arkansas	Nov. 20.	Conway, Ark.	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala.	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keener
N. Miss.	Dec. 4.	Holly Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River.	Dec. 11.	Searcy, Ark.	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Cryst'l Spr'gs, Miss.	Galloway
East Tex	Dec. 18.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

No Grumbling Here.

"Well, sir," said Mr. J. G. Grant, in reply to the reportorial inquiry about the furniture trade during the past year, "all I can say is that if business had not been satisfactory with me, I should not have felt justified in leasing this new store and putting in the largest and best stock I have ever handled. But come with me and let me show you what I have to sell and where I am going to sell it."

Under Mr. Grant's guidance a tour was made of the entire establishment, revealing furniture of so many different styles and at such varied prices that anyone who could not make a suitable selection from Mr. Grant's stock must indeed be hard to please. The new building, at 44 and 46 Baronne street, is very centrally located, being only one block from Canal street. It is 60 feet wide, running back a distance of 105 feet, and has a floor space of over 25,000 square feet. It has all the latest improvements, light and ventilation being perfect everywhere, and all the floors are made easily accessible by means of a hydraulic elevator. The second floor is one of the finest in the entire store, being devoted almost exclusively to the display of parlor furniture, and one can not help being struck by the handsome designs, the beauty and variety of the rich coverings, and the elegant appearance of these goods. The prices, too, will fit all purses, and the lady who only wishes to expend $30 or $40 on furnishing her parlor, and one who can afford to spend $700 or $800, or any price between these, can here alike be accommodated.

In the course of a pleasant conversation, Mr. Grant said business had been very satisfactory with him for the past twelve months, and there was every prospect that the coming season's trade would beat the record. He said that he had not only been selling more goods than formerly, but that the goods sold were of a better grade, which he was pleased to observe, as good furniture is really the cheaper in the end, and much more satisfactory to both buyer and seller. He, however, had a large stock of all grades, and, with the increased facilities which his new establishment afforded him, could and would place his furniture on the market at a lower price than had ever before been quoted in the South. Everyone should call and see the display at 44 and 46 Baronne street and get posted on prices, even if they do not intend to purchase just at present.

Country customers can have a fine illustrated catalogue mailed free to them on application, from which they can make their selections almost as well as if they were in the city.—*Times-Democrat*, Sept. Trade Edition.

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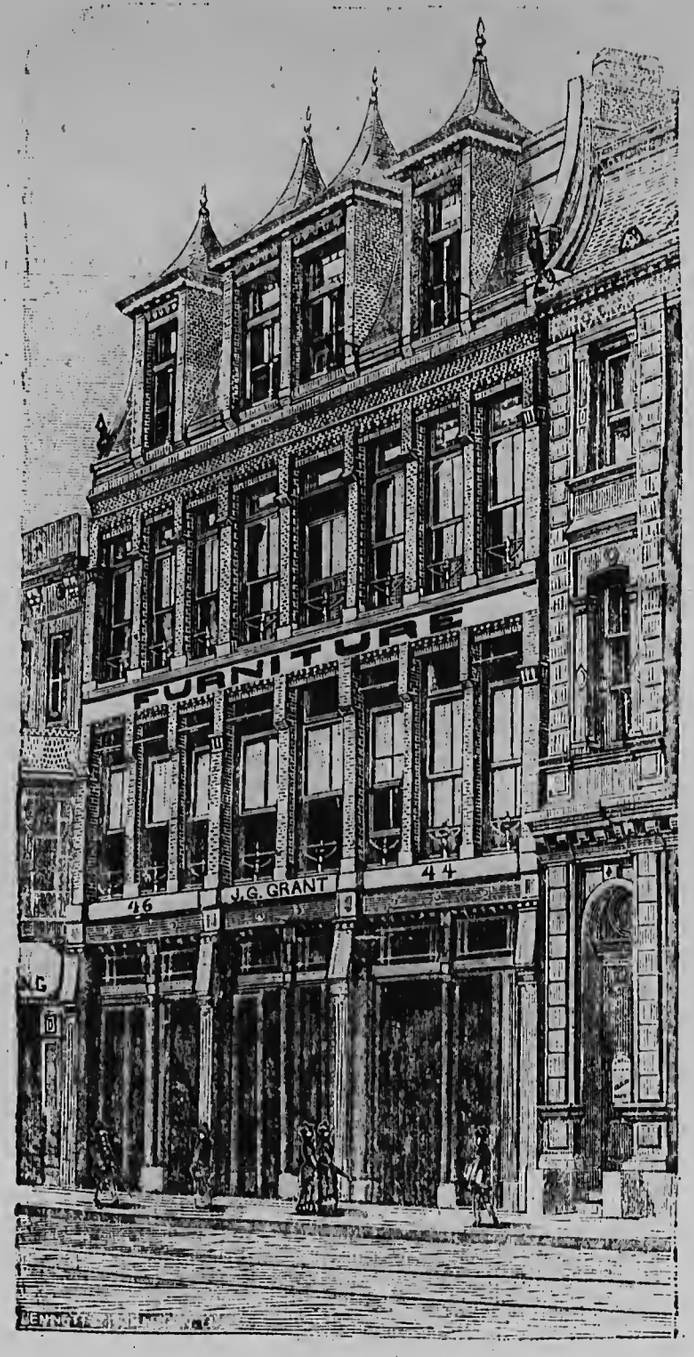
FURNITURE HOUSE.

Room to Large Increase of Trade Demands More Room to Carry Fuller Assortment.



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44 and 46 Baronne Street, - - - New Orleans, La.

Notice.

A meeting of the Committee on the District Parsonage is called to meet in Durant, Thursday, Oct. 24, at 8:15 P. M., in the Methodist Church.

The following persons compose the committee: M. T. Boswell, W. H. Turner, B. T. Hoover, J. G. Hamilton, B. R. Farr, J. B. Streater, J. W. Wright, D. L. Sweatman, L. L. Brewer, J. G. Irving, J. L. Harmon, J. R. Bingham, H. B. McGee, J. W. Applewhite, J. W. Morris, S. D. Winn, J. N. Hines and J. N. Williams.

An attendance on the part of every member is much desired.

J. J. WHEAT, Chairman.

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Publisher's Department.

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Mrs. Smithingtou—"Oh! Mr. Tibkin, you are always so kind in coming to see me off." Little Tibkin—"Not at all; it is always a pleasure."

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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F. D. VanValkenburgh.

Mention this paper.

Our Young People.

WOULD YOU HAVE FRIENDS?—BE FRIENDLY.

BY S. V. D. MERRITT.

"I do not know how it can be,"
Said little Marie.
'But every one can easily see
How kind all the girls and boys are to me.
The rich and the poor, even cross Kate Lee
Seems quite pleased when I invite her to tea.
Really! I do not see just how it can be."

"I think I can tell just why it is so,"
Answered aged Jo.
"The rich and the poor, the high and low
Find in you a friend—not a foe
You are kind and good to all whom you know.
To serve them, out of your way you will go.
Really, that is just why it is so."

A Boy with Convictions.

BY FRANK H. STAUFFER.

"Here, Charlie," the clerk kindly said.

The elevator boy approached the desk, a pleased, expectant look upon his face.

"Here are three dollars for you to take home to your mother," the clerk said, as he laid three bright coins on the counter.

"I was to get but $2 50 a week," reminded Charlie.

"Oh, that's all right," rejoined the clerk. "The other half dollar is a donation. You are really the best elevator boy we've ever had."

"Oh, thank you," cried Charlie, his eyes shining.

"Now, be on hand bright and early to-morrow morning, so—"

"To-morrow!" repeated Charlie, a disappointed look on his face.

"Why not to-morrow?" asked the clerk.

"It is the Sabbath," stammered Charlie.

"I believe it is," said the clerk, with a grin. "But the elevator isn't suspended for that reason. We'd soon hear from our guests."

"But, sir, I wouldn't like to work on Sunday," Charlie said, in sincere distress.

"Oh, nonsense, boy! You're a little Puritan. You think it wrong, do you?"

"Yes sir. And—please, sir—I'd rather not come."

"Oh, well, suit yourself," growled the clerk. "If you don't come on Sunday morning you need not come on Monday."

Charlie sighed, picked up the money, and walked dejectedly away. A gentleman stepped into the office from the corridor.

"That elevator boy is a bright, polite little fellow," he said. "What is his name?"

"Charlie Benson," replied the clerk.

"What is his address?"

The clerk gave it, and the gentleman wrote it down in his pass-book.

"I think you made a mistake in discharging that boy," he said.

"I didn't discharge him," replied the clerk.

"Then he'll discharge himself. He has convictions and is not afraid to voice them. Isn't there a boy about the hotel who hasn't scruples against working on Sunday?"

"Yes."

"Then let him run the elevator to-morrow."

"I ain't bothering myself about it," retorted the clerk. "I told Charlie what he might expect. He is the one to feel worried, not me. All days are alike here."

Charlie Benson's mother was a poor widow who lived in a topmost flat. The room was cleanly kept, but that did not hide its meagreness. A look of surprise mingled with the pallor of her face when Charlie handed her his week's wages.

"You think you pleased them, dear?" she asked.

"The clerk said that I'm the best elevator boy they ever had," reported Charlie.

"Why, that's encouraging!"

"But——"

"But what," anxiously asked his mother, for he had paused, and a troubled expression rested on his face.

"I'm expected to work on Sunday," he said. "I'll not agree to that."

"Then you'll be dismissed, my boy."

"Yes, it resolves itself to that. If I do not go back to-morrow I'm not to go back at all."

The widow rocked herself to and fro, a vacant look on her face.

"And you are not going back?" she asked.

"No, mother," he resolutely said.

"All right," she replied, with a sigh. "I trained you up in that way, and though our distress is great, I'll not advise you to the contrary."

"I am doing right, mother, and the Lord will take care of us," Charlie solemnly said. "I am greatly disappointed, but something better will turn up—now see if there doesn't."

And there did, early on Monday morning. A portly, genial gentleman entered the room—the gentleman who had censured the clerk at the hotel.

"I wish to hire a boy," he said.

Mrs. Benson's face brightened.

"What did I tell you, mother?" whispered Charlie. Then he said aloud:

"I'll engage with you, sir. What am I expected to do?"

"I am a lawyer, and want an office boy. You can write, I suppose?"

"Oh, yes, sir. A good hand, others say."

"Then I'll put you to engrossing."

"What am I to get a week!" asked Charlie.

"Well, that's business! Five dollars a week."

"Oh, my!" exclaimed Charlie, unconsciously bringing his hands together. "When am I to begin?"

"That's business, too," said the visitor. "I expect to take you with me."

"You haven't asked for reference?"

"I don't intend to."

"Nor given me your name."

"My name is Gilbert Farnsworth. Here is my card." He did not give it to Charlie, but to his mother.

"One thing more," Charlie hesitatingly said. "Am I expected to work on Sunday?"

"No," replied the visitor, explosively. "If I thought you'd work on Sunday I wouldn't want you."

At the close of the week Charlie could not cease sounding his employer's praises.

"Mother, I told you that God would take care of us, and that something better would turn up. Well didn't he, and hasn't there? What do you think? He heard my talk with the hotel clerk and got our address from him. He's a kind, considerate, Christian gentleman. A handsome office, short hours, light work, good pay, and promotion just ahead. I copied one document and he declared that my work pleased him. 'A good engrossing hand, that,' he said. 'No mistakes, no blots, no erasures, no pig-ears.' I am glad I concluded not to go back to the hotel."

"I can see the Lord's hand in it all," his mother reverently said.—*Christian at Work.*

The greatest cure on earth for pain, Salvation Oil, will give instant relief. Price, 25 cts.

"A jewel of the first water" is another name for Dr. Bull's Cough Syrup. Only 25 cents.

Promptness.

The truth of Wordsworth's saying, "The child is father of the man," is well illustrated in the case of George Kennan, the famous Russian traveler, whose thrilling stories of Russian prison life in the *Century* have interested young and old alike. When too young to read writing, he could understand the sound of the alphabet on the telegraph, and when only six years old he sent his first message over the wires, his father printing the sentence for him. Before reaching the age of twenty-one, he was sent to Siberia in the service of the Western Union Telegraph Company. At that time he was working in one of their offices at home, and when the question came to him over the wires, "Can you get ready to start for Siberia in two weeks?" He flashed back the reply, "I can get ready in two hours." It was this promptness and zeal for his work which gave him, as it will give to every boy, success in whatever he undertook.

MR. EDITOR: I am a little girl; will be seven years old in November. My papa takes the ADVOCATE, and I love to read the little letters. I have no pets; only a little black-eyed brother. I am a member of the Methodist Church, and go to Sunday-school every Sunday. Bro. Denson is our pastor; we love him very much. I will answer some of the little cousins' questions. Ida T. Davis, "razor" is found in Judges xiii, 5. Martha Denham, the answer to your question is found in Exodus xxxiv, 2. I will ask a question: Where in the Bible is the word "soap" found? I will close with much love to you. Mr. Editor, and the little cousins,

Your little friend.

EDNA A. WEBB.

LIVE OAK, Louisiana.

Household.

Housekeeping in the Future.

Mrs. Helen E. Starrett, in an article on "Housekeeping in the Future," expresses the opinion that "in cities and villages the kitchen and cooking-stove and hired girl are all to be banished from the home. Clothes-making, soap-making, starch making, laundry work, coffee-browning, yeast-making, butter-making—all are gone. Send after them—or, rather say, that organized industry is already taking along with these—the remaining work of cooking and cleaning. This state of things is coming as sure as fate; and when it comes the deliverance will be so great that generations yet unborn shall rise up to bless the workings of this beneficent law. The city of the future will not build houses in squares, giving to every house an individual kitchen and prison-like back yard. It will rather build them all around an open square, and the part now disfigured with the kitchen will be given over for a household sitting-room or nursery, opening into a great, green space, where children shall play in safety, and through which the free air of heaven shall blow into the houses surrounding it. In every square will be found a scientifically constructed building, containing a laundry and a great kitchen, supplied with every modern appliance for skilled and scientific cookery, and also for sending into every dining-room any desired quantity or variety of food. The individuality of the home and the home-table will be preserved, and the kitchen smells and waste and 'hired girl' will all be banished."

For the Guest Chamber.

The physical comforts provided for a guest are not the only things which leave with him pleasant remembrances of the home that welcomes his visit. The highest hospitality is that which skillfully and unobtrusively ministers to his mind and spirit. The restful picture, the suggestive book, the evidences that the guest chamber is really a part of the home, always win at the first glance the grateful recognition of the guest. What more courteous "good-night" can be imagined than this poem in silk, which the writer recently found, delicately wrought, hanging on the gas-fixture of a room in a Chicago home, where he was made welcome for a night!

Sleep sweet within this quiet room,
O thou, who'ar thou art,
And let no mournful yesterdays
Disturb thy quiet heart.

Nor let to-morrow scare thy rest
With dreams of coming ill;
Thy Maker is thy changeless friend,
His love surrounds thee still.

Forget thyself and all the world,
Put out each feverish light,
The stars are watching overhead.
Sleep sweet. Good-night! Good-night!

Save Your Strength.

Young mothers, be as chary of your strength as a miser of his money. You will have abundant use for all at your command in the rearing of your children. All used unnecessarily is wasted, squandered. You have a certain life supply, and when this is exhausted you must fail, though that exhaustion may occur at forty years of age. Like the moments, never returning, the vital supply that was intended for the whole life can not return when once wasted. Let little feet run up and down stairs to do little errands; it will do the children no harm to do that part, and will favor you very much. Do not lift a whole tub, or even a pail of water, if it in any way over-exerts you. A little planning, a little time taken for a hard effort, a little rest taken when you are weary, will prove economy. Overwork is as disastrous as the payment of exorbitant interest.—*Hall's Journal of Health.*

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YES, MY DEAR, BREAD IS THE STAFF OF LIFE

and yet one can eat too much of it.
People can also use too much blacking and they become the abusers of

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An overload of bread may not injure you, but will make you very uncomfortable until your stomach is relieved; so will an overloading of Acme Blacking not injure your shoes, but make them look ooslightly 'till you have cleaned them. To prevent abuse, read and follow directions.

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Marriages.

DAVIS—THOMSON.—At the residence of the bride's father, E. W. Thomson, in Delhi, Richland parish, La., September 4, 1889, by Rev. J. D. Harper, Capt. W. S. Davis, of the United States Engineer's Department, and Miss Kate Thomson.

BRANNON—CALLOWAY.—At the residence of the bride's father, in Slaughter, La., September 26, by Rev. C. D. Cecil, Mr. Monroe Brannon and Miss Mattie Calloway.

ROGERS—STONE.—At the Methodist Church, in Vernia, Miss., October 1, 1889, by Rev. J. H. Stone, assisted by Dr. T. C. Wier, A. D. Rogers to Miss Lita Stone, daughter of the officiating minister.

FISHER—LUSE.—At the residence of the bride's father, Col. H. Luse, October 1, 1889, by Rev. H. P. Lewis, Mr. R. L. Fisher, and Miss Mary Luse, all of Yazoo county, Miss.

MARTIN—CAMMACK.—At the residence of the bride's father, near Rockport, Miss., by Rev. W. W. Cammack, L. F. Martin, of Louisiana, to Miss Rosa Cammack.

Obituaries.

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COMSTOCK—Died, at Slaughter, La., September 15, Mrs. ANNE ELIZA COMSTOCK (*nee* Farrar), and was buried from Jefferson Street Church, Natchez, Miss., September 16, aged sixty-two years. The years of her life were full of vicissitude. She was first married to Mr. Charles N. Vaughan in 1811, and, after seventeen years of happy life, he died in 1861, leaving her with one child, just at the time when she seemed to need him most. The great struggle had commenced which was destined to sweep away property and lives, and by the loss of her husband she was left to battle alone with calamity and misfortune until its close, when with the wreck of her fortune she commenced life over, the same true, faithful woman, only purified by affliction and trial. She was married the second time, in 1867, to Capt. G. C. Comstock, of Clinton, La., whither she moved and in which place she lived until the time of her death. Captain Comstock died in 1881, and left her a widow again, after seventeen years of useful, happy life.

Sister Comstock was converted and joined the Methodist Episcopal Church, South, in 1815, at Kingston, under the ministry of Rev. B. M. Drake, of precious memory. From the time of her espousal of the Master's cause she was a faithful soldier of the cross, a devout and useful Christian. Her life was a constant benediction to her neighborhood. She was a close friend to her pastor, thoughtful and considerate of his wants, a helper of the poor and distressed; wise, judicious and considerate of the feelings of her beneficiaries. Her constant endeavor was to be so unostentatious in the bestowment of her charities that her left hand knew not what her right hand did. Quiet and undemonstrative in expression of her religious feeling, she was equally reticent about the good she did, that she might have the reward of her heavenly Father. Her sense of honor was very acute, her ideals of true manhood and womanhood were grand, and she strove to realize them in herself and others. When her love and trust were given it was with the whole heart; so when that love and confidence were found to have been bestowed on objects unworthy, it was with a shock of acute and positive pain to her. Her confidence and esteem once lost was lost forever, yet her charity never failed. But her life is ended, she is gone from among us, but her example still lives. May her mantle fall on many of the rising generation of our Southern womanhood! May the Lord so guide and influence by his grace her children and relations that all may be gathered with her at home, in the house not made with hands, eternal in the heavens! Is the prayer of her friend and former pastor, W. E. HALLARD.

CAIN—AMANDA J. CAIN, after a brief illness and much suffering for twenty days, died in peace at her home, in Carroll county, Miss. Her maiden name was Shipp. She was born October 5, 1836; was married first to Frank Spencer, who died 1863, leaving her a widow with one child. On June 20, 1865, she was happily married to J. J. Cain. In 1864 she joined the Methodist Episcopal Church, South, in which she lived, adorning the church and exemplifying its virtues up to her death.

Her life was a beautiful comment upon that faith "which works by love and purifies the heart." She was true and faithful in all the relations of life; quick to respond, and liberal to sustain all the calls of her church. Her Bible was her daily companion. Besides special investigations, for some years past she had made it a rule to read her Bible through consecutively once a year. Doubtless from this infallible source she drew that abundance of sweetness of life and temper with which she was possessed; and these gave her a welcome in the hearts and affections of many. She leaves a heart-stricken husband, a son and several step-children to mourn her death, though they mourn not as those who have no hope. These alike delighted to honor her for her constant fidelity in all the relations of life. After her funeral (being assisted by Rev. W. S. Lagrone) at Valden, Miss., her remains were consigned to the house appointed for all living, to await the summons to come forth.

R. A. ELLIS.

DAVIS—Died in Lake City, Fla., September 24, 1889, ETTES DAVIS, a native of Louisiana. He was three years in Florida, two of which were spent in the office of the *Tobacco Plant*, of Lake City. He was twenty-six years old, and loved and respected by all who knew him. His parents reside at Lake Providence, and we tender them our sympathy in this great bereavement. EDITOR.

MASSEY—Died August 2, 1889, at Montrose, Miss., PROF. W. B. MASSEY, in the thirty-seventh year of his age. W. B. Massey was born in Leake county, Miss., February 25, 1852; professed religion when fourteen at a protracted meeting in Panola, since which time until his death he led the life of a consistent and an earnest Christian. Passing his youthful years on a farm in a period when school facilities were limited in the country, he found himself at manhood without that learning necessary to welfare in the world, and set about, with the strong perseverance which characterized him throughout his life, to secure the needed knowledge and culture. Having finished his education he resolved to adopt teaching as a profession. In 1874 he established the Montrose High School, of which he held the principalship at the time of his death. Chiefly by his individual efforts, and entirely under his skillful management, this has become one of the leading in a county noted for its educational institutions.

Of all the gracious attributes and elements of his character, which made it so distinct in its manliness, its nobleness, and its purity, it is impossible to speak. Firmness that knew no yielding, yet never descended into obstinacy; kindness and sympathy, that, extending to all, in return won from all love and esteem; frankness and honesty in word and act; moral courage to stand up for the right, regardless of consequence; integrity that no whispered story of personal benefit, though his dearest friend had told it, could warp from its unrighteous course; judgment free from the rule of passion, not swift, but sure—these combined to form the character of one who was a magnificent type of manhood—one who was "an honest man, the noblest work of God"—one of whom it could be truthfully written that "even his vices leaned to virtue's side." And over all a calm serenity of mind and temper which disappointment could not affect and success could not unduly stimulate.

As a scholar, his comprehension was quick, his researches deep, his attainments thorough, his knowledge extensive. As a teacher, he held the affection of his pupils, kept careful guard over their morals, directed them in godly ways, and so influenced and shaped their lives as to make them good men and women. As a Christian, he was a pillar of the church, ever ready to exert himself in any direction for the promotion of its cause and the advancement of its interests. As a man, his simple dignity, his unassuming manner, his conscientious discharge of duty, his untiring labors, his life's unsullied record, may well be an inspiration to those young men who have received instruction at his hands and who were his especial delight in the school room.

Let us hope that he only laid down the ceaseless cares and heavy burdens of earthly existence to enter upon the enjoyment of the ecstatic pleasure of Paradise—that his spirit free from sin and guile now has a home with God in that beautiful city "not built with hands eternal in the heavens."

STONE DEAVOURS.

PEARSON—Miss MARGARET E. PEARSON, daughter of S. H. and Mollie Pearson, was born March 8, 1845; joined the church, 1859, under the ministry of Rev. Daniel Wadsworth, and was converted soon after at Old Centre Church. She died August 16, 1889, at her brother-in-law's, W. T. Carruth, in St. Helena parish, La.

Miss Mardy, as she was familiarly called, was a great sufferer, but she bore her afflictions with Christian fortitude. It was the writer's privilege to visit her and pray with her a short time before she died. She expressed a desire to depart and be with Christ, but was willing to suffer on until God's will was accomplished in her. Mardy was an earnest, devoted Christian, ever ready to speak a word for the Master in due season. She leaves an aged mother, three brothers and one sister behind, but they mourn not as those without hope. Her father and two brothers had preceded her to the eternal world, whom she hoped to join on the sunny banks of sure deliverance, there to bask in the sunshine of God's glory forever and ever.

H. C. NEWSOM.

Success in most things depends on knowing how long it takes to succeed. —*Montesquieu.*

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Scientific.

Science versus Crime.

Recent events make this a fit time for calling attention to the degree in which science has become an ally of society in the struggle of the latter to defend itself against crime. Chemical science has become so exact that when a human being has met his death by poison the deadly drug can be traced even in a single drop of blood. The microscope has increased manifoldly the difficulty of committing a forgery that shall escape discovery. The electric light flashes its intense brightness into unfrequented streets, into narrow alleys, and into regions of great cities where dangerous classes swarm; so that deeds of darkness can no longer be committed with the impunity of former times. While the absconding criminal is traveling by steam, the message asking for his apprehension is flying, literally, with lightning speed. Great as are the services now constantly rendered by science in the prevention, detection, and punishment of crime, those which seem likely to be rendered in the future will, if realized, be greater still. It may not be long ere the phonograph is brought into court as an unimpeachable witness, to repeat the exact words of conspirators guilty of planning bribery or burglary. It will be well if we bear in mind that in many ways, including such as have been hinted at above, the astounding progress made in this century toward unlocking the secrets of matter and mind, is tending not only to make men better acquainted with natural laws, but also to make them more obedient to civil laws.—*Boston Advertiser.*

The Sound of Thunder.

One of the most terse and succinct descriptions of a natural phenomenon is that recently given by M. Hirn, in which he says that the sound which is known as thunder is due simply to the fact that air traversed by an electric spark—that is, a flash of lightning—is suddenly raised to a very high temperature, and its volume, moreover, considerably increased. The column of gas thus suddenly heated and expanded is sometimes several miles long, and as the duration of the flash is not even a millionth of a second, it follows that the noise bursts forth at once from the whole column, though for an observer in any one place it commences where the lightning is at the least distance. In precise terms, according to M. Hirn, the beginning of the thunder-clap gives us the minimum distance of the lightning, and the length of the thunder-clap gives us the length of the column. He also remarks that when a flash of lightning strikes the ground it is not necessarily from the place struck that the first noise is heard. Again, he points out that a bullet whistles in traversing the air, so that we can, to a certain extent, follow its flight; the same thing also happening with a falling meteorite just before striking the earth. The noise actually heard has been compared to the sound produced when one tears linen. It is due really to the fact that the air rapidly pushed on one side in front of the projectile, whether bullet or meteorite, quickly rushes back to fill the gap left in the rear.—*Scientific American.*

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FRED. PETERS, President. FRANK RODER, Vice-President. ED. CLAUSSEN, Cashier.

Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. interest, payable semi-annually.

Directors—Phil. W. Dielmann, Frank Reder, Jacob Hassinger, H. F. Klumpp, John Nelson, Julius Weiss, Adolph G. Ricke, Fred Peters and Louis Leonhard.

ESTABLISHED 1808.

A. A. WOODS. L. H. POURSINE.
WALTER SCOTT. A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

184 GRAVIER STREET,

OPPOSITE COTTON EXCHANGE. NEW ORLEANS

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Mention this paper.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1866.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Risks.

See our Agents throughout Louisiana, Mississippi and Arkansas.

Mention this paper.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

LIBERAL SETTLEMENTS AND PROMPT PAYMENTS.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS,	JNO. J. BARR,	J. R. LEVERT,	F. STRINGER,
JOS. BAYLE,	ANDREW STEWART,	E. BORLAND,	W. T. BARDIE,
JNO. BARKLEY,	CHAS. CHAFFE,	J. BORN,	THOS. SEFTON

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

Mechanics' & Traders' Insurance Company,

14 Carondelet Street, NEW ORLEANS, LA.

CAPITAL AND SURPLUS, - - - $500,000

Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Scutell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Viques, J. M. Walsh, T. S. Waterman, Frederick Wing, P. Werlein, L. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, L. M. Belavallade.

New Orleans, La., March 20, 1889.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - - CAMP STREET - - - 54

Paid-up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

EVERY LADY WANTS A SILK DRESS

This is your opportunity. **A new departure.** SILKS direct from manufacturers to you.

Our reduced prices bring the best goods within reach of all.

We are the only manufacturers in the U. S. selling **direct to consumers.** You take no risk. We warrant every piece of goods as represented, or money refunded. See our references. We are the oldest Silk Manufacturers in the U.S. Established in 1838, with over 50 years' experience. We guarantee the

CHAFFEE DRESS SILKS,

for richness of color, superior finish and wearing qualities, to **be unexcelled by any make of Black Silks in the world.** We offer these Dress Silks in Gros Grains, Satins, Surahs, Faille Francaise and Alda Cloths, in Blacks only.

Send us a 2c.-stamp (to pay postage) and we will forward you samples of all our styles free with prices, and you can see for yourselves.

O. S. CHAFFEE & SON,
Mansfield Centre, Conn.

Refer, by permission, to First National Bank, Windham National Bank, Dime Savings Bank, Willimantic Savings Institute, all Willimantic, Conn.

RECOLLECT We send to all parts of the U.S. With each Dress Pattern we present the buyer with 1000 Yards Sewing Silk and enough Silk Braid to bind bottom of dress.

THE GOODS are delivered to you all carrying charges **PREPAID**

MILLINERY.

F. R. HARDON'S,

29 - CHARTRES STREET - 29

NEW ORLEANS.

One of the Oldest and Most Reliable Millinery Houses in the City.

We make a Specialty of all the MILLINERY NOVELTIES of the Season.

Prices to suit the times. *Always Moderate.*

Particular attention paid to orders. Ladies, please examine our stock.

SPECIAL OFFER FREE

Absolutely life-size Crayon Portrait taken from any small picture you may send us. Buy your frame where you choose.

The Wabash Portrait Company
241 Wabash Ave., Chicago, Illinois.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. *For $1 a large bottle sent prepaid*

CATARRH HAY FEVER CATARRHAL DEAFNESS

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple applications made *(two weeks apart)* by the patient at home. A pamphlet explaining this new treatment is sent *free* by A. H. DIXON & SON, 305 West King Street, Toronto, Canada.

The EVERETT PIANO.

UNEXCELLED IN
Power and Singing Quality of Tone,
Precision and Delicacy of Touch,
And Every Quality Requisite in a
FIRST CLASS PIANO.
SOLD ON INSTALLMENTS.
If not for sale by your local dealer, address
The John Church Co., Cincinnati, O.

GARMENTS GUARANTEED TO FIT PERFECT WITHOUT TRYING ON.
FREE
by return mail full descriptive circulars of MOODY'S NEW TAILOR SYSTEM OF DRESS CUTTING. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style to any measure for lady or child. Address MOODY & CO. CINCINNATI, O.

THE GREAT DANGER TO LIFE

Is IMPURE BLOOD, the fountain head of disease. It causes Consumption, Cough, Distressing Pains, Rheumatism, Nervousness, Female Weakness and many serious disorders of the Stomach, Liver and Kidneys. The many cures of these ills made by PARKER'S GINGER TONIC when other remedies have failed, are largely due to its power of restoring nutrition and purifying the blood. Take in time.

HINDERCORNS,
The only sure Cure for Corns. Stops all pain. Ensures comfort to the feet. 15c. at Druggists. Hiscox & Co., N. Y.

MRS. MARION WALKER.
I wish to employ a few ladies in each county to take charge of my business at their home. Profitable and genteel; light; very fascinating. Experience unnecessary; no talking required; permanent position; wages $10 per week in advance. Good pay for part time. My references include some of the best, well known people of Louisville, Cincinnati, Pittsburg and elsewhere. Address with stamp MRS. MARION WALKER, 6th and Chestnut Streets, Louisville, Ky.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼	— —
Ordinary	8¾	— —
Good ordinary	9⅜	— —
Low middling	9 13-16	— —
Middling	10	— —
Good middling	10 3-16	— —
Middling fair	10 7-16	— —
Fair	11 3-16	— —
Galveston middling	10	— —
Mobile middling	9⅞	— —
Memphis middling	10⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	6¼	6⅝
Gray white	— —	— —
Choice white	7¼	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 3-16	2¼
Good	4⅝	4⅞
Fair	4	4⅛
Prime	— —	— —
Rough, ₱ bbl	2 25	2 65
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 20	4 40
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 50	5 75
Winter wheat patents	4 90	5 00
Minnesota bakers	4 50	4 75
CORN PRODUCTS.		
Corn meal	2 05	— —
Cream meal	2 65	2 70
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	41	42
Yellow	— —	45
Mixed No. 2	44	— —
OATS:		
Western	29	32
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	65	67½
HAY:		
Prime	13 00	15 00
Choice	15 50	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	11 87½
Prime Mess	10 75	11 00
Hoops	9 25	9 50
BACON:		
Fancy Breakfast	9½	10½
Shoulders	— —	5½
Sides, short rib	— —	6¼
Sides, long clear	— —	6⅛
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	— —	5⅞
Sides, long clear	— —	5⅝
GROCERIES.		
COFFEE:		
Prime	— —	20¾
Fair	— —	20⅛
Common	— —	17
TEAS:		
Choice	40	80
Ho-No	— —	55
BUTTER:		
Western Creamery	— —	28
Western Dairy	— —	16
Common	— —	— —
LARD:		
Refined	5¾	— —
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	66
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	3 50	5 50
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 40	1 75
ONIONS:		
New Louisiana	— —	— —
Western	2 00	2 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	16½	10⅜
Jute, 1¾ lb. ₱ yard	9⅝	9¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle		1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 25	4 00
Chickens, Southern	2 75	3 00
Young	1 50	2 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	17	18
Southern	18	— —
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Burry	13	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	14 00
Meal	26 00	30 00
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, October 8.

The clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders. The Episcopal Diocese of New York has an Insurance Fund for all of its members, and The Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

ALL LADIES ARE INTERESTED.

The following letter shows very clearly how well satisfied those are who buy their silk dresses of O. S. Chaffee & Son, Mansfield Centre, Conn. Our readers will remember this firm manufacture silk and satin goods and sell direct from their great factory to buyers, saving all intermediate expenses:

Office of BIBLICAL RECORDER,
RALEIGH, N. C.,
December 15, 1888.

MESSRS. O. S. CHAFFEE & SON:

Dear Sirs—The package of silk for my wife came safely and soundly to hand to-day. She is delighted with it and pleased that you were so prompt and generous with her. I highly appreciate the compliment myself, and enclose check for the $25 50. With very best wishes.

O. T. BAILEY.

Send stamp with your name and address to O. S. Chaffee & Son, Mansfield Centre, Conn. They will mail you samples of silk and full descriptive circulars.

NEWS OF THE WEEK.

DOMESTIC.

The delegates to the Pan-American Congress left Washington, D. C., on October 3, on a forty-day excursion through the North, East and West. The party was received with military and social honors at West Point, on the third, and witnessed the unveiling of the portraits of Gens. Grant, Sherman and Sheridan, which were presented to the Military Academy by Mr. G. W. Childs, of Philadelphia.

The Department of State has received a telegram for General Franklin, United States commissioner general to the Paris Exposition, saying that the United States exhibit has been awarded, of the grand prizes, 198 gold medals, 271 silver medals, 218 bronze medals, 250 honorable mentions, and many not yet announced will undoubtedly increase the number.

A terrible explosion took place on the steamboat *Corona*, near Port Hudson, on October 3. A boiler exploded, destroying the boat. About forty lives were lost.

It is estimated at the Treasury Department that there has been a decrease of $13,100,000 in the public debt since September 1.

The delegates to the Pan-American Congress are accorded a cordial welcome everywhere. Southern cities are pushing forward their claims for recognition during the tour, as the projected excursion is to take in points in the North, East and West.

The steamship *Wyoming* landed at New York in one day, last week, 110 Mormon converts, mostly Germans from Thuringia. Over half of them were young girls between the ages of thirteen and eighteen years.

A freight train on the Columbus and Western railroad was derailed, on October 5, near Kelleytown, Ala. Three employees were killed.

The corner-stone of the Saengerhall was laid in this city, on October 6, with imposing ceremonies. Telegrams of congratulation were received from German singing societies all over the Union.

An agreement has been signed by the joint committee of the Locomotive Engineers and Firemen for federation of the Brotherhood of Engineers and Firemen, Knights of Labor, Switchmen's Mutual Aid Association and Brotherhood of Railway Brakemen. The articles of agreement are to be submitted to the Brotherhood of Locomotive Engineers at its meeting, in Denver, on October 16.

The proposed changes in the Prayer Book suggested by the Episcopal General Convention, now in session in New York City, will have to be submitted to the various dioceses for approval, and be ratified by the next General Convention.

The grand jury, investigating the invalid bonds affair in this State, discovered the hiding-place of $383,100 constitutional bonds. They were properly signed, but never issued, and missing from the State Treasury. This leaves $70,000 of unissued constitutional bonds outstanding.

The New York *World* reporters took a census of the worshipers who attended service in the various churches there last Sunday, and the result shows a total of 164,526 persons, of whom 97,277 were women and 67,249 men. The weather was unpleasant.

The Clipper Saw Mill, situated on the New Basin, in this city, was destroyed by fire on October 7. Loss fully $40,000.

FOREIGN.

The Canadian government will not appoint customs outposts along the international boundary in the northwest, being satisfied that the mounted police can control the frontier sufficiently. The principal articles smuggled are whisky and cattle.

Several thousand Jews who have been expelled from Russia, and have taken temporary refuge in England, intend to go out as colonists to the Argentine Republic in South America.

The North German Gazette regards the Pan-American Congress as a means for attracting the attention of the whole western hemisphere to the imposing preponderance of the industrial enterprises and commerce of the United States with a view to the proposed international exhibition of 1892.

An infernal machine was discovered near the royal palace in Genoa, Italy. The discovery was made just in time to divert disaster.

It is reported that Gen. Boulanger will leave London and take up his residence in the Isle of Jersey. The change is made to reduce his expenses.

Hippolyte, as provisional president of Hayti, is said to have granted certain important rights and privileges to an American syndicate. This syndicate proposes to furnish a capital of $18,000,000, and the government of Hayti agrees to concede to it, exclusively, all rights pertaining to the construction of railways, telegraphs, mining, building of bridges, establishment of banks and institutions of credit.

Laborers employed in the wool warehouses on the London docks have gone out on a strike, owing, as they claim, to the preference give to blacklegs by the employers, and Messrs. Burnes and Tillett, the labor leaders, are trying to arrange the trouble, but it is feared the strike will spread.

The session of the International Literary and Artistic Association opened in Berne, Switzerland, on October 5.

The dock laborers of Amsterdam have formed a union for mutual protection. When the organization is on a strong financial basis and in good working order a strike will be inaugurated.

The Boulangists are leaving the General in the lurch, and charge him with appropriating the funds furnished for the late campaign.

The Republicans in France, on the second ballots, have met with decisive success. The feeling seems to have become general that the republic is now firmly established for many years and France will maintain her existing form of government intact.

A gray beard on a man under 50 makes him look older than he is. The best dye to color *brown* or *black* is Buckingham's Dye for the Whiskers.

FULL WEIGHT PURE
Dr. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proved in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT.—FOURTH ROUND.

Abbeville	Oct. 12, 13
Oxford	(Monday).. 14
Strathmore	19, 20
McNutt	(Wednesday).. 23
Charleston	26, 27
Grenada	Nov. 2, 3
Carrollton	(Tuesday).. 5
Chapel Hill	(Thursday).. 7
Tillatobo	9, 10
Water Valley circuit	14
Tocopola	16, 17
Banner	(Tuesday).. 19
Atlanta	(Thursday).. 21
Pittsboro	23, 24
Grenada circuit	(Wednesday).. 27
Water Valley	(Thursday).. 28
Coffeeville	30, Dec. 1

J. F. EVANS, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Oct. 12
Coldwater	13, 14
Como	19, 20
Courtland	26
Batesville	27, 28
Panola	Nov. 2
Pleasant Grove	3
Mt. Vernon	9, 10
Lake View	14
Arkabutla	15
Cockrum	16, 17
Horn Lake	22
Louisburg	23, 24
Wall Hill	30

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona and Tupelo, at Verona	Oct. 12, 13
Saltillo, at Mooreville	19, 20
Pontotoc, at Harmony	(Wed.).. 23
Houston and Wesley, at Wesley	26, 27
Sparta, at Sparta	(Wed.).. 30
Buena Vista, at Lake Providence	Nov. 2
Ebenezer, at Smile Chapel	3, 4
Okolona ct, at Pine Grove	(Wed.).. 6
Fulton and Smithville, at Amory	9, 10
Tremont, at New Salem	(Tues.).. 12
Prairie circuit	16, 17
Athens, at New Hope	(Wed.).. 20
Aberdeen	23, 24

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Harmony circuit	Oct. 10
Iuka station	12, 13
Pleasant Ridge circuit	19, 20
Kossuth	26
Booneville	27, 28
Marietta	Nov. 1
Blackland	2, 3
New Albany circuit	9, 10
Ripley circuit	16, 17
Jonesboro	23, 24
Ripley and New Albany	26
Guntown	30, Dec. 1

J. B. STONE, P. E.

OOLYMBUS DIST.—FOURTH ROUND.

Hebron, at Hebron	Oct. 12, 13
Macon	15
Shuqualak, at Shuqualak	17
Mashulaville, at Hashuqua	19, 20
Starkville	23
Starkville circuit, at Smyrna	26, 27
Chester, at Chester	Nov. 2, 3
Crawford, at Artesia	7
Brooksville, at New Bethel	9, 10
Louisville, at Louisville	15
Plattsburg, at Center Ridge	16, 17
LaGrange, at Shiloh	22
Walthall, at Walthall	23, 24
Sturges	26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Richland, at Richland	Oct. 12, 13
Ebenezer, at Bethany	19, 20
Black Hawk, at Acona	26, 27
Carrollton and Greenwood, at G'wood.	30
Sallis, at Pleasant Hill	(Sat., Sun.).. Nov. 2, 3
Kosciusko Cir., at Macedonia	(Wed.).. 6
Weir, at Liberty Hill	(Sat., Sun.).. 9, 10
Ethel	(Sat. and Sun.).. 16, 17
Poplar Creek	(Wed.).. 20
Lexington, at Tchula	(Sat., Sun.).. 23, 24
Belzona	(Wed.).. 27
Newport, at Spring Grove	(Sat., Sun.).. 30, Dec. 1

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Mt. Pleasant circuit, at New Salem	Oct. 12, 13
Early Grove circuit, at Hudsonville	19, 20
Pine Mountain ct., at Soule's Chapel	26, 27
Olive Branch	Nov. 2, 3
Ashland circuit, at Wesley Ch	9, 10
Shawnee, at Zion	12
Waterford circuit, at Pleasant Grove	16, 17
Ryhalia, at Ryhalia	20
Hickory Flat, at Bethel	23, 24
Myrtle	30, Oct. 1

J. W. CONNOLL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Winchester ct., at Parsonage	(Sat.).. Oct. 26
Waynesboro	27
Clarke, at A. Chapel	Nov. 2, 3
Shubuta	3, 4
Sandersville	9, 10
Heidelberg	(3 P. M., Mon.).. 11
Paulding	(11 A. M., Sat.).. 16
Vossburg, at Central	17
Meridian circuit, at Chunky	(Sat.).. 23
Marion	24
Du Kalb	(Sat.).. 30
Hinnsville	Dec. 1
Lauderdale	7, 8
Spring Hill	8, 9
Leakesville, at Avara	(Wed.).. 11
Union, at Enery	14, 15
West End	16
Meridian station	16

H. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Amite circuit, at Gloster	Oct. 12
Centerville, at Centerville	12, 13
North Wilkinson, at Hopewell	19, 20
Woodville	26, 27
Percy's Creek	28
St. Helena, at Greensburg	Nov. 2, 3
Wilson, at Pine Grove	9, 10
Clinton and Retreville, at Clinton	11
Amite City, at Amite City	16, 17
Springfield	19
Livingston	23, 24
East Baton Rouge	30, Dec. 1
New River	2
East Feliciana	6
Pipkin Chapel station	7, 8
Jackson station	14, 15

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs, at Rocky Springs	Oct. 12, 13
Bartonion, at Carlisle	(Tues.).. 15
Port Gibson	19, 20
Rolling Fork, at Carey	26, 27
Natchez, Jefferson Street	Nov. 2, 3
Martin, at Cane Ridge	(Tues.).. 5
Natchez, Wesley Chapel	(Wed.).. 6
Washington, at Washington	9, 10
Vicksburg	16, 17
S. Vicksburg and Bovina	16, 17
Warren, at Oak Ridge	23, 24
South Warren, at Redbone	(Wed.).. 27
Utica, at Utica	30, Dec. 1
Mayerville, at Mayerville	(Tues.).. 3
Roxie, at Roxie	7, 8
Meadville, at Oak Grove	(Mon.).. 9
Sunflower mission	(Thurs.).. 12
Anguilla, at Anguilla	14, 15

JOHN A. ELLIS, P. E

BROOKHAVEN DIST.—FOURTH ROUND.

Wesson, at Wesson	Oct. 12, 13
Holmesville, at Waterholes	19, 20
Scotland, at Bethel	26, 27
Topisaw, at Pleasant Grove	Nov. 2, 3
Gallman, at Mt. Pleasant	9, 10
Franklinton, at Mt. Hermon	16, 17
Providence, at Providence	23, 24
Bowerton, at Rehoboth	30, Dec. 1
Crystal Springs	4
Hazlehurst	5
Adams, at Adams	7, 8
Summit, at Summit	(10 A. M.).. 9
Dist. Trustees Meet at Wesson	(3 P. M.).. 9
Brookhaven	13
New Hope, at New Hope	14, 15

W. H. LEWIS, P. E

BRANDON DIST.—FOURTH ROUND.

Forest and Morton, at Mutual Union	Oct. 19, 20
Neshoba, at Mar's Hill	25
Philadelphia, at Piney Grove	26, 27
Carthage, at Carthage	Nov. 1
Walnut Grove, at Scotland Chapel	2, 3
Strong River, at Goshen	9, 10
Shiloh, at Bethany	11
Trenton, at Independence	16, 17
Westville, at Pleasant Hill	23, 24
Mt. Rose, at Price's Chapel	30, Dec. 1
Marvin	7, 8
Hillsboro, at Contrell	14, 15
Morton Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

P. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison, at Pearl River	Oct. 12, 13
Sharon, at Sharon	19, 20
Camden, at Camden	26, 27
Silver Creek, at Lake City	Nov. 2, 3
Raymond	9, 10
Edwards, at Edwards	16, 17
Mt. Olivet, at Mt. Olivet	23, 24
Flora	(Wed.).. 27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City	Wed. night).. 11
W. Jackson	(3 o'clock P. M.).. 13
Jackson	(at night).. 13
Canton	14, 15

D. A. LITTLE, P. E.

SEASHORE DIST.—FOURTH ROUND.

Americus, at Salem Camp Ground	Oct. 12, 13
Moss Point, at Moss Point	19, 20
Scranton, at Scranton	22
Vancleve, at New Prospect Camp Gr'd.	26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg, at Richburg	7, 8

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—FOURTH ROUND.

Haynesville, at Colquit	Nov. 2, 3
Homer, at Homer	5
Farmerville, at Farmerville	7
Summerfield, at Alabama	9, 10
Ruston, at Ruston	12
Louisville, at Siloam	14
Downsville, at Downsville	16, 17
Indian Village	19
Arcadia, at Simboro	21
Vernon, at Oak Ridge	23, 24
Sallue, at Mill Creek	26
Sparta, at Ebenezer	28
Rhuggold, at Andrew Chapel	30, Dec. 1
Minden, at Minden	3
Gibbsland	4
Tulip, at Tulip	6
Vienna	7, 8

ROBERT HANDLE, P. E.

SHREVEPORT DISTRICT.—FOURTH ROUND.

Pleasant Hill, at Marthaville	Oct. 11
Sabine, at Bayou Scie	12, 13
Desoto, at Pelican	17
Bellwood, at Provencal	18
Natchitoches, at Natchitoches	19, 20
South Rossier, at Haughton	23
Valley, at Bellevue	24
North Rossier, at Plain Dealing	26, 27
Mooringsport, at Mt. Zion	Nov. 2, 3
Grand Cane, at Grand Cane	9, 10
Many, at Negreet	14
Anacoco, at Holly Grove	16, 17
Coushatta	22
Wesley	23, 24
Red River	30, Dec. 1
Mansfield	7, 8

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Franklin	Oct. 12, 13
Abbeville	19, 20
New Iberia	26, 27
Patterson	Nov. 2, 3
Edgerly	9, 10
Cameron	16, 17
Plaquemine Brulee	23, 24
Opelousas	Dec. 1
Lake Charles	7, 8

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Gretna and Scraparn	Oct. 18
Caps Street	20
Donaldsonville and Plaquemine, at Thibodeaux	27
Grosse Tete and False River	Nov. 3
Baton Rouge	10
Lower Coast Mission	17
Louisiana Avenue	24
Felicity Street	Dec. 1

CHAS. F. EVANS, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Floyd, at Oak Grove	Oct. 12, 13
Providence, at Pecan Grove	26, 27
Waterproof, at Waterproof	Nov. 2, 3
Harrisonburg, at Shelly Island	9, 10
Oakley, at Oakley	16, 17
Delhi, at Delhi	23, 24
Oak Ridge, at Oak Ridge	30, Dec. 1
West Monroe, at W. Monroe	(Tues.).. 3
Monroe	(Thurs.).. 5
Richland, at Rayville	7, 8

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Camp Meet'gs.	*Begins.*
Spring Creek	Oct. 10
Salem	Oct. 10
Shiloh	Oct. 11
New Prospect	Oct. 25

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Dr. Price's
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SYMPATHY.

JAMES BERRY BENSEL.

In sorrow once there came to me
Two friends to proffer sympathy.
One pressed warm, dewy lips on mine
And quoted from the Word Divine;
Wiped the hot tear-drops from my eye
And gave my sore heart sigh for sigh;
Told me of pain he had outgrown—
Pain that was equal to my own,
And left me with a tender touch
That should have comforted me much.
But still my sorrow was no less
For all his loving graciousness.
The other only pressed my hand;
Within his eyes the tears did stand.
He said no word, but laid a rare
Bunch of sweet flowers beside my chair;
And closely held my hand the while
He cheered my sad gloom with his smile.
And ere he went he sang a song
That I had known and loved fur long.
And then he clasped my hand again
With the same look that shares a pain.
So when he went I laid my head
Down, and was glad and comforted.
What was the difference, can you tell?
I had my friends, alive and well;
I loved them both alike, and yet
The one's warm kiss I could forget,
The other's hand-clasp I could feel
For hours through all my being steal.
Each shared my sorrow, yet to me
One brought but love, one sympathy.

Entire Sanctification.

BY B. CARRADINE, D. D.

A few more words given in negativo scription of the blessed life of sanctification, and the writer will take up rtain features, connected with the ssing promised in the first article. The blessing of entire sanctification not a recovery from backsliding. e supposition of many who have not alized this grace in the soul is, that is the recovery of the first love, or urn from a more or less backslidden ate.

The idea is urged again and again, different writers who are opposed to ctification, that the professed posors of the blessing had really drift- through unfaithfulness into a conion of darkness, fear, and even sin; d in looking for a second cleansing sanctification, have mistaken their very, or restoration of religious for the blessing of sanctification; thus deluded, proclaim the fact they have received the second sing, when they have only been vered from the life and course of backslider.

This is certainly very different from teaching of a famous little volume, led "Christian Perfection," written one of the most eminently pious n that ever lived, which says that re sanctification is preceded by a inal mortification of sin and ardent irations after holiness; in a word, conditions and experiences the opite of backsliding.

According to this definition of sanctication, that it is nothing but a rery from backsliding, we are necessily led to infer that the Thessalonis, whom Paul so highly commended his epistle, saying that they were samples" through their labor of e, patience of hope, and joy in the ly Ghost, that they were really a set backsliders! And when he wrote nd the very God of peace sanctify wholly," he meant that he hoped God of peace would recover them their present backslidden condi-. Truly this definition and explanation of entire sanctification, or the second blessing, as given by the doubters of the work, is enough to make Wesley turn over in his grave, and to cause the admirers of Fletcher and Carvosso and Clarke and Benson and McKendree to blush for those consecrated men of God.

So, according to this explanation, these holy men were backsliders. Who is ready to credit this? Who, after reading their lives, and their own statements and descriptions of the blessing of sanctification, can believe such a thing of them?

Read the Life of Fletcher, and see how the definition fails to agree with the facts. Open the Life of Carvosso, and see how, after his conversion, he pressed steadily on, living in prayer, and never resting until he obtained the blessing of sanctification. Now turn to Bishop McKendree—he is giving his experience: "Not long after my conversion Mr. Gibson preached a sermon on sanctification, and I felt its weight. When Mr. Easter came he enforced the same doctrine. This led me more minutely to examine the emotions of my heart. I found remaining corruption, embraced the doctrine of sanctification, and diligently sought the blessing it holds forth. The more I sought it, the more I felt the need of it, and the more important did that blessing appear. In its pursuit my soul grew in grace." Then he goes on to describe when and how the blessing of sanctification came upon him. Where does the backsliding come in here? When did he lose God? On the contrary, he tells us that as he sought the blessing, his soul grew in grace.

Now let the reader turn to Mr. Wesley's volume on "Christian Perfection," and read certain paragraphs on pages 37, 61, and 78, and he will find that the author calls the blessing a total death to sin, and an entire renewal in the love and image of God, obtained instantaneously, received by faith, and witnessed to by the Holy Ghost.

In none of these instances can you find anything favoring the idea of a recovery from backsliding! On the contrary, it is represented as a sudden uplift and deliverance granted a soul that had been previously growing in grace; that it is a second and distinct work done in and for, not a backslidden, but a consecrated life.

With great shrinking I mention my own experience in the same breath with such superior and holy men. But God calls upon me to witness here, and by my tongue and pen to protest humbly, but firmly, against this degrading definition of sanctification. God knows that I have not been a backslider. He knows that for over twelve years the rule of my life, rarely broken, has been never to lay my head upon my pillow until I felt a sense of acceptance with him; while every day I have felt his peace and presence in my soul. Evidently the blessing I received on June 1, of this year, was not a recovery from backsliding.

Again: the blessing of sanctification is not simply a great blessing. To call it that is to rob it of its distinctive qualities. It is something more than a blessing. It is a blessing after a different order. It is a second *work* wrought in the soul by the Holy Ghost.

Many people have grown merry over the word "second blessing." They say that they have gone much farther along in the spiritual numerals; that they have advanced into the hundreds and thousands. So has the writer. But these blessings were all in the regenerated life arising at moments of repentance, prayer, submission and Christian work, and touching not the life of which we are writing. There is another blessing so peculiar, so distinct, that when a man experiences it, although he had felt ten thousand blessings before, he would call this one ever after, the "second blessing." I am afraid that the laughter directed at the expression arises from the thoughtlessness of mirth, or the failure to recognize the real work and life covered by the words. It would be well for Methodist preachers, ere they laugh publicly over the expression, to turn to the works of the founder of our church, Mr. Wesley, and see how frequently and certainly he used it.

In writing to Mrs. Crosby in 1761, he says: "Within five weeks five in our band received the second blessing." In 1763 he writes: "This morning one found peace and one the second blessing." To Miss Jane Hilton, in 1774, he writes: "It is exceedingly certain that God did give you the second blessing, properly so called. He delivered you from the roots of bitterness, from inbred sin, as well as actual sin."

Nor is this all. The expression is not simply Wesleyan, but you might say scriptural; for Paul, in II. Cor. i, 15, says to the Christians whom he is addressing: "I was minded to come unto you before, that ye might have a *second benefit*." The proper translation of the last word should not be "benefit," but "grace;" and is so rendered in the marginal reading. The Greek word is *charis*, which is translated "grace" one hundred and fifty times in the New Testament. Thus properly translated, the verse reads: "I was minded to come unto you before, that ye might have a *second grace*."

The blessing of sanctification is evidently something more than a great blessing. As for great blessings, all of us have had them who are Christians; but not all have had the second blessing, for a great blessing is not necessarily the second blessing. My beloved brethren in the ministry, who differ with me, if you come to glorying in great blessings, so will I. Let me become a fool in such glorying. Have you had great blessings? So have I. Have you had a number? So have I. And yet not one of these was the second blessing. Some of them I received in company with ministers who read these lines; some in the presence of various congregations I have served, and still others alone. And yet not one of these was the second blessing. Certainly it seems that the writer might be able to speak intelligently and discriminatingly when he humbly, but firmly, asserts that there is a second blessing for the child of God altogether different from the multitude of gracious experiences that fill and glorify the Christian life.

The expression, "great blessing," in connection with the work of entire sanctification, is misleading. The attention of the seeker is thereby directed to an emotion instead of a work and final state. The feeling may be more or less intense according to temperament, condition, and other things I might mention. It is not a necessary feature of sanctification that a person should be overwhelmed. Some may be; but the majority are not. It is a purifying and filling rather than an overwhelming—a filling of the soul rather than the falling of the body. I grant that some have been perfectly prostrated for moments and minutes; but many have not this torrent-like baptism, and yet are as soundly sanctified as the other class. Some of whom I have read, and some whom I have known, in receiving the blessing suddenly became conscious of a profound, unearthly, immeasurable calm and sweetness of soul. In the very core and center and heart of the experience is heard the testimony of the Holy Ghost bearing witness to the fact that this is sanctification. Thus was it with Dr. Clarke, Benson, Carvosso, Lovick Pierce, and others. Dr. Pierce said that for minutes he felt that he could live without breathing, so unutterable was the calm in his soul. Dr. Thomas C. Upham, writing about it, says: "I was then redeemed by a mighty power, and filled with the blessing of perfect love. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation; but I was distinctly conscious when I reached it."

This is the point I make: that to lay the emphasis upon the emotional feature is misleading. It is as unwise here as it is in conversion to demand certain exalted states as the criterion in such a case. The instant we make an overwhelming rapture the standard experience, that instant we grieve and discourage many, and make it difficult, if not impossible, for them to secure the longed-for blessing.

The writer can not but insist that it is not the great joy felt at the moment that should constitute the after rejoicing of the sanctified man, but the great *work* that was done in him at that time. The work is the wonderful thing; the work is the divine accomplishment to be rejoiced over. It may have for its proclaimer a great joy, or a great calm or peace; but that is a small matter compared to the work itself. The joy will subside, in a measure; the peace may have its variations; but the work done in sanctification remains! Glory to God for the work! Earthly conditions and experiences may beat like waves upon you; but, rock-like, the work itself abides, resisting every wave and outliving every storm. People and surroundings may change; failure and disappointment and loss may crowd into the life; but there enthroned in the heart is this perfect love to God and man that changes not, an inward calm and rest that never departs, and a faith in God that remains unshaken.

Yes, sanctification is a great blessing; but the greatness is not in the emotions which accompany it, but in the work of sanctification itself. And while the sanctified man can not but rejoice in the possession of a peace and rest that never leave him, yet his deepest joy is in the constant realization of the work itself; that he is crucified with Christ; that he is dead to the world, and alive to God as never before; that inward sin is dead; that love reigns supreme in the heart, and that Christ abides within in a fullness and with a constancy delightful and amazing.

If God's people, instead of doubting and denying, would humbly and prayerfully seek for sanctification as they did for conversion, then, in the language of the pastoral address of the General Conference of 1832, "our class meeting and love feasts would be cheered by the relation of the experiences of the higher character, as they now are with those which tell of justification and the new birth."

My beloved reader, why have you not this blessing? Have you sought it, or have you spoken and written against it? Have you believed or doubted?

Remember, it is obtained by earnest, humble seeking, with consecration of self and faith in the blessing. If you have not sought for it, and if you do not believe in it, who wonders that you have not obtained it?

Christ's words are as applicable to the converted man as they are to the man of the world: "If any man will do his will, he shall know of the doctrine."

Dr. Carradine on Entire Sanctification.

BY REV. JOSHUA H. HARRISON.

Dr. Carradine was my pastor for several years. I learned to love him as a man of pure, elevated purposes of life. His sermons were always good and forcible, and to me were continual appeals to holiness of life. I do not now recall an instant when I was not religiously benefited by his pulpit ministrations. There were keen, piercing thrusts at certain individuals in his congregation whom he regarded as needing Christian chastisement for the sake of piety. We all felt that his sermons were strong appeals to righteousness. He was always clear and pointed in his deliverances. His exegesis was always good and opened a way into truth. I do not mean that I never differed from him; but there was an energy of conviction and thought that was refreshing and ennobling. The man lives in my life and thoughts today. I always considered him a man of profound religious convictions and of an intense religious purpose. I knew all the time that but few men ever made the persistent effort to obtain unto the fullness of the blessing of God in Christ. Everything had a spiritual side to him. He was a lovable man, but a man of *idioms*, withal so marked that some could not enter into sympathy with him. I do not believe it was possible to question his integrity. The purity and sincerity of his purposes were unquestionable. He was a man of intense desire for truth, willing to undergo any mortification for its sake. I felt a devotion to him that was peculiar; so when I learned that he had "professed sanctification," I was strangely surprised. When his articles began to appear in the ADVOCATE, I read them with a strange mixture of interest and surprise. I do not esteem the man less, nor do I any more question the purity of his purpose, or the integrity of his experience. His deliverances are of a nature and on a subject I can not accept as implicitly as I did his former sermons. Nor can I grant the entire continuity of validity of evidence for truth offered in his deliverances. And this without any abatement of esteem for his integrity of purpose and logical accuracy.

I shall accept Dr. Carradine as a fair representative of the doctrine he advocates. His exposition will be accepted as a strong defense of the doctrine, as well as a fair statement of it. It is in essential accord with all authoritative expositions I have seen. Indeed, I must candidly accord to him a preeminence in the matter of clear, decisive and forcible exposition.

The doctrine may be briefly stated thus: Man was created pure, without sin and without "sinwardness;" free from all depravity that so pollutes humanity. This pure man, thus, without "sinwardness," without a "prone-to-wander feeling," did actually sin, which act of sin was to him personal, but, in consequence of his relations, became the condition of the total disruption of the relation to God in which was life and divine influence; hence death followed—death of righteousness and all tendency to it. His nature became corrupted permanently, so much so that he naturally communicated to his offspring this corruption of nature. Originating in the first man, and thus transmitted to all posterity by organic laws, it is pertinently denominated "original or birth sin." The salvation provided for man in Christ Jesus provides for the complete restoration of man to a life of holiness by the agency of the Holy Ghost. Man is thus born corrupted or depraved, with all tendencies to sin, but is responsible only for sin actually committed in person. Regeneration is the work of the Spirit in forgiving this personal sin, and cleansing the soul from the effects of such sin—saving the soul from a "personally sinful nature," but can not reach the inherent depravity accomplished in the individual through the laws of generation and inheritance from Adam. This "original sin," or "the effects of Adam's sin," transmitted from him, is beyond the sphere of responsibility in the individual. God can not and does not hold him responsible for such a thing. Yet, in order to complete the restoration, or "entire sanctification," this depravity must be "taken out," "removed," "eradicated," "destroyed;" and this work can not, of necessity, be accomplished by regeneration, but is accomplished by a separate, subsequent work of the Spirit, in every way distinct from regeneration. It is accomplished through "faith and consecration" "instantaneously." The taking out, or destroying, or consumption of that which is "naturally engendered in the offspring of Adam," as the effects of his sin in his own nature, is sanctification. This is done by the Holy Ghost. I think this is fair. Whatever relation exists between the act of sin and its personal effects in the agent must be held to be universal. The law of condemnation includes Adam with ourselves. He sinned personally. The effects followed regularly. We sin personally. Likewise the regularity of effects must be announced. Adam was responsible for his own sin just as we are. Repentance and faith in him would entitle him to the same spiritual cleansing that we obtain on like condition. His regeneration would have cleansed him from a "personally sinful nature" in precisely the way and to precisely the extent that it does in us. All the effects of his sin are attributable to a personal act of sin in him. Now, I submit that if he and Eve had been regenerated before the generation of children, they could not have communicated any depravity to their offspring; for regeneration would have saved them from all the effects of sin for which he was responsible. And this would have stopped the descent of depravity from Adam. If you consider that any relation Adam sustained to the race as its head, etc., conditioned the law of sin differently in him and in his posterity, there is no line of continuity upon which we may proceed. Sin in him was not what it is in us. There is really no principle upon which such a view can be justified or tenable. I can see no ground upon which I may grant that sin in Adam was different essentially from sin in us. Either he was not offered the privilege of "sanctification," by which he might have saved himself and his race from universal necessary depravity (because such a work of grace in him was impossible), or he failed to avail himself of such privilege, and thus precipitated all the darkness and death of sin upon an innocent posterity, since the universal testimony of the race is against such a salvation. If he was not offered such privilege, there must be some intrinsic reason for it, or we must revise our view of the humanity of our first parents. If this withholding of the privilege of sanctification was postponed until the inauguration of the Spirit at Pentecost, you must argue the essential incompetence of the system of Christian religion to accomplish in all antecedent humanity what it doctrinally accomplishes subsequently.

Now, if the ultimate sanctification of which Adam was capable, in consequence of any federal or other relation to his race, must have a residuum subject to transmission, the doctrine of an "entire sanctification" for him must be surrendered, for he could not himself be relieved of precisely what we have "taken out" of us and what we got from him. And if it "took out" of him what it eradicates from us, we could not have possessed it. And sanctification, in such a sense, would have been utterly impossible.

Suppose we grant, for argument's sake, that Adam was so related and conditioned that whatever sanctification may have been possible to him could not have prevented the descent of depravity. We are to claim that sanctification in us "takes out," "removes," "destroys," "eradicates," "consumes" "original sin;" that which we received from Adam by inheritance, and for which we are not responsible. Now, I submit that if we are thus relieved of the "effects of the Adamic sin" in us by sanctification, there is, therefore, no residuum capable of transmission to our individual posterity. So the children of sanctified parents are, of necessity, born without "original or birth sin," or "the effects of the Adamic sin in us." If anything remains after sanctification (which we are to understand as a "cleansing," "circumcising," "eradicating," "crucifying," "putting-off-the-old-man" process) that can be transmitted, we can not claim that sanctification saves us from the Adamic or original sin; for whatever lies in or beyond the circumference of responsibility, and is transmissible, belongs integrally to original sin—that which sanctification proposes to "take out" of the individual. The universal testimony of the race is that no cleansing so relieves the individual as to profit the offspring in holiness. I contend, therefore, that the doctrine of Adamic, or original, sin, as a residuum to be "taken out" by sanctification, is without objective validity, and negatived by the facts of human life.

Perhaps Enoch may be regarded as a sanctified man in every sense of the word, if anyone antecedent to Pentecost was so sanctified. But only Noah and his family were saved from the condemnation of the flood.

Let the sanctificationist define original sin as he may, his doctrine of "entire sanctification," of necessity, must be commensurate in its effects in the individual with the effects of the Adamic transgression in the individual. "Original or birth sin standeth not in the following of Adam, as the Pelagians do vainly talk; but it is the *corruption* of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that *continually*." Sanctification "removes" this "corruption of nature naturally engendered of the offspring of Adam," and the removal of the "corruption," as testified to by the sanctified, "removes" the tendency to sin. But the article to which we are called by the sanctificationists declares expressly that man, in consequence of "original sin," is "inclined to evil, and that *continually*." This word "continually" means *all the time*, and must include the entire life, unless we can give it a meaning suitable to the doctrine of "sanctification," equivalent to *until sanctified*.

But Article XX. declares: "The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," etc. "Original sin" is interpreted to mean the "effects of the Adamic sin in us," "the corruption of nature naturally engendered," etc. Sanctificationists assert that the "perfect redemption, propitiation, and satisfaction" of our creed is to be interpreted in the sense of "taking out," "removing," "destroying" *in us* "the effects of the Adamic sin" in such a sense as to leave us without "tendency to sin;" so that the "warring of the flesh against the spirit" is no more.

Continued on Fifth Page.

Christian Advocate.

THURSDAY, OCTOBER 17, 1889.

THE PILGRIM'S LAMENT.

BY MRS. R.

"The Lord hath forgotten to call me home,"
Said a pilgrim, old and gray.
"To the eventide of life, yet here I roam,
Awaiting the dawn of day.

"The angel of harvest hath passed me by,
As he gathered the ripened grain;
The Autumn is over; yet here am I
Alone on the dreary plain.

"Two friends of my childhood have one by one
Passed on to the other side
Of the shaded bridge, where a golden sun
Illumines life's changing tide.

"Oh, when shall I follow the blessed train
And rest on yon shining shore?
When the harvest angel shall come again
Will he bear me gently o'er?"

Thou art not forgotten nor gone astray,
Nor left on the earth in vain.
The Lord of the vineyard will send some day
To gather his own again.

Thou art left so long in the olden place
As a record of love divine;
Fulfilling some promise of God's rich grace,
Some holy and wise design.

A little while longer to do his will,
A little while yet to stay:
Then thy soul shall ascend the heavenly hill
And rest in eternal day.

Those Old Letters.

Many thanks to you, dear ADVOCATE, for bringing back to life those old letters, in which every line wakes up the echoes of the long-buried past. The question is, Where have they been all these years, and who now brings them out just in time to be appreciated by the few who still linger on these mortal shores? How little our preachers of to-day can follow poor, sick "Lewis Hobbs" through his great wilderness circuit; often off some Indians trail, feeling his way through canebreak and thicket to the next meeting-house. If old Wilkinson circuit had a tongue, how it could thrill the church to-day with memories of those times! How sweetly it would dwell on that Mecca of Methodism, where over the door, in one of the best rooms in that grand old home, "Bishop McKendree" was written. Here, as many a wayworn preacher was ushered in, "Thank God!" came like breathing as he entered upon his rest. Soon the famous Charles, with kit, brush and duster, came in, and all his wants were supplied, for the servant loved the preacher next to his master. The library contained just the books for such a room; and so, refreshed in soul, mind and body, he was ready to mingle in social intercourse with the family of one of the noblest men the State has ever produced, so acknowledged and accepted from that day to this. No wonder the memory of such a home is all tangled up in the heart-strings of others beside the prophets and their sons. "Bro. Cosby (Judge McGehee's father-in-law) would buy my horse." Yes, of course, he would, if he thought the preacher wanted money, though he had no use for him—every boy in the neighborhood knew that.

"Dear Winnie" seems to us now something like sacrilege; but poor Hobbs meant no harm by it, and we must forgive him, for the venerable "D. D." was then just taking his first steps on the ladder of fame. 'Tis hard to tear myself away from these old sainted landmarks, but your space is precious and I must be prudent.

F. D. R.

SPRINGFIELD, Missouri.

Grenada Collegiate Institute.

The school established by the Methodists of North Mississippi for the higher education of their daughters, the Grenada Collegiate Institute, opened up bravely this year, and its friends entertain very sanguine hopes of its future prosperity. Situated as Grenada is, at the junction of two lines of railroads, and accessible not only to all the hill-country of North Mississippi, but in easy distance of the magnificent bottom-country, which is opening up so rapidly, the location of the college is, indeed, a fortunate one.

The Board of Trustees, composed of some of the most prominent ministers and laymen of the Conference, are ever watchful of the interests of the college, and the president, Rev. T. J. Newell, than whom no one stands higher in educational circles, is tireless in his efforts to advance the material prosperity of the school.

The dormitories are rapidly filling up with boarders—many of them the daughters of ministers—and we hope by the holidays, at least, to have reached as high a number as has ever been attained in former years. That this institution offers superior advantages to young ladies wishing thorough training in the practical branches of an education, is shown by the fact that its graduates are in demand as teachers immediately after leaving its walls, and that county superintendents testify that the girls leaving here have no difficulty in passing the examinations required by the State. This is no insignificant thing in these days, when nine girls out of ten are preparing to teach in our public schools. The health of the college and, indeed, of Grenada is exceptionally good. During the whole of last session there was not a serious case of illness in the school, and it was a rare occurrence that a boarder was absent from her recitations through indisposition.

We were highly favored last week in having among us so many ministers of our much-loved Conference; the occasion being the visit of Bishop Galloway, accompanied by Dr. Wheat, in the interest of the college for boys. Dr. Wheat's address on education was considered one of the finest productions ever listened to in Grenada, and, of course, under the magnetism and eloquence of "our Bishop" the audience was swayed at will. A very liberal donation to the endowment fund was secured, and Grenada expects to speak very emphatically for herself when the question of the location comes to be considered. Among other visiting ministers present on that occasion were Rev. T. W. Dye, of Oxford, formerly a much-loved pastor at this place; Revs. Mr. Lewis, of Winona; Mr. Scruggs, of Abbeville, and Prof. Sims, of the University, formerly a member of the faculty at Vanderbilt.

On Sunday following we had the pleasure of hearing Prof. Sims preach two such sermons as we rarely have the opportunity of hearing. After the morning sermon a lady, who had followed the speaker attentively, said that she thought the church committed a grave error in allowing such men as Professor Sims to be immured within the walls of a class-room while the multitudes, who are hungering for the Word of Life, are, in many instances, forced to accept the miserable substitute thrown to them by some sensational imitator of Sam Jones' evangelism. Personal invective and amusing anecdotes, plentifully mixed with slang, draw many through Idle carelessly; but the seed that is sowed on good ground, and that brings forth abundant fruit, has been matured under different influences from these.

Our pastor, Rev. J. A. Thomas, has labored most efficiently with this church for nearly two years, and is greatly loved by all his people. He has succeeded in raising funds for repairs on the church, which will when completed render it "a thing of beauty" and, we hope, "a joy forever."

M. V. D.

GRENADA, Mississippi.

Mansfield Female College.

This institution is flourishing under the popular, diligent, watchful Rev. A. D. McVoy, A. M., ably assisted by a corps of five capable, efficient teachers; all communicants in the church. There are more than thirty boarders in the college home, with more expected. Good health, peace and contentment reign. Have rarely looked at a finer and more promising body of girls and maidens to be developed and rounded into Christian womanhood. We must have pronounced Christian education for our boys and girls at any cost and sacrifice.

Lest erroneous impression shall go out detrimental to this honored school, we record the death, October 3, of a lovely girl aged fifteen—Miss Decia Rhodes, of the Island, Moorehouse parish, who was just convalescing from a spell of hematuria (swamp fever.) She came by advice of her physician, as I learn, seeking the hills, as she could not live in the swamp. Had had attacks of this dreaded disease for five consecutive summers. Surcharged with the swamp malaria, she came with five others from the same neighborhood. Never recited a lesson. She patiently suffered for about a month, tenderly nursed and cared for, not only by the excellent matron and college people, but our noble, Christian women, as angels of mercy, ministering and tenderly watching till the last. She had the best medical talent and skill; but her life, oscillating for weeks between life and death, finally yielded to the pressure, and the lovely girl passed into the spirit realm. Her father and mother were with her, and go from our midst with a tide of sympathy following them. A short, but impressive funeral service was conducted by President McVoy and the pastor in the presence of the school, and the body wreathed with flowers, in its narrow casket, was conveyed to the depot, and thence to the home burying-ground on the Island, there to rest beside her grandmother. I am thus specific in stating her case as she came here sick, and her death is in no sense to be attributed to the college or country. It only serves to prove, in cases of sickness, how many willing hands and hearts are ready to nurse and help.

Mansfield is a very healthy town. I learn from the oldest physician here that only one other death has occurred in the college during its existence—thirty-four years—and that one before the war, in the fifties.

Earnest good work, prayer, faith, and enthusiasm, and Mansfield College will be abreast of our leading schools.

THOMAS B. WHITE.

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.

Held at Choptank, State of Delaware, April 16, 1781, and Adjourned to Baltimore the 24th of Said Month.

Ques. 1. What preachers are now determined, after mature consideration, close observation, and earnest prayer, to preach the old Methodist doctrine, and strictly enforce the discipline, as contained in the notes, sermons and Minutes published by Mr. Wesley, so far as they respect both preachers and people, according to the knowledge we have of them, and the ability God shall give, and firmly resolved to discountenance a separation among either preachers or people?

Ans.: Francis Asbury, William Waters, William Glendenning, Caleb Boyer, Thomas Foster, John Tunnell, John Cooper, Joseph Hartley, Caleb B. Pedicord, Thomas S. Chew, William Gill, Samuel Rowe, Joseph Cromwell, Freeborn Garrettson, Richard Garrettson, John Hagerty, Joshua Dudley, John James, John Coleman, Joseph Wyatt, Michael Ellis, Richard Ivy, William Partridge, Reuben Ellis, Micaijah Debruler, Thomas McClare, James White, Joseph Everett, George Mair, John Atkins, David Abbott, Francis Poythress, Lee Roy Cole, Edward Morris, Nelson Reed, James Martin, Stephen Black, Henry Willis, Henry Metcalf.

Ques. 2. Why was Conference began at Choptank?

Ans.: To examine those who could not go to Baltimore, and to provide supplies for the circuits where the Lord is more immediately pouring out his Spirit.

Ques. 3. Is there any precedent for this in the oeconomy of Methodism?

Ans.: Yes; Mr. Wesley generally holds a Conference in Ireland for the same purposes.

Ques. 4. Should we take the preachers into full connexion after one year's trial? Or, would it not be better after considering how young they are in age, grace, and gifts, to try them two years, unless it be one of double testimony, of whom there is a general approbation?

Ans.: Yes.

Ques. 5. Shall any assistant take a local preacher to travel in the circuit, in the vacancy of Conference, without consulting Bro. Asbury, or the assistants near him, by word or letter?

Ans.: No.

Ques. 6. If any former assistant has had just cause for removing preaching from my house, should his successor return to it without consulting Bro. Asbury or the assistants in the circuits near him; and if it remains doubtful, leave it till next Conference?

Ans.: Agreed.

Ques. 7. Ought not the preachers to examine every person admitted upon trial for three months: first, whether they have been turned out, and if so, let them not be received without they have evidenced repentance, and can be generally recommended?

Ans.: Yes.

Ques. 8. Ought the preachers often to read the rules of the societies, the character of a Methodist, and the plain account of Christian perfection, if they have got them?

Ans.: Yes.

Ques. 9. What preachers are admitted?

Ans.: John Coleman, James White, Edward Morris, Samuel Watson, Joseph Everett, David Abbott, Jeremiah Lambert, Henry Metcalf.

Ques. 10. Who remain on trial?

Ans.: Isaac Rollins, John James, Stephen Black, Joseph Wyatt, George Mair, Ignatius Pigman, Charles Scott, Jonathan Forrest, Moses Park, Henry Ogburn, James Mallory, Beverly Allen, James Morris.

Ques. 11. Who are admitted into connexion?

Ans.: Samuel Rowe, James O. Cromwell, James Martin, Henry Willis, Reuben Ellis, Richard Ivy, Nelson Reed.

Ques. 12. Who act as assistants this year?

Ans.: Francis Asbury, William Waters, William Glendenning, Lee Roy Cole, Thomas McClure, William Gill, Freeborn Garrettson, Caleb B. Redicord, Thomas S. Chew, Henry Willis, Richard Ivy, Reuben Ellis, Nelson Reed, Francis Poythress, Richard Garrettson, Micaijah Debruler, Joshua Dudley, John Cooper, James Martin.

Ques. 13. How are the preachers stationed this year?

Ans.:

West Jersey, Caleb B. Pedicord, Joseph Cromwell.

East Jersey, James O. Cromwell, Henry Metcalf.

Pensylvania, William Glendenning, Samuel Rowe, Isaac Rollins.

Kent, D., William Gill, John Coleman, Lee Roy Cole, John Tunnell.

Somerset, Thomas McClure, Joseph Wyatt, Joseph Everett, John Atkins, George Moore.

Dorchester, Thomas S. Chew, Stephen Black.

Talbot, Henry Willis, Jeremiah Lambert.

Kent, M., Richard Ivy, David Abbott.

Little York, Philip Cox.

Baltimore, William Waters, John Hagerty, Samuel Watson.

Frederick, Reuben Ellis, Charles Scott, Jonathan Forrest.

Calvert, Nelson Reed.

Fairfax, Francis Poythress, Michael Ellis.

Berkley, Ignatius Pigman, Edward Morris, William Partridge.

Hanover, Richard Garrettson.

Fluvanna, Micaijah Debruler, Samuel Dudley.

Amelia, Joshua Dudley, John James.

Sussex, Freeborn Garrettson, James Morris.

Isle of Wight, Beverly Allen, James Haw.

Brunswick, Caleb Boyer.

Mecklenburg, James Martin, James White.

Roan Oak, Enoch Matson, Adam Cloud.

Tar River, Henry Ogburn, John Cooper.

New Hope, Philip Bruce.

Pittsylvania, Thomas Foster, James Mallory.

Ques. 14. Ought not every assistant to give a circumstantial account of the circuit, in writing, both of societies and local preachers, with a plan, to his successor?

Ans.: Yes.

Ques. 15. Ought not each assistant to inform all our societies in his circuit of the sum that is to be made up for the preachers' quarterage, exclusive of traveling expenses, and argo them to give according to their several abilities?

Ans.: Yes.

Ques. 16. What numbers are there in society?

Ans.: New Jersey, 512; Pennsylvania, 271; Delaware, 1,052; Somerset, 500; Calvert, 73; Little York, 90; Fairfax, 301; Berkley, 306; Hanover, 351; Fluvanna, 342; Amelia, 506; Sussex, 506; Kent, 923; Dorchester, 280; Baltimore, 1,000; Frederick, 606; Brunswick, 477; Mecklenburg, 350; Roan Oak, 470; Tar River, 358; New Hope, 455; Pittsylvania, 600; Marsh, 50; Edenton, 60. Total, 10,539. Preachers, 54.

Ques. 17. What proper method should be taken, supposing any difference should arise in dealing between our brethren?

Ans.: Let the assistant preacher at quarterly meeting consult with the steward, in appointing proper persons to examine into the circumstances, and if there be any suspicion of injustice, or inability in the referees, to appoint men of more skill and probity, and the parties to abide by their decision, or be excluded from the society.

Ques. 18. How many general fasts shall we have this year?

Ans.: Four, as follows: The first Thursdays in June, September, January, and April.

Ques. 19. Who desist from traveling this year?

Ans.: John Dickins, Isham Tatum, William Moore, Greenberry Green, Daniel Ruff.

From the Work.

JOE JONES AT AMITE CITY.

MR. EDITOR: Never was the religion of Christ so diffusively widespread and vividly felt among the people of our little city, than at the present time. Religious topics are being discussed in the home, in the saloon and in the different places of business. Ever and anon I meet with a group of men on the streets talking about the great meeting and the truly great man who conducted it. Bro. Jones arrived on Sunday, September 22, and spent nine days with us; and it is impossible for me to adequately describe the preacher or his preaching. Eternity alone can reveal all the great work he did at this place. One thing I know: his sermons took hold of the people. Of him it can be said, He came, he saw, he conquered. Sinners were converted, backsliders reclaimed and the walls of Zion built up and strengthened. Men who appeared to be hardened in sin and on whom, hitherto, the gospel appeared to have no effect whatever, came forward crying: "Men and brethren, what must I do to be saved?" The last night of the meeting I baptized twenty-five and received sixty-two into our church. That was one of the grandest sights I ever witnessed. I had received some members previously making in all, who joined our church during the meeting, seventy souls. About thirty joined the other churches. Unlike some other evangelists, Bro. Jones is a friend to the preacher; he says he does not want anyone to contribute toward his support who will not pay their preacher. The last Sabbath he was with us, he announced that he wanted twenty-five dollars as a thank-offering, stating that he would appropriate it as he thought best. I think every man, woman and child present must have given something. Not only the twenty-five dollars, but over twice that amount was secured. The congregation having expressed a willingness to let him apply it as he saw proper, he gave the twenty-five to the preacher in charge. Bro. Jones having expressed a desire to purchase a home at this place, our people are taking steps towards purchasing one for him and making him a present of it. One of our most prominent citizens, whose place of business is in New Orleans, having returned home and perceiving what a great change had been wrought in the men of this place, says if one man can be instrumental in doing so much good, that he was willing to assist in securing him a home our midst.

F. M. KEEN.

ST. TAMMANY CAMP MEETING.

MR. EDITOR: Our St. Tammany Camp Meeting, with all the good preaching that was done, its sweet songs and pathetic prayers, is a thing of the past; but I trust that the inexpressible joy that was felt through all the meeting by scores of precious souls may continue on till God says, "'Tis enough; come up higher." Pursuant to announcement, the meeting commenced Friday, September 27, and continued till Wednesday night, October 2. From the first service displays of the Divine Spirit were manifest. As the meeting progressed the influences of the Spirit were more pungently felt. Sinners were convicted, penitents converted, mourners comforted and Christians made to rejoice. Ministers present, and who preached in the power of the Spirit, were Revs. T. S. West, presiding elder of Seashore district; T. W. Adams, of Pearlington, Miss.; S. J. Davies, of Dryades Street Church, of New Orleans; G. T. Vickers and L. W. Wood, of Covington circuit. Nothing but eternity will reveal the good that was accomplished in this meeting. Old men, and men who before have taken no part in religion, were aroused and that mightily. The closing services were very touching, indeed. There were several hundred persons in attendance; and, after a sermon full of the fire of the Holy Ghost, delivered by Bro. Adams, and a general pleading for pardon from the penitents, and rejoicing of the Christians around the altar, a request was made to all those who would promise, by the grace of God, to meet the writer in heaven, to come up and give him their hand. In response to this request there was a general rush, as if every one wanted to get to their unworthy servant first. Catholics, Presbyterians, Lutherans' Episcopalians, Methodists and Baptists, —all irrespective of creed, and even the most obdurate—came and gave me a hearty shake of the hand. It is useless for me to say, Mr. Editor, that my heart was full to overflowing, for that would not express my feelings at such a scene; but one thing I can express, and that is, that God may ever keep me in the very dust of humility and help me to serve these dear, good people acceptably, and when the battle of life is over, may we all have a grand handshaking on the shining shores of eternal deliverance. Eighteen accessions, and about forty-five professed conversions during the meeting. With all the earnestness of my soul I say, Praise the Lord!—and may this grand and glorious work go on until the white light of God's infinite love floods this country as the "waters do the great deep!" Pray for us.

Yours in Christ,

G. R. ELLIS, P. C.

NATCHITOCHES, LA.

MR. EDITOR: In accordance with my wishes, I commenced my meeting here September 6. From the very first service the Holy Spirit descended upon the people, and seemed to arouse them to a higher life. The people proved that they were "hungering and thirsting after righteousness" by coming in crowds to almost every service. They would often come at night from points nine miles distant to church. I don't think Natchitoches was ever shaken by the power of God as during my recent meeting there. Nearly every night the large altar railing was filled with penitents seeking for life and light and liberty. And it was not infrequent that the light of Calvary broke upon their sin-darkened souls.

Bro. Wimberly, of Plaquemine, was with me; and under his strong, Holy Ghost, eloquent and touching sermons, sinners were aroused, backsliders reclaimed, and Christians were strengthened, confirmed and perfected in their hopes. This magnetic, God-fearing man did not let any of the so-called popular, yet damnable and ruinous, sins of the age go by uncondemned. The anathemas of God's wrath were powerfully hurled by this man against the ball room, the card table, the wine glass, the race track; and the very foundations upon which rested the mightiest structures of sin began to tremble and quake. We had nine adult accessions to our church. Glory be to God for our recent victory at Natchitoches! This old sin-cursed town can and will be brought to Christ. Pray on for us, brethren, and we will soon bear off the victor's palm. To God be all the praise!

A. H. M'VOY, JR., Pastor.

WATER VALLEY CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I have had five meetings of my own—the camp meeting three and a half miles from Water Valley being a joint one. I closed a meeting a week ago ten miles east of Water Valley, in which seventeen professed faith in Christ. Also closed one this week three miles east of Water Valley, resulting in eight professions; had ten before at that point.

The camp meeting was a success—twenty-one families from the country, and eight or nine from Water Valley, tenting. We had a fine corps of preachers—sixteen. T. W. Dye, J. W. Price and O. L. Savage, of our church, and A. B. Fly, of the Methodist Free Church, did most of the preaching, and did it well, too. Bro. Wyatt—last, but not least, only like Zaccheus—did some fine sharpshooting and skirmishing; indeed, he has won much love from many of my people and myself for his valor. We claim thirty-five professions, at least; may have been more.

Since the camp meeting I organized a church of thirty-four members at the camp ground.

I have had fifty-eight professions of conversion and upwards of sixty accessions, the majority on profession of faith.

J. H. BROWN.

Books and Periodicals.

BOOKS.

BIBLE BRILLIANTS, OR MOTHER'S HOME BIBLE STORIES. By Rev. George [illegible] Hammell. Sold only by subscription. Published by Cranston and Stowe, Cincinnati.

This is the most magnificently illustrated work for children that has been published to be sold by sub-scription at so low a price. With its two full-page illustrations in nine colors, and sixty-six other full-page illustrations together with one hundred and five illustrations between half and full-page and one hundred and forty-seven smaller than half-page illustrations, it has a wealth of pictures that will make it a valuable work to have in any home where there are children. The letter-press was written by Rev. George W. Hammell, whose literary work has been well received by the religious press of this country. The mechanical work is the very best. It is printed on heavy super-calendered paper, and bound in the best style of the bookbinder's art. The design on the cover is exceedingly handsome and attractive and is printed in black and gold.

PERIODICALS.

—THE BOOK-BUYER, for October, opens with a sketch of Constance Fenimore Woolson, by Arthur Stedman. Notices of recent fiction, the newest books, readings from new books till now this number. Charles Scribner's Sons, New York. Price, $1.

—The October HOME-MAKER begins a new novel entitled, With Best Intentions, by Marion Harland. The contributors to this number are, James Power Smith, Frances J. Dyer, Olive Thorne Miller, Catherine Owen, Bessie Chandler and others, and they have made a fine number; one unsurpassed by any of its predecessors. Home Maker Company, New York. Price $2 a year. Twenty cents a number.

—THE CENTURY MAGAZINE, for October, spreads an unusually good table. George Kennan continues his Siberian papers. C. Coquelin writes on Shakespeare and Moliere; W. J. Stillman, of Italian Old Masters. The Jewish Kings, is by Edward L. Wilson. The Pretty Girls of the West, by Mary Hallock Foote; Reminiscences of the Herschels, by Maria Mitchell. Mary Price Thompson produces a delightful Southern sketch under the title, Ben and Judas. Joel Chandler Harris furnishes the Old Bascom Place. Manual Training as a Factor in Modern Education, is by Francis Newton Thorpe; The Training of the Teacher by Nicholas Murray Butler. Topics of the Time are timely. Open Letters are interesting, and Bric-a-brac delightful. Century Company, Union Square, New York. Price, $4.

—THE METHODIST MAGAZINE AND FAMILY REPOSITORY. Shaw and Son, Chicago. Price, $1 50

—THE SIDEREAL MESSENGER, conducted by W. W. Payne, Northfield, Minn. Price, $2.

—VICKS' ILLUSTRATED MAGAZINE. James Vick, Rochester, New York. Price, $1 25.

—THE KINDERGARTEN MAGAZINE. Alice B. Stockham and Company, publishers, Chicago. Price, $2.

—BOOK NEWS. John Wanamaker, Philadelphia. Price, fifty cents.

—THE SOUTHERN CULTIVATOR. Atlanta, Ga. Price, $1.

—SCRIBNER'S MAGAZINE comes this month loaded up with good things for its readers. W. S. Hughes, U. S. N. and John Mills, U. S. A., contribute an exceedingly interesting paper on Electricity in War; A Summer in Iceland, is by Charles Sprague Smith; N. S. Shaler writes on The Common Roads; Donahl G. Mitchell contributes A Scattering Shot at Some Curalities. Robert Louis Stevenson continues The Master of Ballantrae; Joseph Thomson tells, How I Crossed Masai Land. The price of this magnificent monthly is only $3. Charles Scribner's Sons, New York.

—THE NORTH AMERICAN REVIEW for October, makes a bid for readers by publishing articles from Henry George, Ex-Postmaster Dickinson, Congressman Reid, Viscount Wolseley and Jefferson Davis. The subjects discussed by these writers, respectively, are The Warning of the English Strike, Progress and the Past, Obstruction in the National House, An English View of the Civil War, Lord Wolseley's Mistakes. There are other articles beside these. New York, 3 East Fourteenth Street. Price, $5.

—THE FORUM, for October, has Mutterings of War in Europe, by Emile De Laveleye; Needed Post Reforms, by Thomas L. James; Protection and the Farmer, by Senator Culloin; Australian Ballot System by Edward Wakefield; Workman's Insurance in Germany, by Prof. F. W. Taussig; The Love of Notoriety, by Frances Power Cobb; A Drawing Room Homily, by Bishop Huntington; Making a Name in Literature, by Edmund Gosse; Edward Bellamy's Vision, by Prof. W. T. Harris; Democracy in the Household, by Eliza Lynn Linton; Prejudice against the Negro, by Rev. John Snyder. This is as good a number of the FORUM as has yet appeared, and that is saying much. Forum is a very fine monthly. Forum Publishing Company, New York. Price $5.

Young people who live in these days of cheap postage, find it hard to realize that the time was when it cost six cents to send a letter thirty miles or less, and twenty-five cents for a distance over 450 miles. These rates were established in 1792, and were proportioned to distance as well as to weight. People did not write many letters in those days, owing to these high rates, so in 1845 the government reduced the charges to five cents for letters weighing not more than half an ounce, provided they were not to be carried more than 300 miles. If the distance exceeded that, the charge was ten cents. In 1851 a second reduction made the rate three cents for distances under 3,000 miles, while in 1863, all restriction of distance in the country was taken off, and three-cent postage continued till October, 1883, when the two-cent rate went into effect. Since 1847, when the first postage stamp was made, there have been 160 varieties issued. A collection of all of them would be a valuable treasure for any boy or girl.

Sunday-School Lesson.

(Hurlbert and Simpson's Lesson Commentary [Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON IV.—October 27.

Sin, Forgiveness, and Peace.

Psa. xxxii, 1-11.

GOLDEN TEXT.—*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*—Rom. v, 1.

TIME.—B. C. 1054. Grotius thinks that it was designed to be sung on the great day of atonement.

PLACE.—Jerusalem.

1. *Blessed*—The word *blessed* is in the plural. *O, the blessednesses!* the double joys, the bundles of happiness, the mountains of delight. This verse is explained by Paul, in Rom iv, 6, as relating to justification "without works," and "by faith." *Covered*—Alluding to the covering of the Egyptians in the Red Sea.

2. *Imputeth not*—The idea is not that he is happy on whom God does not charge the guilt of other men, but that he is happy who is not charged with his own guilt, or is treated as if he had no guilt—that is, as if he were innocent. This is the true idea of justification. The threefold designation, *sin, transgression*, and *iniquity*, seems to be borrowed from Exod. xxxiv, 7, where the doctrine of forgiveness is first fully and explicitly propounded. *No guile*—The guile of the spirit is an inward corruption in the soul of man, whereby he dealeth deceitfully with himself before God in the matter of salvation. Sincerity is that property to which pardoning mercy is annexed.

3. *Kept silence*—Refrained from acknowledging my sins to God. *Bones waxed old*—The bones are here put for the framework of the body in which the strength resides, and the decay of which implies extreme debilitation. *Roaring*—David not only mourns for sin as a man, but he roars out, as it were, like a pained beast. He seems fitter for a wilderness to cry out than for a secret chamber to weep in.

4. *My moisture*—His inward agonies are represented as intense and parching heats. The dry grass of the fields sometimes takes fire and produces desolating conflagrations, and the parched earth is cleft and broken into chasms.

5. *The iniquity of my sin—The perverseness of my aberration.* An aberration from the scope or mark which real one sins; all men aim at felicity, but most men stray from it, because they are not led by the law that guides unto it.... But some do stray out of mere ignorance; and they only break the law; some out of stubbornness, which will not submit themselves to the lawgiver; these men's sin is called perverseness.

6. *For this*—Or on this account, to wit, because I have experienced the blessedness of penitent confession and the pardon which invariably follows it. *Godly pray unto thee*—Here we see not only that all the godly pray, but every one of them prays for pardon. This is the very thing which our Savior teaches his disciples, "When ye pray, say, Forgive us our trespasses." And this praying does not only regard the manifestation of forgiving mercy, as some would have it, but the exercise of it. *Mayest be found*—Literally, the time of finding. No object being given. It may be Jehovah himself, or it may be generally grace and forgiveness. *Surely in the floods of great waters*—In this case there may be a particular allusion to the interval between the sin and punishment, during which the penitent confessions and importunate petitions of the sinner—that is, the offending saint, to whom alone the psalmist here refers—may avail to arrest the judgments which must inevitably follow. This effect is described in the last clause by the figure of a flood which is not suffered to extend to him. The word translated *surely* means in strictness *only*—that is, the effect of such a prayer will be only this; or, as we may say, neither more nor less.

7. *My hiding-place*—An allusion, probably, to the *city of refuge*. *Songs of deliverance*—How effectively the music again comes in, prolonging the thought and rejoicing in the pardon! How sure he is that his experience is of priceless value to the world for all time, when he sees in his absolution a clue that will draw all the godly nearer to their Helper in heaven!

8. *Instruct thee ... teach thee ... guide thee*—Some regard these as the word of God to David; but besides the gratuitous assumption of two different speakers in the two successive verses, without anything to indicate a change, the obvious allusion in the first word to the laconic title of the psalm—as if the assurance there promised was about to be imparted—makes it altogether probable that David is here speaking in his own person and fulfilling the vow recorded in another place, that when forgiven and restored to communion with God, he would teach transgressors his ways. He may, therefore, be considered as addressing another like himself—to wit, a godly person overtaken in transgression or exposed to strong temptation—and offering to point out to him the path of safety. *With mine eye*—The idea is that of one who is telling another what way he is to take in order that he may reach a certain place; and he says he will watch him, or keep an eye upon him; he will not let him go wrong.

9. *Not as the horse, or as the mule*—The mule is, among various nations, a proverbial type of stubborn persistency in evil, and we find analogous allusions to the horse in Jer. v, 8; viii, 6. The reason for using a comparison with brutes is intimated in the second clause, to wit: that the debased irrationality of sin might be distinctly brought into view. *Lest they come near unto thee*—The verb used is a military term, and signifies to advance, as an enemy, to attack. The "coming near," therefore, intended here is the coming near to do mischief.

10. *Mercy shall compass him about*—He shall be *surrounded* with mercy—as one is surrounded by the air or by the sunlight. He shall find mercy and favor everywhere—at home, abroad; by day, by night; in society, in solitude; in sickness, in health; in life, in death; in time, in eternity. He shall walk amid mercies; he shall die amid mercies; he shall live in a better world in the midst of eternal mercies.

11. *Ye righteous*—As opposed to the *wicked*; not the absolutely perfect, but those trusting in the mercy of Jehovah for deliverance both from punishment and sin.

Missionary.

The Crisis in Japan.

BY REV. FRANK N. WHITE.

We here in Japan feel that we are approaching a crisis in our work, and we are anxious that the needs of our field should be the object of special consideration and that Japan should, if possible, for some time to come, be made the special field of the work of the Board. This arises from no overestimation of our own needs as compared with those of other fields. Missionaries from other lands, when they visit us to see the grand beginning that has been made here, and the great opportunities that are before us now, and the still greater opportunities soon to be before us, say unhesitatingly that the Board should concentrate upon Japan its money and its men, as far as possible, for some time to come.

As you probably know, the new treaty simply awaits formal ratification by the Senate, and the country is soon to be free to us to come and go, to build our homes and to work as we will. If your work has grown to such proportions as at present under trying limitations, to what an extent may we not expect it to enlarge when these limitations have been removed! Religious liberty, too, has been granted by the new constitution, and thus another great obstacle to our work has been taken away. The people are ready to hear. There will be no difficulty in obtaining large and thoughtful audiences. While many of the people are indifferent, many, too, with their confidence in their old faith shaken, are in an attitude of inquiry. We have not to arouse interest and stir minds out of stupor, but are privileged to meet minds already restless and reaching out for some satisfactory faith. Moreover the people are comparatively well disposed toward us. We possess a language that they are anxious to command, and many in this way are brought to us. The generous policy of our government in all of its dealings with this country, renders them ready to listen to representatives of the home land. The conviction deepens that civilization and Christianity go hand in hand; in a word, are inseparable.

Of what other country can these things be said? Where else are there opportunities comparable with these which confront us? In what other country has the way been so prepared and so clearly marked out? Where else have been, where can be, similar results secured with anything like a proportionate outlay in men and money? Is it not the policy—dictated by wisdom—to seize upon such a grand opportunity when it thus thrusts itself in the way? We believe so, and to this end are planning a rapid extension of the work. We want to plant at least six new stations, and each station should be equipped with two families and with one single lady. Each one of these places is a center from which at least nearly a million of people can be reached, and they all naturally fall to us as parts of the great field for which we are responsible.

At this time when aggression is the imperative policy, the question is, Can we have the needed reinforcements? Will the American Board stand by us in carrying out the work it has so nobly begun? We believe it will as soon as the facts are thoroughly understood. At our annual meeting only a few days ago, it was decided to memorialize the Board at its coming meeting upon this subject. We hope (and is it presumptuous?) that the needs and promise of Japan will be the central thought of that meeting; that men will be led to offer themselves for this field, and that the means to send them will there be consecrated.

Do not be deceived by the current rumor that Japan is practically Christianized, and that missionaries can soon be dispensed with. A more grievous mistake could not be made. Japan has made some progress, but the great mass of the 37,000,000 of this land are yet practically untouched. Missionaries are still needed, and will be needed in largely increasing numbers for a generation, if not more, to come.

The Japanese themselves, with all their love of independent action, would be the first to deplore any diminution of help from other lands.

Is this not as great a privilege as the Board has ever had—this opportunity to step in at the right moment and aid a nation in its new birth?—*Advance.*

Statistics respecting the liberality of native converts always contain a covert reproach upon Christians in the home land. The Protestants under the care of the Eastern Turkey Mission of the A. B. C. F. M. contributed last year $13,000 for religious and educational purposes, which, as money rates in that country, is equivalent to perhaps $75,000 in the United States. This is an average of ninety cents for each declared Protestant throughout the mission, and $4 80 for each church member. When it is remembered that the wages of a common laborer are from ten to fifteen cents a day, and of a man with a trade from twenty to forty cents, one gets a still better appreciation of what these converts are willing to pay, not merely for their own gospel privileges, but to help others to the same. The Moravians have long been an example to other Christian sects in the matter of benevolence to "dissidents." If the Christians of this country gave in like proportion, there would be ten times the amount of money at the service of the missionary societies.

WILLISTON, Florida, Sept. 7th, 1889.

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Temperance.

The sum of $300,000 passes over the saloon bars in high license Chicago every Sunday.

One year's work of one woman, Mrs. Helen L. Bullock, has brought more than 1,500 active and nearly 700 honorary members into the W. C. T. U. of New York State.

A noticeable growth of temperance sentiment among the Indians of southern California is reported by local superintendents of W. C. T. U. work among them.

Miss Frances E. Willard and Miss Anna Gordon left Evanston for the East, September 30, to fill engagements for W. C. T. U. work in Connecticut, Pennsylvania, New York and Massachusetts.

Eighty Japanese girls at Nagasaki, Japan, are banded together in a Y. W. C. T. U. that is said to be the strongest organization of the kind in the empire. They give special attention to social purity work and are preparing a petition to the government against legal concubinage.

The Chinese viceroy, Li Hung Chang, was lately interviewed by a philanthropic Englishman, in the interest of temperance, peace and arbitration. During the interview champagne was offered. On his guest's refusal the viceroy asked whether he was a "teetotaler," and, receiving an affirmative answer, said, with a smile, "I perceive that you are a man of benevolence."

A correspondent of the *Northwestern Christian Advocate* claims that Iowa is not a subject for Niagara sympathy," and says: "With the railroads solvent in spite of our railroad legislation; with farmers able to pay mortgages and increase their improvements in spite of low prices in buying; with our mercantile interests large and prosperous; without the 'inspiration' of the saloon, and no business so poor as that of the county sheriff, it goes without saying that prohibition in Iowa is not a failure."

Illinois Methodists, in recent session at Quincy, passed the following resolution:

"*Resolved*, That it is the sense of this Conference, that in relation to the regulation of the liquor traffic, the principle of absolute prohibition is superior to our political party ties, and we will refuse to vote for the candidates of any party who do not believe in the practical enforcement of that principle in municipal, State or national affairs."

"There is but one way to kill a devilfish. You may hack away at its arms and even cut them off one after another, but the things still lives and clings while there is a feeler left. But one dextrous blow in the region of the eyes and the creature is no more. So with the saloon octopus. You may cut and slash at the arm of the saloon in politics, or the arm about the press, or the arm about the home, or the freer about the church, and the monster seems little injured. But apply the keen blade of political prohibition to the soft part of the head near the eyes, and suddenly the long arms lose their power and the huge mass collapses and falls into a heap, ugly but harmless. —*New York Pioneer.*

Miss Frances E. Willard's fiftieth birthday, September 28 was celebrated in Evanston by unusual "doings." From morning until night congratulatory telegrams and letters, flowers and presents poured in upon her. In the afternoon the children of the Loyal Temperance Legion formed a procession and conducted her to the Methodist Church, where a "Harvest Home" program was given and flowers and gifts presented. In the evening more than a thousand people assembled in the auditorium of the Methodist Church to honor this prophet of their own country, who was taken completely by surprise. Addresses were made and congratulations offered by Mr. H. H. C. Miller, president of the village, in behalf of the village; Rev. Joseph Cummings, D. D., president of the Northwestern University, in behalf of the University; Rev. Dr. Jones, pastor of the Methodist Church, in behalf of the clergy; Mrs. Elizabeth Wheeler Andrew, in behalf of the W. C. T. U., and Mrs. Elizabeth Boynton Harbert, in behalf of the Women's National Council. To all these expressions of honor and regard Miss Willard responded with grace and earnestness. The entire occasion was exceptional and proves the infallibility of more than one traditional maxim.

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The very time that a man of principle adheres to his faith is when it is unpopular.—*New York Christian Advocate.*

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, OCTOBER 17, 1889.

Notice.

On Wednesday, October 30, at 11 A. M., the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the ADVOCATE office, 112 Camp street, New Orleans.

C. W. CARTER,
Chairman.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891.

The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Briefs.

Several of our papers are now calling upon their readers for special contributions to carry forward our mission work in Japan. The good results of *our own efforts* in this direction are seen, and the work is being thus imitated to stir our people to *special effort*. We are glad to note this fact. There is nothing so telling in its effect as a special effort. Look at our list again and see how it grows by these special efforts. Have you sent in your contribution? Read the article in our missionary column on "The Crisis in Japan," and you will realize that a "great and effectual door has been opened."

The following dispatch from San Francisco was published in the *Times-Democrat*, last Monday:

J. V. Penn, the young Methodist minister of Jackson, La., who disappeared suddenly last November, was found in this city Friday night, working under an assumed name in a business house. The first intimation of his presence here came from a New Orleans dispatch saying he wished to be reinstated in the ministry.

The details of Penn's disappearance are still fresh in the recollection of people, but though detectives were employed no clew was ever gained to his fate until he ultimately revealed his hiding place. The fact that he was engaged to a young lady, and had paid court to others, led to suspicious of foul play, or of infidelity on his part, but his story is so straightforward that it settles these. He said:

"When I left Jackson so mysteriously I was suffering from insanity, brought on by nervous prostration, overwork and business disappointments. I was trying to raise $50,000 for Centenary College, and was getting along admirably, when the storm and flood of 1888 along the Gulf coast upset all my plans. Then I was attempting to secure possession of valuable lands left to me and other relatives. A cousin who had promised to join me in legal proceedings refused to do so at the last moment, and I was then disappointed about receiving money upon which I had depended to marry the woman I loved. I became despondent and insane. I was filled with an overwhelming desire to get away. At New Orleans I took a train, not knowing or caring in what direction I went. I proceeded to St. Louis, and from there to Kansas City, and from there direct to San Francisco, where I have been ever since. At Kansas City I imagined I saw Bishop Galloway in a hotel, and then for the first time I took an assumed name, under which I have lived ever since."

Mr. Penn says he was ill here for several months, but was kindly cared for by Odd Fellows. When health returned he made himself known to a local clergyman, and through him appealed to the Conference. He says he will make a public statement in a few days, and will then start for home.

"Passing through the Gates, and Other Sermons, by Bishop McTyeire."

The appearance of this volume is rather a surprise to the Methodist public. Whatever high estimate had been placed upon this author seemed due, not to his pulpit efforts, but to his brain and work for the material interests of the church. He was a thinker rather than a speaker, a founder, a wise master-builder, but not an orator. He established the NEW ORLEANS CHRISTIAN ADVOCATE, he wrote on church laws and history, he wisely administered the episcopal office, he founded the Vanderbilt University; but his preaching was more analytical than rhetorical, more like a demonstration in mathematics than an oration.

Yet nothing is truer than that the Holy Ghost will use any man's gifts and natural endowments to the edification of his hearers, if only he give himself to that divine influence. On some occasions it was as true as of any man that Bishop McTyeire preached with the Holy Ghost sent down from heaven. On one occasion, at least, the writer witnessed the most extraordinary effects among the preachers of the Alabama Conference in 1852, when the sermon on, "Ye have an unction from the Holy One, and ye know all things," was being delivered in the slow and stately manner of its author. The fountains of the deep were broken up and the windows of heaven were opened.

Other sermons, not contained in this volume, produced profound impression. One before the District Conference, near Decatur, Ala., in 1877; another before the Holston Conference, at Morristown, in 1879; another at Oxford, Ala., in 1881, left nothing to be desired in fullness of expression and power of application upon the large audiences who heard them. Some of his texts were Romans xv, 29—"The fullness of the blessing of the gospel of Christ;" "Zaccheus, the Publican;" "Agree with thine adversary while thou art in the way with him;" "It is required of a steward that he be found faithful;" on "judging ourselves," and others of equal interest with any found in this volume.

The drift of the Bishop's mind was practical. He cared little for ornament, but was fertile in illustration, often using names and dates for his purposes. This gave him his great power on occasions like those so freely used in this volume on the deaths of eminent men—Vanderbilt, and McFerrin, and of several of his colleagues. Bishop McTyeire studied men. He was fond of history and of great characters. Had he been a painter, his subjects would have been historical. Had he been a poet, he would have written tragedy or epics. The awful in death and the judgment attracted his meditations. To his mind there was a close connection between the present world and the future. The connecting link was the sense of moral responsibility for actions done here. He thought much on the future state. Speculative theology had little charm for his great mind, but he sought to understand the revelation of things as they exist in another world. To him heaven and hell were realities. Nothing could be more solemn than his treatment of death, the resurrection, the judgment, and eternity.

"Great God, on what a slender thread
Hang everlasting things;
The eternal state of all the dead
Upon life's feeble strings."

His son-in-law and colaborer in the university, Prof. Tigert, has given us a fine introduction to this volume of sermons. He surprises us by the statement that there are ample stores of manuscript, skeletons and notes, carefully preserved from the Bishop's early as well as later ministry, for we had supposed the author averse to writing, except for immediate publication. Most of his pulpit efforts bore the appearance of being born of the occasion, and not, in the ordinary sense, prepared for the press. True, there was always a high range of thought and a perfect aptness of language, making them as fit to be read as listened to, but the literary finish and expansion was wanting.

That the Bishop could write with singular and exquisite touch was manifest in a thousand editorials and communications for the periodical press, as well as from his few, but finished published works, and his style of speech was astonishingly like the work of his pen; but the itinerancy is the foe to literary fame, and his hands being full of executive labor, both in the episcopacy and the university, he could scarcely have found time to elaborate essays or sermons. With the exception of the few funeral and other discourses, prepared with a view to immediate publication, we must beg leave to doubt whether any such volumes of sermons, as those of Robert Hall or Thomas Chalmers, can be formed from his notes.

Enough has been given us, to prove what he might have done in the pulpit of a station preacher had he long continued in one congregation. The characteristic of all his work is its genuine sincerity and simple faith in the doctrines of the Bible. The inspiration of the truth breathes through all his literary work. The Bible was more to him than any other book. His knowledge and his estimates of men are always taken by that standard. A full belief in the operations of Divine Providence over human lives, and of the influences of the Holy Spirit upon human hearts, marks the selection of his texts and the treatment of his subjects. His greatness was his faith. One of his greatest sermons was delivered before the Alabama Conference, at Columbus, Miss., in 1863, on I. John ii, 15, 16. It was in war times, and men's passions ran high. Much of the baser quality of human nature was manifesting itself in love of the world, the lust of the flesh, the lust of the eye and the pride of life. He gave a masterly analysis of these three forms of sin: Sensuality, ambition, and pride. He went to the Garden of Eden and found the prototype for all these sins in the forbidden fruit—a tree that was good for food, and that was pleasant to the eyes, and a tree to be desired to make one wise. He found the same elements in the three temptations presented by Satan to our Savior in the desert. He described the larger and lower class of victims as falling under the first assault. Then the more moral and refined as yielding to the second. And last of all, those who having clean escaped these lower forms of vice and worldliness, fall through intellectual and spiritual pride into the snare of the devil and are taken captive by him at his will.

To us Bishop McTyeire was a great preacher. We always went to the church when he preached at Conference, and never came empty away. His humor often made us smile, and his pathos moved us to tears; but somehow his sermons always enriched us, as the smile of a field which the Lord hath blessed with the dew of heaven, and the fatness of the earth and plenty of corn and wine. His preaching was more like strong meat for men than milk for babes. It had the marrow and fatness of the gospel in it, and it required a certain strength and maturity in the hearer in order to be appreciated. The slow and measured fire of artillery, rather than the rattle of small arms or the rushing charge of cavalry, gave the sense of a profound interest, of a prolonged and desperate engagement, the issues of which must affect the destinies of great bodies of men rather than the interests of individuals. Such was the preaching of Bishop McTyeire.

F. M. G.

The Colored Methodist Episcopal Church.

Our friends of this church have had quite a rally of their forces in this city during the past week. Some time ago they sold their church property on Seventh street, and purchased the Calvary Episcopal Church, on the corner of Prytania and Counery streets. This is a fine property and a fine location. The congregation has been worshiping in this house for quite a while. The enterprising pastor, Rev. J. C. W. Smith, has lately organized a day school in the basement, which, in honor of Bishop Beebe, he calls Beebe Institute. This school has, at this writing, three teachers and seventy-five pupils, with an increasing tendency. We think they have done a wise thing in organizing that school, for it will be a benefit to the congregation in many ways. In order to arouse interest in the work of this church in our city, the pastor planned a very interesting program and invited some of the principal men of his denomination from abroad to visit his people, and by lectures, addresses, sermons, etc., let the general colored public know the aims and purposes of his church. Hence, during last week, Bishop J. A. Beebe, of North Carolina; Rev. F. M. Hamilton, editor of *The Christian Index*, the church organ, published at Jackson, Tenn.; Rev. E. Cottrell, Memphis, Tenn.; Rev. R. S. Williams, Columbia, S. C., have been lecturing and delivering addresses on subjects specially connected with their church origin and history and aims. The impression made by these preachers has been a good one, and we feel free in saying that it will greatly add to the influence of the Colored Methodist Episcopal Church in our city. Bishop Beebe is much encouraged with the future prospects of his church. It is growing and enlarging its borders in every direction. Bishop Beebe has also been quite successful in raising funds among his own people for the purpose of paying off the indebtedness of the church here. They still, however, need as much help as they can get; and if any of our brethren wish to know where they can contribute money that will do a great deal of good, we believe here is the place.

From Japan.

Our annual meeting has just closed, and the reports made of work done the past year were very encouraging. I think I have never worked harder than I have the past year, and I feel truly thankful that God has greatly blessed the work under my charge. I can not say what the statistics will be for the year on the entire work of our mission, but the whole will be made up at the end of this month. I think we may say we have had a prosperous year, and the Lord has blessed us all along the line. I have visited during the year some dark places in Japan, where the light of the gospel of Christ has never penetrated, and where they knew nothing of the true God or of salvation through Jesus Christ. Idolatry and superstition has had full sway, and has kept for centuries thousands in utter ignorance. In these dark corners hundreds flocked to hear the preaching of this (to them) strange doctrine, and, notwithstanding the opposition of Buddhists, many heard the Word gladly and desired to be taught more perfectly. Many followed us some distance on our return, and pleaded with us to return again and tell to the people everywhere the way of salvation!

Near the close of last month, in the city of Himiji, I baptized five persons there. They were the first fruits of our work in that place. One lady who was baptized, I found on the day of her baptism that she had been a pupil in Mrs. Lambuth's school in Kobe. Mrs. Lambuth went to attend the baptismal service and recognized Mrs. Okabe as one of her former pupils. It was, indeed, a great surprise and a happy meeting. The good seed sown had taken root, and we feel that she is truly converted.

One part of my work is in great need of help. They are writing and sending us telegrams asking and imploring help. We feel, in a measure, helpless, for we have no foreign missionary to go and live among them, and we have no native preacher ready to go and preach to them. They are so urgent in their calls, I have concluded to go myself and live among them for three months at least, until I can hear from the home-land. Can you not equip and send us a man to go there and take that part of Japan for the Master? I shall leave here in about three weeks to take up my abode there for a while, at least. The field is ready for the harvest, but where are the reapers? Thousands stand ready to accept Christianity when it is presented to them, but we have no one to send to them. Pray for me, and let the church everywhere pray the Lord of the harvest to raise up laborers to enter in and reap the rich harvest at our doors. If you have the money, send and support a man for that field, so open and ready for the gospel in all its fullness.

Your brother in Christ,

J. W. LAMBUTH.

KOBE, JAPAN, Sept. 16.

Among the Papers.

The *Central Methodist*, in an article, on "Sin Grows," closes with this weighty paragraph:

As sin grows, virtue lessens. As grace grows, sin departs. There is no standing still in forming character. We are either getting better or worse. The change either way is of our own choice. There are abundant helps to be good or to be bad. No one goes to heaven or to hell alone and unaided. Influences of his own selection help him along. The world, the flesh, and the devil make sin to grow. The Holy Spirit, the Bible, and prayer make grace to grow. In a sense, everyone has as much religion as he desires for present use. If he desired more, he would seek and realize more. But to have more sin, is not a matter of desire or effort. The weeds in the garden grow without cultivation. Born with an evil nature, sin grows in the heart easily. The probationary period is always short and uncertain. Seek grace to-day. Sin grows. Our Savior named a fig tree that stood in a good place for three years without bearing fruit. In those years it did much evil. Its roots and its shade monopolized the ground for some distance, either stopping the growth of any good things or so paralyzing the ground that nothing good made any attempt to grow. If you are without grace, your sins may have been growing for three years last past with a similar result. Examine and see. Sin grows.

Zion's Herald objects to the practice some ministers have of calling the church to the altar to give an expression of faith in answer to certain propositions, and calls it the "Martinet Drill." The *Herald* says:

The most injurious result, however, is seen in the fact that such a procedure develops insincerity in purpose and life. The membership of the church, for instance, is repeatedly asked to make a most solemn promise to perform a specific act, and then by lifting of hands or by standing the resolve is made. The request may be reasonable or unreasonable, possible or impossible, but the demand is so made that not to respond favorably seems to indicate unfaithfulness, and all pledge to do what there m not be any real purpose of doing. There is no process more like to work degeneracy of moral li than frequent pressure in suc direction. Pledges that shou be most sacred come to be co sidered as of little or no bindi force. Such a system work confusion of the moral sens distorts the conscience, and act ally cultivates insincerity. Pa ticular harm is done to your Christians by such method When this practice is general introduced as a part of ever social service, it becomes form and artificial, an irksome routi without spiritual life, an effort t work by certain mechanical pro cesses what can only be wrough by the Holy Spirit upon the ind vidual soul. Much time is thu consumed, the congregation wearied, and the good impre sions already made are large dissipated.

The *Wesleyan Christian Advocate*, discoursing on the "Limitations of Usefulness," in the following paragraph, shows how those limitations are reached by thousands of our people:

Making all allowances for lac of early education, there ar thousands in the church wh have practically cut themselve off from all good and grea works by a persistent self-im posed ignorance. More than hal the membership of the churc do not know what Christ is no doing in the world. They re fuse to take and read the churc papers. They do not know wha Christ is doing in the world o thought, of literature, of science of art; they are ignorant of th spread of the gospel in the world, of its triumphs over th old religions of the East, of it power to still turn the world up side down; they seem to b quite content to know tha Christ is their Savior and th Savior of a few of their neigh bors, and resist all efforts to in duce them to take further inter est in the matter. Their lack o knowing what Christ is doing i the world unfits them for any par in the great movements of Chris tianity—knowledge which the might easily obtain by reading weekly any good church paper.

Notes.

Back of every statute of the crim inal code of the State stands the im partial and eternal Judge, and in hi hands are the retributive sanctions o all law. Eliminate this one fact fro the consciousness of mankind, and th gates of hell will swing wide open And yet there are men who have de liberately set to work to do this ver thing; teaching doctrines which i received, will uproot all the founda tions. A world without God! I means, man leveled down to the brute and earth turned into pandemonium.

As the Conference year is drawing to its close, we find ourselves musing and putting questions. Have I done my duty? Have I made a wise use o privilege and opportunity? Have I exerted my mental, moral and physi cal powers in such a way as to accom plish results, that will, in the future become the efficient causes of still better results in the still further future? Have I met my obligations in such a manner as to produce a cumu lative result, that will keep growing for all the years to come? Alas! how few can answer affirmatively!

In his second letter to the Corinthians, chapter 13, and verse 9, Paul expresses a wish in these words: "And this also we wish, even your perfection." In the eleventh verse of the same chapter he exhorts in these words: "Be perfect." In the original the same word is used in both cases; one being the noun and the other the verb. According to the best authorities, the noun means, "a thorough adjustment." The verb means, "completely adjusted to surroundings." Here, then, is Paul's view of "perfection." This agrees with the scientific definition of a "perfect life." Herbert Spencer says: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence." Now the word Paul uses, which has been translated "perfection," shows that his idea was the same idea expressed by Mr. Spencer. His wish was that the Corinthians should be "thoroughly adjusted to the circumstances of their life." And what is that but Mr. Spencer's "perfect correspondence?" His exhortation was: "Be ye completely adjusted to God and his law, to man and his claims, indeed to everything." Is not that a beautiful idea? Is it not an interesting view of this whole matter? And what better definition of perfection can we have than the literal meaning of the apostle's word gives us?

Dr. Carradine on Entire Sanctification.

Continued from First Page.

The "flesh" is actually "*dead*," without force or influence; so that it is "led by the Spirit." The terms applied to the process are as strong as can be, and indicate a most thorough and decisive work in the "flesh" for the soul, and in the soul, so far as it may have been left deficient by a complete regeneration, not in itself partial. The terms "redemption, propitiation and satisfaction" of our Article are not properly interpreted as signifying any subjective effect accomplished in man, but rather as indicating a work of God in the sense of a "plan," a system of operation wholly on the divine side. They are terms that express only the divine side of redemption—a work God has done for man, by which he may be saved and sanctified, and receive all the fullness of the blessing of God in Christ Jesus—a work by which "the whole world" may be saved from all sin, "both original and actual."

I submit that Articles VII. and XX. of our creed, interpreted in the light of the facts of human life, can not mean such a sanctification as is nowadays claimed in certain quarters. The sanctification of our creed and of the Bible leaves us in possession of all the Adamic effects or original sin, transmissible to our posterity, but leaves us without guilt or responsibility further than our actual, personal sinning, and, at the same time, secures for us that spiritual assistance needed for a victory over "the world, the flesh, and the devil," without annihilating either. To my thinking, our sanctification brethren are a little awry. I do not question their honesty of purpose, but their logic.

Let no one construe this paper into an assault upon holiness of heart. The practical, concrete fact of holiness is one thing; but the theoretical system and logical structure is quite another. We may wage war on logical fields, and be in harmony in the concrete. I do not, in the least, question the holiness of heart professed by Dr. Carradine; but when he constructs a logical form as the intellectual basis of such a holiness, I can, in all candor and Christian affection, differ from him as intensely and emphatically as I may wish, and, at the same time, be as holy as he, provided the essential doctrines of religion are accepted. But logical forms graduate into experience. That professed holiness must issue in corresponding holiness of life; otherwise I must question the integrity of the profession. If he ever becomes conscious of the movement of sin, not now felt, and finds himself tending toward sin in any way or degree, it must be considered evidence of a discrepancy in the profession, or an apostasy. Of course, the sanctificationist can not surrender the doctrine of the possibility of apostasy, if he be a Methodist. But a Presbyterian sanctificationist is confirmed in an infallible election. Doctrinally, sanctification can not negative the doctrine of apostasy, even if it places the sanctified precisely where Adam stood before his transgression. But if he occupies such a position in grace, that estops the descent of depravity in his lineage. And sin, in an individual after sanctification, must partake of the nature of Adam's sin, inasmuch as he stands in a federal relation to a line of posterity beginning in him, that must be "corrupted," in consequence of lineage from him. And what must follow?

The sanctified and unsanctified uniting in marriage strangely complicate the moral attitude of their children. Sanctification, therefore, brings us under obligation to marry only among the sanctified; otherwise we sin against the race, in as far as it depends upon us. And such an act of disregard to righteousness and holiness is certainly a personal sin.

McTYEIRE INSTITUTE.

Sunday Law Convention.

A convention of the friends of Sabbath rest will be held in Grunewald Hall, in this city, on Thursday and Friday, November 28 and 29, with a view to organize a Louisiana State Society. The object is to secure protection of our citizens by law in freedom from compulsory labor on the Sabbath. Churches, benevolent societies, labor, and other organizations, friendly to this cause, are respectfully invited to send delegates. Eminent speakers will address the meetings. Topics of great interest will be discussed.

Reduced railroad rates are expected for visitors.

By order of the committee.

C. W. CAUTEN, Chairman.

"God manifest in the flesh," is the statement of the greatest fact of the world's history. It transcends every subject of thought, and yet the fact announced brings the Infinite One within the range of human contemplation in the only way by which our minds can grasp the great subject. How wonderful, and yet how simple, is the revelation of "God in Christ reconciling the world unto himself!"

Personal and Otherwise.

Rev. T. J. Reynolds, of the Arkansas Conference, becomes assistant editor and part owner of the *Arkansas Methodist*.

Mr. Albert R. B. Edbrooke, a young brother from England, is selling the Tree of Methodism. This is a valuable map with statistics brought down to 1888. Address at 106 Camp Street.

The *Southwestern Methodist* favors a return to the methods of the fathers by making the young, unordained preachers assistants to the preacher in charge.

We see from the NEW ORLEANS CHRISTIAN ADVOCATE that Dr. Carter has read the *Montana Methodist*. We hail, scarcely believed it.—*Montana Methodist.*

We like, as far as possible, to keep up with our old friends. "Though lost to sight"—you know the rest, Couey.

Bishop Duncan transferred *four* preachers from the North Carolina to the St. Louis Conference: William Lowe, C. P. Snow, R. M. Taylor and H. M. Eure.

Rev. S. A. Steele says he transfers to the North Alabama Conference, on his own motion, with the approval and consent of the Bishop.

It is very strange, after all that has been said about it, that people will send anonymous communications and expect them to appear in this paper!

A resolution was introduced in the Tennessee Conference memorializing the General Conference to abolish the title of Doctor of Divinity, since it had become empty and vain by indiscriminate distribution. So says a dispatch. It is difficult to see what the General Conference has to do with that matter!

Bishop Galloway has raised $37,500 of the $50,000 required for the new Methodist college, and is confident that, by December 10, the whole amount will be subscribed.

Mr. Maurice Thompson has been chosen as one of the associate editors of the *Independent*. He will hold the post of literary critic.

The brethren and sisters need not send us any more articles on the subject of sanctification.

In the Greenville district, Bishop Galloway's collections for the new college amounted to $5,000. What other district will do as well as that? Will the other presiding elders allow themselves to be beaten?

Robert Patton Crockett, the last son of the celebrated "Davy" Crockett, died recently in Texas, aged seventy-three years.

The arrangements are being rapidly made for the Sam Jones meeting in January, next. The committee have leased the Artillery Hall, on St. Charles street, for the month of January, and Mr. Jones has agreed to come, and we expect to have a gracious and great time. Remember the time, *the month of January.*

We have some valuable contributions on important subjects on hand which will appear as soon as the sanctification business is over. In regard to *that* matter, we say to our readers that we see our way out, and, as far as this paper is concerned, the subject will very soon be postponed indefinitely.

Read Dr. Lambuth's letter on the fourth page, and then ask yourself if you have done all you could to help him give the gospel to those who are crying out for it. Can't you, won't you do something to help? Men and women of Israel, what mean ye by not answering these cries that are ascending to heaven?

With great sorrow we record the death of Rev. James S. Rencher, of the Alabama Conference. He was pastor of the Franklin Street Church, in Mobile, Ala., and died at the parsonage last Sunday evening. He was one of the foremost men of his Conference, and his death creates a void that will not be filled.

Miss Willie Galloway, eldest daughter of Bishop Galloway, has a position as teacher of vocal and instrumental music in Galloway College, Searcy, Ark. We are constrained to congratulate the college on securing the services of so competent a musician as Miss Willie Galloway. *All the teachers in that college are members of our church.* Take a note of that.

The editor spent a pleasant Sunday in Baton Rouge, ministering to the Methodists of that community. He is glad to report the pastor as slowly, but steadily, improving; but the physicians forbid him pulpit work for a couple of weeks yet.

A telegram from Dr. C. G. Andrews, of Meridian, Miss., brings the distressing intelligence of the death of his son Oscar. A young man of correct principles and fine address, and hopeful prospects, and the subject of earnest prayers and faithful religious training, is thus cut off in the beginning of life. How mysterious! The Father doeth all things well, is the answer of our faith. The parents and relatives have the sympathy of the whole church.

Bishop Galloway, accompanied by his wife, passed through our city, last Monday, *en route* to the Mexican Border Mission Conference, at San Antonio, Texas, and thence to the Central Mexican Mission Conference, at Guadalajara, Mexico. The Bishop looks fresh and strong, notwithstanding his heavy college campaign during the summer and fall. Our readers may look out for some interesting sketches from that interesting field in the South.

Eminent men very frequently differ in opinion. Bishop Simpson, on "The Call to Preach," said: "The man who is anxious to go is never sent." On the other side, Dr. Buckley, of the *New York Advocate*, said last week: "It is not proof that a man is called to preach that he does not wish to go; no proof that he is *not* called because he wishes to go."

Capt. R. L. Robertson, of this city, died last Monday at the home of a relative on the Lafourche. Capt. Robertson was one of the oldest men of the city, having reached his ninety-second year. He was a member of Morean Street Methodist Church, and was for many long years the Sunday-school superintendent. We hope some friend will give our readers a sketch of his life.

Postal Card Reports.

—Rev. B. S. Rayner writes from Magnolia, Miss.: "Our meeting at this place began September 9, and closed October 6. It was a first-rate meeting throughout. The interest was fine at the beginning, and it increased until it, at last, reached 'high water mark.' Our church here was probably never in better condition. This is the judgment of some of our oldest members. We have fewer 'deadheads' than in any other church, for its size, that I ever saw. The membership is one hundred and twenty. A more liberal people I have never seen. The meeting resulted in great spiritual good to the church, and in twenty accessions. Bro. Watkins, of Brookhaven, did most of the preaching, and did it to the delight and joy of his hearers. Bro. Lewis, our presiding elder, was with us in the latter part of the services, laboring with great acceptability and to the edification of the people. Magnolia is one of the most pleasant and prosperous towns on the I. C. R. R. Our accessions to date in this charge—Magnolia and McComb City—number ninety-one. The revival influence is felt throughout the work. God be praised!"

—Rev. T. B. White writes: "The 'mission ship' was built in Mansfield by the Juvenile Missionary Society, last night, in the presence of a delighted audience. As an 'object lesson' it is beautiful, impressive and religious. At times I felt the tears start at the sentiments so beautifully expressed by the twenty-four children who were the main builders. The nations represented and impersonated by the young ladies were striking. Misses Eliza Logan, Emma Sutherlin and Millie Ricks and Mrs. Scales at the organ. Bro. Lewis Wilcox, with his horn, rendered good service. After the ship was built, rigged, and with anchor, life boat and sails full spread, to see the whole company get aboard the 'old ship,' all singing, 'Old Ship of Zion,' it was enough to stir the enthusiasm. It was a good thought and act of our worthy president, Mrs. Fullilove, to set that ship sailing. Every society ought to get the ship and keep it sailing."

—Rev. W. W. Drake reports from Hammond, La.: "I have just closed a meeting at my Ebenezer appointment, in which I was assisted by Rev. John Boyes, L. P., and Bro. Keen, of Amite City. The meeting resulted in thirteen accessions and numerous other good effects. In writing of a meeting in the ADVOCATE, of October 3, I omitted to say that the place was Wesley Chapel, Tangipahoa parish."

—Rev. L. W. Wood writes from Covington, La.: "Since my last, I have had five meetings at Covington and Bedico; assisted by Bros. Davies, Joyner and Adams at the former place, and W. W. Drake at the latter. Results: eleven accessions, four baptized, and about fifteen conversions. The St. Tammany Camp Meeting opened on September 27, and closed on the following Wednesday night. A glorious meeting. Eighteen accessions, sixteen baptized and upwards of sixty conversions. Dr. West was with us three days, and preached with his usual power. Bros. Davies and Adams also worked nobly. All praise to God!"

Rev. N. M. Clark, writing from Shubuta, Miss., says: "On last night, I closed a four days' meeting at Manassas Church. The Spirit was present in great power to awaken and convict sinners, convert mourners, and to revive the church. Results as follows: twenty conversions, eighteen accessions to the church, fourteen persons baptized, five subscribers and three renewals to the ADVOCATE received, and the entire church revived. To God be all the glory! Bro. H. C. Brown, of Meridian, assisted in the meeting."

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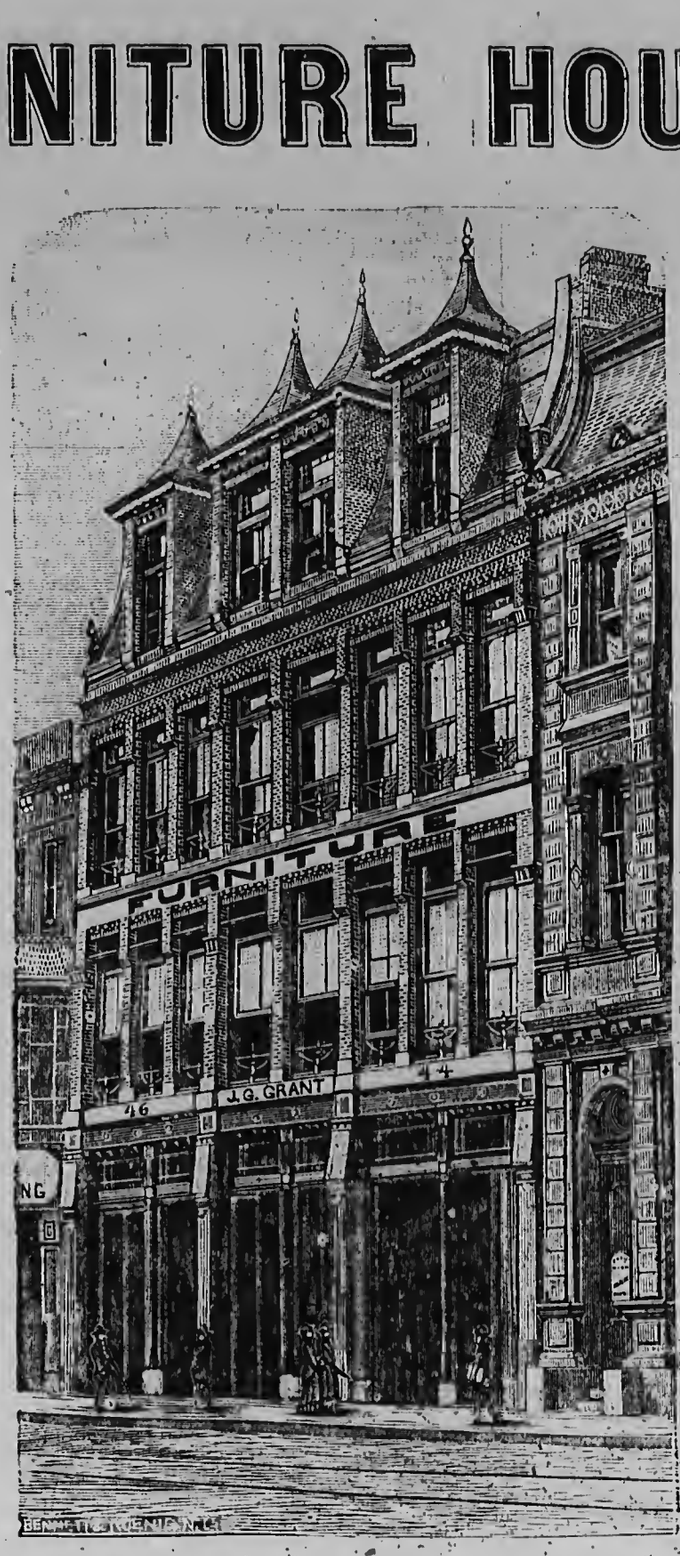
Large Increase of Trade Demands More Room to Carry Fuller Assortment.



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D. M. Arthur	1 00
Mrs. J. H. McNeely	2 00
Seashore Camp Grannl Sunday-school, for Children's Work in Japan	25 00
Mrs. W. P. Davis	2 00
Miss E. H. Logan	1 00
Mrs. Hannington	1 00
J. W. Pinnck	2 00
S. S. Cope	1 00
Mrs. F. O. Adams	2 00
Lake Charles Sunday-school	10 00
Total to date	$671 00

McTyeire and Parker Memorial Tablets.

Previously reported	$47 45
Abner A. Parker	2 00
Frank A. Daniels	5 00
Rev. F. D. VanValkenburgh	1 00
Cash	5 00
	$60 45

Notice.

A meeting of the Committee on the District Parsonage is called to meet in Durant, Thursday, Oct. 24, at 8:15 P. M., in the Methodist Church.

The following persons compose the committee: M. T. Boswell, W. H. Turner, B. T. Hoover, J. G. Hamilton, B. R. Farr, J. B. Streater, J. W. Wright, D. L. Sweatman, L. L. Brewer, J. G. Irving, J. L. Harmon, J. R. Bingham, H. B. McGee, J. W. Applewhite, J. W. Morris, S. D. Winn, J. N. Hines and J. N. Williams.

An attendance on the part of every member is much desired.

J. J. WHEAT, Chairman.

Prohibition has been defeated in Connecticut by a large majority.

Postmaster General Wanamaker carries a level head in one respect at least. He says: "I never in my life need such a thing as a poster, dodger or handbill. My plan for fifteen years has been to buy so much space in a newspaper and fill it up with what I wanted."

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We want live, energetic agents in every county in the United States and Canada to sell a patent article. It goes into use on its merits. An article having a large sale, paying over 100 per cent. profit, having no competition, and on which the agent is protected in the exclusive sale by a deed given for each and every county he may secure from us. With all these *extraordinary inducements* for agents, and the fact that it is an article that can be sold to every house owner, it might not be necessary to make *an extraordinary offer* to secure good agents at once; but we have concluded to make it to show, not only our confidence in the merits of our invention, but in the energy with any agent that will handle it will engage. Our agents now at work are making from $100 to $300 a month clear, and unless it sells for itself we make no offer to all who are out of employment. Any agent that will give our business a thirty days' trial, and fail to clear at least $100 in that time, *above all expenses*, can return all goods unsold to us, and we will refund the money paid for them. No other employer of agents ever dared to make such an offer, nor would we if we did not know that we have agents now making double this amount. Our large descriptive circulars explain our offer fully, and there we wish to send to every one out of employment who will send us three one cent stamps for postage.

Address P. S. MANUFACTURING CO., Pittsburgh, Pa.

Episcopal Visitation, 1889-'90.

Conference.	Date.	Place.	Bishop.
W. Texas	Oct. 23.	Seguin, Tex	Key
Cen. Mex.	Oct. 30.	Guadalajara, Mex	Galloway
N.W. Texas	Nov. 6.	Belton, Tex	Key
Virginia	Nov. 13.	Richmond, Va	Wilson
German Mis.	Nov. 13.	Cuero, Tex	Galloway
Memphis	Nov. 13.	Fulton, Ky	Hendrix
N. Texas	Nov. 20.	Greenville, Tex	Key
Arkansas	Nov. 20.	Conway, Ark	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keener
N. Miss.	Dec. 4.	Hall Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	[illegible] Miss.	Galloway
East Tex.	Dec. 18.	Kirk, Tex	Key
Florida	Jan. 8.	Gainesville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

Did you notice that fine head of hair at church last Sunday? That was Mrs. B——. She never permits herself to be out of Hall's Hair Renewer.

Mason & Hamlin Organs and Pianos.

The improved method of fastening the strings of pianos, invented by the Mason & Hamlin Organ and Piano Company in the year 1881, is unquestionably one of the most important improvements ever made, making the instrument so reliably in tune that it will remain so, as well as is reasonable, and much longer than is usual to get out of tune.

Both the Mason & Hamlin organs and pianos excel chiefly in that which is the chief excellence in any musical instrument, *quality of tone*; other things, though important, are much less so than this. An instrument with inferior tones can not be a good one, however high-sounding illustrated catalogues containing descriptions of new and popular styles of organs and pianos, introduced this season, will be sent free to any one addressing the Company, Boston, New York or Chicago.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

Our Young People.

TOTAL ABSTINENCE.

A LITTLE SPEECH FOR A LITTLE BOY.

Perhaps you think a little boy
Can hardly understand
The message that the temperance folks
Would send through all the land.

But this I know—that want and woe
In drunkards' homes are found;
And places where they buy their drinks
Are open all around.

For liquor and tobacco, too,
More money goes, they say,
Than all the people in the land
For bread and meat now pay.

Some think a little does no harm,
It makes them feel so nice;
But ah! it is more dangerous
Than skating on thin ice.

A little makes you soon want more;
And more and more you crave,
At last to alcoholic drinks,
You find yourself a slave.

The chain begins to bind your soul,
When first you take a drop,
Before you take a single drink,
That is the time to stop.

—*Union Signal.*

MR. EDITOR: I am a little girl seven years old and live in a little town, and have two little sisters—Josie Frank, and Bessie Hammond, named for Dr. W. A. Hammond. We live immediately on the great Illinois Central railroad, and have every opportunity of seeing and hearing the many trains that go whistling by almost every hour in the day. I do not go to school, but learn at home. I can read; write and spell. I study geography, and know the multiplication table and am working little problems in division. I hope to grow up to be a wise and a good girl and to honor my parents. I go to Sabbath-school every Sabbath, and am learning something about the Word of God. We had a District Conference here in May, and Bishop Galloway and Dr. Wheat were our guests. I like them both, for they do not forget to speak to the children. We now have a Baptist Association in session. Yesterday one of their evangelists said that he wanted to scatter Baptist literature knee-deep all over this land, and have stamped on the face of it, "Our good old Baptist Confession of Faith." Mr. Editor, what will become of us little Methodists then? As I do not wish to tire you with my first letter, I will close with many good wishes for your own happiness and the prosperity of the ADVOCATE.

Your little friend,

MARY FLETCHER BURTON.

PICKENS, Mississippi.

MR. EDITOR: As I have not seen a letter in your paper from this place I thought I would write to you. Dr. W. T. Beall is our preacher. He is boarding with us. I think he is a splendid preacher. I like him very much; he is very kind and good to Ethel and I. I have no sisters or brothers. Ethel has a little sister and three brothers. Ethel is my cousin, and she is going to school with me. I have a nice little pony, and she has a pretty little long-eared colt. I have a little saddle and I have been riding for five years. Sometimes I go to church with Dr. Beall in his cart. Ethel is nine years old; I am ten. I hope to see my letter in print, as this is my first attempt to write to your paper,

Your friends,

MADIE LEWIS,
ETHEL LEWIS.

Near JACKSON, Mississippi.

MR. EDITOR: Here is another little girl who wishes to join your glorious band. I am nine years old. I have one sister and two brothers. My uncle, Rev. W. W. Nicholson, takes your valuable paper, and he lets me read the letters from the young folks, which I enjoy very much. I am living in the Lone Star State, yet I am partial to dear old Louisiana. We moved from there four years ago. I left many dear relatives and friends there, whom I hope to visit sometime. Now, Mr. Editor, please publish this, as I want my grandpa, who lives in Louisiana, too see it.

Your little friend,

ROSA TAYLOR.

DETROIT, Texas.

MR. EDITOR: As I have not written for a long time, I thought I would write again, to the "dear old ADVOCATE." I do not go to school. Our school was out last Friday. I will answer Rupert Fargeson's question. The thirty-seventh chapter of Isaiah and the nineteenth chapter of II. Kings are alike. I will close by asking a question: Where and how many times does the word "hammer" occur in the Bible? Your little friend,

BETTIE CARRUTH.

SUMMIT, Mississippi.

MR. EDITOR: We are two little girls coming again to ask a small space in your valuable paper, of which we are both very fond of reading. First, we must tell you of our protracted meeting, at Gilead, held by our beloved pastor, Bro. N. J. Roberts, assisted by Bros. J. M. Whitehead, N. B. Young, and Whitington. There were twenty-two accessions to the church and several conversions. Our family are all members, except our four younger brothers, who are yet rather small to join. We all love our pastor very much, and are so much in fear that we will have to give him up another year. We, of course, might get one as good, but we could never get one we could love better, and, we fear, hardly so well. We have a very interesting Sabbath-school of about forty members; also two prayer meetings organized recently—a ladies' prayer meeting and a young men's prayer meeting. We are in hopes they will both be successful and do a great deal of good. Wishing the dear ADVOCATE much success, we are

Your little friends,

VENA POWERS,
ZULA POWERS.

CLINTON, Louisiana.

The Church Builders.

GOLDEN PENNIES.

A little boy who had plenty of pennies, dropped two into the "Church Builders" chest, laughing as he did so. He had no thought in his heart about Jesus, or the need of churches. His was a *tin* penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so looked round with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not the gift of a "lowly heart," but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because all the others do." That was an *iron* penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the chest, he shed a tear, and his heart said, "Poor people! I am sorry they are so poor and so miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his penny with a throbbing heart, saying to himself, "For thy sake, O loving Jesus, I give this penny." That was a *golden* penny, because it was the gift of love.

How many of our readers are giving *golden* pennies to help build churches?

That tired feeling is entirely overcome by Hood's Sarsaparilla, which creates an appetite, rouses the liver, cures headache, and gives renewed strength and vigor to the whole body. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

A Good Reply.

A good reply was made at a children's mission meeting one evening. Said the speaker to the boys:

"There's a time and a place to play, but the time and the place is neither now nor here. Say, boys, a kite is a good thing, isn't it?"

"Yes, sir," replied a bright little fellow, "but it is not worth much when it breaks loose."

"Stop right there," said the speaker. "I want to ask you a question: How much is a boy worth when he breaks loose?"

The boys understood at once; there was unanimous consent that a boy is not worth much either. The speaker had compelled the boys to testify against the habit of breaking loose, from parental restraint, from the teacher's authority, from the loving rule of Christ.

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

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Hair Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

Household.

Dear Sisters: The editor knows that you always read the Household column, so he has slipped in a little story which he wants you to show to the male head of your household. Much of the editor's life has been passed visiting households, and he is satisfied that there are too many Farmer Bells in Mississippi and Louisiana.

Farmer Bell.

Farmer Bell did not believe in mental or moral sugar-plums in his own family circle. He was quite willing to commend friend or acquaintance; but he had a theory that his own family would be best improved by a Spartan discipline. The children must learn to do their duty without praise; and, as for his wife, she had toiled for fifteen years without having once been told that she was a satisfactory housekeeper.

One night the two came home from a tea-party at a neighbor's house, and Mrs. Bell, with the courage of the meek, said:

"Ezra, seems to me I heard you praisin' the mottoes the Smith girls worked."

"Yes, I did," said Mr. Bell. "Real pretty they were, for such nonsense."

"Your own girls have made some just like 'em. You'd better praise them. It'll tickle 'em most to death. And didn't I hear you say that squash pie for supper was powerful nice?"

"Well, Miranda, 'twas a good pie."

"Was it a mite better'n mine, Ezra?"

"Well, no, can't say as 'twas."

"When have you ever said one word to praise a pie or cake I've set afore you?"

"Maybe I ain't praised ye much, Miranda, but then I ain't complained."

"Yes, you have," said Miranda. "Yes, you have! Sayin' nothin's complainin' sometimes. It's just like pushin' a heavy load up hill, besides what ye have agreed to carry, to go along, day after day, an' not hear a word o' praise."

Ezra began to think; and, although he by no means changed his spots entirely, he did from that time try to act on the theory that "women folks" are fond of commendation.—*Selected.*

As a rule, the happiest homes are those in which the members are accustomed to render personal service to each other. A father returning weary from his day's labors, or a mother coming home exhausted from a shopping jaunt, is far more refreshed to have slippers brought, or bonnet removed, by a child than by a servant. Members of the household confined to their rooms, by reason of invalidism or old age, have an added relish for food when brought to them by loving hands, and not served perfunctorily, by the maid or hired nurse. Paul endeared himself to the Ephesians because with his "own hands" he had ministered unto their necessities, and the tenderest scenes of our Lord's life are associated more with his helpful deeds than his wonderful teachings. When death invades the home, it is the one who has been most thoughtful in the little offices for bodily comfort that is missed the most, and mourned for longest. If for no other reason than because it develops the affections and is a check upon selfishness, children should have a share in the household tasks.—*Exchange*

We are tired of hearing of the duty that children owe to their parents. Let some one write a disquisition on what parents owe to their children. What though they do upset things, and chase the cats, and eat themselves into colic with green apples, and empty the castor of sweet oil into the gravy, and bedaub their hands with tar? Grown people have the privilege of larger difficulties, and will you not let the children have a few smaller predicaments? How can we ever pay them for the prattle that drives our cares away, and the shower of soft flaxen curls on our hot cheek, and the flowers with which they have strewn our way, plucking them from the margin of their cradles, and the opening with little hands of doors into new dispensations of love?—*Exchange.*

"And behold the multitudes, with one accord," praise Dr. Bull's Cough Syrup.

Salvation Oil is guaranteed to be better than all other liniments. It never fails. 25c.

and I've come to stay with you. Some few have abused me because they would not heed my plea to READ DIRECTIONS. But the majority of you have been kind and attentive ready to LISTEN AND LEARN, and for their sake I forgive the inconsiderate few, and repeat "I'LL STAY WITH YOU."

AND YOU, ONE AND ALL, WILL STAND BY

Wolff's ACME Blacking

the most perfect Blacking for men, women and children, of this enlightened century.

WOLFF & RANDOLPH, Philada.

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Particular attention paid to orders. Ladies, please examine our stock.

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The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.

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Marriages.

JONES—ROWE.—At Felicity Street Church, October 7, 1889, by Rev. John T. Sawyer, Mr. Henry Mounger Jones and Miss Nettie Lee Rowe.

GILLILAND—MURPHY.—At the residence of the bride's parents, October 9, 1889, by Rev. John T. Sawyer, Mr. Robert C. Gilliland, of Shreveport, La., and Miss Emma D. Murphy.

BOOTH—BUTLER.—At the residence of the bride's mother, Mrs. Lelia Butler, in the town of Arcadia, Bienville parish, La., October 2, 1889, by Rev. Jno. A. Miller, Mr. Jas. J. Booth to Miss Mary F. Butler, all of this parish.

MOORE—HARRISON.—At the residence of the bride's mother, October 2, 1889, by Rev. R. Bradly, Mr. J. T. Moore, of Hollandale, Miss., to Miss May Harrison, of Oak Ridge, Warren county, Miss.

SELBY—ALEXANDER.—At the residence of the bride's parents, October 10, 1889, by Rev. R. Bradly, Mr. John C. Selby, of Yazoo county, Miss., to Miss Ida Alexander, of Warren county, Miss.

Obituaries.

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GILL.—LILLA MAI GILL, aged seventeen years and nearly four months, is dead! The home of her parents—G. G. and Mrs. E. L. Gill—is lonely. This dear young Christian finished her course in the probationary state, September 21, 1889, in Homer, La. The town is in mourning; the church is bereft of its faithful and accomplished organist; the parents and numerous relatives are overwhelmed with grief, the gloom of the night of death is upon us; but the radiance of the resurrection morn gilds the darkness of the tomb.

"Death lies on her like an untimely frost
Upon the sweetest flower of all the field."

A more beautiful character of her age is scarcely met with in a long lifetime. Beautiful in person, lovely and amiable in disposition, easy in manners, with a native refinement and sweetness, she stood above all others, and still was envied by none. Truly

"Death loves a shining mark,
A signal blow."

His victim was the lovely Lilla Mai. The shaft from his quiver was aimed with unerring precision, and went with directness to the mark, and our dear loved idol is gone. His triumph may seem complete to the infidel, but not so to the trusting, confiding child of God. The Christian in dying, lives; in falling, rises; in loosing the moorings from the cumbrous clay tenement, only fastens the chain of existence to the skies, and there, as "blood-washed and redeemed," to engage in a higher and nobler service.

We think amid the happy throng who have crossed over, Lilla Mai shines with peculiar resplendence among the happy denizens of the spirit world; for "they that turn many to the Lord, bright as the stars shall shine." Her fingers so deftly touched the keys of the instrument in the church, and her voice mingled with the great congregation in praise to God here, she must be singing with the angels now—she must be one of that happy throng whom John described in his Apocalyptic vision: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, * * * for they are virgins. These are they which followed the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

"Blessed are the pure in heart, for they shall see God," is, no doubt, literally true with her. She walked with him here; now the veil is removed and she sees him as he is.

She was caressed and loved by a wide circle of relatives and friends. If being loved and doted on would have made her vain and proud, then she would have been the vainest. But, no. Our reluctant hearts yield to the stroke. We stand confounded that one so young, lovely, and with hope's garlands already clustering around her brow, and promising so much for the church and humanity, is thus absent from the body. "They had finished her own crown of glory, and she couldn't stay away from the coronation." The language of the sacred Psalmist is pertinent: "I was *dumb*; I opened not my mouth because thou didst it."

Those bright jewels gathered along the shores of time and during the ages comprise our treasures in our Father's house. As death came near, she saw the silver city. There seemed to be a revelation to her in the last moment, for she exclaimed: "Papa, everything is turning into silver; look, everything is turning to silver;" and the "silver cord was loosed, the golden bowl was broken," and the spirit fled.

"Alone unto our Father's will,
One thought has reconciled:
That he whose love exceedeth ours,
Hath taken home his child.
Fold her, O Father, in thine arms,
And let her always be
A messenger of love between
Our human heart and thee."
(Whittier.)

Sleep on in your earth-bed till the gathering trump of judgment shall mark the cessation of time and announce the dawn of eternity; then the beautiful casket, rising from the tomb, invested with immortal blessedness, with kindred spirits shall be "forever with the Lord!"

O happy place of sweet repose,
There pain nor death no entrance knows,
And life's fair tree forever grows.

To the memory of this loved one by her former pastor,

THOS. B. WHITE.

WILLIAMSON—MRS. ELIZA L. WILLIAMSON (*nee* Ray) died at her home, in De Soto parish, Louisiana, September 3, 1889, having been an invalid and a great sufferer for seven or eight years. She was born in Clark county, Alabama, May 22, 1822; was married to Jacob Williamson in 1842; joined the Methodist Church in 1843. She, with her husband, moved to Louisiana in 1846. She was the mother of ten children, four of whom had passed over before her. She lived to see all her children grow up to manhood and womanhood, and, to her great joy and delight, all members of the Methodist Church. Her husband still remains on these mortal shores to mourn the loss of her who through a long life shared, as no one else could, all his sorrows and disappointments.

Sister Williamson was one of those rare characters whose happiness consisted in doing for others, making those around her comfortable and happy; a more devoted wife and mother this writer has never met. Her end was peace; she died in the triumph of faith. The Lord spared her to attend the camp meeting near her home, where, it seems, she received a special baptism to prepare her for the messenger so near at hand. Her soul was filled with love and joy, and her only desire was to depart and be with Jesus. The divine presence remained with her the few days that remained to her on earth. One of her last utterances was, "Come, Jesus, and take me." J. B. CASSITY.

BRUMFIELD—MISS EMMA BRUMFIELD was born in April, 1854, and departed this life September 23, 1889. She was a sufferer for thirty years, and her intense suffering affected her mind very much, though more at sometimes than others. On account of her absent-mindedness, she was never encouraged to join the church; but the same week of her death she asked her sister-in-law to send for the preacher to come in the church that she might be baptized and received into the church. She was told that she was not able to go in the church, but the preacher would come there Saturday and baptize her and take her in the church, and she said if the preacher could do that, and that it was right, she would be satisfied. But I did not get there until she was dead, and I preached her funeral, Tuesday, September 24, 1889, from Rev. iii. 5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before his angels."

J. H. EVANS, P. C.

SMITH—Mr. O. H. SMITH died at his residence in Lawrence county, Miss., September 24, 1889. God saw fit, in his wise providence, to afflict our much-loved brother for many years with consumption. He suffered very much indeed from weakness and coughing, but bore it all with striking patience and Christian fortitude. He was tender and pathetic as a husband, kind and affectionate as a father, faithful and true as a friend and brother. He was a member of the Methodist Episcopal Church for some years, and was consistent in his integrity and devotion to God and the church, recognizing God as the source of all power, and Christ as a leader in life's road, a guide for the wanderer, a teacher for the ignorant, strength for the weak, comfort for the sorrowing, the giver of life, sustainer in death, and the salvation for all mankind. He leaves a widow and five children to mourn his loss. May the benedictions of Heaven rest upon them and the Spirit of God be their comfort!

W. M. STEVENS, Pastor.

BANFIELD—Miss CORA AUGUSTA BANFIELD, eldest daughter of Mr. and Mrs. Marion Banfield, of Hollandale, Miss., died on the night of September 24, 1889, at the age of seventeen, having been a devoted Christian nearly one year, and having passed successfully last session at Blue Mt. Female College. This young lady passed triumphantly from earth to heaven. She was admired by all who knew her, esteemed and beloved by relatives and friends; the joy, comfort and cheer of parents and grandparents. After a severe illness of twenty-one days, Miss Cora's lively, happy and sweet Christian spirit was taken as a beautiful flower from the garden of God to serve his purpose in brighter climes.

Be faithful, bereft ones, and she will greet you, all happy, at the beautiful gate. J. H. SHUMAKER.

NOLES—ELIZA, infant daughter of Sister Fannie and P. P. Noles, of Lincoln parish, La., was born February 9, 1889, and departed this life August 26, 1889. Just as the bud was unfolding, God plucked it for himself. Another link towards heaven.

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Scientific.

The Secret of Life.

Bacon says: "Discern of the coming on of years, and think not to do the same things still, for age will not be defied." Half the secret of life, we are persuaded, is to know when we are grown old; and it is the half most hardly learned. It is more hardly learned, moreover, in the matter of exercise than in the matter of diet. There is no advice so commonly given to the ailing men of middle age as the advice to take more exercise, and there is perhaps none which leads him into so many pitfalls. This is particularly the case with the brain workers. The man who labors with his brain must spare his body. He can not burn the candle at both ends, and the attempt to do so will almost inevitably result in his lighting it in the middle to boot; the waste of tissue will be so great that he will be tempted to repair it by the use of a too generous diet. Most men who use their brains much soon learn for themselves that the sense of physical exaltation, the glow of exuberant health which comes from a body strung to its full powers by continuous and severe exercise is not favorable to study. The exercise such men need is the exercise that rests, not that which tires. They need to wash their brains with the fresh air of heaven, to bring into gentle play the muscles that have been lying idle while the head worked. Nor is it only to this class of laboring humanity that the advice to take exercise need reservations. The time of violent delights soon passes, and the effort to protract it beyond its natural span is as dangerous as it is ridiculous. Some men; through nature or the accident of fortune, will of course be able to keep touch of it longer than others; but when once the touch has been lost, the struggle to regain it can add but sorrow to the labor. Of this our doctor makes cardinal point; but pertinent as his warning may be to the old, for whom indeed he has primarily compounded his elixir vitæ, it is yet more pertinent to men of middle age, and probably it is more necessary. It is in the latter period that most of the mischief is done. The old are commonly resigned to their lot; but few men will consent without a struggle to own that they are no longer young.—*Macmillan's Magazine.*

SINGING AS AN AID TO HEALTH.—The time will soon come when singing will be regarded as one of the great helps to physicians in lung diseases, in their incipient state. Almost every branch of gymnastics is employed in one way or another by the doctors, but the simple and natural function of singing has not yet received its full meed of attention. In Italy, some years ago, statistics were taken which proved that the vocal artists were especially long-lived and healthy, under normal circumstances, while of the brass instrumentalists, it was discovered that consumption never claimed a victim among them. Those who have a tendency toward consumption should take easy vocal exercises, no matter how thin and weak their voices may seem to be. They will find a result at times, far surpassing any relief afforded by medicine. Vocal practice, in moderation, is the best system of general gymnastics that can be imagined, many muscles being brought into play that would scarcely be suspected of action in connection with so simple a matter as tone production. Therefore, apart from all art considerations, merely as a matter of health, one can earnestly say to the healthy, "Sing! that you may remain so," and to the weakly, "Sing, that you may become strong."

"Why need it be?" we say, and sigh,
When loving mothers fade and die,
And leave the little ones whose feet
They hoped to guide in pathways sweet.

It need *not* be in many cases. All about us women are dying daily whose lives might have been saved. It seems to be a widespread opinion that when a woman is slowly fading away with the diseases which grow out of female weaknesses and irregularities that there is no help for her. She is doomed to death. But this is not true. Dr. Pierce's Favorite Prescription is constantly restoring women afflicted with diseases of this class to health and happiness. It is the only medicine for these ailments, sold by druggists, under a *positive guarantee* from the manufacturers of its giving satisfaction in every case, or money paid for it will be refunded.

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The Cabinet Organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since and including that of Paris, 1867, in competition ORGANS with best makers, of all countries, they have invariably taken the highest honors. Illustrated $22 to $900 catalogues free.

Mason & Hamlin do not hesitate to make the extraordinary claim for their Pianos, that they are superior to all others. They recognize the high excellence achieved by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN PIANO STRINGER," by the use of which PIANOS the greatest possible purity and refinement of tone, together with greatly increased capacity GRAND & UPRIGHT, for standing in tune and other important advantages.

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If your system is worn out by overwork or too much confinement, and you take PE-RU-NA, the Great Tonic, to tone it up, use a little MAN-A-LIN at the same time, so that all your organs will perform their functions regularly. Do the same thing when you take PE-RU-NA for Consumption, Neuralgia, Dyspepsia, Dysentery, MAN-A-LIN Kidney Disease, Diphtheria, Typhoid Fever, Malaria, Scarlet Fever, Acute Rheumatism, Erysipelas, any Female Disease, or any Acute Skin Affection. It helps PE-RU-NA by keeping the Bowels open, and preventing new complications. All druggists sell both PE-RU-NA and MAN-A-LIN. $1 a bottle; 6 for $5. Manufactured by

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅛	@ — —
Ordinary	5⅝	— —
Good ordinary	7⅛	— —
Low middling	9 11-16	— —
Middling	9⅞	— —
Good middling	10⅛	— —
Middling fair	10⅝	— —
Fair	11⅛	— —
Galveston middling	9⅞	— —
Mobile middling	9⅞	— —
Memphis middling	10	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	— —	6⅜
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 3-16	2⅜
Good	4⅛	4⅛
Fair	4	4⅛
Prime	— —	— —
Rough, ₱ bbl	2 40	3 65
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 30	4 40
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 50	5 75
Winter wheat patents	4 90	5 00
Minnesota bakers	4 50	4 75
CORN PRODUCTS.		
Corn meal	1 85	1 90
Cream meal	2 20	2 65
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	41	41
Yellow	45	46
Mixed No. 2	44	— —
OATS:		
Western	29	32
Texas rust-proof	— —	— —
BRAN:		
₱ ton	— —	70
HAY:		
Prime	13 00	15 00
Choice	15 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	12 00
Prime Mess	10 75	11 00
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	9½	10½
Shoulders	— —	5⅛
Sides, short rib	— —	6½
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	11½	12½
DRY SALT MEAT:		
Shoulders	— —	4⅞
Sides, short rib	— —	6⅛
Sides, long clear	— —	6⅜
GROCERIES.		
COFFEE:		
Prime	— —	20½
Fair	— —	19¾
Common	— —	16¾
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	27	28
Western Dairy	11	16
Common	— —	— —
LARD:		
Refined	— —	0
OILS:		
Coal, bbls	16½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	66
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	5 00	7 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 35	1 60
ONIONS:		
New Louisiana	— —	— —
Western	1 85	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	10	10¼
Jute, 1¾ lb. ₱ yard	9¼	9½
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 50
Chickens, Southern	2 75	3 00
Young	1 50	2 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	17	18
Southern	18	— —
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Buzzy	11	16
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	14 00
Meal	20 00	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	2	— —

—*Times-Democrat*, October 15.

I. A. C. Hallenbarger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, 3 years ago, contracting a terrible cough, soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We know of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottle had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles sold two and a half times as much as 50c. bottles.

All the World's a Stage,

and to enable everyone to act his part well needs that he shall be in perfect health. The very best of actors require prompting occasionally, and so it is with the functional parts of our bodies, they sometimes require prompting. A sluggish liver, impaired digestion or weak stomach if taken in time, only need a little prompting to set them right, but if neglected may lead to complications that will necessitate a physician's care. An article to act has, comparatively speaking, been but recently introduced in America, is by far the best little prompter to all the aforementioned casts. We refer to Beecham's Pills, a staple article in England, having been before the British public for over fifty years and already in great demand in every other English speaking country throughout the world. These pills are really a wonderful medicine, arousing and strengthening the system and prompting every organ to the proper performance of its part. It has recently been shown that they are oftentimes more used in England than any other patent medicine and have the largest sale of any in the world. In fact, they are the world's Medicine. No home in America need be without this famous and inexpensive remedy, for although they are proverbially proclaimed to be "Worth a guinea a box," they can be obtained of any druggist for 25 cents or from the Sole Agents for the United States, B. F. Allen & Co., 365 Canal st., N. Y. City, who will forward them to any address upon receipt of price.

A Thousand Dollars for a Sunday-School Library.

The Congregational Church, at Chelsea, Vt., recently observed its centennial. Among the several letters received from former residents was one from Mr. C. I. Hood, of Lowell, Mass., containing a check for one thousand dollars to establish the Hood Memorial fund to commemorate the memory of his father and sister.—*New York Witness.*

NEWS OF THE WEEK.

DOMESTIC.

Dr. A. W. Smythe has been appointed superintendent of the mint, in this city, by President Harrison.

The St. Paul Carnival Association has decided to build another ice palace this winter. The city council will be asked to appropriate $20,000 for the structure of ice and the remaining $30,000 will be raised by subscription.

The Secretary of State receives many invitations for the International American Congress to visit certain sections of the South. It is said that the present arrangement is that early in January there will be arranged for the South an extensive excursion.

In the Cronin case, now before the courts in Chicago, some startling revelations have been made to the States attorney. It appears that court officers have attempted to bribe veniremen, while the official record is said to have been stolen.

The people of Wilson county, Tenn., have risen against Mormon elders operating there and compelled them to seek other fields under penalty of death.

Secretary Proctor, on October 12, approved the plans for the construction of the merchants' bridge across the Mississippi river at St. Louis. There will be four spans fifty feet above the water mark.

The report of the commission on the selection of a navy yard on the Gulf and South Atlantic coast is in the hands of Commodore McCann and will be forwarded to the Secretary of the Navy in a few days, after examination by the members of the Board.

The necessity of making some preparation for the meeting of Congress has compelled the President to establish rules for the daily transaction of business at the executive mansion, which will be strictly adhered to. Senators and members and others having business with the President will be received every day except Monday between the hours of 11 and 12:30, and at no other time. The public reception, at 1 P. M., Mondays, Wednesdays and Saturdays will be held as usual.

It is said that Secretary Blaine has arranged an excursion for the nation's South American guests to start South in December. They will take in Nashville, the home and haunts of Jackson, Birmingham, Chattanooga, Memphis, Montgomery, Pensacola, Chipley and Jacksonville, Fla.; Mobile and New Orleans.

The Brooklyn Tabernacle, of which Dr. Talmage is pastor, was destroyed by fire on October 13. Electric light wires are supposed to have been the cause of the casualty. The loss is estimated at $150,000; covered by insurance.

Delegates to the International Maritime Conference, which opens in Washington, the sixteenth instant, are beginning to arrive in the city. The gathering will embrace about fifty members, representing twenty-three of the more important maritime nations that furnish, perhaps, 99 per cent. of the tonnage of the world. In fact, no maritime country of any importance is without representation, except Portugal.

The steamer *La Bourgogne*, from Havre, arrived at New York, on October 13, with Millet's picture "L'Angelus," which was recently purchased for the American Art Association for $100,000.

The agricultural fair, held in Shreveport, has been brought to a successful termination. Accommodations were provided for the large crowd who attended daily, and trains were more numerous than other years; hence the success.

FOREIGN.

Work has been begun on the Nicaragua Canal. The scheme is to complete communication by water between Brito, on the Pacific Ocean, to the harbor of Greytown, on the Atlantic. The distance between the two points is 170 miles, 90 miles of which must be excavated. Seven years will be taken in the work, which will cost $60,000,000. It is an American enterprise sanctioned by Congress.

A convention between Russia and the Vatican has been signed. In accordance with the movement, the propaganda appoints five Russian bishops.

Gen. Boulanger has been tendered a residence in Montreal. The offer has been made by the old French colony there.

The Czar of Russia while in Berlin paid polite attention to Prince Bismarck, and listened attentively to an exposition of the aims of the Triple Alliance, but failed to change his former policy of neutrality.

A Chicago company are building a great refinery in Linarez, in the State of Tamaulipas, Mexico, the first ever erected in the republic. Work on the building is begun, ten carloads of machinery have arrived and the company has contracted with planters in the vicinity for 10,000,000 pounds of sugar of this year's crop.

The Mexican press almost unanimously attacks the action of the government in granting a concession in aid of a negro emigration scheme.

It is said that Prince Ferdinand of Bulgaria was induced to go to Munich by Prince Bismarck, who tried to induce the Czar to receive him, but without success.

Premier Crispi, on the invitation of King Humbert, will take up his residence in the castle at Monza and remain there during the visit of the Emperor William.

Thirty-five hundred coal miners are on a strike at Lenz in the department of Pas de Calaise, France.

At a banquet given the delegates to the Pan-American Congress, in Buffalo, N. Y., on October 14, Senor Varras, of Chili, proposed this sentiment: "A tribute of respect to the great, industrious and free people of the United States represented in the present banquet, the freest in the world, the first in peace, the first in liberty and the first in the American fraternity to be." It was received with tumultuous cheering.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Strathmore	Oct. 19, 20
McNutt	(Wednesday).. 23
Charleston	26, 27
Grenada	Nov. 2, 3
Carrollton	(Tuesday).. 5
Chapel Hill	(Thursday).. 7
Tillatoba	9, 10
Water Valley circuit	14
Tocopola	16, 17
Banner	(Tuesday).. 19
Atlanta	(Thursday).. 21
Pittsboro	23, 24
Grenada circuit	(Wednesday).. 27
Water Valley	(Thursday).. 28
Coffeeville	30, Dec. 1

J. P. EVANS, P. E.

SARDIS DIST.—FOURTH ROUND.

Como	Oct. 19, 20
Courtland	26
Batesville	27, 28
Panola	Nov. 2
Pleasant Grove	3
Mt. Vernon	9, 10
Lake View	14
Arkabutla	15
Cockrum	16, 17
Horn Lake	22
Louisburg	23, 24
Wall Hill	30

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Saltillo, at Moorsville	Oct. 19, 20
Pontotoc, at Harmony	(Wed.).. 23
Houston and Wesley, at Wesley	26, 27
Sparta, at Sparta	(Wed.).. 30
Buena Vista, at Lake Providence	Nov. 2
Ebenezer, at Smile Chapel	3, 4
Okolona ct, at Pine Grove	(Wed.).. 6
Fulton and Smithville, at Amory	9, 10
Tremont, at New Salem	(Tues.).. 12
Prairie circuit	16, 17
Athens, at New Hope	(Wed.).. 20
Aberdeen	23, 24

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Pleasant Ridge circuit	Oct. 19, 20
Rossuth	26
Burnsville	27, 28
Marietta	Nov. 1
Blackland	2, 3
New Albany circuit	9, 10
Ripley circuit	16, 17
Jonesboro	23, 24
Ripley and New Albany	26
Guntown	30, Dec. 1

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Shuqualak, at Shuqualak	Oct. 17
Mashulaville, at Hashuqua	19, 20
Starkville	23
Starkville circuit, at Smyrna	26, 27
Chester, at Chester	Nov. 2, 3
Crawford, at Artesia	7
Brooksville, at New Bethel	9, 10
Louisville, at Louisville	15
Plattsburg, at Center Ridge	16, 17
LaGrange, at Shiloh	22
Walthall, at Walthall	23, 24
Sturges	26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Ebenezer, at Bethany	Oct. 19, 20
Black Hawk, at Acona	26, 27
Carrollton and Greenwood, at G'wood	30
Salisbury Pleasant Hill (Sat., Sun.)	Nov. 2, 3
Kosciusko cir., at Macedonia (Wed.)	6
Weir, at Liberty Hill (sat., Sun.)	9, 10
Ethel (Sat. and Sun.)	16, 17
Poplar Creek (Wed.)	20
Lexington, at Tchula (Sat., Sun.)	23, 24
Belzoni (Wed.)	27
Newport, at Spring Grove (Sat., Sun.)	30, Dec. 1

J. J. WIRAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Early Grove circuit, at Hudsonville	Oct. 19, 20
Pine Mountain ct., at Sonie's Chapel	26, 27
Olive Branch	Nov. 2, 3
Ashland circuit, at Wesley Ch	9, 10
Shawnee, at Zion	12
Waterford circuit, at Pleasant Grove	16, 17
Byhalia, at Byhalia	20
Hickory Flat, at Bethel	23, 24
Myrtle	30, Oct. 1

J. W. HONNOLL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Winchester ct., at Parsonage (Sat.)	Oct. 26
Waynesboro	27
Clarke, at A. Chapel	Nov. 2, 3
Simonta	3, 4
Sandersville	9, 10
Heidelberg (3 P. M., Mon.)	11
Paulding (11 A. M., Sat.)	16
Vossburg, at Central	17
Meridian circuit, at Chunky (Sat.)	23
Marion	24
De Kalb (Sat.)	30
Blanesville	Dec. 1
Lauderdale	7, 8
Spring Hill	8, 9
Leaksville, at Avara (Wed.)	11
Hebron, at Energy	14, 15
West End	15
Meridian station	16

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

North Wilkinson, at Hopewell	Oct. 19, 20
Woodville	26, 27
Percy's Creek	28
St. Helena, at Greensburg	Nov. 2, 3
Will on, at Pine Grove	9, 10
Clinton and Betsville, at Clinton	11
Amite City, at Amite City	16, 17
Springfield	19
Livingston	23, 24
East Baton Rouge	30, Dec. 1
New River	3
East Feliciana	8
Pipkin Chapel station	7, 8
Jackson station	14, 15

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Oct. 19, 20
Rolling Fork, at Carey	26, 27
Natchez, Jefferson Street	Nov. 2, 3
Martin, at Cane Ridge (Wed.)	6
Natchez, Wesley Chapel (Thur.)	7
Washington, at Washington	8, 10
Vicksburg	10, 17
S. Vicksburg and Bovina	16, 17
Warren, at Oak Ridge	23, 24
South Warren, at Redbone (Wed.)	27
Utica, at Utica	30, Dec. 1
Mayersville, at Mayersville (Tues.)	3
Meadville, at Oak Grove (Fri.)	6
Roxie, at Roxie	7, 8
Sunflower mission (Thurs.)	12
Anguilla, at Anguilla	14, 15

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Hohuesville, at Waterholes	Oct. 19, 20
Scotland, at Bethel	26, 27
Topisaw, at Pleasant Grove	Nov. 2, 3
Gallman, at Mt. Pleasant	9, 10
Franklinton, at Mt. Hermon	16, 17
Providence, at Providence	23, 24
Bowerton, at Rehobeth	30, Dec. 1
Crystal Springs	4
Hazlehurst	5
Adams, at Adams	7, 8
Summit, at Summit (10 A. M.)	9
Dist. Trustees Meet at Wesson (3 P. M.)	9
Brookhaven	13
New Hope, at New Hope	14, 15

W. B. LEWIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Forest and Morton, at Mutual Polon	Oct. 19, 20
Neshoba, at Mac's Hill	25
Philadelphia at Piney Grove	26, 27
Carthage, at Carthage	Nov. 1
Walnut Grove, at Scotland Chapel	2, 3
Strong River, at Goshen	9, 10
Shiloh, at Bethany	11
Trenton, at Independence	16, 17
Westville, at Pleasant Hill	23, 24
Mt. Rose, at Price's Chapel	30, Dec. 1
Marvin	7, 8
Hillsboro, at Cantrell	14, 15
Morton Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

P. A. JOHNSTON, P. E.

SEASHORE DIST.—FOURTH ROUND.

Moss Point, at Moss Point	Oct. 19, 20
Scranton, at Scranton	22
Vancleve, at New Prospect Camp Gr'd	26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg, at Richburg	7, 8

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon, at Sharon	Oct. 19, 20
Camden, at Camden	26, 27
Silver Creek, at Cake City	Nov. 2, 3
Raymond	9, 10
Edwards, at Edwards	16, 17
Mt. Olivet, at Mt. Olivet	23, 24
Flora	(Wed.).. 27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City	(Wed. night .. 11
W. Jackson	(3 o'clock P. M.) 12
Jackson	(at night).. 13
Canton	14, 15

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Centreville, at Gelvin's	Nov. 2, 3
Columbia, at Columbia	9, 10
Black River, at Wesley	9, 10
Ada, at Hickory Grove	(Tues).. 12
Montgomery, at Montgomery	(Thurs).. 14
Boyce and Lecompte, at Boyce	16, 17
Spring Creek	(Tues).. 10
Sugar Town	(Thurs).. 21
Alexandria, at Alexandria	24, 25
Evergreen, at Fairview	30, Dec. 1
Simmesport, at Riversides	(Thur).. 5
Melville and Big Cane, at Melville	7, 8

R. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Haynesville, at Colquit	Nov. 2, 3
Homer, at Homer	6
Farmerville, at Farmerville	7
Summerfield, at Alabama	9, 10
Ruston, at Ruston	12
Coulsville, at Siloam	14
Downsville, at Downsville	16, 17
Indian Village	19
Arcadia, at Sheboro	21
Vernon, at Oak Ridge	23, 24
Saline, at Mill Creek	26
Sparta, at Ebenezer	28
Ringgold, at Andrew Chapel	30, Dec. 1
Minden, at Minilete	3
Gibbsland	4
Tulip, at Tulip	6
Vienna	7, 8

ROBERT HANDLE, P. E.

SHREVEPORT DISTRICT.—FOURTH ROUND.

DeSoto, at Pelican	Oct. 17
Bellwood, at Provencal	18
Natchitoches, at Natchitoches	19, 20
South Rossier, at Haughton	23
Valley, at Belhaven	24
North Rossier, at Plain Dealing	26, 27
Moorlingsport, at Mt. Zion	Nov. 2, 3
Grand Cane, at Grand Cane	9, 10
Many, at Negreet	11
Anacoco, at Holly Grove	16, 17
Coushatta	22
Wesley	23, 24
Red River	30, Dec. 1
Mansfield	7, 8

J. B. CASSITY, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Abbeville	Oct. 19, 20
New Iberia	26, 27
Patterson	Nov. 2, 3
Edgerly	9, 10
Cameron	16, 17
Plaquemine Rink	23, 24
Opelousas	Dec. 1
Lake Charles	7, 8

S. S. KEENER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Crapa Street	Oct. 20
Donaldsonville and Plaquemine, at Thibodeaux	27
Grosse Tete and False River	Nov. 3
Baton Rouge	10
Lower Coast Mission	17
Louisiana Avenue	24
Felicity Street	Dec. 1

CHAS. F. EVANS, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Providence, at Pecan Grove	Oct. 26, 27
Waterproof, at Waterproof	Nov. 2, 3
Harrisonburg, at Bielly Island	9, 10
Oakley, at Oakley	16, 17
Delhi, at Delhi	23, 24
Oak Ridge, at Oak Ridge	30, Dec. 1
West Monroe, at W. Monroe	(Tues.).. 8
Monroe	(Thurs.).. 5
Richland, at Rayville	7, 8

J. D. HARPER, P. E.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

No Grumbling Here.

"Well, sir," said Mr. J. G. Grant, in reply to the reportorial inquiry about the furniture trade during the past year, "all I can say is that if business had not been satisfactory with me, I should not have felt justified in leasing this new store and putting in the largest and best stock I have ever handled. But come with me and let me show you what I have to sell and where I am going to sell it."

Under Mr. Grant's guidance a tour was made of the entire establishment, revealing furniture of so many different styles and at such varied prices that anyone who could not make a suitable selection from Mr. Grant's stock must indeed be hard to please. The new building, at 44 and 46 Baronne street, is very centrally located being only one block from Canal street. It is 60 feet wide, running back a distance of 105 feet, and has a floor space of over 25,000 square feet. It has all the latest improvements, light and ventilation being perfect everywhere, and all the floors are made easily accessible by means of a hydraulic elevator. The second floor is one of the finest in the entire store, being devoted almost exclusively to the display of parlor furniture, and one can not help being struck by the handsome designs, the beauty and variety of the rich coverings, and the elegant appearance of these goods. The prices, too, will fit all purses, and the lady who only wishes to expend $30 or $40 on furnishing her parlor, and one who can afford to spend $700 or $800, or any price between these, can here alike be accommodated.

In the course of a pleasant conversation, Mr. Grant said business had been very satisfactory with him for the past twelve months, and there was every prospect that the coming season's trade would beat the record. He said that he had not only been selling more goods than formerly, but that the goods sold were of a better grade, which he was pleased to observe, as good furniture is really the cheaper in the end, and much more satisfactory to both buyer and seller. He, however, had a large stock of all grades, and, with the increased facilities which his new establishment afforded him, could and would place his furniture on the market at a lower price than had ever before been quoted in the South. Everyone should call and see the display at 44 and 46 Baronne street and get posted on prices, even if they do not intend to purchase just at present.

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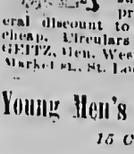

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OUR BELOVED DEAD.

ey say if our beloved dead
should seek the old familiar place,
ne stranger would be there instead,
And they would find no welcome face.

on not tell how it might be
n other homes; but this I know:
ould my lost darling come to me,
That she would never find it so.

umes the flowers have come and gone.
Oftimes the winter winds have blown,
t while her peaceful rest went on,
And I have learned to live alone.

re slowly learned from day to day
n all life's tasks to bear my part;
t whether grave, or whether gay,
Hilde her memory in my heart.

nd, faithful love has blest my way.
And friends are round me true and tried;
y have their place—but hers to-day
Is empty as the day she died.

w would I spring with bated breath,
And joy too deep for word or sign,
take my darling home from death,
And once again to call her mine!

are not dream—the blissful dream,
It fills my heart with wild unrest;
Here yonder cold white marbles gleam,
The still must slumber—God knows best.

n this I know, that those who say
Her best beloved would find no place
e never hungered every day—
Through years and years—for one sweet face.
—*Troy Times.*

Nature's Universal Telephone.

BY R. ABBEY, D. D.

When science was twenty years ounger than now—and it has grown, least, a century in that time—it was ated that the sound of cannon was sily and distinctly heard six hundred iles by means of a telephone attached the cable. This was considered onderful by some, and by others re-arded as the slow movements of sci-nce at work in discharging her natu-l obligations to mankind. No small ortion of my religion is a lofty admi-ation of its twin sister—science. I ve God wherever he works. I know t that he is less great in the material an in the spiritual world.

Whether the telephone, or any mem-er of its family, now writes a legible me round the world in an instant, or how many different directions at nce, I do not know, for I have not ad the morning papers very closely the last few days. Science, the eat and true friend of Christianity, ill most assuredly fulfill its many d, as it appears to us, most stupen-ous obligations. Our reading of cripture was very defective in several laces until science came to our assist-nce.

Doctor Hitchcock's great work, "Re-gion of Geology," was published over irty years ago. He thus makes men-on of the natural telephone, or tele-raph, and its absolutely universal ommunication of both thought and eed:

"The discoveries of modern science, owever, show us that there is a lib-ral sense in which the material crea-on receives an impression from all ur words and actions that can never e effaced; and that nature, through l time, is ever ready to hear testi-ony of what we have said or done. en fancy that the wave of oblivion asses over the greater part of their tions. But physical science shows that those actions have been trans-

Edward Hitchcock, D. D., LL. D., who died ly about twenty years ago, is well styled "an inent American geologist." Indeed, he has en called the father of modern geology. No an, either in Europe or America, stood above m as a man of great intellect and profound sci-ce. He was also a theologian of distinguished ety.

ferred into every texture of the universe; so that no waters can wash them out, and no erosions, comminutions or metamorphoses can obliterate them.

"The principle which I advance in its naked form is this: Our words, our actions, and even our thoughts make an indelible impression on the universe. Thrown into poetic form, the principle converts creation—

"'Into a vast sounding gallery;
Into a vast picture gallery;
And into a universal telegraph.'

"This proposition I shall endeavor to sustain by an appeal to well-settled principles of science." (Page 410.)

He then goes on to explain and illustrate the great doctrine of *reaction*, or *retroaction*. This retroaction may be mechanical, moral, social, political, or religious. The primary principle is the same. I wish I had room here for a dozen or twenty pages. But the reader can turn to any very modern or recent treatise on the subject.

Prof. Charles Babbage, professor of mathematics in Trinity College, Cambridge, England, 1828-1880, of whom it is said that "he united in the most happy combination, powers of invention and observation with thorough scientific culture," wrote on this subject in "A Ninth Bridgewater Treatise," in 1851, and says:

"The air is one vast library, on whose pages are forever written all that man has ever said, or woman whispered." Again: "When man and all his race shall have disappeared from the face of our planet, ask every particle of air still floating over the unpeopled earth, and it will record the cruel mandate of the tyrant. Interrogate every wave which breaks unimpeded on ten thousand desolate shores, and it will give evidence of the last gurgle of waters which closed over the head of his dying victim. Confront the murderer, with every corporeal atom of his immolated slave, and in its still quivering movements he will read the prophet's denunciation of the prophet king."

"Diuturnity" was published a very few years later. The thirty-seventh chapter treats on *the intercommunication of ideas*. It does not see even the common telephone in form, but it insists that the means of communicating ideas of 1880 were primitive, crude and cumbersome, and it holds science bound at no distant day to increase these instruments and facilities a thousandfold. Nature has hardly begun to develop her vast riches. The great storehouse of scientific truth is as yet scarcely entered, and nothing but a few corridors near the great doorway have as yet felt the first exploring footprint. Intellect has no outer enclosure. Human ideas are in their nature infinitely transmissible. All we need is scientific instrumentality. And we hold science to a strict performance of her prescribed duties.

Merciful heavens! And is thought, as well as action, universally indelible and universally transmissible! Are we all to emerge from under this darkened veil of earthism into the light that knows no darkness, and come to each other face to face! Is there no private chamber for a single word or a single deed? Is universal mid-day exposure a universal law? Is everything to be seen and known? Will midnight itself expose the handwriting, with an interpreting Daniel for every chapter? O, then this world *is* a "whispering gallery!" And nature herself is a universal telephone, and every zephyr a transmitting wire! It is even so!

O, for a Savior, an intervening Savior, a Daysman who can lay his hand upon both the beholder and the exposed, and save us, if not from the fact, at least from the dreadful consequences of this terrible exposition! How little we know of ourselves! and how little we think about the few things that lie within our reach!

How superficially and unintelligibly were many parts of Scripture read until science, its great friend and minister, began to grow up and construe its language for us! Science is the great patron-friend of the Bible, even as truth is a great friend and co-supporter of all truth. Let this great genius of truth continue her great work, which is but just now begun, of unfolding clearer and still clearer light over the broad pages of nature and revelation. And who knows but the time may not be very distant when revelation, though it be divine, shall be fully read and almost comprehended even by man!

We may grope along here, day after day, with mere human vision, and behold a few men as trees walking, and we may innocently call that knowledge. We may handle with skill those five little instruments we call senses, with which we communicate with things outside ourselves; and we may suppose our knowledge comprehends the staple of knowable things. So Swift's Lilliputians thought that Lilliput was the world. The little fitful thing we call recollection, a tender offshoot of memory, may be supposed to link together most things that are distant and worth linking, and the rest are thrown away into the sea of oblivion; but we are mistaken. There is no oblivion, nor never was. Memory is absolutely perfect. It may pass under a cloud for an hour, but only to shine the more brightly afterward. Even human or animal memory is finally retentive. But the memory of the stars, the forest leaves, the inner walls of our houses, the dewdrops, the breath of summer, the ocean spray, the atmospheric sentinel—each million at his post of duty—these have no recollection—they never forget!

O, fellow-sinner, give me your ear!—come a little closer to me! We both do live in a world of unerasable record, of universal, ever-rend, and never-forgotten history, where our actions, words and inward whispers are emblazoned in ineffaceable print upon the very face of nature itself.

"And Joshua said unto all the people, Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord which he hath spoken unto us; it shall be, therefore, a witness unto you, lest you deny your God."

Habakkuk declares to the Chaldeans on account of their wickedness: "Thou hast consulted shame to thy house by cutting off my people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

When the rejoicing multitude shouted, "Blessed be the King that cometh in the name of the Lord," some said, "Master, rebuke thy disciples." But Jesus answered, "If these should hold their peace, the stones would immediately cry out."

So these and other adumbrant Scriptures intimate the demonstrations of science which have long since become a philosophical axiom that *the consequences of an action never cease*—no, never—any action.

The sum of it all is, that the world's history—all of it to the least minutiæ—is written as we go. By the great law of retroaction everything stamps its image on everything which constitutes the broad pages of nature. But very few of the things that be are visible to mortal eyes, and this record is not one of them. But when these eyes close, the others will open, and then the record of our acts will glare as in the noonday light, and will be seen and read of all men. There will be no night there. Not only the murderer, the debauchee, the covetous and profane, but the delinquent, the idler and the man of omission—all will stand forth before the multitude and join in the reading.

Then whose history will be supplemented by the shield of atoning forgiveness? Will a Savior's bloody sacrifice cover yours? or yours? And who will dare to risk it alone and even-handed!

The College Canvass.

I am glad to report most gratifying progress in the college canvass. Up to date nearly thirty-eight thousand dollars ($38,000) have been secured on the endowment. My recent tour through the Greenville district was, in all respects, enjoyable and profitable. Besides securing liberal subscriptions for the college endowment, I was delighted to note the rapid growth of our church in that marvelously fertile delta. A number of new churches will be reported at Conference, and a very large increase of members. The little Gothic church at Rosedale is a gem of architectural taste and beauty, and a monument to the liberality and loyalty of that heroic flock.

The college is an assured fact. The remaining $12,000 necessary to make up the $100,000 will be easily raised before December. Largely more than that amount can be had with a united effort. Presiding elders are requested to carry out the resolutions of the Joint Committee, and see that the great enterprise is properly presented to every pastoral charge. Endowment notes will be forwarded on application to Maj. R. W. Millsaps, Jackson, Miss. The subscription books will be made up by districts and pastoral charges, giving to each full credit for all contributions to this connexional movement.

The location of the college is exciting interest and generous emulation. Our pastor at Winona reports to me already a subscription of $20,000, as a bonus, to secure it. Grenada is showing a like liberality and enterprise. One princely brother at Holly Springs offers to increase his subscription to $10,000 and one hundred acres of land, and the town is thereby stirred. Kosciusko, Canton, Jackson, and other places are also organizing plans for the same purpose. It is safe to say no church enterprise has ever so moved the great heart of Methodism in Mississippi, or commanded such sympathetic interest from the people at large. This letter found its way to my desk a few days ago:

My Dear Sir: If you will accept from an "outsider"—not a member of any church—so small a sum as one thousand dollars ($1,000) for your new Methodist Male College in our State, you may draw on me for that amount when you need it.

Very truly yours,

———— ———,

Without much hesitation, I accepted in a letter of thanks and "God bless you." And other such responses, in various amounts, have cheered me beyond expression. In this connection I am pleased also to report that some subscribers are paying up their first notes. One honored sister sent to the treasurer a few days ago a check in full payment of both notes. Let others follow this good example, and turn into the treasury by the first of December, at least, $25,000.

CHAS. B. GALLOWAY.
JACKSON, Mississippi.

The Sabbath.

BY T. B. WHITE, D. D.

The "crisp" of the week is said to be the Sabbath. Its institution is divine. Its immunities are a boon to man and beast. The hand of Almighty Goodness is recognized in its institution. Its sanctity is apparent, and its rigid observance is imperative, as taught by divine revelation. As the Bible is the *holy* Bible, so the Sabbath is the *holy* Sabbath. As we have reverence and respect for the Bible as God's book, so we have reverence and respect for the Sabbath of the Bible as God's day, and fittingly appropriate to his service, and such acts of charity and devotion as are in keeping with its sanctity. If under the Mosaic economy, the culprit who was guilty of so small a misdemeanor as "gathering sticks on the Sabbath day" was to be "stoned" (see Numbers xv, 32-35), and Christ "came not to destroy the law, but to fulfill," "of how much sorer punishment, suppose ye, shall he be thought worthy" who flagrantly violates the law, "Remember the Sabbath day to keep it holy"? With this edict of Jehovah, are we guiltless if we do ordinary work therein, or travel on cars or private conveyance, or by making it a day of dissipation and worldly amusement? There are works of charity and necessity that are proper and pleasing to God.

In our domestic and household affairs Sunday too often entails more work and worry than any other day. (I make an appeal in behalf of overtaxed housekeepers.) Visiting and receiving visitors; giving and going to "big dinners;" using the hard-worked horses, which need the rest of the holy Sabbath, to gratify lustful pleasure; spending the day in revelry and amusement; making it convenient to start on, or include that sacred day, in a journey, under the plea of *saving* time; a day to look after stray cattle, or salt the sheep, or inspect the fences, or prognosticate as to the outcome of the crop, or devising ways and means about business, or planning and arranging for the more successful transaction of worldly affairs, or reading and answering business letters, or going into the counting-room and casting up the debits and credits, or opening the Sunday mail and reading with a gusto (it may be) the latest sensational item, and so on, and so on. O how the heart sickens at the recital! I have known people to apparently wait till Sunday to get sick; send for the poor, overworked physician who needs the rest of Sunday, and that he, by his presence, prayers and influence, may assist in the public worship of God at the church. And I have never known a more fertile excuse for non-attendance—"I was sick, or some of the family was sick, last Sunday," when, maybe, Saturday found the whole family at the picnic.

Thoughtlessness and carelessness has much to do with non-observance of the Sabbath. Indifference and the "carnal desires of the flesh" have such deadening influence. Public sentiment must be *toned up*. And to whom shall we look for this but Christians? We (you and I), as factors in the body politic and ecclesiastic, are responsible to the measure of our example and influence. Let us wake up! Our greatest strength and effort should be put forth when there are the greatest obstacles and odds to overcome. When a cause involving so much as the integrity and Christian character of the Sabbath is at stake, no effort is too great to be made to maintain it in its purity. Without the Sabbath the church can but signally fail in the promulgation of the gospel, and bring about Christ's reign on earth. Woe worth the day when our Sabbath is gone, and it shall lose its distinctly religious and Christian character!

The hushed stillness of the Sabbath is suggestive of repose, rest, worship. Then let the wheels of commerce stop; let the thundering train cease its noise and rattle; let the mail cease to be transmitted, opened and delivered; let there be universal amnesty and rest from all labor and toil for man and beast; let the holy and inspiring services of the sanctuary, so replete with comfort and peace to the true worshiper, be observed unanimously and universally—then will millennial glory dawn upon this sin-burdened earth!

Then "thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." (Isa. lxii, 3, 4.)

MANSFIELD, Louisiana.

The Bible Qualifies One to Read Men.

BY REV. DWIGHT M. PRATT.

Isaiah predicted that Jesus would have accurate and profound discernment of human character and conditions. He would not be limited, in his knowledge of men, to "the sight of his eyes, neither reprove after the hearing of his ears." The Spirit of the Lord, resting upon him, would make him of "quick discernment." In the catalogue of his endowments (Isa. xi, 2, 3) it is noticeable that the "spirit of knowledge and of the fear of the Lord" form one couplet, as if knowledge and the fear of the Lord were inseparable.

This prophecy regarding Jesus proved true; for John the Evangelist tells us that he "needed not that any should testify of man; for he knew what was in man." As a man, Jesus knew men. Acquainted with God and with the deep principles of the spiritual life, he was able, because of his own holiness, to pass unerring judgment upon the moral and spiritual condition of his fellow-men.

Have we not in this "quick discernment" of Jesus the key to a profound knowledge of men and of human nature on our part? In proportion as we acquire his knowledge and his character, we shall have the same quick discernment. Through the Scriptures we are introduced to the same spiritual conditions. As a revealer of God and man, it lets the enlightened reader into the very depths of the human heart, and into the very secret of true life as it is found in God. "The Word of God is living and active, ... piercing even to the dividing of soul and spirit, ... and is quick to discern the thoughts and intents of the heart." No other writing has the same power; for all other psychology is subject to the limitations of human ignorance and sinfulness. A profound knowledge of the Word, however, gives one a profound revelation of self, and of the workings of the human heart. Thus enlightened, he is ready to study others, and ready also, as a Christian worker, to help others by an intelligent discovery of their spiritual condition and needs.

It is marvelous what quick discernment and accurate knowledge of human nature practical students of the Bible acquire. They detect moral conditions of which the persons studied are themselves ignorant. In personal work they become skillful in cornering, so to speak, the soul that seeks in every way to evade the truth. Thus hypocrites are unmasked, the dishonest made to face the truth, the self-deceived enlightened, the impenitent convicted. The skill and success of our great evangelists are due to their keen insight into the human heart gained through a knowledge of God's Word. All who desire to help on Christ's kingdom may become qualified to deal with men by a thorough knowledge of men, if they will study diligently and deeply into the secrets of the Word. "The testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightening the eyes." The learned author of "Men and Books" only demonstrated his own knowledge of men and his own fitness to teach when he asserted that the truest and the deepest knowledge of human nature is to be acquired pre-eminently through a profound study of the Book, and of man in the light of its teachings.—*Sunday-School Times.*

Significant Utterances.

Bishop Whipple preached the opening sermon at the General Convention of the Episcopal Church. Among many things said, we quote these significant sentences:

We are perplexed by the unbelief and sin of our time. The Christian faith is assailed not only with scoffs as old as Celsus and Julian, but also with the keenest intellectual criticism of divine revelation, the opposition of alleged scientific facts, and a Corinthian worldliness whose motto is, "Eat and drink, for to-morrow we die." In many places Christian homes are dying out. Crime and impurity are coming in as a flood, and anarchy raises its hated form in a land where all men are equal before the law. The lines between the church and the world are dim. Never did greater problems confront a council of the church. An apostolic church has graver work than discussion about its name or the amending of its canons and rubrics. I fear that some of this unbelief is a revolt from a caricature of God. These mechanical ideas about the universe are the outcome of a mechanical theology which has lost sight of the fatherhood of God. There is much honest unbelief. In these yearnings of humanity; in its clubs, brotherhoods, and orders; in their readiness to share all things with their brothers, I see unconscious prophecies of the brotherhood of all men as the children of one God and Father. Denunciation will not silence unbelief. The armor of infidel has lost its terrors. There is only one remedy. It is in the spirit, the power, and the love of Jesus Christ. Philosophy can not touch the want. It offers no hand to grasp, no Savior to trust, no God to save. When men see in us the hand, the heart, and the love of Christ, they will believe, in the brotherhood of men and the fatherhood of God.

We are living at the eventide of the world, when all things point toward the second coming of our King. God has placed the English-speaking people in the forefront of the nations. They number one-tenth of the human family, and I believe God calls them to do the work of the last time. The wealth of the world is largely in Christian hands. There never have been such opportunities for Christian work—never such a harvest as awaits the husbandman. You may tell me of difficulties and dangers. We have only one answer. Sin, sorrow, and death are not the inventions of a Christian priest. "There is none other name under heaven given among men whereby we must be saved."

Mr. Wesley's Personal Appearance.

John Wesley is thus described by Rev. John Sampson, who knew him well:

The figure of Mr. Wesley was remarkable. His stature was of the lowest; his habit of body at every period of his life the reverse of corpulent, and expressive of strict temperance and continual exercise: and, notwithstanding his small size, his step was firm, and his appearance, until within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest we have seen; a clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that could be conceived, and a freshness of complexion scarcely ever to be found at his age, and impressive of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him without being struck by his appearance, and many who have been prejudiced against him have been known to alter their opinion the moment they were introduced into his presence. In his countenance and demeanor there was a cheerfulness mingled with gravity; a sprightliness which was a natural result of an unusual flow of spirits was accompanied with every mark of most serene tranquility. His aspect, particularly in profile, had a strong character of acuteness and penetration.

The Spirit of the Lord's Prayer.

A *filial* spirit: "Father."

A *catholic* spirit: "Our Father."

A *reverential* spirit: "Hallowed be thy name."

A *missionary* spirit: "Thy kingdom come."

An *obedient* spirit: "Thy will be done in earth as it is in heaven."

A *dependent* spirit: "Give us this day our daily bread."

A *forgiving* spirit: "And forgive us our debts as we forgive our debtors."

A *faithful* and *adoring* spirit: "For thine is the kingdom, and the power, and the glory forever. Amen."

Christian Advocate.

THURSDAY, OCTOBER 24, 1889.

A HARVEST HYMN.

BY MARIANNE FARNINGHAM.

Thank God, that on a thousand hills
His summer gift the landscape fills,
And reapers in the joyous morn
Are busy with the ripened corn.

Thank God for coverlets of snow
That keep the corn-seed warm below,
And for the patient Mother Earth
That nursed and fed it from its birth.

Thank God for all the generous rains,
And the hot sunshine on the plains;
And that the seasons' grey and gold
Brought increase of a hundred-fold.

Thank God for plenty everywhere;
And, that the poor may have their share,
The miracle of loaves again
Is wrought for multitudes of men.

Thank God for all the corn that stands
In other fields of other lands,
And that where'er his children roam,
Some grateful hearts sing "Harvest Home."

Thank God with life as well as lip,
With lowly prayer and fellowship;
With holier hope and nobler aim
Sing praises to the Father's name.

Thank God that all the harvest store
Is only one love-gift the more,
That he who gave his Son will spend
His love in blessing to the end.

Thank him who, for our joy and rest,
Has made the Father manifest,
And for his kingdom that shall come
With righteousness for Harvest Home.

Seashore Camp Ground Sunday-School.

MR. EDITOR: I take great pleasure in enclosing herewith a check for twenty-five dollars, as the result of our missionary labors in the Summer Sunday-school during the past season on the Seashore Camp Ground. We have conducted a school there every summer since 1875, and each year have raised money for missionary work in the various foreign fields of our church, specifically for Christianizing the heathen children.

We regularly organize the school, dividing it up into classes, and give each class a name; then request them to contribute something every Sabbath for the missionary work selected at the opening of the school. Each class is furnished with an envelope, in which to place their weekly contributions—the class reporting the largest sum is "read out" as the banner class for the week, and the scholar in each class contributing the largest amount is announced as the banner scholar of the class. This year the superintendent offered as a prize to the banner scholar, contributing the largest sum during the session, a gilt-edged edition of our new hymn book.

At the close of the school the account showed that little "Buddie" Price Williams was entitled to the prize. Owing to a delay in getting the book from our Publishing House, it was not sent to him, at his residence in Mobile, until a day or two ago.

The following is the summary of classes and amounts, respectively, contributed this summer:

Bible Class (adults)	$3 15
Lambs of the Fold (infant class)	2 56
Lilies of the Valley	1 95
Crown Jewels	1 45
Flower Gatherers	1 35
Pillars of the Temple	1 10
Pearl Seekers	1 10
Soldiers of Christ	1 00
Violets	90
Followers of Jesus	60
Sundry subscriptions	3 84
Superintendent	6 00
Total	$25 00

By unanimous vote it was agreed that our contributions this year should go to the Japan Mission for work among the children. Kindly forward the amount to the proper custodian of such fund.

It is proper to add that, owing to the absence of the regular superintendent for over two months of the summer, no organized missionary work was begun until his return. The hearty co-operation of many of our regular Sunday-school workers, annually summering at Seashore, has been the secret of our success in this interesting field of labor for the Master another year.

With the humble prayer of the school, that the Lord will sanctify the gift to the salvation of many Japanese children, the offering is respectfully tendered. Sincerely yours,

E. P. MACKIE.

Recollections, Pleasant and Sad.

The articles which have appeared in the recent issues of the ADVOCATE, written by "Barnabas," on the "Georgia Jeremiah," have awakened in me some of the most precious memories of my life. In 1871 and 1878 it was my pleasure to serve the good people of Woodville. There I met that venerable man and noble Christian gentleman, Judge McGehee. At that time he was so enfeebled with age that he rarely left his home, and, though I was little more than a boy, he always seemed to take great pleasure in my visits. It was his delight to talk of the early days of the church in Wilkinson county, of which, even in those days, he was one of its most active and influential members. Many were the pleasant hours spent in listening to his description of those times and men. Of none did he speak so often and so tenderly as of Lewis Hobbs, whom he called the "Weeping Prophet." The great zeal and religious fervor of this messenger of God seemed, above all others, to have impressed deeply his equally zealous friend and brother. With Lewis Hobbs he has joined the "shining songsters," and we venerate their lives.

In the ADVOCATE, of this week, appears the obituary notice of Mrs. Annie E. Comstock. A precious, noble woman is gone. No pastor ever had a better friend than this writer found in Sister Comstock during his pastorate at Clinton, La. Full of sympathy and love, she was ever ready to relieve the suffering; and how quickly and modestly she bestowed her charities! I shall ever remember with great pleasure my associations with this lovely Christian character. But how these pleasant memories of friends and brethren are saddened when we know they have passed from our midst!

T. B. HOLLOMAN.

CANTON, Mississippi.

Mississippi Choctaws Again.

MR. EDITOR: I see an article in the ADVOCATE, of last week (October 3), clipped from the *Indian Citizen*, published at Atoka, I. T., with regard to the Indians in Mississippi, with a view of emigrating them to the Indian Territory, as the only hope of their moralization, education and salvation, and this article was introduced by yourself, with an exhortation to read carefully, and closed with the question, "What do Bro. Miller and others think of it?"

I have to say, in reply, that I had already read the article in *Our Brother in Red* (as I am a subscriber to that paper), and made my decision: and I must say that I am not surprised at all at Capt. J. S. Stanley, when hearing of their condition, becoming interested for their salvation, and, as we had done nothing up to the present, feeling that the only hope of their salvation was in emigration. But I am surprised that our Christian editors, ministers and laymen have suffered them to live so long in their midst without doing something toward their salvation. And now that we would think of making emigration a condition of their salvation—or, in other words, that we would, instead of giving them the gospel, say to them if they would take their wives and little ones and leave the home of their childhood and emigrate to a strange land, or would leave this Christian land, with its Christian editors, preachers and people and its fine church-houses and schools and gold and silver, and go to a missionary or mission Conference—they might be saved. There would be about as much sense in saying to the people of a heathen land if they would leave their homes and go to America, they could be saved. I would be perfectly willing, if they wanted to go, to help send them and help to educate them and give them the gospel; but for me to go to them and beg or persuade them to go anywhere, I can never give my consent, and I must confess that I would be ashamed for them to go in their present condition anywhere. Suppose we could just take them up and set them down in the Indian Territory in their present condition, what would the Indians think of us as a Christian people? Why, to say the least of it, they would have a right to doubt our sincerity or Christianity. And I believe that for us to make an effort to that effect, would be to defeat the hope of their salvation. They have had an opportunity of emigrating all the while, and have it now; but they choose to remain here, and for us, in their present condition, to try to send them away would be to prejudice them against us and forestall all the efforts that we might afterward make. *God forbid that we should think of such a thing.* But, instead of that kind of an effort, we ought to rejoice, not at their condition, but seeing they are in their present condition, that it is our privilege to be co-workers with God for their salvation, or to be humble instruments in the hands of God in raising them up.

And now, brethren and sisters, let us give them the gospel here, and do not wait a year or two to emigrate them, for many of them will be dead and lost before one more year is gone. Let us give them a start; and then if they want to go, all right; and if not, they will be all right here. Please send on your names, and pray for the success of the Indian Mission in Mississippi.

A. D. MILLER.

CATO, Mississippi.

Louisiana Mission.

Having read three articles in the ADVOCATE lately, having references to the need of denominational colportage work in our beloved State, I have been giving the subject some thought. It is a lamentable fact that we have an exceedingly large class of people in our land as thoroughly priest-ridden and as intellectually and morally ignorant as we will find in the dark corners of Mexico, Spain, or Brazil. I dare say that it will be a surprise to many in our favored clime to learn that, with all our religious and educational advantages, our State is teeming with multiplied thousands of devotees to Romanism, who have never heard a gospel sermon preached, and upon whose ears has never fallen the sweet story of Jesus and him crucified—a Savior to a lost or fallen world.

Since it has been my lot to work for the American Bible Society, I have seen these deluded people attend the mass at ten o'clock on a beautiful Sunday morning, confession at four, and then adjourn to some neighbor's house to indulge in the gay and giddy rounds of the ball room until the clock strikes one on Monday morning. It is not an unfrequent sight to see them returning from mass or confession running horse races, and making the air hideous with drunken shouts, cursing and blasphemy. Are the people to be censured? Certainly not. They have been taught no better. Said one, a few days since, to me: "Sir, why should I buy one of your Bibles, when I can, for a few dollars, pay my way to heaven?" And when told that salvation was not an article of commerce, and that if he would read the Bible he would learn that salvation was a free gift, and the only condition is faith in the atoning sacrifice of Christ, he replied: "That is not the religion I have been taught, and I can't understand it; and if I had one of those books in my house, I would be visited by some misfortune; hence I am afraid to have one in my family."

Again: there are multiplied thousands of dreary abodes in the land where we find no books, no Bibles, not even an almanac. Some of these tell me that they are church members. I visited the residence of one of the stewards of our church, who had neither Bible or Discipline. I find in many parlors on center tables costly subscription books, trashy magazines surrounding a large and costly Bible, and not a religious book or paper of any kind. I visited such a house not long since, and asked the brother if he was a subscriber to the ADVOCATE. His reply was: "No, sir; it is too costly." I then took from his table a copy of "Robinson Crusoe" and "Widow Bedott," and said: "Now, my brother, you claim to be a Methodist: yet you would spend two dollars for these tissues of lies, and cram your children's minds with them, and not think it costly; yet you would refuse to give the same amount for a paper full of glorious gospel truth, every page of which is calculated to instruct and elevate their moral and intellectual natures, and lead them to Christ and glory." "Say no more," he replied; "I will send right away for the paper."

We need *traveling colporteurs* to work among these people—godly men who will do all they can to increase the circulation of our literature. I think "Local Itinerant" is wrong when he says that we need men who will work in the harness as an evangelist, and not embarrassed by denominational ties. We need whole-souled Methodists; men who are Methodist to the core; men who will preach and earnestly defend the principals and practices of our loved Methodism, and who will do all in their power to circulate extensively our denominational books, tracts, and papers. We need such a colporteur in each district, and it is to be hoped that our next Conference will give the matter a serious consideration.

E. M. TABOR.

Golden Wedding.

Fifty years ago, in the town of Caledonia, in the State of Missouri, by Rev. Andrew Baird, were married John B. Holloman and Miss Nancy H. Braffy. On September 26, 1889, a company of friends and relatives assembled at the residence of their son, Thomas A. Holloman, to celebrate the anniversary of this happy event. Their three surviving children and their families, and all the grandchildren were present save one, he being at the Southern University in Alabama.

After a genuine wedding dinner all repaired to the parlor, where, with appropriate ceremonies, the golden tokens of love were presented to the aged couple. With deep emotion the trembling father expressed their appreciation of the honor done them by their loving children and friends, and in touching words referred to the toils and hardships of half a century, which had been given to the education and care of their sons and daughters. Through all of these years they had come to this glad hour, full of blessings in the past, and bright with hopes for the future. As Isaac and Rebecca lived faithfully together, so have they surely kept and performed the vow and covenant between them made.

During these long years their house has been a house of prayer and consecration to God. In their home the weary itinerant has ever found a welcome; and to many of them this little note will recall pleasant memories. In full appreciation of God's continued care during these long years of pilgrimage, the beautiful glow of a golden sunset rests peacefully upon their silvery heads.

T. B. HOLLOMAN.

From the Work.

KOSCIUSKO CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: My protracted meeting season for this year closed last Saturday night, October 5. We began at Smyrna, July 3, where we were assisted by Rev. W. C. Lester, of Chester circuit. Results not as manifestly good as desired; but a good work was done. Our next meeting was held at Rural Hill, embracing the fourth Sunday in July. Here we were assisted by Rev. Bro. Kelly, of the Cumberland Presbyterian Church. Four united with the church, and quite a number of conversions. However, the community was not pleased with the results. Embracing the second Sunday in September, we held a meeting at Bowie Chapel, where we were assisted by our local, Bro. Boone. His preaching was clear and pointed, and yielded much fruit. Two acceded to the church on profession of faith, and five by letter. The revival at this place was wonderful. Thence we went to Salem, where Bro. W. W. Williams, of Sallis, by his zeal for Christ and gospel preaching, won many souls to God. The number added was ten. More will follow at this place. Macedonia was the next in order, where our meeting embraced the fourth Sunday in September, resulting in great good to the church and community, and one valuable accession to our church. Bros. Boone and Kelly assisted us. The meeting at Rural Hill (in July) not meeting the expectations of the membership and community, it was determined to protract again. Whereupon the Rev. J. C. Long, of the Mississippi Conference, was solicited to come and take charge of the meeting (I having been physically worn down). His failure to come by Monday night compelled me to abruptly close a good begun meeting, or to procure such local help as I could and proceed. God was consulted. The conclusion was to go ahead. Revs. R. L. Ely and R. A. Whitmire came to my relief. Wednesday following was little behind the day of Pentecost, in some respects. Thursday night we had a praise meeting: Saturday, love feast; and Saturday night, I tried, by God's grace, to preach to the converts (thirty-two of whom had joined our church), and disbanded with the benediction of Heaven upon us. Eighty-six have been added to date—forty on profession of faith, the remainder by letter. I feel sure the finances will come up all right at Conference. Praise God!

J. E. BUCK, P. C.

CARTHAGE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have just closed our meetings on this work with good success. I commenced a meeting at Carthage on the fifth Sunday in September, and continued eight days. I was assisted by Bros. Miller, Powell, W. W. Morse, V. D. Skipper and Adams. We had a glorious time. We had twenty-nine accessions, quite a number of conversions and the church greatly revived. All houses of business were closed and people went to church. I have heard several say that there had never been such a religious movement. We have had sixty-six accessions on the work during the year. Some have thought that Carthage circuit was dead, but I think we will show differently this year. The stewards think they will pay up. We are just completing a new church here at a cost of $1,500. We have raised the money and will have the house completed this month; besides we have greatly beautified and improved the parsonage. Our people are responding liberally to all of these calls. May God bless and prosper these good people!

J. M. MORSE.

P. S.—Please accept thanks for the nice Bible you sent for our church.

J. M. M.

LAKE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I was invited to a protracted meeting by Bro. Caldwell, to be held at Carr's Church, on his charge. After a tedious ride of twelve miles through the country from railroad station, I arrived at my destination. It was a long drive for me; weather very warm, and roads dusty; but I enjoyed it, for I had prayed for and expected a real spiritual feast. I was not disappointed; it was one of the most glorious meetings I ever attended. The Spirit manifested itself with power. Bro. Caldwell was assisted by Bros. Johnson, Sibley, Long and Flowers. The meeting continued five days. There were about forty conversions and thirteen accessions to the church. On Tuesday, the Holy Spirit descended upon us with mighty power; almost the entire congregation were singing and praising God for his wondrous love. I wish to express my thanks to the good people who so kindly entertained us during the meeting. It has never been my pleasure to meet with a more hospitable or kinder people in my life.

Praise the Lord!

LILLIE SMYLIE.

ADAMS CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Adams circuit, (Brookhaven district) is composed of the following churches: Adams, in Lincoln county; Muddy Springs, in Pike county; Ebenezer and Beulah, both in Franklin county. I am happy to be able to report this work as on the "up-grade," both spiritually and financially. I found the work in good condition, having been faithfully served for two years by Rev. M. L. Burton, whose work stands and is bearing fruit to the glory of God. Our protracted meetings, this summer and fall, were times of refreshings. Our first was at Adams, in July; continued six days. Result: church revived, several conversions, twelve accessions and six infants baptized. We are indebted to Revs. B. S. Rayner and J. W. Sandell for valuable assistance. Bro. Rayner's sermon to the children will not soon be forgotten—was appreciated by all. Our next was at Muddy Springs, in August; continued five days. Result: a good time, a few conversions and seventeen added to the church—shouts heard in the camp. Bro. H. M. Ellis, from Holmesville circuit, did most of the preaching, and did it well; young in the ministry, but strong in labors. Bros. Rayner, Sandell and Bales also did good work. Our next was at Ebenezer, in September; continued four days. One infant baptized and church blessed—nearly everybody in the church. Bro. Bales (L. P.) gave us two good sermons. My strength failed; so closed before we desired. Our next and last was at Beulah, beginning on Saturday before the first Sabbath in September; continued eight days. This meeting deserves more notice than the above from the fact that Beulah is but two years old, having been organized by Rev. M. L. Burton, two summers since, with but a few members. I found about thirty-five members badly scattered, weak in "the faith" and of "doubtful disputations." The Spirit of the Lord came down on us in our first service and remained throughout the meeting, convicting, converting and sanctifying. The convicted was soon converted, the converted soon sanctified. The convicted came to the altar, saying, "Pray for me," and then fell upon their knees; when converted, stood up, and said, "Praise the Lord;" when sanctified began working for God, praying aloud for others. I never attended such a meeting. Bro. M. Ferrell assisted me three days and did good work. He is one of our eleven local preachers, all of whom we are not ashamed; they are men of God. We received thirty-three into the church; twenty-two by baptism (two by immersion), eight infants baptized, and many souls made happy in the love of Jesus. Accessions for the year, eighty-three adults baptized, forty-five; infants, twenty-five. Finances will be up. Praise the Lord!

M. L. GALE, P. C.

An Interesting Document.

(Continued.)

MINUTES OF SOME CONVERSATIONS BETWEEN THE PREACHERS IN CONNECTION WITH THE REVEREND MR. JOHN WESLEY.

Held at Ellis Preaching-House, in Sussex county, Virginia, April 17, 1782, and Adjourned to Baltimore, May 21.

Ques. 1. What preachers are admitted into connexion?

Ans.: Caleb Boyer, Thomas Foster, Henry Ogburn, James White, James Mallory, Beverly Allen, James How, Edward Morris, William Partridge, Jeremiah Lambert, John Coleman, Ignatius Pigman, Joseph Everett.

Ques. 2. What preachers remain on trial?

Ans.: Enoch Matson, Adam Cloud, Philip Bruce, Ira Ellis, James Gibbons, Henry Metcalf, Samuel Watson, Peter Moriarty, Caleb Cole, John Easter, John Magory, John Major, Samuel Dudley, Jonathan Forrest, Charles Scott, Joseph Wyatt, George Mair, David Abbott.

Ques. 3. What preachers are admitted on trial?

Ans.: John Baldwin, Henry Jones, George Kimble, Thomas Haskins, Hugh Roberts, Woolman Hickson, William Thomas.

Ques. 4. Who act as assistants?

Ans.: Richard Garrettson, Micaljah Debruler, James Martin, Beverly Allen, Caleb Boyer, James White, Henry Ogburn, James Mallory, Freeborn Garrettson, Francis Ashury, William Watters, John Tunnell, William Glendenaing, Reuben Ellis, John Hagerty, Philip Cox, Thomas S. Chew, Caleb B. Pedicord, Nelson Reed, Samuel Rowe, Francis Poythress, William Gill, Lee Roy Cole, Henry Willis, Ignatius Pigman, Richard Ivy, Joshua Dudley, John Cooper.

Ques. 5. Are there any objections to any of the preachers?

Ans.: They were examined one by one.

Ques. 6. How are the preachers stationed?

Ans.:

New Hope, James White.

Tar River, Micajah Debruler, Adam Cloud.

Yodkin, John Cooper, Enoch Matson, George Kimble.

Roan Oak, James Martin, Thomas Foster,

Pittsylvania, Caleb Boyer, Ira Ellis, Henry Jones.

Mecklenburg, James O'Kelly, Thomas S. Chew.

Brunswick, Richard Garrettson, Joseph Cromwell, Jeremiah Lambert, Peter Moriarty.

Isle of Wight, Philip Bruce, James Gibbons.

South Branch, James Mallory, John Baldwin, James How.

Fairfax, Ignatius Pigman, Samuel Watson.

Calvert, John Hagerty, Jonathan Forrest.

Frederick, Philip Cox, Michael Ellis.

Baltimore, Reuben Ellis, Thomas Haskins, Hugh Roberts.

Kent, M., Lee Roy Cole, Joseph Wyatt.

Somerset, Freeborn Garrettson, Woolman Hickson, John Magory.

Dorchester, Samuel Rowe, Henry Willis.

Talbot, Francis Poythress, Edward Morris.

Sussex, William Gill, Moses Parker, Henry Metcalf, David Abbott.

Little York, Nelson Reed, Joseph Major.

Lancaster, William Partridge.

Pennsylvania, William Glendenning, John Coleman.

East Jersey, John Tunnell, Joseph Everett.

West Jersey, Joshua Dudley, Richard Ivy.

Sussex, Caleb B. Pedicord, Samuel Dudley.

Hanover, Henry Ogburn, John Easter.

Fluvanna, William Waters, James Croakwell.

Ques. 7. How are the preachers to change after six months?

Ans.: Roan Oak, Tar River and New Hope, to change among themselves only Jeremiah Lambert with Thomas Foster; Pittsylvania and Yodkin, Brunswick and Mecklenburg; Sussex and the Isle of Wight, only Beverly Allen to Hanover; Fluvanna with Hanover; East and West Jersey change. Bro. Glendenning and Bro. Tunnell, John Coleman and Nelson Reed to change; if Bro. Coleman goes to Virginia, Bro. Reed to take his place. Reuben Ellis to remain in Baltimore till Conference; Hugh Roberts with Michael Ellis, Thomas Haskins with John Hagerty; the preachers in the peninsula change at the fall quarterly meeting.

Ques. 8. What numbers are there in society?

Ans.: East Jersey, 282; West Jersey, 375; Pennsylvania, 291; Lancaster, 77; Little York, 166; Delaware, 852; Sussex, 595; Fairfax, 262; South Branch, 434; New Hope, 251; Tar River, 3[illegible]; Roan Oak, 450; Yodkin and Pittsylvania, 491; Mecklenburg, 355; Talbot, 660; Dorchester, 780; Somerset, 4[illegible]; Kent, M., 810; Baltimore, 963; Frederick, 491; Calvert, 305; Brunswick, 6[illegible]; Sussex, 400; Isle of Wight, 366; Hanover, 360; Fluvanna, 320; Amelia and Buckingham, 200. Total, 11,785. Preachers, 59.

Ques. 9. What is the yearly collection?

Ans.: £42 16s. 3d.

Ques. 10. How was it expended?

Ans.: On the necessities of the preachers.

Ques. 11. What shall be done to revive the work?

Ans.: Hold evening meetings and preach in the mornings in places convenient.

Ques. 12. What shall be done to get a regular and impartial supply for the maintenance of the preachers?

Ans.: Let everything they receive either in money or clothing, be valued by the preachers and stewards in quarterly meeting, and an account of the deficiency given to the Conference that he may be supplied by the profits arising from the books and the Conference collections.

Ques. 13. How shall we more effectually guard against disorderly traveling preachers?

Ans.: Write at the bottom of every certificate: The authority this conveys is limited to next Conference.

Ques. 14. How must we do, if a preacher will not desist after being found guilty?

Ans.: Let the nearest assistant station him immediately. In Bro. Asbury's absence let the preachers inform the people of these rules.

Ques. 15. How shall we more effectually guard against disorderly local preachers?

Ans.: Write at the bottom of the certificate: This conveys authority no longer than you walk uprightly, and submit to the direction of the assistant preacher.

Ques. 16. By what rule shall we conduct ourselves towards the preachers and people that separate from us?

Ans.: Disown them.

Ques. 17. How shall we more effectually guard against imposters?

Ans.: Let no person remove from North to South without a certificate from the assistant preacher, and let no one be received into society without.

Ques. 18. Shall we erase that question proposed in Deer Creek Conference respecting the ordinances?

Ans.: Undoubtedly we must. It can have no place in our Minutes while we stand to our agreement, signed at Conference; it is, therefore, disannulled.

The Conference acknowledge their obligations to the Rev. Mr. Jarrett for his kind and friendly services to the preachers and people, from our first entrance into Virginia, and more particularly for attending our Conference in Sussex in public and private; and to advise the preachers in the South to consult him and take his advice in the absence of Bro. Asbury.

Ques. 19. Do the brethren in Conference unanimously choose Bro. Asbury to act according to Mr. Wesley's original appointment, and preside over the American Conferences and the whole work.

Ans.: Yes.

Ques. 20. Who desist from travelling this year?

Ans.: John James.

Ques. 21. How many general fasts shall we have this year?

Ans.: Four—the first Thursdays in June, September, January and April.

Ques. 22. When and where shall the next Conference be held?

Ans.: For Virginia the first Tuesday and in Baltimore the last Wednesday in May. Every assistant preacher must so order his circuit that either himself or one of his helpers may travel with Mr. Asbury through his circuit.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary Hitchcock & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON V.—November 3.

DAVID'S REBELLIOUS SON.

II. Sam. xv, 1-12.

GOLDEN TEXT.—*Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*—Exod. xx, 12.

TIME.—B. C. 1023.

PLACES.—Jerusalem and Hebron, twenty miles distant from each other. Giloh, perhaps identical with the modern Ilafal, a little south of Bethlehem. In the hill-country of Judah.

1. *It came to pass*—The working out of Nathan's prophecy in xii, 10, 11, is the clue to the course of the narrative. How long after Absalom's return these events occurred, or whether Absalom was provoked to his unduteful course by any slights put upon him by Bathsheba's influence, or was merely led by his own pride and vanity, we are not told. *Absalom*—He was the son of David by Maachah, the daughter of Talmai, the king of Geshur, a princess whom David had married while king of Judah. Notice that Absalom's mother was a heathen woman. *Prepared him chariots and horses*—Absalom set up a carriage (that is, a state carriage), and horses, and fifty men as runners before him—that is, to run before him when he drove out, and attract the attention of the people by a display of princely pomp, as Adonijah afterward did.

2. *Way of the gate*—The gate of the city was the well-known place of the ancient court. He intercepted the litigants, and poisoned their minds before they brought their matters to the king. Defective administration of justice is the surest source of national discontent.

3. *Thy matters are good*—To flatter each man by pronouncing a favorable verdict on his case, to excite a sense of grievance and discontent by censuring the king for remissness in trying the cases brought before him by his subjects, and to suggest a sure and easy remedy for all such grievances. *There is no man deputed of the king to hear you*—The judicial officer, who heard complainants and examined into their different causes, for the purpose of laying them before the king for settlement. Of course, the king himself could not give a hearing to every complaint, and make a personal investigation of his cause; nor could his judges procure justice for every complainant, however justly they might act, though it is possible that they may not always have performed their duty conscientiously.

5. *Kissed him*—It was usual to approach the king, or anyone of high rank, with a lowly prostration; but this Absalom would not permit; raising such as proffered "obeisance" he would embrace and kiss them.

6. *Stole the hearts*—Insinuated himself into the affections of the people. That is, *deceived them*, for so the same phrase means. Others understand *stole the affections*, got them on his side by stealth.

7. *Forty years*—This is an error in the text, for David reigned but forty years in all (1. Kings ii, 11), and he certainly had reigned many years before Absalom's rebellion. The Syriac and Arabic versions read *four years*, and with this agrees Josephus; and this, in the opinion of nearly all critics, is to be regarded as the true reading. The meaning is, four years after the restoration to royal favor. *My vow*—Whether Absalom ever made any such vow as he here pretends is altogether uncertain. Thus he deceived his father, as he had deceived the people. *Hebron*—The fact that Hebron was his birthplace would make the wish to pay his vow there instead of at Jerusalem seem sufficiently natural. Hebron, as having been the old capital of David's kingdom, and Absalom's birthplace, was well chosen (as the headquarters of the rebellion). It was a natural center, had probably many inhabitants discontented at the transfer of the government to Jerusalem, and contained many of the friends of Absalom's youth.

9. *Go in peace*—David would rejoice at this token of religiousness in his son.

10. *Spies*—The messengers sent out are called "spies," because they were, first of all, to ascertain the feelings of the people in the different tribes, and were only to execute their commission in places where they could reckon upon support. *Sound of the trumpet*—The common signal to call the people together for purposes of war or self-defense. When all appeared ripe for action Absalom repaired to Hebron with two hundred men, and after seizing that strong town—the metropolis of David's first kingdom—he caused himself to be proclaimed king by sound of trumpet in several parts of Israel at once.

11. *They knew not anything*—This shows the extreme secrecy with which the conspiracy was conducted, and accounts for David having no suspicions. We may note Absalom's pretense for giving large entertainments. This helped to hide from the inhabitants of Jerusalem the conspiracy of the prince.

12. *Ahithophel (brother of folly)*—David's trusted counselor. Ahithophel had no doubt been previously initiated into Absalom's plans, and had probably gone to his native city merely that he might come to him with the greater ease, since his general place of abode, as being king's councilor, must have been in Jerusalem. *While he offered sacrifices*—The meaning rather is that Absalom sent for Ahithophel to be present when he offered the sacrifices; the intention being that all who partook of the sacrifice should be bound together to prosecute the enterprise. Absalom, too, would take advantage of the excitement of the great feast to inflame the ardor of the guests, and pledge them irrevocably to his cause. A similar incident is related by Tacitus of Civilis, the leader of the Batavian rebellion in the time of Vitellius: "He called together the chief men of the nation, and the boldest of the common people, under pretense of a great feast to be held in the sacred grove, and when their spirits were elated with wine, as the night advanced, he addressed them, etc. They heard him with the utmost enthusiasm, and Civilis bound them all in a solemn league under curses, and with the sanction of their barbarous rites." (*Hist.*, 4. 14, 15.)

Missionary.

Woman's Foreign Missionary Work.

I. Kings xvii, 1-17.

There is no more marvelous lesson on giving in the Word of God than we find in this passage, except that "God gave his only begotten Son," and that Christ "gave his life a ransom for many."

None are to poor to give.

If any might be excused from giving, surely it was this woman. Only those who live in heathen lands swept by terrible famines, know how much it meant that there was "neither dew nor rain these three years," and that the brook had "dried up." She was reduced to the last morsel. Death stared her and her child in the face. Yet in this dark hour of extremity God's cause comes to her, in the person of the prophet, faint from hunger and thirst, more needy than she; for he had not even a last morsel. He asks even her to give. If God asks we are to give *all*.

Make me a little cake first.

"Seek ye first the kingdom of God and his righteousness." "After this manner pray ye: Thy kingdom come; thy will be done. Give us this day our daily bread." Not first for the bread.

The woman was not asked to eat and give what she had left.

Refusal meant starvation.

If this woman had said, "I can not take the last bite from own child to give to anybody; God can not really mean it; it is unreasonable;" if she had cooked and kept it, she and her son would have eaten and died as she said. For it was her last, and God's promise of more was conditioned on obedience.

God blesses the faith and obedience of the unselfish giver.

The gift of this woman was multiplied of him. The tiny morsel was made the means of saving not only the prophet and herself, but out of her beautiful trust came the salvation of her household. God's promise was fulfilled.

To the woman of this generation, with the children of our own land, freedmen, Chinese, Bohemians, Catholics, Mormons, clamoring for the bread of life, comes one in still deeper distress—the woman of heathen lands. Millions of little child-wives, twenty-four millions of suffering widows in India, appeal to her by their helplessness, their hopelessness. Nearly half of the children born in India, dying in infancy, through lack of proper care, appeal to the mother-hearts of Christendom. The little Chinese daughters, unloved, unwelcomed, sometimes sold for a few dollars, or cast away, call louder still. The African woman, overdriven, exhausted, half-starved, staggering under her burden of ivory, yet carrying her child until it is torn from her by the slave-driver and cast aside to perish, makes every woman's heart grow sick with pity. O Lord, how long! Is the cry of every heart that has read "Slavery in Africa," by Prof Drummond, in the June *Scribner*; and out of the revealed Word the Master's voice makes answer: "Give ye them to eat." To us is offered the sublime privilege of saving them. What these women need is Christ. Sorrow and anguish come upon them overwhelmingly. In their soul-thirst and heart-hunger they cry for help, and the answer can come only through us.

It must be done now.

Mrs. Wilcox said recently that "two-thirds of a generation of these heathen women have passed away since our Woman's Board was organized." Ten years more and the generation coexistent with the W. B. M. I. will have passed away. Shall we steel our hearts, and stop our ears, and turn us to the dressing of our own handful of meal, and leaven it with the sweet drops of the oil of spiritual gladness? Then shall we take from our hearts, from our homes and from our churches, the share Christ offers us in his cup and in his baptism, and we shall lose with it much of our share in his joy—the joy of service.

The promise is to us also.

The barrel of meal *shall not* waste. Give, and it shall be given unto you, good measure. With "Go ye" is coupled the promise of the abiding presence.

The one missionary of our Woman's Board of the Interior twenty years ago has become sixty earnest women, working in Mexico and Bulgaria, in Turkey and India, in Africa and China, in Japan and Micronesia. The two Bible-readers of that year have increased thirty-fold. The four pupils supported have become thirteen institutions, varying form the Marash College in Turkey and the Kobe Home in Japan to the station boarding-schools of Dindigul and Muna Madura—but all helping to educate women to be a power among their people.

And "her house."

Is woman doing less for the work of Christ at home than she did a quarter of a century ago before these foreign boards were organized? It is a legitimate question. Has not the piercing cry of her heathen sisters been her awakening? Look into our Sunday-schools and churches and see. There are more women, better equipped, at work there than ever before. The industrial schools of our cities, the great temperance organizations, the woman's home missionary organizations, the women at work among the freedmen, and the Mormons, all give grand answer to this question. There never was a time when women did so much truly Christian work with so much spiritual fruitage.

The famine abroad is not ended. The cloud that is to bring blessing is not yet larger than a man's hand. One thousand millions of heathen—by far the greater proportion of them women and children—yet hold out their hands for our little cake. The work done is only a beginning. There must be no rest until the harvest is gathered. The ileids of the Congregational Woman's Boards have been calling loudly for forty more lady missionaries this year. Where are they? The treasuries call for enlargement. Has it come? Let the women who have hitherto heard the call without response, answer to the Leader's word of command.—*Advance.*

Temperance.

Dean Alfred A. Wright, of the Boston correspondence school, will deliver the annual sermon before the National W. C. T. U. Convention, to be held in Chicago, November 8 to 12.

The Brooks House, Brattleboro, Vermont, now in the hands of a temperance man, reports a larger income the last year without wine than ever before when wine was served.

If high license is a better temperance measure than low license, it ought to bring a community nearer to prohibition; but high fees really tend to block the way to prohibition.—*Independent.*

Vigorous agitation of the temperance question has penetrated even to the uttermost borders of Africa. Sixteen petitions against the liquor evil were lately presented to the legislative council of Cape Colony during one session.

The national prohibition committee announces the offer of two hundred and fifty dollars as cash prizes for the three best productions upon the theme, "How will prohibition benefit the wage-worker?" Papers must be in by Dec. 15.

Rock River Methodist Conference, in recent session, elected Miss Frances E. Willard as lay delegate to the Ecumenical Conference, thereby reaffirming and emphasizing its position as to women delegates in general and this woman delegate in particular.

Prohibition for ever in the twin Dakotas! North Dakota went dry by 2,000 majority, South Dakota by from 8,000 to 10,000. With South Dakota on the north, Iowa on the east and Kansas on the south, the State of Nebraska must surely come up to this same high level or be soaked entirely out of existence, as far as the moral world is concerned, by the drainage of impurity from these three States.

A pleasant variety in the way of entertaining delegates is reported from the W. C. T. U. State Convention lately held at Harrisonburg, Va. A vacant house near the church was rented for a week, and parlor, kitchen, and dining-room neatly furnished. There delegates and visitors were made thoroughly at home all day, a generous luncheon being dispensed at the noon hour by their hospitable Southern hostess, the local union.

Mr. Terence V. Powderly is undeniably the foe of the grog shop. While addressing an immense audience of of Knights of Labor, last Sunday, in Central Music Hall, Chicago, he arraigned the saloon as the workingman's enemy, declared his belief that the saloon should be closed not only on Sunday, but every day in the year, and reaffirmed his determination to exclude liquor dealers from the organization. He also paid a high compliment to laboring women, exclaiming: "Many a time I have been constrained to wish that every man in the order were a woman."

If you have catarrh, you are in danger, as the disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enriching the blood, and building up the system. Give it a trial.

Agitation to secure the observance of Sunday has begun in St Petersburg, Russia. Twelve hundred merchants of the metropolis have declared their readiness to close their places of business on that day.

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THURSDAY, OCTOBER 24, 1889.

Notice.

On Wednesday, October 30, at 11 A. M., the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the ADVOCATE office, 112 Camp street, New Orleans.

C. W. CARTER,
Chairman.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891.

The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Briefs.

The inventive genius is still bringing his wonderful discoveries to light. A new explosive called "cordite" is one of the latest discoveries. The experiments have proved it one of the most terrible yet brought out, and it is said that it will work a revolution in modern armaments and quick-firing guns. It is absolutely smokeless, and for that reason guns of every description can be used with greater rapidity and precision of aim. Such discoveries, doubtless, have a tendency to lessen the frequency of war, and, therefore, they may be good things.

One of the most popular hymns sung to-day is Charles Wesley's "Jesus, lover of my soul." This is, perhaps, one of Charles Wesley's first compositions, and it is thought by many to be his best. Dr. Tillett says it was published before the Methodist Society was six months old. It was published in 1739, and is, therefore, 150 years old, and yet, though sung by all denominations, its freshness and power are not exhausted. Whenever it is announced, no matter where, everybody joins in singing it. Glorious hymn! "Millions of souls in glory now" have been comforted by it, "and millions more still on the way" are comforted by it to-day!

What strange things and opinions have been. What a curious history science presents. Sixty years ago a great mathematician *demonstrated* that a steam vessel could not cross the ocean because she could not possibly carry coal enough to make the steam necessary. Just as he finished his demonstration, a steamship steamed into the harbor from the other side of the ocean! *The Scientific American* publishes the following, which was issued by the Royal College of Bavarian Doctors in a protest against railways, pointing out the danger of that sort of travel:

Travel in carriages drawn by a locomotive ought to be forbidden in the interest of public health. The rapid movement can not fail to produce among the passengers the mental affection known as *delirium furiosum*. Even if travelers are willing to incur this risk, the government should, at least, protect the public. A single glance at a locomotive passing rapidly is sufficient to cause the same cerebral derangement; consequently it is absolutely necessary to build a fence ten feet high on each side of the railway.

And *that* was the utterance of science not many years ago!

Gloomy Religion.

To some persons religious duties are irksome tasks, and the privileges of the gospel a wearisome round of labor. Such persons plod heavily along, enveloped in the gloom of doubt and perplexity. They go through life with a shade on their countenances. They are not sure of the possession of the earnest of the heavenly inheritance. To them the Lord is a hard, exacting taskmaster. They regard Jesus Christ only as an angry judge. They see nothing in the Bible but unbending law. They see nothing in nature but unyielding force. The flash of the sunshine is nothing but a scorching flame. The flow of the starlight is but cold brilliance. The grand harmonies which the material universe sends up in an anthem of praise to God, produce discord on their ears. The wondrous beauties of earth, which so powerfully attest the hand and mind of a Master Artist, awaken no thrill of pleasurable emotion in their souls. Why all this gloom? Because the promises of truth have been made a nullity by unbelief. These people live in the dark because they have closed their eyes. What would be thought of a man, possessed of good eyes, who would deliberately close them and go blundering about, quarreling with everything and everybody about his mishaps? What shall be thought of him who shuts his eyes to the exceeding great promises of God, which are intended to enlighten him and to enlighten everything with which he comes in contact, and who pursues his way through life, quarreling with himself and with his fellows, and with God's providence, about the mishaps that come upon him because he will not keep his eyes open? To say the least, he is unwise. In the Christian life, as in the secular life, a man must keep his eyes open to get along well. He must see everything and everybody, and he ought to give everything and everybody a kindly recognition. But these gloomy Christians see nothing but themselves. They scarcely ever give even a nod of recognition to those they meet. Consequently it soon turns out that people avoid them and pass by on the other side. This is perfectly natural, for human nature has an instinctive aversion to that which is gloomy, and especially to a gloomy Christian.

But this gloomy religion is not found in the Book which the Lord has given to his children. Do not the sacred writers bring religion before our minds under the similitude of a feast? Is it not compared to a marriage festival? Does not Paul say that it is "righteousness and *peace and joy?*" Are we not told "to rejoice evermore, and in everything give thanks?" Does the Lord recommend religion to men under the similitude of a funeral? Are the songs of Zion dirges? Do the "ransomed of the Lord return to Zion" clothed in sackcloth, and filling the air with lamentation? No, no. Whence, then, comes this gloomy religion, this somber piety which checks joy and drives away pleasure? What is it that throws this dark shade on the "beauty of holiness?" It is unbelief. It comes from a failure to appreciate and appropriate the precious promises which accompany religion, and make it a joy in the human heart. These gloomy Christians "have forgotten the exhortation which speaketh unto them *as unto children;*" they misconstrue the teachings of Providence, they misapply the precepts of the divine Word, they have lost sight of the faithfulness of their heavenly Father, and this want of faith tinges their whole religious character with melancholy. But why should this be so? Is there any reason for a Christian to flounder about forever in the "slough of despond?" Shall a man sit down at the foot of the Mount of Beatitudes and sigh his life away to the winds, when by laying hold of the faithfulness of God he can climb up to the top and look out upon a boundless region of blessedness, and that region all his own? Must a Christian's tongue utter nothing but complaint, and give forth no sound but that of wailing? No, no. Let this gloomy religion be cast out. It does not come from a God of goodness and a heaven of brightness. Let these gloomy Christians open their hearts to the vitalizing and inspiriting influences of the Lord's promises, and the dullness of life will fly away and the bitter of life will be sweetened! Let them look through these promises into the great future, and see it filled with the rich gifts which a provident Father is keeping safely for his faithful and loving children.

"The Lord Reigneth, Let the Earth Rejoice."

In speaking of the material world about us, its mutations and its orderly and beneficent movements, our language would seem to indicate that we have forgotten it is a material world, unconscious and powerless. That matter is inert and incapable of spontaneous motion, is the common and accepted conclusion of what is called "natural philosophy." Matter, of itself, can neither origiuate nor arrest motion; it is incapable of self-motion. All the movements of matter are the result of some exterior and superior power; that power inspiration calls God. Hence the Bible never says, "*It* rains," or, "*It's* going to rain," or "*It* will rain." No; but, "The Lord God caused it to rain." Speaking of the fertility God gives to our growing crops, the Psalmist says, "Thou visitest the earth and waterest: thou makest it soft with showers." And God said to Elijah, "Show thyself to Ahab, and I will send rain upon the earth." God "sendeth rain on the just and on the unjust." This impersonal "*it*" is much the same as the impersonal "*nature*," which we are constantly using as a substitute for God. Unless "*it*," in the use we make of it, in speaking of various weather, means God, it is utterly irrevelant and unmeaning. "Nature," we may suppose, means the whole assemblage of created things. But these *things* are *material* and can not properly be said to he the source of power, nor the originator of results. Of course, we are speaking of *material* nature, and not of spiritual intelligencies, self-conscious and capable of spontaneous activity. By the use of these impersonal substitutes for God, we are putting him afar from us. The educative tendency of this form of speech is atheistic. We all know that quite a number of so-called philosophers are doing their best to get rid of God. And if they have not denied his being, they, at least, have denied his providence over, interest in, and control of the universe, and say, as some said in the days of Ezekiel, "The Lord seeth us not; the Lord hath forsaken the earth." How cold and cheerless is this view of the universe; indeed, how alarming is the situation! An immense material universe without conscious intelligence, incapable of enacting laws, without sympathy, interest, or aim in its tremendous movements, and yet ever rolling on with resistless force, rushing forward to what appalling catastrophe we can not know! All under this godless theory is darkness and fear.

How precious and comforting are the teachings of God's Book! "His tender mercies are over all his works;" that "he maketh the outgoings of the morning and evening to rejoice;" that he rolls the seasons round. The gay, green spring in its beauty, bright and fair; golden summer in its glorious fullness of life, and autumn with its sere and yellow leaf, and winter with its dreary skies and chilling blasts; crowning all the year with his goodness. His providence cares for lilies, and young ravens, and numbers the hairs of our heads.

God was before his works, separate from his works and independent of his works; but he is present in all the vastness aud in all the minuteness of his works. He shines in the sun, glitters in the stars, blooms in the flowers, sings in the bird, and thunders in the storm. "He is not far from everyone of us, in him we live, move and have our being." It comforts me to believe and feel that God, my Father, kindled the fadeless light of the stars, scooped out the ocean's deep bed, and piled up the mountain's towering height. It gives a sense of security, amid the terrific grandeurs of the resistless hurricane, to believe God hath his way in the whirlwind, and the clouds are the dust of his feet. When I can look around on the mutations of the changing seasons, the mighty movements of the material creation—some of them lovely, some of them appalling, and some of them beneficent, and some of them seemingly afflicting and disastrous—and can say, "It is the Lord;" then I can say, "Let him do what seemeth him good." I have, comparatively, but an atom of the boundless creation to look at, and, comparatively, but a moment to look at that atom. I can not know, I can not walk by sight. I must trust; it is all that is possible to me. Thank God, I can trust the wisdom that never errs, the power that is all-sufficient, and the goodness that never does wrong! I can believe that he makes all things work together for good to them that love him. It is most comforting to read that "the eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect towards him." It is a grand thing to feel assured that God is in all things, about my pillow and my path, and leading me by his providence and his grace the best and surest way to the heaven of my long-cherished hopes

W.

Letter from Japan.

The following private letter has been furnished us, which we gladly give our readers:

KOBE, JAPAN, Sept. 18, 1889.

REV. T. L. MELLEN—

My Dear Brother: I wrote to you a few weeks since, telling you of our work and of the prospects before us. Our annual meeting has just closed, and we feel the Lord has greatly blessed us the past year. The reports from all parts of our work were very encouraging, and we are assured that the Lord is with us. We have letters and telegrams coming to us, asking for help, and especially on one part of my work they are greatly needing help and are wanting some missionary to go and live among them. We have no one whom we can send, not even a native preacher, and I have determined to go and live among and work for them, until I can get some one from home to relieve me. It is two hundred miles from Kobe, but a most promising field for missionary work. Tell my brethren I go to a people who are earnestly imploring us, by letters and telegrams, to go and preach the gospel to them. Can you not send us a man to go there and live among those people who are holding out their hands to Christian people for help? I shall leave here in about two or three weeks and will write you from there. Direct your letters to Kobe, and they can be sent to me there. Pray for me and for the thousands here who are begging for the light of the gospel and the bread of heaven. I trust you will still keep up your interest in our work in Japan, and plead the cause of these people before all your Christian congregations. Here is the Macedonian cry, my dear brother, and I trust you will tell to every Christian you meet that thousands in this land are stretching out their hands and asking the Christian people of America to give them the gospel of Christ which will bring salvation to their souls. Pray for me and our brethren and sisters here in this land.

Ever your brother in Christ,

J. W. LAMBUTH.

Among the Papers.

You may have read the following in the *Nashville Advocate*, but we reproduce it here that you may read it again:

The true ecclesiastical reformer is careful in pulling up tares not to uproot the wheat. He knows the difference between reform and revolution. His spirit is conciliatory, his methods are persuasive. The surgery of the ecclesiastical iconoclast is murderous. He cuts and slashes wildly. In exscinding a wart upon the surface of the body he cares not if he should cut an artery or pierce the heart. He loves to have his own way more than he loves the church. Like the woman who contended before Solomon for the child that was not her own, he would risk the life of the church rather than abate any pretension or surrender a hobby. The reformer is always in order, for everything in this world, from a stem-winding watch to a church organization, needs to be kept in repair. The destructive iconoclast has no function where the reformer can speak and act. Let him have no hearing or following among sensible persons. Thus he will be brought to see his error, or at least he will worry and harm only himself. We speak as unto wise men.

The *Wesleyan Christian Advocate* thinks the Bishop in making appointments should be guided somewhat by the character of the preacher's sermons and by the character of the sermons which the *place* has received. The editor says:

You will find some places where the people have had the very best awakening and hortatory preaching for a long succession of years. The membership of the church is numerous, but weak in faith and barren of good works. They have added little of virtue, knowledge, temperance, patience, godliness, brotherly kindliness and charity to their faith in Christ. Take certain other places where they have for years had the best preachers of the Word—sound in doctrine, mature in Christian experience, able ministers of the "doctrine." There also you will find children grown up in a religious household without conscience, and probably an unaccountable absence of outsiders from the preaching of the Word. The cry is then raised, "The gospel does not reach the masses." If these preachers were to change places for four years, both sorts would find rich, remunerative fields of work. The church would be built up all around.

The Christian Intelligencer, in a well-conceived and well-expressed article on "The Drawing Power of the Pew," quotes from a minister, in regard to the "holding power of a church," the following:

The best way to keep a church full is for every member to attend regularly every service. That will help; then let every member bring as many people as possible with him. Draw them in. There is a great deal of nonsensical talk now a days about getting ministers that will draw. A man came up to my study the other day from one of the churches near Murray Hill that is vacant, and he said, "I wish you could recommend us a minister for our church." I said, "I can recommend a dozen!" He seemed rather bluffed at that; thought that was a large number, and said, "Won't you suggest a name?" And I went on suggesting one name after another. I suggested one man, and he said, "I understand that man has not a very strong voice?" I suggested another. "Well, I understand that man wears a black cravat in the pulpit!" Another man. "Well, I understand that man is not a very good reade... And another man. "Well, ... understand that man has a v... stiff and formal delivery." ... nally he said, "Well, what ... want in our church is a minis... that will draw." "Oh, no, ... Christian friend, what you w... is a church that will hold. ... haven't got it. Twenty cong... gations have passed throu... your church in the last twe... years, and they have pas... through because you have ... had a church that will ho... You want a church that will h... the people when they get into ... The minister can not hold. S... cess depends not half so mu... upon the minister, as upon y... the church."

One of our exchanges sa... "Of the one hundred and ei... papers in Illinois, printed i... foreign language, only one ... clares for temperance." If t... is true, then it is another rea... why we should work the har... for the temperance cause am... the foreign population in ... midst.

Notes.

The best advice for the making the best address at any sort of re... tions meeting is contained in ... words, "short, spirited, spiritual."

Don't complain of the ignoranc... your people in regard to church ... fairs if you have made no persis... and earnest effort to put the chu... paper into the families making up y... congregations! That would be a li... inconsistent. Before you compl... try to induce them to get into ... way of knowledge."

Zion's Herald:

The first necessity in the religi... life of our time is "to do justic... "Showing mercy" is generally ea... than doing justice. A fair day's w... for a fair day's work, simple as ... demand seems, carries in it that ... which all humane minds consent as ... primary requirement in justice. ... true that man does not live by br... *only*, but he can not live with... bread. The "word that cometh ou... the mouth of God" includes the fe... ing the hungry and clothing ... naked.

A writer in the *New York Evange...* gives an account of a Metho... minister keeping out the heresy ... Calvinism by circulating the W... minster Confession. He says "... only way the Presbyterian pastor co... successfully defend himself was ... fight this columbiad with the min... rific of the creed, adopted by ... church and read publicly when n... members were received." That Met... odist preacher was evidently trying ... "bolst them with their own petard."

The *Southern Churchman* says:

Having occasion to preach on ... subject of Satanic influence not l... since, an intelligent listener remar... to this writer that the revelation ... Satan was as distinct as that of Je... Christ. Of which there is no dou... Not so important a revelation, but ... and plain, and made for a purpose ... for no other, than to make us watch ... and to warn us what impenitence le... to—such a descent into wickedness ... to call good evil and evil good and ... delight in evil for its own sake." ... this every impenitent man tends ... rapidly as the rolling spheres. Wo... thinking about.

We have long thought that one p... pose of the record of the temptati... of our Lord was the clear revelati... of a personal devil!

Dr. Tillett, in his comment, or no... on Hymn 352, of the new collecti... has this thought, which is wor... consideration: "This hymn contain... thought not found in any other hy... viz., that a sense of spiritual unre... weariness and dissatisfaction, thou... often due to a backslidden state, m... sometimes be divinely and mercifu... sent as a stimulus to incite the ... liever, not only to constant self-e... amination, but to higher attai... ments in religious experience. Sp... itual *content* is sometimes a dangero... symptom." Paul saw this dang... and, in view of it, said, "Not as thou... I had already attained, either w... already perfect; but I follow after... that I may apprehend that for wh... also I am apprehended of Chr... Jesus."

A Christian training-school for t... purpose of educating manual sch... teachers, skilled workmen and m... chanical missionaries is to be open... by Rev. David A. Reed, January ... 1890, in Springfield, Mass.

It will be called the Christian I... dustrial and Technological Scho... and have for its object to give a tho... oughly practical and Christian educa... tion to young men and women, pay... especial attention to the normal trai... ing of teachers for public manu... training-schools and to the needs ... foreign missionary fields. In it "m... chanical missionaries" will be train... who, it is believed, will work with ... great efficiency in evangelizing d... graded natives as the "medical mi... sionaries." The founders say that ... who go from the school, whether th... devote their entire time to Christi... work or not, will have the principl... which shall enable them to be skil... workmen for Christ in the home, t... shop, the church, or wherever oppo... tunity is given for doing good.

Personal and Otherwise.

During Tuesday, of last week, 30,952 bales of cotton came into this market. That is the largest number for a single day that was ever received here.

One of our exchanges says that prohibition was carried in North Dakota *by mistake*. It carried nevertheless, and is in the State Constitution and will be hard to get rid of.

Some statistician has counted them, and says there are *seven* millions of Germans in the United States.

Did you read "Our Mission Fields," in the last *Missionary Reporter*? If you would keep up with our work, you must read or be left behind.

The *Southwestern Methodist* urges the brethren to send church news, and says: "Do not write a column when ten lines will hold all your news." It is not "news" that Bro. Blank preached delightful sermons! Everybody knows that.

An observing brother, in a private note, says: "I believe, in many instances, the lack of spirituality in the church is caused by the absence of the CHRISTIAN ADVOCATE from the homes of the people."

We had the pleasure of a call, last week, from young Bro. Ballard, son of Rev. W. E. Ballard, of Natchez, Miss. He is here attending the medical college.

An encouraging word helps you; don't it? Then why don't you follow the golden rule in regard to it.

Rev. G. G. Smith, in the *Nashville Advocate*, recently, said: "When I see a Methodist giving up Wesley and Watson for Robertson and Channing, the *Advocates* for the *Independent*, and taking little interest in Methodist history or biography, I fear for the stalwartness of his faith."

Rev. Joe Jones will hold a meeting in Felicity Street Church, in this city, beginning next Sunday.

The dispatches record the death of Mrs. William Griffin, of Moss Point, Miss. She was the matriarch of Methodism in Southeast Mississippi, being in her eighty-fifth year. In company with her venerable husband, she was in attendance at the last Seashore Camp Meeting. Her husband, William Griffin, still lingers on the shores of time, listening for the last call of the Master.

Capt. W. T. Bassett, for many years a member of Felicity Street Church, died last week. He was a successful steamboatman and a consistent Christian.

Rev. S. A. Steel has been transferred to the Tennessee Conference, and stationed at McKendree Church, Nashville.

The *Alabama Advocate* comes to us this week neatly cut, pasted and folded. We congratulate our brethren over there on this substantial evidence of improvement.

Rev. James I. Cash, the late manager and local editor of the *Holston Methodist*, has retired from that post, and has been appointed to Hill City Station.

Bishop Keener was present at the preachers' meeting last Monday. He returned last week from the session of the Tennessee Conference. He was suffering from a severe cold. Rest at home will recuperate him for the South Carolina Conference, November 20.

Our school teachers, of whom the ADVOCATE can boast of quite a number among its readers, are hereby called to ponder a sentence from the president of a college: "*The school that does not teach its pupils to fear God does inevitably teach them to forget God.*"

It is said that Dr. R. W. Jones will resign the presidency of Emory and Henry College, and that Rev. James Atkins, Jr., will be selected to fill his place.

The one hundred and twenty-third anniversary of the old John Street Methodist Episcopal Church, in New York, will be celebrated October 27.

We are indebted to the secretary, Dr. John D. Vinell, for a copy of the Minutes of the recent session of the Missouri Conference. It is a handsome pamphlet of sixty-six pages, and reflects credit on the secretary and his assistants.

A private note from Bro. Parker, of Baton Rouge, says: "Sunday, October 20, I preached sitting on a chair, the first time I have been in my church since September 8." We rejoice to know that our brother has recovered thus far.

A brother who is always on the lookout for a safe place to invest his money, and who always appreciates an opportunity to do so, handed us $25 to help the brethren of the Colored Methodist Episcopal Church, in this city, pay for their fine property on Prytania street. The editor is treasurer of that fund; and if anyone else wishes to contribute to it, any amount will be gratefully received and will help a struggling people

Postal Card Reports.

—Rev. I. W. Cooper, writing from Edwards, Miss., says: "My two churches—Edwards and Brownsville—are in good condition. One hundred and ten per cent. will be paid on all collections ordered by the Conference. Pastor and presiding elder will be paid in full. Fifty accessions to the church during the year. Parsonage in good repair for the new preacher. Bro. Charles W. Crisler—a valuable young man—goes up for admission on trial. These people have shown me much kindness during my four years' stay with them. We leave them with profound regret, and shall always love them. About nine hundred members have been added to our church in Hinds and Yazoo counties this year."

—Rev. J. H. Evans writes from Franklinton, La: "I am just out of the third spell of fever, and my oldest daughter has this slow-continued fever. To-day is twenty-four days she has been on the bed, and is still having fever, though she is mending some. I am very much hindered from my work, my health is so bad; and then my affliction has impeded my progress in my collections and in the canvass for the 'dear old ADVOCATE;' but with all I am resigned to the will of God. Pray for us."

—Rev. H. M. Banks reports from Sugartown, La: "A good meeting in progress at a school-house, known as the Singletary School-house. The power of God was felt last night. Two gave their hearts to God and united with the church. Others were deeply convicted. One gave her heart to Jesus after service, and will unite with the church to-night. The last effort at Dry Creek was a grand success. Bro. Daves was with me at Dry Creek, and his preaching was in the power of the Spirit, sending pungent convictions to the hearts of the people. I have no ministerial help at this time."

—Rev. James L. Wright writes from Vernon, La: "I have held protracted meetings at all preaching-places on Vernon circuit, except at Vernon. Result: thirty-five accessions to the church, and as many conversions as accessions: the church much revived. I had the assistance of Bro. Brew, of the Congregational Methodist Church; Bros. Eugene T. Stead and Moncreath, local preachers of our own church. I am sorry to report our finances far behind, and likely to remain so. I am trying to bring them up. May the Lord bless the people! Pray for us."

—Rev. G. D. Anders reports: "The fourth Quarterly Conference for Centerville circuit embraced the eleventh and twelfth of this month, and proved to be a very delightful occasion. Our presiding elder, Rev. C. McDonald, was present, and preached four delightful sermons. Bro. Mac seems to be dead in love with his work, and the work of the Lord is prospering in his hands. He is working hard for a district parsonage, and certain that he will have money in hand by Conference to pay for one. Let the preachers of the district see that the money is paid, for God has blessed the district with a good crop, and now let us honor him by collecting money to build a district parsonage. We expect to report every claim paid in full at Conference."

—Rev. E. B. Galloway writes from Athens, La.: "Please find within $5 for our missionary to Japan. God speed the work! Stir up the many readers of the grand old ADVOCATE, by urging this 'special call.' May more money than men, soon be Bishop Wilson's report. Standing on one foot and one crutch last Sabbath, I took a missionary collection—the first service I have attended on my work for three months. Am just beginning to work. The periosteum of the left foot is seriously affected, if not destroyed; have suffered much during the past thirteen or fourteen weeks. Our heavenly Father, in great mercy, has blessed me. God bless you and the ADVOCATE!"

Notice.

A meeting of the Committee on the District Parsonage is called to meet in Durant, Thursday, Oct. 24, at 8:15 P. M., in the Methodist Church.

The following persons compose the committee: M. T. Boswell, W. H. Turner, B. T. Hoover, J. G. Hamilton, B. R. Farr, J. B. Streater, J. W. Wright, D. L. Sweatman, L. L. Brower, J. G. Irving, J. L. Harmon, J. R. Bingham, H. B. McGee, J. W. Applewhite, J. W. Morris, S. D. Winn, J. N. Hines and J. N. Williams.

An attendance on the part of every member is much desired.

J. J. WHEAT, Chairman.

Notice.

The Mississippi Holiness Association will hold its fall meeting at Pine Mountain Church, five miles east of Holly Springs, Miss., beginning October 31, and embracing the first Sunday in November. All are invited to attend.

W. M. ADAMS, Pres.
T. A. BOTTOM, Sec.

Sunday Law Convention.

A convention of the friends of Sabbath rest will be held in Grunewald Hall, in this city, on Thursday and Friday, November 28 and 29, with a view to organize a Louisiana State Society. The object is to secure protection of our citizens by law in freedom from compulsory labor on the Sabbath. Churches, benevolent societies, labor, and other organizations, friendly to this cause, are respectfully invited to send delegates. Eminent speakers will address the meetings. Topics of great interest will be discussed.

Reduced railroad rates are expected for visitors.

By order of the committee.

C. W. CARTER, Chairman.

Woodville District Parsonage.

The committee appointed to secure a district parsonage will please meet at the Methodist Church, in this place, October 31, at 10 A. M. Each charge is asked for the same amount that is now assessed to the presiding elder. The general plan is for the preacher in charge to collect and turn it over to me at the fourth Quarterly Conference. We have made an encouraging beginning, and hope to secure a house by Conference. Fraternally,

C. M'DONALD.

JACKSON, Louisiana.

Notice.

To the Preachers of the North Mississippi Conference—

As it is probable that the coming session of our Conference, to be held at Holly Springs, December 4, will be the largest we have ever had, and that there may be some difficulty in taking care of it, we ask that all preachers who expect to bring their wives will let us know by November 15, so that extra provision may be made, if necessary. Presiding elders will please send us the names of applicants for admission as early as possible.

Yours fraternally.

J. A. RANDOLPH.

HOLLY SPRINGS, Miss., Oct. 18, 1889.

Another Missionary to Japan.

Reported previously	$671 00
L. N. Dantzler	10 00
Mrs. Mildred McNeice	1 00
Mrs. W. C. Miller	50
J. A. Grant	1 00
Mrs. J. Donaldson	1 00
Rev. E. B. Galloway	5 00
Miss Zoe Hicks	1 00
Mrs. M. E. Smith	1 00
Mrs. C. E. Irwin	1 00
John H. Copes	1 00
Mrs. S. A. Moore	1 00
Total to date	$694 50

Episcopal Visitation, 1889-'90.

Conference.	*Date.*	*Place.*	*Bishop.*
Cen. Mex.	Oct. 30.	Guadalajara, Mex	Galloway
N.W.Texas.	Nov. 6.	Belton, Tex.	Key
Virginia	Nov. 13.	Richmond, Va.	Wilson
German Mis.	Nov. 13.	Cuero, Tex.	Galloway
Memphis	Nov. 13.	Fulton, Ky.	Hendrix
N. Texas	Nov. 20.	Greenville, Tex.	Key
Arkansas	Nov. 20.	Conway, Ark.	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala.	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keener
N. Miss.	Dec. 4.	Holly Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Cryst'l Spr'gs, Miss.	Galloway
East Tex	Dec. 15.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

The bald man's motto: "There is room at the top." This top may be supplied with a good crop of fine hair by using Hall's Hair Renewer. Try it.

Books and Periodicals.

BOOKS.

A BRIEF HISTORY OF METHODISM IN TEXAS. By Rev. Homer S. Thrall. Printed for the author. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn.

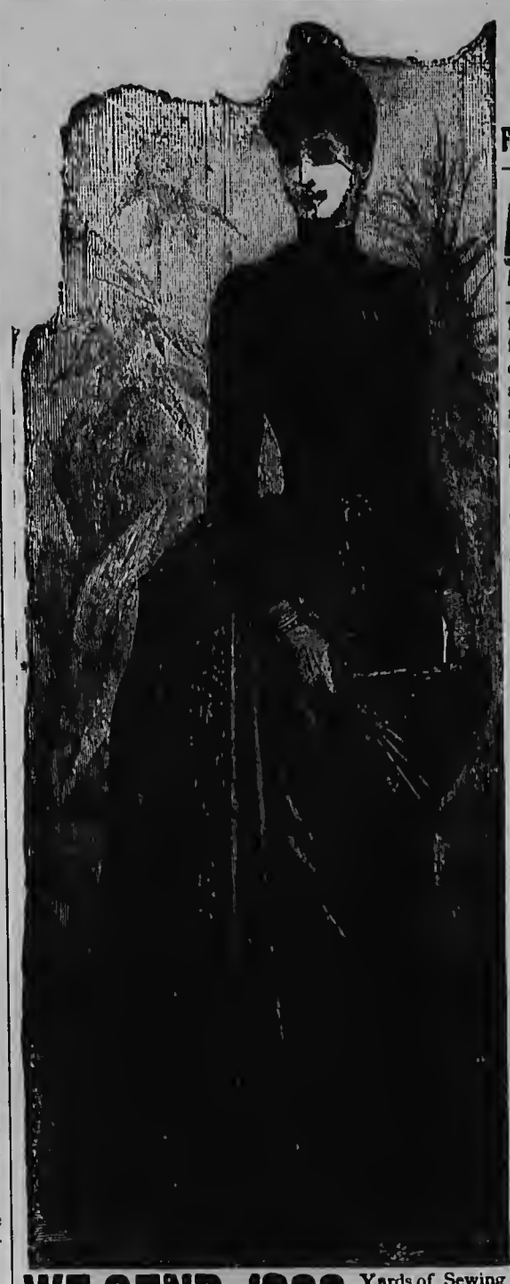
Bro. Thrall dedicates his book to the Methodists of Texas, and in his prefatory note he calls it a "condensed history of the rise and progress of Methodism in Texas; with brief sketches of leading preachers and also of the organization of local churches and the erection of church-buildings; the formation of circuits, districts and Conferences." One chapter is devoted to the literary institutions of the church, and one to the *Texas Christian Advocate*. There are full statistical tables compiled from official sources, and the whole makes a book of interest which, we doubt not, will be highly valued and appreciated by "the Methodists of Texas."

PERIODICALS.

—SIOPPELL'S MODERN HOUSES is an illustrated architectural quarterly for twenty-five cents a number, and is a valuable periodical for builders. R. W. Shoppell, 63 Broadway, New York.

—WIDE AWAKE. The October number of this fine monthly for young people is full to overflowing with the good things prepared specially for our boys and girls. Besides the usual quota of reading, there is appended a list of books published by D. Lothrop Company, Boston. Price, $2 40.

BEECHAM'S PILLS cure bilious and nervous ills.



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Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

"Advertising is to a genuine article what manure is to land—it largely increases the product. Thousands of persons may be reading your advertisement while you are eating or sleeping or attending to your business; hence, public attention is attracted, new customers come to you, and if you render them a satisfactory equivalent for their money they continue to patronize you and recommend you to their friends."—*P. T. Barnum.*

Business Notices.

ADVICE TO MOTHERS.

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Our Young People.

THE MYSTIC SIGN.

"O gorgeous poppy, of rich renown,
Show us the way to Sleepy Town.
Baby must go—he's tired of play;
But yet I think we have missed the way."
Then tranquilly up and down
Waved the flower of rich renown.
And softly it seemed to say,
"This way—this way—this way—
Is the way to Sleepy Town."

"O ripening wheat, all golden brown,
Show us the way to Sleepy Town.
How shall we find where the starlight gleams,
On the City of Sleep in the Land of Dreams?"
Then soothingly up and down
Went the wheat all golden brown,
And whispering seemed to say,
"This way—this way—this way—
Is the way to Sleepy Town."

"O little one with the curly crown,
Have you learned the way to Sleepy Town,
Where faintest music and softest light,
And sweetest blossoms enchain the night?"
Then drowsily up and down
Went the beautiful curly crown,
While the tired eyes seemed to say,
"This way—this way—this way—
Is the way to Sleepy Town."

A Beautiful Father.

"Tell your mother you've been very good boys to-day," said a school teacher to two little new scholars.

"Oh," replied Tommy, "we haven't any mother."

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father. You ought to see him!"

"Who takes care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house painter; but there isn't very much work this winter, so he is doing laboring till spring comes. He leaves us a warm breakfast when he goes off; and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories, and plays on the fife, and cuts out beautiful things with his jack-knife. You ought to see our father and our home, they are both so beautiful!"

Before long the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves and other little trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was, at first glance, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace, and the man a magician.

His children had no idea they were poor; nor were they so with such a hero as this to fight their battles for them. This man, whose grateful spirit lighted up the otherwise dark life of his children, was preaching to all about him more effectually than was any man in priestly robe in costly temple.

He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstances. He was rearing his boys to be high-minded citizens, to put their shoulders to burdens, rather than become burdens to society in the days that are coming.

He was, as his children had said, "a beautiful father" in the highest sense of the word.—*Exchange.*

Why Pop Stayed Behind.

My little friend Silvia had a present of a small dog which she called Pop, because his sharp bark sounded like the popping noise made by corn when it is parched over the fire.

One day Silvia took her doll and a little basket and went out to pick berries. Pop followed, of course. They went more than a mile from home. But on her way back Silvia lost sight of Pop. She called him, but Pop did not come.

When she got home with her berries she found that she had parted company, not only with Pop, but with her doll. So she put on her shawl and started out again to hunt them up.

The birds flew around her as she walked; for she had been used to feeding them with crumbs, and one little bird seemed to think it a hard case that she should not give him anything, and followed her a long way.

But Silvia walked on, calling, "Pop, Pop; where are you, Pop? Come, Pop."

But for a long while no Pop made himself heard. At last, as Silvia went into a thick part of the wood, where she had passed a short time before, she heard a sharp little voice: "Bow-wow-wow!"

"That's Pop!" cried she, with a laugh; and sure enough, there he was, keeping guard over the doll.

She had dropped it there out of her basket. Pop was too small to take it in his mouth and run home, and so he stayed there and kept guard over it.—*Exchange.*

MR. EDITOR: I am a little boy ten years old. I have been going to school at Sulphur City, but school is out now, and Sister Katie and I are now at Grandpa Henning's. I have a pet goat here. We are all fond of reading. Grandpa is reading the "New History of the United States;" Grandma is reading the "Man of Galilee;" Katie is reading "First Steps in Gospel Paths for Little Feet," and Auntie and I are reading "Phrenology." She says there is a big bump on my head I must bring down, but may have to ask help of Jesus to do it. Mr. Editor, do you believe in phrenology? I will answer Maggie Chapman's question. "Greyhound" is found in Proverbs xxx, 31. I will ask a question: Where and how many times is the word "eagle" found in the Bible?

Your little friend,

JOHN L. HENNING.

Woodbine Cottage,
Near ROSE BLUFF, Louisiana.

MR. EDITOR: As I have never seen any letters from this part of the country, I thought I would write. I am a farmer boy and love to read the "dear old ADVOCATE." We could not do without it. Bro. Flowers is our pastor this year; Bro. Evans was our pastor last year. He was with us four years, and we were sorry for him to leave, but he had to go to your State. You will excuse such bad writing, as I could not do any better.

Young little friend,

PRESTON BLACKWELL.

MONTROSE, Mississippi.

(The editor will encourage his little friend by telling him that his "bad writing" is a great deal better than the "best writing" of some of the big men who write for the ADVOCATE.—ED.)

MR. EDITOR: As I have never written to the little cousins, I thought that I would write. My uncle takes your valuable paper, and I love the paper very much. We have a fine Sunday-school here and a fine superintendent. I love to go to Sunday-school and church. Mr. T. B. White is our pastor this year, and everybody likes him very much. I will come to a close.

Your friend,

WILLIE J. GARDENER.

MANSFIELD, Louisiana.

MR. EDITOR: As I never see any letters from this section of country, I decided to write to your paper. I am twelve years of age and a member of the Methodist Episcopal Church, South. My father takes the ADVOCATE. I like to read the boys' and girls' letters. I will close, for fear this will find its way to the waste-basket. I remain,

Your little friend,

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Household.

A Needed Reform.

A writer in the *Christian Advocate* makes the following strong plea for a more economical manner of living, and for training children in habits of frugality:

There is just one way to live in such a degree of safety and comfort as a fallen world permits, and that is to use youth, strength, summer, health, sunshine and life to lay up a supply for age, weakness, winter, sickness, the rainy day and death. The immediate, general and persistent practice of it throughout this country would remove fully one-half, probably more, of the distress and discontent of the times. It is a recipe for happiness which ought to be served out by every pulpit. We ought to require such teaching of the public schools. We ought to enforce it in our own homes. We live too fast. We spend too much. We refuse the privations which make our fathers strong and this nation great. We coddle our children in luxuries. We rear them in false ideas of what is necessary. We turn them adrift on the world without sound education of any sort, or trades of any sort, or fitness to earn their style and kind of living. We doubtless need other reforms; but reform here, in the economies of individual and family life, in the habits of children and their adjustment to the cost of living and to the perils of living—this kind of reform takes precedence of all others. A people among whom improvidence is so general must be full of social discontent.

Children in Heaven.

What is it when a child dies? It is the great Head Master calling that child up into his own room, away from all the under teachers, to finish his education under his own eye, close at his feet. The whole thought of a child's growth and development in heaven instead of here on earth is one of the most exalting and bewildering on which the mind can rest. Always the child must be there. Always there must be something in those who died as children to make them different to all eternity from those who grew up to be men here among all the temptations and hindrances of earth. There must forever be something in their perfect trust in the Father, something in the peculiar nearness and innocent familiarity of their life with Jesus, something in the simplicity and instinctiveness of their relation to the truth, something pure even among all the perfect purity which we shall all have reached, something wiser than the wisest, showing that even there there is a revelation that can be given only to the babes.—*Phillips Brooks.*

The Word "Wife."

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of *femme.* But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means "weaver." You must either be house-wives or house moths; remember that. In the deep sense, you must either weave men's fortunes, and embroider them, or feed upon and bring them to decay.

Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermillion—shedding the quiet light for those who else are homeless. This, I believe, is the woman's true place and power.—*Ruskin.*

Don't Fool

away precious time and money and trifle with your health experimenting with uncertain medicines, when Dr. Pierce's Golden Medical Discovery is so positively certain in its curative action as to warrant its manufacturers in guaranteeing it to cure diseases of the blood, skin and scalp, and all scrofulous afflictions, or money paid for it will be refunded.

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It makes them look like new; and my shoes, also dressed with it, hold their polish under the rubber, even should the snow creep in. It saves the leather and waterproofs it; and my husband says it is just as good for HARNESS as for Shoes.

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Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."

"I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood-medicine I know of."—L. W. Ward, Sr., Woodland, Texas.

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Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple applications made (*two weeks apart*) by the patient at home. A pamphlet explaining this new treatment is sent *free* by A. H. DIXON & SON, 305 West King Street, Toronto, Canada.

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Marriages.

DAVIS—YARBROUGH.—In the Methodist Church, at Como, Miss., by Rev. E. H. Casey, Mr. J. H. Davis, of Brownsville, Texas, to Miss Mattie B. Yarbrough, of Como, Miss.

FLOWERS—CAVIN.—At the residence of Mr. John Davidson, in Wilkinson county, Miss., October 10, 1889, by Rev. C. McDonald, Rev. E. A. Flowers, of the Mississippi Conference, to Miss Kate Cavin.

WOOD—CROOM.—At the residence of the bride's father, Mr. C. S. Croom, of Mooringsport, La., by Rev. J. S. Sanders, Mr. J. T. Wood, of Queen City, Texas, to Miss Irene Croom.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

CHILDRE—JAMES CULLIN CHILDRE was born in Alabama, September 22, 1835, and died at his home, near Raleigh, in Smith county, Miss., August 30, 1889. He married, first, Miss Nancy M. Swint, February 5, 1857, who died September 22, 1858, leaving one child (Laura), who went to meet her darling mother, October 26, 1869. Bro. Childre married the second time a Mrs. J. E. Douglas, July, 1862, and moved to Mississippi in the fall of 1877, where he remained till his death, proving himself a loyal citizen and a faithful disciple of the Lord Jesus Christ. Bro. Childre joined the Methodist Episcopal Church, South, in Montgomery county, Alabama, and was converted at Hill's Chapel, July, 1865. He joined by letter at Raleigh soon after his arrival in Mississippi, and, though wayward at times, he died in the Christian's faith. During his illness he talked a great deal on the subject of religion, expressing his desire to work in the vineyard of the Lord; but if it was the Lord's will to take him, he was ready to go. His wife wrote Bro. Rawls that he prayed to his death, died with his head in her hand, and his dying words were: "Bettie, serve the Lord the balance of your days. Be pure, firm and candid in all you do or say."

Thus died this brother, leaving the dying testimony that there is a reality in the religion we profess. His remains were deposited in the graveyard at Raleigh. Soon the wife and friends will gather with him "at the river."

MERCHANT—Died, JEFF MERCHANT, son of J. J. and May Merchant. He was born in Scott county, Miss., February 17, 1884, and departed this life September 11, 1889. He leaves a father, mother, two brothers and a sister to mourn his loss. But—thanks be to God!—he has gone to see his two little sisters who preceded him to that home in heaven. Little Jeff was a model child in every respect. He loved and obeyed his mother to perfection, and sympathized with her in all her cares and troubles. Even though his little life was short, he lived long enough to form many friends, who will ever remember the beautiful character he exemplified, not only in domestic matters, but in spiritual affairs also. When Jeffy left this land of trouble and took his immortal flight to that "land of pure delight," our hearts were made to bleed in sympathy for his parents. But we have this sweet consolation: "Our loss is heaven's gain." J. A. C.

MCCAIN—Little ALICE, child of Maj. and Mrs. H. V. McCain, died on the evening of October 1, in Montgomery, La. For seven short months she was the pet of the family circle, and then it pleased God to take her from them. "The Lord hath need of these flow'rets gay," and he gathers them when their fragrance is sweetest and their beauty fairest. He knows it is best to detach our affections from earthly things, and attach them to himself and heaven. Our darling is now safe from all ill. Even the fond caressing of mother is not needful to allay the falling tear. There are no tears in heaven.

Good-by, little Alice—dear little namesake! We have now another tie to attract us heavenward.

ALICE W.

RAWLINS—JESSE THOMAS RAWLINS, son of Mr. H. E. and Mrs. Fannie O. Rawlins, died September 23, 1889, aged three years, eight months and ten days. His suffering was great, but he bore it patiently for nine days and nights, and then God took him to himself. Little Jesse was an affectionate child and will be sadly missed in that family circle, and also by all who knew him, for to know him was to love him. This is the first time that death has visited this household; therefore, it will be hard to bear. Little Jesse is at rest.

LAURA P. OAKS.

DERRICK—WILLIAM R., son of Dr. and Mrs. W. B. Derrick, died September 7, 1889, aged one year and three days, and was buried in Spring Ridge Cemetery beside his grandmother. We baptized little Willie a few weeks before he died, and now he has gone to be with God. Willie was a sweet little boy—mamma's and papa's joy; but he has gone to live with the angels. We often pluck our choicest flowers that we may enjoy their fragrance, so our heavenly Father takes the choice bud that it may bloom into eternal life. J. M. MORSE.

DAY—LENA VICTORIA, sweet little daughter of Bro. Hiram and Sister Julia Day, was born May 27, 1887; baptized by Rev. M. H. Moore; died May 31, 1889, aged two years and four days. Kind parents and friends did all in their power to relieve her suffering and to keep the dear little one with them, but God wanted this pure white bud to bloom in the beautiful garden above. We laid her in the church-yard to await the resurrection morn. Grieve not, dear friends, for dear little Lena. She is now in the arms of Jesus. W. M. SULLIVAN.

KING—C. B. KING was born in Wilkinson County, Miss., April 5, 1831, and died May 25, 1889. Bro. King was married to Miss C. A. V. Day, November 17, 1859, by whom he had ten children. Bro. King joined the Methodist Episcopal Church, South, rather late in life. He was one of those quiet, diffident sort of men, but on occasions where it was necessary he was ready to speak for Christ and his cause. He was faithful and consistent in his life. No man in the vicinity of Galloway Church will be missed as is Charlie King. A friend to widows and orphans, his advice and counsel were asked in church affairs and neighborhood troubles. The last act of his life was to build Galloway Church, near his own residence. His hospitality was unbounded. His last sickness was short—a few days; was unconscious just before he died, but we need no dying testimony from a man whose life and walk was like his. He leaves a widow and seven children to mourn his loss. P. S. PETTY.

CARTER—MRS. ST. HELENA (*nee* Railey) CARTER, wife of M. F. Carter, was born December 4, 1860, joined the Methodist Episcopal Church, South, 1873, and died near Lookout, St. Helena parish, La., August 17, 1889. The deceased was a great sufferer for several months, which she bore with Christian fortitude, and approached death as a deliverer who had no terrors. Assuring her loved ones that she was ready to go, she left them her parting blessing, and admonished them to meet her in heaven. She leaves an afflicted husband and two small children, and father and mother, and several brothers and sisters to mourn her departure. But, thanks be unto God—who giveth us the victory through our Lord Jesus Christ—"that we weep not as those who have no hope." P. HOWARD.

BUCHANAN—JESSE, son of W. T. and Corre A. Buchanan, was born in the town of Floyd, La., December 2, 1885, and died, of congestion, in Delhi, September 13, 1889. Little Jesse was a remarkable child. Lovely in appearance and very intelligent, he was unusually attractive, and a general favorite. Although not five years of age, he would interest and puzzle anyone with questions about God and the future state. It is a profound mystery to his broken-hearted mother, and to a bereaved circle, why God took him. They ask, "O Master, why should such a lovely bud be blighted?" But, mourners, dry your tears. The little bud will bloom again in a more congenial clime, where congestions, heartaches and sad partings are never known. You can not call him back, but you can go to him.

H. ARMSTRONG.

STAFFORD—WM. SANDY STAFFORD was born March 8, 1883, and departed this life, October 13, 1889. Little William is no more. The Lord has taken him to that blessed abode of the children; for the Savior said, "of such is the kingdom of Heaven." May the Lord support the bereft parents of the departed one, and enable them to meet little William in that rich abode. Funeral at the house of the father of the departed one by the writer from Job i. 21—"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!"

JOHN H. EVANS, P. C.

LAMB—BILLY GREEN LAMB, youngest child of F. Marion and M. J. Lamb, died at the home of his parents, of congestion, on October 3, 1889, aged eight years, one month and sixteen days. He was a bright, cheerful, promising child; and to the bereft parents and family how consoling the words of our Savior—"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven!" J. W. PITTMAN.

KING—CHARLES M. KING, son of C. B. King, was born June 4, 1874, and died May 22, 1889. Charlie was a member of the church and a good boy; was not vicious, not having formed any bad habits in youth. His mother thinks he was converted during his sickness, and, doubtless, before this there has been a happy meeting of father and son in the good world.

P. S. PETTY.

Mrs May Wright Sewall and Mrs. Josephine R. Nichols, of Indiana, are said to be the only accredited woman delegates from this country to the Paris Exposition. The former represents the National Council of Women, and the latter the World's and National W. C. T. U.

It Is Worth Reading.

We understand a busy man's views in regard to prolixity. In these days affairs proceed at a railroad rate, and there is no time for unnecessary halt, so we fall in with this idea momentum, and briefly call attention to the essential points of a vital matter, or, rather, we let others do it for us. Here are extracts from two letters which need no further comment:

REISTERTOWN, MD., Feb. 15, 1888

"I would like to see you and tell you what Compound Oxygen has done for me. It was slow, but sure. Now almost after two years, after using only one treatment, I think I can say truthfully my health is as perfect as it can be on earth. Two doctors of Baltimore examined me and said mine was a hopeless case of asthma, and I will not tell you how much I have suffered with my lungs."

MRS. MARY R. IRELAND.

A concluding extract from another letter will furnish most satisfactory reading:

MYERSVILLE, MD., Aug. 6, 1888.

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REV. A. M. SMITH,
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Scientific.

Scientific Testimony.

Prof. Virchow, the great German biologist, whose name is widely known, especially in scientific circles, made an elaborate address at a recent meeting of an Anthropological Congress in Vienna, which caused some sensation. He has long been a steadfast antagonist of the Darwinian theory of Evolution, especially as applied to the origin of man. "Twenty years ago," he said, "the Darwinian theory made its first victorious march through the world." Professor Virchow was its determined opponent then; all his biological studies continued through the intervening years have confirmed him in his opposition. He rejects utterly the suggestion that man may have decended from an anthropoid ape. Professor Virchow says, with great decisiveness in his tone: "We have sought in vain for the intermediate stages which are supposed to connect man with the apes—the proto-man, the *pro-anthropos* is not yet discovered. For anthropological science *pro-anthropos* is not even a subject for discussion. The anthropologist may see it in his dreams; but as soon as he awakes he can not say that he has made any approach towards him." He affirms most positively in relation to the human race that "in the course of five thousand years no change of type worthy of mention has taken place. If you ask me whether the first man were white or black, I can only say I don't know. Every living race is still human; no single one has yet been found that we can designate a Simian or quasi-Simian." Then in regard to the inhabitants of the Lake Dwellings Professor Virchow says that "he has been able to submit to comparative examination nearly every single skull that has been found. The result has been that we have certainly met with opposite characteristics among various races; but of all these there is not one that lies outside of the boundaries of our present population." All were human—not Simian or semi-Simian in their characteristics. This testimony is worthy of record.—*Presbyterian.*

Sound from a Rainbow.

One of the most wonderful discoveries in science that have been made within the last year or two is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lamp-black, colored silk or worsted, or other substances. A disk having slits or openings cut in it is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel strange sounds are heard so long as the flashing beam is falling on the vessel.

Recently a more wonderful discovery has been made. The beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned and the colored light of the rainbow is made to break through it. Now, place the ear to the vessel containing the silk, wool or other material. As the colored lights of the spectrum fall upon it sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted and the green light flashes upon it, loud sounds will be given. Only feeble will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sound at all. Green silk gives sound best in red light. Every kind of material gives more or less sound in different colors, and utters no sound in others. The discovery is a strange one, and it is thought more wonderful things will come from it.—*Christian at Work.*

From the *Herald of Faith*, St. Louis, Missouri, August 10, 1887:

Referring to Shallenberger's Antidote for Malaria, the business manager of the *Herald of Faith* would say, that he gave this medicine a personal trial, and was speedily cured of an unpleasant Intermittent Fever. He then recommended it to F. J. Tiefenbrunn, 1915 Papin street, and to police officer Meidenger, at the Union Depot, both of whom were cured by it of chills and fever of several years' standing. Recently his wife, after a fever of several days' duration, took a single dose and was perfectly cured. In view of these remarkable cures, and remembering how much money is spent for quinine, so little to be depended on and often so injurious, we can only wish that Shallenberger's Antidote would come into general use.

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Low ordinary	7 15-16	— —
Ordinary	8 7-16	— —
Good ordinary	8 15-16	— —
Low middling	9 5-16	— —
Middling	9 9-16	— —
Good middling	9 13-16	— —
Middling fair	10 1-16	— —
Fair	10 13-16	— —
Galveston middling	9 9-16	— —
Mobile middling	9½	— —
Memphis middling	9 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	6	6⅛
Gray white	6½	— —
Choice white	6¾	6 13-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 3-16	2¼
Good	4⅛	4½
Fair	4	4¼
Prime	— —	— —
Rough, ₱ bbl	2 40	3 65
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 40	4 50
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 50	5 75
Winter wheat patents	4 90	5 00
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 85	1 90
Cream meal	2 10	2 65
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	48
Yellow	45	46
Mixed No. 2	44	45
OATS:		
Western	29	32
Texas rust-proof	— —	— —
HAY:		
Eastern	— —	75
HAY:		
Prime	18 00	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess Standard	12 00	12 25
Prime Mess	10 50	10 75
Rumps	8 75	9 00
BACONS:		
Fancy Breakfast	8½	10½
Shoulders	— —	5¼
Sides, short rib	— —	6½
Sides, long clear	— —	6½
HAMS:		
Sugar-cured	11½	12¾
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	— —	6¼
Sides, long clear	— —	6¼
GROCERIES.		
COFFEE:		
Prime	— —	20½
Fair	— —	19¾
Common	— —	16¾
TEAS:		
Choice	40	80
Ho-No	— —	55
BUTTER:		
Western Creamery	25	26
Western Dairy	14	15
Common	— —	— —
LARD:		
Refined	— —	6
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	25
Lard, Extra No. 1	— —	66
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ lot	6 00	8 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 25	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 75	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	9¾	10
Jute, 1¾ lb. ₱ yard	9	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 11
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, Southern	2 75	3 00
Young	1 50	2 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	17	— —
Southern	— —	18
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	14 00
Meal	20 00	30 00
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, October 22.

We are willing to bear personal testimony to the efficacy and value of Hood's Sarsaparilla, which we have been advertising some years in our paper, having used it for blood impurities with great success. It is a preparation of standard merit, made of perfectly pure ingredients, and thoroughly effective in cleansing and purifying the system. For eruptions, boils, etc., it can be relied upon every time. Our own experience with it has been most gratifying, and we are glad to give it this endorsement.—*Athol (Mass.) Transcript.*

Company never disturbs me. If rich people come to see me, I know they have good enough at home. If poor people come, I know I have as good as they have.—*Rural New Yorker.*

Specific Oxygen—What It Is.

As the word *specific* means *special*, then "Specific Oxygen" means special Oxygen. But to be more explicit, "Specific Oxygen" is a portable inhaling treatment for chronic diseases of the Nose, Throat and Lungs. It is especially adapted to diseases of the air passages, and possesses many advantages over other Home Oxygen Treatments:

First—Because of its specific form—it being the only Medicated Oxygen Treatment in use.

Secondly—It affords not only a vital blood and nerve stimulant from the natural power of Oxygen, but the medicated inhalations carry with them an additional local *antiseptic treatment*, which is especially curative in a large class of chronic diseases of the lungs, stomach and bowels.

Thirdly—The medication being "part and parcel" of the Oxygen, is brought by it into direct contact with the diseased membranes, over and through which the Oxygen passes on its way to the blood.

Fourthly—The medication possesses the properties of a germacide—destroying the propagating germs in Diphtheria, Membranous Croup, Consumption, Bronchitis, Hay-Fever, Asthma, and many other wasting diseases of the Throat and Lungs. These same advantages recommend it over Oxygen Treatments for offensive Catarrhs in the head. The medication *kills the Catarrh germs*, cleanses and disinfects the membranes, thereby destroying the offensive odor and cutting short the disease. The same pertains to Hay-fever. It is the only sure cure for these diseases. *It is not a patent medicine.* Write for Manual. SPECIFIC OXYGEN CO., Nashville, Tenn.

NEWS OF THE WEEK.

DOMESTIC.

An oil well, flowing at the rate of 1,000 barrels a day, was struck last week very near the city limits of Pittsburg.

A Chicago delegation, headed by Carter Harrison, Judge Thoman and others, reached Atlanta on October 19. Their visit is in the interest of Chicago for the World's Fair, and addresses were made to the Legislature during the day.

The total receipts of the Pullman Palace Car Company for the year ended July 31 were $8,303,295. The expenses were $6,051,765 and the surplus $2,251,530.

A strange epidemic is prevailing among horses in Laporte county, Ind. When first attacked their tongues become paralyzed and neither food nor medicine can be forced down their throats. They die of fever and starvation. The disease has thus far proved fatal in every case.

The grand jury concluded its investigations of the bond irregularities, on October 18, by returning indictments against Maurice J. Hart (who holds the most of the invalid bonds) and ex-Treasurer Burke, for publishing as true forged bonds of the State of Louisiana.

At the meeting of the barbed wire and nail manufacturers in Pittsburg, on October 18, the price of barb wire was advanced 5 per cent and wire nails from 7 to 8 per cent. The advance goes into effect immediately.

The National Board of Trade, in session at Louisville, adjourned on October 18. Resolutions were passed opposing any modification of the interstate commerce law, especially of the clause prohibiting pooling; favoring national supervision of insurance and uniformity of insurance legislation; favoring a reduction of the federal revenues in the way which will the least embarrass industries and trade; favoring Congress considering plans for irrigation; favoring reciprocity of trade relations with Canada.

Senators and Representatives now in Washington say the issues to be discussed in the next Congress will be the civil service, the interstate commerce law, the educational question, subsidies to steamship lines, a national election law, the race question.

The Pan-American Excursionists spent last Sunday, in Chicago, as a much-needed day of rest.

The Whitney National Bank, of this city, removed for business on October 21, in a palatial edifice of granite and marble.

The St. Louis Exposition, which has been the most successful in point of attendance, money received and general excellence since the institution was established seven years ago, closed on October 30.

The Second Adventists are again preparing their ascension robes, in the belief that the world will come to an end on or before October 25.

The election of a colored man as class orator at Harvard caused intense excitement in that institution. He was elected by a majority of one vote in a total of over 250 votes cast.

A warrant for $550,000 has been turned over to the Eads' estate by the government. Of this sum $25,000 was a quarterly payment for the maintenance of the jetties, $25,000 was interest, and the balance, or $500,000, was in part payment of the amount of $1,000,000 due to Captain Eads. It was provided in the act relative to the jetties that within ten years of the completion of the jetties the works should be inspected, and if the required depth of water should be found, that Captain Eads should receive $500,000, the remainder of the million to be paid at the expiration of twenty years.

FOREIGN.

The address of the National Committee, taken to Gen. Boulanger by M. Naquet, assures the General of the fidelity of the party to his cause, and of their confidence in his ultimate success.

The Paris *Temps*, in a resume of the financial results of the Exposition, says that before its close the number of people who will have visited the great fair will reach 26,000,000, and will in all probability exceed that figure.

The *North German Gazette* says it is not unlikely that Germany will refuse to recognize Mataafa as King of Samoa, and that it must be assumed that the other powers, parties to the Samoan treaty, have similarly expressed themselves, because at the conference, recently held at Berlin, all the representatives agreed that Malietoa should be King.

It is said that Prince Ferdinand, of Bulgaria, who is now in Paris, fearing that attempts will be made upon his life during his tour of Europe, is taking every precaution to preserve his incognito. The Prince is guarded by both French and Bulgarian detectives.

Mr. Gladstone will issue a manifesto in the form of a speech at Southport. He will probably formulate an active programme of reforms in home rule proposals.

Dom Luis, King of Portugal, died on October 19. His eldest son, who succeeds to the throne, will assume the title of Carlos I.

M. Koerchlin, the engineer of the Eiffel Tower, has applied to the Swiss Bundesrath for a concession for the construction of a railway to the summit of the Jungfrau Mountains, in the Swiss Alps.

The strike of coal miners at Lens, France, has been settled, the masters conceding the demands of the men.

The Sultan has given the British consul at Zanzibar a written promise that all children born in his dominions after the first of January next shall be free. This is considered the greatest concession that a Mussulman prince has ever made to a European.

An imperial decree just issued directs that Austrian state officials of every rank shall henceforth wear uniforms on and off duty and shall salute one another in the military fashion. The decree excites the strongest opposition.

Emperor William of Germany paid King Humbert a visit at Genoa, on October 21.

The government of Mexico has been robbed of securities, representing a face value of $1,200,000.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Charleston	Oct. 26, 27
Grenada	Nov. 2, 3
Carrollton	(Thursday) 5
Chapel Hill	(Thursday) 7
Tillatobe	9, 10
Water Valley circuit	14
Tocopola	16, 17
Hanner	(Tuesday) 19
Atlanta	(Thursday) 21
Pittsboro	23, 24
Grenada circuit	(Wednesday) 27
Water Valley	(Thursday) 28
Coffeeville	30, Dec. 1

J. F. EVANS, P. E.

SARDIS DIST.—FOURTH ROUND.

Courtland	Oct. 26
Batesville	27, 28
Panola	Nov. 2
Pleasant Grove	3
Mt. Vernon	9, 10
Lake View	14
Arkabutla	15
Cockrum	16, 17
Horn Lake	22
Lodisburg	23, 24
Wall Hill	30

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Houston and Wesley, at Wesley	Oct. 26, 27
Sparta, at Sparta	(Wed.) 30
Buena Vista, at Lake Providence	Nov. 2
Ebenezer, at Soule Chapel	3, 4
Okolona ct, at Pine Grove	(Wed.) 6
Fulton and Smithville, at Amory	9, 10
Tremont, at New Salem	(Tues.) 12
Prairie circuit	16, 17
Athens, at New Hope	(Wed.) 20
Aberdeen	23, 24

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Kossuth	Oct. 26
Booneville	27, 28
Marietta	Nov. 1
Blackland	2, 3
New Albany circuit	9, 10
Ripley circuit	16, 17
Jonesboro	23, 24
Ripley and New Albany	25
Guntown	30, Dec. 1

J. H. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville circuit, at Smyrna	Oct. 26, 27
Chester, at Chester	Nov. 2, 3
Crawford, at Artesia	7
Brooksville, at New Bethel	9, 10
Louisville, at Louisville	15
Plattsburg, at Center Ridge	16, 17
LaGrange, at Shiloh	22
Walthall, at Walthall	23, 24
Sturges	26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Black Hawk, at Acona	Oct. 26, 27
Carrollton and Greenwood, at G'wood	30
Sallis, at Pleasant Hill	(Sat., Sun.) Nov. 2, 3
Kosciusko circ., at Macedonia	(Wed.) 6
Weir, at Liberty Hill	(Sat., Sun.) 9, 10
Ethel	(Sat. and Sun.) 16, 17
Poplar Creek	(Wed.) 20
Lexington, at Tchula	(Sat., Sun.) 23, 24
Belzona	(Wed.) 27
Newport, at Spring Grove	(Sat., Sun.) 30, Dec. 1

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Pine Mountain ct., at Soule's Chapel	Oct. 26, 27
Olive Branch	Nov. 2, 3
Ashland circuit, at Wesley Ch	9, 10
Shawnee, at Zion	12
Waterford circuit, at Pleasant Grove	16, 17
Byhalia, at Byhalia	20
Hickory Flat, at Bethel	23, 24
Myrtle	30, Oct. 1

J. W. HONNOLL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Winchester ct., at Parsonage	(Sat.) Oct. 26
Waynesboro	27
Clarke, at A. Chapel	Nov. 2, 3
Shubuta	3, 4
Sandersville	9, 10
Heidelberg	(3 P. M., Mon.) 11
Paulding	(11 A. M., Sat.) 16
Vossburg, at Central	17
Meridian circuit, at Chunky	(Sat.) 23
Marion	24
De Kalb	(Sat.) 30
Binnsville	Dec. 1
Lauderdale	7, 8
Spring Hill	8, 9
Leakesville, at Avara	(Wed.) 11
Union, at Energy	14, 15
West End	16
Meridian station	16

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Woodville	Oct. 26, 27
Percy's Creek	28
St. Helena, at Greensburg	Nov. 2, 3
Wilson, at Pine Grove	9, 10
Clinton and Betoville, at Clinton	11
Amite City, at Amite City	16, 17
Springfield, at James Chapel	19
Livingston, at French Settlement	23, 24
East Baton Rouge, at Deer Ford	30, Dec. 1
New River, at Big Swamp	3
East Feliciana, at Oak Grove	6
Pipkin Chapel station	7, 8
Jackson station	14, 15

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork, at Carey	Oct. 26, 27
Natchez, Jefferson Street	Nov. 2, 3
Martin, at Cane Ridge	(Wed.) 5
Natchez, Wesley Chapel	(Thur.) 7
Washington, at Washington	9, 10
Vicksburg	16, 17
S. Vicksburg and Hovina	16, 17
Warren, at Oak Ridge	23, 24
South Warren, at Bedlone	(Wed.) 27
Utica, at Utica	30, Dec. 1
Mayerville, at Mayerville	(Tues.) 3
Meadville, at Oak Grove	(Fri.) 6
Roxie, at Roxie	7, 8
Sunflower mission	(Thurs.) 12
Anguilla, at Anguilla	14, 15

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Scotland, at Bethel	Oct. 26, 27
Topisaw, at Pleasant Grove	Nov. 2, 3
Gallman, at Mt. Pleasant	9, 10
Franklinton, at Mt. Hermon	16, 17
Providence, at Providence	23, 24
Bowerton, at Reltoboth	30, Dec. 1
Crystal Springs	4
Hazlehurst	6
Adams, at Adams	7, 8
Summit, at Summit	(10 A. M.) 9
Dist. Trustees Meet at Wesson	(3 P. M.) 9
Brookhaven	13
New Hope, at New Hope	14, 15

W. B. LEWIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Neshoba, at Mar's Hill	Oct. 25
Philadelphia, at Piney Grove	26, 27
Carthage, at Carthage	Nov. 1
Walnut Grove, at Scotland Chapel	2, 3
Strong River, at Goshen	9, 10
Shiloh, at Bethany	11
Trenton, at Independence	16, 17
Westville, at Pleasant Hill	23, 24
Mt. Rose, at Price's Chapel	30, Dec. 1
Marvin	7, 8
Hillsboro, at Cottrell	14, 15
Morton Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

P. A. JOHNSTON, P. E.

SEASHORE DIST.—FOURTH ROUND.

Vancleve, at New Prospect Camp Gr'd	Oct. 26, 27
Augusta, at Augusta	Nov. 2, 3
Bethel, at Bethel	9, 10
Mt. Carmel, at Mt. Moriah	16, 17
Columbia, at Union Academy	23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg, at Richburg	7, 8

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Camden, at Camden	Oct. 26, 27
Silver Creek, at Lake City	Nov. 2, 3
Raymond	9, 10
Edwards, at Edwards	16, 17
Mt. Olivet, at Mt. Olivet	23, 24
Flora	(Wed.) 27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City	(Wed. night) 11
W. Jackson	(8 o'clock P. M.) 13
Jackson	(at night) 13
Canton	14, 15

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Centerville, at Gelvin's	Nov. 2, 3
Columbia, at Columbia	9, 10
Black River, at Wesley	9, 10
Ada, at Hickory Grove	(Tues) 12
Montgomery, at Montgomery	(Thurs) 14
Boyce and Lecompte, at Boyce	16, 17
Spring Creek	(Tues) 19
Sugar Town	(Thurs) 21
Alexandria, at Alexandria	24, 25
Evergreen, at Fairview	30, Dec. 1
Simmesport, at Riverside	(Thur) 5
Melville and Big Cane, at Melville	7, 8

H. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Haynesville, at Colquit	Nov. 2, 3
Homer, at Homer	5
Farmerville, at Farmerville	7
Summerfield, at Alabama	9, 10
Ruston, at Ruston	12
Conlesville, at Siloam	14
Downsville, at Downsville	16, 17
Indian Village	19
Arcadia, at Simboro	21
Vernon, at Oak Ridge	23, 24
Saline, at Mill Creek	26
Sparta, at Ebenezer	28
Ruggold, at Andrew Chapel	30, Dec. 1
Minden, at Minden	3
Gibsland	4
Tulip, at Tulip	6
Vienna	7, 8

ROBERT HANDLE, P. E.

SHREVEPORT DISTRICT.—FOURTH ROUND.

North Bossier, at Plain Dealing	Oct. 26, 27
Moorinsport, at Mt. Zion	Nov. 2, 3
Grand Cane, at Grand Cane	9, 10
Many, at Negreile	14
Anacoco, at Holly Grove	16, 17
Cunshatta	22
Wesley	23, 24
Red River	30, Dec. 1
Mansfield	7, 8

J. B. CASSITY, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Providence, at Pecan Grove	Oct. 26, 27
Waterproof, at Waterproof	Nov. 2, 3
Harrisonburg, at Shelly Island	9, 10
Oakley, at Oakley	16, 17
Delhi, at Delhi	23, 24
Oak Ridge, at Oak Ridge	30, Dec. 1
West Monroe, at W. Monroe	(Tues.) 3
Monroe	(Thurs.) 5
Richland, at Rayville	7, 8

J. D. HARPER, P. E.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

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Entire Sanctification.

[An Open Letter of Reply to Mr. John C. Shakelford.]

BY B. CARRADINE, D. D.

Your letter, of the ninth instant, in the *St. Louis Christian Advocate*, was only seen by me a few days ago. The communication touched a tender chord within me and moved me. It also impressed me that I was dealing with a man who is genuine, spiritual, and athirst for the sanctifying grace of God. I fancy, however, that I detect in your questions a spirit of assuredness that you had propounded queries that could not be answered. So it would be but for the fact that faith unlocks and enters through a door before which earthly wisdom and knowledge stand baffled and helpless. I insert your leading questions in your open letter to me.

Your communication has renewed my aspirations for the attainment of what John Wesley called "The Grand Depositum of Methodism." There is, however, one point in your narrative at which I stumble. Perhaps you can remove the stumbling-block, and in helping me, help others also. You say, "I believed the work was done before the witness was given." This you did for three days, and then baptism of fire came upon your soul. Now, with me it is impossible to distinguish the fact of sanctification from the witness. Both sanctification and the witness of sanctification are matters of consciousness. Does God count me sanctified before I am sanctified? Can I believe that he sanctifies me before I am conscious of the fact that I am sanctified? Can I really be sanctified before the baptism of fire, which you call the witness, goes through my nature and destroys the "body of sin"? If I believe I am sanctified before I am conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing? Here I stumble.

If I tell you that I suffered intensely where you are now being tried, and that I have found light where at first there was profound darkness, and where you to-day only see darkness, I trust you will not think that I am arrogating to myself anything whatever. On the contrary, I feel, by the nameless spirit and character of your letter, that you are a man of superior mental and spiritual culture. And, furthermore, as you read on you will discover that I place myself properly in a lowly place in the kingdom of grace. Indeed, it was because of my conscious weakness and helplessness that I found what you have not yet discovered. For if a diamond be lost in the dust, it is not the man whose eyes are on the stars that will see it, but the man who has bowed body and face close to the ground. I thank God that salvation is not placed high above us, and beyond reach, but very nigh to us, and low down, so that a little child, and, indeed, a fool, may lay hand upon it and be enriched. It is so with pardon and regeneration, and it is so with entire sanctification.

Will you allow me to speak to a class through you before I answer your questions? The doors of the sweet experiences of regeneration and entire sanctification do not lie back at the touch of the hand of the metaphysician, for several reasons. One is, that the great mass of people on earth are not learned or trained in the laws of the mental life; and if the reception of blessings was dependent upon the apprehension of syllogisms and recognition of certain great principles of mental science, the race would be lost. Another reason that occurs to me why the door of grace opens not to the touch of the reasoner is, that salvation is above reason. It was not conceived by man, nor is it understood by lordly intellects to-day. I have often been struck with two expressions in the Bible. One is, that the wisdom of God is foolishness to men, and the other, that the wisdom of this world is foolishness to God. It is noteworthy that the gospel came down to us through the air to Bethlehem, and not through the brains of the scribes and learned members of the Sanhedrim. The point I would humbly make is, that what may appear irreconcilable in the realm of metaphysics may be perfectly harmonized in the realm of grace. For instance: Mathematics would say that it is impossible for three to be one, and one to be three, and yet this impossible thing is the glory of heaven in the fact of the Trinity.

May not, my dear brother, the difficulties you mention in your letter, and which appear in the clipping above, exist only in your mind? May not God's thoughts be higher than our thoughts, and his ways not as our ways?

Here I am to-day thrilled with this "secret of the Lord," the declaration or confession of which has brought upon me attacks from many directions, saving your kindly and courteous pen. As I read the arguments turned against my experience from high quarters, there are three things that sustain me and keep me perfectly calm and assured through it all. One is the perpetual witness of the Holy Ghost to the fact of my sanctification (Heb. x, 14, 15); another, the work itself done by him (1. Thess. v, 23, 24); and the third is the recollection of a verse uttered by the Savior: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto *babes*." (Luke x, 21.) This verse explains why I have obtained that which nobler, better, wiser men have not received. I came to God as a little child in seeking the blessing of sanctification. I reasoned not, even as a child does not reason. I created no mental difficulties. I never went near Sir William Hamilton, nor any like him. I knew the work was above his and all other human intellects. It was a part of the mystery the angels studied and could not fathom. I went not to books written by ancient or modern authors on the subject. *I went to God!* The Bible said He could do it, and would do it, and, better than either, that if I believed, He did it then! I simply believed God—I took him at his word!

Now for the suggested difficulty. "How" (I am asked in substance) "can I believe that the work of sanctification is accomplished until I receive the witness that it is done? And if I believe I am sanctified before I am made conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing?" These questions at first seem to possess great weight. They have troubled many, and will agitate many more. They gather about the real heart and center of the whole question. He that tarries here to settle this will never go farther. He that approaches the difficulty as a little child will find that there is no difficulty; that there is no problem of Methodism for him to solve!—that the Father himself has given the solution to the humble, childlike man of unquestioning faith.

But let me first say that the question can not but surprise me. Just a glance reveals the fact that it reverses the order God observes in the work of salvation. God's order is, first faith, then the work, and last, the feeling. In your question you ask how can you believe that you are sanctified until you are made conscious of the fact. Look at the question closely, and you will observe that your order is, first, feeling; second, the work, and last, the faith, which is the direct reverse of God's method of doing. Virtually, you say that if God sends you a certain feeling or consciousness, that he has done a certain work in you; that then you will believe.

My dear brother, is it not evident that whatever may be the procuring cause of the blessing to you, that according to your plan it can not be faith?—for faith with you is put last. You will believe if you feel that the work is done. Let me ask you, Who could not stand on such an easy platform as this? Surely anybody could admit the fact of a work done by the Savior when great tokens of emotion are given at the moment. A great multitude, I fancy, stand ready to be saved on such terms. Millions are ready to say, "If God gives certain emotions or experiences declaring his work, then will we believe." But where appears the faith in such a salvation? Don't we see that it is no longer faith, but knowledge? Don't we see that the demand here to God is, "Let me know, and I will believe," while God says, "Believe, and ye shall know"? If anything, my dear brother, thrills you through and through. It is when a man believes your quiet statement of a fact, and asks for no proof, while, at the same time, many things are operating to produce doubt in the mind. And so I believe if God ever stands thrilled in heaven, it is when a man takes him at his word, and goes on believing it in spite of an emotionless heart, and in spite of contradicting men and devils, and in face of the fact that there is no sign or witness from heaven that the life is observed, or the faith accepted.

This is faith worthy of the name. No sight or feeling about this. This is what I call *dry faith*; though I bless God it does not stay dry long. It fairly drips with grace, if cherished and kept in the heart a few hours or days. Such a faith Abraham had when he went out, not knowing whither he went. Some one says about him, that "he walked out into empty space on the naked promise of Almighty God!" Such a faith the centurion had when he asked Christ to heal his servant. Christ replied, "I will." On this word the Roman soldier rested; even said there was no need for Christ to come to his house; that his word was sufficient to heal the servant at a distance. This was one of the times that Christ was thrilled. The Bible says, "He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." The centurion held on by dry faith; the servant was distant; the healing took place out of sight; and yet, without a single sign from heaven, with nothing but the word of Christ, he went home, believing the servant was well; and when he arrived, found that he was restored. That he had this faith, appears in Matthew viii, 13.

Now, God says in his Word that if I perfectly, unreservedly, and forever consecrate myself to him, that I shall be made holy by the altar on which I have placed myself. He says that the altar sanctifies, that the blood cleanses, and right now. That the instant I believe it, the work is done! Will I believe it? Will I take God's word, and rise up after a perfect consecration, and say it is done? The battle rages right at this point; defeat or victory must come right here. Let no man say there is no such thing as a second work or cleansing by the Holy Ghost, unless he has thoroughly tested the virtue of the faith that is here presented. Have you cast yourself upon this faith as Peter flung himself upon the waves? If not, you have failed to do what others of us have done; and, as a consequence, are without an experience that is to-day thrilling us as the greatest fact of our lives. It won't do to question here. The instant a mental debate starts, the instant the words "why" and "how" appear, the instant the psychology of sanctification is dwelt upon—that instant the glory is lifted, the mysterious Being whom I felt to be in my arms is gone, and my hands are left grasping at empty air. Such debate and questionings of mind come with a poor grace from us who believe that even in conversion that regeneration is one thing, and the witness of the Spirit another; that not infrequently the divine testimony is withheld for weeks and months. Just as clearly do I recognize that the work of sanctification is one thing, and the witness to the work another. The two may be separated, as in the case of regeneration. But you ask the question, "If I believe I am sanctified before I am conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing?"

Your trouble here was once my trouble; my soul was in an agony over it. As a difficulty, it is insuperable until you discover that God does not condition the bestowal of a blessing on us by a preceding or accompanying act of consciousness upon our part. I fail to see in his Word where he states that my consciousness of the fact affects in any way the work of sanctification. Instead of this, I am simply required, after a *perfect* consecration of myself, to believe that the work is done. The servant is distant—no messenger has as yet reached me; but I believe he is healed, because Christ says so! My faith rests not upon any mental condition of my own, or any play of emotion; but upon the simple statement of God—that I am sanctified. There can be no falsehood about the matter. The man casts the whole thing on God; and it is the divine faithfulness and honor and truth that are involved. It is idle to say that the man may be deceived in regard to his exercise of faith. Every man knows when he really believes. Peter knew the moment when he flung himself upon the water, and just as clearly does the soul recognize the critical instant when, forsaking all other help, turning from every other hope and confidence, it lets go every earthly hold, and leaps or drops in the arms of Christ. Blessed be God! no one ever did this in vain. Even here I am not required to look to my consciousness, or to any conceivable experience; but quietly to go on believing that God has done the work. But must we not pray for the witness to our sanctification? Undoubtedly: but we must not forget the work is one thing, and the witness another. So we walk in faith until God is pleased to send the testimony. I do not know how it strikes you, but to me it seems there could be no more acceptable faith to God than this, which takes God at his word, and goes on without a disturbing doubt.

I can not but claim for God, on the part of his children, the same unhesitating, unquestioning belief and obedience that I have seen rendered by sons and daughters to an earthly parent. God says a thing—I believe God! It was this, and nothing but this, that caused the Lord to say of Abraham, He is my friend.

I am confident that some sharp-eyed reader will point out an apparent discrepancy in my experience. For instance: I said that I believed the work was done in my soul before I received the witness: that in the faith I walked two days; and yet that on the morning of the third day I felt the work of sanctification.

This is only an apparent difficulty. It is not a real contradiction unless some one can show that God can not do a work in us apart from our consciousness, or that he is under necessity to reveal himself simultaneously with his performance. I believed with all my heart for two days that God had sanctified me, because he said so. In this faith I walked unwaveringly until the morning spoken of in my experience, when suddenly and powerfully God gave me the witness of his work, or the proof that the blood had cleansed me from all sin, and that my heart was pure.

In a recent visit to Georgia I was informed of a case strikingly illustrative. It was that of a young man who, after having made the *perfect* consecration demanded by the Bible, believed that the blood of Christ did then and there cleanse him from all sin. He was without feeling; but he remembered that we are not saved by feeling, but by faith, and so lived on the first day, clinging to God's Word about the matter, as a man in mid-ocean would cling to a spar. Some one saw him shake his head in a peculiar, positive way in church. One sitting near him heard him say at the same moment, "The blood does sanctify me." Later in the day he was approached by a friend, who asked, "Bro. ——, how are you feeling?" His reply was: "I have no feeling; but I know that Jesus sanctifies my soul, because He said so." Next day he observed an unfriendly critic observing him in the congregation; again came the positive movement of the head, with the murmured words, "He does cleanse me from all sin." To sympathetic and anxious Christian friends his constant statement was: "No feeling; but perfect faith that the blood cleanses me *now*." Thus he walked for several days by "dry faith," when one morning, as a friend started to put the usual question, suddenly he cried out in tones that thrilled beyond all description: "O glory! glory! my soul can not contain the joy and blessedness it feels!" The witness had come; as, indeed, it will always come to the man who takes God at his word.

Why is it that so many seek this blessing for months without obtaining it? Because they put the work in the future; they place the fulfillment of the promise to some remote time when God says *now*, and demands that our faith shall say *now!*

My brother, are you a perfectly consecrated man? If so, then in the name of Jesus of Nazareth rise up and say, "His blood cleanseth me now from all sin," and walk in that faith. Let it be a dry faith. I tell you that it will not remain dry long. The balm of Gilead—the very dews of heaven—and the anointings of the Holy Ghost will descend, and can not but descend upon a faith that takes God at his word. The disciples held on ten days; can not you wait in prayer and dry faith that long? Don't read books opposed to the doctrine; they will chill your faith and divert you from the blessing. Would you advise a penitent to read skeptical works before coming to Christ? The principle is identical. Some godly men are skeptics in regard to instantaneous sanctification. Don't read their works until you are sanctified; then you can read with a smile, in calmness of spirit, and without hurt to yourself. We can then peruse the ninth chapter of John with an appreciation never felt before. Instead of the books referred to, search a certain famous old Book which, addressing converted men and women, says, "This is the will of God, even your sanctification," and adds, "Faithful is he that calleth you: who also will do it."

Don't listen to men who deny and oppose in various ways this experience. How can they speak advisedly and correctly of what they have never felt? Their confessed ignorance of the experience disqualifies them here as instructors and leaders, no matter how wise and good and excellent they may be as Christian men and ministers. How can a man lead in a way which he has never trod?

And now I leave these words with you and with other readers to whom I have manly addressed through you. Would that they were clearer, stronger, and worthier words for your sake and the sake of God's people, for whom I would gladly lay down my life to bring into this blessing, this deliverance and rest, this tender and yet steadfast grace that Paul speaks of so frequently and assuredly, and with such an accent of rejoicing and triumph. (Rom. v, 2; II. Cor. i, 15.)

Let me call your attention to the fact that when Carvosso received the blessing he was saying, "I shall have the blessing *now*." If he had said "to-morrow," he would not have entered into rest. Be assured that we can never err by believing too much in God's Word, especially when that word is a promise coming directly to us. To doubt is to dishonor God: to believe is to honor and glorify him.

Let us hear the Savior: "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." "Lord, increase our faith."

In Memoriam.

CAPT. R. L. ROBERTSON, OCTOBER 11, 1889.

BY F. M. GRACE, D. D.

Capt. R. L. Robertson was born in Southampton, Va., March 10, 1798; raised in Norfolk; when seventeen went to sea: in 1821 made his first voyage to New Orleans, and came frequently thereafter; in 1828 purchased and ran a ship in the West India trade; in 1829 left the sea and was appointed marine inspector. This position he held till 1887. He remained on active duty among the shipping as inspector for the Sun and Home Insurance Company until within a few weeks of his death. Although more than ninety years old, he died not of old age. He wore the appearance of a healthy and happy old man, who enjoyed life and loved to do good. He complained of impaired hearing and eyesight; but continued to move around till death came from pneumonia, after a week's illness, at Albemarle, La. Here the history of the outer man breaks off; but that of the inner man, or the soul of Capt. Robertson, is more remarkable than the other. His seafaring life, his longevity, his successful business career, are not to be compared in point of interest with his religious experience, his devotion to the church, and his characteristic benevolence. The captain was a wicked man till he was more than forty years of age. He joined the church May 1, 1842, on probation, and was received into full connection November 11, of that year, under the pastorate of Rev. William H. Watkins. His residence was then at 491 Royal.

It was through the influence of his first wife, and a young lady then residing in his family, and who afterward married Rev. Dr. Watkins, that Capt. Robertson was converted. He began his religious life by taking up the cross at home, holding family prayers both night and morning, and he kept up this good habit during all his married life, though he survived his third wife some ten years. The latter period he spent at the residence of his son, on Josephine street. The devotion of Capt. Robertson to his church was something singular and extraordinary. He first labored in the building of the old flat-boat church, the beginning of Methodism in the lower part of the city. Then in 1812 he was on the Building Committee, and treasurer of the funds which were raised for the construction of the new brick church, corner of Moreau and Englehn. When this was consumed by fire in 1852, he superintended the construction of the present edifice at a cost of about fifteen thousand dollars. During the remainder of his long life he watched over the interests of this church in every possible manner. He was superintendent of the Sunday-school, steward, class leader and trustee for more than forty years. In fact, he believed that he had been providentially called to labor for this church as much as the Apostle Paul to preach the gospel to the Gentiles. He kept a faithful record of the history of the church for more than thirty years. He boarded the successive pastors in his family for fourteen years. No man was ever more thoroughly identified with any interest than was Capt. Robertson in Moreau Church from its origin to the present time. Under his administration successive generations of children have been trained in the Sunday-school; so that when he died the grandchildren of some of his first pupils were members of the school. When rich he gave largely to the cause of Christ, and when in old age and comparative poverty, he continued his regular contributions. Though more than ninety years of age, he continued to visit the school every Sunday, and at the close would pronounce the benediction. Residing several miles from the church, he nevertheless attended all the morning services, and, when absent from the city, he kept up a continued correspondence with his pastor in regard to the interests of the church. What an example of piety!

The last few months of his life were spent in Texas, where he passed the summer on a visit to his granddaughter. Returning to Louisiana, he stopped a few weeks on Bayou Lafourche, where he died at the residence of an old friend, Dr. John E. Pugh. Thus cut off from religious associations, we have no account of his last exercises, except that he expressed a regret that he should die away from home and without religious ministrations. His illness, however, being made known in the city, prayer was made for him in the Sunday-school and the congregation on the day before his death.

On the arrival of the train bearing his remains, a number of his brethren conveyed the body to the church, from which it was borne to the cemetery on the following day.

The funeral services were peculiarly solemn and interesting. Not only the people of his own church, but the Howard Association and many old friends of all classes attended the funeral. Almost all the Methodist clergy in the city were present, and all the former pastors and presiding elders of Moreau Church took part in the services. Drs. Evans and Carter read the lessons, Bro. Heard read a hymn, Bro. Sawyer made the prayer, the pastor read a biographical sketch, Dr. Walker made an address, and Dr. Ahrens read the burial service at the tomb. The church was draped in mourning, floral designs were laid upon the altar, and everything that could be done to express the veneration and gratitude of a grief-stricken church was freely and spontaneously contributed by the loving hands of his thoughtful friends and scholars. Grand old man! When shall we look upon his like again! What benefactions has he left behind! And what a reward has gone before to await him in the skies! The old sailor has now crossed "life's solemn main" and has gained the port!

"There all the ship's company meet,
Who sailed with the Savior beneath,
With shouting each other they greet,
And triumph o'er sorrow and death."

Christian Advocate.

THURSDAY, OCTOBER 31, 1889.

THE UNFINISHED STOCKING.

BY SARAH K. BOLTON.

Lay it aside—her work! no more she sits
By open window in the western sun,
Thinking of this and that beloved one
In silence as she knits.

Lay it aside; the needles in their place:
No more she welcomes at the cottage door
The coming of her children home once more,
With sweet and tearful face.

Lay it aside, her work is done and well;
A generous, sympathetic, Christian life;
A faithful mother and a noble wife;
Her influence, who can tell?

Lay it aside—say not her work is done;
No deed of love or goodness ever dies.
But in the lives of others multiplies;
Say it is just begun!

—*Home Journal.*

"The Other Side of the Shield."

BY MARY WINANS WALL.

The article published in your paper, of September 19, entitled "A Halt Called," has been endorsed by numerous letters and messages to myself, thanking me for writing it, and saying that I was right.

Now, this commendation does not make me vain, for I know that the favor with which my article was received was due to the fact that I voiced the views and feelings of the persons who commended it.

Ministers, laymen, and honorable women, not a few, have written to me. How I am ever to reply to these kind people I do not know. I am something of an invalid, and have been for eighteen months. In my lonely, quiet hours I have much time to think over the past and to ponder on the present.

It seems to me that the church, the laity, are responsible for much of the preaching to which I and a host of others object. The church members do not support their ministers as they ought. I do not mean only financially, but morally and spiritually. They do not hold up the minister's hands as Aaron and Hur held up the hands of Moses.

A sensible, pious minister is on a work: he wants the people to serve God: he wants to do them good, and to see the work of God prosper. What help does he get from the members? Say there are 80 or a 120 on the church book. He is blessed if 25 of them attend church, at eleven, on Sunday, and at prayer meetings. "Angels and ministers of grace, defend us!" Perhaps nine women and five men come (of the members, I mean). They scatter over the house, and look frozen. Dear old "Uncle Billy James" used to say, "Push the chunks together, if you want a fire." And you just watch! It is a thermometer. If a congregation gets warmed up, you will see the members getting near the pulpit. I see lots of vacant seats in front of the ministers when I am well enough to go to church. I do not see how a minister *can* preach under such circumstances.

We ought to feel that our religion, our church is a part of our life; not something foreign to it. Let us all feel, "It is my church; I belong to it, It belongs to me; I must help it all I can; I must go to its meetings; I must take an interest; I must sing and pray; I must look the minister kindly in the eyes—he is my minister; and I must get all the good out of his ministrations that I can."

In 1854 the Conference sat in Jackson, La. Our beloved Bishop McTyeire (not a Bishop then) was appointed to preach in the Presbyterian church, while the Bishop preached at the college chapel. I went to hear Mr. McTyeire, and to this day I remember parts of his sermon. He said: "Some persons say they would not have cared to have known Jesus personally; but that he would have loved to walk and talk with him; to have sat at his feet with Mary, and to have leaned his head, like John, on Jesus' breast." And he spoke of the preaching of some as being full of the "living Jesus." In speaking of that day, Mr. McTyeire said, "The Presbyterians are a people who stand up to their rack, fodder or no fodder, even if there is nothing but shucks—for the congregation stayed to hear me, instead of going to hear the Bishop."

Well, that is the way it ought to be. We ought to stand by our preachers—even if they are not so interesting as we might wish—if they are true, faithful servants of God. Now, this is what I want to get at: when these good, faithful men see that they do not interest their congregations, they *give in* to having spicy, sensational preaching. And old friend of mine used to say, "There is a heap of human nature in people;" and these ministers want to make a good showing as well as others. I do not decry special seasons of revival, and special gifts in season; but don't make a circus of the meetings. All churches have peculiar seasons of activity; even the Catholics have "missions." What I mean is: do not let a craving for extra preaching make us neglect the regular routine of church work.

When I was in Evansville, Ind., I had quite a number of friends in Walnut Street Presbyterian Church, and attended the services in that church a good deal. In the matter of church activity, love for their minister, and usefulness, it is nearly a perfect church. I do not say that all the members are perfect Christians, but they are earnest workers. Let a stranger attend that church; some one takes him or her by the hand, and seems glad that they came. It is comforting to a stranger, in a strange city, to feel that he is noticed. They have prayer meetings, choir practice, missionary meetings, and church socibbles, and what I enjoyed greatly, a "Society of Christian Endeavor," composed of young ladies, young girls, young men and lads. They meet just one hour before night service, and have a subject from the Bible to consider and talk about. I went once, and the dear young people adopted me, and wanted me to come often, though I am "old enough to die off." I have a program for '89. The subject for October 20 was, "The Christian's Rewards." Each one recites or reads something apropos to the subject. There is always a *room-ful*. An elder or the minister is present; but the young people carry on the meeting. Sometimes a young man or lad leads; often a young lady. The meeting lasts just one hour. They have delightful singing and short prayers. At the church sociables a decent poor woman receives as much attention as a wealthy one. I speak what I know.

The young people of that church do not *want* to go to balls or to dance. Their time and attention are fully taken up in church matters. The members would not leave their regular minister and their church to go one square to listen to any sensational preacher. The church increases all the time.

CLINTON, Louisiana.

Brandon Wants the College.

Editor of the *Clarion-Ledger*:

As your paper is read by all classes of people, and allows the discussion through its columns of all questions that affect the public, I desire to say a few words as to the location of the proposed Methodist college.

In my judgment, Brandon is the place for it, for many reasons, amongst which are: That it is the healthiest place yet named, that it has the best water, that it has six churches and a sober, intelligent and moral community, that it is most accessible to that class to be mostly benefited by it.

Besides these positive advantages, Brandon has these negative ones:

She has no skating rink, no baseball club, no brass band, no german dances, no progressive euchre, no whisky saloons, no ten-pin alleys. Take it all in all, the Christian people of the State would not find a better place to send their boys to be free from bad examples and had influences and be in a healthier place and among a more intelligent, liberal and refined people.

OLD SUBSCRIBER.

During the past months we have had through the columns of the ADVOCATE inducements for the location of the Methodist College in Mississippi, based upon considerations of health, accessibility, subscriptions of money, etc.; but in none do we find reasons and advantages more worthy of consideration than those contained in the above, which we clip from the *Clarion-Ledger*. Especially do we agree with the writer as to the *negative* advantages suggested in the above. Next to healthfulness and accessibility, these should occupy the first place in deciding this important question. Any place where the moral and social atmosphere is contaminated by these alluring vices and dissipations is not suited for the location of such an institution. While to the school-room and lecture-halls belong the work of educating the head, all recognize that the moral and religious training is greatly influenced by the customs of the surrounding people. Especially is this the case where the students are thrown, as boarders, into the families of the community. Therefore, for the proper education of our boys, we want the best advantages for the development of the whole man, mental, moral and religious. I do not presume to dictate to the excellent committee which has this matter in hand, nor have I the candidacy of any special place to advocate; but I do believe that the community which may be so fortunate as to secure the institution will owe it to the college and its patrons to cultivate these *negative* advantages.

I am more fortunate than Brother "Methodist," who writes on this subin the ADVOCATE, of October 3. I have boys to educate, and write from the heart of a father. T. B. H.

Here and There.

For the first time in thirty-five years I have had a vacation. We left Wilson station, September 2, at 8 P. M., and reached Springfield, Robertson county, Tenn., the next day at 9 o'clock, P. M. This is fast traveling; we no longer count miles, but hours. The corn and cotton through Mississippi are very fine; certainly this will be a year of prosperity in this State. The portion of Tennessee that we visited is in good condition; the tobacco crop rather late. In Springfield, Tenn., we saw Rev. John H. Nichols, D. D., our preacher at that point. The Baptists and Campbellites are still living, and Bro. Nichols still pounding away on them. It was a pleasure to see the place where we were born, but some melancholy mixed with this pleasure. The human mind never forgets what has been written on it. When the page is opened we can read it as though it had just happened yesterday. To go to the place where one was born and reared, after an absence of forty years, is a kind of living youth and childhood over. No people wear better than these Tennesseeans, who live on the high table lands north of Nashville.

We had the pleasure of looking in on Dr. Cottrell, at Franklin, Ky. As a matter of course he was busy writing; and he writes well, as we all know. Two weeks' stay with my brother at Eldorado Springs, where he lives, was refreshing to soul and body; but we did not get our talk out, though we talked all the time.

For the first time we saw Dr. Fitzgerald, at Nashville. He is a better looking man than we expected to see; his pictures do not flatter him. We had not seen the pictures of Drs. John and Boswell. * * * One week with my nephew and niece at Orlinda, Tenn., was pleasantly spent. We returned home by Birmingham, Ala. This city is a wonder of the age; it can not be described. After five weeks' absence, we are now at home, in Clinton, La., and from the looks of my congregation last Sabbath, one would think the long rest had been beneficial to them. F. M. FEATHERSTUN.

A Place for the New College.

MR. EDITOR: I am informed that through the generous liberality of Major Millsaps, of Jackson, Miss., and the untiring labors of our beloved Bishop Galloway, that the handsome sum of one hundred thousand dollars will be raised for the endowment of a Methodist College in this State for the purpose of educating young men, whose parents belong to the Methodist Episcopal Church, South, as well as for any others who may wish to avail themselves of the advantages offered for securing a first-class collegiate education. The location of said institution is to be determined soon by a committee appointed for that purpose. I desire to present, as briefly as possible, the claims and advantages of the town of Verona, in Lee county, Miss., as a suitable point for the location of this new institution. Verona is a town of six or seven hundred inhabitants on the Mobile and Ohio railroad, four and three-fourths miles south of Tupelo, the county seat of Lee county, and about 140 miles north of Meridian, and is the second station north of the Prairie. It is beautifully situated on gently undulating, sandy soil, surrounded on all sides by forests, and in the midst of one of the best agricultural communities in the State; is the centre of a fine cotton, corn and stock-raising country, equal to any in the State. It is strictly a prohibition town, and has always been such. At the election on local option in 1886, there was but one vote cast for the sale of whisky out of a vote of 350 polled. Verona has long been an educational centre. The North Mississippi Female College is located there, being opened in 1870 under the presidency of Rev. Dr. T. C. Wier, who still occupies that position. Most of the time, since the war, a flourishing male academy has been successfully conducted there, under the superintendence of Prof. R. M. Leavell, now of the State University; and Prof. J. G. Deupree, now of Clinton, and others. The citizens are mostly enterprising, public-spirited and liberal men, who will, doubtless, contribute largely to aid in the college building, equipments, etc. As to the healthfulness of Verona, I know from experience that it can not be surpassed by any point in the State, having practiced medicine there for twenty-three years, and being for ten years chief health officer of Lee county. I know that there never has been an epidemic in Verona of any description, and there was not a death from typhoid fever during my residence there, and the mortality rate was as low, if not lower, than any place in the United States according to population. Yellow fever has never been nearer than about seventy miles west of the place. As to the morals of the town, it has ever been noted for religion, morality, temperance, refinement and general intelligence. This is one of the best Sunday-school towns in the State, more than three-fifths of the entire population being enrolled as members of some Sunday-school. The churches are neat and commodious, and filled weekly with large and attentive congregations. In addition to all I have written, Verona is north of the Black Belt, in the midst of a white population, free from all danger of race troubles, easily accessible by two railroads—the Mobile and Ohio running through its corporate limits, and the Kansas City, Memphis and Birmingham only three miles east, with a splendid dirt road to the Plantersville station on said road. Besides there is no finer college of the kind contemplated nearer than the Vanderbilt University at Nashville, Tenn., which gives an immense territory for patronage of the young men desirous of obtaining a collegiate education. Many other cogent reasons might be assigned in favor of Verona as a location for such an institution. But, perhaps, I had better not ask for any more space in your paper. If you will kindly publish this, you will bring the people of Verona and friends of the new college under many and lasting obligations.

H. C. CUNNINGHAM, M. D.

From the Work.

RAYNE AND PLAQUEMINE BRULEE CIRCUIT.

MR. EDITOR: Protracted revivals are over and we are harvesting in finances for awhile. This country (Acadia parish) is a nice country, and its crop is some later than cotton reaching market. The yield seems good, and the country will be nearer out of debt, perhaps, than for some time, if the farmers do not begin to feel rich over this year's success and go further in debt, trusting to another bountiful year. We have taken advantage of the present crop and are building two greatly needed churches; one at Loug Point and the other on Prairie Hayes, and enlarging the Plaquemine Brulee Church. This country is not only new as a parish, but in every sense. For years there have been a few English-speaking communities, but most of this vast prairie has been inhabited by Creoles, but is now being rapidly settled by our people. There are German communities, most of whom are Catholics. I find myself the only pastor of our church in this parish, my presiding elder excepted. We should have for this circuit two good preachers another year and about $200 missionary aid. And for the parish outside of this circuit, two missionaries; one able to speak French, and the other German. Some people in this country tell me that these Creoles can not be reached by Protestants; but I am certain they can, for we have about twenty-five new converts from their ranks, and they are doing well. It takes good management—good generalship—to reach them successfully, and sometimes great and continued patience. Catholic priests are not active pastors, especially in the country, and Methodist ministers should ever be active in city and country. We must not persecute the Catholic faith, but teach the people the gospel of Christ, and thereby show the errors of popery. It is a tedious work, but it will pay, both in this world and the world to come. They have many superstitious notions. They have a great many days and ceremonies—many things to atone for sin and to help the unfortunate out of purgatory. In, at least, one community, it is said, that once every year they "shoot the devil." They can kill him, some seem to think, for twelve months, and then they have another "devil-shooting" and down him again. Brethren, let us set our hearts on this field of Romanism and secure it for Christ. We have had 139 persons to join the church this year, including a few by letter; and have had, I suppose, 150 conversions, and baptized 62 children. We have had some gracious times. The Lord has been very tender in his mercy and bountiful in his love. R. M. ULOCKER.

OCEAN SPRINGS, MISS.

MR. EDITOR: Though we have had no great revivals, we feel that there is improvement all along the line on Ocean Springs circuit. Those who are familiar with this seacoast will know what a difficult field it is. We need more laborers; we need men of experience.

Work has been begun on our church at Handsboro, and we hope to see it completed by Conference.

In a former letter I gave you a short account of the condition of this work, and specially of our church at Biloxi.

While our Mission Board is spending its thousands in Mexico, which is right and proper, would it not be well for them to take a look at this Mississippi seacoast? Here we have Mexico at our very door.

Biloxi, with its 4,500 or 5,000 souls, has a Catholic population of over 1,200, while we number less than fifty; but this state of affairs will continue so long as it is in a circuit where it only has the pastor's presence one Sunday in each month.

I succeeded in getting our District Conference to pass a resolution appealing to the Annual Conference to make it a mission station; for unless this is done, we can never expect to accomplish anything there.

Brethren of the Mission Board of the Mississippi Conference, when you make your appropriations at the coming session, cast your eyes on this place, and give it enough to support a *live, earnest worker;* and in two years you will have a self-supporting station which any preacher in the Conference would be glad to serve.

Fraternally,

JAS. G. GALLOWAY.

BUENA VISTA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: With feelings of profound gratitude to the Giver of all good, I report decided improvement on the Buena Vista circuit. At Asbury we had five conversions, and the church greatly strengthened. Was forced to a premature close, with many at the altar. Otherwise the result would have been much greater. Considerable awakening in the church at Concord, and six conversions. At this point (Buena Vista) our little town was moved from center to circumference. Christians of all denominations "rejoiced with exceeding great joy," and eighteen souls were made "new creatures in Christ Jesus." I looked anxiously for promised help, but the expected assistance did not come; nor could ministerial aid be obtained from any quarter. But, best of all, the Lord was with us. The people lost sight of the evangelist, and looked directly to God, and the Lord did not disappoint the expectations of his people. Never before in the history of this people has there been such a signal failure in the cotton crop. Many will not make "rents," while the merchant will not collect more than ten per cent. on investment; ten to fifteen acres to the bale is distressing. Yet, notwithstanding all this, our people are building our new church; supplying the necessary outfit for others; repairing the parsonage; meeting some *personal* obligations incurred in the past, and responding, in many instances, with commendable liberality to the Conference collections. Soon after the close of the Buena Vista meeting, I was presented with a purse and handsome suit. I appreciate exceedingly this unmerited expression of fraternal regard, and herein express my unfeigned gratitude for same.

J. T. CUNNINGHAM.

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.

Held at Ellis Preaching-House, May 6, 1783, and Adjourned to Baltimore, the 27th.

Ques. 1. What preachers are admitted?

Ans.: Enoch Matson, Philip Bruce, Samuel Dudley, John Easter, Ira Eltis, John Magory, John Major, Henry Metcalf, Samuel Watson, Peter Moriarty, James Gibbons, Joseph Wyatt, William Thomas, George Mair, Woolman Hickson, Jonathan Forrest, Michael Ellis, James Morris.

Ques. 2. What preachers remain on trial?

Ans.: John Baldwin, Henry Jones, George Kimble, Thomas Haskins, Hugh Roberts, James Thomas, Matthew Grentree, Thomas Curtis, William Thomas.

Ques. 3. Who are received on trial?

Ans.: Joshua Worley, William Damaron, Samuel Breeze, Henry Merritt, Lemuel Green, William Cannan, Jesse Lee, Thomas Anderson, Thomas Humphries, Francis Spry, James Hinton, William Phoebus, Richard Swift, Thomas Bowen.

Ques. 4. Are there any objections to any of the preachers?

Ans.: They were examined one by one.

Ques. 5. Who act as assistants this year?

Ans.: Francis Asbury, William Waters, William Glendenning, Edward Drumgole, John Dickins, Samuel Spragg, Francis Poythress, John Cooper, John Tunnell, Freeborn Garrettson, Thomas S. Chew, Caleb B. Pedicord, Lee Roy Cole, Samuel Rowe, William Gill, Reuben Ellis, John Haggerty, Philip Cox, Henry Willis, James Martin, Beverly Allen, Caleb Boyer, James O'Kelley, Nelson Reed, James O. Cromwell, Richard Ivy, James White, Henry Metcalf, James How, Woolman Hickson, William Partridge, Henry Ogburn, John Easter, Philip Bruce, Edward Morris, Jeremiah Lambert, John Coleman, Moses Park, Jonathan Forrest.

Ques. 6. How are the preachers stationed?

Ans.:
Holstein, Jeremiah Lambert.
Guilford, Samuel Dudley, James Gibbons.
Pittsylvania, James O. Cromwell, Thomas Anderson.
Caswell, Peter Moriarty, Jesse Lee.
Yodkin, Henry Ogburn, William Cannan, Lemuel Green.
New Hope, Henry Willis.
Marsh, Philip Bruce.
Salsbury, Beverly Allen, James Foster, James Hinton.
Tar River, Ira Ellis, Joshua Worley.
Roan Oak, John Foster, William Damaron.
Mecklenburg, Caleb B. Pedicord, Edward Drumgole, Henry Merritt.
Brunswick, James O'Kelley, Joseph Cromwell.
Sussex, Thomas S. Chew, Thomas Foster.
Amelia, James How, James Mallory.
Norfolk, James Morris.
Pasquetank, James Martin, Henry Metcalf.
Nansemond, Richard Ivy.
Bertie, Edward Morris, John Baldwin.
Fluvanna, James White, Enoch Matson, Henry Jones.
Hanover, Caleb Boyer, Thomas Curtis.
Alleghany, Francis Poythress, Benjamin Roberts.
Berkley, Moses Park, Thomas Humphries.
Fairfax, Jonathan Forrest, David Abbott.
Calvert, William Waters, Richard Swift.
Frederick, Ignatius Pigman, William Phoebus.
Baltimore, John Coleman, Michael Ellis, Joseph Everett.
Little York, William Gill.
Chester, Reuben Ellis, John Haggerty, Thomas Haskins.
East Jersey, Samuel Rowe, James Thomas, Francis Spry, William Ritchie old.
West Jersey, Woolman Hickson, John Magory.
New York, Samuel Spragg, John Dickins.
Somerset, William Partridge, Adam Clond.
Caroline, Nelson Reed, Matthew Gautree.
Annamessex, Thomas Bowen, Philip Cox, William Thomas, Samuel Breeze.
Dorchester, William Wright, Lemuel Roy Cole, Joseph Wyatt.
Dover, William Glendenning, George Kimble.
Cumberland, John Cooper.
Kent, M., John Tunnell, George Mair.
Talbot, Freeborn Garrettson, John Major.

Ques. 7. What numbers are in society?

Ans.: Yodkin, 348; Salsbury, Guilford, 314; New Hope, 183; Tar River, 332; Roan Oak, 100; Brunswick, 417; Sussex, 540; Nansemond, 327; Marsh, 50; Bertie, 600; Pasquetank, 22; Holstein, Pittsylvania, 362; Mecklenburg, 4 Talbot, 719; Dorchester, 751; Annemessex, 235; Hanover, 162; Amel 356; Fluvanna, 233; Alleghany, 2 Berkley, 165; Fairfax, 310; Old-Tow Cumberland, 50; Frederick, 548; C vert, 317; Baltimore, 905; Somers 250; Caroline, 700; Kent, 697; Dov 1,017; Little York, 156; Chester, 3 Philadelphia, 119; East Jersey, 5 West Jersey, 490. Total, 13,740.

Ques. 8. What sum is to be rais for the support of the preacher's wiv

Ans.: North Circuits, 200£. Sou Circuits, 60£.

Ques 9. How is this sum to raised?

Ans.: Let the preachers make small collection in all the circuits.

Ques. 10. What shall be done w our local preachers who hold sla contrary to the laws which author their freedom in any of the Uni States?

Ans.: We will try them anoth year. In the meantime let every sistant deal faithfully and plainly wi everyone, and report to the next Co ference. It may then be necessary suspend them.

Ques. 11. Should our friends permitted to make spirituous liquo sell, or drink them in drams?

Ans.: By no means; we think wrong in its nature and consequence and desire all preachers to teach people by precept and example to p away this evil.

Ques. 12. How shall we condu ourselves toward any European Met odists, should any come to this cou nent?

Ans.: We will not receive the without a letter of recommendatio which we have no reason to doubt truth of.

Ques. 13: What can be done supply the circuits with preaching time of Conference?

Ans.: Let the assistants engage many local preachers as can be d pended upon, and such among the as are needy be allowed for the labor in proportion with the travell preachers.

Ques. 14. How many days Thanksgiving shall we have for o public peace, temporal and spiritu prosperity, and for the glorious wo of God?

Ans.: Two—The first Thursday July and October.

Ques. 15. How many fast days sha we have?

Ans.: Two—The first Friday January and April.

Ques. 16. How many preacher wives are to be provided for?

Ans.: Eleven—Sisters Forrest, Mat Wyatt, Thomas, Everett, Kimble, Ell Watters, Hagerty, Pigman, Dickin

Ques. 17. How is this money to b raised?

Ans.: Allegheny, £4; Berkley, £ Fairfax, £10; Frederick, £8; Calvert, £ Baltimore, £30; Dorchester, £12; Litt York, £6; Pennsylvania, £30; East an West Jersey, £30; Dover, 20£; Somerse £8; Annamessex, £6; Talbot, £10; Ken £20. Total £206.

Ques. 18. When and where sha our next Conference be held?

Ans.: In Baltimore, the fourt Tuesday in May.

Ques. 19. What preachers shall a tend?

Ans.: The assistants and those wh are to be received into connexion.

Ques. 20. Who desist from travel ling?

Ans. Richard Garrettson, Micajah Debruler, Samuel Watson

Ques. 21. Who are appointed a general stewards?

Ans.: Samuel Owings, John Orick

The Real End of the School.

The great question concerning th schools is a very simple one: Wha effect has the institution upon it pupils? What sort of men and wome does it make out of them? The stand ard so far has been too material. W want now something more spiritual It is a truism to say that the function o the school is not to instruct, but t educate; but it is a truism which ha not yet been taken sufficiently to hear to be translated into a fact. Struck b the manifest inadequacy of the ordi nary school in preparing boys to mee the problems of life, a somewhat vehe ment reformer has declared that America has succeeded, not because of her public school system, but in spite of it. The exaggeration is evi dent. There are many, however, who can not help feeling that as a moral force the modern school, whether public or private, has been scarcely less than impotent. It has given itself up to the business of instruction, and has found little or no time for the infinitely more important work of development. The whole force of the school should be devoted to the one supreme issue—the boy himself. If while you are making a man, you can also make a scholar, it will be well; but look to the man first.—*Popular Science Monthly.*

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary Hitchcock & Hunt, New York.)

Fourth Quarter—Studies in Jewish History

LESSON VI.—November 10.

DAVID'S GRIEF FOR ABSALOM.

II. Sam. xviii, 18 33.

GOLDEN TEXT.—*A foolish son is a grief to his father, and bitterness to her that bare him.*—Prov. xvii, 25.

TIME.—B. C. 1023.

PLACES.—Mahanaim (*camps or double camp*), Wood of Ephraim.

18. In the king's dale—The king's valley, which received its name from the event narrated in Gen. xiv, 17, was two stadia from Jerusalem, according to Josephus. It was the eastern side of Jerusalem, in the Kedron valley; though Absalom's pillar, which ecclesiastical tradition has transferred hither—a monument about forty feet in height and pointed like a pyramid—is not of early Hebrew, but of Grecian origin. *I have no son*—The three sons mentioned (chap. xiv, 27) seem to have died in childhood, and their names were never registered. *Unto this day*—That is, at the time of the writer the pillar was yet standing and its history known.

19. Ahimaaz—The son of Zadok, who, with Jonathan, had brought to David the information concerning Absalom's design, and had remained in the army.

20. Because the king's son is dead—Because he knew that David, notwithstanding the victory, would be deeply moved at the news of Absalom's death. Those who follow the *cethib* render the passage, *For you would have to give tidings about the king's son being dead.*

21. Cushi—Should be translated Cushite or Ethiopian. Joab was willing to expose this stranger and slave to the chance of David's anger. We must not confound the *Cush* of Psalm vii, inscription, with this man. The form of the name rather favors the view that would suggest the idea of a Moorish slave in the service of Joab.

22. My son—An address of affectionate tenderness. Thou hast no tidings ready. A difficult phrase. The simplest and most literal translation is: "Since to thee there are no tidings sufficing:" the Cushite has taken all the news I have to send, and there is none left, none forthcoming for thee to carry. Thenius alters the text after the Septuagint, and renders: "There is to thee no message leading to profit."

23. By the way of the plain—He seems to have understood the routes better than Cushi, and also to have been a swifter runner. What plain is here intended is not clear. If the Jordan valley is meant, then the wood of Ephraim must have been somewhere near the river.

24. Between the two gates—The two gates are the outer and inner gate of the fortified city wall, between which there was a small court, where David was sitting. The gates and gateways of Eastern cities anciently held, and still hold, an important part not only in the defense, but in the public economy of the place. They were used as places of public resort, either for business or where people sat to converse and hear news; as places for public deliberation, administration of justice, or of audience for kings and rulers, or embassadors. They contained chambers over the gateway, and probably also chambers or recesses at the sides for the various purposes to which they were applied. *The watchman*—The watchman then went up to the roof of the gate by the wall, probably the outer gate in the city wall, and as he looked he saw a man running alone.

25. If he be alone—David concluded that if his army had been beaten, the highways would have been crowded with fugitives.

26. Another man running—This was the Cushite, probably an Ethiopian slave.

27. Like the running of Ahimaaz—In the East, professional runners attend upon every prince, and accompany every army to bear messages. They are young men of great speed and endurance, having been known to run a hundred miles in a single day. The well-trained eye of the watchman had probably discerned the messenger at a great distance, in what to a common eye would have been a confused and almost invisible speck. Now, as he approached nearer, he recognized the running of Ahimaaz. There is a great deal of individuality in running; and practiced foot-racers are known and recognized at a distance by their gait, as Ahimaaz was. *He is a good man*—One of the most valuable and cheering of all the tidings David ever received was borne by this messenger, and this fact made Ahimaaz to be loved by him. *Good tidings*—The king rightly judged that Joab would not choose a distinguished messenger like Ahimaaz to carry bad news.

28. Hath delivered up the men—The Lord hath *shut up* (the ground meaning of the verb is to be retained) thy enemies—that is, the Lord hath set bounds to thy enemies in their revolt, has surrounded and embraced them with his power so that they can no longer stir.

29. Is the young man Absalom safe—Not only the question itself, but the very terms of it, breathe the tenderness of David's feelings. Absalom is "the youth," as if his youth were a full excuse for his conduct. *I saw a great tumult*—He knew the king's son was dead, for Joab had told him; but, knowing the tenderness of David for Absalom, he would not be the herald of sad news to him. Josephus states that Ahimaaz obtained leave of Joab to run to David, by assuring him that he would relate only the victory of his army, and not the death of Absalom.

30. Turned aside, and stood still—After his long and toilsome race we might suppose he would need to sit or lie down to rest. But etiquette would not allow that in the king's presence. So Ahimaaz patiently stood.

32. Be as that young man is—The Ethiopian slave then comes, tells the same news, bears the same question; and, with no touch of reverence for the father's sorrow, nakedly blurts out, as if he were the bearer of good news, that which filled up the measure of David's woe.

33. Much moved—Better, perhaps, "sore troubled."

Missionary.

Every Christian a Missionary.

BY TRYON EDWARDS, D. D.

In that wonderful prayer of our Savior, in the seventeenth chapter of St. John, he says, "As thou, Father, hast sent me into the world, even so have I also sent them" (*i. e.*, "my disciples") "into the world." And the Greek word which he twice uses, is the word from which comes our English word "apostle," or "missionary;" as when Paul is spoken of as an apostle or missionary to the Gentiles, or Eliot or Brainard as an apostle or missionary to the Indians. So that what Christ really says is, "As thou, Father, hast sent me *to be a missionary on earth*, so have I also sent you, my disciples and followers, *every one of you, to be a missionary on earth*;" to be everywhere spreading my truth, and to be pointing men, as I would point them, both by precept and example, to the way of duty and to heaven.

Every Christian a missionary—a missionary appointed by Christ, and for Christ—to and for the world. This is the great thought and duty set forth and impressed by the words of the Savior. We know well what a devoted and faithful missionary should be, and what all expect him to be: and just this is what Christ calls every one of us, his disciples, to be; to cherish the same spirit, engage in the same work, and aim continually at the same great ends. As he said of himself, "For this cause came I into the world, that I should bear witness to the truth," so he sends every one of his disciples into the world to bear the same witness, as missionaries of the Cross, to point mankind to himself as the only and all-sufficient Savior.

Do you ask, How shall I do this?—how be a missionary? and how do a missionary's work? In several ways you may do it, and as the aim and habit of your life, you should be doing it—

1. *By giving yourself to the Lord*; repenting of sin, believing on Christ, receiving his truth, obeying his will, cherishing his spirit, and being devoted in heart and life to his service. As Paul says of the Macedonian Christians, that they "first gave their own selves to the Lord," and then to his work, "according to the will of God," so you are to do; first, be yourself a faithful, spiritual Christian, as you expect the devoted missionary to be, and then, like him, let your life be filled out with truly missionary work. Be a missionary also.

2. *By speaking for Christ.* "A word fitly spoken, and in due season, how good it is; it is like apples of gold in a network of silver." And often, and wisely, like a faithful missionary, you may speak for Christ. Of the early disciples we read that "they went every where preaching the Word"—telling the good news of salvation to others—and when one who had been healed by Christ entreated that he might be continually with him, "Jesus," we are told, "suffered him not, but said to him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and had compassion on thee." And at once, we find, he went, and began, through ten cities, to tell "how great things Jesus had done for him, so that all did marvel," and many, doubtless, were led, through his words, to the Savior. Many whom you know, or may meet, may be longing for a word on this, the most important of all subjects, and that word you may be able to speak, to encourage, and cheer, and help, and to lead them to Christ as their Savior. Watch for opportunities and they will open before you. Pray for the divine blessing on your words, and it will be given. Ever be ready to speak for Christ, and you will be the means of leading others to him. Like Harlan Page, who was thus the means of the conversion of more than a hundred persons, so you shall have souls as seals of your faithfulness and crowns of your rejoicing in the last great day. Be a missionary, once more—

3. *By living for Christ.* Example is better than profession, and more impressive than precept. A consistent, holy, heavenly life is more eloquent than words. You can not always be speaking for Christ, but by the grace of God, you can always be living for him. It was from the conduct, the bold fidelity of Peter and John, that the rulers "took knowledge of them that they had been with Jesus." And when one, about to unite with the church, was asked, "Under whose preaching she was converted," her reply was, "Under nobody's *preaching*; it was under Aunt Mary's *living*." Lord Peterborough, after having been some time with the excellent Fenelon, referring to his holy example, said, "I shall become a Christian in spite of myself." And said one, now an eminent minister of the gospel, "I could put away appeal, and reply plausibly to argument, but I never could get over the faithful Christian life of my father; it gave me no rest until I gave myself to the Savior." Justin Martyr tells us "that he was led from philosophy to religion by the godly lives of the early Christians." And when the native converts of Madagascar, on presenting themselves for baptism, were asked, "What first led you to think of becoming Christians? Was it some sermon, or address, or the reading of God's Word?" the answer usually was, "It was the changed conduct of those who had become Christians." And if you so let your light shine that others may see your good works, they will be led to acknowledge, and love and serve, and glorify your Father who is in heaven.

Oh! if every Christian would but remember that as Christ came to be a missionary on earth, so he has sent every one of his followers all to be missionaries on earth, and if they would but faithfully and prayerfully endeavor to live as such, what a revolution it would make, in our persons, and families, and churches, and in the entire community! And would not the blessed result be that the wide world would soon be rodeemed, and Christ's kingdom come in power, and his will be done on earth as it is in heaven!—*Quiver.*

England is called John Bull; but there is no sobriquet for Dr. Bull's Cough Syrup.

Salvation Oil is the result of years of study to produce a perfect liniment at a small cost.

Indian Mission.

MR. EDITOR: I have three more names to add to my Indian Mission list. Judge A. H. Meyers, Brandon station, Miss., gives five dollars for one year, and more to follow. Rev. B. S. Rayner, of the Mississippi Conference, McComb City, Miss., gives five, and more to follow. And last, but not least, Miss Maggie Lee Hawkins, of Hattiesburg, Miss., *a little girl*, sends me five dollars to assist in this great work.

May God abundantly bless them all! And now, if the little girls will follow Miss Maggie Lee's example, we will soon get all we will need. They may not all be able to pay $5; but I will be thankful for one or two. *Remember the widow's mite.*

I have thirty names on my list now. Who will be the next? I want to get up enough by the meeting of our Annual Conference (Mississippi) to secure the services of a missionary, so that we can put him to work early next year. I have been corresponding with some of our preachers in the Indian Territory with a view of securing the services of a Choctaw preacher for the work, and they think we can get a good one.

Now, we want the money at once. Please let the names and amounts come at once. Remember, it is only about two and a half months till the meeting of the Conference; and if you don't mind, you will let the time pass, and the poor Indians will starve for the bread of life. How much money lying idle to-day that ought to be started out on a mission of love and salvation!

Brother, sister, and sweet little girls and boys, please sit down this very moment and send me your name and amount. And I want to ask a special interest in the prayers of all God's people for this great work.

A. D. MILLER.

CATO, Mississippi.

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Arrive.	Leave.
No. 1.....5:55 pm	No. 2.....5:00 pm
No. 3.....10:10 am	No. 4.....7:55 am
No. 5.....10:10 am	No. 6.....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:10 pm
No. 5 Coast....9:30 am	No. 2 Lim. Ex..5:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 2:15 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor. 11:50 am

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REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, OCTOBER 31, 1889.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891.

The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Briefs.

The *Watchman* says: "The more men have sought to discredit the Bible, the more does its Divine Author own it as his word and honor it as the medium of his gracious and victorious working."

Japan has suffered from great floods, as well as we, during this year. The news is that in twelve prefectures 2,419 people have been killed, and over 90,000 deprived of the means of subsistence. More than 50,000 houses have been destroyed and 6,000 bridges swept away, and hundreds of miles of road broken up.

The German government feels that the only way to preserve the peace is to continually strengthen the army. The Emperor, in his speech to the Reichstag recently, said that the foremost object is the consolidation of the defensive powers of the Fatherland, and he claimed the co-operation of that body in order to develop the efficiency of the army. He said: "Its readiness for action, in accordance with whatever circumstances may arise, will thereby impart to the efforts of the Emperor and his exalted allies for the preservation of peace the weight which is their due in the council of nations." The Emperor knows that no preparation is too great or costly that will preserve the peace of Europe. In this he is wise. A war in Europe now means tremendously more than it did fifty years ago, and its disastrous results, no matter which side should win, no man can tell. The motto of the Emperor seems to be, "Strengthen the army, and thus preserve the peace."

Quite a number of complaints have reached us about the failure of our paper to reach its destination. In some instances the whole bundle for one place has failed to come. During the last few months these complaints have been more frequent than ever before. We are sure the fault is with the mail lines somewhere, or with the postmasters somewhere. We mail so many papers every week and pay the postage and hold the receipts for postage. The mail service is under obligations to see that the mail reaches its destination, but it does not seem to feel that obligation to any great extent. We are trying to rectify the matter, but we can hardly be held responsible for inefficient mail service. Bro. Wanamaker's attention has been called to it, but he don't seem to do us any good. We assure our readers that each paper for each week is mailed and paid for, and we have repeatedly called the attention of the authorities here to these just complaints, and still they come. We will continue to do our best to get the paper to each subscriber as early after publication as possible.

The Hopefulness of Religion.

There are persons who regard religion as a negative thing, supposing that it merely saves its possessor from distress of mind by rolling off the burden of guilt. Well, if this were all, religion would still be "great gain," and the highest wisdom would be manifested in being religious. But such is only an approximate estimate of its worth. Religion is one of the most positive things with which men have to do. It is not only negative in saving from distress, but it is tremendously positive in the bestowment of blessings, supplying its possesser with an abundance of actual and positive enjoyment. Religion stands by a man's side and partly lifts the curtain from the future, and he catches glimpses of a glory to come, which inspire him with hopes of immortality. While that curtain is never fully lifted away in this life, it is never entirely let down again, so that the hopes inspired by that blessed vision remain as an anchor to the soul, holding it in communication with the life within the vail.

These hopes never fail, never disappoint. How different are the hopes of this life! They, too, picture the future in radiant hues, but how often the shadows of disappointment creep over their brightness and they go out in the blackness of despair! The invalid looks out through his chamber window at the calm hour of eve—the sun goes to rest on his couch of purple and gold—the birds send up their vespers in praise of providential care—all nature reposes trustingly in the arms of Almighty Goodness, and he hopes to see the morning when nature shall awake with a smile from its delightful slumber and send forth a matin in praise of God's love! But, alas! the morning sun rises upon a house in which there is a *felt* stillness—the curtains droop mournfully to shut out his glad beams—the inmates move about with muffled tread—the finger is on the boisterous lip—the haze of sorrow dims loving eyes—the agony of bereavement chokes the utterance, for the invalid lies upon his couch, covered with the white shroud of death—his hopes all gone out in the darkness!

The hopes of this world are so often delusive! Who can picture the bright hope that swells a fond mother's heart, when, after years of care and prayer and anxious days and sleepless nights, she looks through eyes of love upon a noble boy, whose young life is running over with promises of usefulness and honor? Oh, who can conceive the crushing anguish of that mother's soul, when with eyes blinded by tears, and heart staggering under the heavy blow of bereavement, she listens to the solemn words, "Earth to earth; ashes to ashes, dust to dust," uttered over that manly form? How cruelly deceptive are the hopes of this life! Based upon the desires of the carnal mind, when the desire fails of accomplishment, the hope fades to nothingness!

But the hopes of religion are steady and true. They change, but with every change the prospect brightens and broadens. They assume new attitudes and present new positions, but every such change enlarges the view and gives the soul more ravishing sights of the beauty beyond the bourne of time. These hopes are the friendly messengers Heaven sends out to accompany the weary pilgrim and cheer him on his journey to the home of the blest. They light up his pathway with a brightening, broadening radiance, and encourage his fainting heart, and freshen his faltering courage, and exhilarate his drooping spirits! No other man has such a hope as the Christian, and this hope is one of the most positive things of the Christian's experience, and it is one of the grandest bestowments of the Christian religion. Without it, the Christian would be the most miserable being in existence.

A New History.

Miss Annie M. Barnes, of Duluth, Ga., is engaged in writing a history of the work done by the Methodist Episcopal Church, South, among the slaves. This is a matter of some importance. It is not only an interesting subject in itself; but, if properly done, will show our church to the world in a light which the world has not yet seen. That a great work was done by our church among our former slaves is well known to intelligent Southern Methodists; but outsiders know very little of it. For their benefit, and to place our Methodism in its true light before this generation, Miss Barnes has undertaken the writing of the history of that work. But historians must not draw upon their imaginations. They must have facts, and Miss Barnes writes to us to know if some of our readers can not give her facts in regard to the work among the slaves in Mississippi and Louisiana. We suppose there are preachers in our Conferences who could do this. They are invited to communicate with Miss Annie M. Barnes, Duluth, Ga.

A Circular Letter.

To the Preachers of the Louisiana Conference—

Dear Brethren: As the Executive Board, created by you to have charge of church extension interests during the interval of your annual sessions, we feel impelled, by the circumstances of our position, to address to you the following circular letter:

No field in the whole church, if we except some of the newly occupied territory in the West, is so destitute of church-building accommodations as that which, as a Conference, we serve, and this conclusion helps us to others, which are equally patent and potent—viz.: (1) That no other religious community will derive profit from the church extension movement in the same ratio, and (2) that if we, as a church, hold Louisiana as the first occupant, it will be by force of superior effort in church building. The Church Extension Society, which is the greatest religious movement of modern times, and which is destined to settle finally the much-mooted question of church sovereignty, at least, in the United States, is above all other organized bodies our friend and ally in the work of reducing to peaceful possession and fruitful cultivation the goodly inheritance which is ours, and to be indifferent to its claims or to turn a deaf ear to its urgent calls, is not only to lose a golden opportunity, but to be unmindful of that providence, which, with more than the constancy of the star of western empire, has guided our infant church to its goal of sovereignty. To this reflection may we not add that a practical review of the workings of the society since it has been domiciled among us fully proves that its moral effect is to inspire, foster, and practically control the work of church building in the most needy and productive portions of our territory, so that it not only vitally helps us, but affords us such help at the points where we are at once the weakest and the strongest—the weakest in actual resources, the strongest in prospective resources—though it is at the same time urged that motives less politic than any of the above might be successfully appealed to in its behalf? It may now be considered an established conclusion that there is nothing which yields such abundant returns in men, money and territorial conquest as church building, whether by organized or unorganized methods, and of this fact the evangelism of our age and country is making full proof. Indeed, the Mission Boards of one or two leading denominations in the States of Louisiana and Mississippi seem to be organized mainly for aggressive work of this sort in the State of Louisiana, and of this fact you can not be uninterested witnesses. Shall we not use our own excellent machinery, not to counteract these movements, but to vindicate our slumbering rights, and to emulate noble examples which we can not afford to either regret or despise? As many as six beautiful and costly church edifices, at the most progressive centers on river and rail in our territory, will be completed this year through donations from the Church Extension Board. As there will be many petitions for help at the ensuing session of our Conference, and some of these of a very urgent nature, and as there is no interest of our common cause which is not promoted by this fund, may we not depend on you to take up your collections for church extension in full; or, if already taken and deficient, to duplicate them either by private or public effort, so that the full assessment to the various charges may be reported at Conference?

J. M. BEARD,
WM. HART,
J. W. MEDLOCK,
Executive Committee.

Letter from Dr. C. G. Andrews.

MR. EDITOR: We have received very many letters from brethren and friends since the death of our precious son, Oscar. Will you allow me to express for myself and my stricken family our grateful appreciation of their tender sympathy? If kind attention and manifested sorrow could banish grief, then would our crushed spirits have been relieved. Indeed, we have received much benefit from the consolation they have offered and from the beautiful words of faith and hope which they have expressed.

Oscar was teaching a four months' school near Meridian, and came home on the Friday before the expiration of his last week to see his mother and sisters who had, on that day, returned from their stay at the Seashore Camp Ground. He felt unwell on Saturday and also on Sunday, but went to church. He insisted on returning to his school on Monday, but we persuaded him to wait. A slow fever continued, in which his heart became involved. His fever was never very high; it seemed gradually, but slowly to yield to treatment, and in about two weeks it left him altogether. He suffered greatly from paroxyms of pain in the region of his heart, but these seemed to be brought under control. On the morning of Saturday, October 12, his skillful and attentive physician pronounced all his symptoms better—no fever at all, and the action of his heart much better. We thankfully looked forward to a speedy recovery. But, alas! alas! a violent paroxysm came on about noon, and at about 2:30 P. M. the precious heart forever ceased its throbbings. Oh, what utter desolation came upon our happy family when we saw him breathe his last! He was so bright and manly, so helpful and buoyant, so necessary to all our plans; how could we realize that he was gone? We were to have been all together this winter: he had been chosen professor of Latin and Greek in the State business college here, and intended in addition to pursue the study of the law.

He was always in advance of his years in intellectual development, in assuming responsibility, and in discharging duty. He joined the church on his motion while he was yet a child; was graduated bachelor of arts in Centenary College, of Louisiana, before he was seventeen years old, and immediately engaged in business, and afterwards in teaching. The high esteem in which he was held by those for whom he recently taught, is most grateful to our feelings. They speak of him as an efficient teacher, a true gentleman, an exemplary working Christian.

We recall many things connected with his life recently, which seem as if the blessed Master was preparing him for his change. His letters during the past summer showed a tenderness and an increasing appreciation of the duties of life. In a conversation with a young friend, just before his sickness, he said: "How strange it is that people neglect preparation for death! I am going to try harder than ever to be ready." At his own suggestion he opened his school daily with reading the Scriptures and with prayer. On several occasions, when requested to do so, he led the weekly prayer meeting held in the house where he taught school. One kind gentleman, with a definiteness peculiarly comforting, said that, on Saturday night before the fourth Sunday in August, he heard him make a most instructive talk upon the Scripture lesson he used in prayer meeting. He was only nineteen years, three months and three days old on the day he died. A short career! Oh, so short! Yet, thank God, it is for us a comforting and a beautiful one.

C. G. ANDREWS.

Among the Papers.

The Congregationalist brings to view a point which all Christians ought to remember:

No fact is more painful, and at times it seems as if none occurs more often, than the collapse of apparently strong characters, the failure of trusted men in the very respects in which they have been believed most impregnable. To take a familiar instance, the treasurers who prove defalcators almost invariably are men in whose financial integrity and ability alike there has been implicit trust, and with good reason. Peter affords an equally apt illustration. For fidelity to Jesus Christ, affectionate, enthusiastic, uncalculating fidelity, he had been conspicuous, even in the devoted brotherhood of the twelve. But it was in this very particular that he was proved deficient in the high priest's house after Jesus had been arrested.

We all are in danger of failing where we are believed, and perhaps believe ourselves, to be strong and secure. Probably one reason is our very confidence in our security.

The simple truth is, that any temptation may be too seductive for any one of us, except as we are upheld by divine aid. We may be, as we suppose ourselves, relatively stronger to resist some sins than others, but, absolutely, we are too weak of ourselves to conquer any of them. Here is another, and a more important, reason for our failures. We forget to depend upon the Holy Spirit. We try to overcome in our own strength alone.

Is not the moral plain? We can be strong, even in our naturally strongest points of character, only as we remember that of ourselves we can do nothing, and that all our sufficiency is of God.

Many of our older preachers and members have frequently called attention to the difference between conversions now and fifty years ago. Bearing upon this point, we quote the following from the *Watchman:*

"The speakers try to make the gospel invitation very plain," says the *McAll Record*, speaking of the evangelical work carried on in the neighborhood of the Exposition, "but those who are quite unaware that they are sinners naturally do not feel that they need a Savior. This *absence of conscience* is a great obstacle to work here. Most of the people think that they have almost nothing against them, and that they have a right to all God's gifts and to heaven, too."

This state of mind is almost as common in this country as in France. "Conviction of sin" is becoming rare in connection with "conversions." A conversion, however credible and however attested by a subsequent religious life, when marked by such superficial spirituality will be followed by a pitiable spiritual inefficiency. A heart-searching repentance is the necessary preparation for a lively and strong faith, with its abundant fruits. Churches have need to seek for themselves and for the people the working of the Spirit whose office it is to convince of sin and of righteousness.

Notes.

Rev. Phillips Brooks says: "The missionary is the noblest member of the noblest occupation, the noblest doer of the noblest work that has ever been committed to human hearts and hands."

What is the matter with the jury system? In the Cronin case, in Chicago, the impanelling of the jury began August 30, and was completed October 22. One thousand and ninety-one jurors were summoned, of whom 927 were excused for cause. One hundred and seventy-five peremptory challenges were used, the defense using ninety-seven. The idea of consuming seven weeks' time to get a jury shows that there is something wrong in the working of the jury system.

There seems to have been one level-headed Bishop in the Episcopal Convention, recently held in New York City. Bishop Johnson, of Western Texas, the papers report as having hurled a bomb into the convention by declaring that they had something better to do than "tinkering with canons and patching prayer-books." He said: "What the Episcopal Church needs is a revival of true and undefiled religion. I would to God that this church had life enough to produce another John Wesley."

On church conservatism the New York *Herald* has this:

A profound and marvelous conservatism pervades that church and all churches, and, in our judgment, it is the marvel of the age. There is, speaking broadly, no religious radicalism in this generation. In all secular matters the people are more than brave, they are sometimes rash; but in spiritual concerns the genius of America holds fast to the faith of the fathers, which time has not dimmed, nor the passing centuries marred.

And perhaps it is well for us, as a nation, that it is so.

Mr. Powderly, the head of the Knights of Labor, speaks thus on an important subject:

I believe in Sunday rest. So do the Knights of Labor. I believe the time will come when enough can be done in five days to give the laboring man two days in the week—one for God and one for humanity. What have these saloons ever done for humanity? How many souls have they saved? How many people have they clothed, except the saloon keeper's family? When we have a strike the saloon keeper often contributes more than the dry-goods man, but he robs them of more. I never knew one of them to give a cent that he did not expect a dollar in return for.

The *Richmond Advocate*, speaking of the annual review at Conference, says:

If Jesus should come to the chair of the Conference, the hardest worker and saintliest man would turn aside and weep for his sins and sluggishness, before finding voice and courage to go over, in words, the work of the year. What searching of hearts, what high and stern resolves! The ambition would be to wash each other's feet. How tense and luminous the air with ascending and descending messages of mercy and supplication! How slow to speak and with what diffident yet weighty words.

That he will be there we have no doubt! Let every preacher remember that!

Here is a note from the *Alabama Advocate*, which we commend to the Methodists in Mississippi and Louisiana:

The pastoral charge that will allow its pastor and his family to live in an old dilapidated parsonage, unceiled and only half covered, does not deserve a pastor. We know of some such parsonage in Alabama, and we shudder as we think of the approaching winter and the suffering that must be endured by the families of many of our preachers. Brethren, go to work and make the home of your preacher comfortable before the white icy whips of the winter's tempest begin to howl through the open cracks of the house, where lives the man who is your pastor. "Woe unto them that live in ceiled houses," while the neglected parsonage stands open to every attack of the winter's blast!

The *St. Louis Christian Advocate* has this:

A new style of elocution is being introduced and practiced by some. It is not laid down in any of the books we have seen, nor is it as yet generally practiced: but we have of late heard specimens of it at several different times and on different occasions. Its leading characteristic is to commence a sentence in a loud voice, almost a scream, then end the same sentence in a whisper. This is either an affectation or a mistaken idea of giving force to what is said. But what force is there to that which is not heard? And it often happens the force of the whole sentence is lost for lack of the whispered word. Have done with all such practices.

We once heard Dr. Cuyler preach, and his first sentence began with a sudden explosion and ended in a lingering whisper! It was such a curious beginning that we did not get over its effect during the whole sermon.

Personal and Otherwise.

The "D. D." appended to some men's names is translated "Delightful Diner."

About once n year the *Interior* publishes an article, from "A Methodist," on the decline of some feature of Methodism, and yet "each rolling year" reveals the fact that the most vigorous body of Christians on this planet is "the people called Methodists." It is no use to "curse whom God has blest."

At the Paris Exhibition there were 35,000 exhibitors, and 33,000 of them got awards.

The Bible and Training-school for Christian Workers has been located, by the Woman's Board of Missions, in Kansas City.

Sam Jones is advertised to begin meetings at Greenville, Miss., November 1; Meridian, November 10; Vicksburg, November 20.

Bunyan's "Pilgrim's Progress" has been translated into eighty-four distinct languages, the last being the Abyssinian.

Our paper is published on Thursday of each week, and if some of our subscribers do not get it before Friday, they ought not to complain. The day after publication ought to satisfy any reasonable person.

Rev. H. M. Dubose is now editor of the *Los Angeles Christian Advocate*. We wish him great success.

Rev. J. A. Lyons, who has labored so long and faithfully on our Sunday-school literature, has been stationed in Centenary Church, Knoxville, Tenn.

The editor spent another pleasant Sunday at Baton Rouge this past week. Bro. Parker is now in a fair way of recovery and is diligently preparing for the coming Conference.

Special attention is called to Bro. Mellen's notice in another column. It is the preacher's duty to give the information desired; and if he does not do it, the Board of Finance can do its work neither intelligently nor justly.

Baton Rouge Conference, 1889.

ATTENTION, PRESIDING ELDERS!

Please inform me at once—

1. What appleants are coming from your district with a view to joining the Conference?

2. What local preachers are coming to be ordained?

3. What laymen are coming as representatives?

4. If anybody's wife is coming to Conference, I must know at once.

This is very important. If ample provisions are not made for the entertainment of all these classes of visitors, the blame will be on the presiding elders and husbands. To entertain these people I must know who and how many are to be cared for.

Very truly, your brother,

J. A. PARKER.

P. S.—Railroad rates are being made with V., S. and P., T. and P., and L., N. O. and T. Railroads.

To the Members of the Mississippi Conference.

Dear Brethren: As a member of the Joint Board of Finance, I would remind you of the necessity and importance of furnishing the Board with written information about the claimants residing within your respective charges. See the claimant in person and get a correct statement as to age, health, income, property, number in the family; age, sex, health, etc., of the members of the family. Be particular as to information, its exactness and correctness. State facts and let the Joint Board draw conclusions and distribute the funds "according to their (Joint Board's) best judgment of their (the claimants') several necessities." (Dis. 1886, ¶ 164.)

T. L. MELLEN.

Notice.

Applicants for admission on trial into the North Mississippi Conference will please meet the Examining Committee at Holly Springs, at three o'clock P. M., on Monday, December 2.

The subjects embraced in "the ordinary branches of an English education" are English grammar, composition, arithmetic and geography. A short composition written during the examination on a subject given at the time is required. This composition will afford the matter of examination in English.

W. T. J. SULLIVAN,
For the Committee.

To Conference Secretaries.

Please fill out the blanks in answer to Question 21 with the details from every station, circuit, and mission. Send a certified list of delegates to the General Conference to the Book Editor, and greatly oblige,

W. P. HARRISON, Book Editor.
NASHVILLE, Tenn., Oct. 21, 1889.

Postal Card Reports.

—Rev. William Wimberly writes from Plaquemine, La.: "Last Tuesday night we closed one of the most interesting meetings ever held in Plaquemine. We have received more members in other meetings, but there has never been such deep spiritual work accomplished as was done in these meetings. Such congregations have never been gathered in a Protestant Church in this sin-cursed town as were seen at every service, night and day, for two weeks, during our recent meeting. The Presbyterians of the town and some Episcopalians cooperated with us in saving souls, and God poured his Spirit out upon us, and we worked together for the honor and glory of our common Lord. Some backsliders were reclaimed, several sinners were converted, and the church quickened and buoyed up to a higher standard of Christian living. We had eight applications for membership; all adults except one. Rev. A. D. McVoy, Jr., of Natchitoches, was with us from the first to the last service. He did faithful and efficient work for God and the church during his two weeks' stay among us. Bro. Henry was with us at the last four meetings and gave us three good sermons. Bro. Henry stands high among the people in more ways than one. God bless both of these young preachers!"

—Rev. H. P. Lewis writes: "Last Sunday, twentieth instant, was a great day with us on Baton circuit. Rev. J. W. McLaurin, agent for the American Bible Society, in Mississippi and Louisiana, was with us here in Benton; made a good missionary and Bible talk at eleven A. M; took up a collection for the Bible cause, got $69; preached an able sermon at night from, 'We know we have passed from death unto life.' The subject was well handled, and the sermon was well received by the people. Bro. J. M. Pugh, of Franklin, La., who has been helping me in a meeting in Benton for a week, preached at Midway, Sunday, to a good, attentive congregation. We have a very fine Sunday-school at Midway, with Dr. Caruthers as superintendent. The Doctor is one of our many new members who bids fair to be useful in the church. Our Sunday-schools are all doing well. What we need most now is a little more thorough consecration to God and his cause. Pray for us."

Mrs. Jones has n't a gray hair in her head and is over 50. She looks as young as her daughter. The secret of it is, that she uses only Hall's Hair Renewer.

A. A. Woods & Co.

It gives us pleasure to call attention to the advertisement of Messrs. A. A. Woods & Company, which appears on the seventh page of this paper. The location of their office is changed to that prominent business stand, corner of Carondelet and Gravier streets, immediately opposite the grand business room of the Cotton Exchange. This firm of A. A. Woods & Company are among the first insurance men of New Orleans. Mr. A. A. Woods, the senior member, is a gentleman of high repute, and is known as a Christian of integrity and fairness. Mr. Allen F. Godat is deservedly much esteemed both in religious and business circles for his faithfulness in all he undertakes. Mr. Walter Scott is an experienced accountant, and is a gentleman of recognized worth and ability, as is also Mr. L. H. Poursine; among the commercial community especially the latter gentleman is known to be first class.

"The Man of Galilee,"

by Attieus G. Haygood, cuts the ground from Ingersoll and his sort; answers "Robert Elsmere," without naming the book. It spikes the infidel guns.

Dr. Fitzgerald says: "If anyone has been bitten by the serpent of modern infidelity, let him read this book. *It is a settler.*"

Bishop Granbery, in *Nashville Advocate*, says: "It drew me on from beginning to end. I read it at a sitting."

New York Independent: "Like the links of a chain; there is no escape from the whole, and no breaking through any one."

Dr. Carter says, in NEW ORLEANS CHRISTIAN ADVOCATE: "We have read all the books about Christ we could get hold of; to us this is the most satisfactory of them all. It is the smallest in size of them all, and the greatest of them all in quality."

The *New York Critic*: "We have read many lives of Christ, but nothing quite so wholesome, helpful and convincing as this."

Sent for eighty cents, postpaid, by F. D. Van Valkenburgh, 106 Camp street, New Orleans, La.

We are in receipt of the new Catalogue of the Glen St. Mary Nurseries, of Glen St. Mary, Fla., for the season of 1889-'90. This is a handsomely gotten-up book of forty-one pages and shows the result of years of careful study and valuable practical experience on the part of the author, Mr. G. L. Taber, who is recognized as one of the foremost of Florida's horticulturists. Mr. Taber is chairman of the Florida State Committee on General Fruits for the American Pomeological Society, and his Nursery Catalogue should be in the hands of all who are interested in fruits adapted to Florida and the Atlantic and Gulf Coast Regions of the South Atlantic States.

Episcopal Visitation, 1889-'90.

Conference.	*Date.*	*Place.*	*Bishop.*
N.W.Texas.	Nov. 6.	Belton, Tex.	Key
Virginia	Nov. 13.	Richmond Va.	Wilson
German Mis.	Nov. 13.	Cuero, Tex.	Galloway
Memphis	Nov. 13.	Fulton, Ky.	Hendrix
N. Texas	Nov. 20.	Greenville, Tex.	Key
Arkansas	Nov. 20.	Conway, Ark.	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala.	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Kerner
N. Miss.	Dec. 4.	Holly Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Cryst'l Spr'gs, Miss.	Galloway
East Tex	Dec. 18.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

Sunday Law Convention.

A convention of the friends of Sabbath rest will be held in Grunewald Hall, in this city, on Thursday and Friday, November 28 and 29, with a view to organize a Louisiana State Society. The object is to secure protection of our citizens by law in freedom from compulsory labor on the Sabbath. Churches, benevolent societies, labor, and other organizations, friendly to this cause, are respectfully invited to send delegates. Eminent speakers will address the meetings. Topics of great interest will be discussed.

Reduced railroad rates are expected for visitors.

By order of the committee,

C. W. CARTER, Chairman.

Another Missionary to Japan.

Reported previously	$694 50
"First Fruits"	25 00
Rev. F. M. Grace	1 00
Mrs. E. B. Galloway	5 00
Father, Mother, Son and Daughter	40 00
G. M. Lewis	1 00
N. E. H.	1 00
J. L. Dantzler	10 00
L. N. Dantzler	15 00
M. J. Hollinsworth	1 00
Total to date	$793 50

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Most men are as willing to tell their own troubles as they are unwilling to listen to the troubles of other people.

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Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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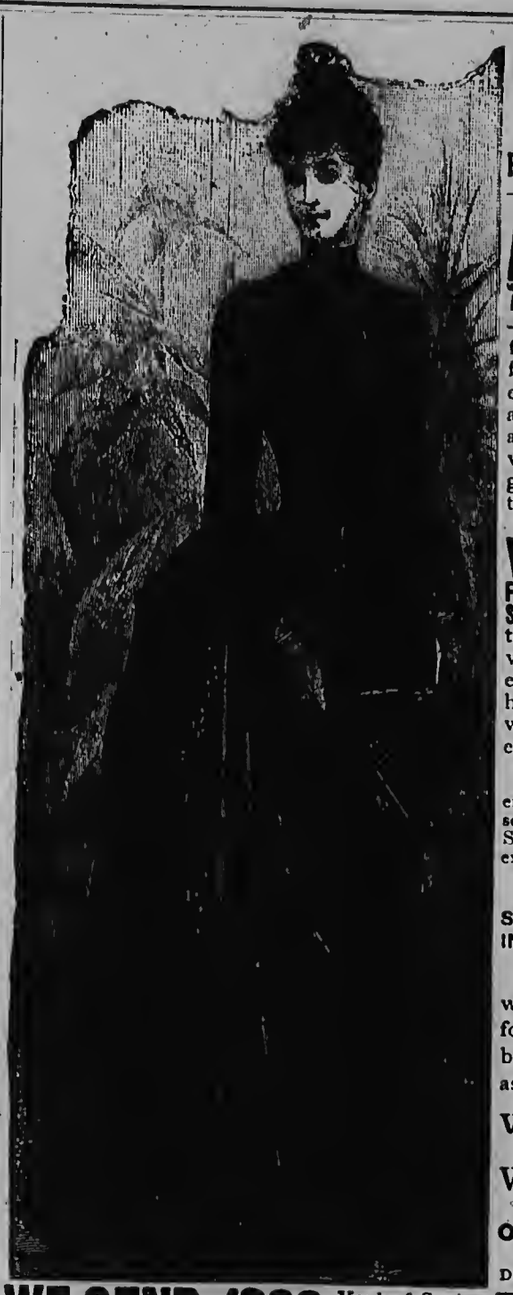

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Our Young People.

LITTLE BY LITTLE.

Step by step the Alpine climber
Presses upward sure and slow,
Till his feet are firmly planted
In the realms of endless snow.

Blow on blow the sculptor fashions
Roughness into symmetry,
Till the dark rock gleams with brightness
In its new-born majesty.

Touch by touch the picture groweth
Into beauty, life and light,
Till a wondrous revelation
Bursts upon the raptured sight.

Stroke by stroke the clock aye ringeth
Welcomes to eternity,
Adding warning unto warning
To the heart in me and thee.

Word by word the book is written
With its tale of woe or weal,
Till the throbbing thoughts like music
Through the trembling spirit steal.

Wave on wave the wild tide creepeth
Farther on and up the shore,
Till the stranded boats are floating
Free and buoyant as of yore.

Such is life in all its phases,
Little things make up the great;
Therefore scorn them not, but make them
Stepping-stones to heaven's gate.

—*London Freeman.*

Ditty-Bag Stories.

About the year 1850 I was on one of our East India ships bound from Boston to Calcutta. We arrived off the Cape of Good Hope with fair weather to that point, but every one was on the lookout now for a blow from some quarter.

The previous evening one of the lookouts during the midwatch had insisted he had seen the *Flying Dutchman*, and every one knows that when that is the case a blow or bad weather in some shape is sure to come. And come it did with a vengeance, for the very next night the wind died down to a calm, then suddenly jumped out from the nor'west butt-end first.

Six of the old tars went tumbling up the weather main-rigging, and were urged on by the gruff voice of the second mate, a thorough old sea-dog, who sang out, "Come, bear a hand there, you lubbers, and get on deck again!" And on deck they were again sooner than he or the men expected; for just as they showed their heads over the "top" a deep sepulchral voice called out "Blows hard, Jack!" They were staggered, and for an instant hesitated, when again the fearful voice repeated, "Blows hard, Jack." That was enough; their superstitious fears overcame them, and they did not stop till the deck was reached.

By this time the captain and mate were on deck, and were astonished to see six of the best men on the ship come tumbling down, while the main-top-gallant sail and royal were slatting in the buntlines as though they would blow away at every flap.

"What's the matter? Why didn't you furl those sails?" said the captain.

"Matter enough," said an old salt. "You don't get me in that main-top to-night. I wouldn't give much for anyone who goes up, either, for I not only saw the ghost, or whatever it is, but heard him talk."

This was too much for the old skipper. The idea of losing all his sails because there was a ghost in the main-top was too much for him, so he called for volunteers, and started up the rigging, followed by his two mates only. Not another man would go. Those who had been up had seen and heard enough, and those who hadn't did not care to risk it.

Well, the old skipper and his mates fared no better than the men, for hardly had their heads reached over the "top rim" than, in the same awful, blood-curdling tones came to their ears the words, "Blows hard, Jack!" and there, right in the "dublins" of the mast, the captain caught sight of two glaring eyes, and a long white arm reached down as if to clutch him, and down they all scampered to the deck as fast as their legs would take them.

About daylight the steward discovered that a pet parrot belonging to the skipper had escaped from his cage and was gone, probably blown overboard and lost in the gale. Polly had, however, by hard work, managed to alight in the main-top, where she had stowed herself in the "dublins" of the mast, and was holding on for dear life until she was rescued in the morning.

The main top-gallant studding-sail was lashed in the weather top-mast rigging, and the clew had blown adrift, and happened to flop down at the captain as he went over the "top" in the black darkness, and so was easily magnified into a ghostly arm, and Polly into the frightful ghost.—*Harper's Young People.*

Choosing an Occupation.

A boy is too apt to be influenced in his life-work by some accident or petty motive. His father and grandfather have been successful physicians, or manufacturers, or butchers, and it seems natural and right for him to follow in their footsteps. Or his intimate friend at college is going to study law, and he must do the same.

Sometimes a pious father and mother cherish a fond hope that the boy will devote his life to preaching the gospel, and, rather than disappoint them, he does it, with no fitness nor zeal for the work.

In each case the lad's life is a failure for the want of a little deliberation and a careful examination of his natural abilities.

Don't be in a hurry, boys. Do not let an accident decide for you. Do not choose an occupation because it is more "genteel" than others. It is the man who gives character and dignity to his occupation, not his clothes.

Do not think because you were rated dull at school, that there is no honorable place for you in the world. There are talents and powers that do not deal with books. God sends no man into the world without providing an occupation for him in which he may earn respect. You have yours.

But take care that the work is that for which the tool is fitted. The mere fact that the work seems pleasant and attractive to you does not prove that it is fitted for your faculties. You may be ambitious, but you can not climb a ladder without feet and hands.

Learn the strength of your feet and hands, find the right ladder, and then trust only in God and to yourself to make your way up.—*Exchange.*

MR. EDITOR: I am a little girl; was eleven years old the first of last month. I live in Sardis, Miss. My papa takes your paper. I love to read it, and especially the little letters. I go to Sunday-school. We are all very much pleased with our good pastor, Bro. Ritchey. We have a band of boys and girls, called, Little Workers; it was organized several years ago by my aunt, Mrs. Wright. We all meet at her house the first Sunday in every month. We are working now for an Indian girl; she has no mamma nor papa, and we are going to educate her. We made enough money and bought a library, and gave it to the Sunday-school. I love to go to school; have five studies: arithmetic, history, geography, grammar, and fifth reader. But I have recently been sick, and missed several days from school. I have a sweet teacher; her name is Miss Pearl Carden, and she is just as nice to us as she can be. I will answer Edna's question. The word "soap" is found twice in the Bible: in Jer. ii, 22, and Mal. iii, 2. But I would like to ask a question at the close of my letter: Where in the Bible is the sentence, "Is there any taste in the white of an egg?" Mr. Editor, my grandmamma is now in your city; and if you should publish my little letter, it would be a pleasant surprise to her and all of the home folks, for they don't know that I have written this. Wishing you much success with the dear old ADVOCATE, I am,

Your little friend,

OLA HUNTER.

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Household.

Home Ideals.

A stranger entering for the first time a home, consciously or unconsciously, gauges the ideal of family life by the external evidences of culture and refinement. These may reveal themselves in many ways, but most conclusively, perhaps, in the pictures on the walls, the books on the table, and the dining-table with its appointments and service. To our girls, then, with whom more than they sometimes realize rests the moulding of the home, I would say, "See that the inner beauty of the home manifests itself at these characteristic points, that its sweet influence may reach out—an elevating power to lift up and beautify the many lives that touch it more or less closely."

The pictures need be neither numerous nor costly. In more than one room a single engraving in a simple frame, or perhaps with no frame at all, makes a purer ideal of beauty, and a finer appreciation of form and composition, than a dozen highly colored paintings with rich accompaniments.

The books upon the table represent very closely the level of daily thought in the family. A ponderous Family Bible, a gilt-edged folio and a photograph album, tell the story as accurately as do a few well-worn editions of standard works, whose very size and friendly aspect speak of daily loving companionship.

A crucial test, however, is the dining-room. A superficial refinement may display itself at other points; here the genuine culture of heart and soul is seen and can not be masked under the transparency of "company manners." The natural tendency of the animal to supersede the spiritual will find its way to the service unless restrained by habitual attention to the loving courtesies that make home life beautiful. A meal, badly arranged, poorly served, with an atmosphere of haste and confusion, inevitably lowers the tone of family life. However simple the fare is, it is dignified by careful arrangement and service, while the nameless courtesies which are the fruit only of true unselfishness and a real regard for the comfort of others, can find no worthier mission than to make of the every-day home meal a place of rest and refreshment, spiritual or physical.

Girls, have you considered how much the tone of the home rests upon you? How easily you may raise or lower its ideal to your standard? Fix your ideal high, then, and think no duty small and no courtesy insignificant that leads toward its realization.—*Christian at Work.*

SHE WAS RIGHT.—I once heard a mother, who had been criticised for her personal vanity by a somewhat gossippy neighbor, say that she made it a duty and pleasure to keep well dressed, for she was likely at any time to be called upon at any time to entertain friends whose good opinion was of such consequence that she could not afford the risk of having them find her in any but neat and presentable attire. The friends were husband and children, and she was fully compensated for her care in this direction by their approval and appreciation. To be "well dressed" was not to her mind an admission of extravagance. Good taste and good planning often stand in the place of dollars and cents, and the lady in question was able to dress well on half the cost of her neighbor's wardrobe.

When the summer's rose has faded
What shall make it fair again?
When the face with pain is shaded
What shall drive away the pain?
Never shall a blossom brighten
After blighted by the frost,
But the load of pain may lighten,
And we need not count as lost
all the pleasure of life when the wife and mother, upon whom the happiness of home so largely depends, is afflicted with the delicate diseases peculiar to women. It is terrible to contemplate the misery existing in our midst because of the prevalence of these diseases. It is high time that all women should know that there is one *sure* remedy for all female complaints, and that is Dr. Pierce's Favorite Prescription. Do not allow ill-health to fasten itself upon you. Ward it off by the use of this standard remedy. But if it has already crept in, put it to rout. You can do it, by the use of the "Favorite Prescription." It is *guaranteed* to give satisfaction in every case, or money paid for it will be returned.

For biliousness, sick headache, indigestion, and constipation, take Dr. Pierce's Pellets.

Scientific.

Is the Earth in Danger from the Drill?

Prof. Joseph F. Jones answers, in a recent issue of the *Popular Science Monthly*, the question, "Is it safe to drill the earth too much?" The professor assumes the earth to be a hollow sphere filled with a gaseous substance, called by us natural gas, and he thinks that tapping these reservoirs will cause disastrous explosions, resulting from the lighted gas coming in contact with that which is escaping. He compares the earth to a balloon floated and kept distended by the gas in the interior, which, if exhausted, will cause the crust to collapse, affect the motion of the earth in its orbit, cause it to lose its place among the heavenly bodies, and fall in pieces.

Another writer thinks that drilling should be prohibited by stringent laws. He, too, thinks there is a possibility of an explosion, though from another cause. Should such a disaster occur, "the country along the gas belt from Toledo through Ohio, Indiana and Kentucky will be ripped up to a depth of 1,200 feet, or 1,500 feet, and flopped over like a pancake, leaving a chasm through which the waters of Lake Erie will come down, filling the Ohio and Mississippi valleys and blotting them out forever."

Still another theorist has investigated the gas wells with telephones and delicate thermometers, and he announces startling discoveries. He distinguished sounds like the boiling of rocks, and estimated that a mile and one-half or so beneath the Ohio and Indiana gas field the temperature of the earth is 3,500 degrees.

The scientist says an immense cavity exists, and that here the gas is stored that a mile below the bottom of the cavity is a mass of roaring, seething flame, which is gradually eating into the rock floor of the cavern and thinning it. Eventually the flames will reach the gas, and a terrible explosion will ensue.

WONDERS OF THE CAMERA.—The peculiar rhythmical effects which accompany discharges of powder and of nitro-glycerine compounds have been elaborately investigated by the aid of photography. It has also been suggested that careful photographs taken of steel and timber just at the point of rupture under a breaking load, would conduct to our knowledge of the complicated subject of elasticity.

The lightning flash can be investigated. Dr. Koenig, in a recent communication to the Physical Society of Berlin, states that he has photographed a cannon-ball which was moving at a rate of 1,200 feet per second. The ball was projected in front of a white screen and occupied one-fortieth of a second in its passage. Marey has photographed the motions of limping people, and has thus given surgeons the materials for a study of lameness. It is said, moreover, that photography often reveals incipient eruptive diseases which are not visible to the eye. Photographs taken by flash powders of the human eye, showing it dilated in the dark, give the oculist a new method of studying the enlarged pupil.—*Prof. John Trowbridge, in Scribner's.*

CARTRIDGE TO OIL THE WAVES.—A cartridge has been invented by Mr. Albert H. Walker, which, when filled with oil and discharged, will pacify the roughest sea. The receptacle is of ordinary cartridge size, but it is made of heavy paper, and weighted at the further end with a small piece of lead. It will hold about two ounces of oil. It is fitted in an ordinary cartridge shell, and fastened to it by means of cotton shreds. The cartridge is put into a breechloader and the trigger is pulled. The cotton connecting the cartridge with the shell is ignited by the powder. It is burned, and the cartridge, filled with oil, is sent spinning away over the waves. Then, at any point the navigator may wish, the cartridge, because of the lead at its head, will sink into the waves. By means of these cartridges a path an eighth of a mile broad can be made through the heaviest of seas.—*London Court Journal.*

"The Ills of Life."

PAGE after page of Dr Hartman's "Ills of Life" is taken up with unsolicited testimonials to the value of Lacupla as a Blood Remedy, and with the heartiest recommendations of it to all who are afflicted. These are based on thorough trials in every case. Send to the Peruna Medicine Co., Columbus, O., for a copy. It will be sent you free.

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Children—Mother, our shoes can't get wet; you forget that we have

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on them, and water can't go through.

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Marriages.

SELBERT—BRADFORD.—In the Methodist Church, Jackson, La., October 21, 1889, by Rev. D. P. Bradford, Mr. John M. Selbert, of Condersport, Penn., to Miss Carrie H. Bradford, of Jackson.

ADAMS—PARKMAN.—In the Church, at Satartia, October 16, 1889, by Rev. J. J. Lovell, Mr. N. S. Adams and Miss Matilda Parkman, all of Yazoo county.

GORDEN—CARMICHAL.—At the residence of the bride's father, October 24, 1889, by Rev. H. F. Guice, Mr. J. S. Gorden to Miss Tamma Carmichal, all of Kemper county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MORRIS—Mrs. MARY MARIA MORRIS was born June 8, 1859, and died October 9, 1889, and was sick two years to a day. Mrs. Morris united with the Methodist Episcopal Church, South, early in life, and as far as health and opportunity afforded she was always at her place, and lived a consistent Christian for months before she died. God's chastening rod had fallen heavily upon her, and she was confined to her bed over six months; but in all her sufferings she murmured but little, and in the severest pains she manifested a strong confidence in the Redeemer of mankind and passed under the rod of affliction with that meekness of spirit and submission of soul which characterize the true Christian womanhood of our beloved Methodism. The last few weeks of her life were marked with sufferings of the most intense character, and yet no murmuring escaped her lips. She expressed to the writer n willingness to die and be with her Savior, and she rejoiced in the hope of meeting her mother and her sisters and babies that had preceded her to the home of the blessed, and she said their angel spirits were around her bed and she could see them. She was ripe for the kingdom above, having suffered the will of the Master and died in the faith, and has gone home to rest in his kingdom. God bless husband and the little girl that is left behind, and the aged father who is bereft of his children. The funeral was preached at the grave by the writer—words of Scripture: "Her sun is gone down while it is yet day." (Jer. xv, 9). J. H. EVANS.

DUBELL—The Holly Grove Sabbath-school of the Methodist Episcopal Church, South, through their committee appointed by L. H. Swayze, superintendent, wishes to give some expression of sorrow which we feel at the sudden death of little EDGAR CLARENCE DUBELL, who departed this life on August 8, 1889, aged eight years, eleven months and three days. He was a member of the above Sabbath-school; a bright scholar, ever ready to repeat his verses. We miss him so much—no one can fill his humble place; therefore, be it

Resolved, That in the death of our little Sunday-school mate, we have sustained a grievous loss and a deep sorrow; yet we bow submissively to the will of him who gave himself for us, and who now has taken him from us forever. While we can not see how it is to be, yet we are confident that he who called him to that brighter world beyond, by death, will make our loss his eternal gain; so we will, in faith, watch the unfolding of his plans.

Resolved, That we tender our condolence to the sorrowing father and mother and sisters and all members of this grief-stricken family, and with their tears we mingle ours. We feel assured that he who commanded us to weep with those that weep will ever be mindful of us and comfort us when overtaken by sorrow.

MARY E. AARONS, for Com.

HUBBARD—Miss IDA M. HUBBARD, daughter of B. F. and M. T. Hubbard, was born July 10, 1870; died September 1, 1889, in Tupelo, Lee county, Miss., in the triumphs of a living faith. She joined the Methodist Episcopal Church, South, at the age of ten years and lived a consistent member of the same until death took her from earth. In my pastoral visits to her father's home I always found her genial and cheerful. She had many friends, and all who knew her mourn her death. Her absence casts a very dark shadow over the family circle; for her presence was as a ray of sunshine. She was sick several days, though no one thought the sickness would prove fatal until a short while before her demise. She was then too weak to talk much. Her life, however, was such as to dispel all fear concerning her future happiness, even in the absence of any dying testimony. May the Lord bless her father, mother and little sisters, and help them to be faithful unto death, that they may have a crown of life. EUGENE JOHNSON, Pastor.

BROWN—A sad letter reached me in Orlinda, Tenn., from Sister Brown, saying that her dear husband and my dear friend had passed from earth to glory. Her words bring tears from my eyes when she says, "My three little babies are calling for papa. Oh! will he not answer these little voices. No, no; God has separated us"

Bro. S. C. BROWN was born October 9, 1838, in Rankin county, Mississippi. He joined the church at Fanniu; some two years ago moved his membership to Brandon, Miss. Bro. Brown was a man of fine ability, far above the average; a devoted Christian, a kind and loving husband and father. We shall miss this dear brother; the church is poorer by his death, but heaven is richer. On July 21, 1889, in Illawara, La., he sweetly passed away. No word of complaint was heard from him. His faith was strong; he committed his wife and children to Jesus, and yielded his spirit to God, who gave it. May God take care of the broken-hearted wife and dear little children. Behind these clouds the sun is still shining.

F. M. FEATHERSTURN.

HOUGH—Died October 3, 1889, at the age of forty-three years and twenty-two days, Mrs. MARY E. HOUGH, relict of the late Rev. Thomas G. Hough, of the Louisiana Conference. Sister Hough was one of the victims of the terrible disaster which recently befell the steamboat *Corona*, while plying the Mississippi river. Though death to her was sudden and unexpected, yet she was fully prepared for the change, as she literally lived up to the injunction of her blessed Lord, "Be ye, therefore, ready also: for the Son of man cometh at an hour when ye think not."

Sister Hough was born in the State of Mississippi, September 11, 1846; and at the age of four years her parents moved to Louisiana, where she has since resided. She graduated at Science Hill College, Kentucky, at the age of sixteen years, and two years later was married to Thomas J. Hough, a promising young lawyer who practiced his profession with great success, but after his conversion felt a call to the ministry, and connected himself with the Louisiana Conference. She was converted while quite young, joined the Methodist Episcopal Church, South, and lived an earnest, consistent member thereof up to the time of her death. All of her energies in girlhood and womanhood were devoted to the Lord's cause. She literally went about doing good. Her conduct in society as a member of the church, and as the wife of a Christian minister, was that of a model Christian; and her Christian demeanor won the admiration and love of all who knew her. She was especially the friend of the poor, and many of this class will cherish her memory with feelings of the deepest gratitude. In her death the church has lost one of its warmest and most active supporters, and society a model character and one of its brightest ornaments. Her constant daily companion was her Bible. Her last moments were spent in communion with her Lord, and then sweetly fell asleep in Jesus. A host of friends and admirers attended her funeral services, and followed her remains to their last resting place. They loved her when living, and honor and cherish her memory when dead. She sleeps well. H. S. I.

MEAUX—Little ELLA BEATRICE, daughter of John and Patsie Meaux, was born September 9, 1886, and died September 30, 1889. She was a child of very bright mind and unusually pleasing manners. All who knew little B. (as she was commonly called) loved her. She was the pet of the entire family. God has seen fit to take her away. Yes, she was too pure and lovely to remain here in this world of sorrow and pain. While it is hard to give the child up, it is pleasant to think that she is one of the number that sing around the throne of God. She found pleasure in waiting on her mamma and papa; they could trust her with anything. Just a few moments before she passed away she looked up, and said, "Mamma, rock B. to sleep." She soon fell on sleep in Jesus. May God bless the bereaved ones, and may they so live in this life that they may be enabled to meet little B. in the sweet by-and-by! It makes heaven more attractive to have our loved ones there.

F. N. SWEENEY.

The Census of 1890.

To the Editor of CHRISTIAN ADVOCATE:

DEAR SIR: Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they can not be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information can not be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized. H. K. Carroll, LL. D., editor of *The Independent*, of New York, has consented to assume the duties of the position. Dr. Carroll is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent.

Very respectfully,

ROBERT P. PORTER,
Superintendent of Census.

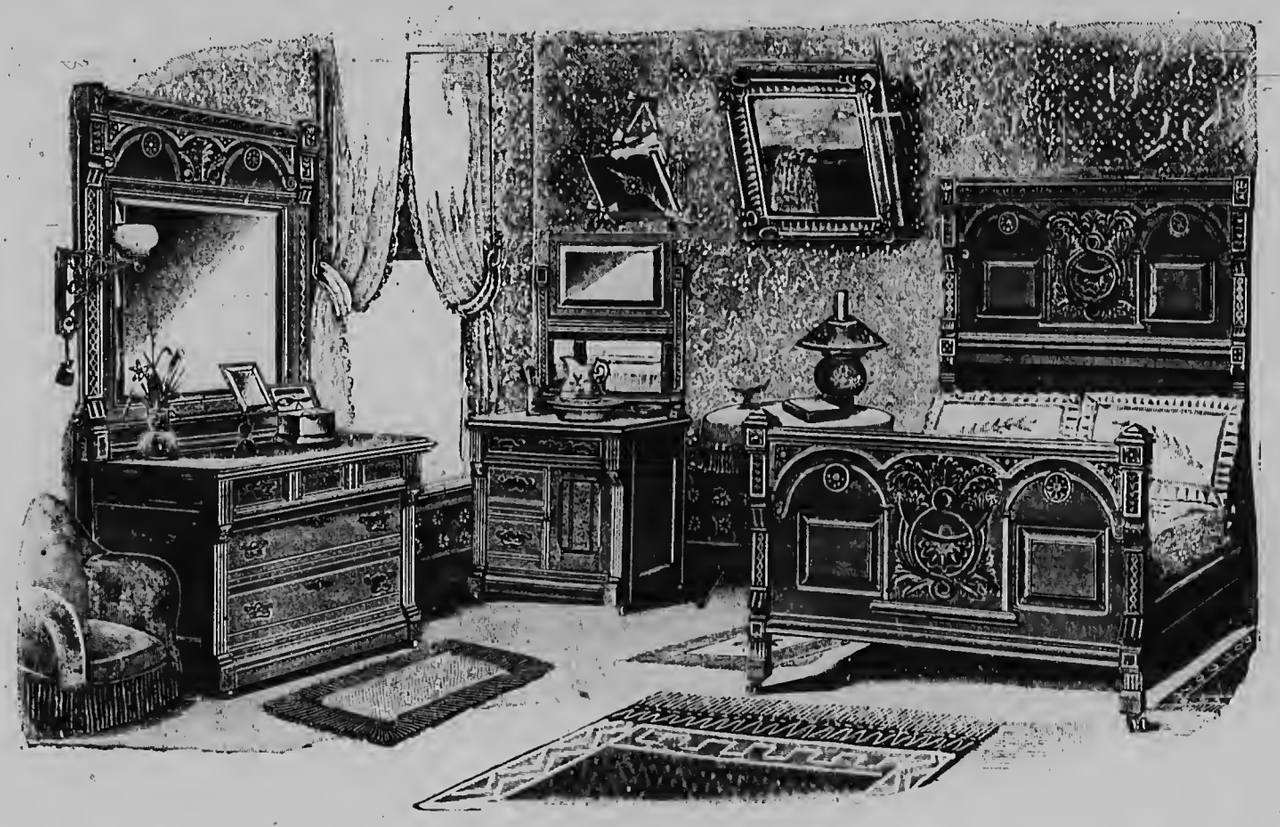
Did you read what was said in this paper last week by the business manager of the *Herald of Faith*, St. Louis, about Shallenberger's Antidote for Malaria? No one can have Malaria in the system and enjoy one hour of perfect health. A few doses of the Antidote will cure you *immediately*. Sold by druggists, or sent by mail for one dollar, by Dr. A. T. Shallenberger, Rochester, Penna.

GRANT'S FURNITURE STORE

NEW STORE,
at 44 and 46 Baronne St., into which I have recently moved, is one of the finest buildings in the city, with a floor space of over 25,000 square feet, and is fully equipped with all modern improvements. It is very centrally located, being only one block from Canal St., and I hope to be favored by a call from you when in the city.

BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES
are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.
A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.
I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

44 and 46 Baronne Street, - - NEW ORLEANS

Write for Illustrated Catalogue.

ESTABLISHED 1868.

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General Insurance Agency,

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Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - $459,369.50

Steadily Increasing in Strength and Popularity. Solicits Fire and River Business.

LIBERAL SETTLEMENTS AND PROMPT PAYMENTS.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. HORLAND, J. BORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON

LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

Mechanics' & Traders' Insurance Company,

14 Carondelet Street, NEW ORLEANS, LA.

CAPITAL AND SURPLUS, - - - $500,000

Fire, River and Marine Insurance Solicited.

TRUSTEES.—Rob't Maxwell, Geo. W. Seutell, I. L. Lyons, Col. T. L. Macon, N. Landry, Chas. Holloway, F. J. Odendahl, W. A. Phelps, W. G. Wheeler, J. M. Frankenbush, Simon E. Marx, P. J. Cockburn, H. T. Cottam, J. A. Braselman, Henry Maspero, Giles M. Hillyer, W. B. Thompson, Walter C. Flower, Joseph Vignes, A. Xiques, J. M. Walsh, T. S. Waterman, Frederick Wing, F. Werlein, A. M. Silbernagel, A. G. Lobdell, Lloyd R. Coleman, C. Hernandez, O. Elmer, J. A. C. Wadsworth, A. M. Delavallade. *New Orleans, La., March 20, 1889.*

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $486,095.99.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT MCGEHEE, Secretary.

FINANCE COMMITTEE.

John T. Moore, Jr., J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

PHILIP WERLEIN,

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Weber Pianos,
Steck Pianos,
Gabler Pianos,
Mason & Hamlin Pianos.

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FARRAND & VOTEY ORGANS,
BOWLBY ORGANS, KIMBALL ORGANS.

Music and Musical Instruments.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

STRENGTH OF BAKING POWDERS

By Actual Chemical Tests.

DR. PRICE'S, Perfect
JOHNSON'S (Alum)....
RAMSEY'S (when fresh)..
HAYWOOD'S (Alum Powder)
RIDER'S.....
QUEEN (Alum Powder).....
CLYBURN'S (short wt. 1-2 oz.)...
PAYNE'S.....
DARNELL & Co's (Alum Powder)...
ROYAL.....
EUREKA (Alum Powder).....
HERBERT & Co's.....
CHIEF (Alum Powder).....
GIFT POWDERS (contain Alum & Ammonia)..
SCHEME POWDERS (contain Alum & Ammonia
BULK POWDER (sold loose—Alum & Ammonia]..
RAMSEY'S (when not fresh].....

REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF DR. PRICE'S CREAM BAKING POWDER.

Dr. Price's Cream Baking Powder does not contain Alum, Ammonia or Lime, or any adulterant.—R. S. G. PATON, Ph. D., Chemist for the United States Government.

The Cream of Tartar used in Dr. Price's Cream Baking Powder is the strongest and free from all lime and other impurities. The best Baking Powder made.—Prof. PETER COLLIER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.

I have several times examined baking powders in the market to determine their purity, raising power and influence on the health of those using them. I have uniformly found Dr. Price's Cream Baking Powder the best in all respects. In raising power it stands at the head. It is a pure, clean, elegant and healthful preparation. I have used "Price's" in my family for years.—Prof. R. C. KEDZIE, Late President Michigan State Board of Health.

New Methodist Hymn Book

24MO. SIZE 3½x5¼ INCHES. BREVIER TYPE.

Cloth.....(net) $ 25
Sheep..... 50
Roan, (Black Leather) Embossed, Gilt Edges. 1 00
Morocco, Antique, Gilt edges..... 1 50
Morocco, Extra Gilt, Gilt Edges..... 1 75
Morocco, Flexible, Round Corners, Red and Gilt Edges..... 2 00

12MO. SIZE 5x7½ INCHES. PICA TYPE.

Sheep..... $1 00
Roan, (Black Leather) Embossed, Gilt Edges. 1 50

SQUARE 12 MO. BREVIER TYPE. DOUBLE COLUMN.

Cloth..... $ 75

HYMN AND TUNE BOOK.

Board Sides and Leather Backs..... $1 00
Cloth, with Gilt Side-stamp..... 1 25

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Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda

Is endorsed and prescribed by leading physicians because both the *Cod Liver Oil* and *Hypophosphites* are the recognized agents in the cure of *Consumption*. It is as palatable as milk.

Scott's Emulsion *is a perfect Emulsion. It is a wonderful Flesh Producer. It is the Best Remedy for* **CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.**

Ask for Scott's Emulsion and take no other.

THE TONIC OF TONICS

Such is PERUNA, a purely vegetable compound, pleasant to take and certain to benefit. It equalizes the circulation, builds up debilitated structures, and gives healthy and hearty tone to the weakened system. It not only restores the body to vigor, but, if kept on hand and made use of from time to time, will keep it in vigor. It assists PE-RU-NA Nature in throwing off any disease the body may be subject in. Read its record in many cases in Dr. Hartman's "Ills of Life." All druggists keep it. Give it a trial. "Ills of Life" furnished by Peruna Medicine Co., Columbus, O., free of charge. Peruna is manufactured by THE PERUNA MED. CO., Columbus, O.

OPIUM Morphine Habit, (Opium Smoking,) etc., easily cured. Book Free. Dr. J. C. Hoffman, Jefferson, Wisconsin.

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The Cabinet Organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since and including that of Paris, 1867, in competition with best makers, of all countries, they have invariably taken the highest honors. Illustrated $22 to $900 catalogues free.

ORGANS

Mason & Hamlin do not hesitate to make the extraordinary claim for their Pianos, that they are superior to all others. They recognize the high excellence achieved by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN STRINGER," by means of which is secured the greatest possible purity and refinement of tone, together with greatly increased capacity GRAND & UPRIGHT, for standing in tune and other important advantages.

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A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant.

Pianos and Organs sold for cash or easy payments; also rented.

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NEW CANTATAS.

SANTA CLAUS & CO. *By Clara Louise Burnham And Geo. F. Root.* A new Cantata for Children, founded on the idea that Santa Claus can do nothing without his partners, which are the kind hearts and helpful hands of Christmas Times. He cannot even see the poor little girl of the story without their aid. Price, 30cts. a single copy.

BETHLEHEM. *By Frederic Weatherly And Geo. F. Root.* This is an unusually fine work for the Choir or Choral Society, the words being by the foremost English librettist of the day, while the music is the best that Dr Root has ever produced, and is replete with good effects. It is distinctly a cantata for adult voices, and is not intended for children. Price, 50cts. a single copy. Complete Lists of X-Mas Music sent on application.

THE JOHN CHURCH CO. Cincinnati, O.
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ON 30 DAYS' TRIAL.

THIS NEW **ELASTIC TRUSS** Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅛	@ — —
Ordinary	8⅜	— —
Good ordinary	9⅞	— —
Low middling	9⅞	— —
Middling	10⅛	— —
Good middling	10¼	— —
Middling fair	10 1-16	— —
Fair	10 13-16	— —
Galveston middling	9 7-16	— —
Mobile middling	9⅜	— —
Memphis middling	9 9-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4⅝	4¾
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	5⅝	5¾
Gray white	5¾	5⅞
Choice white	6 3-16	6⅜
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	40	42
Good common	— —	— —
STRUP	32	39
RICE.		
No. 2	2 3-16	2¼
Good	4⅛	4½
Fair	4	4¼
Prime	— —	— —
Rough, ₱ bbl	2 25	3 65
Polish, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 40	4 50
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 50	5 75
Winter wheat patents	4 90	5 00
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 85	1 90
Cream meal	2 50	2 65
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	43
Yellow	45	46
Mixed No. 2	44	45
OATS:		
Western	28	31
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	— —	— —
HAY:		
Prime	13 00	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 25	12 50
Prime Mess	10 50	10 75
Rumps	8 75	9 00
BACON:		
Fancy breakfast	9½	10½
Shoulders	— —	5½
Sides, short rib	— —	6⅝
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	11½	12¾
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	— —	6¼
Sides, long clear	— —	6¼
GROCERIES.		
COFFEE:		
Prime	— —	20⅝
Fair	— —	19⅝
Common	— —	16⅝
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	25	26½
Western Dairy	13½	16
Common	— —	— —
LARD:		
Refined	— —	6
OILS:		
Coal, bbls	10½	— —
Coal, cases	18½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	66
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	6 00	8 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 35	1 40
ONIONS:		
New Louisiana	— —	— —
Western	1 75	— —
BAGGING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	9¾	10
Jute, 1¾ lb. ₱ yard	8	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 11
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 00
Chickens, Southern	2 75	3 00
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	17	— —
Southern	— —	18
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Burry	11	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	14 00
Meal	20 00	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, October 29.

We the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeifer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, jr., 320 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

If I can only place one little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city.—*Phillips Brooks.*

"The Coming Kingdom," by Rev. W. W. Wadsworth.

Of this new book, which is now largely attracting the attention of the church, Bishop Granbery says: "I hope it will have a wide circulation. It is well adapted to enlighten the mind, stir the conscience, and warm the heart on the great missionary cause. Preachers and people ought to read it, and keep it in their libraries for frequent reference."

Bishop Hendrix, commending it, says: "Like John Randolph's speeches, it is rich in facts; and it was this that gave them such charm and force. 'The Coming Kingdom' should find a place side by side with Dr. A. T. Pierson's 'Crisis of Missions.' Its discussion of the vexed question of the educational work in foreign fields is eminently wise and practical. May it have the widespread sale it deserves."

Price, $1. Address F. D. Van Valkenburgh, 106 Camp Street, New Orleans.

Diseases of Women.

Nausea, indigestion, bloating, general debility, DEPRESSION, SLEEPLESSNESS, liver and kidney troubles and kindred affections, permanently cured by using Maguire's Curatorago.

NEWS OF THE WEEK.

DOMESTIC.

Postmaster General Wanamaker has awarded the contract for furnishing adhesive postage stamps for the four years beginning on the 1st of January next, to the American Bank Note Company of New York, the lowest bidder. The award was made for stamps of a reduced size, the new stamps being about one-eighth smaller than those in present use.

October 24 was Alliance Day at the Piedmont Exposition (Atlanta). After the ceremonies there was a double wedding of Alliance couples, the brides and grooms being dressed in suits of cotton bagging, as indicative of their faith in cotton as covering instead of jute.

The World's Fair subscription had scarcely been opened in the office of Drexel, Morgan & Co., in New York, on October 24, when three large subscriptions were made. They were those of Cornelius Vanderbilt, $100,000; New York Central and Hudson River Railroad Company, $100,000, and the Wagner Palace Car Company, $50,000.

It is stated at the Postoffice Department that, judging from returns received for the first three quarters of the last fiscal year, the postal deficiency for the year will not exceed $3,000,000.

The Italians of New York have been notified by their government that it will co-operate with them in every way to procure a suitable statue of Christopher Columbus for presentation to the city of New York. The statue will be of gigantic size, made by an Italian sculptor of Carrara marble, and will cost $30,000. Premier Crispi has contributed to the project.

The report of the commission to determine the site of the navy yard on the Gulf coast lacks only a few pages of being completed. It will be submitted to the commodore at the head of the commission, and by him to the President.

It is said at the Postoffice Department that no changes affecting the railway mail service of the gulf region are imminent, although Superintendent S. Lowle Bell is in correspondence with the New Orleans Board of Trade and other parties looking to that object.

A proposition to repeal the rule of the Merchants' Exchange forbidding the cornering of grain in the St. Louis market was submitted to a vote of that body and defeated by a large majority.

The steel cruiser *San Francisco* was successfully launched, on October 26, at the Union Iron Works, San Francisco.

Gen. Green B. Raum, of Illinois, has been appointed commissioner of pensions.

George W. Cooley, formerly city engineer of Minneapolis, has designed a structure which he proposes shall be erected on the grounds of the World's Fair. It is to be 1,200 feet in height, and will cost about $175,000.

A fire occurred on the steamship *Trinacria*, now lying at the wharf, in this city, on October 27. Four hundred bales of cotton were damaged.

The spread of diphtheria and scarlet fever in Lawrence, Mass., has become alarming.

At the convention of the Brotherhood of Locomotive Engineers in Denver, Col., Grand Chief Arthur was re-elected.

Lord Wolseley has accepted an invitation to be present at the unveiling of the statue of General Lee, at Richmond, Va.

FOREIGN.

The subterranean river recently discovered in France, in the Miers district of the Department of Lot, has now been traced a distance of seven miles, to a point beyond which the three daring explorers who undertook the task did not dare to venture, as the river there takes an abrupt plunge into the bowels of the earth to a depth impossible to fathom.

Advices received in Sydney, N. S. W., from Abia, under date of October 15, state that a battle is reported to have taken place on the island of Savaii between forces of Malietoa and Tamasese. Three hundred men were engaged on each side. Several were killed and a number wounded. Which party won the victory is not known. No news of the battle has been received at Washington.

A disastrous explosion of dynamite occurred in Montreal, on October 24, at 6:30 a. m. Many houses are destroyed. So far only one death is known to have been caused by the disaster, although it is rumored in the vicinity of the accident that two other men have been blown to pieces. Upward of sixty, however, are known to be more or less seriously injured, and of this number five or six may die.

The proposed conference between Prince Bismarck, Count Kalnoky and Premier Crispi has been delayed until after the Emperor William's visit to the Sultan of Turkey. Hopes are entertained that the Emperor's interviews with the Sultan will result in the adhesion of Turkey to the general aims of the triple alliance, without her formal entering the league.

The negro colonization bill has passed its first reading in the Mexican Senate. The bill will be passed and approved, but negroes will find hard times in Mexico, as they are very unpopular there, and, beside this, the lands selected are among the most unhealthy in the country.

The marriage of Princess Sophie of Prussia and the Duke of Sparta, Crown Prince of Greece, took place on October 27.

The food and tariff questions are to come up in the German Reichstag. Though there is abundant proof of the terrible pressure on the poor caused by the existing tariffs it is improbable that the Reichstag will grant relief.

Earthquake shocks have caused serious damage in Italy and loss of life at Gallipoli.

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Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Grenada	Nov. 2, 3
Carrollton (Thursday)	5
Chapel Hill (Thursday)	7
Tillatobe	9, 10
Water Valley circuit	14
Tocopola	16, 17
Banner (Tuesday)	19
Atlanta (Thursday)	21
Pittsboro	23, 24
Grenada circuit (Wednesday)	27
Water Valley (Thursday)	28
Coffeeville	30, Dec. 1

J. F. EVANS, P. E.

SARDIS DIST.—FOURTH ROUND.

Panola	Nov. 2
Pleasant Grove	3
Mt. Vernon	9, 10
Lake View	14
Arkabutla	15
Cockrum	16, 17
Horn Lake	22
Louisburg	23, 24
Wall Hill	30

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Buena Vista, at Lake Providence	Nov. 2
Ebenezer, at Smile Chapel	3, 4
Okolona ct, at Pine Grove (Wed.)	6
Fulton and Smithville, at Amory	9, 10
Tremont, at New Salem (Tues.)	12
Prairie circuit	16, 17
Athens, at New Hope (Wed.)	20
Aberdeen	23, 24

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

Marietta	Nov. 1
Blackland	2, 3
New Albany circuit	9, 10
Ripley circuit	16, 17
Jonesboro	23, 24
Ripley and New Albany	25
Gunlown	30, Dec. 1

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Chester, at Chester	Nov. 2, 3
Crawford, at Artesia	7
Brooksville, at New Bethel	9, 10
Louisville, at Louisville	15
Plattsburg, at Center Ridge	16, 17
LaGrange, at Shiloh	22
Walthall, at Walthall	23, 24
Sturges	26

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Clarke, at A. Chapel	Nov. 2, 3
Shubuta	3, 4
Sandersville	9, 10
Heidelberg (3 P. M., Mon.)	11
Paulding (11 A. M., Sat.)	16
Vossburg, at Central	17
Meridian circuit, at Chunky (Sat.)	23
Marion	24
De Kalb (Sat.)	30
Hinnsville	Dec. 1
Lauderdale	7, 8
Spring Hill	8, 9
Leakesville, at Avara (Wed.)	11
Union, at Enery	14, 15
West End	16
Meridian station	16

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

St. Helena, at Greensburg	Nov. 2, 3
Wilson, at Pine Grove	9, 10
Clinton and Betoville, at Clinton	11
Amite City, at Amite City	16, 17
Springfield, at James Chapel	19
Livingston, at French Settlement	23, 24
East Baton Rouge, at Deer Ford	30, Dec. 1
New River, at Big Swamp	3
East Feliciana, at Oak Grove	6
Pipkin Chapel station	7, 8
Jackson station	14, 15

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Natchez, Jefferson Street	Nov. 2, 3
Martin, at Cane Ridge (Wed.)	6
Natchez, Wesley Chapel (Thur.)	7
Washington, at Washington	9, 10
Vicksburg	16, 17
S. Vicksburg and Bovina	16, 17
Warren, at Oak Ridge	23, 24
South Warren, at Redbone (Wed.)	27
Utica, at Utica	30, Dec. 1
Mayerville, at Mayerville (Tues.)	3
Meadville, at Oak Grove (Fri.)	6
Roxie, at Roxie	7, 8
Smithtower mission (Thurs.)	12
Angulla, at Angulla	14, 15

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Topisaw, at Pleasant Grove	Nov. 2, 3
Gallman, at Mt. Pleasant	9, 10
Franklinton, at Mt. Hermon	15, 17
Providence, at Providence	23, 24
Florerton, at Richoboth	30, Dec. 1
Crystal Springs	4
Hazlehurst	5
Adams, at Adams	7, 8
Summit, at Summit (10 A. M.)	9
Dist. Trustees Meet at Wesson (3 P. M.)	9
Brookhaven	13
New Hope, at New Hope	14, 15

W. B. LEWIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek, at Lake City	Nov. 2, 3
Raymond	9, 10
Edwards, at Edwards	16, 17
Mt. Olivet, at Mt. Olivet	23, 24
Flora	27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City (Wed. night)	11
W. Jackson (3 o'clock P. M.)	13
Jackson (at night)	13
Canton	14, 15

R. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Centerville, at Gelvin's	Nov. 2, 3
Columbia, at Columbia	9, 10
Black River, at Wesley	9, 10
Ada, at Hickory Grove (Tues)	12
Montgomery, at Montgomery (Thurs)	14
Boyce and Lecompte, at Boyce	16, 17
Spring Creek (Tues)	19
Sugar Town (Thurs)	21
Alexandria, at Alexandria	24, 25
Evergreen, at Fairview	30, Dec. 1
Simmesport, at Riversides (Thur)	5
Melville and Big Cane, at Melville	7, 8

B. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Haynesville, at Colquit	Nov. 2, 3
Homer, at Homer	5
Farmerville, at Farmerville	7
Summerfield, at Alabama	9, 10
Ruston, at Ruston	12
Louisville, at Siloam	14
Downsville, at Downsville	16, 17
Indian Village	19
Arcadia, at Simboro	21
Vernon, at Oak Ridge	23, 24
Saline, at Mill Creek	26
Sparta, at Ebenezer	28
Ringgold, at Andrew Chapel	30, Dec. 1
Minden, at Minden	3
Gibbsland	4
Tullp, at Tullp	6
Vienna	7, 8

ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Grosse Tete and False River	Nov. 3
Baton Rouge	10
Lower Coast Mission	17
Louisiana Avenue	24
Felicity Street	Dec. 1

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Patterson	Nov. 2, 3
Edgerly	9, 10
Cameron	16, 17
Plaquemine Brulee	23, 24
Opelousas	Dec. 1
Lake Charles	7, 8

S. S. KEENER, P. E.

SHREVEPORT DISTRICT.—FOURTH ROUND

Mooringsport, at Mt. Zion	Nov. 2, 3
Grand Cane, at Grand Cane	9, 10
Many, at Negrete	14
Anacoco, at Holly Grove	16, 17
Coushatta	22
Wesley	23, 24
Red River	30, Dec. 1
Mansfield	7, 8

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GOD'S FORGE.

BY MARY E. HOPER.

The hammer of thy discipline, O Lord,
Strikes hard and fast. Life's anvil rings again
To thy strong stroke. And yet we know 'tis then
That from the heart's hot iron, all abroad,
The rich glow spreads. Great Fashioner Divine—
Who spares not, in thy far-seeing plan,
The blows that shape the character of man,
Or fire that makes him yield to touch of thine—
Strike on, if so thou will! For thou alone
Canst rightly test the temper of our will,
Or tell how these base metals may fulfill
Thy purpose—making all our life thine own.
Only, we do beseech thee, let the pain
Of fiery ordeals through which we go
Shed all around us such a warmth and glow;
Such cheerful showers of sparks in golden rain,
That hard hearts may be melted, cold hearts fired
And callous hearts be taught to feel and see
That discipline is more to be desired
Than all the ease that keeps us back from thee.

Our Los Angeles Letter.

BY REV. Q. A. OATS.

The Los Angeles Conference was held in San Bernardino, commencing the second and closing the sixth ultimo. This is the smallest body the writer has ever seen assembled in an Annual Conference, there being only about thirty preachers in connection with it. A review of the history of Methodism in the strongest centers shows that the time was when all the Conferences were small hands of faithful men; hence this is no reason for despair. Some years since the Los Angeles Conference was set off with less than a dozen active preachers, with only a few scattered members; all confined principally to the territory of Los Angeles county; no church buildings or parsonages. Now there are over two thousand members embraced in Southern California and Arizona; about twenty-five church-houses that, for beauty and convenience, would do credit to any country, and fifteen or sixteen excellent parsonages. While this has been accomplished, difficulties have been encountered unlike any known in other places, and, in some respects, unparalleled. Prominent among these difficulties was the disaffection caused by the "holiness movement" some years back. The brethren holding peculiar views on that question set up an independent holiness church, and several of our prominent ministers and hundreds of our members went into it. This almost broke up some of the strongest churches, and for some years crippled the whole work. To brethren in the older Conferences the status of this work may seem inadequate. Many, I know, think our church needless on this coast, and think our outlay of men and money here useless. *Such was my own opinion till I saw and learned the state of matters here.* They think us struggling against great odds, and our ministry confined to a few extremely Southern people. Many suppose we are opposing altar to altar because the Methodist Episcopal Church is represented here. If there is altar against altar, *they* are to blame for it. Our church was *first* in the field, and has never sought to invade places when they were established and were doing all the needed work. Are we to strike our colors and abandon our people and our property on this account? *I say, Never!* The Methodist Episcopal Church has poured men and money into this territory like water. They have built churches everywhere. Notwithstanding all this, and the fact that nearly nine-tenths of the people are from the North, they have but few more members than we have, and preach to but a few more of the people. In the Southern California Conference, embracing more than double the territory and population we have in the Los Angeles Conference, they have only about eight thousand members, served by more than one hundred preachers. Many people seek our church and ministry because our pulpits are free from political alliances and offensive partisan utterances. Many Northern people join our church. Over half the membership of my present charge are "regular down-Easters." Our showing will compare very well with any church established on this coast. It is a lamentable fact that the great mass of the people here are not under the influence of any church, and never enter a place of worship.

The Los Angeles Conference has made a good showing this year. A number of new churches have been built, and others are under way. There has been an increase of about thirty per cent. in the membership. What other Conference has done so well? Four promising young men were admitted on trial, one readmitted, and five preachers received by transfer, viz.: Revs. H. M DuBose, James Henley, J. M. Weems, a Bro. Fuller, and the writer. These additions enabled Bishop Hargrove to fully man the work, and we confidently look for vast inroads upon the enemy's kingdom during the coming year. May God speed the day when this wonderful hand shall be taken for Christ!

Rev. R. H. Parker was elected clerical delegate to represent us in the General Conference, and G. E. Franklin from the laymen.

In the Conference were noticeable several aged and feeble brethren who have borne the heat and burden of the day in this good, but godless land, and are now ready to be offered up and receive the crown of the faithful. Among them were the Bros. Abram and Samuel Adams, and Bro. Clayton. These men are surely a rich heritage to the younger brethren. May they long be spared to be heard and felt in the councils of the church!

Of my own new charge I will say that it bids fair to be pleasant. We have a neat parsonage in the town of Norwalk, a place of four or five hundred inhabitants. Ours is the only church, except a small "Seventh-Day Adventist Society," in or near the town. There is also another church six miles in the country belonging to my charge. I preach alternately between the two. The surrounding country is as fine as human eyes ever rested on, and the people are cultivated and generous.

Mississippi has dealt generously with the Los Angeles Conference. Both the Bros. Adams, D. C. Brown, J. B. Johnson, R. J. Allen, James Healey and the writer are from her precious soil. All except Bro. Healey are from the bounds of the North Mississippi Conference.

NORWALK, CAL., Oct. 26, 1889.

Kentucky Correspondence.

BY JOSEPH B. COTTRELL, D. D.

Bro. F. M. Grace's reminiscences of the preaching of Bishop McTyeire before his election to the episcopacy, and subsequent thereto, in the ADVOCATE, of October 17, are specially interesting. Oh! the memories of the days when McTyeire, Jef. Hamilton, Walter C. Harris, Phil. P. Neely and C. C. Callaway, with scores of others, long ago entered into rest, were the objects of admiration to us beginners in this itinerancy. Harris was of that notable class in which Grace, Starr, Belton, Peebles, Dowdell and Mark Andrews were numbered; but for maturity of thought, justness of judgment and amplitude of knowledge, he may rightly be named in the category of McTyeire and Hamilton. As I get older the real greatness of Wat. Harris grows upon me. I fully shared with Grace the admiration and esteem for McTyeire his criticisms discover. How greedily I devoured his editorials in the NEW ORLEANS CHRISTIAN ADVOCATE every week; and afterwards, those in the *Nashville Advocate!* The war drove him down into the Montgomery Conference, and there it was I came into close association with him, and felt the full emphasis of his worth. He went right along up, as a matter of course, through the gradations of influence to the greatness and renown that make him an historical personage in the calendar of American Methodism.

The recent session of the Louisville Conference, at Morganfield, was signalized by an exceptionally powerful sermon from Bishop Keener. I was fortunate in having a seat immediately in front of the preacher, and in such proximity as to enable me to catch every glance and twinkle of his eye, and mark the ebbs and flowings of the tide of thought and passion. The discourse was on the work of the Holy Ghost in consummating the redemption of humanity through regenerative, sanctifying and glorifying degrees—passing the blood-bought church into the ultimates of bliss. Agency in the subjects of this divine government, counterpart to the sovereignty of him whose resources of knowledge and power and love are limitless, is pivotal; so that Bledsoe's leading thought, in Theodicy, of the impossibility of a necessitated holiness, accounts for retributive measures so appalling as those the gospel declares.

In addition to the many holy meetings for Conference—preaching, love-feast, society anniversaries, and the like—some of the brethren enterprised a "holiness meeting" in the afternoons. One of these I attended, desiring most sincerely to reap any supplemental or exceptional benefit that thereby might accrue. I acknowledge that there was naught, to me, more potent, spiritually, through the specialty, than I find in any and all of the normal institutions of Conference. Holiness is so much a matter of course in all that pertains to the covenant of life, whereof our Methodism is distinctively exponential, I am at a loss in endeavoring to find the particular need there is for considering it and enterprising it abstractly and apart from the measures of worship and teaching and communion and Conference and Discipline and benevolent ministration that already symmetrize and compact our Zion. Individual consecration and persistent devotedness along the lines of service and within the prescribed circles already defined will bring all of us into "the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ."

Dr. Morton very deservedly has the chairmanship of the delegation to the General Conference, so vigorously and methodically has he marshalled and directed the forces on behalf of church extension. Dr. Tigert will be, perhaps, the youngest representative in the body. His election, on first ballot, with Morton was gratifying to such as take pleasure in the timely recognition of the gifted. Tigert lectured here last Saturday night on the five senses, and their use. There are a sonorousness and compass of voice that so accord with the profundity of thought and vigor of expression which mark his discussions, an audience sits in enchantment, oblivious of the flight of time. He followed up his lecture, the day after, with a sermon from, "God so loved the world, he gave his only begotten Son," and seldom have I so enjoyed a pulpit deliverance. The facility with which his mind grapples with the cardinal principles comprehended in the graver theological issues is phenomenal.

Your correspondent is back at Franklin for the third year. It was a surprise to him when he learned, in Nashville, week before last, that he was as near as he was to the seat of the Tennessee Conference; and the temptation to drop down, for a day or two, to Murfreesboro, prevailed. It was not wise in me to yield to the pressure the first night to preach, for an intolerable cold was disqualification. Then, the next afternoon, there came a demand for a lecture at the female college, Dr. Graves, the president (a brother of Dr. J. R. G., of "Great Iron Wheel" distinction), claiming the service. A goodly number of the preachers, with citizens, added to the young ladies of the college, made up an audience at three o'clock in the afternoon—not the most favorable hour for a speaker. There is but one rule, however, and that is, respond whenever you are called for, and on every occasion give the best you can produce. When I footed it up from Shelbyville, just after the battle of Murfreesboro, to the Federal picket, in endeavor to reach my wounded boy and minister to him, experiences somewhat other than these of a Conference occasion transpired.

In Dr. Fitzgerald's class meeting, at McKendree, in Nashville, it was an encouragement and an inspiration to hear from laymen an exhaustive analysis of a prime Scripture lesson, and apt practical applications of the principles taught therein.

Now for another year! The experiences of the one just closed are memorable above any of those of the preceding thirty-six in which this scribe has itinerated.

FRANKLIN, Kentucky.

"Immersion Methodists."

MR. EDITOR: Under this head I wish to notice that class of Methodists who clamor for baptism by immersion, as well as some of the consequences growing out of it. It is with some temerity that I speak upon this subject, for I am well aware that able men contend for "nothing in mode," and our book of discipline makes it obligatory upon the minister to administer baptism by immersion where the candidate requires it; but am constrained by the conviction and observation that this practice is breaking down one of the fundamental doctrines of our beloved Methodism, as well as one of the glorious privileges of our Christianity, to wit: Infant baptism, by which we take our little ones with us into covenant relations with God. Our duties as pastor require us to encourage our people to have their children baptized in infancy or childhood, and, in order thereto, we often have to approach them upon this subject in our pastoral visitations; and wherever we approach a father or mother upon this subject, who are advocates of immersion, we are met with the answer either that they do not believe in infant baptism, which amounts to a defective faith as Methodists, or if, as is often the case, they are disposed to shirk responsibility, they say they propose to leave it to the choice of the child as to time and mode.

All this not only makes the pastor's labors more unpleasant and greater, which is, comparatively, a matter of small moment, but, as already said, it is destructive of one of our most cherished Christian privileges and duties, and lending strength to those who claim this as the one essential mode, and frown upon infant baptism as a heresy which has crept into the church of God.

Now, Mr. Editor, I want to ask of you or anyone disposed to answer, How am I to overcome this obstacle to the discharge of my duty as pastor? And how can I teach infant baptism either from the pulpit or in the social circle, and, at the same time, practice the mode which denies the validity, if it does not forbid the practice of the same? And is it my duty thus to contradict my theory and faith by my practice, simply to satisfy an uncultivated fancy, not to say prejudice; and that at the expense of one of our most cherished doctrines, as well as my own conscientious convictions?

WM. T. BEALL.

To the Friends of Free Schools in the South.

My official position as general agent of the Peabody Education Fund, conjoined to my Southern birth, residence and sympathies, must be my apology for the apparent presumption of this appeal.

Prior to 1867 there was not any general or efficient public school system in the South. Before the war academies and colleges for both sexes were numerous and did excellent work, but no adequate provision was made for the education of the masses.

In the Southern States, excluding Delaware, Maryland and Missouri, the school population, from six to fourteen years, according to the latest most trustworthy returns, furnished to me from the Bureau of Education, is 4,028,775. The enrollment is 3,420,401. The school term in the South in the State schools will not average eighty days, while that at the West and the North is probably double. The teaching in the rural districts is often of an inferior quality—what might reasonably be expected from poorly-paid teachers, employed for three or four months in the year. The annual school expenditure in these States is over $13 000,000.

By the census of 1880, 6,000 000 of the 16 000,000 of children of school age did not attend the public schools. Of the school population of the South, nearly half are not in school. Over six and a quarter millions of our entire population could not write their names. Two millions of legal *voters*, of whom 900,000 were white and 1,100,000 were colored, could not write. This test of intelligence is so deceptive that, while one-fifth of the voters could not write at all, it is probable that two-fifths were so imperfectly educated as to be unable to read intelligently a newspaper or the Bible. The illiterate voters in the South were 1,363,884, or over one-third; 69.8 per cent. of illiterate voters were negroes, and 30.2 per cent. whites. In North Carolina, South Carolina, Georgia, Alabama and Louisiana more than half the voters can not read their ballots.

The maintenance of our public schools has been complicated and made more onerous by the race question, which, whatever fanaticism or partisanship or crass ignorance may say, is the most fearful problem that our civilization has encountered. There is no discrimination against schools for negroes in any of the Southern States. The length of the school year is the same for both races. Dr. Owens, of Roger Williams College, in Nashville, an institution for negroes, says: "The South has acted nobly in dividing the public funds and providing good buildings." The Southern States, on whose territory the war between the States was waged, and which came out of the terrible struggle crushed and reduced to poverty, have paid nearly or quite $50,000,000 for the education of the negroes, and Gen. Armstrong, the able principal of the Hampton School, who commanded a brigade of colored troops, says: "Southern tax payers are doing more than any others for the negro by maintaining 16,000 free colored schools at an annual cost of over $3,000,000. * * * Of every $100 paid in Southern taxation, $91 50 are paid by white people."

These negroes, with their inherited tendencies of superstition and their long, dreary history of ignorance, thriftlessness and slavery, are entitled to education—to fullest moral and intellectual development—(1) as human beings, with individual responsibility and immortal souls, for whom Christ died, and (2) as citizens and voters in a representative republic.

It is a narrow view of the subject to confine it to negroes. Senator Blair, in a recent address, says: "The distress of our own blood is greater than that of the colored race." The destitution of the means of education among white children is appalling. Northern charity to the amount of over fifteen millions of dollars has been concentrated upon negro children.

The States can not rid themselves of the obligation to sustain free schools. That is one of the functions of free government, and can not safely be dispensed with or evaded. General education was never accomplished except under government authority and by government revenues. Instead of doing anything to diminish the sense of the obligation of the Southern States to sustain an adequate system of free schools, I should much prefer to make it more real. The South, instead of deserving criticism or censure for omission of duty, deserves, the rather, commendation for what she has attempted and achieved. No chapter in her history is more brilliant than this, or more merits grateful recognition. Of the $80,000,000 paid out for public schools every year by the whole country, the South expends about $16 000,000, or one-fifth, while her taxable property does not come near that proportion of the aggregate taxable property. A. D. Mayo, of Massachusetts, as familiar as any man in the Union with the school work of the South, has often written of the grandeur and patriotism of the sacrifices of the South in this direction. "No similar class of people in the Old or New World has accomplished so much, in a time so short, against obstacles so formidable." Under her peculiar conditions, with a rural, agricultural, and sparse population, without recuperation from the impoverishment and exhaustion of the war, with a non-tax-paying, unskilled, immigration-forbidding, lately servile race of co equal citizens as joint occupants of her territory, it is financially impossible for the South to sustain a system of free schools, continuing in session eight months and affording educational facilities for the population of school age. *The school demand can not possibly be met by her resources*, and it is an alarming fact that the States having the smallest resources have the heaviest school burdens. Throughout the Northern States each child receives on an average for his yearly education about $15. In the South the per capita expenditure is about $3 86. A rate of taxation accomplishing what is desirable and necessary in the South would be nothing short of ruinous confiscation.

The only remedy for this deplorable condition of affairs is national aid. The bill, which passed the Senate at the last session, proposes to act through State school systems, in subordination and auxiliary to State authorities, and steered as far as possible from bureaucracy and centralization. The distribution was not based on population in the aggregate, but on the illiteracy of the school population, ascertained or ascertainable from the sworn returns of the census. It rightly recognized illiteracy, not as local or sectional, but as a national question of paramount importance, imperilling our representative institutions. The North may be geographically and practically severed from contact with the negroes; but she can not hope to be exempt from the industrial, social, moral and political consequences of their illiteracy. The North emancipated, citizenized and enfranchised the negroes; and from these three distinct, substantive acts there is a resulting obligation to qualify them for citizenship and suffrage that can not be honestly ignored or evaded. It will no longer satisfy conscience or reason to say that the South enjoyed the fruits of slave labor and must now pay for the education of the freedmen; for since Appomattox a quarter of a century has elapsed, and a majority of the negroes now living were never in legal bondage to any man.

The aid proposed, if given in bulk, is not as much as is given every year to soldiers and claim agents in the way of pensions, and would be about one-fourth of the annual expenditures of the government; but the bill appropriates only $7,000,000 the first year, and an average of only $10,000,000 for the period of eight subsequent years. This trifling and temporary sum, to be paid over to State officers, is to be expended in the common schools on the right and healthful condition that no greater part shall be paid out to any State in one year than the sum expended by that State out of its own revenues. To use an illustration of Senator Blair. If Florida, for instance, could receive by the provisions of the bill $1 25 for each child, in order to get that the State would have to raise within itself an equal amount—thus securing for each child's education $2 50.

Our liberties and the perpetuity of representative institutions are inseparably interwoven with free schools. Recently there have been strong and persistent efforts in behalf of "parochial schools," and the advocates of them, as substitutes for State schools, have manifestly increased their activity. If common schools fail at the South, or linger in feebleness and insufficiency, the parochial schools will acquire increased strength, if not predominance. If parochial schools become influential and powerful, and take, in any degree, the place of the State schools, the denominations controlling and supporting them will clamor for their share of school revenues. When religionists become a compact body and act politically as a unit, they can often control municipal or State or Federal elections, and parties and candidates, from policy or cowardice, will soon be yielding to the demand for a partition of funds. What has been done in some cities will be repeated disastrously throughout the land.

The South, in her past history, from the administration of Washington to that of Harrison, inclusive, has been conservative. Often have her statesmen and her public opinion interposed to preserve the ancient landmarks and prevent departures from the Constitution and the precedents of the fathers. She has been as much maligned as misunderstood. If true to the free schools, she can save representative government and our civil and religious liberties. Her freedom, present and prospective, from heterogeneous and foreign elements, and her consciousness of the perils from the race question, should make her again, as often heretofore, the great conservative, controlling, saving section of the country.

For the present and for a few years to come, national aid is our only hope. The South has favored the measure. Both political parties in Virginia have incorporated it in their platforms. There could not be stronger need for the aid than now. The next session of Congress offers encouraging opportunity for accomplishing what we have longed and labored for. The children, the country, our freedom, the yearnings of the oppressed of the Old World, unite to make us put forth a strong and united effort to remove and prevent illiteracy and save our free schools. J. L. M. CURRY.

RICHMOND, Virginia.

I respectfully and earnestly ask the newspapers of the South, political, religious and educational, to publish this appeal.

THE DEVIL.—It is no uncommon thing to find people in these days who have outgrown the faith so far as to deny the existence of a personal devil. Faith neither creates nor destroys. It simply realizes what is. If language expresses thought, the New Testament certainly teaches that Satan is. Christ was in the desert alone, so far as human company goes. If the disciples invented the story of the temptations, they are too ingenious to be trusted. If they report what Christ told them, and he deceived them, then he is not to be trusted. If the temptations came out of his own heart, then he is not pure enough to keep his power over the hearts of men. The Bible is not given up to the family history of Satan. It simply teaches his presence and power. Objects that cast little or no shadow in the gaslight or moonlight cast a shadow that seems almost solid in the electric light. Neither science nor philosophy outline the form or make plain the presence of Satan, but he stands clearly revealed in the light of the Sun of Righteousness.—*O. P. Gifford.*

Sparks.

We hustle, and God works.—*Charles Kingsley.*

The higher life begins for us when we renounce our own will to bow before a divine law.—*George Eliot.*

The reflections on a day well spent furnish us with joys more pleasing than ten thousand triumphs.—*Thomas a Kempis.*

Never take away from a man even the shadow of a spiritual truth, unless you can give him substance in return.—*Maurice.*

Christian Advocate.

THURSDAY, NOVEMBER 7, 1889.

EVENING HYMN.

By J. Hgk.

Shades of evening softly falling:
Hush my heart, and let me hear
Angel voices sweetly calling,
Telling me that God is near.

Shades of evening, calmly closing:
Fold away all earthly care;
Let my heart, on God reposing,
Find its rest in praise and prayer.

Shades of evening, stars revealing
In the peaceful arch of night,
Peaceful o'er my spirit stealing,
Show me Christ, my Star of Light!

Shades of evening, holier living,
Bear me to the heaven above;
Rest in God's own sweet forgiving:
And the gladness of his love.

Shades of evening, slowly stilling
All around in rest secure,
Let me rest, and wait fulfilling,
Trusting God; for God is sure.

—*The Quiver.*

A Mississippi Methodist Male College.

Seventy thousand Methodists in Mississippi seem to be waking up and rubbing their eyes after a long, deep sleep on the subject of christian education. The enterprise to establish a male college under the auspices of the church seems to be an assured fact of the near future. One liberal-souled Methodist has all the film out of his eyes and comes to the foreground with an offer of $250,000 (Major Millsaps, of Jackson), conditioned on a like donation for endowment by the whole body of Methodists in the two Conferences. After ten months of vigorous effort and earnest appeal, $37,500 of the amount to be raised by the many has been subscribed. Our Bishop Galloway has brought earnestness, enthusiasm and consecrated talents to bear in pushing the canvass for Christian education—and not in vain. Thirty-five to forty thousand dollars is something to look at in itself, and for which to feel a little swelling of the heart; but when considered in comparison with fifty thousand dollars by one man, it is nothing for two great Conferences to brag about. One man against 70,000 Methodists, and after a contest of well nigh a whole year for the prize of excellence in Christian liberality, the one man yet far ahead! Not quite a case of *montes parturiunt*, nor a Kilrain knock-out, for the seventy thousand; but it is something to think about. It furnishes cause for serious reflection. Some one has said, that God and one man constitute a strong majority. So, so far one man of noble soul, with generous heart and open hand, is more than a match for seventy thousand other Methodists, who stand pressing their hands over the region of the midriff *on* their pockets. Well and nobly done for the Major! But what of the seventy thousand? Outstripped, beaten, outnumbered in a material sense, by one man, and that by a large majority. Should not the Methodists of Mississippi hang their heads in confusion and shame at this lack of liberality on the part of the great body of the church. Where are the men and women of the Methodist Church who should have met promptly the liberal donation of Major Millsaps, with their five thousand, ten thousand or even twenty-five thousand dollars. And, so far, I do not call to mind one other man who has contributed as much as five thousand to the endowment fund of a great church school for the grand commonwealth of Mississippi. Long before this time one hundred and fifty or two hundred thousand dollars should have been subscribed by Mississippi Methodism to the endowment fund, so as to put the financial success of the institution beyond a peradventure.

Some places express a desire for the location of the college and are competing for it. As a bonus a few thousand dollars are offered. In some instances, as much as twenty or twenty-five thousand, with, perhaps, a few acres of land. To secure such an institution is a consummation to be greatly desired by any community. A moderate estimate, perhaps, of the financial benefit would be an annual income of $50,000, while the social and moral benefits would be incalculable. No place desiring it should bid less than forty or fifty thousand dollars to the building fund.

Over the whole extent of the cotton belt, and throughout a large scope of territory in North Mississippi, the present cotton crop is short almost beyond a precedent. Many who, when the crop was abundant, would have considered one-tenth of their income for the Lord an extravagant estimate of duty in the way of Christian beneficence—ten bales of cotton in the hundred—are compelled this year to turn over half the crop, and in some instances more than the other nine-tenths, to the caterpillar, the Lord's destroying army.

But we said that the seventy thousand Methodists of Mississippi are waking up, and we believe they are. But the slumber has been deep and long, and the waking is slow. Wake up, brethren, to the importance of the occasion, to a sense of duty and of privilege. And, for your encouragement, remember that the liberal soul shall be made fat. Give and it shall be given to you again. Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty.

T. C. WIER.

To the Preachers and Methodist People in the Columbus District, North Mississippi Conference.

My Dear Brethren: Bishop Galloway makes the gratifying announcement to us in the New Orleans Christian Advocate that only $12,000 is lacking to complete the $50,000 to be raised in order to secure the first $100,000 of endowment for the proposed Methodist college in the State.

Up to this date Columbus district has done comparatively little in this noble enterprise. The opportunity to do great things is at hand. The cause appeals to the highest motives of Christian benevolence. The college is not only expedient, important, but *necessary* to certain ends in the work God has committed to us in Mississippi. The appreciation of this necessity has moved the marked response already given to the call for endowment, and will complete the first demand. The thing is surely of the Lord, and will be carried through. But can we afford to have so little part in it?

Here is an enterprise, not to build a tomb over dead men's bones, nor a monument to dead issues, but to save and vitalize our Christian energies for the best work we can do for the young men of the State. It proposes to give Christian education to these young men under the auspices of our Methodism. It is to be an expression of our faith and hope and love: a perpetual outgiving of generous beneficence to every young man who comes to this source for the training and culture he needs for the work of a good, true life. Not only are young men to be trained there in preparation for the ministry, but also for every official place in the church; to know the church better; to know life better; to go out into the places of its industries, the circles of its society, the care of its interests and responsibilities, rightly prepared to receive its trusts and to do its work as Christian men. He who puts his money and prayer into such an institution perpetuates his own life and multiplies his power for good; yes, and grows larger under the operation. Let me appeal to you to do all that can be done by the session of our Annual Conference. Will the pastors please present this cause, each to his own people? I appeal to our laymen in the district to contribute liberally to a cause in every way worthy of their confidence and support. The subject has already been brought to their attention at the quarterly meetings; let it now be entertained with the convictions and interests of a special call to act. Why should not $5,000 be put by this district—the people in it—into this college at once? I see no reason.

Bishop Galloway says: "*The college is an assured fact.* The remaining $12,000 necessary to make up the $100,000 will be easily raised before December. Largely more than that amount can be had with a united effort. Presiding elders are requested to carry out the resolutions of the Joint Committee, and see that the great enterprise is properly presented to every pastoral charge. Endowment notes will be forwarded on application to Maj. R. W. Millsaps, Jackson, Miss. The subscription books will be made up by districts and pastoral charges, giving to each full credit for all contributions to this connexional movement."

Let us remember that this "great enterprise" is truly a "connexional movement." It is not in the interest of a party; is not for building up any special place; is not the rival of any other school; but is to be the property of the church, a school in the service of the educational work of the church, and, therefore, as much the property of one member of our church as another, and the agent of all in the noblest achievements of Christian development and work.

Brethren, let us put our funds and faith into this bank. Both will go to the manifold blessing of the living future. W. T. J. SULLIVAN.

Starkville, Mississippi.

College Location.

Very properly the location of the Mississippi Methodist College for boys is exciting a good deal of interest. Where is the best place for it?

I. It should not be located in a whisky town. Some of the brethren seem to think that whisky exerts no influence at all in matters of this sort; that wherever the college is located it is understood that whisky must go. That is an after consideration. It is no easy matter to get whisky out of some of our Mississippi towns. You will either have to get a majority of the voters to sign a petition to the Legislature to pass a prohibitory law for the town, or hold a special election in the county to determine the matter; and past experience has proven that most of the towns now holding for the college are for whisky. The county might be against the open sale, and the town in favor of it. We don't want our college in such a town. The moral sentiment of the town itself should be strong enough to vote whisky out. A prohibition town usually is more moral in other respects than a whisky town. My understanding is that Brandon, Wesson, Winona, Crystal Springs and probably Verona are dry towns and will remain so.

2. It should not be located in a town that would not give much to the endowment fund. This is almost the test of a town's real interest in the Mississippi Methodist College. If very little is given to the endowment fund—just enough to say that something was given by one of the competing towns—it seems to me that it does not show very much real interest in the success of the enterprise. It wants the college for the real pecuniary benefit it will be to the town. On that score Jackson, Wesson and Winona can claim much consideration. Other places have done very well. Let our committee make no mistake in its recommendation.

Let me say, in the last place, that the college ought to be located where it is accessible, healthy and moral, and where the people show a determination to support it as far as possible. The bids for the location ought be considered with the other advantages named in this article. Give us a college located where our boys will be free from the common vices of the day, or as free as possible, and it will more than compensate for the largest and amplest equipment if located in the wrong place.

If our friends at Winona will do their best, they certainly have advantages over any other place in the State.

ALPHA.

Another Worker Called Away.

Death has again invaded our Conference and claimed our excellent recording secretary, Miss Bessie Fearn. She died in Jackson, Friday night, October 25. Our hearts are overwhelmed with sorrow when we think of our great loss. But her triumphant death assures us that for her it was only a transfer from earth to heaven. *Eternal* gain! Since God has claimed her, too, for the "home" above, we look to him to raise up another to carry on her work. With "our sainted Clara," who passed through the deep waters, she has joined the celestial host in the city of our God.

"Why should we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

With tenderest sympathy for her loved ones, we bow in submission to his will.

MRS. J. B. CHATFIELD,
Pres. Miss. Conf. W. M. S.

From the Work.

SHILOH CIRCUIT, MISSISSIPPI CONFERENCE.

Mr. Editor: I am now closing out my third year on the Shiloh circuit, Mississippi Conference. And while we have had a very serious year in some respects, in others we have had a very pleasant and prosperous year. I have received sixty-seven members up to date, and hope to get more yet. I think the work is in very good condition; much better than I could hope for at one time. My family was sick for about four months, so that to have done them justice I ought not to have left them at all, and three of our precious children died, and at the same time I was down with flux for some time, and then was so feeble for three months that I was hardly able to do my work at all. Hence I could not visit as I would have done; and visiting is a very important part of a pastor's work; but the good Lord has greatly blest us in that we have had a prosperous year. Finances tolerably well up, and especially the collections ordered by the Conference much ahead of previous years, and I hope to be able to report assessments paid in full. We have had some good meetings and I have received some very old persons this year. I have received three ladies about seventy-three years old each, and another about sixty-three, and a brother about sixty or sixty-five, and others about middle age. Our Shiloh Camp Meeting was very good. I was assisted by our presiding elder, P. A. Johnston, Dr. W. C. Black, W. W. Morse, J. S. Parker, J. N. Tucker and I. L. Peebles, of the traveling connection, and L. Kendal and T. J. Miller, local. All did efficient, good work. May the good Lord reward them! We received fourteen members at the camp meeting. We also resolved to enclose the camp ground and charge gate fee after this year, and have regular officers to look after the order; also changed the time from second Sunday in October back to full moon in September, which change I think will be a great benefit.

Now, in conclusion, I would like to ask the members of the Mississippi Conference how they would like to have the time of our annual session changed from December 18, back just one week, if it will suit Bishop Galloway. I think it is too late. Beginning the eighteenth, we will adjourn about the twenty-third, and will not get home until Christmas Eve night, and some later. I would like very much to get home a week before Christmas and be with my family, and, then, I think the preparations for Christmas times would hinder, to some extent, the spirituality of our session. Brethren favoring a change might write a postal to the Bishop at once, and then leave the whole matter to his godly judgment.

A. D. MILLER.

ST. HELENA CIRCUIT, MISSISSIPPI CONFERENCE.

Mr. Editor: We have just closed at Greensburg, La., a meeting of considerable interest. Rev. B. S. Rayner, of McComb City, Miss., gave us a solid week of most earnest, faithful and effective preaching, which greatly endeared him to our people; and, though the congregations were small, owing to sickness and the busy season of the year, yet we think great good was done. At 11 A. M., on Sunday, we cleared the decks with something over, and at night received eight of our young people into the church, the membership being much quickened. Besides this we have held seven other protracted meetings on this St. Helena circuit, of more or less interest. But one, however, that might be called a revival: that at Pine Grove the first week in August. Here we had a number of conversions and ten accessions. But the best result of this meeting was the establishment of a Sunday-school and prayer meeting with a number of family altars. Quite a number of our young men and women pray in public. At several other meetings we had conversions and accessions, and trust that permanent good was done. We count in all thirty-seven accessions. I am a poor hand to count conversions. Eternity alone can reveal the results. The following brethren assisted at different places, and did faithful, earnest and effective work—viz.: E. T. Denson, and D. P. Bradford, of the Mississippi Conference, and Wiley Brown, J. T. Leggett, N. B. Norwood, William Carroll, W. A. Powell (local). Added to these were some lay brethren, that did most efficient work in the Pine Grove meeting. May the Lord give us more lay workmen in the church!

P. HOWARD.

EVERGREEN AND BAYOU BOEUFF, LOUISIANA CONFERENCE.

Mr. Editor: What a wonderful influence a word of the same import will have on the mind. "Public!" "publisher!"—the same word with variations. The first has the influence to make my mind (when writing) become an eighty-saw gin, catching soft fibers and scattering them far and wide. The second transforms me into that massive machine known as the compress. However, we have had eighteen accessions and about half as many discessions to the church this year, making a total of about 200 members. Some fine theological timber, if not found; shaky, pecked, or knotty. We have had a hard year, atmospherically. Three extremes—two dry and wet. Still the manna has fallen each day, spiritually. The Conference collections are coming up beautifully, and will all be full, I think. We have about sixty subscribers to the New Orleans Christian Advocate, and five to the *Nashville* on this work. Sixty-five in two hundred! How does this item sound? Statistically? Bro. Wimberly is to dedicate our Evergreen Church next Sunday. Rev. James E. Denson was married to Miss Rowena Younger in the Buckle Church on the twenty-second instant. Seven sugar mills within hearing of the parsonage; cane short, but making a good turnout; cotton crop fair; corn good. Health splendid for the season.

S. D. WHATLEY.

WINONA STATION.

Mr. Editor: The year is ending very satisfactorily at Winona. We have received sixty-nine into the church, and will report a membership of about 200. Our parsonage is now one of the neatest and nicest in the Conference. The brethren expended about $350, and the ladies will spend about $90, and every room will be well furnished, and the whole building presents a beautiful appearance, inside and outside. There are now six rooms, besides a pantry. We have spent some money on our church this year. The collections will all be paid. Preacher's salary, the stewards say, will be paid, and a little over $1,000 will be paid this year to the endowment fund of the new college, and the same amount next year. We are bidding for the location of the college, and our Methodist people are bidding more than three-fourths of the amount of the bid. It is estimated that our church will pay out about $3,000 this year. Sunday-school is improving and congregations are good. Prof. W. R. Sims is to preach for us the third Sunday in November, and address the Woman's Missionary Society at night. T. W. LEWIS.

SUNNYSIDE AND M'NUTT.

Mr. Editor: My third year's work for this delightful charge is fast drawing to a close, and its closing fills me with mingled emotions. I'm glad I shall so soon meet the brethren coming up fresh from the various parts of the harvest fields. These meetings once a year are times of profit and rejoicing to me; but when I remember I'm just as likely to change places as any other preacher, I grow a little sad, for I have learned to love these good people with a peculiar tenderness. I hope there is no harm in such gladness and sadness. Sunnyside is on the Tallahatchie river, about twenty-two miles above Greenwood. McNutt lies back from the river six miles, encircled in the crescent of beautiful McNutt Lake, and any preacher that has the privilege of serving this people may count himself favored of the Lord. From present prospects we are, in the near future, to have two railroads running through this pastoral charge, giving us access to all the world. These roads traverse one of the finest sections of country rain or sunshine ever fell upon. I love this Delta country, like the style of the people; they have broad notions and big hearts. Most generally, when one of these puts in his mine for membership in the church, he puts in his cash also. They have too much business sense to expect or think a church can run on mere membership; and many that are not members say the church is a good thing, and we will help run it. A spirit of this kind prompted some generous fellows to start a church enterprise at Shell Mound. Friends came to their help, and now they will soon have a beautiful Methodist Church at that place, where there never has been a church before. I have preached five Sundays for them this year in a private school-house, but the fortunate preacher next year will have a nice church building to preach in. We have received twenty-seven into the church on profession of faith this year, and others to follow. In building and repairing we will spend about two thousand dollars. This is one pastoral charge where the preacher has no trouble about finances; he has no collecting to do—the stewards raise all the money upon the assessment plan. In my opinion, many charges would be surprised at the happy results if they would assess and read out in "meeting:" "Bro. A. assessed so much and paid so much." Bro. Joe Jones has been in our country and stirred the Tallahatchie river from the head of navigation to where it is swallowed up in the sluggish Yazoo, and beyond. His grasp of a Scripture text is that of a giant; he is fearless in his denunciation of sin, but leads the sinner with a tenderness, gentleness and pathos that is irresistible to the cross of Christ. Judging from the fruits of his labors, I am constrained to say he is annointed of the Lord for a work peculiar unto himself.

W. S. SHIPMAN.

CENTERVILLE CIRCUIT, LOUISIANA CONFERENCE.

Mr. Editor: I held a most interesting meeting at Centerville, embracing the first Sunday in October, which resulted in thirteen accessions and about seven happy conversions, and the church revived, sinners awakened, and, it is hoped, much good done otherwise.

After closing the Centerville meeting, commenced another at White Sulphur Springs, which lasted five days. The good Lord was with us in every service, day and night, under the arbor, at the grove meetings, and experience meeting. I shall not soon forget our Sunday morning service, at eleven o'clock, for I seldom ever saw greater manifestations of God's power than was exhibited upon that occasion. The meeting throughout was a time of refreshing to all of us. The number of conversions is not actually known, but estimated to be about twenty-five or thirty—some as bright and happy as we ever witnessed—with forty-two accessions to the church. I think we have more prayer meetings and more family altars, perhaps, here on my work than it has ever been my pleasure to note, owing, to my limited experience. We have five regular prayer meetings, most of them very largely attended; great interest taken; much good being done; one or two Sabbath-schools doing well. I think I can safely say there are more than twenty family altars erected on the work.

We lack six of doubling the membership this year, having received into the church within the bounds of my labors, two hundred and nine up to date. Pray for us, that we may be faithful.

J. J. KELLY.

LAUDERDALE, MISS.

Mr. Editor: I see reports coming from all points, and I will say a word from Lauderdale. I have closed my last meeting. They were all a success. The Spirit was present in great power at every point, and the results have been grand. We have had about thirty-five accessions, and about seventy-five or one hundred conversions and reclamations, many of whom began at once to work for the Master in public and in private. Many family altars have been erected and homes made happy during this year on the Lauderdale charge. We are under many obligations to the following brethren for assistance rendered during these meetings: W. W. Simmons, N. M. Clark, J. D. Crymes and H. Brown.

We have been at work—at least, the ladies have been—improving the parsonage and making the preacher comfortable. They have ceiled the two front rooms and the front of the house, making quite a change in the looks, and there is comparison between the comfort now and before the work was done. Besides the work on the house, which cost them $85, they have made and put in the parsonage four quilts. Thus you see they do not intend that their pastor shall sleep cold. And besides all of this, they did not forget that sometimes the preacher comes in tired, and they put two nice easy chairs in the parsonage, that he might rest. May God bless and reward these noble women! May they live long to make the servants of God happy!

D. F. GUICE.

MINTER CITY AND STRATHMORE, NORTH MISSISSIPPI CONFERENCE.

Mr. Editor: We have just closed perhaps the most gracious revival that was ever held on Tallahatchie river. The meeting was held at Strathmore, and that church and community received the largest share of benefit; but its influence has gone throughout this entire section. There were forty-one professions and accessions to the church, the majority of whom were men. In this Delta country, where but few white people live, an ingathering like this means nearly everybody in reach of the church. Bro. Joe Jones, who assisted me in the meeting, and who did all the preaching, is a man of God. He has a rich experience and undaunted courage. I have never heard plainer or more practical preaching, and I have rarely, if ever, seen more satisfactory results. Bro. Jones has the hearty endorsement of myself and my good people. J. W. MALONE, P. C.

Books and Periodicals.

BOOKS.

The Nursery Lesson Book. By Philip G. Hubert, Jr. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans.

This is a "guide for mothers in teaching young children:" containing fifty easy lessons, "each lesson combining simple and progressive instruction in reading, writing, arithmetic, drawing and singing." The method of teaching pursued in this book has been approved by many modern teachers of experience and intelligence as the simplest and the best for the young. The object is to enlist the attention by awaking interest in what is taught. An object-lesson is the easiest lesson learned and the one best retained. A child learns to read before learning an artificially arranged alphabet. At the same time and in the same lesson he learns writing, arithmetic and drawing. Verily, the world is moving in more directions than one.

Drifting from Mid-Ocean. Character Studies by Rose Porter. Anson D. F. Randolph & Co., New York. Price, $1 25.

This pleasant little book is a sequel to Summer Driftwood and The Winter Fire, and will help beguile the winter evenings. The style is easy, and the sketches of character are, in the main, quite entertaining. A vein of deep, evangelical piety pervades the book from beginning to end, and renders it a helpful companion while it entertains us with its "sketches."

PERIODICALS.

—Christian Thought, for October, has an exceptionally good table. Indeed, we have come to value this bimonthly above many more pretentious periodicals. In the present number we have, The Necessity of Faith, by Alexander Mackay-Smith, S. T. D.; Woman's Work in the Modern Church, by Jane M. Bancroft, Ph. D.; Is There Any Other Science Than Physical? If So, What and Why—a Symposium in which Prof. Noah Davis, Rev. Joseph Cook, Prof. F. H. Smith, Prof. Simon Newcomb, Sir J. W. Dawson and Dr. R. B. Fairbairn take part. The Cash Value of Conscience, is by G. M. Powell; and Man's Inheritance in the Sabbath, is by Rev. G. R. Pike. Dr. Rivers contributes, No Substitute for Christianity. The editor has the usual Reviews. W. B. Ketcham, 13 Cooper Union, New York. Price, $2; clergymen, $1 50.

—St. Nicholas, for November, is full to overflowing. It is a new volume with new type and more pages. It is the most beautiful specimen of a magazine that art and taste and money can send out. Always a favorite with the boys and girls, it will now take a deeper hold upon their affections. Century Company, Union Square, New York. Price, $3.

PAMPHLETS.

—Campbellism not of God, is a pamphlet of 16 pages issued by our House in Nashville, for ten cents. It is written by Rev. J. S. Smith, of the Missouri Conference.

—The Elocutionist's Annual. No. 17. This is one of the best series of Speakers published. Published by the Penn Publishing Company, Philadelphia. Price: cloth, 50 cents; paper, 30 cents.

The same company sends us, Tableaux, Charades and Pantomines. The price is the same.

The same company sends us, Jokes, gathered by Henry Firth Wood. Price, 25 cents.

The same company sends us, Handbook of Pronunciation and Phonetic Analysis, by John H. Bechtel. This is a valuable book, showing the correct pronunciation of *five thousand words.*

Missionary.

THE MISSIONARY'S CALL.

BY REV. N. BROWN.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go, teach all nations," from the eastern world
Comes on the night air, and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I care
Have had enough of bitter in my cup
To show that never was it his design
Who placed me here that I should live in ease,
Or drink at pleasure's fountain.

Henceforth, then,
It matters not if storm or sunshine be
My earthly lot; bitter or sweet my cup.
I only pray: "God fit me for the work:
God make me holy, and my spirit nerve
For the stern hour of strife!" Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To thread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shades, or lift my dying eyes
From Afric's burning sands, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach heaven;
If one that hath so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan has struggled as he hath for me
Should ever reach that blessed shore, oh, how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

Why Should I Give to Missions?

BY J. C. HIDEN, D. D.

1. Because, if Christianity is true, we are bound to feel interested in the well-being of every human creature. When the author of our religion was illustrating the meaning of the word "neighbor," he told a story in which a Jew and a Samaritan figure as the most prominent characters. The Jews and Samaritans were on the worst possible terms. For generations they had been trained in hereditary hatred. Now the parable of the "Good Samaritan" gets much of its point from this hereditary hatred. The humane Samaritan traveler felt the claims of a brother-man who was in sore need of help, and thus he behaved in a neighborly way.

Dr. Thos. H. Skinner, of Raleigh, N. C., is said to have approached a man, and asked him for a contribution to foreign missions. "No," said the man, "I have enough to do to help my neighbors." "Well," said Dr. Skinner, "who *are* your neighbors?" "The people who join hands with me," said the farmer. "Very well," said Dr. Skinner, "and how far down does your land extend?" "To the centre of the earth, I suppose." "All right. Now the man who joins hands with you on the other side of the globe is living in heathenism, and I want you to give me something to help to send him the gospel." Christianity teaches that every man who needs your help is your neighbor.

2. Because it will help my own soul. This is not a selfish, but a thoroughly Christian motive. Anything that will broaden our souls and open them, and expand within them the purer, more unselfish instincts of our nature, is a good thing for us to do. "Charity" does *not* "begin at home." The comfort, convenience and happiness of your own household are so much a part of your own personal happiness, that "charity" is really never thought of when you pay for your wife's new shoes, or your daughter's new piano. But when you put your hand in your pocket to help a man who has no claim upon you, except that he is a human being, *then* you are doing a charitable act; and it is by training ourselves to sacrifices of this kind that a really broad and Christian charity is built up within us. If it is ever to be worth much to us, or to the world, it must be a growth; and this growth requires careful, painstaking cultivation. If this is not true, why should Paul have taken the trouble to write such a passage as the thirteenth chapter of I. Corinthians?

3. Because Christ commands it. "How shall they hear without a preacher?" and "How shall they preach except they be sent?" These questions are *arguments*, made by one of the closest of all reasoners, and based upon the assumption that the *spread* of the gospel is a *part* of the gospel; that the good news *must* be circulated.

The life of Christ, as given by the evangelists, was really a missionary tour. The Acts of the Apostles is a missionary magazine, containing little but missionary intelligence. The epistles are mostly letters written by missionaries to the mission churches they had founded. The Apocalypse ("Revelation") is full of instruction and warning to mission churches. The whole New Testament is a mission document. Can you be an intelligent, conscientious Christian and not help missions?—*Watchman.*

MISSIONARY WORK OF THE WORLD.—"The missionary work of the world now includes 100 societies—fifty American and fifty European—which report an income of $9,723,850, of which $4,420,613 came from America, and $5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 lay ordained native preachers, 10,630 other native helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 248 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,120 other native helpers, 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 644,584 communicants in churches. These total show a gain over the preceding year of 3659,350 income, twenty-five ordained missionaries, seventy lay missionaries, 140 women, 133 ordained natives, 8,637 native helpers, and 26,137 communicants."

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary. Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON VII.—November 17.

DAVID'S LAST WORDS.

II. Sam. xxiii, 1-7.

GOLDEN TEXT.—*He hath made with me an everlasting covenant, ordered in all things, and sure.*—II. Sam. xxiii, 5.

TIME.—B. C. 1018.

PLACE.—Jerusalem.

1. Last words—That is, his last psalm, his last "words of song" (xxii, 1). The insertion of this psalm, which is not in the Book of Psalms, was probably suggested by the insertion of the song in chap. xxii. The epithet *last* is in contrast to the preceding psalm, which belongs to a comparatively early period of David's life. *Son of Jesse*—So he remained to the end; always with his family affections fresh and bright; his father and his early kinsmen never forgotten amidst his subsequent splendor. *Said*—The word for "said" is *neum*, which is used between two hundred and three hundred times in the phrase, "saith the Lord," designating the word of God in the mouth of the prophets, and almost always *following* the words to which it is applied. *Raised up on high*—This feeling, too, never deserted him; the sense of the marvelous change which had placed a shepherd-boy on the throne of a mighty empire. *The sweet psalmist of Israel*. Literally, *he that is pleasant* with or by *the psalms of Israel*. The psalms of Israel are the matter in respect of which, and from his relation to which, as their composer, David was entitled to be called *pleasant*.

3. God of Israel ... Rock of Israel—These parallelisms mark the high poetic style. To indicate that the contents of his prophecy relate to the salvation of the people of Israel, and are guaranteed by the unchangeableness of God. *Must be just*—The meaning is clear. Under the righteous rule of the person here described no worthy subject shall go unrewarded, no offender escape the strictest penalties of law. The prominent virtue of the model ruler and magistrate is righteousness.

4. As the light of the morning—The subject is not the Messiah, as was held by several early expositors, who took "the sun rises" as the principal sentence, and the "sun" as figure of the Messiah (after Mal. iii, 20); "as the morning light will the sun rise;" this is forbidden by the collocation of words, and by the fact that this comparison would involve a tautology. It is rather an impersonal expression, the subject being left undetermined. *Tender grass springing*—In Psa. lxxii, 6, Solomon takes these words of David as the basis of his comparison of the effects resulting from the government of the true Prince of Peace to the coming down of the rain upon the mown grass.

5. Although my house—The fifth verse is admittedly difficult of translation. Not a few modern commentators take the clauses interrogatively: Is not my house thus with God? For he hath made with me an everlasting covenant, ordered in all, and sure: for all my salvation, and all my desire, shall he not cause it to spring forth? The covenant is represented as being "ordered in all," the idea being that it is formed on the pattern of a carefully detailed legal document providing for any contingencies, and so explicitly worded as to prevent any misconstruction. Each of the two clauses contains a distinct thought. That of the first is, "Does not my house stand in such a relation to God that the righteous ruler will spring from it?" This is then explained in the second: "For he hath made an everlasting covenant with me." David calls the promise in chap. vii, 12, *sqq.*, that God would establish his kingdom to his seed forever, a covenant, because it involved a reciprocal relation; namely, that Jehovah would first of all found for David a permanent house, and then that the seed of David was to build the house of the Lord.

6. Sons of Belial—He contrasts the distinction of the sons of Belial with the stability of Christ's kingdom. *As thorns thrust away*—The reference is to thorns that men root out, not to those which they avoid on account of their prickles. The expression refers not to the attacking and overcoming the ungodly, but to their final destruction, set forth by the burning of the thorns, to which this seizing and heaping up is preparatory.

7. Fenced with iron—The poetical discourse names the various parts of the implement with which the thorns are seized and thrown into a heap. A beautiful picture of the equipment of a destroyer of evil is given in the seventh verse. ... The meaning is that the thorns are to be handled with an iron hook at the end of a spear-staff. Men are not to venture to take hold of some things with their own hands; they are to use the implements which have been provided by a gracious Providence. *Staff of a spear*—The long wooden handle or staff by which the husbandman may lop the brush and cut its roots without being hurt. Thorns thus cut were used for burning lime. (Isa. xxxiii, 12.) Dr. Thomson saw people in the north of Palestine cutting up thorns with their mattocks and pruning-hooks, and gathering them into bundles for the lime-kiln. *In the same place*—They are consumed "*at the dwelling*"—that is, as Kimchi explains, at the place of their dwelling, the place where they grow. It is a curious fidelity to real life that, when the thorns are merely to be destroyed, they are never cut up, but set on fire where they grow.

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"It is alleged by some one that Dr. Mary Walker prescribes Dr. Bull's Cough Syrup."

Temperance.

"The Cities of the Black River," is the title of a vivid lecture recently delivered in different parts of England. The river is alcohol with its three dark tributaries—wine, beer and spirits. "Last year," said the lecturer, "the English people actually swallowed 29,000,000 gallons of wine, 965,000,000 gallons of beer, and 36,000,000 gallons of spirits, the whole being sufficient to form a lake 15 feet deep, 120 feet wide, and 10 miles long. In spending £125,000,000 upon this, the country has created the "city of reeling men," with 1,000,000 inhabitants and 130,000 licensed houses to increase their number; "the city of the bloodstained hand," with its 700,000 criminal inhabitants; "the city of the iron doors," with its 30,000 human beings confined in prisons; "the city of the men in blue," with its 51,000 policemen required mainly through drink; and costing more than £3,000,000 every year; "the city of the pale cheek," requiring 18,000 doctors in the United Kingdom, when 4,000 would be sufficient but for alcohol; "the city of the restless foot," with its roving army of 50,000 vagabonds, and not a dozen teetotalers amongst them; "the city of the dreless grate," and all the misery which helped to raise the bitter cry of outcast London; and "the sad city of the midnight street," with its 400,000 ruined young girls; "the city of the starving poor," with its million of paupers; and "the city of the drink-slain dead," with its daily average of 330 victims. Shall it be said of this "Black River"—

"Men may come and men may go,
But I flow on for ever?"

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The present movement may be only a shower, but the saloon must get ready for the flood; its Conemaugh Valley will come! We shall close up ranks, the Christian men of America, for we hold the balance of power. We shall not much longer endure this indignity to woman, this pollution of heredity, this degradation and danger of environment.—*Rev. Dr. Graham Taylor.*

An Episcopal rector recently opened a temperance meeting by reading the ten commandments, prefacing the act with these suggestive words, "I will read the Decalogue, every one of whose commands is constantly violated in the saloon."

The keeper of the morgue in New York city states that four-fifths of the five thousand bodies that reach the city dead-house every year are sent there by drunkenness.

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Close connection at Harriston for Natchez and N. J. and C. points; at Vicksburg with V. S and P. and V. and M. R. R.; at Memphis with Gulf Route for Kansas City and the West and Newport News and Mississippi Valley Route for points East, also with other lines diverging.
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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1..... 8:55 am	No. 2..... 5:00 pm
No. 3..... 5:55 pm	No. 4..... 7:55 am
No. 5..... 10:10 am	No. 6..... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:50 am	No. 2 Lim. Ex..3:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r, 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 2:15 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor..11:50 am

QUEEN AND CRESCENT ROUTE.
(New Orleans and Northeastern Railroad.)

No. 1, Lim'd ..11:00 am	No. 2, Lim'd....3:35 pm
No. 3, Fast Line. 6:30 am	No. 4, Fast Line..7:15 am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 6:30 am	No. 6, Fast Line..3:35 pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive.....8:45 am | Leave.....4:00 pm
Sunday Schedule.
Arrive.....7:00 pm | Leave.....7:30 am

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. R. CARRADINE, D. D.
REV. W. L. C. HUNNICUTT, D. D.

THURSDAY, NOVEMBER 7, 1889.

Just before we closed the forms we received the following dispatch from Greenville, Miss.:

Thousands hear Sam Jones; scores are coming to Christ; the greatest meeting in the history of the Delta. J. A. BOWEN.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891.

The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Briefs.

Charles Kingsley is said to have been one of the best of pastors. In this important work, the sentiment that ruled him he gave in these words: "I try to catch men by their leading ideas, and so draw them insensibly to my leading idea."

What curious minds some people have, and what curious calculations they do make! Just read this:

It is estimated that the population of London, in their daily abrasion of its streets, wear off a ton of leather particles from their boots and shoes. In a year this would form a leather strip an inch wide long enough to reach from London to Boston.

Our *own* Conferences will soon be on us. *That will be the testing time.* Our work will be brought to view in open Conference and be specially canvassed in cabinet meetings. It behooves each one of us to be ready. It will be well for each of us if we can say, "Collections all full; net gain in membership so many." The man who has to read more than that—what will the brethren think of him?

The American Board of Foreign Missions sent out the past year twelve missionaries and forty assistants, thirty-six of whom are women. The receipts from all sources were $686,001 42, and the expenditures $683,152 98. The committee ask for $200,000 more for the coming year. Verily, the mission spirit is pervading all branches of the church and the mission field is broadening!

The annual meeting of the Publishing Committee of this paper was held in the office, 112 Camp St., October 30. Every member of the committee was present on time, and the usual annual review of the business of the paper was had. The publisher's report revealed a gratifying increase in the business. The number of subscribers has largely increased since the last meeting, and the prospect of still further increase is hopeful. A bad feature of the report is the large number of subscribers who are in arrears in subscription. We hope each subscriber will see to it that the amount due by him or her will be remitted as soon as possible. The committee adopted resolutions looking to a more thorough canvass for the paper than has yet been made. Also resolutions commending the editor, publishers and printers were adopted. So all of us here in the office, being encouraged by commendation after careful scrutiny into the year's work, lay to our energies and capacities to make the paper still more worthy of the patronage of the church. In this we hope for the earnest cooperation of every lover of the cause of Christ in our bounds.

The Joyfulness of Religion.

It is not enough to say that there is peace and hope for the Christian, for these are not the highest degrees of religion. As deep and all-pervading as is the peace—as high and bright as is the hope, there is more than even these. For the Christian there is a "joy unspeakable and full of glory." Religion in its final result upon the human spirit produces positive joyfulness. The prophet said: "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Religion exerts a *jubilant* influence upon the mind. It drives away moroseness, kills melancholy and turns the heart into a bubbling spring of gratitude. If a man has any music in his soul, religion brings it out with a freshness and power that is delightful to hear. If he has none, she will sing to his trusting soul the sweet melodies of heaven, and daily he will hear a harmony more inspiriting than the fabled music of the spheres.

Ah! it is a great mistake to suppose that the religion of Jesus is a tax upon human enjoyment! It would be a grievous thing to the great, tender heart of God to bestow upon his children a religion that would wrap them in gloom and sadness! God has not exhibited his most wonderful love, nor has Christ wrought his mighty work to fasten more firmly upon the children of men the manacles of serfdom! The redemption of Jesus is something more than commutation of punishment into a life-long imprisonment in the gloomy dungeons of despair, shut in by a darkness impenetrable by divine love! The old mount that burned with wrath and emitted the terrible flashings of divine righteousness, and was swept by the tempest of indignation, is not brought into such prominence by the religion of Jesus as to frighten the children of God back into a "waste howling wilderness," from which there is no escape! Nay, verily. On the contrary, the manacles of serfdom have been broken—the punishment due to sin has been nailed to the cross and Christians are "led of the Spirit" to Mount Zion, the very joy of the whole earth. They obtain joy and gladness; a joy produced by the deepest and broadest work of the Holy Ghost; a joy in comparison with which all other joy is as the rich melody of a trained voice to the music of a penny-whistle. Yea, whenever the Divine Spirit is given free and unrestrained entrance into the human heart, all its emotions and sensibilities are fused into one great, deep, all-pervading passion of joy in the Lord. Under the magic touch of religion's rod the barren and ugly rocks pour out their treasures of enjoyment upon the trusting soul. And as the soul expands under the influences of the Spirit's work, the enjoyments enlarge, and this process goes on "from glory to glory," from joy to deeper joy, until the transition to the region above, where "everlasting joy" sits upon every head. The religion of Jesus gives peace, great peace in its beginning, and results in "unspeakable joy" at the end! Reader, is it yours?

Tennessee Conference.

BY W. M. LEFTWICH, D. D.

The recent session of the Tennessee Conference, at Murfreesboro, was a pleasant and profitable time for the "Old Jerusalem." The hospitality was gracious and large; the social life was cordial and free; the Conference discussions were kindly and strong; the rush of business was hasty and full; the fellowship of believers was glowing and good; the preaching was unctious and able; the communion of saints was holy and high; the presidency of Bishop Keener was serene, witty and wise, and the whole session, in all the work and worship of the body, stands grandly for Methodism and Christianity in earnest. Twelve were received on trial; sixteen continued on trial; three admitted into full connection; two received by transfer; thirteen ordained deacons; eleven ordained elders; one located; nine supernumerary; eighteen superannuated; four have died; 1,090 infants baptized; 2,857 adults baptized; 57,791 local preachers and members; 503 Sunday-schools; 3,481 teachers; 31,026 scholars; $5,523 90 collected for superannuated preachers from all sources; $4,034 08 for church extension; $21,083 61 for foreign missions; $4,694 48 for domestic missions; $4,789 16 by Woman's Missionary Society—total, $30,567 25. This is the highest figure reached by this Conference in any one year of its history. While it would be but a small thing for this Conference to contribute annually one dollar per member, and some of us will not be satisfied until we realize that much, and not then; yet the advance along this line in the last ten years is most encouraging. In 1879 the Conference contributed for missions a total of $6,890 11. By 1883 we had reached $11,280 64. In 1884, $11,882 80; 1885, $17,711 44; 1886, $20,247 72; 1887, $24,829 17; 1888, $29,890 17; 1889, $30,567 25. Of these aggregates, the Woman's Board raised in 1885, $1,762 59; 1886, $2,735 72; 1887, $3,170 60; 1888, $5 266 15; 1889, $4,789 16. Can any other Conference make so good a showing? Church extension has marked a gradual increase from $2,763 24 in 1886, to $4,034 03 in 1889. Bishop Hargrove was present seeking men for the Pacific Coast. He obtained two—W. T. Haggard and G. H. Briggs—who were sent to the Columbia Conference. Three young men transferred to the West Texas Conference—E. K. Denton, R. M. Chennault, and Thales B. Reams; John F. Triplett to the St. Louis Conference, John L. Ray to the South Carolina Conference, and J. A. Hearn to Little Rock Conference. The transfer of these eight preachers leaves the Conference full to the brim. S. A. Steel was transferred to us from the Southwest Missouri Conference, and J. L. Teague from the Holston Conference. The session was enlivened by the visits and services of Chancellor Garland, Bishop Holsey, Drs. Fitzgerald, Morton, Cunnyngham, Cottrell, Smith, Dunlap, and others too numerous to mention. Delegates to the General Conference: D. C. Kelley, T. A. Kerley, K. R. Brown, J. M. Wright, B. F. Haynes, T. J. Duncan; reserves—R. A. Young and H. B. Reames. Lay: E. H. East, J. V. Irwin, T. B. Holt, S. V. Wall, R. H. Pickering, E. V. Cole; reserves—L. C. Garland, B. J. Tarver. Two memorials were sent up, one on ordaining all pastors, the other on the boundary line between the Tennessee and Holston Conference.

Pulpit Illustrations.

Dr. William Mathews, in the *Standard*, says that S. S. Prentiss used to say that Lempriere's Classical Dictionary was "unrivaled as a means of giving interest and effect to a stump speech. When all other illustrations were powerless, he never knew the shirt of Nessus, the labors of Hercules or the forge of Vulcan to fail in bringing down the house." The Doctor then gives a hit of his own experience in the pew, as a listener:

Do not some preachers hold a similar opinion regarding certain pet illustrations which they have found apt and effective; and is it not about time to pension off, or, at least, to grant a furlough to, some of the seedy ones that bear the scars of long and honorable service? For example, there is the anecdote of the old soldier of Napoleon, who said to the surgeon who was probing his wound: "Cut deeper, and you'll find the Emperor." The story is a striking one, and serves happily to point a moral; but may not one tire of the aptest illustration, if he hear it often, as the partridge-loving French ahhe tired of the *toujours perdrix* at his meals? There was a time when I could hardly hear sermons for two Sundays in succession, without hearing of the old grenadier. He was already an old acquaintance when my pastor introduced him. He (my pastor) went to Europe, and the Rev. Dr. T. preached with much ability in his place. To the Doctor's credit he it said, that he preached a considerable number of discourses without once resurreeting my old friend, the grenadier; but the inevitable came at last, and I preserved my gravity as well as I could. Then Dr. G., from a neighboring church, supplied our pulpit for a single day; and for the first twenty minutes of his morning discourse, I was foolish enough to fancy that I had escaped from the customary illustration; but lo! the old moustache marched in at last, and with as much formality and stateliness of step as if he had never figured in any pulpit before. How many times I have encountered him in other churches and in books, newspapers and magazines, it is needless to say.

Among the Papers.

After this wise *Zion's Herald* endeth an elaborate article on "The Church Snob."

Certainly the modern Pharisee is not a winning figure in the church. The "I-am-better-than thou" air does not seem to attract people; and no matter how notorious a man's personal piety may be, or how readily his purse strings may unwind at the magic word, "missions," he will never succeed in attracting people into the church until he strips the kid gloves off his hands, takes his place at the church door, and when his timid new clerk comes along, gives him a hearty handshake, and says, "God bless you, John! I'm glad to see you here. Come right up and take a seat in my pew!"

Let us hope that the time is coming when snobbery will cease to sit in high places in the house of God; when the man who is too immaculately good and too piously important to shake hands with the poorly dressed stranger or the sinner from the slums, will be appraised at his real worth to the church and disciplined as an incorrigible hypocrite. He certainly keeps more people out of the church than the value of his contributions to the heathen can ever offset. For it isn't so much the people who are good at long-range Christianity that we want in these days. We want men who, within the more vital circle of their own personality and influence, will try to win men unto Christ by making his example the rule and the inspiration of their lives.

Speaking of the bearings of some recent discoveries in the East upon Biblical criticism the *Standard* says:

Are we not always made to feel greatly more interested in a book, of whatever kind, which we enjoy reading, or the reading of which we have found profitable, when such details as to its author and the circumstances under which it was written come to our knowledge as we gain from our ordinary histories of literature? Many of us must have turned with new zest to a book which we have read, perhaps, many times over, when something new and interesting has come to light touching its authorship. The circumstances as connected with the books of Scriptures are such in their nature as to supply perennial sources of new and fresh interest in their contents. We have all of us, for instance, encountered, many times, in our reading, the name of that ancient town mentioned in Joshua and Judges—Kirjathsepher. We may have been aware of the meaning of the name, "Book-town." Yet the recent discoveries which make it certain that the period during which Kirjathsepher was a flourishing city was a period of great literary activity all through that eastern world invests the name and every allusion to it with fresh interest; not only so, it supplies fresh interest for the biblical books belonging to a period so interesting, while helping us in meeting any question of possibility for compositions of this kind at a date so early. This is one example out of many, various in character, going to show how much was to be learned of these books when the study of them as literature was first taken up, and how, as knowledge of the times in which they were written increases their value in every point of view becomes more evident.

The *Southern Christian Advocate* advocates an advance in the matter of support of our worn-out preachers. The idea which has obtained and been acted upon by Boards of Finance is simply to make the provision for them which was made generations ago. The *Advocate* says:

In the early days of Methodism, when the preachers engaged in the active work of the ministry could live in some comfort on one or two hundred dollars a year, an appropriation of one hundred or one hundred and fifty dollars to each superannuated preacher was, perhaps, all that was necessary. Since that day the expense of living and the demands on the pastorate have increased to such a degree that a salary of from six hundred to a thousand dollars is now barely sufficient to meet the actual necessities of the average Methodist preacher and his family. The church has recognized this changed condition of affairs and has made provision for the active ministry accordingly. What charge in the South Carolina Conference would be so short-sighted and niggardly as to attempt now to place their pastor on the short "allowance" that was considered sufficient a generation ago? It is recognized on all sides that this is impractical; and hence the liberality of the church in the matter of ministerial support has kept pace with the changed condition of affairs.

But while this is true, there has been, until quite recently, but little, if any, advance in the estimates made for the superannuated preachers and the widows and orphans of deceased preachers. The same meagre sums that were supposed to be enough to provide modestly for their actual necessities a generation ago were adjudged sufficient to meet the demands of to-day. Hence, for years upon years the Joint Board of Finance continued to make their assessments for the Conference fund on the basis that had been established almost in the infancy of the church. No argument is needed to show the inequality and unfairness of this plan.

Our Japan Fund.

By referring to another column, the reader will see that our collection to send another missionary to Japan has passed beyond $800. A brother, in a private note about this matter, says: "This will be the second foreign missionary you have sent out in the *very few* last years! We hail you as quite a successful 'auxiliary' to the Parent Board. I am gratified at what you are accomplishing." We are also much gratified, but take no credit to ourselves. We have simply placed the matter before the readers of the ADVOCATE, and they have responded to the call. The success of the collection is evidence of the enlarging view our readers are taking of the Spirit's work in evangelizing the world, and of their privilege to co-operate with him. We don't want to raise more than a thousand dollars; so, if you have not sent your contribution, you had better hurry, or you will miss your opportunity.

Rev. Joe Jones at Felicity Street Church.

Bro. Jones, received by many with great timidity, has steadily won upon Felicity people and the public. He has had full congregations from the start, and, though he has said severe things, he has impressed all as a man of great sympathy and sweet spirit. While many have, from among the outsiders, promised to lead better lives, yet so far the main work accomplished has been with the church. The Christians from all denominations have been greatly blessed. The coming of Bro. Jones has been attended with gracious results. He leaves Friday to meet his brother Sam in Vicksburg. S.

Notes.

The Conferences are drawing nigh. It is generally a time of many and significant *resolutions*. The *Mid-Continent* says: "There is nothing that satisfies the average conscience like a series of resolutions. The resolutions once passed, the work seems done and everybody quits." One of the English poets speaks of a man, who

"Resolves and re-resolves and dies the same."

There is a large amount due this paper by our subscribers. The want of this money is hindering our work in several important particulars. To each subscriber who is in arrears it is a small matter—only $2; but when you multiply $2 by about 3,000 subscribers, it means a good deal to us. So now look at the label on your paper and see if you are in arrears; and if so, please send the amount due. It will help us amazingly.

If every one of our five hundred and sixty preachers that receive our paper would send us just *two new* subscribers before Conference, what a good thing it would be! And if the preachers in charge in our Conferences would spend a *whole day* in collecting dues on subscriptions among their people, what a good thing that would be! Brethren, help us in this matter, and help us right away. We are in need of what is due us, and we rely upon you to supply that need.

The Wesleyans in England have *three* connexional evangelists. They are Revs. Thomas Waugh, Thomas Cook, and Edward Davidson. They were set apart by the Conference for that work, and travel all over the kingdom holding revival services. Mr. Waugh, who has been six years in this work, said recently that he had seen, in that time, 25,000 adults seeking Christ. He said further that, by comparing information obtained from different ministers of the gospel, he had come to the conclusion that seven out of ten members have been the results of revival meetings. In regard to success he said, "I always pray and work for depth and don't trouble much about the breadth."

The English correspondent of *The Critic* says:

London does without any sort of Sunday post. No letters are taken in after ten o'clock on Saturday night, nor sent out before three o'clock on Monday morning. There is a complete deadlock, to the infinite joy and relief of thousands, and who is the worse for it? Not our busy men: they hail equally immunity from toil and strain. Not our pleasure seekers: even they own themselves better for one day free from notes, invitations and arrangements."

If *that* can be done in London, it can be done in every city in this country, and it ought to be done. The Sabbath Rest movement is working on that and parallel lines, and expects the sympathy and cordial support of all the friends of labor. The universal prayer of the working people is for a day of rest.

It takes a long time to uproot the prejudices which are strengthened by the growth of centuries, but China is gradually rooting them out. These prejudices have kept that wonderful nation far in the background as to the use of the inventions and discoveries of modern civilization. It has been a hard and determined effort for the advanced men of the nation to succeed in inaugurating the railway system; but they have persevered through all difficulties, and their perseverance is about to be rewarded. The Emperor has issued an edict which authorizes the building of a railroad between Pekin and Han Kow, and there are rumors of other railroad projects awaiting the Emperor's sanction. These edicts indicate the triumph of the progressive party, and an era of great prosperity is opening to the millions of the Celestial Empire.

The rector of an Episcopal Church in New York has announced that the usual Sunday evening services will be discontinued because of the invasion of the neighborhood of persons of vicious character, and expects to be compelled by it to move the church away altogether. Whereupon the New York *Sun* remarks:

It strikes us that this resolve on the part of the rector is little better than a retreat in the face of the enemy of souls. The founder of Christianity came to call, not the righteous, but sinners to repentance, and instead of running away from the sinners or remaining silent in their presence, he sought them out in their haunts, and went about among them, preaching to them and seeking to do them good. His disciple, in this case, seems to possess neither his courage nor his benevolence. He gathers his garments about him and passes by on the other side of fallen and suffering humanity, for the very reason that it is fallen and suffering.

Personal and Otherwise.

There are 119 girls in the Harvard Annex, but only ten are taking the regular course.

The largest gun has just been turned out of the Krupp Works in Germany. It will fire twice a minute and send an 1,800-pound ball *eleven* miles.

There are five millions of boys in India in the English-speaking government schools. That is a tremendous fact.

Boston has twenty-three public and twenty-five circulating libraries containing about one million volumes.

Mrs. "Stonewall" Jackson is said to be engaged in writing a biography of her distinguished husband, which will contain many previously unpublished facts in his life.

The Chautauqua idea has even invaded the prisons. We read of a "Reading Circle" of twenty-five in the State prison of Nebraska.

In Madagascar you can keep house, live well and have three servants for about seventy cents per week.

We print the above for the benefit of those people who are forever "harping" about "hard times" and expect to end their days in the poor house.

Bishop Vincent presents all the preachers he ordains this year with an $8 Oxford Bible. Two prominent laymen supply the money to buy them.

Robert Burdette is now on the editorial staff of *Lippincot's Magazine*. He is a Baptist, a lay preacher, and an inimitable humorist.

Andrew Carnegie, the millionaire iron manufacturer, proposes to build for Pittsburg a fine library building, to cost $750,000.

Our Sunday-school periodicals for November are on hand in good time, and the contents are such as will meet all the demands of our Sunday-schools during the month.

Our pastor at Bay St. Louis, Rev. V. V. Boone, has been taking unto himself a "helpmeet" for the itinerancy. His presiding elder, Rev. T. S. West, united him in marriage with Miss Lillian May Hall, of Bay St. Louis, October 30. Our best wishes go out to the young couple for a long and prosperous life.

Rev. John M. Leavitt, D. D., of New York, for forty-one years a minister in the Protestant Episcopal Church, has withdrawn from that body to unite with the Reformed Episcopal Church. The reason assigned for the change was the high-church tendencies of the Protestant Episcopal Church.

A priest of the Armenian Church has come to this country to look after the scattered members of his church. He is at work in Boston.

Bro. Van Valkenburgh requests us to say to the brethren that he has a full supply of the "Special Pew," 75 cents and annotated $2 editions of our new hymn book on hand; that a fine supply of the 24 mo. Morocco $1 50, $1 75 and $2 styles are on the way here, and that he expects very soon enough of the cheaper styles to fill all orders now on file and some over.

The Supreme Court of Indiana has decided that bicycles are vehicles, and a person has no more right to propel one on the sidewalk than he has to ride a horse or drive a team there.

Some numbers of our paper, last week, contained an error in regard to Sam Jones' meetings in Vicksburg and Meridian. Bro. R. J. Jones, of Vicksburg, informs us that the meeting in Vicksburg is on November 10, and Meridian, November 20.

The *Nashville Advocate* will assume an enlarged form and put on a new dress the first of next January. A larger-sized type will be used for much of the reading matter. The price is to remain the same. We are glad that these improvements are to be made. Our connexional organ ought to be the largest and best paper in the church.

Rev. F. S. Parker has been transferred from the West Texas Conference to the Louisiana Conference. We welcome "Jerry" back, and assure him of a warm reception.

At the banquet given, last Sunday, by the Sultan of Turkey to the Emperor of Germany, the dispatch states that "the Empress Augusta Victoria sat at the right of the Sultan and the Emperor on his left;" but does not say a word about the Sultana! Where was she?

A good brother writes: "I am going to pray for you; not that you are an object of prayer from weakness, but that the editor ought to share our prayerful regards as well as others." It "helps us mightily" to know that the brethren "remember us at the throne of grace."

President Fitzhugh, of Whitworth College, gave us a call last week. He says the college is moving off on this session's work more satisfactorily than ever before. We trust it may thus move up through the whole term.

Postal Card Reports.

—Dr. W. T. J. Sullivan writes from Centenary College: "I am looking around Centenary. Here are ample and interesting grounds, a hundred acres, a forest glory, and competent, enthusiastic instructors, an able, versatile, energetic president, and a body of one hundred and thirteen students, earnestly engaged in their work; orderly, studious, reverent. The atmosphere here is that of a genuine Christianity, and all members of the college seem to breathe this air. Christianity is a lesson and a practice here. The student is gently and naturally drawn into its ways and catches its spirit. What a power for good to these young men! What a blessing to the land! Centenary will pay manifold to Church and State for all that is done for her."

—Rev. C. F. Staples, writing from Indian Village, La., says: "The Lord is doing great things for us, whereof we are glad. We have had a glorious revival at almost every appointment on our work. The churches have been graciously revived, and many precious souls have been born again. We have had one hundred and thirty accessions up to date, and the good work is still going on. Praise the Lord!"

—Rev. J. A. Parker writes from Baton Rouge: "This will inform you that I preached two and a half hours—not at one time—yesterday, administered the Sacrament, received three members, and recommended two of the brethren for license to preach. Don't you think I am thriving physiesily. Feel as fresh as a young hare."

Louisiana Conference.

RAILROAD RATES.

Mississippi Valley (from Vicksburg to Baton Rouge)—One and one-third fare for round trip. Passengers must buy a full-fare ticket at the starting-point, and get a certificate from the agent certifying that they paid full-fare to Baton Rouge. Have that certificate re-signed at Baton Rouge by the secretary of the Conference, and on presentation of such certificate to the agent at Baton Rouge, he will sell you return to Vicksburg at one-third regular rates.

V., S. and P. R. R.—Same rates and conditions from Shreveport (and intermediate points) to Vicksburg. Get certificate when you buy your ticket.

Texas and Pacific R. R.—Will be reported when heard from.

Be sure to procure the full-fare certificate. J. A. PARKER.

BATON ROUGE, Louisiana.

Sunday Law Convention.

A convention of the friends of Sabbath rest will be held in Grunewald Hall, in this city, on Thursday and Friday, November 28 and 29, with a view to organize a Louisiana State Society. The object is to secure protection of our citizens by law in freedom from compulsory labor on the Sabbath, Churches, benevolent societies, labor, and other organizations, friendly to this cause, are respectfully invited to send delegates. Eminent speakers will address the meetings. Topics of great interest will be discussed.

Reduced railroad rates are expected for visitors.

By order of the committee.

C. W. CARTER, Chairman.

Notice.

Will Mrs. J. M. Mitchell, Mrs. A. J. Lee, Mrs. B. B. Brown, Mrs. W. J. Reeves, Mrs. J. F. Truslow, Mrs. William Murrah, Mrs. W. E. Ellis, Mrs. W. P. Barton, Mrs. T. J. Taylor and Rev. J. H. Brooks send me their post-office address at once?

T. W. LEWIS.

WINONA, Mississippi.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

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Messrs. J. A. Braselman and Co. have placed their advertisement again in this paper, and we invite our friends to patronize their large dry goods and carpet stores, where they will find an almost endless variety of choice articles at low prices. Messrs. Braselman's and Johnson's experience in satisfactorily supplying their numerous buyers throughout the Southwest warrants us in saying that those who visit their stores or order by letter will be pleased both with their selections and prices.

The Stern Fertilizing Company, which has been established here many years, has, through the fidelity and honesty of its officers, built up a large trade which is steadily increasing. Its different classes of fertilizers are scientifically prepared, and have stood the severe test of Prof. Stubbs and other noted agricultural chemists. Its officers are Messrs. Cohen M. Soria, president; John S. Rainey, vice-president, and Mr. Rainey, secretary—all first class and reliable business men.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cumburango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Episcopal Visitation, 1889-'90.

Conference.	Date.	Place.	Bishop.
Virginia	Nov. 13.	Richmond Va.	Wilson
German Mis.	Nov. 13.	Cuero, Tex.	Galloway
Memphis	Nov. 13.	Fulton, Ky.	Hendrix
N. Texas	Nov. 20.	Greenville, Tex.	Key
Arkansas	Nov. 20.	Conway, Ark.	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala.	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keener
N. Miss.	Dec. 4.	Holl: Springs, Miss.	Galloway
Texas	Dec. 4.	Lallrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Cryst'l Spr'gs, Mis.	Galloway
East Tex	Dec. 18.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

Another Missionary to Japan.

Reported previously	$793 50
Mrs. Minnie Troth	1 00
Mrs. Jennie Lavigne	1 00
Clara Chrisman Miss. Society	5 00
M. S. F.	1 00
R. B. Downer	1 00
A Member	1 00
Mrs. M. J. Burnham	2 00
Collected by Rev. J. D. Parker.	5 00
Collected by Ladies of New Prospect Camp Ground	12 00
Rev. J. Flurry and Wife	2 00
J. A. Hagar	1 00
A Subscriber	5 00
Total to date	$830 50

A Chance to Make Money.

MR. EDITOR: I bought one of Griffith's machines for plating with gold, silver or nickel and it works to perfection. No sooner did people hear of it than I had more spoons, knives, forks and jewelry than I could plate in a month. The first week I cleared $31 30, the first month $167 85, and I think by April first I will have $1,000 cash, and give my farm considerable attention too. My daughter made $27 40 in four days. Any person can get one of these machines by sending $3 to W. H. Baird & Co., Zanesville, O., or can obtain circulars by addressing them. You can learn to use the machine in one hour. As this is my first lucky streak I give my experience, hoping others may be benefited as much as I have been.

Yours truly, M. O. MOREHEAD,
RICHMOND, Indiana.

Our old friend and patron, Mrs. F. R. Hardon, again announces her readiness to serve our readers with the finest and most fashionable styles of millinery. Mrs. Hardon's extensive establishment is the resort of the fashion ladies of New Orleans and the many visitors of our city. Purchasers can rely on her statements as to prices and in obtaining the latest styles. Her assistants are polite and attentive.

Mrs. Dr. A. T. L. Thomas, whose card appears elsewhere in this paper, a graduate of the Chicago Medical College, was born and raised in New Orleans, and her numerous patrons speak in the highest terms of her skill and ability. She has recently purchased a centrally located residence on Jackson avenue, near Trinity Episcopal Church.

The card of H. P. Buckley, Esq., the well-known and reliable watch and clock dealer, jeweler and repairer is to be found in another column of the ADVOCATE. He is a gentleman of high repute, reliable, honest and straightforward in his dealings.

Enterprise to the Fore.

The labor-saving implements of the household have received no more useful addition than the Enterprise Meat Chopper, an advertisement of which (describing a small family size) will be found in this paper.

Its uses are manifold, such as chopping Mince-Meat, Sausage Meat, Hash, Hamburg Steak for dyspeptics, Codfish, Tripe, Hogs-Head Cheese, Clams, Suet, Chicken Croquettes, Chicken Salad, Scrapple, Peppers, Scrap Meat for Poultry, Corn for fritters, Cocoanut, Stale Bread for Bread Crumbs, etc. Also for making Beef Tea for invalids, Mashing Potatoes, Pulverizing Crackers, etc.

The ease with which the chopper may be taken apart and cleaned should be appreciated by the housekeeper. Its simplicity naturally follows because its parts are few, and if, after long use, should any of the parts need replacing, a trifling outlay will secure their duplication, all being interchangeable. Its capacity of one pint one pound of meat per minute may surprise our readers, but it is nevertheless a fact, and a recent improvement in the perforated plate at the end of the chopper, makes it capable of chopping even faster, finer and easier than the old style machines.

A perusal of the Enterprise Manf'g Co.'s Catalogue, obtained by sending to 3rd and Hamphin Streets, Philadelphia, Pa., may help our readers to understand better the good points in this and other ingenious devices, and we are positive you will learn something to your advantage should you follow the above advice.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Business Notices.

ADVICE TO MOTHERS.

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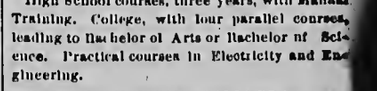

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Our Young People.

IF! IF!

If every boy and every girl
Arising with the sun,
Should plan this day to do alone
The good deeds to be done:

Should scatter smiles and kindly words;
Strong, helpful hands should lend.
And to each other's wants and cries
Attentive ears should bend;

If every man, and woman, too,
Should join these workers small—
Oh what a flood of happiness
Upon our earth would fall!

How many homes would sunny be,
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright.
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see
If *other* folks are true.
And thus neglect so much that God
Intends for us to do.

—*Golden Days.*

The True Story of a Smart Dog.

One afternoon a group of little children were playing on a pier which ran far out into the water of a deep lake.

While engaged in a game of romps one of the boys stepped back and fell into the water. His little friends could render him no aid, and cried loudly for assistance. But no one came.

As he was sinking for a third time, however, a noble Newfoundland dog rushed down the pier, jumped into the water, and pulled the little boy out.

The children now divided into two bands. One was to take the rescued child to his mother and father. The other was to lead the dog to a baker's shop, where he was fed on cakes and other sweets until he could eat no more.

The next afternoon the same group of children were playing on the pier. The brave dog came trotting down to them with many friendly wags and nods.

The children stroked and petted him, but offered no refreshments. "Why do they give me nothing to eat?" the dog asked himself. "Ah, I see! it is because I have pulled no little child out of the water today."

Upon this he went up to a little girl who stood near the edge of the pier, and gave her a gentle push into the water. Then he sprang in after her, and gravely brought her to the shore. Of course he was treated to cakes and candies again.

But on the next day the children were forbidden to play on the pier, so he had no further chance to earn his supper by rescuing a child from the water. Was he not a smart dog?—*Jennie S. Judson*, in *Our Little Ones.*

A Mother's Counsel.

The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood, we see there the maternal influences which formed the aims and habits of their future life.

Bayard, the flower of the French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother when he left home to become the page of a noble man. She said to him, with all the tenderness of a loving heart: "My boy, serve God first. Pray to him night and morning. Be kind and charitable to all. Beware of flatterers, and never be one yourself. Avoid envy, hatred and lying, as unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior in the field, or when in his own great thirst he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation, and a stimulus to a good life.

SHOOT THE LION.—A minister once announced as his text, "The slothful man saith, there is a lion in the way." As he paused he heard a lad in the gallery whisper, "Shoot the lion." With ready wit he turned to the boy and said, "You have given in three words the sum of my sermon, and that all may remember, I will repeat your summary." Then turning to his audience, he said, "The slothful man saith, there is a lion in the way." After a pause he went on, "My young friend in the gallery says, 'Shoot the lion.' This is the exact thing to do. Let us pray."

MR. EDITOR: I am a little girl ten years old. Papa takes the ADVOCATE, and I like to read in the children's corner very much. Our pastor is Bro. J. H. Holland, and we like him very much. Papa is a farmer. I go to Sunday-school every Sunday; our superintendent is Uncle Timothy R. Welch. I have one sister and one brother living; one brother dead. Sister's name is Mary Frances; brother's name is Marvin. He says his name is Bishop, and he says he is going to make a "Mesodis peacher." He can not say "Methodist preacher." I will close by asking the little cousins a question: Where in the New Testament is the word "Lord Brother" found.

ELINOR GIEGER.

WELCH, Mississippi.

MR. EDITOR: You will be surprised to see a letter from me; as much so as my papa. He does not know I am writing. I am ten years old and go to school every day. I have such a good teacher, and we all like her so much. Her name is Miss Carrie Hungerford, of Keachi, La. I am sorry to say we have no Sunday-school. Bro. Harp is our pastor; we like him very much. My papa is a local preacher. I have such a nice little pony. I hitch him to a slide and haul wood and cotton seed. My little brother Lane helps me. As all the little boys dread the waste-basket, I will beware. With best wishes,

Your little friend,

I. T. NELSON.

STONEWALL, Louisiana.

MR. EDITOR: I am a little girl nearly thirteen years old. I live way out in the country. I am not going to school now, but will start in a few days. Bro. Armstrong is our preacher now; we have preaching once a month. I have one brother; no sisters. My mother takes your valuable paper. I will now answer Amy Reily's question. It was Queen Jezebel that was eaten by the dogs. It is in II. Kings, ix, 10. As this is my first letter to the ADVOCATE, I hope to see it in print.

Your little friend,

WILMINA OSBORN.

COMO, Louisiana.

MR. EDITOR: I am a little girl ten years old and live in Shiloh, a small town twenty miles from the railroad. Have three little sisters—Belle, Abor and Florence, and two smaller brothers—John Sawyer and Bob. Papa is a preacher and has the Summerfield circuit. He is nearly always gone, and we get very lonely. Sister Belle and I are going to school to Miss Ada Hodge, and love her very much. My little friends and I had a doll dinner not very long ago, and cooked the dinner and had a nice time. Good-by!

Your little friend,

EULA BARR.

SHILOH, Louisiana.

MR. EDITOR: It has been a long time since I wrote to you. I have a little brother, a cart, a dog and a white kitten. We have two nice new rooms at the parsonage. I am reading in the second reader. I have four or five real pretty books. I have the Menagerie. It is a fine book, especially for boys. I live at Winona. It is a fine town and has some splendid people. Sister Swentman came to see us yesterday. She is always sending us something nice; so is Sister Grider, and some others.

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Household.

Something to Think of.

Parents love to provide for their children; and the great object of many parents' lives is to have their children prosperous, comfortable, respectable and happy in years to come. What is the best thing we can do for our children? Is it to gain wealth and leave it to them? Some persons of wide experience question this. It is one of the easiest things in the world to get rid of money, and young people will find plenty to help them about it; and a young man who has never earned a dollar in his life, inheriting a fortune, will often fool away more money within six months than his father spent needlessly in forty years.

And a fortune given to a young woman exposes her to dangers from which we might well pray that our children might be spared.

Says Bishop Duncan: "I think I can say without hesitancy that to seventy-five per cent. of the children to whom parents leave property the legacy is a positive curse. Put it in that boy's, that girl's head, and they have something the sheriff can not take from them, and if you put them on a barren island they can make a support."

Education is not, however, wholly of the head. Here is a man who reads half a dozen languages—sober, honest and intelligent, who never was taught to work, and who has probably never done a fair day's work in his life, but who eats the bread of charity because his flabby hands are unfit for toil.

Another man, the son of a German professor, widely educated in many languages and in many lands—a walking encyclopædia, a poet and translator—living in a wandering, aimless life, and died in the street of a Pennsylvania town. He had never been taught to work!

Teach your children. Teach them, first, the Word of God and that fear of the Lord which is the beginning of wisdom. Teach them what to do and how to do it, giving them opportunity for honest labor, till, by earning money, they know the worth of it. Teach them good manners, good habits, good literature, art, science and everything good. Teach them to take care of health, and preserve life, and make the most of it for God and humanity. Teach them to trust in God and to do good to men.

As for money, that was a wise plan of the man who used to say, "I am going to deposit money for my children in a bank, where they will have to draw it out on their knees."

The best investment that many a man makes for his children is the money he gives away. The children who are heirs to such wealth are beloved for the fathers' sakes; and in the hour of their waywardness, or sorrow; or need God has wondrous ways of repaying to children the kindness their parents have shown to others.—*The Christian.*

A CHILD'S QUESTIONS.—A mother writes, "Ought I to answer all my child's questions?" Well, that depends. To reply to every question asked by a little child in this world of wonders would be a very difficult task, for a child's innocent curiosity sometimes baffles the wisdom of the sage and seer. Very often the only way open to a parent is the frank explanation, "My dear, you will understand all about this when you are older. At present I can not explain it." Children should not be allowed to interrupt the conversation of their elders needlessly; it is a useful part of childish discipline to learn how to wait. But the mother, by a gentle word, or look, or the loving clasp of a hand, or pressure of the arm around her darling, may show the sensitive little one that he or she is not neglected; that by and by attention will be paid to whatever request is preferred by the eager voice and heart. Whenever a child *can* be answered, by all means let it be done, kindly, clearly and truthfully.—*Intelligencer.*

The world is full of shoddy and shams, but real merit is always recognized. Thirty years ago Dr. Shallenberger discovered an Antidote to the poison of Malaria, which has had an immense sale although until recently it has not been advertised in a single newspaper. Merit alone has sold it all these years, because it cures when all else fails, and is just what is claimed for it. It *infallibly* destroys Malaria and could not harm an infant. Sold by Druggists, or sent by mail for one dollar. Address, DR. A. T. SHALLENBERGER, Rochester, Pa.

Scientific.

Color-Blindness.

An ingenious device for testing color-blindness has recently appeared. It consists in a combination of two adjustably-attached cards or surfaces, one made up of different color sections, and the other containing an opening or aperture upon a white surface, the card containing the color sections being arranged so that the several sections can be brought to pass beneath the opening of the card. The subject of color-blindness has been receiving much attention, and many of the government employees are now obliged to submit to a color examination before they can secure an appointment. It is found that forty men out of every 1,000 are color-blind. A color-blind would be useless were the selection of colors to enter into his life-work. It appears strange that color-blinds make the best etchers, steel engravers or wood engravers, but such is the case; by the law of compensation, they possess what is known to their profession as the "recognition of tone." But two women in 1,000 are color-blind. The savage races possess the perception of color to a greater degree than the civilized races. It is quite possible that color may some day play a role in medicine. Dr. Brodham, who has devoted himself largely to investigations on the fundamental law of psychophysics in connection with the sense of sight, says: "If it can become known certainly that the perception of color has a distinct and important influence upon the arraugement and interaction of the brain cells upon each other, we shall be able to drop the use of drugs to a great extent, and get our curing, as we get our ailments, largely through the eye." This quotation has more pith in it than might at first be surmised. Many instances are on record of the effects of certain colors upon different subjects. A case is recently reported where the color yellow invariably produced nausea, and even an exceedingly bright day would bring about the same affection. In this case a pair of Arundel-tinted glasses gave relief.—*Ex.*

TELEGRAPHING TO A MOVING TRAIN.—The idea of telegraphing to moving trains had its inception as early as 1853; but of the many forms suggested all were impracticable in that they involved a mechanical contact between the train and the stationary conductor. Obviously, it is not feasible to make a circuit, either through a sliding arm projecting from a car, or by so modifying the track of a railroad that its rails may be utilized as electric conductors. But that this may be done by induction there can be no doubt, for its feasibility has been shown in daily practice upon the lines of the Lehigh Valley railroad for the past two years. A moving train may now receive messages passing along a neighboring wire almost as readily as New York communicates with Philadelphia by ordinary methods. Nor does the great speed of the train interfere with successful communication. If it could attain the velocity of a meteor, signals upon the wire would fly across the intervening space, inductively impressing themselves upon the metal roofs of the cars with the same certainty as if the cars were motionless upon a side-track; and it is not even essential that the train and the line be separated by a clear air-space, for non-conducting or non-magnetic substances may be interposed without impeding transmission. During the memorable blizzard of March, 1888, the capacity of the system, in this particular, was subjected to an instructive test on the Lehigh road.—*Scribner's Monthly.*

EIGHT HOURS UNDER WATER.—During some interesting experiments at Cherbourg, France, recently two sailors belonging to the French navy were under water at a depth of 10 meters, from 9 in the morning till 5 in the evening, on board the submarine torpedo boat *Goubet*. The commission of examination were enabled by telephone, minute by minute, to receive the impressions of the two men who were quite fresh when they came up. Not a drop of water had entered the boat, and there was not the faintest odor perceptible. There seems every likelihood that submarine navigation, either by electricity or by means of oars worked from the interior which can be placed on the boat's sides, will soon be generally adopted for torpedo use.

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Select for practice in your Singing Society one of our noble and beautiful CANTATAS (send for list), or the easy Oratorio, EMMANUEL, ($1), by Trowbridge; or for Fairs and Festivals, the peculiarly nice, pretty and easy DAIRY MAIDS' SUPPER, (20c., $1 80 doz.) by Lewis; or for the children, Macy's new STRANGE VISITORS, or A MEETING OF THE NATIONS, (30c. $3 doz.) or the KINGDOM OF MOTHER GOOSE, ($2 28 doz.) by Mrs. Boardman.

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Marriages.

FOXWORTH—LEWIS.—At the residence of the bride's father, October 17, 1889, by Rev. W. B. Lewis, Mr. H. C Foxworth, of Richburg, Miss., to Miss Celia Lewis, daughter of Mr. B. B. Lewis, of Marion county, Miss.

CHAPMAN—PAXTON:—At the residence of the bride's father, October 23, 1889, by Rev. R. M. Standefer, Hon. Porter C. Chapman, of Issaquena, Miss., to Miss Cornelia H. Paxton, of Arcola, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

VENABLE—On August 26, 1889, Mrs. LOUISA E. VENABLE (*nee* Roberts) departed this life. She was born in Amite county, Miss., April 1, 1859. She was married to George W. Venable, October 23, 1879. She leaves a husband and four children. She was reared by pious Methodist parents. Early in life she accepted Christ as her Savior and joined the Methodist Church. From that time till her death she lived a consistent Christian life. She was a dutiful child, a loving wife and an affectionate mother, and when she came to die God honored her with an exceptionally triumphant death. The physician (who is a Christian gentleman) who attended her during her last illness, says that in all his experience as a practitioner of more than fifteen years, he has never seen any death that equaled hers in its triumph. He says she was perfectly free from the influence of an opiate and perfectly conscious when he notified her that she could not last long. Her calm and deliberate reply was, "That is all right;" saying that she was ready and there was nothing between her and her heavenly Father, and that she had been living with a view to that hour for several years. She then talked calmly to her husband about training the children and advised the children how to live. Then she kissed them good-by. As her husband wept at bidding her farewell, she said to him, "Don't weep for me when I am gone;" remarking that the death of a Christian was not a thing to weep over, for she was only going to make a happy exchange, and would soon be with the Savior. This same physician says she left evidence sufficient to convince even the most skeptical that there is a reality in the religion of Jesus Christ. Thus this Christian woman "fell asleep in Jesus." Is this death? Yes; but it is death robbed of its victory and the grave of its sting. Thank God for such deaths! Thank God for those who, while they are crossing death's turbid stream, send back the notes of cheer to those on this side, that all is well, and that they see the lights on the other shore!

May these facts connected with the death of Sister Venable cheer and encourage those who may read these lines, and the loved ones she leaves behind, to press on to meet her in that land above, where parting will never be known. Her pastor,

M. H. MOORE.

DUNBAR—Died, near Harriston, Miss., September 23, 1889, of swamp fever, WILLIS ORREN DUNBAR, son of J. O. and M. R. Dunbar, in the nineteenth year of age. "Youth and the opening rose may look like things too glorious for decay," but thou hath all things for thy own, O death. Dear Orren had left us but a few days, buoyant with life and hope. When the sad summons came to his mother that he was sick, she hastened to her loved boy, and, with tender, loving care, with other kind friends, nursed him until the eighth day of his sickness; and while the silent shadows of night gathered dimly around, the angel of death hovered over our loved one, closing his bright eye and stilling his kind and noble heart forever.

O death, oh cruel visitor, why dost thou pluck our fairest flowers! Sad, weeping, heart-broken mother, we know you have lost your pride and your joy. To you he was tender and true, and to his brother he was faithful and unselfish—a true and honest friend; and he who has inflicted the wound will surely bind it up. May you find peace; if not that peace which brooded over Eden, that which crowned Gethsemane.

Orren joined the Methodist Episcopal Church when a boy at Ebenezer. The day before he died he prayed earnestly, and asked his mother and also a gentleman friend who sat by his bed to pray for him, too. We do not mourn for our dear lost one without hope, but our hearts echo, "We shall meet again."

One who loved him, E.

MORRIS—MARION MIRES MORRIS, son of Daniel Straub Morris, of West Nebraska Conference, of Methodist Episcopal Church, was born July 10, 1856, and died in great peace, October 24, 1889, in Copiah county, Miss., and was buried at Rehoboth Church. Mr. Morris did not attach himself to the church after coming South, mainly because he was unsettled. During his short stay, of only a little over one year, he proved himself to be an honest, hard-working and good citizen, esteemed and respected. He died of swamp fever. Dreading to take calomel, of which he had never taken a dose, he waited too long to call in medical aid. When he became conscious that he had to die, he called for the preacher and for a service of song, "Happy on the Way," and others. While we sung, "Come, thou Fount of every blessing," though very weak and emaciated, blind from death, and almost voiceless, he raised his cold hands up and clapped them together, as an expression of over-joy, saying, "I am drawing near to God." He left a wife and three children. Peace to his dust until the resurrection morning! May God bless and save his wife and children! J. W. ELLISON.

FEARN—On Sabbath morning, October 27, the Methodist Sabbath-school of Jackson, Miss., adoped the following preamble and resolutions unanimously by a rising vote:

Whereas, It hath pleased Almighty God in his infinite wisdom to call from this school our beloved sister, Miss BESSIE FEARN; *And, whereas*, Her faithfulness as a member, her devotion as a teacher and her earnestness as a Christian make it a melancholy pleasure to pay loving tribute to her memory; therefore, be it,

Resolved, That in the death of Miss Bessie Fearn this Sabbath-school has lost a faithful teacher, the church a zealous worker and society a valued member; and while our hearts are all bleeding and torn, and we mourn because of her absence, it is sweet to know that in life her highest ambition was to "look and live" in the promises of a risen Savior, and that in death her sanctified spirit is borne by the "angel band" to an "immortal home," where all is joy and peace and love.

Resolved, That while we deeply deplore the loss of our sweet-spirited sister and co-laborer in the Master's vineyard, and while we will see her no more in her accustomed seat guiding her class in the ways of wisdom, yet we feel resigned in knowing that he that gave hath taken away, and that whatsoever he doeth, "It is well."

Resolved, That the above preamble and resolutions be spread upon our minutes and published in the city papers and NEW ORLEANS CHRISTIAN ADVOCATE, and a copy furnished to the family of the deceased.

ROBB—MARY ROBB, daughter of William Hazlip, was born near Washington, Miss., October 14, 1801, where she lived until her death, which occurred September 28, 1889, at the residence of Mr. Hazlip, her nephew. She was buried in the first consecrated Catholic graveyard in this country, over one hundred years old, but is now used as a general burying-ground. She was married, in 1826, to John Robb. To them were born two children, both of whom, with the husband and father, preceded Sister Robb to eternity. She lived beyond the fourscore years allotted to man, being nearly eighty-five years old at her death.

God had a wise purpose in letting her live so long, and when that purpose was accomplished he took her to himself. She died as she lived. Having lived a quiet, consistent Christian and member of the Methodist Church since 1833, she met death in great peace, as a messenger from God. May God grant to the kindred and friends grace, that they may live so as to have a house not made with hands, eternal in the heavens!

R. F. LEWIS.

WATSON—BILLY WATSON, son of W. H. Watson, of Western Copiah, Miss., died October 15, 1889, in the Yazoo Swamp, near Yazoo City, of swamp fever. Billy was a good young man and greatly beloved in his family. Some four or five years ago he left home to start in life for himself, and went to that dreadful swamp—dreadful to most all people who have been raised in the hills—to make his start. He had met with marked success, and gained the esteem of his new neighbors, and, while in the prime of life, fell a victim to that dread disease. In the midst of a large number of friends and mourning relatives, he was laid to rest, after the burial service was conducted by the pastor of the charge, in Western Copiah, in the family graveyard. May God bless and save the surviving family, and bring them together again where partings will be no more! He was a member of the Methodist Episcopal Church, South, having moved his membership from this county to that in which he died. J. W. ELLISON.

AUSTIN—Little OLIVE ESTELLE AUSTIN, youngest child of Bro E. G. Austin, was born in Smith county, Miss., September 19, 1882, and died at home, in said county, April 1, 1889. She was in the field with the children burning logs when her clothes caught on fire, and before her father could get to her and extinguish the flame she was so badly burned that she could survive but twelve days. She had frequently told her mother that she wanted to be an angel.

A. C. FLOWERS.

REMBERT—Bright little LILLA GERTRUDE, only daughter of John P. and Georgia A. Rembert, of Wesson, Miss., was born May 31, 1887, baptized August 28, 1887, and died October 17, 1889. Suddenly the messenger came and bore the precious child away. An earthly home is darker, but heaven is brighter and so much nearer since "little sister" went home to God.

COWAN—ELLIS COOPER COWAN, infant son of Rev. J. M. Cowan, was born November 1, 1888, and entered heaven September 1, 1889. This beautiful, lovely babe filled the parents' hearts with joy while living, and since his departure they are thinking oftener of heaven. They understand better now what is meant by the passage, "God so loved the world that he gave his only begotten Son."

I. W. COOPER.

WILLIAMS—Born August 20, 1887, baptized and died October 19, 1889, spans the life of LUCILE, the sprightly and loving little daughter of W. H. and Nettie Williams, of Wesson, Miss. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

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For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.*—"*Worth a guinea a box.*"

BEECHAM'S PILLS, taken as directed, will quickly *restore females* to complete health. For a

WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER;

they ACT LIKE MAGIC:—*a few doses* will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the *whole physical energy* of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.
Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who*, (if *your* druggist does not keep them,)
WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.

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NEW STORE,

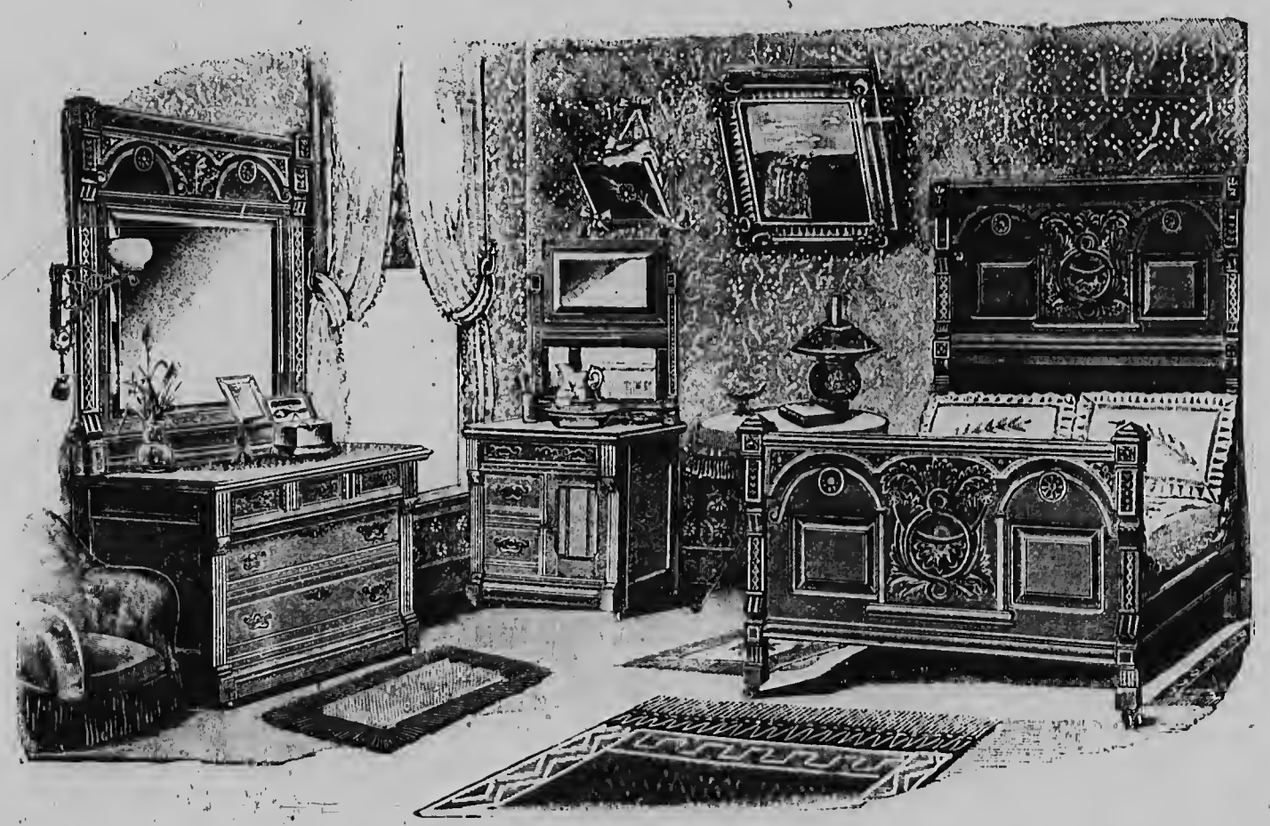
at 44 and 46 Baronne St., into which I have recently moved, is one of the finest buildings in the city, with a floor space of over 25,000 square feet, and is fully equipped with all modern improvements. It is very centrally located, being only one block from Canal St., and I hope to be favored by a call from you when in the city.

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

44 and 46 Baronne Street, - - NEW ORLEANS.

☞ *Write for Illustrated Catalogue.*

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By Actual Chemical Tests.

DR. PRICE'S, Pure!
JOHNSON'S (Alum)....
RAMSEY'S (when fresh)..
HAYWOOD'S (Alum Powder)
RIDER'S.....
QUEEN (Alum Powder).....
CLYBURN'S (short wt. 1-2 oz.)...
PAYNE'S.....
DARNELL & CO'S (Alum Powder)....
ROYAL.....
EUREKA (Alum Powder).....
HERBERT & CO'S.....
CHIEF (Alum Powder).....
GIFT POWDERS (contain Alum & Ammonia)..
SCHEME POWDERS (contain Alum & Ammonia)
BUNK POWDER (sold loose—Alum & Ammonia)..
RAMSEY'S (when not fresh).....

REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF DR. PRICE'S CREAM BAKING POWDER.

Dr. Price's Cream Baking Powder does not contain Alum, Ammonia or Lime, or any adulterant.—R. S. G. PATON, Ph. D., Chemist for the United States Government.

The Cream of Tartar used in Dr. Price's Cream Baking Powder is the strongest and free from all lime and other impurities. The best Baking Powder made.—Prof. PETER COLLIER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.

I have several times examined baking powders in the market to determine their purity, raising power and influence on the health of those using them. I have uniformly found Dr. Price's Cream Baking Powder the best in all respects. In raising power it stands at the head. It is a pure, clean, elegant and healthful preparation. I have used "Price's" in my family for years.—Prof. R. C. KEDZIE, Late President Michigan State Board of Health.

If you have a
COLD or COUGH,
acute or leading to
CONSUMPTION,
SCOTT'S EMULSION
OF PURE COD LIVER OIL
AND HYPOPHOSPHITES
OF LIME AND SODA
IS SURE CURE FOR IT.

This preparation contains the stimulating properties of the *Hypophosphites* and fine *Norwegian Cod Liver Oil*. Used by physicians all the world over. It is *as palatable as milk*. Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of *Wasting Diseases, Bronchitis, CONSUMPTION*, Scrofula, and as a Flesh Producer there is nothing like SCOTT'S EMULSION. It is sold by all Druggists. Let no one by profuse explanation or imprudent entreaty induce you to accept a substitute.

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NEW CANTATAS.

SANTA CLAUS & CO. A new Cantata for Children, founded on the idea that Santa Claus can do nothing without his partners, which are the kind hearts and helpful hands of Christmas Times. He cannot even see the poor little girl of the story without their aid. Price, 30cts. a single copy.
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BETHLEHEM. This is an unusually fine work for the Choir or Choral Society, the words being by the foremost English librettist of the day, while the music is the best that Dr. Root has ever produced, and is replete with good effects. It is distinctly a cantata for adult voices, and is not intended for children. Price, 50cts. a single copy. Complete Lists of X-Mas Music sent on application.
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MRS. MARION WALKER.
I wish to employ a few ladies on salary, to take charge of my business at their homes. Entirely unobjectionable; light; very fascinating and healthful; no talking required; permanent position; wages $10 per week in advance. Good pay for part time. My references include some of the best, well known people of Louisville, Cincinnati, Pittsburg and elsewhere. Address with stamp MRS. MARION WALKER, 4th and Chestnut Streets, Louisville, Ky.

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For introduction we will sell the **Ladies' Friend Washer** at cost where there are no agents). Ten days trial. Agents make $5 to $10 per DAY. **FREE** It costs you nothing if it does not excel in quality and quantity of work. Circulars free. B. L. BATES & BRO., DAYTON, O.

I HAVE DISCOVERED a thoroughly reliable remedy for Catarrh, Bronchitis, Colds, Headache, &c.; applied by smoking; which is the only direct, thorough and PLEASANT method. Am having wonderful success. Small sample MAILED FREE. Mention this paper. Address Dr. J. W. BLOSSER, Greensboro, N.C.

NEWS OF THE WEEK.

DOMESTIC.

An accident occurred on the Chicago, Santa Fe and California railroad, near Kansas City, October 31. About eighteen persons were seriously injured.

Hartford, Ct., county commissioners have decided not to grant liquor licenses to grocery stores or to places kept by women. They decided to make the license fee $100. Their decision will probably close a third of the places in Hartford where liquor has been sold.

A deputation of colored men representing the late Baptist Convention, called on Attorney General Miller, on November 1, in regard to outrages alleged to have been perpetrated upon colored men in the South for attempting to exercise the elective franchise.

Captain Warren M. Healy, of New York, one of the exhibitors in the American division of the Paris Exposition, has received from the French government the decoration of the Legion of Honor.

Since Commissioner Raum took hold of the pension bureau there has been a rush of applications to the record and pension division of the war office for record in support of pension claims. On November 1, Captain Ainsworth received from the pension bureau 1,047 calls and from the auditor's office 600.

In the matter of the bogus bonds in this State, the attorney general has made a demand upon bondholders to return the consolidated bonds missing from the treasury.

Earthquake shocks were felt in St. Louis, Mo.; Cairo and Jacksonville, Ill., on November 2.

The admission of North and South Dakota as States in the Union was proclaimed on November 2.

The annual report of the Secretary of Agriculture and the first issue under the newly constructed department was made public on November 4. Congress is urged to deal generously with the agricultural interests. The condition of the sugar industry is reviewed in detail, and a series of experiments with beets and sorghum projected. He makes an earnest appeal for the relief of the American wool growers.

The council of the Quapaw Indians met and decided to sell their reservation to the government on the terms proposed by the Indian Commission. The Quapaw reservation consists of 63,000 acres of exceptionally fertile land in the southeastern corner of Kansas.

The people of Bethel Church, a large settlement in the northern part of Fayette county, Ala., treated two Mormon elders to a coat of tar and feathers and warned them out of the county under penalty of death.

The 200 miners employed at Odin, Ill., struck for higher wages and cheaper supplies. They claim that the company charges them more for blasting powder than the market price, and that these supplies are not obtainable except at places controlled by the employers.

The Yellow Pine Lumber Association, which embraces Alabama, Mississippi, Georgia and Florida, will meet on November 14. It promises to be the largest meeting of this interest ever held east of the Mississippi river, as a number of important matters are to be considered.

The Pittsburg molder's strike is virtually settled in favor of the men. All the large firms but one have conceded the advance and work will begin this week.

A race war of considerable magnitude appears to be brewing at Americus, Ga., where the negroes are numerous and trouble is feared. It is learned that there are over twenty companies in this State of from ten to forty men each, which have been secretly formed within the last two months.

FOREIGN.

The French government has temporarily deprived fifty-five priests of their stipends owing to sermons preached by them on the subject of the recent elections.

Mantua, Italy, is flooded and five persons have been drowned in the vicinity of Modena. Communication with Bobbio, Genoa and Piacenza is stopped. Travel on the Parma and Spezzia railway is interrupted by a landslide. The floods are increasing in Tuscany. Rains continue throughout Italy.

In the Danish Rigsdag, last week, the premier gave notice of a bill to abolish the tariffs on coal, coffee, rice, tea, salt, raw iron and train oil; to reduce the duty on petroleum and to increase the duties on wine, spirits, beer, tobacco, fruit, asparagus, flowers, spices, cakes, boots and shoes.

Fifty lives were lost by the collapse of a building used as a carpet factory in Glasgow, Scotland, on November 1.

The Swiss government has prohibited the holding of meetings by the Salvation Army, and has closed the halls occupied by the salvationists.

A royal reception was accorded the Emperor of Germany at Constantinople on November 2. It is said the visit is designed to create fresh guarantees of peace in Europe.

The Czar has resumed his policy of opposition to any form of settlement in Bulgaria which excludes Russia's claim to the right to select the head of the government.

Lord Salisbury has sent an emphatic protest against the declaration of a German protectorate on the east coast of Africa between the northern boundary of Vita and the southern frontier of Kismayou.

The exertions which the Emperor William is making to gain the personal friendship of the Sultan will, if successful, go very far toward non ratifying the effects of the unfavorable stand taken by Russia, and will relieve the triple alliance from much its present embarrassment in respect to the eastern situation.

The recorder of Cork has rejected the appeal of Father O'Dwyer and eight others who were convicted of boycotting and sentenced to imprisonment by the court of Fermhy.

A faded and discolored beard is untidy and a misfortune. It may be prevented by using Buckingham's Dye for the whiskers, a never failing remedy.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8	@ — —
Ordinary	8⅞	— —
Good ordinary	9	— —
Low middling	9⅜	— —
Middling	9⅝	— —
Good middling	9 15-16	— —
Middling fair	10⅜	— —
Fair	11⅛	— —
Galveston middling	9⅛	— —
Mobile middling	9⅛	— —
Memphis middling	9 9-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4 9-16	4⅝
Good fair	4⅜	4½
Common	4.	— —
CENTRIFUGAL:		
Seconds	4½	5⅛
Prime yellow	5⅛	5 9-16
Gray white	5¾	5⅞
Choice white	— —	6⅛
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	28	33
Good common	— —	27
Strup	25	33
RICE.		
No. 2	2 8-16	2⅛
Good	4⅛	4½
Fair	3⅞	4
Prime	— —	— —
Rough, ₱ bbl	3 25	3 60
Patnsh, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 25	4 35
Fancy	3 85	4 00
Choice	— —	— —
Minnesota Patents	5 50	5 75
Winter wheat patents	4 75	4 87½
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	2 10
Cream meal	2 50	2 65
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	44	45
Yellow	— —	— —
Mixed No. 2	— —	43
OATS:		
Western	29	31
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	77½	80½
HAY:		
Prime	12 00	14 00
Choice	15 50	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	12 25
Prime Mess	10 50	10 75
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9½	10½
Shoulders	— —	5¼
Sides, short rib	— —	6¾
Sides, long clear	— —	6¾
HAMS:		
Sugar-cured	12	13
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	— —	6¾
Sides, long clear	— —	6¾
GROCERIES.		
COFFEE:		
Prime	— —	20
Fair	— —	19¾
Common	— —	16¾
TEAS:		
Choice	40	80
Hee-Sa	— —	55
BUTTER:		
Western Creamery	26½	27
Western Dairy	13½	16
Common	— —	— —
LARD:		
Refined	6	6¼
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	— —
Lard, Extra No. 1	— —	66
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	6 00	8 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 10	1 35
ONIONS:		
New Louisiana	— —	— —
Western	1 60	1 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	9¾	10
Jute, 1¾ lb. ₱ yard	9	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 25	3 50
Chickens, Southern	2 75	3 00
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	18	19
Southern	21	22
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Bmry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	— —	14 00
Meal	20 00	— —
Pure ground bone	28 00	30 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, November 5.

Dumplings with Royal Baking Powder

No dessert is more delicious, wholesome and appetizing than a well-made dumpling, filled with the fruit of the season. By the use of the Royal Baking Powder the crust is always rendered light, flaky, tender and digestible. Dumplings made with it, baked or boiled, will be dainty and wholesome, and may be eaten steaming hot with perfect impunity.

RECEIPT.—One quart of flour; thoroughly mix with it three teaspoons of Royal Baking Powder and a small teaspoon of salt; rub in a piece of butter or lard the size of an egg, and then add one large potato, grated in the flour; after the butter is well mixed, stir in milk and knead to the consistency of soft biscuit dough; break off pieces of dough large enough to close over four quarters of an apple (or other fruit as desired) without rolling, and lay in an earthen dish (or steamer) and steam until the fruit is tender. Bake if preferred.

In all receipts calling for cream of tartar and soda, substitute Royal Baking Powder. Less trouble, never fails, makes more appetizing and wholesome food and is more economical. Royal Baking Powder is specially made for use in the preparation of the finest and most delicate cookery.

WOVEN WIRE FENCE!
40c to $1.00 per Rod.
Something new. Made of steel wire, galvanized. Best and cheapest fence and gates made. Descriptive circulars and prices free. Address KITSELMAN BROS., Ridgeville, Ind.

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FARRAND & VOTEY
ORGANS
DETROIT, MICH. U.S.A.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Chapel Hill	(Thursday)..	Nov. 7
Tillatoba		9, 10
Water Valley circuit		14
Toccopola		16, 17
Banner	(Tuesday)..	19
Atlanta	(Thursday)..	21
Pittsboro		23, 24
Grenada circuit	(Wednesday)..	27
Water Valley	(Thursday)..	28
Coffeeville		30, Dec. 1

J. F. EVANS, P. E.

SARDIS DIST.—FOURTH ROUND.

Mt. Vernon		Nov. 9, 10
Lake View		14
Arkabutla		15
Cockrum		16, 17
Horn Lake		22
Louisburg		23, 24
Wall Hill		30

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Fulton and Smithville, at Amory		Nov. 9, 10
Tremont, at New Salem	(Tues.)..	12
Prairie circuit		16, 17
Athens, at New Hope	(Wed.)..	20
Aberdeen		23, 24

AMOS KENDALL, P. E.

CORINTH DIST.—FOURTH ROUND.

New Albany circuit		Nov. 9, 10
Ripley circuit		16, 17
Jonesboro		23, 24
Ripley and New Albany		25
Guntown		30, Dec. 1

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Crawford, at Artesia		Nov. 7
Brooksville, at New Bethel		9, 10
Louisville, at Louisville		15
Plattsburg, at Center Ridge		16, 17
LaGrange, at Shiloh		22
Walthall, at Walthall		23, 24
Sturges		26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Weir, at Liberty Hill	(Sat., Sun.)..	Nov. 9, 10
Ethel	(Sat. and Sun.)..	16, 17
Poplar Creek	(Wed.)..	20
Lexington, at Tchula	(Sat., Sun.)..	23, 24
Belzona	(Wed.)..	27
Newport, at Spring Grove	(Sat., Sun.).	30, Dec. 1

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Ashland circuit, at Wesley Ch		Nov. 9, 10
Shawnee, at Zion		12
Waterford circuit, at Pleasant Grove		16, 17
Byhalia, at Byhalia		20
Hickory Flat, at Bethel		23, 24
Myrtle		30, Oct. 1

J. W. HINNOLL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Sandersville		Nov. 9, 10
Heidelberg	(3 P. M., Mon.)..	11
Paulding	(11 A. M., Sat.)..	16
Vossburg, at Central		17
Meridian circuit, at Chunky	(Sat.)..	23
Marion		24
De Kalb	(Sat.)..	30
Hlinsville		Dec. 1
Lauderdale		7, 8
Spring Hill		8, 9
Leakesville, at Avara	(Wed.)..	11
Union, at Energy		14, 15
West End		16
Meridian station		16

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilkinson, at Pine Grove		Nov. 9, 10
Clinton and Betoville, at Clinton		11
Audie City, at Audie City		16, 17
Springfield, at James Chapel		19
Livingston, at French Settlement		23, 24
East Baton Rouge, at Beer Ford		30, Dec. 1
New River, at Big Swamp		3
East Feliciana, at Oak Grove		6
Pipkin Chapel station		7, 8
Jackson station		14, 15

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Natchez, Wesley Chapel	(Thur.)..	Nov. 7
Washington, at Washington		9, 10
Vicksburg		16, 17
S. Vicksburg and Bovina		16, 17
Warren, at Oak Ridge		23, 24
South Warren, at Redbone	(Wed.)..	27
Utica, at Utica		30, Dec. 1
Mayerville, at Mayerville	(Tues.)..	3
Meadville, at Oak Grove	(Fri.)..	6
Roxie, at Roxie		7, 8
Sunflower mission	(Thurs.)..	12
Angalila, at Angalila		14, 15

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman, at Mt. Pleasant		Nov. 9, 10
Franklinton, at Mt. Herman		16, 17
Providence, at Providence		23, 24
Bowerton, at Rehoboth		30, Dec. 1
Crystal Springs		4
Hazlehurst		5
Adams, at Adams		7, 8
Summit, at Summit	(10 A. M.)..	9
Dist. Trustees Meet at Wesson	(3 P. M.).	9
Brookhaven		13
New Hope, at New Hope		14, 15

W. B. LEWIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Strong River, at Goshen		Nov. 9, 10
Shiloh, at Bethany		11
Trenton, at Independence		16, 17
Westville, at Pleasant Hill		23, 24
Mt. Rose, at Price's Chapel		30, Dec. 1
Marvin		7, 8
Hillsboro, at Contrell		14, 15
Morton Camp Meeting		Sept. 27
Shiloh Camp Meeting		Oct. 11

P. A. JOHNSTON, P. E.

SEASHORE DIST.—FOURTH ROUND.

Bethel, at Bethel		Nov. 9, 10
Mt. Carmel, at Mt. Moriah		16, 17
Columbia, at Union Academy		23, 24
West Pearl, at Wesley Chapel		30, Dec. 1
Hattiesburg, at Richburg		7, 8

T. S. WEST, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Columbia, at Columbia		Nov. 9, 10
Black River, at Wesley		9, 10
Ada, at Hickory Grove	(Tues)..	12
Montgomery, at Montgomery	(Thurs).	14
Boyce and Lecompte, at Boyce		16, 17
Spring Creek	(Tues)..	19
Sugar Town	(Thurs)..	21
Alexandria, at Alexandria		24, 25
Evergreen, at Fairview		30, Dec. 1
Simmesport, at Riverside	(Thur)..	5
Melville and Big Cane, at Melville		7, 8

D. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Farmerville, at Farmerville	Nov. 7
Summerfield, at Alabama	9, 10
Ruston, at Ruston	12
Louisville, at Siloam	14
Downsville, at Downsville	16, 17
Indian Village	19
Arcadia, at Simboro	21
Vernon, at Oak Ridge	23, 24
Saline, at Mill Creek	26
Sparta, at Ebenezer	28
Ringgold, at Andrew Chapel	30, Dec. 1
Minden, at Minden	3
Gibsland	4
Tulip, at Tulip	6
Vienna	7, 8

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Harrisonburg, at Sicily Island	Nov. 9, 10
Oakley, at Oakley	16, 17
Delhi, at Delhi	23, 24
Oak Ridge, at Oak Ridge	30, Dec. 1
West Monroe, at W. Monroe (Tues.)	3
Monroe (Thurs.)	5
Richland, at Rayville	7, 8

J. D. HARPER, P. E.

SHREVEPORT DISTRICT.—FOURTH ROUND.

Grand Cane, at Grand Cane	Nov. 9, 10
Many, at Negrete	14
Anacoco, at Holly Grove	16, 17
Coushatta	22
Wesley	23, 24
Red River	30, Dec. 1
Mansfield	7, 8

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NATURE'S MINISTRY.

BY DANT FAIRTHORNE.

How genlly Nature guides us! Take her hand
And she shall lead thee through the fairy-land
Of beau'ful existence. Round thy head
Fancy will weave her garlands; for thy tread
A carpet of delight and a sweet hint
Of life renewed shall glow in thy cheek's tint,
Soft, bright and luminous; and thy glad eye,
In which a love of life's delights shall lie,
Shall shine as a new luster, as the stream
Takes on new light with each bright penciled beam.

To Nature's influence ope thy bosom's door,
And likelier guests shall bide there than before;
A heaven-born love illuminize everything;
Sweet thoughts borne upward on thy spirit's wing;
And aspirations which all heavenward yearn,
Like the sweet odors of some incense urn.

Ah! life has deeper, purer, holier springs,
And all created seem as sacred things
When we draw nigh unto sweet Nature's heart,
And feel the Antean strength she can impart.
How all her votaries she loves to bless!
She leads to health, and hope, and happiness,
And by her tender touches tunes the strings
Of the heart's hard-worn harp, until it sings
The melodies of heaven. Calm must they lie
Who would know most of Nature's ministry.

That soul knows truest worship who can find
The link which binds to God all human kind;
Sweet hope and aspiration fill his life
Too full of joy to be at outward strife,
And all his being sets with steady force
Through life's short circuit to its heaven-born source;
While faith, like a fair angel, flits before,
To ope, with love's bright key, heaven's golden door.

The Race Problem.

BY D. W. FOSTER, M. D.

We have well-authenticated instances of peoples having been subjected by the Almighty unto others for discipline. And it would seem that the Africans were providentially put, in bondage in this country for the same purpose, and were benefited by it. They were brought up from heathenism to civilization and Christianity. History informs us that, in the case of others, they were providentially delivered after they had served out their time, and again afforded opportunity to work out their destiny. And is it not a reasonable inference to suppose that Providence will pursue a similar course with the Africans that are now in our midst? While other people were in bondage to other nations, they were "hewers of wood and drawers of water." Has there even been an instance of two peoples occupying the same country together, on equal footing, and in harmony? Is not the antagonism between different races natural? Is it not universal? It is a law in physics that two bodies can not occupy the same space at the same time. And is it not equally a law in ethnology that two races can not occupy the same country at the same time on equality? One must predominate and rule the other, it seems, as long as they dwell together. In our case, which is the superior race? Which should predominate?

Some apparently well-meaning people seem to think that we ought to *educate* the negroes, and some even seem to think we ought to admit them on *equality!* As they have souls, we ought to *Christianize* them. But "the way to heaven is so plain that a wayfaring man, though a fool, need not err therein." And the negroes can be taught the Christian religion without scholastic education. And it is a well-known fact that the more a negro learns from books, the more averse he is to manual labor to make an honest living. As soon as he learns to read a newspaper, he wants to be a political gentleman (so called), and eke a precarious living by trafficking in votes, or doing any dirty work for some party, or get a living any other wise than by working for it. The more plainly he sees the inferiority of his race, the more clamorous he becomes for *forced equality* to make up for the deficit. And some people, perhaps well-meaning, but egregiously mistaken, seem to think that by *forcing* them upon a social level with the whites will make the colored people equal in reality! What God has not made equal, man can not. And the attempt, however well meant it may possibly be, is not only impracticable, but unnatural and detrimental to both races. And the sooner it be abandoned the better, for the friction of such antagonistic contact is fast becoming too irritating to be endured; and it will, ere long, eventuate in a decisive war between the two races, if not remedied by wise and prudent measures beforehand. Already annoying conflicts are occurring all over the country, and before the trouble becomes general and exterminating, something that is natural, feasible and right ought to be done.

But *education* is *not the remedy* for the antagonistic state of things existing between the races. Book-learning would only make matters worse, and worse in proportion to the extent it be carried. The *Christian religion* will help *sooth* and *quiet;* and let that remedy be applied to the fullest extent practicable. *That* is our duty; but it is *not* our *duty* to *educate* the negroes, under existing circumstances. No, verily *that can not be our duty*, while not one white family in a hundred is able to educate properly its own children since the South was impoverished by the Civil War, and further bankrupted by employing trifling free-negro labor. And it would be unnatural and unjust to our own race, and absurd in the extreme, to undertake the education of the negroes here among us For whose benefit? It would certainly aggravate the antagonism between the races. Every dollar spent for that purpose is awfully misdirected, as it ought to go for the education of our own race, by all manner of means. Every negro child educated must leave a white child uneducated! And one or the other of the races must rule, and that one ought to be qualified to do so wisely and successfully. We can *not educate* but one of these races, as it ought to be educated to rule the nation. And we ought not, if we could, unless they be colonized. And which one ought it to be?—the Caucasian or the African? Can there possibly be any question? If both races *could* be educated, they would be only the more antagonistic as long as in contact here. The best teaching the negroes can have here (and all that they ought to have while among us), excepting the Christian religion, is how to get along on friendly and good terms with the white people, and to labor industriously and honestly to make a good, comfortable living as long as Providence may cast their lot among us. And the sooner they learn these important lessons, and profit by them, the better for them, as well as for us. They must be taught that, if they are not contented to remain and be our laborers and friends, they can not stay and be our equals and rulers; for if they don't learn and profit by these lessons of fate, they will inevitably have quite another experience before long—perhaps unfortunate here, perhaps otherwise elsewhere. The present state of things is fast becoming strained beyond human endurance; and in the name of common sense, and in the interest of our own race, let all good people stop talking (and thinking even) about raising money and means to *educate* the *negroes*, to say nothing about *equality* with the whites. Our own children need, and sadly need, every dollar that can be raised to save them from lapsing into ignorance and losing the prestige of their race. See how the institutions for the education of the white children are struggling for existence all over the Southern country. And while the white people are struggling hard to keep their heads above the water, persistent efforts are being made to help the negroes to clamber upon top of them! There are a great many people, well meaning, perhaps, who blindly misplace their sympathy and fruitlessly misdirect their philanthropy. We wish the negroes well; we wish the white people better. May the good Lord mercifully overrule and dispose of this whole matter for the best good of all concerned!

PLAISANCE, Louisiana.

A Terrible Impeachment.

BY REV. J. A. PARKER.

I had made up my mind not to write a line concerning the controversy which has been going on in your paper for some months past, touching the experience of sanctification; but, in his indiscriminate flings, Bro. Carradine has thrown over the head of Mr. Shakelford, and struck every preacher in the land whose experience of the sanctifying efficacy of the blood of Christ is not just as his own experience.

In the ADVOCATE, of last week (October 31, column five, second paragraph from top), he uses this language: "Don't listen to men who deny and oppose in various ways this experience: How can they speak advisedly and correctly of what they have never felt? Their confessed ignorance of the experience disqualifies them here as instructors and leaders, no matter how wise and good and excellent they may be as Christian men and ministers. How can a man lead in a way which he has never trod?"

If sanctification is not a doctrine taught in the Bible, it is nothing. If it is taught there as repentance, justification, etc., is, it can be correctly understood and correctly taught, just as Mr. Wesley understood the doctrine of regeneration before he felt his heart "strangely warmed" by it. I have never experienced anything about the "first man"—Adam—but I can teach all that the Bible says about him. Sun, moon and star-making is all beyond my experience; but, being facts stated in the Bible, I can understand, and I can teach these facts. I have never experienced "the fall of Adam;" still I know something about it—indeed, *all*, as far as it is written in the Bible; and I can teach it, and do teach it. And so does Bro. Carradine.

Perhaps the brother may explain by saying he spoke of sanctification specifically. True. Is it a doctrine taught in the Bible? If it is, why can I not understand and explain it without "the experience," just as I can the doctrine of the resurrection of the dead, or the doctrine of future rewards and punishments? I have no experience in these.

I want to call attention to the fact that while Bro. Carradine has written enough of late to fill about one-half of the ADVOCATE, he has written about an "experience," and not about a doctrine. I am willing to make a doctrine the basis of an experience; but I can never consent to make an experience the basis of a doctrine.

The poor, deluded Hindoo woman, returning from the murder of her child (having consigned it to the open jaws of the voracious crocodile), praising Allah, who has taken her offering, and whose favor she verily believes she has obtained by her pious (!) act, might, from Bro. Carradine's standpoint, challenge his competency to deny the righteousness of such conduct. He has no experience. She has "the experience," and declares it is quite the thing to do.

A phenomena attending the great religious excitements, some fifty or seventy-five years ago, was called "the jerks," an involuntary contraction of the muscles, by which men, in attempting to mount their horses, would, in the act of doing so, have the foot jerked from the stirrup, causing them to fall. It is said that the muscles of the neck jerked with such violence as to dishevel the hair of our grandmothers, and cause it to "crack like a whip." Few were converted who did not have "the experience" of the jerks. They had "the experience;" but did it follow that because of their experience, those who did not have the jerks were not converted?

In the paragraph quoted above, I think our brother acted as David did when he said, "All men are liars"—spake in his "haste."

Let us keep the distinction. Doctrine is one thing, experience is another. Doctrine depends on revelation; experience depends on human temperament. Do not interdict us for want of an experience.

BATON ROUGE, Louisiana.

An Interesting Document.

(Continued.)

MINUTES
OF SOME CONVERSATIONS
BETWEEN
THE PREACHERS
IN CONNECTION WITH
THE REVEREND MR. JOHN WESLEY.

Begun at Ellis' Preaching-House, Virginia, April 30, 1784, and Ended at Baltimore, May 28, following.

Ques. 1. What preachers are admitted?

Ans.: John Baldwin, Wm. Thomas, Thomas Haskens, John Magory.

Ques. 4. Are there any objections to any of the preachers?

Ans.: There were examined one by one.

Ques. 6. How are the preachers stationed this year?

Ans.:
Holstein, Henry Willis.
Yodkin, Philip Bruce, John Baldwin.
Sallsbury, Jesse Lee, Isaac Smith.
Guilford, Thomas Humphries, Thos. Anderson.
Caswell, Richard Swift.
Halifax, Enoch Matson, Peter Moriarty.
Wilmington, Beverly Allen, James Hinton.
New Hope, Joshua Worley.
Tar River, William Cannan, Henry Jones.
Roan Oak, Thomas Curtis, David Jefferson.
Meckleuburg, Reuben Ellis, Thomas Foster.
Brunswick, William Glendenning, John Robertson.
Bertie, Ira Ellis, Edward Drumgole.
Camden, Richard Ivy, William Damron.
Portsmouth, James Martin.
Nansemond, Henry Ogburn.
Sussex, James O'Kelley, Moses Park.
Amelia, John Major.
Amherst, Thomas Foster, William Jessop.
Orange, Woolman Hickson, James Riggin.
Richmond, John Easter.
Hampton, James Morris.
Alleghany, Wilson Lee, Thomas Jackson.
Berkley, Richard Smith, Thomas Bowen.
Fairfax, Joseph Everett.
Bedford, Edward Morris, James How.
Redstone, John Cooper, Samuel Breeze.
Calvert, Francis Poythress.
Baltimore, Caleb B. Pedicord, Thomas S. Chew; William Gill.
Little York, Michael Ellis.
Philadelphia, Lee Roy Cole, Joseph Cromwell, Jeremiah Lambert.
Dover, Nelson Reed, Adam Cloud.
Caroline, George Mair, Joseph Wyatt, George Moore.
Somerset, Thomas Haskins, William Ringold.
Annamessex, Caleb Boyer, Hugh Roberts.
Accomac, James White.
Dorchester, John Tunnell, Lemuel Green.
Kent, James O. Cromwell, William Lynch, Thomas Ware.
Juniata, Simon Pile.
Long Island, Philip Cox.
New York, John Dickins.
East Jersey, Samuel Dudley, William Phoebus.
West Jersey, Samuel Rowe, William Partridge, John Fidler.
Talbot, Freeborn Garretlson, William Thomas.
Frederick, John Magory, Isaac Smith, Jonathan Forrest.
Trenton, John Hagerty, Matthew Greentree.

Ques. 7. What numbers are there in society?

Ans.: New York, 60; Long Island, 24; East Jersey, 450; West Jersey, 513; Philadelphia, 470; Little York, 50; Juniata, 40; Baltimore, 830; Calvert, 340; Frederick, 516; Fairfax, 317; Berkley, 116; Alleghany, 240; Orange, 217; Richmond, 168; Dover, 982; Kent, 730; Talbot, 782; Dorchester, 760; Annamessex, 260; Somerset, 338; Caroline, 752; Halifax, 272; Holstein, 78; Yodkin, 292; Guilford, 318; New Hope, 170; Caswell, 105; Sallsbury, 375; Sussex, 525; Nansemond, 215; Portsmouth, 191; Brunswick, 484; Amelia, 317; Mecklenburg, 293; Amherst, 290; Tar River, 426; Roan Oak, 495; Bertie, 600; Camden and Banks, 350; Wilmington, 80; Peo Dee, 99. Total, 14,488. Preachers, 83.

Ques. 8. How shall we keep good order among the preachers, and provide for contingencies in the vacancy of Conference, and absence of general assistant?

Ans.: Let any three assistants do what may be thought most eligible, call to an account, change, suspend or receive a preacher till Conference.

Ques. 9. What can be done with those places we have long tried, and appear to grow worse every year?

Ans.: If you are obliged to make use of such places, to get to more valuable ones, appoint no public preaching, but only meet society in the evening, or speak to the black people.

Ques. 10. What can be done towards erecting new chapels and discharging the debts on those already built?

Ans.: Let the assistant preacher put a yearly subscription through the circuits, and insist upon every member, that is not supported by charity, to give something; let them subscribe the first quarter and pay the second; and the money to be applied by two general stewards.

Ques. 11. How shall we prevent superfluity in dress among our people?

Ans.: Let the preachers carefully avoid everything of this in themselves, and speak frequently and faithfully against it in all our societies.

Ques. 12. What shall we do with our friends that will buy and sell slaves?

Ans.: If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration.

Ques. 13. What shall we do with our local preachers who will not manumit their slaves in the States where the laws admit it?

Ans.: Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania and New Jersey.

Ques. 14. How shall we reform our singing?

Ans.: Let all our preachers, who have any knowledge in the notes, improve it by learning to sing true themselves, and keeping close to Mr. Wesley's tunes and hymns.

Ques. 15. How shall we enlarge the Conference collection to supply the wants of the preachers?

Ans.: Let there be a public collection in all the principal places in the circuits, and brought to Conference.

Ques. 16. What preachers' wives are to be provided for?

Ans.: Sisters Wyatt, Forrest, Dickins, Morris, Scott, Drumgole, Mair, O'Kelley, Thomas, Hagerty, Moore, Pigman, Ellis.

Ques. 17. How is this money to be raised?

Ans.: Talbot, 14£; Philadelphia, 24£; Dorchester, 14£; New Jersey, 21£; Dover, 14£; Brunswick, 10£; Annamessex, 14£; Mecklenburg, 8£; Kent, 14£; Bertie, 2£; Caroline, 14£; Sussex, 10£; Somerset, 14£; Amelia, 10£; Fairfax, 20£; Nansemond, 7£; Baltimore, 40£; Portsmouth, 7£; Calvert, 15£; Camden, 6£; Little York, 10£; Frederick, 15£. Total, 302£.

Let every assistant preacher see that this money is collected and paid quarterly.

Ques. 18. What shall be allowed the general assistant yearly?

Ans.: Twenty-four pounds, with his expenses for horses and traveling, brought to and paid at Conference.

Ques. 19. What preachers have died this year?

Ans.: William Wright, Henry Metcalf.

Ques. 20. What preachers desist from traveling?

Ans.: David Abbott, James Thomas, John Coleman, James Mallory.

Ques. 21. How shall we conduct ourselves toward European preachers?

Ans.: If they are recommended by Mr. Wesley, will be subject to the American Conference, preach the doctrines taught in the four volumes of sermons and notes on the New Testament, keep the circuit they are appointed to, follow the directions of the London and American Minutes, and be subject to Francis Asbury as general assistant, whilst he stands approved by Mr. Wesley and the Conference, we will receive them; but if they walk contrary to the above directions, no ancient right or appointment shall prevent their being excluded from our connexion.

Ques. 22. What shall be done with our traveling preachers that now are, or hereafter shall be, possessed of slaves, and refuse to manumit them when the law permits?

Ans.: Employ them no more.

Ques. 23. How shall we more effectually appoint and keep days of fasting?

Ans.: By writing it upon every class paper. To be the first Friday after every quarterly meeting.

Ques. 24. When and where shall our next Conferences be held?

Ans.: The first at Green Hills (North Carolina), Friday, 29, and Saturday, 30, of April; the second in Virginia, at Conference Chapel, May 8; the third in Maryland, Baltimore, the fifteenth day of June.

Miss Bessie Fearn.

The Mississippi Conference Woman's Missionary Society of the Methodist Episcopal Church, South, has been called to mourn the death this year of another consecrated officer. At her home in Jackson, Miss., Friday, October 25, 1889, Miss Bessie Fearn, our recording secretary, fell on sleep in Jesus. After weary weeks of suffering, borne with Christian resignation, she has passed away in the triumphs of that faith which hath despoiled death of its terror and the grave of its gloom. Like Paul, the apostle to the heathen, she could have said, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

To the surviving loved ones of that household, now so sorely bereaved by the death of the sister who had so nobly and unselfishly filled the place of the mother's dead, we tender our sympathy and our prayer, that they may so live that when they shall pass from earth, it shall be to meet the loved ones gone before.

MRS. I. N. CHATFIELD, Pres.
MRS. E. P. MELLEN, V. Pres.
MRS. ANNIE DEMOSS, Treas.
MISS ANNIE LINFIELD, Cor. Sec.
MRS. M. A. BALDWIN, Audt.

Another Call from Japan.

We present our readers with the following from the *Nashville Christian Advocate*. Read it prayerfully.

A WOMAN'S PLEA FOR WOMEN.

My Dear Doctor: I have been urging the claims of Japanese women upon the church ever since my return from the East. Partial response has been made to my appeals, and two ladies of our church are expected to sail next month to aid in the work that has heretofore been under the care of the wives of our missionaries and Miss Haines. For the support of these two ladies I am personally responsible. Besides the amount necessary for their support, it is imperative that means be provided to build a house suitable for the reception and instruction of Japanese women. Our mission residences are not sufficient to accommodate them.

Nothing can more distinctly emphasize my appeal than the subjoined petition from the wives of three of our best native members. The benefit accruing to themselves from the gospel, and their deep sense of the crying need of their countrywomen, have impelled them, without prompting or suggestion from any quarter, to send this request for help to our Board of Missions.

It must be remembered that our Woman's Board has no work in Japan, nor can it undertake anything until its resources are largely increased. Our Board of Missions can do nothing. At its meeting in May last it left the burden of this work on me. Can I be quiet? Shall I tell these Japanese women begging for help that our six hundred thousand Southern Methodist women will do nothing for them? That the ample wealth of our church is not available for their small need? Who can read this quiet, modest petition, whose tone is yet as deep as the voice of God's thunders, and refuse them their request? These petitioners are well known to our missionaries, who will answer for their sincerity and their Christian character. For Christ's sake read and respond to their and my call. Send your contributions, large or small, to me or to the treasurer or secretary of the Board of Missions, at Nashville, Tenn.

MRS. A. W. WILSON.

BALTIMORE, MD., Oct. 28, 1889.

To the Members of the Board of Missions of the Methodist Episcopal Church, South, in the United States of America:

Dear Friends and Brethren: Feeling inexpressibly thankful, to our most merciful God for this, his great mercy and help in bringing us out of the misery of heathenism, and in carrying this glorious work of our Lord into this dark Gentile land, and bearing a sense of deep gratitude to the Methodist Episcopal Church, South, and especially to your honorable body, for all we have received for our good, we humbly beg leave to present to you our petition.

The field is wide open before us for woman's Christian work, and it has pressing needs of laborers to carry it on. We can not but cry out for help from beyond the great ocean to meet the demand. Precious souls are being swept on in the broad channel of destruction. We can not and must not lose time to win them to Christ, who died for them. Now is the time for us to do the grand work in this island empire, and it is now our most earnest request that your societies will sympathize with us, and take a speeding step to send out such lady workers as they see fit into the community of our sex in this part of our Lord's dominion.

We remain, dear friends and brethren, in earnest and prayerful expectation of a favorable response to our petition, your humble sisters in Christ,

MRS. Y. YOSHIOKA. MRS. G. HASHIMOTO. MRS. S. KINOSHITA.

KOBE, JAPAN, Sept. 8, 1889.

(Now, won't you send on your contribution to the Japan Mission? In God's name, send.—EDITOR.)

Thanksgiving Day Proclamation.

President Harrison has issued the following Thanksgiving Day proclamation:

A highly favored people, mindful of their dependence on the bounty of Divine Providence, should seek fitting occasion to testify gratitude and ascribe praise to him who is the author of their many blessings. It behooves us then to look back with thankful hearts over the past year and bless God for his infinite mercy in vouchsafing to our land enduring peace, to our people freedom from pestilence and famine, to our husbandmen abundant harvests, and to them that labor a recompense of their toil.

Now, therefore, I, Benjamin Harrison, President of the United States of America, do earnestly recommend that Thursday, the 28th day of this present month of November, be set apart as a day of national thanksgiving and prayer, and that the people of our country, ceasing from the cares and labors of their working day, shall assemble in their respective places of worship and give thanks to God, who has prospered us on our way and made our paths the paths of peace; beseeching him to bless the day to our present and future good, making it truly one of thanksgiving for each reunited home circle as for the nation at large.

Christian Advocate.

THURSDAY, NOVEMBER 14, 1889.

AUTUMN.

BY S. A. C.

The sumach weaves it brilliant leaves
Of varied hues together;
The forest gl ws like heart of rose,
In sweet autumnal weather.

The wooing breeze steals through the trees,
The blushing leaflets quiver;
The sunlight glints in mellow tints
Upon the flaming river.

On trailing vine, red with new wine,
Are purple berries peeping
From out their nest, where, lulled to rest,
The sunbeams warm are sleeping.

O'er gayest moods a sadness broods,
With spirit sweet and tender,
As silvery haze soft veils the blaze
Of nature's gorgeous splendor.

On tree and vine the late fruits shine,
In gold and purple gleaming,
And through the air their fragrance rare
Floats to me in my dreaming.

Let others sing the charms of Spring,
Or Summer's beauteous story,
But I will praise the wondrous days
Of Autumn's golden glory.

My Respects to Rev. J. B. Gambrell.

MR. EDITOR: Through the kindness of a friend, the *Southern Baptist Record*, of October 10, has just reached my mission home in this city. As a native Mississippian and a minister of the gospel for nineteen years, I am thankful that neither my character nor official administration needs any defense against the attack formulated by Mr. M. A. Dees, and published and endorsed by the Rev. J. B. Gambrell. And were it not for the ill-disguised purpose of these gentlemen to injure the Methodist Church by methods as ungentlemanly as they are unchristian, I should leave them to enjoy the pleasures of using an unbridled tongue.

As for Mr. M. A. Dees, I feel naught but pity, as did the large congregation assembled on the night to which he refers. He says: "At the close of this night's meeting Bro. Weems asked all who would pray for the means being used for the conversion of souls to rise. Most everyone rose. I did not. But I came home and wrote to Bro. Weems that I could no longer assist in or pray for the meeting, and entered my protest against taking professedly unconverted persons into the church."

So far as I could see, he was the only professedly praying person in that congregation who did not rise, and a large number of his own church were present. I felt then, and still think, that the motive influencing Mr. Dees' conduct was a desire to injure the meeting. A grave charge; and yet I think it fully sustained by his conduct. Two years after this I was holding a very interesting and successful meeting, and the pastor of the Baptist Church (a man full of zeal and the Holy Ghost, and now in heaven) was preaching for me every day, to the delight of my people and the conversion of souls, when Mr. Dees, who was away, came home, and, calling his church together, ordered the servant of God to close his lips. I had no other ministerial aid, and if any soul was lost through the agency of this high-handed churchly tyranny, over the conscience and labors of a minister of the gospel, I am sure it was not charged to the account of this sweet-spirited servant of God. I had known the venerable man of God from my childhood, and he came to me humiliated to a degree pitiable to behold, and said: "You know me, and that it is not my fault that I do not preach for you and your good people. I love you and them; so go on with your meeting, and I will pray for you. They can't keep me from doing that." Neither my opinion, nor my appreciation, nor that of my congregation was changed toward the dear, good man by this act; but of Mr. Dees, whose idea of Christian obligation is to compel the poor sinner to choose between a pool of water and the devil, I only feel a pity. It is true that Mr. Dees wrote his protest; but, as he was the only one, so far as I could learn, who placed such a construction upon the language of Bro. Atkinson, and as it was the opinion of all to whom I spoke about it that he only desired to get up a controversy for the purpose of injuring the meeting, I paid no attention to him then, and make but two observations now:

First. During the four years I was pastor of the Methodist Church in Moss Point, I received between seventy-five and one hundred members into the church, and I am quite sure that they have quite as good standing as Christians in that community as has Mr. M. A. Dees.

Second. Whoever states that I ever proposed or actually did receive members into the church on conditions other than those given in the Discipline, does so at the expense of the truth.

As for the Rev. Mr. Gambrell and his attempt to practice a pious fraud on his readers, I have a few very plain observations. He says: "If a knowledge of that fact sets others to putting up the fence, our purpose will be achieved." A knowledge of what facts? The following: "Below are two letters, which we print without comment, except to ask the reader to imagine one of these preachers rejecting candidates for membership, under this teaching, because the candidates could not make a profession of faith in Christ. Imagine it, if you can." Why does Mr. Gambrell wait until Bro. Thompson's lips are closed in death, Bro. Atkinson is transferred to Texas, and I to Mexico, to make this attack upon us? The reported conversation with Bro. Thompson occurred eleven years ago, and that of Bro. Atkinson and myself was ten years ago. Then why did he wait until he supposed we could not reply to his attacks before he made them? And has not an honorable and unbonored grave no sacredness for him? Then verily we shall no more sing:

"There is a calm for those who weep,
A rest for weary pilgrims bound;
They softly lie and sweetly sleep
Low in the ground."

Again he says: "If, when the evidence is all in, anyone believes we have slandered anybody, or violated the ninth commandment, we will try to live on the best we can." From this I infer he has coolly started out to make a point against "these preachers," and proposes to make it and then stand by it, regardless of public opinion in the matter. No doubt such a man would feel as contented and happy under the feeling that he had slandered a brother minister or a sister church as would a fish in water. But will he read this?

"Good name, in man and woman, dear my lord,
Is the immediate jewel of the soul:
'Who steals my purse, steals trash,' 'tis something, nothing,
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

J. M. WEEMS.

CITY OF MEXICO, Oct. 19, 1889.

To the Members of the Mississippi Conference.

DEAR BRETHREN: It seems that my recent brief notice was not explicit enough. Hence I now write to suggest that your information concerning the Conference claimants be answers to the following questions:

1. What is the age and general health of the claimant?

2. How many members are there in the family?—their respective age, sex and general health.

3. Does the claimant own a home?

4. What income, if any, has the claimant? and from what sources?

5. Has the claimant any child or children in condition to afford the claimant a support?

Any other *facts* will be gladly received. *Inferences are not desired.* A statement that "the claimant is needy, worthy and deserving" has no weight with the Joint Board. Such a report once covered a comfortable home, two hundred and forty acres of land, and an able-bodied son-in-law who lived in the house and tilled the land. Let us have the facts and all the facts in every case. The fund is too small to be frittered away. It is a sacred trust fund, and must not be given to those who do not need it. The Joint Board are trustees who must comply with the terms of their trust. *Those who do not need have no claims on it.*

In conclusion, let me urge every preacher to bring up every cent of the assessment on his charge for this purpose. It is sorely needed. Don't fail, I beg of you! T. L. MELLEN.

A Review.

Some writer has suggestively and appropriately said: "Do not wait till after death to indite merited encomiums." It is not more strikingly applicable to any class than ministers; hence a review of some of those who have labored here: Rev. S. M. Thames, a thinker of earnestness and depth, imbued with the reality of religion and the fearfulness of sin, boldly and uncompromisingly proclaims the gospel. Rev. B. F. Phillips, characterized by a geniality of heart and manner, is evangelistic in protracted meetings; seeks the erring by the wayside, tells of God's love in the grog shop, cheers each home that he visits with prayer, and often charms the weary with melodious song. Zealous and fearless, his sermons rounded to rhetorical perfection, and a worker in Sabbath schools make up the salient points of Rev. H. R. Tucker. Rev. Q. A. Oates presents sermons full of didactic instruction, attacks the prominent evils of the day, and is a man of marked decision of character and uncomplaining self-sacrifice. Rev. J. L. Futrell is a worker and builder, specially gifted in prayer and a preacher of thought and illustration.

Of visiting ministers, we remember Bro. Howells' well-classified *fire* sermons. Rev. T. J. Newell, impressive, dignified and scholarly. Rev. S. D. Long, with a charm of manner, is potent in sermons and beautiful in example. "Gilderoy," with his facile pen, witticisms, earnestness and love of children, leaves a pleasing remembrance. Rev. J. D. Cameron, kindly in face and mien, estops the thoughtless and awakes the church member with his excellent sermons. Bro. Dye is a fine reasoner, with beauty of expression and earnestness of soul. Drs. Wier and Sullivan, cultivated and kind, their sermons bearing the impress of research, logic and analysis. Our recent minister, Rev. H. T. Gaines, preaches practical sermons, interspersed with homely illustrations attracting the careless, warning the wayward, cheering and comforting the weak. He is faith-inspiring; a devout, consecrated Christian. In a meeting held by him in September at Hebron Church, the membership was aroused and impressions made that will last to eternity. Bro. Gaines won the hearts of this people, and their wishes and prayers follow him. He is ripe in religious experience and good works, and he met the demand of all classes here. May he be sent to us again!

MYRTIE.

HEBRON CHURCH, STONE, ALA.

From the Work.

VANCLEAVE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: It has been some time since I have written you about Vancleave circuit. I am happy this morning over the prospects that lie out before me on Vancleave circuit. The year is nearly at a close, and we are one year nearer heaven.

Our fourth Quarterly Conference has just been held. Quarterly Conference and New Prospect Camp Meeting were held together. The business of Conference was dispatched in a business-like manner by our beloved presiding elder. The stewards and all the officers of the Conference were examined as to what they have read during the year. Dr. West is doing good on this district. We are praying for him to be sent back next year. The local preachers and exhorters made fine reports. Their characters were passed and licenses renewed. Oh! what a noble band of local preachers we have on this circuit! I love these local preachers. I am about ready for Conference. All assessments paid but fourteen dollars; will have that soon.

Our camp meeting was a perfect success. My heart was made glad by the coming of Bros. G. D. Anders and L. R. Whittington from Centreville, my old home. They made many friends, and did some good preaching, which resulted in the conversion of many precious souls. Bro. B. Jones was with us, and preached once. We had fourteen preachers. Several precious Christian ladies from Felicity Street Church, New Orleans, were here, and did good talking, singing and praying at the altar. God bless those ladies! Bros. Walker and Miles and several brethren from adjoining circuits was with us, and did good. It is said by the brethren that this is the best meeting we had for several years. Bro. G. D. Anders preached a sermon from I. Chron. xxix, 5, on consecration. After services were over a good sister handed me fifty cents, and asked me to send it to you, to send another missionary to Japan. I suggested that she get more; so she and other ladies, after thirty minutes' work, handed me twelve dollars to be reported (collected by the ladies at New Prospect Camp Ground, twelve dollars). In the course of an hour an old father and mother in Israel handed me two dollars, to be reported to another missionary to Japan (Rev. John Flurry and wife, two dollars).

Oh! how happy I am here on Vancleave circuit! If the Conference sends me away from here, how sad I will be! If they send me back, Mr. Editor, I want you to come to our camp meeting next year. I know you will enjoy it.

I want to say to fathers and mothers, brothers, sisters, and my many friends in Wilkinson and Amite counties, that I appreciate all they have done for me. I am here among so many kind people. God has blessed me wonderfully. I am more determined to be a Christian, more determined to be self-sacrificing than ever before. May God's blessings still be upon Vancleave circuit!

M. L. WHITE, P. C.

FANNIN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Our protracted meeting at this church began September 14, and closed September 24, 1889. We had made arrangements to have Bro. Joe J. Jones with us, but for some cause unknown to us he did not come. For months many had been praying for a revival of religion in our midst. Accordingly on Thursday night, after six days incessant labor and prayer, during the altar exercise, the Holy Spirit was poured out upon us to the joy of many souls; sinners were justified and regenerated, and many Christians were made exceedingly happy. In an instant shouts of praises to God and expressions of overpowering joy in the souls of believers rang out above the voice of the young man of God who was leading in prayer. Others, for the first time in life, laughed with a "holy laugh" for hours after they had retired to their homes, while many others received the blessing quietly as a "refreshment from the presence of the Lord." I do not know the number who were born of the Spirit during the meeting. There were three adult baptisms, six accessions, and one yet to be received. The church was edified and more thoroughly strengthened in the faith, "that" they "henceforth be not more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men," but "may grow up into him in all things, which is the head, even Christ." (Eph. iv, 14 and 15.) The church is in a state of brotherly love and kindness scarcely ever witnessed by the writer. There is a degree of reciprocation from these good people to their pastor, which makes him to feel that his labors are not in vain among them. If, in the providence of God, I will be elsewhere another year, my prayer to God is, that he will provide for them a pastor suited to their necessities. Many thanks to Rev. A. D. Miller, J. F. Robinson and C. A. Powell for valuable service rendered. Their preaching will bear fruit for years to come. And to our heavenly Father he all the praise. Yours in Christ,

J. N. TUCKER.

In Memoriam.

W. M. PATTERSON, D. D.

Our churches in the Southwest being so intimately connected with our mission work in Mexico, and that work having been first projected from our city, and Dr. Patterson having been connected with that work so long, we ask no pardons for giving our readers the following account of the funeral services in memory of Dr. Patterson, held in our church in the City of Mexico, September 22. We clip from the *Nashville Advocate*, October 31:

[Memorial service, held in the Spanish Church of the Methodist Episcopal Church, South, in the City of Mexico, September 22, 1889. Translated from *El Evangelista Mexicana*, of September 26.]

September 22 the Church of the Messiah was filled with men, women and children, gathered together to participate in the services dedicated to the memory of Dr. Patterson.

The pulpit, walls, pillars and table were draped with black. Behind the pulpit were the letters, "W. M. P," artistically made, and surrounded by a crown of evergreens, presented by Mexican brethren. Underneath this was a most beautiful crown of white flowers, sent as proof of appreciation by the family of H. P. Webb, of this city, and below this another lovely crown from Mr. W. H. Blake and family. A cross of white flowers rested upon the pulpit, contributed by Mrs. Blake, and one upon the table, from Mrs. Birkland. The pillars were wreathed with white roses, the platform in front of the pulpit being covered with large bouquets, presented by Dr. Weems and wife, Mrs. E. Walker; the families of Mrs. Blackmore, Birkland and Watkins. There were many other bouquets as offerings from members of the church, being very conspicuous the magnificent one contributed by Miss Luisa Roldan. The organ was covered with white flowers and black lace, upon which rested a crown of forget-me-nots, presented by the church. The adornment of the organ seemed to reveal the love that the church retained for Mrs. Patterson, who for so many years had presided over it, directing the sacred service of song in the Church of the Messiah. It would be difficult to describe the many testimonials of affection for Dr. Patterson given by the foreigners present.

The memorial service began with the singing of the hymn commencing, "Jesus, lover of my soul," followed by the reading of John xiv, by Rev. Dr. Green, of the Presbyterian Church. A fervent prayer was then offered by Rev. Angel Blanco, Mexican pastor, after which the children sang, "We shall reach the summer land, some sweet day, by and by."

The little girl, Julia Roldan, niece of Miss Luisa Roldan, teacher of the girl's school for the past nine years, and a faithful and intelligent co-worker with Mrs. Patterson and Miss Clara Holloran, delivered an address. Lack of space prevents us from making more than a few extracts from this beautiful address, and the others that followed it. She said:

"The human form of our esteemed brother, our true and faithful friend, Dr. Patterson, has passed away from among us, but the remembrance of him is retained in our inmost being ....Our great and honored brother passed through this land as a star, as a sun, giving light and warmth to many souls, leaving behind him a track of light; for wherever he went he established a church, a school. As a flower is known by the perfume it exhales, so his steps were revealed by the good that followed them. The life of him who was our beloved pastor and friend was as a bouquet of flowers, whose sweet odors are still kept by the churches, and especially by the schools, for childhood and youth were ever the special objects of his love. The churches, congregations and schools are the living monuments that perpetuate his memory, the benefits and results of which will be eternal....He was a missionary of peace and progress. Providence brought him to Mexico. His life was constantly spent in working for the good of others, and he fell at his post of duty. Sleep in peace, beloved friend! Sleep tranquility under the shade of the laurels won on earth. Already thou art at rest, worker of progress, but thy works do follow thee. Thy mission was finished when thou didst close thine eyes, and thou canst now enjoy the glory of having put the foundation of a new social and religious era in our country....Our thankful hearts bless thee, and in proof of our gratitude and love I come to deposit this crown to thy memory in the name and representation of the evangelical schools. It has interwoven in it the sweet tears, kisses and sighs of our hearts."

The crown was then placed by Julia upon the table prepared for it.

Prof. Luis Cardena, of the Boys' School, in the name of his school, and Mr. L. Gubillaga, in behalf of the congregation of the Messiah, paid eloquent tributes to the memory of Dr. Patterson, followed by the English chorus, "Home at Last," after which Rev. D. F. Watkins delivered a discourse, from which we make the following brief extracts:

"'And their works do follow them.' (Rev. xiv, 13.) Dearly beloved brethren and friends, when I heard the sad news of the death of that valiant and faithful soldier of the cross, Dr. Patterson, the verse which I have quoted in part immediately came to my mind. ....Dr. Patterson was a worker, a worker known and blessed of God. I know not what human being selected him for the work in Mexico, but I know he was directed in that work by the great Master of all the work, as has been clearly demonstrated by the progress made in the work of regeneration in Mexico under his direction as superintendent....Dr. Patterson was a prudent, decided, intelligent, and energetic worker. The great danger of losing life in the early days of the history of this mission never deterred him from doing his duty. Once he was left for dead on the roadside, and a few days since he went down to the grave, bearing in his body the marks of the Lord Jesus. One of the most essential qualities in the character of a missionary is that he love the people with whom he labors, and Dr. Patterson possessed this quality in the highest degree. His love toward the people was fully returned by the ministers and members of the church in Mexico. His patience and gentle manners in dealing with the erring caused some to say that as superintendent it was his duty to treat them with more severity; but he would often say, 'I am here to help save them, not to condemn them.' Looking back on the missionary life of Dr. Patterson, we can do no less than say he was a rare and worthy workman....I infer from the words, 'Their works do follow them,' that the labors of good men are not lost. No, brethren; the many trips Dr. Patterson made over this country, reaching from Colima, on the Pacific Coast, to Vera Cruz, on the Atlantic, are not lost; they are traced and kept in the archives of God. His labors day and night, his sermons, even those in the cabins of the poor, his warning to the erring, his help to the wandering—they are not lost. No affection shown to the children, no prayer, no effort made to save the lost, not even a cup of water given to the least in the name of the Master is lost....The last words of Dr. Patterson, just before entering into the mansions of light were, 'Mother, mother.'.... He died safe in the tender arms of Jesus, beholding his mother awaiting him at the gate of the celestial city. Blessed are they which die in the Lord; blessed in heaven, blessed in the earth, and blessed forevermore."

The hymn, "Safe in the arms of Jesus," was then sung, followed by touching remarks from Rev. Dr. Green in reference to Dr. Patterson and the family of the deceased.

The *Agnus Dei* was rendered in a most exquisite manner by Mrs. Carruthers, of Galveston, Texas, and Miss Luisa Roldan, after which Rev. Angel Blanco spoke, and we make a few extracts:

"It gives me profound pain to speak on this occasion.... From the time that our beloved brother came to Mexico and until his death he displayed a most wonderful activity, born of the conviction that God had sent him to this land. His ministry was perfectly carried out, and on dying he could exclaim with Paul, 'I have fought a good fight, I have finished my course, I have kept the faith.' As an evangelical minister he had nothing to be ashamed of; all bear testimony that he fulfilled his duty. For many years he worked unceasingly with perseverance and self-sacrifice, in order to help evangelize this people....The churches scattered throughout the republic are witnesses of this truth, and to-day they weep over his death. The Methodist Church in Mexico has lost its best friend, and his place will be difficult to fill. The believers in all churches saw in him a true and loving brother. We are indebted to him for much, and he looked upon some of us as his children, knowing how to correct us with the balsam of charity and tenderness. The poor in particular were the special objects of his solicitude, and for them his heart and purse were ever open....Like all other great men, he had enemies;....but we all know that he labored many years unceasingly for the good of his brethren, and we know of the difficulties that beset him constantly, and which could not have been overcome by men of less faith than he possessed. His missionary career in Mexico was one of the most glorious, and the Christian triumphs of which sweetened the bitterness of any persecution from which he had to suffer....The Savior has received him into his bosom, and will gather the fruits of that which he sowed while on earth,....and while we think of our brother as entering the mansions of light, let us seek, by means of prayer, consolation for the many who weep because of the absence from the earth of our beloved father, brother, and friend, Dr. Patterson."

The following resolutions were proposed by Rev. Angel Blanco, and adopted by the large congregation, all standing:

"Friends and Brethren: It is a law that man must die, and we know that the hour is approaching in which we must also pay the last tribute. Death brings to the living a pain that only the precious promises of our heavenly Father can relieve. This has happened to us in the case of the death of our esteemed brother, Rev. W. M. Patterson, D. D., who died in Caracas, Venezuela, S. A., August 19, 1889; therefore, be it

"*Resolved*, 1. That we recognize in Dr. Patterson a true and devoted Christian, who spent his life, not for laboring to bring souls to Christ.

2. "That the perseverance and complete devotion of Dr. Patterson and his now bereaved wife in their constant work to benefit the people and inspires our hearts with acknowledgment and gratitude.

3. "That while we profoundly feel the death of our brother, we admire his virtues, and will not cease to pray for his afflicted wife and children.

4. "That a copy of these resolutions, together with a manifestation of our grief and sympathy, be sent to his family, and also to the *Evangelista* for its publication therein."

Dr. Green then offered a prayer, after which was sung the hymn, "O think of the home over there," and Rev. Wm. Watkins dismissed the congregation with the benediction.

Books and Periodicals.

BOOKS.

THE LIFE-WORK OF THE AUTHOR OF "UNCLE TOM'S CABIN." By Florine Thayer McCray, author of "Environment," etc. Square 12mo, 440 pp., with 11 illustrations and ornamented cloth covers. Beautifully printed on heavy calendered paper. Price, $2. New York: Funk & Wagnalls.

The book before us is not strictly a biography, but rather a sketch of Harriet Beecher Stowe's literary career, with an outline of each of her works, including a commentary and criticism on them, and such facts and incidents as led up to their preparation and resulted from their publication. It also contains a digest of opinions by eminent reviewers; an account of Mrs. Stowe's travels, ovations, methods of work, personal appearance, and immense sale of her works.

"The Life Work" is written in a fluent, popular vein, which will make it fascinating to the young, while its inspiring lessons will be profitable to all. The author's admiration for her celebrated friend does not close her eyes to certain defects and eccentricities, for which great writers are often noted.

MITO YASUKE: A Tale of Old Japan. By Arthur Collins Maclay, A. M., LL.B. G. P. Putnam's Sons, New York. Eyrich, 180 Canal street, New Orleans. Price, $1 50.

Mr. Maclay has already won a high meed of praise by a former work, entitled, "A Budget of Letters from Japan," many of the critics of the day speaking well of it. The present work is on the order of fiction, "being a feudal romance descriptive of the decline of the Shogunate and of the downfall of the power of the Tokugawa family." Japan is now attracting the attention of the civilized world as no other country does, and this historical romance, showing, as it does in thrilling words, the downfall of the Tokugawa dynasty, will be read with great interest.

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Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON VIII.—November 24.

SOLOMON'S WISE CHOICE.

I. Kings III, 5-15.

GOLDEN TEXT.—*Wisdom is better than rubies.*—Prov. viii, 11.

TIME.—B. C. 1015.

PLACES.—Gibeon, six miles north of Jerusalem. Jerusalem.

PARALLEL PASSAGE.—II. Chron. i.

5. Appeared to Solomon—One of the first acts of Solomon was an alliance with Egypt, the greatest of the neighboring powers. He cemented the alliance by marrying the daughter of Pharaoh, the king of Egypt. Then he assembled the leaders of the people, the judges, governors, heads of the fathers, to a magnificent inaugural religious festival. It was at this time that the first of three recorded visions of God to Solomon took place. The second was at the height of his prosperity; the third upon his decline.

6. Kept . . . this great kindness—David himself had regarded this as God's crowning mercy to him. That which thou didst not reserve for Saul, whose posterity thou didst cut off from the kingdom.

7. But a little child—Not in years, but in knowledge. He humbly calls himself *a little child*, not only as if he were just twelve years old, as some rabbins say, but because his youth was audited for the great and arduous task laid on him. Moderns generally have supposed that he was about twenty, which is probably all over, rather than an under, estimate. For a youth of nineteen or twenty, known to be of a pacific disposition, to have to rule over the warlike and turbulent Hebrew nation, with a strong party opposed to him, and brothers of full age ready to lead it, was evidently a most difficult task. *To go out* or *come in*—This expression is proverbial for the active conduct of affairs. Go out: conduct of public life. . . . Come in: private life. That is, how to behave myself as king, or govern the people.

8. That can not be numbered—There seems to be a reference in these words to the promises made by God to Abraham, more especially to Gen. xiii, 16. Solomon regards the promises as fulfilled in the existing greatness and glory of the Jewish nation. The hyperbolical use of the expressions, "that could not be numbered," "countless," "countless as the stars of heaven," is common in all languages.

9. An understanding heart to judge—One of the chief functions of the oriental monarch is always to hear and decide causes. Hence supreme magistrates were called "judges"—*shophetim* or *suffetes*—not only by the Jews, but also by the Phenicians and Carthaginians. This understanding heart was a truly kingly heart, seeing that it had a rich and free fellowship with all kinds and classes of people; a sense of that which was common to them all; a power of entering into that which was peculiar to their crafts, localities, temperaments; a facility of distinguishing the person who was fittest for any particular service; in one word, a judgment which was not determined by anything external; which had its laws and principles in a world that the eye sees not.

11. Thou hast asked this thing—Although Solomon's choice was made "in a dream," we must regard it as springing from his will in some degree, and, therefore, as indicative of his moral character. In the particular phase of sleep known in Scripture as "dream," or "vision," it may be that the mind was sometimes in possession of all its powers, and that only the body slumbered. *This thing*—Wisdom. *Hast not asked*—The prayer of Solomon related entirely to his office, to his position as king and administrator of law among the people of God; for himself personally he had asked nothing. *Understanding to discern judgment*—He showed his wisdom by asking for wisdom. He became wise because he had set his heart upon it. This was to him the special aspect through which the Divine Spirit was to be approached, and grasped, and made to bear on the wants of men; not the highest, not the choice of David, not the choice of Isaiah, but still the choice of Solomon. The prayer of Solomon is the type of true prayer (1) in its power, (2) in the condition on which it was granted, (3) in its answer.

12. Neither after thee shall any arise—It has been proposed to explain this as simply meaning that Solomon was to be the wisest of all the *kings of Israel*; but more seems to be intended. In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of *all* mere men. In such wisdom the world would know one only "greater than Solomon."

13. Riches, and honor—Silver became as "stones" in Jerusalem and through the kingdom, and was "nothing accounted of," and the costly cedar-wood superseded the common sycamore hitherto used in the splendid mansions that rose on every hand. Such results of his government must have raised the fame of Solomon to the highest, both in his empire and in neighboring lands, but it was not less illustrious from his immense reputation for wisdom.

14. Lengthen thy days—The promise here is only conditional. As the condition was not observed (I. Kings xi, 1-8), the right to the promise was forfeited, and it was not fulfilled. Solomon can scarcely have been more than fifty-nine or sixty at his death.

15. Behold, it was a dream—That is to say, this passed while Solomon *slept*; but it was more than a dream. It was a dream in which a divine revelation was made to him. Not that he only knew on waking that it was but a dream, and not that he remembered distinctly on waking what he had dreamed (Seb. Schmidt), but, "that it was more than a dream (an ordinary one), something really divine; of this he became so convinced on waking that immediately after his return to the capital he went to the place where the ark stood, and worshiped the Lord anew, with many sacrifices and thanksgiving offerings. The thank-offerings were for this extraordinary proof of divine favor." The sequel showed that it was not a mere dream. God uses the dream as no nightmare, but as a moral medium, a highway into the soul's best thoughts. We shall see Solomon at his highest when we find him in a sleep into which he has been put by the power of God. *Burnt-offerings*—Sacrifices expressing entire consecration to God, in which the entire offering was consumed upon the altar. *Peace-offerings*—Sacrifices following the burnt offering, in which a part of the offering was eaten in a feast, a part burned, and a part given to the priest. It expressed the thought of fellowship with God, in a relation of acceptance and friendship. *Feast to all his servants*—This sacrificial festival upon Zion is omitted in the Chronicles, as well as the following account in vers. 16-28; not, however, because in the chronicler's opinion no sacrifices had any legal validity but such as were offered upon the altar of the Mosaic tabernacle, as Thenius fancies, though without observing the account in I. Chron. xxi, 26, *sqq.*, which overthrows this assertion, but because this sacrificial festival had no essential significance in relation to Solomon's reign.

Missionary.

Foreign Missions.

The National Congregational Council held its triennial session recently in Worcester. One evening was devoted to Missions, and Dr. Storrs made an address of great power and eloquence, from which we quote:

Two of the celestial figures of the Apocalypse seem to be becoming more commanding in Christian thought; one, the angel proclaiming the everlasting gospel, the other, before the Son of man, crying, "Thrust in thy sickle and reap, for the harvest of the earth is ripe." It is a critical and consummating time. While this is true, American Christians are confronted by one difficulty, that arising from the immensity of the work at home. The gospel must be proclaimed in our own country. Contrast the year 1810 with the present year and the great increase that has come about. Over this immense increase we are to carry the gospel. We are to carry it to all races, black and white, red and yellow, where vice is strongest, where we may almost say that Satan has his seat. It is an enormous work at the best, and also we must fight the shrewd Roman Catholics, who have a mighty influence. We have to do this work against an infidelity vented in public halls at one dollar a ticket, and putting its poisonous arguments in polished paragraphs. We are to meet this against the secular influence, more dangerous than either of those to which we have referred. It is a work so vast that it concerns the integrity and maintenance of the nation itself. None of us wish to shirk the responsibility. Woe be to us if we ever fail or are even languid in the work at hand. How can we be called upon to go over across the seas with such urgent demands at home?

Remember I do not speak as the president of or as in any way connected with a missionary society, through I was so introduced. It is not enough to say that the work is a tradition of our fathers; because they did it, so must we. It is not enough to say that economical reasons urge us on, that we do not want to lose what is already invested. This argument may easily be reversed and we say we have already spent a large sum. Why spend any more? No, but it is enough to say. It is our Master's command to go forth into the world, to all lands. We feel that service to our King is the noblest of all work. This vaster work tends to strengthen and invigorate every endeavor of the church. Again, foreign missions are instructive in every way. This, however, is not the point in view. The work tends to lift the spirit of the church to higher levels. The early Christians were educated by the preaching that they did, and this is the work given the American church to do. The earth to be subdued is the educator of man, the earth to be redeemed the educator of the church. When it takes the work in hand, then every church is benefited by it. The gospel is a very plain story, small in compass and told as naturally as one would tell of Clark University. Skeptics are never tired of laughing at the statement that this same gospel is to be the redemption of the world. This mightiest moral instrument of the world is ours to hold and to use. . . . .

By this foreign missionary work we keep ourselves in union with the church universal. This sense of being knit together is a sense vital to the highest Christian development. Foreign missions are the instruments by which the church comes nearest to Christ. We keep the millennial ages before us by this work. But, as the church becomes idle, the millennial splendor fades away from the sight. This shows us that the Lord is still at work on the earth, with his great strength. We work for our own country with all the more vigor, feeling sure of an age of serenity to come. We need that Christian fatalism that knows when God is on the field; when he is behind us in our work making the coming years of the earth's brightness to be as full of gladness as the years before were full of sorrow. Let us not be untrue to the memory of our fathers. None can take from us our historic crown; let us make it nobler with brighter jewels as we work now in this majestic parenthesis of history, between the birth of Christ and his glorious coming in the future.

It is impossible to form the faintest estimate of the good—the highest kind of good—which a single devout soul may accomplish in a lifetime by spreading the holy contagion of the love of God in widening circles around it.—*Frances Power Cobbe.*

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Temperance.

The W. C. T. U. of Montreal, Canada, reports 1,000 children in that city under the influence of special temperance teaching in Loyal Legions and Bands of Hope.

The South American delegates were treated to bowls of punch by Mrs. Harrison on the occasion of their visit to the executive mansion, for which the Washington *Sentinel* (whiskey organ) present its compliments to the "first lady in the land."

Recent statistical reports of the causes of insanity, observed in the insane hospitals and asylums of England during the ten years from 1877 to 1887, show that 13,286 cases of insanity among men arise from intemperance, whereas the entire number of cases due to all kinds of mental troubles was only 15,504.

Walter Thomas Mills ably champions the bar-keepers' right to a Sunday rest. He argues that the open saloon compels 3,000 men to do seven days' work for six days' pay, and strongly appeals to that great body of workmen, which not only enjoys one day's rest in seven, but also clamors for the eight hour limit, to consider and condemn this flagrant injustice.

The W. C. T. U. of Shanghai has been organized three years. Special attention has been given to the work of education and organization. A Band of Hope, numbering 140 children, is in a flourishing condition. The pledge has been extensively signed by pupils in various boarding-schools. A Loyal Temperance Legion in the Anglo-Chinese College at Hongkew, has given the pledge to 160 Chinese boys. The social purity work has also been taken up with good results.

We are asked: "What is the use of voting into the air?" Do you remember the archer with William of Normandy at the battle of Hastings, who, when the fortunes of that combat hung in the balance, let drive his shaft high into the air, which fell, striking Saxon Harold in the face and so ended the conflict? Perhaps we can let drive some shafts toward heaven that when they fall they shall kill.—*Rev. Dr. I. J. Lansing.*

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
REV. J. D. CAMERON, D. D.
REV. B. CARRADINE, D. D.
REV. W. L. C. HUMMICUTT, D. D.

THURSDAY, NOVEMBER 14, 1889.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891.

The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Briefs.

A minister wrote to the *Methodist Recorder* these significant words:

The greatest difficulty in the way of circulatiug *The Recorder* "is reticence, or, more correctly, l-a-z-i-n-e-s-s on part of myself."

In the language of the *Nashville Advocate*, "You, brother."

One result of the students' missionary movement, begun two years ago, is that there are now 3,847 volunteers ready or preparing to go to foreign fields, and that forty institutions have undertaken to support an alumnus in the mission work. Verily the Spirit is moving the hearts of the people.

The news from Africa is that Dr. Peters, the German explorer, and his whole party, except two, have been massacred. He started inland from Vitu, July 26, and reached Korkorro up the Tana river. It is supposed that he and his party were killed by the Masis or Solemis. Lieutenant Tiedman escaped, though wounded.

That men generally see what they look for is well illustrated by this brief story:

An Englishman, returning from India, depreciated the work of the missionaries, saying that he had never seen a missionary. Asked what his purpose was in India, he answered, "To kill tigers." A missionary who heard the remark said: "I have been in India ten years, and I never saw a tiger; I went as a missionary."

In the matter of deaconesses, the recent convention of the Episcopal Church followed along in the wake of the Methodist brethren, North. Other churches are talking of the matter, specially the Presbyterian and Reformed. Our own brethren are cogitating the same subject, and we expect the matter will be brought up before our next General Conference. From what we can see and hear, the adoption of some thing of that sort for the women of our church is only a question of time. Some of our foremost men are now studying the question very intensely.

It is an evidence of the growth of missionary enterprise and sentiment, that during the past year the British Foreign Missionary Societies have contributed $6,134,000 for work in pagan and Mohammedan lands. Of this amount $2,300,000 came from societies connected with the Church of England; $1,885,000 from English and Welsh Nonconformists, and $1,015,000 from the Presbyterians in Scotland and Ireland. And yet, when we look at the field to be worked and the wealth of Christions, that seems a very small amount. No church ought to be satisfied until it gives as much for missions as it does for its own support, nor ought any individual Christian be satisfied until he gives as much to support a missionary as he gives to support his own pastor. Bishop Keener says that what the church needs now is a conscience of missions, and it is a true saying.

Report of the Publishing Committee of the New Orleans Christian Advocate.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met pursuant to call in the ADVOCATE office, 112 Camp street, New Orleans, October 30, 1889. Every member was present, and each gave patient attention to the various interests of the ADVOCATE in detail.

The publisher's report showed a steady increase in the number of subscribers. The present issue of the paper is 7,000, there being 6,327 *bona-fide* subscribers, an increase over last year of nearly 1,200. While this showing is gratifying from one point of view, it is by no means satisfactory. The Methodists of Mississippi and Louisiana should give the organ of their Conferences a much larger circulation than that, to say nothing of the thousands of subscribers they might secure outside their communion. In the NEW ORLEANS CHRISTIAN ADVOCATE we have a pure, elevated, religious literature, free alike from sensational trash and denominational strife. The paper is high-toned and conservative, and sound in its teachings. It can be read with interest and profit by both old and young. Methodist people within the bounds of Mississippi and Louisiana should give it the precedence of all other periodical literature. No Methodist home is properly equipped without the ADVOCATE. After the Bible, hymn book and Discipline should come the church paper; and the children of our church should be brought up under the influence of a pure literature. I am persuaded that not one parent in ten appreciates the value of a good religious paper in its influence upon the children in their formative period.

The financial condition of the ADVOCATE is hardly satisfactory, owing to the fact that so many subscribers are in arrears. If the pastors can collect the outstanding indebtedness of subscribers, the ADVOCATE will be able to meet all expenses, and more. Accounts have been sent to agents, and the publisher stands ready to correct all errors, real or imaginary, in order to effect satisfactory settlements. Let all concerned work together to put our paper on a cash and solid basis. The matter of reducing the price of the paper was considered, and it was manifest that it can not be published at a lower price than $2 with the present subscription. If we could run it up to 10,000 cash subscribers, our way might be open to a reduction of price. It is cheap at $2, and it is a question whether those who refuse to subscribe for it on account of its price would take it if it cost them only $1. The editorial and business management of the paper was approved by a resolution of the committee. We are specially indebted to Bro. Grant, the publisher, for the part he is taking in the maintenance of the paper.

The following resolutions were adopted, which speak for themselves:

Resolved, That we make an earnest effort, during the ensuing year, to raise the subscription list of the ADVOCATE to ten thousand names.

Resolved, That we request the privilege of making a canvass for subscribers on the floor of the patronizing Annual Conferences at some time most favorable during the session of said Conferences, and that this privilege of canvassing be requested also of the District Conferences throughout the patronizing territory.

Resolved, That the Publishing Committee, in their respective Conferences, shall endeavor as far as practicable, to carry out the provisions and secure the ends proposed in the above resolutions. (Signed)

T. C. WIER,
J. D. CAMERON.

The resolutions were amended so as to apply the principle to Church Conferences and Quarterly Conferences as well as to District and Annual.

W. B. LEWIS,
For Committee.

Consciousness of Our Mission.

Just before our Lord wrought one of his great miracles, he said: "I must work the works of him that sent me, while it is day: the night cometh when no man can work." As affecting human life and human society, this is a very great saying. Here is the recognition of a mission in life, and the avowal to meet all its claims as they arise. Our Lord distinctly states that he was sent into the world for a certain purpose, and that he knew what that purpose was, and that his whole energy would be put forth to accomplish that purpose by the time his life should come to a close. When we read the record of his life, we see that every word and act demonstrated that there was in him an intense consciousness of his mission. This consciousness was never weakened nor dimmed by any thoughts or feelings within him, nor by any circumstances without him. When surrounded by an uproarious multitude anxious to crown him king, he moved along his appointed course with a majestic calmness and inflexibility the most wonderful in human history. When looking with clear vision into the awful depths of the coming tragedy of Calvary, his consciousness of his mission and his purpose to fulfill it are manifested in the solemn words: "I have a baptism to be baptized with, and how am I straitened until it be accomplished." We doubt not, the very tones of his voice gave evidence that he had an intense conviction that he was on a special mission—that there was something for him to do, and the same evidence gleamed forth in every act of his life. This consciousness, this conviction arose from the fact that he *was sent*. That fact not only opened up to him privileges and opportunities, but laid upon him new burdens and fresh responsibilities, and by these the consciousness was quickened into a vitality that ruled his whole career.

When we examine closely we see the same consciousness dominating the whole life of St. Paul. From the day of his conversion "nigh unto Damascus," until his martyrdom in Rome, the intense conviction that he had a "work to do" was the incentive behind every act and word of his wonderful life. He never seems to have lost this consciousness for one moment. In the court of kings or in dungeons, before philosophers and the unlearned, he seemed to be ever echoing the words of his Master: "I must work the works of him that sent me."

The same thing is true of all other successful men in any line of the world's work. This consciousness of mission is necessary to success, and the success is proportionate to the intensity of the consciousness. When a man reaches the conviction that a thing *must* be done, and that *he* is the one to do it, he has taken a long step toward the performance of that very thing. And when the further conviction comes, that if he does not do it, then it will not be done at all, and he will be responsible for *all* the consequences of failure, he will be stirred to put forth every energy to achieve success. The consciousness of mission, then, carries with it the responsibility of both success and failure, and this fearful burden is what extorted the cry from St. Paul: "Who is sufficient for these things?"

And yet this consciousness is what many hundreds, yea, thousands, of Christians need to-day. This is the day for "working the works of him that sent us." Every man and woman has a mission. Each one is "sent." Each is an apostle. God has "sent" no one upon an aimless mission. There is something for each one to do, and no one else can do it. Each one has as much as he can do during his probation, and, therefore, he can not lighten the load or share the responsibility of another. What each one needs is a clear, sharp, stinging, driving consciousness of his own special mission in the world. When each minister and each member of the church gets this sort of conviction, then we shall see "the pleasure of the Lord prospering" everywhere.

The Conference Missionary Anniversary.

The law of the church requires us to hold a missionary anniversary during the session of the Annual Conference, and they are always held, and some one of the connexional officers, or the Bishop, or, perhaps, both, are chosen speakers for the occasion. This is well as far as one part of the mission work is concerned. At these meetings the speakers stress the foreign work, but the home work is never mentioned. Who ever heard of a meeting, at an Annual Conference, for the purpose of bringing to the minds of the Conference and the many visitors the wants and possibilities of our home mission work? Who ever heard at a missionary anniversary a description of the "waste places," where hundreds of people are without the gospel, and these places lying all around us? Who ever heard a discussion in open Conference about the best plans for sending the gospel to the heathen in our midst? It seems to us that our Conference Mission Boards should "take a new departure" in this matter. That we have destitute places is well known to a *few, at least*. That we are making very little effort to relieve that destitution is a fact well known by our Conference Boards. They are powerless to act efficiently because the membership generally are lacking in information regarding this matter, and, of course, do not supply the Boards with funds. It seems to us that a public meeting at the Annual Conference, where the needs of our home mission work as well as our foreign work are clearly set forth, would be a beginning in the right direction. There is nothing so effective in arousing interest in a cause as showing the righteousness and the necessities of that cause in a public meeting appointed for that purpose. Our Boards are composed of loyal and wise men, and we commend this subject to them as worthy of their prayerful attention.

Among the Papers.

The *Wesleyan Christian Advocate* has an excellent editorial, "touching the collections," part of which we publish for the benefit of our readers:

Vast gospel interests are at stake, and depend upon the results of these collections; for though the first visible results are in money that can be counted and expressed in figures, the ultimate, which are the only true results, are spiritual and eternal. The statistical secretary expresses the material facts—an insignificant circumstance—but the money represents the faith, the hope, the love of the donors, and goes, some of it, to house a homeless membership, where there is no adequate place of worship; some of it to make glad the heart of the worn-out servant of the Lord and the widow and orphan, and some is transmuted into the bread of life for the perishing millions at home and abroad.

Too much stress may be put upon figures at Conference, and too much responsibility may be placed on the ministry; we are inclined to think so, yet there is far more danger that the causes, which these collections aid, sit too lightly on the hearts of both preachers and people. What particular officers of the church shall be held responsible for the collections, is a question of church polity; the causes for which these collections are taken are rooted in the nature and purpose of the gospel.

The *Advance*, discussing the ideal Christian, shows that the whole man—every part of him—is to be dominated, every hour of every day, by Christian living. Nothing else is Christian life. Christianity "weds and welds" ethics and religion. This being the case, the *Advance*, in its closing paragraph, points out the great need of the time:

We lament the need of more ministers and better. The need is genuine. But the need, quite as genuine and more imperative, is for more Christians and better. We need more Christian merchants and more Christian mothers. We are mining in theology, discovering new truth, but the need of new truth is less imperative than the need of new living. The demand is not so much for old truths in new lights as for old truths in new lives. The church is calling for more money for its work, West and South, in Japan and India; but the church should call more loudly than for money, for more Christian men ready for service. The church needs a change of heart more than it needs a change of place. Not a better opportunity to work our Christianity, but a better Christianity to work; not a larger field of usefulness, but a larger usefulness in our present field, is our want. Not a new theology, but a new life is our necessity. The direst need is for more men, who in a Christian spirit will stay in their present places, and in a spirit of genuine Christian chivalry do those duties which do not seem to be chivalric.

The *Texas Advocate* publishes these utterances on "The Negro Question:"

That the negro is occasionally mistreated by bad white men; that some rascals take advantage of their ignorance to defraud them; that serious and dangerous riots occur, generally the outgrowth of the conduct of the debased and drunken of both races, and in which the negro generally gets the worse, is admitted. And that the negro should commit the common error of too hasty generalization, and should charge the whole white race of the South with these outrages is not to be wondered at. And that the white citizens should commit the same error and charge every crime committed by negro desperadoes to the black race is equally natural.

After warning negro churches and preachers against entering on a crusade against the whites, the *Advocate* gives this warning to others:

Whatever crisis may come upon us, let us preserve the spirit of Christ, our Master. Let neither the persuasions of misguided friends, the threats and arrogance of foolish negroes, nor the aggravating and irritating lectures read us by those who are utterly ignorant of the factors of our problem, hurry us into the commission or the countenancing of any wrong act. Remember that the sacred right of self-defense belongs to the negro as to all, and when in the exercise of that right he kills a white man, it should arouse no prejudice against him or his race. Remember, also, that he has a right in all cases to a fair trial before the courts of the country. Remember, above all, that he is a brother in Christ, with a right to our sympathy, helpfulness and prayers.

Dr. John E. Edwards, in the *St. Louis Advocate*, has this to say about the revision of our Discipline by the next General Conference:

"The Committee on Revisal" will have a superabundance of work to do at the approaching sessions of our General Conference. Much, no doubt, referred to the committee will be dispatched with the stereotyped laconical form of expression—"non-concurrence." And yet it must be admitted that revision is needed in obscure and clumsy forms of expression, as also in harmonizing apparently conflicting, if not positively contradictory portions of the little composite known as "Our Book of Discipline." Our ritual needs emendation. The rubrics are a little too inflexible. Larger latitude ought to be allowed in some particulars, without subjecting the non-conformist to the invective and merciless criticism of the old land-markers—some of whom are not old. It would be a misfortune, however, to put the Discipline in the hands of a Committee on Revision, unless we could have a guarantee of greater dispatch in the work than was exhibited in the revision of our hymn book. Is there not just a little tincture of Romanism or of high churchism in our communion service? Is there not in our baptismal service just a little constructive squinting at baptismal regeneration? Is not our ordination service, especially the service for the ordination of Bishops, a little at fault? Is not the language of our Discipline sometimes a little at variance with our "standards of doctrine," so called, and with our preaching? Revision, if it could be done in a reasonable length of time, might serve a good purpose. I do not want any one to attach too much gravity to these suggestions. I am a Methodist—book or no book of Discipline.

Notes.

A pointer: The vote in the Episcopal Convention to add to the ritual a prayer for the souls of the baptized dead stood 119 against and 111 for the proposition. So they were pretty evenly divided on that question. That means they are pretty far on the road to Rome. And yet they ask other "sects" to join them!

A missionary in Brazil had this question propounded to him: "What was your father doing, that my father died, and never knew that there was such a book as the Bible?" What can we do to keep some heathen from asking our children the same question? Send the gospel everywhere. That is the *very least* that is expected of us.

From the *Missionary Review* we cull this fact: "Last year the Japanese converts gave for church and missionary purposes a sum equivalent to $600,000 from 25,000 Christians in the United States." That is, they gave $24 apiece for the support of the gospel. Suppose our people should give that way! Would there be any place asking for help in vain?

A new mission has been organized on the syndicate plan, the subscribers paying quarterly whatever they promise to give yearly. Subscriptions from $5 to $200 are received, and the subscribers control the affairs. Any subscriber can cancel his subscription at any time. This mission is to operate among the Arabians, and is called, The Arabian Mission. The *Missionary Review* says it is "one of the most startling movements of our day."

Persons who patronize papers should pay promptly, for the pecuniary prospects of the press have a peculiar power in pushing forward public prosperity. If the printer is paid promptly, and his pocketbook kept plethoric by prompt paying patrons, he puts his pen to his paper in peace. His pictures of passing events are in more pleasing colors, and the perusal of his paper is a pleasure to the people. Paste this piece of proverbial philosophy in some place where all persons can perceive it.

The publisher of this paper pleads for prompt pay.

The faith that is looking to God to do everything hardly accords with the teaching of the Book. While it is our duty and privilege to pray for God to work as only he can work, we are not to leave him to do all the work. Paul says: "We are co-workers with him." The Revised Version has it: "We are God's fellow-workers." That being the case, if we fail to do our part, that vitiates the promise of the Lord's help, and he leaves us in our laziness, and nothing but failure can result.

Dr. Pierson says: "If you give $100 because your neighbor has given the same and you are too proud to seem behind him, you have *given* nothing; you have simply *bought* your own respectability. Again, if you give $100 to have your name published in the list of generous donors, you have *given* nothing; you have *paid* that much for popular applause. Again, if you give simply to get rid of an importunate beggar, you have *given* nothing; you have simply *bought off* a nuisance." What think you of that statement of the case?

How will this, from the *Christian Weekly*, do for a Greek woman?

Miss Joanna Baker, who has been appointed to the chair of Greek at Simpson College, Ia., succeeds to the position once held by her father. At four years of age Miss Baker began the study of Greek and Latin, at eight she could read Xenophon, and at fourteen she compiled a lexicon of the Œdipus Tyrannus. At sixteen she was a tutor of Greek in the college which has now made her a professor. She is a fine-looking woman, still very young and in vigorous health, proving that hard study works no physical detriment.

Personal and Otherwise.

The President has appointed November 28 as a day of thanksgiving to God for his blessings upon our land and people.

The Paris Exhibition, after all expenses paid, finds itself with $1,600,000, which will be divided between the State and the city of Paris.

The Young Men's Christian Associations throughout the country are observing this week as a week of prayer for young men. Services have been held every evening at the rooms of the Association in this city.

One of our Northern exchanges says:

There has been more question of appointments made by our Bishops this autumn than, perhaps, at any time in the history of our church in America.

The Ruston *Caligraph* gives an account of an interesting and successful revival meeting in the Methodist church at that place; Rev. H. O. White assisting the pastor, Bro. Faunt LeRoy.

George Thornburgh has purchased the interest of Rev. T. J. Reynolds in the *Arkansas Methodist*, and introduces himself to the public as the business manager of that paper. That announcement simply means greater success to that successful paper.—God speed you, brethren!

There are forty-seven Protestant Jewish missionary societies in the world, employing 377 missionaries among the Jews, and spending about $500,000 annually.

After the Episcopal Convention had adjourned, the New York *Tribune* remarked that "the prayer book has almost become a fetich in the Episcopal Church."

According to the New York *Sun* there are in the United States about 14,000 newspapers, and about 1,700 of these are dailies. This nearly equals the aggregate number in all Europe.

The Minutes of the Louisiana Conference give the startling fact that our church in New Orleans has increased its membership in the last five years less than 300! If you don't believe this, compare the Minutes of 1884 with those of 1888.

Two checks went through the New York Clearing House recently for $7,168,432, which paid for a single purchase of *beer!*

Dr. Pierson says the following parnphrase contains the philosophy of evangelism:

Christ, alone, can save this world;
But Christ can not save this world, alone.

What is to hinder every rich man and woman of our church from essaying to the Board of Missions, "Draw on me for the support of a foreign missionary for the year 1890?" Will our rich people never wake up to their glorious privileges?

There were 400,000 persons present at the close of the Paris Exhibition. The closing was a great success.

The two schools in Arcadia, La., have 325 pupils, and the rolls increasing, is the report the Arcadia *Advance* gives.

It is said that the *Apologist*, the German paper of German Methodists, North, averages one paper for every three members. That is a fine circulation! Why can't we get up to that? What say you?

The Presbytery of a New York has voted in favor of a revision of the Confession of Faith.

We will publish soon the first of three articles by an able lawyer on the Louisiana Lottery. We ask our readers everywhere to give these articles a close reading and preserve their papers for future use.

Bro. Rayner has succeeded with his parsonage enterprise at McComb City, and that worthy man and family are now enjoying the comforts of an $1,800 "preacher's house."

Rev. H. R. Singleton, of the Mississippi Conference, has been transferred by Bishop Hargrove to the Pacific Conference, and stationed at San Jose. Bro. Singleton expects to leave for his new field about the twenty-fifth instant.

A brother who lives a long way from this office, but who is a member of one of our pationizing Conferences, asks this question: "Can't we, in some way, double the delegation to the General Conference. We won't have enough to go around. Candidates are as plentiful as dewberries in the mouth of May?" Answer, next week.

A Correction.

In my communication, in the ADVOCATE, of November 7, the types make me represent the liberal donation of Major Millsaps, for the endowment of the Mississippi Methodist college, as $50,000. It should have been $50,000 instead. I want to say this, however: that with the start given to the enterprise by Major Millsaps, the 70,000 Methodists of the State should at once raise the endowment fund to $100,000.

T. C. WIER.

Postal Card Reports.

—Rev. R. S. Isbell writes from Opelousas, La.: "I am rounding up my year's work with some degree of encouragement. Have held two good meetings during the year: one at Bellevue, the other at Opelousas, with several accesions and conversions. Our meeting in Opelousas closed with eleven accessions and thirteen conversions, and the church greatly revived. The spirituality of the church has greatly improved. Have taken up the most of my Conference collections, and am rallying my forces to make a good financial report at Conference. Have baptized twenty-five children and adults, and am looking after all the church interests devolving upon me as pastor."

—Rev. D. L. Cogdell writes from Carrollton circuit, North Mississippi Conference: "Eighty-two additions to the church this year; organized one church with thirty-seven members. We are building a church, 32x55; will cost about $800 when completed. The collections will all be met. We shall be in the field up to Conference. My fourth Quarterly Conference will be next Tuesday. Success to the ADVOCATE!"

—Rev. A. D. Miller, writing from Cato, Miss., says: "Please add to our Indian Mission list the names of the following brethren: Peter James, Bee Lake, Miss., $10; A. J. McLaurin, Brandon, Miss., $1, and Rev. J. W. McLaurin, of the Mississippi Conference, agent American Bible Society, 163 Canal street, New Orleans La., $5. May God abundantly bless these dear brethren! Who will be next?"

—Rev. W. M. Blanks writes: "Several good meetings lately. The good Lord is just adding to the church constantly. My third quarterly meeting was another good time at Dry Creek. Bro. Alexander did good preaching, and six souls were added to the Lord. There have been sixty-one added to the church this year and twenty children baptized; yet I am sorry to say that we are behind with our finances. Hope to come up yet."

—Mrs. E. J. Fallilove writes from Keaehi, November 5: "Our young missionary, Miss Sallie M. Phillips, has reached her destination and is now doing work in *Colegio Piracicabina*. She writes very hopefully and enthusiastically and desires to be remembered to the ladies of the Louisiana Woman's Missionary Society."

—Rev. T. W. Lewis, writing from Winona station, says: "We have received sixty-nine into the church here this year; have lost some by transfer. Our Sunday-school is growing some, and congregations are good. We now have one of the neatest and most commodious parsonages in the Conference. Prof. W. R. Sims, of Oxford, is to spend the third Sunday with us; at night he will address the Woman's Missionary Society."

—Rev. J. W. Harmon, from Anguilla, Sharkey county, Miss., writes: "Rev. W. W. Hopper has been with us in sanctified power. The whole church lifted up and laid on solid foundations. Men and women converted; and men from forty-five to sixty-five years of age have established the family altar for the first time. What hath God wrought! Praise the Lord!"

—Rev. T. K. Faunt LeRoy writes from Ruston, La.: "I have just closed a most gracious revival: ten accessions and many conversions, and the church much revived. H. O. White was with me and did some first-class preaching. I shall come to Conference in good shape."

Sunday Law Convention.

A convention of the friends of Sabbath rest will be held in Grunewald Hall, in this city, on Thursday and Friday, November 28 and 29, with a view to organize a Louisiana State Society. The object is to secure protection of our citizens by law in freedom from compulsory labor on the Sabbath, Churches, benevolent societies, labor, and other organizations, friendly to this cause, are respectfully invited to send delegates. Eminent speakers will address the meetings. Topics of great interest will be discussed.

Reduced railroad rates are expected for visitors.

By order of the committee.

C. W. CARTER, Chairman.

Notice.

To the Members of the North Mississippi Conference—

BRETHREN: If you, who expect to go to Conference at Holly Springs, December 4, by way of the Georgia Pacific railroad, will send me word when you will get to Winona, I will meet you at the depot and assign you a place to stay until the Illinois Central train arrives going north, which is 2:45 A. M. and 9:33 P. M.

T. W. LEWIS.

WINONA, Mississippi.

EVIDENCE of the worth of Peruna daily accumulates. S. S. Goudy, of Massilion, O., writes: "I have been troubled with General Debility, and Dyspepsia for years. I tried Peruna. It braced me up and gave me the energy of youth."

Episcopal Visitation, 1889-'90.

Conference.	Date.	Place.	Bishop.
Virginia	Nov. 13.	Richmond, Va.	Wilson
German Mis.	Nov. 11.	Cuero, Tex.	Galloway
Memphis	Nov. 11.	Fulton, Ky.	Hendrix
N. Texas	Nov. 20.	Greenville, Tex.	Key
Arkansas	Nov. 20.	Conway, Ark.	Hendrix
N. Alabama	Nov. 20.	Huntsville, Ala.	Duncan
S. Carolina	Nov. 20.	Camden, S. C.	Keener
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keener
N. Miss.	Dec. 4.	Holly Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Kov
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Dunean
Mississippi	Dec. 18.	Cryst'l Spr'gs, Mis.	Galloway
East Tex	Dec. 18.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

North Mississippi Conference.

NOTICE.

Ministers and delegates attending the North Mississippi Conference, at Holly Springs, Miss., December 4, will secure from the agent at starting-point, certificates stating that they have paid full fare. These will be signed by the secretary of the Conference, and delegates will be entitled to return at the rate of one cent a mile. Brethren traveling over the Kansas City road will require a separate certificate for that road.

J. S. OAKLEY.

COLUMBUS, Mississippi.

Another Missionary to Japan.

Reported previously	$830 50
Rev. G. W. Bruce	1 00
Dr. T. C. Wier and Wife	10 00
S. A.	4 00
Total to date	$845 50

Notice.

The presiding elders of the Mississippi Conference are requested to send a list of the delegates elected to the Annual Conference to

H. R. SINGLETON.

CRYSTAL SPRINGS, Mississippi.

Hall's Hair Renewer enjoys a world-wide reputation for restoring the hair to bald heads and changing gray hair to the original color of youth.

See ye the significance of this? The *Northern Christian Advocate* says:

The Rev. Dr. Homer Eston, of the Book Concern, made the point in his remarks at the Central New York Conference, that the ministers and members of the Methodist Episcopal Church who patronize the regular church periodicals are putting money into their own pockets, while those who patronize independent papers put money into the pockets of those who conduct personal and private enterprises. Certainly our people have an interest in their own. And in this case their own includes all the agencies which the church has instituted and by which it elects to do its work.

Diseases of Women.

Nausea, indigestion, bloating, general debility, DEPRESSION, SLEEPLESSNESS, liver and kidney troubles and kindred affections, permanently cured by using Maguire's Cundurango.

Publisher's Department.

Notice to Our Subscribers.

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Sunday School Announcement.

WIDE-AWAKE Sunday-school superintendents and teachers are already on the lookout for the best things for the new year. Such of these as are already acquainted with The Sunday School Times know that no effort nor expense is spared to secure for that paper, each year, that which will be in the highest degree helpful to its readers. It is believed that the following outline of its plans will meet with general approval, and also that the new publications for Sunday-school scholars, The Scholar's Magazine, and The Scholar's Lesson Guide, will be welcomed as fresh and timely helpers in their field.

THE SUNDAY SCHOOL TIMES. A 16 page **weekly** paper for superintendents, pastors, teachers, the older scholars, and all Bible students. This paper has been so widely adopted by schools of all denominations that its regular issue during the past year has exceeded **125,000** copies per week.

The variety of reading-matter, outside of the lesson department, will, for 1890, include special articles, already definitely arranged for, from many eminent Christian writers, among whom are:

Rt. Hon. William Ewart Gladstone, M. P., who will write one or more articles on "The Impregnable Rock of Holy Scripture." **Bishop Ellicott, Canon Farrar, Professor A. H. Sayce,** and **Miss Amelia B. Edwards,**—of England; **Professor Franz Delitzsch** of Germany; **Professor Godet** of Switzerland; and, from America, the **Rev. Dr. R. S. Storrs** of Brooklyn, **President Patton** of Princeton, **Professor Fisher** of Yale University, **Professors Briggs** and **Schaff** of Union Theological Seminary, **Bishop Foss** of the Methodist Episcopal Church, and **President Broadus** of the Southern Baptist Theological Seminary.

The International Sunday-school lessons will be treated in The Sunday School Times each week, during 1890, as follows:—**President Dwight,** of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and **Professor Green,** of Princeton, those on the Old Testament. **Dr. Cunningham Geikie,** of England, will present, in his graphic way, "The Lesson Story." The eloquent **Dr. Alexander McLaren,** of England, will continue his practical lesson articles. **Bishop Warren** will give his vigorous "Teaching Points." **Dr. Trumbull,** the Editor of the paper, will supply "Illustrative Applications." **Dr. A. F. Schauffler,** will continue the "Teaching Hints," as will **Faith Latimer** the "Hints for the Primary Teacher;" while the "Oriental Lesson-Lights" will come from the pen of **Canon Tristram,** of England, the noted Palestinian traveler and writer.

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BY THE REV. PHILIP H. STRONG.

I know a little fellow,
You'd deem almost perfection,
Until some chance occurrence
Should lead to his detection.

He'll do any one a favor,
Run on an errand fleetly;
So willing and obliging,
He wins your love completely.

But let his busy father
Desire some slight assistance,
He'll answer with impatience,
Or even with resistance.

Full often have I known him
With frowns do for his mother
What he, a moment later,
With smiles did for another.

The little girls, his playmates,
Consider him "just splendid;"
Alas! by his own sister
He could not be commended.

How like you such behavior,
Bright boys and merry misses?
And, tell me, did *you* ever
See conduct strange as this is?

A Sermonette on Etiquette.

One hardly likes to say the word "etiquette" when the question is that of being kind and lovely in one's own family. Yet if members of the same household used a little more ceremony toward each other, no harm would be done.

What true gentleman would treat his mother or his sister with less courtesy than he would a chance acquaintance?

No one would greatly respect a boy whose custom it was to let his sister trot about on his errands—run upstairs for his handkerchief, fly hither and thither to bring his bat or his racket.—

I well remember the surprise of a young lady when, in a certain family, the brother sprang up to light the gas for his sister, and when the latter attempted to put some coal on the open fire, quickly took the hod from her hand, and did the work himself.

"You wouldn't catch *my* brother being so polite to me!" she said.

"So much the more shame to your brother!" I thought.

Every boy ought surely to feel a certain care over his sister, even if she be older than he. As a rule, he is physically stronger, and consequently better able to bear the burdens of life than she.

There is nothing more charming than the chivalrous protection which some boys (bless them) lavish on their fortunate "women folk." And nothing is so attractive to other girls as to see a boy gentle and tender to his sister.

As for you, dear girls, you would never be so rude as to fail to acknowledge any courtesy which your brother paid you? If you would deem it extremely unladylike not to thank any person who gave up his seat in the horsecar to you, or who helped you across an icy spot on the sidewalk, you would blush to be less grateful for a similar kindness on the part of your brother.

If he is ready to place a chair or to open a door for you, to make sure that you have an escort after dark, to take off his hat to you on the street, surely you are eager to please him. To sew on a stray button, or mend a rip in his gloves; to thank him for taking pains to call for you and bring you home from a friend's house; to bow as politely to him, with the same pleasant smile which you would have for some one else's brother.

A boy should learn the habit of easy politeness in all circumstances, but if there be one place on earth where one should use freely his very best manners, it is in his own home.—*Harper's Young People.*

BOY CHARACTER.—It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble Christian boys; and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.—*Child's Paper.*

"Who was the first man, Tommy?" asked the Sunday-school teacher, after explaining that our first parents were made from the dust of the earth. "Henry Clay, ma'am."

MR. EDITOR: I wrote to your paper some time since, and, as you were kind enough to publish, will write again. Papa has been taking your valued paper for a number of years, and I enjoy reading the little cousins' letters so much. I am going to school at home to a young lady that has been in our family as governess for nearly four years, and I love her devotedly. My studies are arithmetic, geography, philosophy, spelling, grammar, history and fourth reader. I study very hard, and my teacher gives me credit for being her best pupil. Papa suffers so much during the winter with rheumatism, and mamma's health, too, is delicate. I live about a mile and a half from town; but I attend Sunday-school and church as regularly as I can. We have a very nice Sunday-school; there are about sixteen scholars in the Bible class, and twenty or twenty-five in the smaller classes. The Episcopalians also have a Sunday-school here, but they have not as many scholars as we have. Our pastor, Rev. V. D. Skipper, has been in charge here two years and I could not begin to say how much he is loved by all: and I am so afraid he will not be sent back next year. I will close by asking a question: How long a time is seventy weeks spoken of by the Prophet Daniel? With best wishes for your happiness, I remain,

Your little friend,
EUDORA GRAMLING.

MAYERSVILLE, Mississippi.

MR. EDITOR: Here is a little girl who wants to join your band of cousins. I have never seen a letter from this place, and I thought I would write. Rev. J. F. Wynn is our pastor, and I like him very much. He preaches here every third Sunday, and the Baptist on the fourth. I do not go to Sanday-school now. My uncle, Rev. D. C. Barr, from Union parish, came to see us last Saturday, one week ago. As this is my first attempt, I will close by asking a question. Who was the father of Canaan? Wishing you and the dear old ADVOCATE much success, I am,

Yours truly,
CARRIE HUNT.

ATLANTA, Louisiana.

MR. EDITOR: As I never have written to the little cousins, I thought I would write. I am a little girl eleven years old. I am a member of the Methodist Episcopal Church. Bro. Rayner is our pastor this year, and we like him very much. Papa takes your valuable paper, and I like the children's letters. I will close for fear of the waste-basket.

Your little friend,
JANE NEATHERLAND.

MCCOMB CITY, Mississippi.

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A little girl in Plainfield was very thoughtful on the way home from morning service on a recent Sunday. The last hymn had been, "Even me, even me." Finally she asked her mother, who was holding her hand: "Mamma, did Adam write that hymn?" "Why, no, my child," said her mamma; "why do you ask that?" "Because it says, 'Eve and me.'"

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Funeral attended to in person by the proprietor, and he hopes by strict attention to obtain a share of public patronage.

Household.

The Gospel of Little Things.

How happy we might be, were it ever kept in mind that little things make up the sum of life! Great happenings are few and far between; indeed, to many they never come at all. And yet, we wait for the great things that we imagine are to bring us great blessings, in the meanwhile, perhaps, overlooking or despising the innumerable small things which have power, day by day and year by year, to lighten our pathway and gladden he heart. What is occasional pleasure, though a great one, to constant pleasure, though it be not so intense? Better the wholesome, nourishing, satisfying food every day with never a banquet, than one or two eventful banquets with frequent fastings. Better the kind words, the little services of love, the smiles and simple enjoyments of home life which begin at the bridal altar and end only at the tomb, than the poor comfort which comes from the memory of a fierce love-passion which left but a heap of ashes. Better constant fellowship with God, constant sense of peace and security, than to seek to measure progress in spiritual life by strange and overwhelming visitations of divine presence. Better the consciousness of having performed every little duty, than the restless expectancy of being called to some high embassy for the performance of which we are not qualified.—*Methodist Protestant.*

The Secret of Health.

Don't worry.

Don't hurry. "Too swift arrives as tardy as too slow."

"Simplify! simplify! simplify!"

Don't over-eat. Don't starve. "Let your moderation be known to all men."

Court the fresh air, day and night. "O, if you knew what was in the air!"

Sleep and rest abundantly. Sleep is nature's benediction.

Spend less nervous energy each day than you make.

Be cheerful. "A light heart lives long."

Think only healthful thoughts. "As a man thinketh in his heart, so is he."

"Seek peace and pursue it."

"Work like a man; but don't be worked to death."

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.

Never despair. "Lost hope is a fatal disease."

"*If ye know these things, happy are ye if ye do them.*"—*The Laws of Life.*

CONVERSATION AT HOME.—Few things are more important in a home than is conversation, yet there are few things to which less deliberate thought is given. We take great pains to have our houses well furnished. We send our children to school that they may become intelligent. We strive to bring into our homes the best condition of happiness. But how often is the speech of our household left untrained and undisciplined!

The good we might do in our homes with our tongues, if we would use them to the limit of their capacity of cheer and helpfulness, it is simply impossible to state. Why should so much power for blessing be wasted? Especially, why should we ever pervert the gift and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb; but it were better to be born dumb, and never to have the gift of speech, than, having the gift, to employ it in speaking only sharp, unloving or angry words.—*Central Christian Advocate.*

Kissed Another Man's Wife.

"You scoundrel," yelled young Jacob Green,
At his good neighbor, Brown—
"You kissed my wife upon the street—
I ought to knock you down."
"That's where you're wrong," good Brown replied,
In accents mild and meek;
"I kissed her, that I've not denied,
But kissed her on the cheek—

and I did it because she looked so handsome—the very picture of beauty and health. What is the secret of it?" "Well," replied Green, "since you ask it, I will tell you: she uses Dr. Pierce's Favorite Prescription. I accept your apology. Good night." "Favorite Prescription" is the only remedy for the delicate derangements and weaknesses of females, sold by druggists under *a positive guarantee* of giving satisfaction in every case, or money paid for it returned.

For biliousness, sick headache, indigestion and constipation, take Dr. Pierce's Pellets.

Scientific.

The Races of Mankind.

M. de Quatrefages, the leading French enthnologist, in presenting the second part of the "Introduction to the study of the Human Races," to the Academy of Sciences, has given an interesting summary of his general conclusions with regard to the origin and distribution of mankind. Neglecting the minor differences, he estimates that there are no fewer than 72 distinct races in the human species. All these descend or branch off from three fundamental types—the black, the yellow and the white—which had their origin at the great central mass of Northern Asia, which is thus the cradle of mankind. Representatives of these different types and the races which sprang from them are still to be found there. The whites, according to M. de Quatrefages, appear to have originated on the west of the central mass, the yellows on the north, and the blacks on the south. The whites extended westward and northward, giving birth to three secondary types, the Finnish, the Semitic and the Aryan, if we except the Allophyles, which form a separate group. Their area of distribution is continuous, as is that of the yellows, because of the extensive land surface of the Eurasian continent. The yellows spread eastward and crossed into America. The whites and yellows checked or blended with each other, producing many varieties of man. The blacks or negro type, which originated on the south of the central mass, was forced by the nature of the continent, and probably by the attacks of the whites and yellows, to go south into Africa and east into the Indian Archipelago, or Melanesia. The proto-Semites arrested their distribution in the north of Africa, and the mixture of the two races gave rise to the negroid populations. In the centre and south of Africa the blacks continued in their ethnic purity until the infiltration of other races from Europe and the north of Africa in modern times. Those which remained in their original home became blended with the whites and the yellows, giving rise to the dravidian populations which pass by shades into the three fundamental types. As for the Allophyles, represented by the race of Cro-Magnon, they occupied parts of Europe and North Africa, from which they extended to the Canaries. The three fundamental types also found themselves in Oceania; the Allophylian whites occupying Polynesia, the blacks Melanesia, the yellows Malasia. The latter were, according to M. de Quatrefages, the latest to come into the maritime world. The peopling of America dates from the quaternary period, and is, due to migrations of different types—Allophylic white and yellow, blending with the local quaternary races, which also belonged to the yellow type. Europe, since the tertiary ages, has received only Allophylian whites, Finns and Aryans. The number of races now existing in a pure state is exceedingly restricted, if, indeed, there is a single one that can be accepted as such. Perhaps some little groups, protected by their isolation, such as the Mincopies, may show an identity of characters attesting their ethnic homogenity.—*London Times.*

Photography is gaining prominence in the criminal courts. With its help a Berlin merchant was lately convicted of crooked ways in keeping his accounts. The slightest differences in color and shade of inks are made manifest in the photographic copy. Blue inks appear nearly white; brown inks, on the contrary, almost black. The books of the accused were submitted to a photographer, who took off the pages concerned and brought into court the most undoubted ocular proofs of the illegitimate afterentry of some of the accounts. A subsequent chemical test substantiated this evidence. The photographic is to be preferred to the chemical test, because it brings its proofs into the court and submits them to inspection, at the same time leaving the document under examination unharmed; while the results of a chemical test must be taken on the evidence of the chemist alone, and the writing examined is perhaps destroyed. In another case similar to the above the changing of the date of a note by an insignificant erasure and addition was proved by means of photography.

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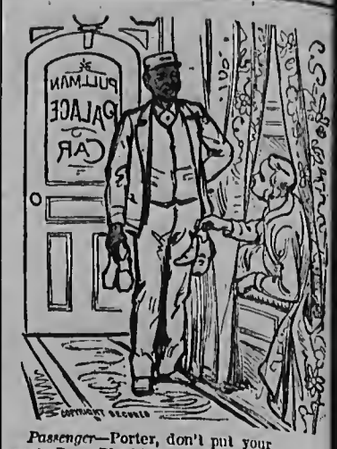

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Mason & Hamlin offer, as demonstration of their unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since at that of Paris, 1867, including that of Paris, 1878, with but one exception in competition with the best manufactories, they have been awarded the highest honors, of all examined, and have invariably taken the highest honors. Illustrated catalogues free. Prices $22 to $1000.
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Mason & Hamlin do not hesitate to make the extraordinary claim for their Pianos, that they are superior to all others. They recognize the high excellence achieved by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1880, and now known as the "MASON & HAMLIN Practical Check Action," by the use of which the greatest possible purity and refinement of tone, together with great evenness of touch, is secured throughout the entire scale, with greatly increased capacity to stand in tune and other important advantages.
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A circular, containing testimonials from three hundred purchasers, including Patti, Gerster, Nilsson, Lehmann, Lucca, Trebelli, Scalchi, Gye, Mapleson, Strakosch, Hauk, Brignoli, Campanini, Del Puente, Galassi, Ravelli, Rosenthal, Joseffy, Mills, Dreyschock, Liebling, Bendix, Lang, Whelpley, Perabo, Lachmund, Bird, Mme. Anna Bishop, Mme. Rudersdorff, Mme. Parepa-Rosa, Carl Rosa, Wm. Mason, Theodore Thomas, Geo. W. Morgan, Dr. Louis Maas, Dr. Damrosch, Dr. Leopold Damrosch, Dr. Wm. H. Daniell, Dr. Wm. Wallace Gilchrist, Dr. Geo. F. Bristow, Dr. Chas. Zeuner, Dr. Eugene Thayer, Dr. Geo. E. Whiting, Dr. Geo. E. Lyon, Dr. Wm. Mason, Dr. Eben Tourjee, Dr. Chas. C. Converse, Dr. Wm. F. Apthorp, Dr. Wm. Lyman Chaffin, Dr. Wm. Lyman Whitney, Dr. Wm. Lyman Underwood, Dr. Wm. Lyman Hamlin, Dr. Wm. Lyman Mason, Dr. Wm. Lyman Thayer, Dr. Wm. Lyman Whiting, Dr. Wm. Lyman Lyon, Dr. Wm. Lyman Converse, Dr. Wm. Lyman

Marriages.

CHEW—SIMMS.—At the residence of Hon. Sam. Price, Oxford, Miss., October 30, 1889, by Rev. W. H. Sims, Dr. W. Locke Chew, of Birmingham, Ala., to Miss Annie Simms, of Oxford, Miss.

SHELTON—BARTON.—At the residence of the bride's mother, in Copiah county, Miss., October 30, 1889, by Rev. J. W. Ellison, Mr. Burnell Shelton and Miss Lora D. Barton.

IRBY—DYER.—At Davis Chapel, October 30, 1889, by Rev. R. H. Casy, T. B. Irby to Miss Cornelia L. Dyer, all of Panola county, Miss.

YOUNG—FOUNTAIN.—At the Methodist Church, in Amite City, La., November 6, 1889, by Rev Frank M. Keen, Mr. J. L. Young, of St. Helena parish, to Miss Nannie Fountain, of Amite City.

WARREN—KELLEY.—In the Methodist Church, at Woodland, Miss., November 8, 1889, by Rev. M. H. Moore, Mr. Walter Warren of St. Helena parish, La., to Miss Mary Kelley, of Amite county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

CARRUTH—AUGUSTUS F. CARRUTH passed from time to eternity, October 23, 1889. He fought the great battle of life in less than twenty-three years. The earthly house has been dissolved, he now has a house not made with hands, eternal in the heavens. His sufferings were intense, but he was pointed to and found Christ, the great physician, who applied the healing balm of grace, bound up the broken, contrite heart, and, in accents sweet as the God-man alone can pronounce, said, "It is I; be not afraid." By faith in Christ he became a new creature; he realized that God was in Christ reconciling the world unto himself. "Justified by faith, he had peace with God through our Lord Jesus Christ"—peace, that inner grace drawn from a heavenly source, unaffected by outer things. "The work of righteousness is peace, and the effect of peace is quietness forever." If there be a joyful thing on earth it is religion. If there be a subject spoken of in strains of praise by those in health or by the suffering and the dying, it is religion. For what is religion? The assurance that God is my father, heaven is my everlasting home, Christ the Savior is my elder brother. Without this assurance man can not look for a better world than this sin-cursed earth. Our departed friend rejoiced in this assurance and looked forward with confiding hope to a home in glory.

We have good reason to believe he is numbered among the redeemed, of whom it is said, They shall no more go out; they shall serve him day and night in his temple; they shall hunger no more, neither thirst any more, and he that sitteth on the throne shall lead them. No sickness shall prostrate, no lapse of time shall create the least sensation of weariness. Whilst I "weep with them that weep," I fain would comfort the grief-stricken heart with this precious assurance: The anthems of your departed darling shall never cease, his joys shall be unclouded, his worship unsuspended forever and ever. How bright the prospect! Our first parents placed amid the glories of paradise, had to go out weeping exiles in a water a desert world with their tears. But from that second and more glorious paradise, retrieved from the wreck of sin and redeemed from the hand of Satan, we shall no more go out, but shall serve the Lord day and night. He shall lead us to green pastures and to living waters and wipe away all tears from our eyes. The mortal remains of our young friend—the dutiful son, the affectionate brother—lie beside the sacred ashes of another glorified saint. Dust will mingle with dust, their spirits will unite around the throne of God. He giveth his beloved sleep until the resurrection morn, when this mortal shall put on immortality. Over every grave in which a believer lies there is hung a glorious rainbow; written thereon, visible to the eye of faith, are the precious words—"Blessed are the dead who die in the Lord!"

PASTOR.

SISTRUNK—Died, on September 30, at Tilton Church, CATHERINE SISTRUNK (*nee* Hightower), wife of J. G. Sistrunk, in her thirty-ninth year. She joined the Methodist Episcopal Church, South, at Sartin's Church, Pike county, Miss., in 1870.

Another pure white rose has been removed from earth and transplanted into the green fields of Eden; another pure white lamb of Christ's flock on earth has "crossed over the river to rest in the shade;" another angelic spirit, another child of God, while smiling with the inward peace that the world can neither give nor take away, has fallen asleep in the arms of Jesus, who will awake her on the resurrection morn with the glorious summons of, "Come ye, blessed." The writer of this knew Catharine as a pupil and found her a good and obedient scholar; knew her as a kind mother and a devoted wife; knew her truly as a Christian woman. She leaves a husband and nine children to mourn her loss. The entire community offer their heartfelt sympathy and condolence to the bereaved husband and disconsolate children of our dear departed sister.

J. D. MAY.

JOHNSON—After a lingering illness, Sister CARRIE, E., wife of Bro James, A. Johnson, departed this life, July 26, at her home in East Baton Rouge parish, La.

Sister Johnson suffered much, but was patient under it all, and bore her affliction with Christian fortitude. Joining the Methodist Church in September, 1886, she lived a consistent life until its close. She leaves a kind husband and two sweet little girls, besides other relatives and friends, to mourn her loss. May the Lord comfort their hearts!

HER PASTOR.

HENINGTON—HENRY JAMES HENINGTON was born November 5, 1828, and died near Crystal Springs, Miss., September 23, 1889. He was married to Miss Ann Siebe, January 2, 1866, with whom he lived happily and who survives him.

Bro. Henington was the son of a local minister of our church, who for many years lived in this vicinity, and who is still remembered as a most excellent man. He joined the church in early life, but dated his conversion from the year 1869. He was a thoroughly good man. His home, near Crystal Springs, was in the best sense of the word a Christian home. He and his wife were united in the service of God. He subscribed for and carefully read the *Nashville* and NEW ORLEANS CHRISTIAN ADVOCATES, and kept posted in the current history of the church, and in full sympathy with all her enterprises. He was a quiet, retiring man, fond of home and of home-life, and hence may not always have been fully appreciated, except by those who knew him well. His pastor always came to know him and to esteem him highly very soon after his appointment to this charge. His last illness was long and peaceful. For more than three months he lay prostrate upon his bed. From the first he said he would not recover. He enjoyed the visits, conversation and prayers of his pastor and other religious friends, and often became very happy in their company. When he came to the final verge he was full of joyous hope, and died triumphantly. He was buried in the family graveyard, near Crystal Springs. We all realize that a good and true man has gone from us.

W. B. LEWIS.

CROWSON—ANNIS CROWSON, daughter of Rev. Abram and Nancy Nabors, was born in Lawrence district, South Carolina, October 8, 1808. Her parents moved from South Carolina in 1818 to Shelby county, Alabama. She united with the Methodist Episcopal Church in 1823, under the pastorate of Rev. B. M. Drake, then of the Mississippi Conference, and to-day they are both members of the church triumphant. Sister Crowson was a consistent Christian. She joined the church when quite young and remained a consistent member of the same to the day of her death. Her whole theme was religion and the church. She was married to Rev. John Crowson, May 3, 1827, who preceded her to the home of the blessed several years, and to-day they rejoice together around the throne, ever crying, "Holy, holy, Lord God of hosts; heaven and earth are full of thy glory: glory be to thy name. O Lord most high!" Sister Crowson leaves two daughters and a number of grandchildren to mourn her loss. May the Holy Spirit comfort and keep them from evil and bring them at last home to their mother and father, who are watching at the beautiful gate for them to welcome them home! The writer had the privilege to talk with Sister Crowson several times on the subject of religion, and she expressed herself as watching and waiting for the Master to call her home. The messenger came for her September 14, 1889, at her home in the house of her daughter, Mrs. Presick.

D. F. G.

CLARK—Mrs. ALICE CLARK, daughter of J. Y. and L. M. Nesbit, was born July 5, 1850; professed religion and joined the Methodist Episcopal Church, South, in 1867. She was married to Colonel B. F. Clark, of Tennessee, October 9, 1883. They moved to Humboldt, Tenn., where they lived happily together not quite two years, when he was taken away by death. She returned to her mother's home, near New Albany, Miss., where she lived until the day of her death, which occurred August 12, last.

Sister Clark was devoted to the church; always cheerful, hopeful, buoyant and sweet-spirited. Her disease was consumption, and of long duration, but all the while she was patient, resigned, trusting in God, with his praises on her lips. It was a benediction to her pastor to visit her during her sickness. A while before she died she called the family around her bed, and told them she would die soon, but begged them not to weep for her. She was ready and longed for the sweet rest in heaven. She told them to meet her in heaven. Thus passed away another witness for God's grace and power to save. Let us all meet in the sweet by-and-by.

HER PASTOR.

WILLIAMSON—ELIZABETH ANN WILLIAMSON died at her home, in Neshoba county, Miss., October 25, 1889. She was born in Talbot county, Georgia, January, 26, 1830. She joined the Methodist Episcopal Church, South, in early womanhood, and lived a consistent member until death. She died in full triumph of a living faith. Her last words were, "Jesus, take me." She suffered much, but suffered patiently, and is now reaping the reward of those who suffer "God's will." She leaves an aged husband and several children to mourn her death. May they all meet in heaven!

W. W. CAMMACK.

BARREMORE—A cloud of sadness has settled upon the home of Sister Barremore and husband, of Osyka, Miss. Their sweet little JULIA, aged three years and ten months, left them on the evening of October 25, at 8:30, for the home of the blessed. The parents' hearts are sad. Julia was an intelligent and lovable child, and tears can not express the grief of those who loved her so well. Heaven is brighter now that she is there. May God comfort the stricken ones!

FRANK M. KEEN.

Very much less than we think does our happiness depend upon what is external to us. If there be no heaven within, all the externalities of an outward heaven would be insufficient to produce happiness.—*Dr. Reuen Thomas.*

Have you suffered long by reason of Malaria; tried everything, and finally come to the conclusion that "all men are liars?" Send one dollar to Dr. A. T. Shallenberger, Rochester, Pa., and get a bottle of his Antidote for Malaria. If not cured in a week, say so, and the money will be immediately returned to you.

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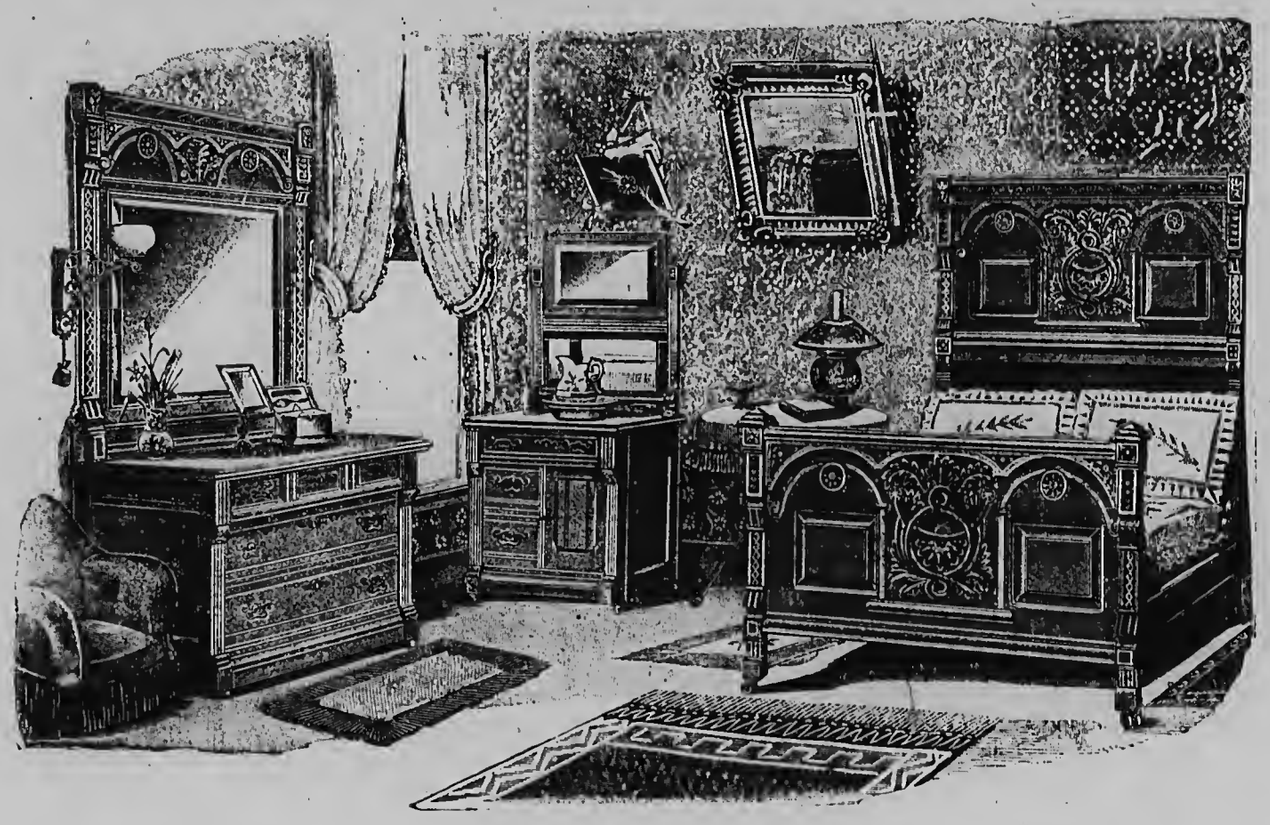

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By Actual Chemical Tests.

DR. PRICE'S, Purest
JOHNSON'S (Alum)....
RAMSEY'S (when fresh)..
HAYWOOD'S (Alum Powder)
RIDER'S.....
QUEEN (Alum Powder).....
CLYBURN'S (short wt. 1-2 oz.)...
PAYNE'S.....
DARNELL & Co'S (Alum Powder)....
ROYAL.....
EUREKA (Alum Powder).....
HERBERT & Co'S.....
CHIEF (Alum Powder).....
GIFT POWDERS (contain Alum & Ammonia)..
SCHRAM POWDERS (contain Alum & Ammonia)
BULK POWDER (sold loose—Alum & Ammonia)..
RAMSEY'S (when not fresh).....

REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF DR. PRICE'S CREAM BAKING POWDER.

Dr. Price's Cream Baking Powder does not contain Alum, Ammonia or Lime, or any adulterant.—R. S. G. PATON, Ph. D., Chemist for the United States Government.

The Cream of Tartar used in Dr. Price's Cream Baking Powder is the strongest and free from all lime and other impurities. The best Baking Powder made.—Prof. PETER COLLIER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.

I have several times examined baking powders in the market to determine their purity, raising power and influence on the health of those using them. I have uniformly found Dr. Price's Cream Baking Powder the best in all respects. In raising power it stands at the head. It is a pure, clean, elegant and healthful preparation. I have used "Price's" in my family for years.—Prof. R. C. KEDZIE, Late President Michigan State Board of Health.

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GAIN ONE POUND A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

SCOTT'S EMULSION

OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda

IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SOLD BY ALL DRUGGISTS. AVOID SUBSTITUTIONS AND IMITATIONS.

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NEW CANTATAS.

SANTA CLAUS & CO. By Clara Louise Burnham And Geo. F. Root. A new Cantata for Children, founded on the idea that Santa Claus can do nothing without his partners, which are the kind hearts and helpful hands of Christmas Times. He cannot even see the poor little girl of the story without their aid. Price, 30cts. a single copy.

BETHLEHEM. By Frederic Weatherly And Geo. F. Root. This is an unusually fine work for the Choir or Choral Society, the words being by the foremost English librettist of the day, while the music is the best that Dr. Root has ever produced, and is replete with good effects. It is distinctly a cantata for adult voices, and is not intended for children. Price, 50cts. a single copy. Complete Lists of X-Mas Music sent on application.

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Why? Because it does what it is advertised to do. As a Tonic it has no superior, while it never fails to cure any curable case of Consumption and all other Lung Troubles, Neuralgia, Diseases of Heart, Stomach and Liver, Cholera Morbus and Infantum, Bright's Disease, Scarlet, Malarial and Typhoid Fever, Acute Diseases, Skin and Scalt Female Diseases. Thousands testify to its efficacy. Read the testimonials in Dr. Hartman's "Tree of Life," obtained free of the Pe-ru-na Medicine Co., Columbus, Ohio. PE-RU-NA is sold by all druggists. $1 a bottle; 6 for $5. Manufactured by THE PERUNA MED. CO., Columbus, O.

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Surreys, Carts,
HARNESS,
Baby Carriages,
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Something new. Made of steel wire, galvanized. Best and cheapest fence and gates made. Descriptive circulars and prices free. Address KITSELMAN BROS., Ridgeville, Ind.

SAFE INVESTMENT
FARRAND & VOTEY
ORGANS
DETROIT, MICH. U.S.A.

NEWS OF THE WEEK.

DOMESTIC.

In the elections, on November 5, Mississippi Democrats elected the entire State ticket by large majorities; in Ohio and Virginia the Democrats elected their candidates for governor and carried the Legislatures; Iowa elected a Democratic governor and a Republican Legislature; while Pennsylvania, Nebraska and Massachusetts went Republican. Maryland and New Jersey remain in the Democratic column. The Democrats carried New York State by 10,000 majority.

Hon. Thomas F. Bayard, ex-Secretary of State, was married to Miss M. W. Clymer, in Washington, D. C., on November 7.

The Mississippi River Commission, to whom was referred the Senate bill providing for the erection of a bridge above New Orleans, has reported favorably. Another Senate bill provides for the building of a bridge on the Mississippi below New Orleans and has not yet been reported.

Postmaster General Wanamsker will endeavor to have Congress provide the means to establish delivery by carriers in towns having 5,000 or more inhabitants. The present limit is 10,000 inhabitants or $10,000 gross postal revenue.

The National W. C. T. U. met in its sixteenth annual session in Chicago, November 8. Between 1,400 and 1,500 delegates were present from all parts of the Union.

It is said that President Harrison's proclamation concerning the admission of Montana as a State was issued in great haste, in order to have the new State come in before the territorial supreme court could act upon the contested election case from Siver Bow county, on which the political complexion of the Legislature and the choice of United State Senators would depend.

The wool growers of Western Texas have concluded to send a delegate to Washington to look after and protect the interests of wool growers generally before the committee of ways and means of the coming Congress.

Hon. J. N. Huston, treasurer of the United States, has made a report to the Secretary of the Treasury of the operations of his office during the last fiscal year and the condition of the treasury on June 30, last.

The year is characterized as a remarkable one in the history of the public finances, both the revenues and the expenditures having been exceeded but few times since the foundation of the government. The former amounted to $387,050,058, and the latter to $299,288,978, inclusive of $17,292,382 paid in premiums on bonds purchased. The surplus revenues, June 30, were $87,761,060, a decrease of $23,580,193, as compared with the year before, counting premiums on bonds as an ordinary expenditure.

The most important group of events in the history of the Catholic Church in America began in Baltimore on November 11. It was the commencement of a triple celebration—the 100th anniversary of the appointment of the first American Catholic Bishop, the inauguration of the first congress of Catholic laymen held in the United States and the dedication of the new national university for Catholics.

FOREIGN.

Dr. Peters, the African explorer, and party were massacred by the natives, and it is feared Wadelai has fallen into the hands of the mahdists, and with it everything that remained of European or Egyptian domination in central Africa.

Her majesty's steamer *Amphion*, with the Canadian governor general and party on board, struck a reef on the British Columbian coast, near Victoria, and narrowly escaped being wrecked. The distinguished guests were finally landed in safety and the ship docked.

The Peruvian government has authorized a contract for the construction of a railroad, either broad or narrow gauge, from the fertile and rich wine-growing districts of the department of Moquegua to the port of Ilo. This authorization includes the right to construct any branch roads deemed desirable.

Russia has adopted the Lebel rifle and smokeless powder for her army.

It is officially denied that the Bulgarian question will be submitted to the Pope's arbitration.

General Boulanger has resumed his secret conclave on the island of Jersey.

The British steamer *Queensmore*, from Baltimore for Liverpool, caught fire while on the voyage and was so badly burned that she sank. She went down off Misen Head, a cape of Ireland. The crew were saved.

The negro colonization bill passed the Mexican Senate, on November 7.

The socialists of Germany have decided upon a general cessation of work on May 1, to make a demonstration in favor of eight hours' work per day.

The first sod of the Nicaragua canal was officially and formally turned, on October 22, amid the booming of cannon and the cheers of thousands of spectators.

A royal decree has been issued ordering an inquiry into the disordered finances of the Rome municipality, whose accounts show a deficit.

Bishop O'Dwyer, of Limerick (Ireland), has issued a pastoral letter forbidding the clergy of the diocese to grant absolution to any person guilty of boycotting or pursuing the plan of campaign. The bishop retains to himself alone the right to absolve such persons.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. A catarrh originates in impurities in the blood; local applications can do no permanent good. The common-sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. That this peculiar medicine does cure catarrh is shown by the many testimonials from people who have found relief upon using it when all others had failed. A book containing statements of cures sent on receipt of two-cent stamp, by C. I. HOOD & CO., Lowell, Mass.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8 1-16	— —
Ordinary	8 9-16	— —
Good ordinary	9 1-16	— —
Low middling	9 7-16	— —
Middling	9 11-16	— —
Good middling	10 1-16	— —
Middling fair	10⅝	— —
Fair	11⅛	— —
Galveston middling	9 11-16	— —
Mobile middling	9⅝	— —
Memphis middling	9 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	4 5-16	4½
Common	4	4 3-16
CENTRIFUGAL:		
Seconds	4	5⅛
Prime yellow	5 9-16	5⅝
Gray white	5⅝	6
Choice white	— —	5¼
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	30	32
Good common	— —	28
SYRUP	30	32
RICE.		
No. 2	2 3-16	2¼
Good	4⅛	4⅛
Fair	3¾	4
Prime	— —	— —
Rough, ₩ bbl	2 25	2 50
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 25	4 35
Fancy	3 85	4 00
Choice	— —	— —
Minnesota Patents	5 50	5 75
Winter wheat patents	4 75	4 87½
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	2 10
Cream meal	2 10	2 60
Grits	— —	2 75
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	43	44
Yellow	— —	— —
Mixed No. 2	44	45
OATS:		
Western	29	31
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	70	75
HAY:		
Prime	12 00	14 00
Choice	15 50	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 00	— —
Prime Mess	10 50	10 75
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9½	10½
Shoulders	— —	5½
Sides, short rib	— —	6⅞
Sides, long clear	— —	6⅞
HAMS:		
Sugar-cured	12	13
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	— —	6¼
Sides, long clear	— —	6¼
GROCERIES.		
COFFEE:		
Prime	— —	20
Fair	— —	19½
Common	— —	16¼
TEAS:		
Choice	40	80
No. 1	— —	55
BUTTER:		
Western Creamery	27	28
Western Dairy	14	15
Common	— —	— —
LARD:		
Refined	6	6⅛
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	28
Lard, Extra No. 1	— —	66
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	10 00	12 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 25
ONIONS:		
New Louisiana	— —	— —
Western	— —	2 40
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	9¾	10
Jute, 1¾ lb. ₩ yard	9	9¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 12½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 25	3 25
Chickens, Southern	2 75	3 00
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	21	22
Southern	21	23
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	18
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	— —	14 00
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, November 12.

For Pure Food.

THE SAN FRANCISCO BOARD OF HEALTH NOTIFY CONSUMERS WHICH IS THE BEST BAKING POWDER.

San Francisco Chronicle.

The Board of Health can engage in no more laudable occupation than the examination of our food supply and the instruction of the public as to those articles it finds to be pure and wholesome, and which, therefore, consumers should use.

There are quantities of baking powders in the market to use which is certain detriment to the health of the consumer. They are made from alum, or improperly compounded from other chemicals, so that they have a strong alkaline residum in the food. Many of these powders, having been prohibited from sale in the East, have been collected by their manufacturers from the dealers with whom they were left on commission, and shipped to the Pacific Coast. The public knows nothing about their quality except what it reads in the newspaper advertisements. In the effort to gain a foot-hold in this market unscrupulous manufacturers of these cheaply made low grade baking powders have indulged in extravagant statements both with reference to their own and other brands, claiming the most improbable endorsements for their goods and denouncing the brands best known and longest used upon the Pacific Coast.

The action of the physicians of the Board of Health, therefore, in giving the public reliable, authoritative information as to the brand of baking powder to be used to secure the most economical and wholesome food is most valuable and timely.

The chief brands of baking powders sold upon the Pacific Coast were collected and analyzed by Messrs. Thomas Price & Son, the well-known analytical chemists of San Francisco. They found the strength or leavening gas (measured at 100 degrees F.) of the brands named as follows:

NAME.	Leavening Gas, Cubic inches per oz.
ROYAL,	191.
Giant,	140.
Golden Gate,	123.
Dr. Price's,	116.
Ploneeer,	105.

The general usefulness of a baking powder depends upon the quantity of leavenug gas it gives off. As these powders are retailed at about the same price, the most economical is also apparent.

The opiulon of the Board of Health is as follows:

We, the members of the Board of Health of the city and county of San Francisco, cordially approve and recommend the Royal Baking Powder. It is absolutely pure and healthful, composed of the best ingredients, of the highest strength and character. In our judgment, it is impossible to make a purer or stronger baking powder than the Royal.

JOS. R. DAVIDSON, M. D.
CHAS. M'QUESTEN, M. D.
HENRY M FISKE, M. D.
T. J. LETOURNEUX, M. D.

SAN FRANCISCO, Aug. 5, 1889.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Water Valley circuit	Nov.	14
Tocopola		16, 17
Banner	(Tuesday)..	19
Atlanta	(Thursday)..	21
Pittsboro		23, 24
Grenada circuit	(Wednesday)..	27
Water Valley	(Thursday)..	28
Coffeeville	30,	Dec. 1

J. F. EVANS, P. E.

SARDIS DIST.—FOURTH ROUND.

Lake View	Nov.	14
Arkabutla		15
Cockrum		16, 17
Horn Lake		22
Louisburg		23, 24
Wall Hill		30

S. M. THAMES, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley circuit	Nov.	16, 17
Jacinto		23, 24
Ripley and New Albany		25
Guntown	30,	Dec. 1

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Louisville, at Louisville	Nov.	15
Plattsburg, at Center Ridge		16, 17
LaGrange, at Shiloh		22
Walthall, at Walthall		23, 24
Sturges		26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Ethel	(Sat. and Sun.)..	Nov. 16, 17
Pop ar Creek	(Wed.)..	20
Lexington, at Tchula	(Sat., Sun.)..	23, 24
Belzona	(Wed.)..	27
Newport, at Spring Grove	(Sat., Sun.).	30, Dec. 1

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Paulding	(11 A. M., Sat.)..	Nov. 16
Vossburg, at Central		17
Meridian circuit, at Chunky	(Sat.)..	23
Marion		24
De Kalb	(Sat.)..	30
Rhineville	Dec.	1
Lauderdale		7, 8
Spring Hill		8, 9
Leaksville, at Avara	(Wed.)..	11
Union, at Enerky		14, 15
West End		16
Meridian station		16

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Amite City, at Amite City	Nov.	16, 17
Springfield, at James Chapel		19
Livingston, at French Settlement		23, 24
East Union Rouge, at Beer Ford	30,	Dec. 1
New River, at Big Swamp		3
East Feliciana, at Oak Grove		6
Pipkin Chapel station		7, 8
Jackson station		14, 15

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg	Nov.	18, 17
S. Vicksburg and Bovina		16, 17
Warren, at Oak Ridge		23, 24
South Warren, at Redbone	(Wed.)..	27
Utica, at Utica	30,	Dec. 1
Mayerville, at Mayerville	(Tues.)..	3
Meadville, at Oak Grove	(Fri.)..	6
Roxie, at Roxie		7, 8
Sunflower mission	(Thurs.)..	12
Angulila, at Angullia		14, 15

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Franklinton, at Mt. Hermon	Nov.	16, 17
Providence, at Providence		23, 24
Bowerton, at Rehoboth	30,	Dec. 1
Crystal Springs		4
Hazlehurst		5
Adams, at Adams		7, 8
Summit, at Summit	(10 A. M.)..	9
Dist. Trustees Meet at Wesson	(3 P. M.).	9
Brookhaven		13
New Hope, at New Hope		14, 15

W. H. LEWIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Independence	Nov.	16, 17
Westville, at Pleasant Hill		23, 24
Mt. Rose, at Price's Chapel	30,	Dec. 1
Marvin		7, 8
Hillsboro, at Cottrell		14, 15
Morton Camp Meeting	Sept.	27
Shiloh Camp Meeting	Oct.	11

P. A. JOHNSTON, P. E.

SEASHORE DIST.—FOURTH ROUND.

Mt. Carmel, at Mt. Moriah	Nov.	16, 17
Columbia, at Union Academy		23, 24
West Pearl, at Wesley Chapel	30,	Dec. 1
Hattiesburg, at Rehburg		7, 8

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Edwards, at Edwards	Nov.	16, 17
Mt. Olivet, at Mt. Olivet		23, 24
Flora	(Wed.)..	27
Benton, at Midway	30,	Dec. 1
Spring Ridge, at Spring Ridge		7, 8
Yazoo City	(Wed. night)..	11
W. Jackson	(8 o'clock P. M.)..	13
Jackson	(at night)..	13
Canton		14, 15

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Montgomery, at Montgomery	(Thurs.). Nov.	14
Boyce and Lecompte, at Boyce		16, 17
Spring Creek	(Tues)..	19
Sugar Town	(Thurs)..	21
Alexandria, at Alexandria		24, 25
Evergreen, at Fairview	30,	Dec. 1
Simmesport, at Riverside	(Thur)..	5
Melville and Big Cane, at Melville	7,	8

B. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Louisville, at Siloam	Nov.	14
Downsville, at Downsville		16, 17
Indian Village		19
Arcadia, at Simboro		21
Vernon, at Oak Ridge		23, 24
Saline, at Mill Creek		26
Sparta, at Ebenezer		28
Ringgold, at Andrew Chapel	30,	Dec. 1
Minden, at Minden		3
Gibsland		4
Tulip, at Tulip		6
Vienna	7,	8

ROBERT HANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Oakley, at Oakley	Nov.	16, 17
Delhi, at Delhi		23, 24
Oak Ridge, at Oak Ridge	30,	Dec. 1
West Monroe, at W. Monroe	(Tues.)..	3
Monroe	(Thurs.)..	5
Richland, at Rayville	7,	8

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Lower Coast Mission	Nov.	17
Louisiana Avenue		24
Felicity Street	Dec.	1

THAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Cameron	Nov.	16, 17
Plaquemine Brulee		23, 24
Opelousas	Dec.	1
Lake Charles	7,	8

S. S. KEENER, P. E.

LEAVENING POWER

Of the various Baking Powders illustrated from actual tests.

ROYAL (Pure)
Grant's* (Alum)
Rumford's* (fresh)
Hanford's (when fresh)
Charm* (Alum Powder)
Davis'* and O. K.* (Alum)
Cleveland's
Pioneer (San Francisco)
Czar
Dr. Price's
Snow Flake (Groff's)
Congress
Hecker's
Gillet's
Hanford's (None Such), when not fresh
Pearl (Andrews & Co.)
Rumford's* (Phosphate), when not fresh

Reports of Government Chemists.

"The Royal Baking Powder is composed of pure and wholesome ingredients. It does not contain either alum or phosphates, or other injurious substances. EDWARD G. LOVE, Ph. D.

"The Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. HENRY A. MOTT, M. D., Ph. D.

"The Royal Baking Powder is purest in quality and highest in strength of any baking powder which I have knowledge. "WM. MCMURTRIE, Ph. D.

* All Alum Baking Powders, no matter how high their strength, are to be avoided as dangerous. Phosphate powders liberate their gas too freely, and under climatic changes suffer deterioration.

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26 ST. CHARLES ST.

ESTABLISHED 1868.

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CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50

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LLOYD R. COLEMAN, Pres't. GEO. H. FROST, Sec'y.

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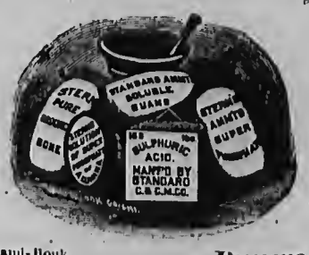

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THE SILENT TOWER.

BY GEORGE W. BUNGAY.

[Dr. John Hall's people refrained from hanging a bell in the tower of their church, on the corner of Fifth avenue and Fifty-fifth street, and would not even suffer the clock to strike, lest the patients in St. Luke's Hospital, opposite, should be disturbed.—*Christian Union.*]

It rises in silence and splendor
In the light of a better day;
The lesson is touching and tender
To sufferers over the way.

It points to the bells that are ringing
In heaven, unheard here below,
Where the choir celestial is singing
Near the throne that is whiter than snow.

The music of silence is sweeter
Than the ringing of bells in towers;
It chords with the cadence whose metre
Is sweet as the wind-harp in flowers.

By the couches where patients are sleeping,
And dreaming of visions above,
Two angels their vigils are keeping—
One is Mercy, the other is Love.

Not even the clock that's revealing
The passing away of the hour
Can disturb with dolorous pealing,
Since love struck it dumb in the tower.

—*Mail and Express.*

General Conference Work.

Work for the General Conference.

BY REV. J. A. PARKER, LOUISIANA CONFERENCE.

While I do not presume to dictate, nor even suggest, any line of legislation for the honored brethren who may compose the General Conference of 1890, I think that an uninterrupted itinerant service of twenty-nine years entitles me to an opinion, and a right to express it.

And, first of all, I do not believe that much legislation necessarily insures much success. Where men and money are the instruments used by which to reach results, that legislation which can do the greatest amount of work, with the least number of men and dollars, is the best legislation.

The question of the presiding eldership, which has been one of contention—if not of strife—from the beginning, is now being looked into in a more practical way than ever before. It was almost a hobby with the now sainted McFerrin, that the size of our districts should be increased, and this thought is being stirred up in several of our church papers. There are, however, several things to be considered in connection with this proposition. This office, being one of the chief pillars of our polity, has a great deal depending on it; and before there can be much modification one way or another, corresponding modification must be secured at other points, so as to reduce the necessity of the presiding elder's presence in the pastoral charges to a minimum. Most important on this line of legislation would be the transferring of the most important business of the Quarterly Conference to the District Conference. The inexperience and youthfulness of many of our pastors disqualify them for the duty of examining applicants for license to preach, for application for orders, or admission into the traveling connection, or for renewal of license and passage of character. By transferring this jurisdiction from the Quarterly to the District Conference, two important points would be gained, viz: the necessity for the presence of the presiding elder at each of the sessions of the Quarterly Conferences would be reduced to the lowest requirement, and the importance of the District Conference would be so increased as to render that body one of the most important in our economy. The gain by this exchange of jurisdiction would be great in several directions.

1. It would reduce the number of presiding elders to, at most, one-half the present number, since one or two annual visits to each pastoral charge would be sufficient.

2. It would throw the labor of the other half into unoccupied fields, and thereby give employment to several hundred men who, under the present adjustment, are idle. I suppose there are about 200 presiding elders in our church. These men average about 46 Sundays each in their Quarterly Conference work, and when each one of them occupies the pulpit on Sunday, it leaves the pastor unemployed; hence there are *nine thousand two hundred* Sundays lost to the work in each and every year. This is equivalent to the time of 200 men annually! Can we, as men sent of God to bring a lost race back to him, afford such waste of means merely for the pleasure of the pastors who are edified and rested by this lost time? or for the sake of political continuity? Are we blameless before him for such wasteful policy? To reduce this waste of preaching to the lowest possible point under our economy, increase the size of our districts to double their present size, and throw 100 of these presiding elders into the pastorate. Think of putting another large Conference of preachers into the field! That is just what such a change would do. The financial side of the question I will not argue.

3. This change of jurisdiction would render one of our Conferences, which at present is a mere perfunctory gathering, a degree of importance next to the Annual Conference, and do away with the farce of the average District Conference.

4. It would give increased importance to all questions transferred from the Quarterly Conference, and free the church from all local influences so prominent and hurtful in many of our compact charges.

5. It would so decrease the number of District Conferences that our Bishop could visit all of them, if not annually, at least once every two or three years. This would throw the seed of episcopal influence through all the church. These three questions—increasing the size of the districts, reducing the jurisdiction of the Quarterly Conference, and increasing the jurisdiction of the District Conference—are all so closely connected that they must be examined relatively.

But there is a sixth result which would come of such changes as have been suggested, viz: the ordination, to the order of deacon, of every man placed in charge of a work. Even the "order of an elder in the church of God" is conferred on men sent into our mission fields, and why not the order of deacon on those who are "to receive, try, and expel members of the church"? According to our custom, they can not "receive" persons who have not been baptized, neither can they baptize any; so they are practically estopped from building up the church over which they have been placed. There are two other matters for General Conference legislation to which I will allude, but must do so briefly. I verily believe that some law should be enacted by which this so-called "evangelism" can be controlled by the church.

Under the plea of "speaking plainly," there are men roaming over the territory of our church, using language in the pulpit which even political "stump speakers" would hardly dare use on the "stump!" "You old fool, you;" "You lie, and you know it;" old maids "bugged and slobbered over" till they are unfit to be the wives of gentlemen, and many other such like—and worse—phrases used by some "evangelists," degrade the pulpit, offend common decency, and bring a reproach on the ministry. If a brother is suited to evangelistic work, let the Bishop say so; and if he has no episcopal permit, let him stay where he belongs—if local, under his pastor; if itinerant, in his charge. If he be invited out by a brother, let him go, and let the responsibility be on the inviting party, and not on the church. This is written in view of the opinion of some who think the present law does not offer the means for keeping preachers at home. If it be so, that under our ecclesiastical statutes now on the books, some of our preachers will roam over the country taunting such phrases as "snaggle-toothed hags of hell," and so on, surely the General Conference should put a law in our code which will prevent it.

(Just here let me suggest that the Quarterly Conferences can control the local preachers, and the Annual Conferences can manage the itinerant preachers; and if the General Conference fails to act, these bodies should assert their authority and make their members stay at home, or act decently when abroad.)

The other question of which I wish to write relates to Conference boundaries.

Centenary College, which is in the bounds of the Mississippi Conference, but within the State of Louisiana, has been practically abandoned by the Mississippi Conference, and thrown upon the Louisiana Conference as its sole patron. In order to identify it with our people, and make them feel that the college is theirs (ours), the Conference line between the Louisiana and Mississippi Conferences should be conformed to the State lines, so as to throw that portion of Louisiana, east of the Mississippi river, into the Louisiana Conference.

I did not wish to occupy more than a column of your space; but allow a brief summary:

1. Put twenty-six pastoral charges in each presiding elder's district, and require the presiding elder to visit each charge twice a year (in order to save the preaching-time of about one hundred first-class men).

2. Transfer from the Quarterly to the District Conference the authority to grant license to preach, to recommend applicants to the Annual Conference for orders, and admission into the traveling connection, the renewal of the license of local preachers, and the passage of their character (in order to simplify the business of the Quarterly Conference, so young and inexperienced men can conduct it).

3. Ordain all men placed in charge of work (in order that they may administer the ordinance of baptism and solemnize the rights of matrimony among their people in the absence of the presiding elder).

4. Prohibit all self-constituted evangelism (so as to protect the church and the ministry).

5. Change the boundaries of the Louisiana Conference, so as to include the whole State of Louisiana in the Louisiana Conference (in order to place Centenary College within the Conference which is to support it).

If the General Conference does all these things, I think it will do well; if it does none of them, we will work on as we have been doing.

BATON ROUGE, Louisiana.

Changes in the Law.

BY REV. J. W. HONNOLL, NORTH MISSISSIPPI CONFERENCE.

The law-making body of our church will soon meet at St. Louis, Mo., to inspect the old ship; and, among other things, they will examine her present law on the subject of temperance, and decide whether we shall have any change in the present form of our law on this subject. It was wisely decided by our last General Conference that those who engage in the manufacture or sale of intoxicating liquors, to be used as a beverage, shall be dealt with as in cases of drunkenness. We understand this to include all who sign whisky petitions, or in any way aid the whisky traffic. If so, no change in our law is necessary, and we so understand it in all this section. We should be careful not to move a change in the present form of our law unless it is necessary, for when we move a change, and fail to carry it, our enemies cry out that we are weakening on the subject; so we should be sure we are right, and then go ahead. We can not afford to show any quarter to this great enemy of our race. Our present law answers every purpose. In our church here it is understood that no man's name can remain on our church book which is on a whisky petition.

HOLLY SPRINGS, Nov. 14, 1889.

Work for the General Conference.

BY REV. W. L. C. HUNNICUTT, D. D., MISSISSIPPI CONFERENCE.

Under Moses almost everything in the matter of legislation was minutely prescribed; under Christ only great principles are enunciated, which the church is to embody in such legal regulations as may suit the varying demands of successive ages. The divine sanction authorizes the legislation of the church, and the abiding presence of the Holy Spirit is promised to enable and guide the servants of God in this work of law-making, which is surely among the highest and most difficult of all the tasks assigned to men. The wise men of Methodism have been striving for more than a hundred years to perfect her laws; yet the General Conference, which is to meet next May, will find abundance of important work to do.

The financial methods of our church certainly need revision. As far back as the days of Paul, the handling of money conspicuously figured in church work. Now, the collections in our church have so multiplied that a preacher in charge, in view of his obligation to call upon everyone of several hundred members for almost a dozen different objects, and his duty to try to get something from each one for every object, may well exclaim, Who is sufficient for these things? Beyond question, too much financiering is required of our preachers. It is not meet that they should leave the Word of God to serve tables. It will be enough if the preacher in charge can manage his own salary so as to make ends meet, while he receives from judiciously appointed collectors the several funds which he is expected to report at the Annual Conference. Let the duty of collecting for the great benevolent enterprises of the church be placed in the hands of laymen, who are not only willing and able to do this work efficiently, but would be greatly benefited by its discharge. Perhaps it would be best to have the assessments on each pastoral charge consolidated and taken up together. The General Conference will surely place in our Discipline some law requiring the *collection* of the presiding elder's salary, as, by a strong oversight, none is now to be found in the book.

Several able writers have recently been discussing the propriety of placing unordained preachers in charge of works. In seeking to remedy an evil complained of, some have proposed virtually to abolish the orders of deacon and elder altogether; for, while they might be nominally retained, few would labor much to obtain them, if a license to preach conferred the right to do all the work of a deacon and an elder. The novitiate, as now authorized, is not intended to fulfill all the requirements of the ministry; but he is certainly better than no preacher at all. Some think we unduly exalt the sacraments in not allowing the licensed preacher to *practice* in them, as well as in preaching, before being permanently authorized. The custom of the church is, however, susceptible of just the opposite interpretation. She may be supposed to hold that while none shall be permanently licensed to preach, except after due probation, anyone who has shown proper qualifications for preaching the gospel may at once be entrusted with the administration of the sacraments. A mere license to preach seems to signify among us simply a permission to try, and, by practice in public, to learn to preach. Men, for some reason, connect the character of the administrator with his acts much more in some cases than in others. Those who have been baptized or married by a certain minister feel that the perpetual sacredness and even the validity of the act are in some way connected with the official worthiness of the man who performed it. There is no "thus saith the Lord" for our manner of constituting deacons and elders; yet, whatever of honor or respect these modes have, in the minds of the people, secured to the ministers of God's Word, should not be lightly imperiled by unnecessary innovations. If we more frequently followed the Savior's example in sending out ministers, two and two, we should have less need for the proposed change on this point.

It might not be amiss for the General Conference to apply the spirit of our itinerancy to class leaders, stewards, superintendents of Sunday-schools, and some other church officers, by limiting their privilege of reappointment to four successive years.

If the Conference should provide a suitable plan of insuring our church buildings, in case of destruction by fire or otherwise, whereby the money paid in premiums would be kept in the hands of some authorized agents of the church, they would answer a demand which has been felt in some quarters for years.

But time and space would fail us to speak here and now of all the weighty matters which should be considered by so large and so responsible a body as the General Conference of the Methodist Episcopal Church, South. As one of the great organizations of God's earthly kingdom, it behooves her to realize and discharge her responsibilities. As an important branch of the great church of Christ on the earth, our church should adjust herself so as to combat most successfully the dominant forms of error and sin in our day, and place her forces in co-operative harmony with the armies of Christendom as they array themselves against the powers of darkness.

On the momentous questions of missions, education, temperance, and the like, the church has perpetual cause to re-examine her legislation and reinvigorate her action.

As a Protestant Church, we have seemed perpetually to fail to do our duty in enlightening our people, especially the young, as to the dangerous and anti-republican tenets of Romanism. We have not even a catechism in any of our Sunday-schools which will teach the children what Protestantism is, and why we are Protestants.

By every token, there will be ample room for the fullest exercise of all the useful legislative powers of every man who shall be elected to the next General Conference.

Proposed Changes in the Law and Polity of Our Church.

BY REV. J. B. A. ARBENS, D. D., LOUISIANA CONFERENCE.

Man's proficiency in detecting deficiences in any given system is usually proportionate to his relative intellectual obtuseness. Much obtuseness, much proficiency in discovering defects. Hypercritical critics numerous. With much gusto they "bear" obvious merit. The painter's young son was not a genius; but with large brush and black paint he destroyed the artist's choicest product. Unskilled laborers tear down an elegant edifice, the masterpiece of a celebrated architect. In the face of this, allow the following suggestions:

1. Ordination should be a concomitant with licentiation.

(1) To attach greater sacredness to the administration of the sacraments than to the preaching of the gospel well befits unscriptural sacerdotalism. Away with *opus operatum!* It is high time to do away with the last vestige of sacramentarianism.

(2) By grace the sinner is saved through faith. Preaching is the prerequisite of faith. Faith comes by hearing. "It pleased God by the foolishness of preaching to save them that believe." The office of preacher has been sadly minimized.

(3) None but approved theologians should be allowed to preach. Prevalent incongruities, puerilities and insipidities in our pulpits have brought odium to the church. Is preaching less important than the practice of medicine? Should less preparation be required of a preacher than of a physician? When, however, the gifts, graces and information of a candidate warrant the issuance of license to preach, the less important functions of his office should not be withheld. The man, properly qualified, authoritatively to offer pardon to the penitent, should certainly not be deemed unworthy to baptize our infants and superintend the memorial of the Lord's passion.

2. Make the presiding eldership elective.

(1) It is obvious that the presiding eldership is sadly suffering from depreciation. Many look upon the office as superfluous. The pecuniary support of same is attended with much embarrassment. Vociferously, many insist on abolishment of the office.

(2) The presiding eldership constitutes an integral part of Methodism. It is indispensable. But how rehabilitate the office? How restore lost prestige? The appointment of only first-class preachers as presiding elders has been tried, and has failed.

(3) Presiding elders are sub-bishops. They are superintendents. Bishops, general superintendents. The latter are elected by the General Conference. That is proper. Would it be less proper for the presiding elders to be annually elected by the Annual Conferences? Such election would ensure confidence and enthusiasm among preachers and people.

3. Thoroughly identify the Sunday-school with the church, making membership in the former tantamount to probationary membership in the latter.

(1) The present ecclesiastical status of the Sunday-school is ambiguous. When the term "school" shall not be a misnomer, there must be found gradation, examination, and graduation. Examination and graduation are lacking. Both can be embodied into an effective religious service of receiving the catechumens into full membership.

(2) I want a species of confirmation, minus the obnoxious features of the same. Joining the Sunday-school should be equal to becoming a catechumen of the church. On Children's Day (and there could be two during the year), the services being specially arranged for the young, the advanced classes should be briefly catechised by the pastor. Examination approved, the children are received into full church membership. Ceremonies appropriately impressive.

(3) Ritualism, to a certain degree, is necessary. We must see to the retention at our altars of our progeny. At present our children are required to come into the church the same as the outcasts, the scum and offscouring of society. Certainly, the prodigals are welcome; but our children ought not to be required for, but be retained in the church. To the "elder son" the prodigal's father said, "All that I have is thine."

4. Admit one lay delegate from each presiding elder's district to the Bishops' cabinet during the session of the Annual Conference.

(1) It is one of the misfortunes of the ministry of the gospel that with the accumulation of years the preacher becomes stubbornly self-willed and arrogantly positive in his opinions. Speaking *ex cathedra* so long, declaring scriptural truths so iteratedly, truths which admit of no gainsaying, the preacher would be more than human if he indicated no aspiration to infallibility even in matters not religious.

(2) Laymen, engaged in business, acquire common-sense views of men and matters. Zealous, yet impartial and prudent, they are the embodiment of conservatism. Devoid of cancerous prejudices and jealousies, they would prove themselves wise counsellors.

(3) It would in some measure lessen the almost crushing responsibility of the presiding Bishop. That the appointment of the preachers to their various fields of labor would be characterized by less mistakes than at present, and would be more satisfactory to preachers and people, can be readily perceived.

5. Convert all our *Advocates* into connectional organs, relegating their publication to agencies appointed and paid by a publishing committee. The General Conference elects this committee. In it should be found representative men from every section of country occupied by us.

(1) The election of the various editors by the General Conference would invest their office with superior dignity. Would be no longer subject to local prejudices. The present endorsement of the editors of the different Conference organs by the General Conference is but an empty show.

(2) In American politics centralization may not be wise. Insistence on States' rights may be right. But in church life the general trend should be centripetal, not centrifugal. The proposed change would be productive of oneness of aim and purpose all along the line. As a church, we should be a continent; not a congregation of islands on the order of the Grecian Archipelago.

(3) We have enjoyed commendable concert of action. Loss and suffering, the effects of our Civil War, have contributed to welding us into a solid whole. But these cohesive agencies are disappearing. New issues are arising. New departures. In time of peace prepare for war.

NEW ORLEANS.

Christian Advocate.

THURSDAY, NOVEMBER 21, 1889.

PRAYING AGAINST FRUITLESS PRAYER.

BY L. STERNBERG.

I say my prayers, but do I pray
When bowed my head and bent my knee,
With solemn voice on God I call
For needed things, grace more than all.

Sincere I am, and docile, too;
I'd do what God would have me do.
But cold my love and former zeal,
I chide my heart, but can not feel.

To pray for what I do not want
With strong desire seems arrant cant;
I rise from prayer and go my way,
But needed strength lack for each day.

Come, Holy Spirit, take my task,
Teach me for what, and how to ask.
Then shall the mercy seat to me
True source of strength and comfort be.

Do thou inspire after God's will.
Groanings of soul unstainable.
Then have I what I ask of thee,
All I need wish, rich, full and free.

Letter from China.

We have both good news and bad to report from Suchow. The good is that at our last quarterly meeting seventeen persons were received into the church. These were all pupils from our schools, Buffington Institute and the Girls' Boarding-school. We are greatly encouraged by this, as it shows that God is blessing our work, and letting us see that it is not in vain that we labor and pray night and day for the salvation and Christian training of the pupils in these schools.

The bad news is, that one of our promising young men who had been licensed to exhort was drowned this summer in the canal, near our mission premises. He went to bathe in the canal with two others, just after supper one evening, and while playing with a watermelon in the water he suddenly got in beyond his depth and was drowned before assistance could reach him. Neither he nor his companions could swim, and by the time some one who could swim arrived it was too late. Several boats passed at the time, but on account of their superstitious fear of the "water devil," who they suppose gets hold of a drowning man, they would not stop to give any assistance. The young man's name was Sen Seu Ven, and he had been supported as a pupil in Butlington Institute by the Sunday-school in Birmingham, Ala.

His loss is a sore grief to us. He was an active, energetic young man, and gave promise of becoming an efficient helper.

Last year Lu Tz Yin, one of our brightest medical assistants, was taken away by death, and now Sen Ven is gone. The Master knows what he wants done and whom to employ as agents to do it, and, no doubt, he will so overrule as to bring good instead of harm to his work by these strange visitations of his providence.

The Yellow river has again burst its banks, this time in another province—Shantung—from the one where it broke loose last year. This last outbreak caused the flooding and destruction of crops in a region that was just recovering from the terrible famine of last winter. It was thought that the work of famine relief was about finished, but this new outbreak will call for further aid to an almost indefinite extent. Over $400,000 was collected and distributed among the famine sufferers last winter and spring, besides large sums distributed by the Chinese government.

Until some adequate provision is made by the Chinese government for the regulation of the Yellow river, this condition of flood and famine must continue with but short intervals of respite from the ravages of that wayward river. There is some talk of the government taking the matter in hand, and, with the help of foreign engineers, bringing the river under control. But there does not seem to be much ground for hope as yet that this will be done.

Several changes among the high provincial officials of the empire point significantly to the near commencement of railroad construction on a large scale. The Emperor has, as reported, issued a decree constituting a Board of Railroad Administration, with Prince Chun, the father of the Emperor, as president. This, together with the changes among the provincial officials, shows that the government intends to build railroads; but as to the when and where nobody yet seems to know.

It is a cause for devout thankfulness that the life of Bishop Wilson was spared in that terrible railroad accident. The church could ill afford to lose so valuable a life, and our China mission would have suffered irreparable loss if he had been taken away. But God rules.

It seems strange that with all the science and art appliances of the time, and with all the experience of the past, fires and floods and railroad accidents are as numerous and destructive as ever. One lesson should be thoroughly learned by the people of privileged America, that man is but a pigmy when contending with the mighty forces set in motion by the finger of God.

Men and women ought to be coming in ever increasing numbers to evangelize this great heathen land. The China Inland Mission has some 350 missionaries—ten times our number—and they are still coming. O that the great Southern Methodist Church could awake to a consciousness of her duty and her privilege to have a part in bringing this mighty heathen empire under submission to her Lord.

A. P. PARKER.

SUCHOW, September 6, 1889.

P. S.—Since writing the above a decree has been issued by the Emperor of China, commanding the construction of a line of railway from Peking to Hankow. Li Hung Chang, Viceroy of Chihli, is to build the northern end from Peking southward; and Chang Chi Tung, governor of Hunan, is to build the southern end from Hankow northward. The line will be between six and seven hundred miles long, and will run through the center of China.

This is a most important event in the history of China. After many ups and downs and many disappointed hopes, the time has come at last when the Emperor and his advisors acknowledge that railroads are necessary to the strength and prosperity of a country.

Let all, who love the souls of men for the Master's sake, pray that the changes that are taking place in this country may all turn out for the furtherance of the gospel. A. P. P.

The Mississippi Conference Brotherhood of Traveling Preachers.

Brethren of the Mississippi Conference: Will you please give me your attention long enough to read this article carefully and thoughtfully?

At the approaching session of our Conference the quadrennial election of officers for our Brotherhood will take place. It is a good time to revive the interest thereof and to make a forward movement. Several members of the Conference have not joined the Brotherhood, and others have suffered their membership to lapse. Will these brethren hear me in the interest of a cause that certainly should commend itself? Perhaps you are in circumstances not to need the amount the Brotherhood pays on the death of a member, to secure your loved one against want. Then should not you that are strong help the weak? Every additional member adds to the amount that goes to the widow of a deceased brother. I appeal to your benevolence, and ask you to join us in an effort to help the bereaved of our fallen heroes. Perhaps you do not exactly like the Constitution. Neither do I. There are parts of it I would like to see amended. But I may be wrong, and so may you. We are not infallible in our judgment. Let us accord to our brethren the right we claim for ourselves—to have their own views, and assume the possibility of mistake in our own judgment—or cease to criticise the Pope of Rome for claiming infallibility for himself. It does seem that a Conference of Methodist preachers might make mutual concessions sufficient to work in harmony in so good a cause as this. They do so in other Conferences with commendable unanimity. Why can not we do so?

Now, I have these propositions to make: Let every traveling preacher of the Mississippi Conference who is not a member of the Brotherhood, and who is not over fifty years of age, consider the matter of joining at our approaching annual meeting. It will cost you only ten cents a year as dues and five dollars at the death of each member. During the past year we have had but one death. If you have objections to the Constitution, that instrument is open to amendment, and possibly your views may prevail. Give us the benefit of your membership and of your judgment. Come to Conference not only to join the Brotherhood yourself, but bring the names of as many of your laymen as will join as honorary members. They pay *one dollar* as their mortuary fee. I believe a thousand laymen within the bounds of the Mississippi Conference would join the Brotherhood as honorary members if they were solicited to do so. Let those who have suffered their membership to lapse from any cause come back and be restored. The Constitution provides for this on easy terms. The assistant secretary, Rev. B. F. Jones, of Woodville, can give any information on this subject you may desire.

And now I have this proposition to make to the Brotherhood: Let us amend our Constitution so as to have the mortuary fee paid in advance. Let the money be deposited by the treasurer in some safe place, and when a member dies let it be paid immediately to his widow, and an assessment issued to replace it. The advantages of this arrangement are too apparent to need explanation.

We will ask the Bishop, at the approaching session of our Conference, to give us an hour of Conference time in which to hold our annual meeting. Let the officers be ready with their reports, let those who are in arrears be ready to make settlements with the treasurer, and let us all be ready to move our Brotherhood forward into a broader plane of usefulness and upon a more solid foundation.

W. B. LEWIS.

CRYSTAL SPRINGS, Mississippi.

To the Mississippi Conference Brotherhood.

DEAR BRETHREN: "Suffer a word of exhortation"—not that our organization is languishing or our cause dying, but that I would stir up your pure minds to greater interest in its success.

At the last session of our Conference the president called the association together, which met with a feeble response, only a very few members being present. A meeting was appointed for another hour, which failed altogether. No report from the treasurer, as to the finances of the organization, was received; no report from the Executive Committee, as to the correctness of the treasurer's books, was received; and no opportunity was extended for the enrollment of other names among us. If we, who belong to and are naturally supposed to have the good of the order at heart, seem so indifferent to its success, can we hope to enlist the sympathy of others for our cause? As chairman of the Executive Committee, it has been my duty to audit the accounts of the treasurer for the past two years. With very few exceptions, the members have met their assessments promptly, which has enabled us to give timely aid to the beneficiaries. At present we have a membership of sixty-five or seventy regular members, and two or three honorary members. This allows us to pay about $350 to the family of a deceased brother.

During the six years of our existence we have lost ten members, being an average of less than two annually. That the organization has done good among us, and given much-needed aid to those in trouble, we all know full well. To my own knowledge, the widow of one brother who left a large family was enabled to buy a home for herself and little ones. Another has laid aside the money to use in the education of her son, and a third was enabled to seek relief from pain, and to have her failing health restored. How much comfort and benefit others have received from these seeming small amounts, we may easily conjecture. And all this at the cost of the insignificant sum of five dollars from each brother. In the light of pure sympathy for the family of a deceased brother minister, who can fail to give this little aid? As an investment under the idea of life insurance, we do not offer great inducements; but as a token of love for a fallen brother, we offer much. Upon this ground, and this alone, every preacher in the Conference should esteem it a privilege to be a member of the organization. No doubt there are many laymen among us who would also take pleasure in contributing from their abundance this small amount to help gladden the heart of the widow and the orphan. Brethren, let us not grow weary in well doing.

Fraternally, T. B. HOLLOMAN.

Programme for Week of Prayer and Self-Denial.

W. M. SOCIETY, M. E. CHURCH, SOUTH.

(The week in November including Thanksgiving Day.)

The names of the missionaries are omitted. Readers of the *Woman's Missionary Advocate* are supposed to be acquainted with the work and workers of the different fields occupied by the Woman's Board of Missions, as well as the needs of these fields. They will order their thanksgivings and petitions accordingly.

By application to Rev. Dr. John, secretary of Board of Missions, excellent tracts can be procured, which contain valuable information in regard to *general* work in these portions of the earth, which will add much to the interest of the meetings.

Auxiliaries are expected to have daily services. Where practicable, several may unite in these. Those who find it impossible to attend the meetings are urged to remember the subject for the day, with suitable devotions in the quiet of their homes. May the Father, whose loving kindness never fails, see his children making returns for his mercies by sincere *heart* service, and by *gifts* according as he has "prospered" them!

Monday.—"Without me ye can do nothing." (John xv, 5.) Invoke the presence and aid of the Holy Spirit in the services now beginning. Pray for the officers and members of the Woman's Board of Missions; for officers and members of *every* Auxiliary of the Woman's Missionary Society; for missionaries of every name and nation, specially for those representing our Board; for native churches and children in mission schools.

Tuesday—China.—"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim" (China). (Isaiah xlix, 12. Also Isaiah vi, 8.) Pray that our missionaries may constantly have God's special guidance in their educational, medical, and social work among the natives, and that through these agencies many souls may be brought to Christ. Pray the Lord of the harvest to send more laborers to this needy field.

Wednesday—Brazil.—"For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." (Zephaniah iii, 9.) Pray for the success of our missionaries in their efforts to give the people of this land a *pure* gospel, and thus do their part in fulfilling the promise made through the Prophet Zephaniah.

Thursday—Mexican Border.—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." (Isaiah iii, 7.) The marked success which has attended the labors of our representatives in this field makes it altogether appropriate to consider it on "Thanksgiving Day." By "prayer and supplication," *with thanksgiving*, let us "make known our requests" concerning this work and the missionaries engaged in it.

Friday—Indian Territory.—"If ye love me, keep my commandments." (John xiv, 15.) *One* of these commandments is, "Preach the gospel to *every* creature." (Mark xvi, 15.) Pray for the work already established in Muscogee, and that the attempts to occupy other promising stations in this territory may be successful, and be followed by glorious results for the heathen who "are at our door."

Saturday.—"Ask, and ye shall receive." (John xvi, 24.) "Lord, increase our faith." (Luke xvii, 5.) Pray for increased spirituality in the church; for more laborers; for God's blessing on those preparing for this work; for more liberality in the use of means intrusted to God's people.

Let us not forget those connected with our work to whom great sorrows have come. Pray earnestly for them. To make this an experience meeting would not be amiss.

Sunday.—Close these services with a public meeting. Have a missionary sermon if possible. Request special prayer by the congregation in behalf of those engaged in this work, both at home and abroad.

Offerings, the result of the self-denial of the week, may now be collected, and opportunity given to any who will contribute to the extension of Christ's kingdom through the agency of the Woman's Board of Missions.

NOTE. *Be sure* to report the collections of this week as the outcome of these services, and to send them through the regular channels to the general treasury.

A Token of Respect to the Memory of Bessie Fearn.

Again has the angel of death come among us and borne away one of our most loved and useful members.

Could we, in our human wisdom, have ordered our lives and the lives of others, we would have kept the sweet face and pure presence of Bessie Fearn with us still, for she seemed to have a work among us that was so necessary, and that no one else could perform; but God, who has said, "My ways are not your ways," has called her home, and we must pass under the rod, and say, "Thy will, not ours, be done." Her mission is accomplished, and God has led her soul into peace; but our hearts will ache and our eyes grow dim when we see her vacant chair, and hear no more her response to the roll-call.

"Yes, the Christian's course is run,
Ended is the glorious strife:
Fought the fight, the work is done,
Death is swallowed up in life!
Borne by angels on their wings,
Far from earth the spirit flies.
Finds her God, and sits and sings,
Triumphing in Paradise."

To her sisters and brothers we tender our heartfelt sympathy, and pray that God may take them in his everlasting arms of love, and give them the peace and comfort that he alone can give. WESLEYAN SOCIETY.

NOVEMBER 4, 1889.

From the Work.

NEW PROSPECT CAMP MEETING.

MR. EDITOR: Permit me, through the columns of the dear ADVOCATE, to give a brief description of my trip and stay at the New Prospect Camp Meeting. I left Centerville, October 24, and arrived at the camp ground next day, at two o'clock. Dr. West, the popular presiding elder, was on hand, and preached the opening sermon, which resulted in three or four conversions, and shouts from the fathers and mothers in Israel. I have witnessed many grand meetings since my conversion; but I must say that I have never witnessed such a display of God's saving power. Every service was blessed of God in the awakening of sinners and the conversion of mourners. The people were fed by the tentholders, who seem to delight in honoring God in that way. The preacher in charge, Bro. Luther White, is very much beloved by his people, and he seems to love his people with a pure love fervently. Eternity alone will reveal the vast amount of good accomplished at this meeting. At the closing service three preachers and a number of laymen pledged themselves to quit the use of tobacco, and give their tobacco money to the missionary cause. One of the peculiar things connected with all hands that quit was, they had bad teeth.

If the New Prospect people are a true sample of the Seashore district, that district can not be surpassed in spirituality, liberality, and sociability. I will weigh, sing, and pray them against the world. I will close by saying that we did not have a revival, but the revival had us; and the question was, What is it going to do with us? I thank God for permitting me to meet and mingle with such a consecrated people. G. D. ANDERS.

CENTERVILLE, Mississippi.

COLUMBUS CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I am now on my last round of appointments, and this is my fourth year on this work. My heart is not sad, but real solemn reflections take hold of me as I pass over the road that I have traveled the past four years, and think that I may never pass that way again. As I turn my back upon the churches where I have labored so long, and where the Master has so often and so signally blessed me and my labors; as I bid the brethren good-by, I can but say within myself: Is this the last time I shall enter those doors; the last time I shall ever kneel at that altar? May I never be permitted again to stand in that pulpit to declare the counsel of my Master? If so, what of the four years' ministry? Might I not have accomplished more than I have? Have I been "instant in season and out of season"?

My brother, although God has blessed my labors every year since I came to this work, I am constrained to believe he would have blessed them more abundantly had I done all I could to advance his kingdom. And I now promise my Master that I will do better in the future. I know of no four years of my life that have passed more pleasantly than the past four years. I never served a kinder or more appreciative people. And I shall leave behind me many, many true friends, both on my circuit and in the city of Columbus. The brother who follows me might "go a great deal farther and fare a good deal worse" than to come to Columbus circuit. I have just completed a nice plan of the work which will enable him to find every member whose name appears on the church register, and facilitate his acquaintance with the whole work.

During this year we have had about 60 professions of faith in Christ and 77 accessions to the church; baptized 25 adults and 17 infants. In revising the list of names on different church books, I find accessions during the past four years, 247. Number lost by death, dismissal by certificate, and other causes, 61; net gain, 186, for the four years. To God be all the glory! Amen!

Every assessment ordered by the Conference will be met in full. I have already sent the missionary treasurer my assessment for foreign missions. The Minutes of our Conference will show that this circuit has not fallen one dollar behind the past four years. May the Lord send me where he will at our next Conference, and bless my labors more abundantly, and sanctify me, soul and body, to his service!

B. F. PHILLIPS.

WOODVILLE DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: It is known right extensively in this district that we are trying to buy a district parsonage. Its claims were presented in the Quarterly Conferences on the third round, and promises and subscriptions taken where we could. But the undertaking has met with some opposition, and mainly because the district bought a house in Clinton some years ago, in part on a credit, and finally gave it up. Some are afraid we will lose money again. But let me here emphasize the fact, that the present committee are determined to not buy on a credit, but for cash only. As the money is collected it is deposited safely until such time as we get enough to buy a suitable house. We have in hand and assured about half enough, and we feel confident of success; but the effort is much greater than need be. Let me say to our friends in the district that we need the house very much. The district is able to purchase it. Now is an opportune time. Please bring the money to me at the quarterly meeting, or hand it to your pastor in charge at any time, who will send it to me. I will feel grateful to any who will collect for it, however small the amount. Let every Methodist family in the district take some stock in it.

C. M'DONALD, Chair'n Com.

YAZOO CITY, MISSISSIPPI CONFERENCE.

MR. EDITOR: This has been a year of varied experiences with our church in Yazoo City. We have sustained heavy losses by removals; some of our most liberal and useful members having gone West. We have had large gains, numerically; ninety members having been added to our church this year. Some of these promise well, and I hope the greater portion of them will, by good nursing and proper encouragement, finally make useful members. One of our new members, Bro. Lee Garlug, a young man of fine character, died, in great peace, on September 22. A more triumphant death I have rarely witnessed. May it ever be said of our people, "They die well." The walls of our new church are up. With no serious hindrance, the brick work will be finished before this letter reaches your readers. The church will have four apartments—auditorium, lecture-room, infant classroom and pastor's study. The style of architecture is Gothic, four gables, slate roof, two fronts of pressed brick; numerous offsets finished with stone; windows and door-sills and steps of stone. The center windows are triple, sixteen feet long, with a narrow te[n] feet window on each side; the towe[r] at corner, seventy-two feet hig[h] double openings; bowl door, expos[ed] rafters, metal ceiling; pulpit recess nine feet deep, fourteen feet wide; [to] be heated with furnace. We have a noble band of women, to whom to[o] much credit can not be given for their untiring devotion and ceaseless labor in this enterprise. It requires no little sacrifice for a congregation, of no larger financial ability than ours, to build a $10,000 church, without any help from abroad. We feel the pressure very heavily just now, and the way through is not clear to human sight. But we believe the work is of God and for his glory; and we trust, by his blessings, to see it finished and dedicated before the Easter flowers bloom again. R. S. WOODWARD.

(We rejoice with our Bro. Woodward and his noble helpers, male and female, in their success. We have tender memories of the old church, having, for a short time, been a member there, under the ministry of the sainted Barton; but we rejoice that the old is to be superseded by the new.—ED.)

SILVER CREEK CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have refrained from reporting anything from this Silver Creek circuit, until I had something of interest to set forth. At the inception of my labors here, I found but two men in the four churches who would pray in public—now we have eight; no prayer meetings, now three; no Sunday-schools, now three. I found the people big-hearted, warm-natured, generous, but, among the men, no religion; now a pure Christian sentiment seems to pervade all. God has blessed my labors in reclaiming men long given to sin, and who have for years resisted the gospel call. Such fruit as this fills the whole soul of the laborer with rejoicing.

The kindness that greeted my wife and I when we came has suffered no diminution. We have had no intense, spasmodic manifestations, commonly denominated "poundings," but a systematic, unvarying flow of love and good-will. And as the year draws on to a close, there is no variance between people and pastor; perfect harmony rules in the church I have, being unordained, labored at some disadvantage, but—thanks to Bros. Howell and Lovett!—my disability in this respect has been, in a measure, bridged. We have no local brethren in the swamp (?)—only those who are sent come here. And just here allow me to say, the dread attaching to this section is largely unfounded; there has not been near so much sickness here as in the hill country. There is one other thing I wish to say. The people here love preaching, and when they attend church it is to listen. They do not loiter about church doors, do not laugh, talk or look about during service, and when dismissed they go directly home. This has been a happy year to me, and may God bless these people, who have been so considerate of his servant! W. G. FORSYTH.

PALMETTO HOME, MISS.

P. S.—Pastor's-salary will be in excess of assessment, and Conference claims in full. F.

Books.

THE CHURCH IN MODERN SOCIETY. By Julius H. Ward. Houghton, Mifflin & Co. Eyrich, 130 Canal St., New Orleans. Price, $1.

Though written evidently by an Episcopalian, this book is "intended for the whole Christian family in this country." We have read it with great interest. It discusses important questions in a fair way. The author holds to the view that the church is *one* of the *three* institutions ordained by God—the family and the State being the other *two*—and that these three, when operated in co-ordination, produce the family and State and Church as they were intended to be. He constantly speaks of the Roman, Anglican and Protestant Churches in this country, and his theory of church work is, that all these should unite upon what they agree in, and from that point do the work assigned. The style is easy and graceful, and pleasant to read.

FINGER PLAYS FOR NURSERY AND KINDERGARTEN. By Emilie Poulsson. Illustrations by L. J. Bridgman; music by Cornelia C. Roelke. D. Lothrop Company, Boston. Eyrich, 130 Canal street, New Orleans. Price, $1 25.

Here are eighteen finger-plays of as many different subjects, all of which will be exceedingly interesting to the children. There is the rhyme, set to music and illustrated by the fingers and hands. The author says: "By the judicious and early use of the finger-plays the development of strength and flexibility in the tiny lax fingers may be assisted, and dormant thought may receive its first awakening call through the motions which interpret as well as illustrate the phase of life and activity presented by the words."

OUR TOWN. By Margaret Sidney.

CLOUD AND CLIFF. By Willis Boyd Allen. D. Lothrop Company, Boston. Eyrich, 130 Canal street, New Orleans. Prices, $1 25 and $1, respectively.

Here are two good stories for the young people, written by popular authors in a free and easy style. The stories are well arranged and well told and the moral is good. We would not be surprised if some of the older people did not become much interested in these stories. They are gotten up in good style by the publishers.

Sunday-School Lesson.

(Hurlbert and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON IX.—December 1.

THE TEMPLE DEDICATED.

1. Kings viii, 54-63.

GOLDEN TEXT.—*The Lord is in his holy temple: let all the earth keep silence before him.*—Hab. ii, 20.

TIME.—B. C. 1005.

PLACE.—The temple within Jerusalem upon Mount Moriah.

PARALLEL PASSAGE.—II. Chron., chapters v-vii.

54. All this prayer and supplication—The substance of the prayer is closely connected with the prayer of Moses, especially with the blessings and curses therein. If the prayer of Solomon be, as it has all the appearance of being, a genuine document of the time, preserved in the archives to which both the author of Kings and Chronicles had access, all theories of the late origin of Deuteronomy must be regarded as baseless. While references are not infrequent to other portions of the Pentateuch, the language of the prayer is mainly modeled upon Deuteronomy, the promises and threats contained in which are continually before the mind of the writer. The dedication prayer, which belongs to the finest pieces of the Old Testament, received a high significance through the fact that the person who offered it did so in his highest official character and rank, as king and head of the theocracy, and in view of the whole people, on an occasion which formed an epoch in the theocracy. This, then, is not the prayer of a private person upon a private matter, but one offered in the name of the whole nation, and about a subject which formed the central point of its worship, and, therefore, touched its highest interests. It did not spring from individual religious views, but from the religious consciousness of the whole community, and may, therefore, be regarded as a public and a solemn confession of faith, inasmuch as it brings to light the chief and fundamental truths of the Old Testament religion, which peculiarly distinguished it from all others. There is not a prayer to be compared with this in all pre-Christian antiquity. Had we nothing belonging to Jewish antiquity but this prayer, it would alone suffice to attest the depth, the purity, and the truth of the Israelitish knowledge of God and of salvation, over against the religious ideas of all other peoples. We are tempted to form too narrow a conception of prayer, and then to exclude from prayer much that in reality belongs to the very spirit and essence of communion. Solomon here tells God what he is, magnifies his attributes, adores his personality, as if giving God information regarding his own deity. This would be the shallow criticism passed upon the prayer by those who do not understand what prayer is in all its scope and grandeur. Prayer is not request only, it is fellowship, communion, identification with God; it is the soul pouring itself out just as it will, in all the tender compulsion of love, asking God for blessings, praising God for mercies, committing itself to God in view of all the mystery and peril of the future. When we enlarge our idea of prayer so as to take in all its meaning, we shall find that many a man has been praying who thought he was only preaching or discoursing upon the attributes of God. *He arose . . . from kneeling*—Rendered thus: "From lying upon his knees, with his hands spread out toward heaven."

55. Stood, and blessed—This blessing is omitted from the Chronicles, because it is simply a recapitulation of the longer prayer; but instead of it we have a statement in II. Chron. vii, 1-4, to the effect that fire fell from heaven and consumed the burnt-offering upon the altar.

56. Rest . . . promised—Promises of "rest" occur in Exod. xxxiii, 14; Deut. iii, 20; xii, 10; xxv, 19. This glorious fulfillment warranted the hope that the Lord would also fulfill in the future what he had promised his servant David (II. Sam. vii, 10), if the people themselves would only faithfully adhere to their God.

57. Not leave us, nor forsake us—The exact words here used by Solomon are those of Psa. xxvii, 9, entitled, probably with reason, "a psalm of David."

58. May incline our hearts—That God "inclines men's hearts" is a doctrine which first appears in Scripture in the Davidical psalms. (See Psa. cxix, 26; cxli, 4.) Remark that Solomon in this prayer seems to be thoroughly penetrated with his father's spirit.

59. Day and night—That is, as each day should require.

60. All the people of the earth—Solomon (in verse 43) prays that the result of Jehovah's hearing the prayers of heathens addressed toward the temple may be the general conversion of the world to the worship of him. This prayer breathes a spirit akin to many parts of the Book of Psalms, as, for instance, the whole of Psalms xcvi and xcviii.

61. As at this day—That is, as ye are now doing, in coming with pious intentions to this festival.

62. Offered sacrifice—In accordance with the design of the festival, by far the greater number of sacrifices were thanksgiving or peace offerings, of which the fat only was burnt, and the rest used for food.

63. Two and twenty thousand oxen, and a hundred and twenty thousand sheep—These numbers have been thought incredible, and they are certainly very great. Still there is nothing impossible in the narrative. Its various parts are in perfect harmony. The writer notes that "*all Israel*" were assembled at Jerusalem—all Israel "from the entering in of Hamath to the river of Egypt" (verse 65)—which would imply, at least, 100,000 or 120,000 men. And as they *all* offered sacrifice with the king (verse 62), the number of victims must have been enormous. Again, we are expressly told that the one temple altar was found insufficient for the victims (verse 64), and that on that account the king "hallowed the middle of the court that was before the house of the Lord;" or, as some translate, "hallowed the whole area of the court," simply in order that many victims might be offered at one and the same time. It has been said that the people assembled could not possibly have eaten the flesh of so many victims; but this depends on their number, and we really do not know what the number assembled was. The number of full-grown males at the last census had been 1,300,0 0 (II. Sam. xxiv, 9), or 1,570,000. (I. Chron. xxi, 5) We can not say how many of these had come up to Jerusalem, or what proportion of them were accompanied by their families. Again, we can not say that there was no waste. It was provided in the law that anything remaining of a peace-offering to the third day should be privately burned (Lev. xix, 6); much of the meat may have been disposed of in this way, the object of the sacrifice being the glory of God, and not the convenience of the people. Profusion was a usual feature of the sacrifices of antiquity. Three hundred oxen formed a common sacrifice at Athens. Five hundred kids were offered annually at Marathonia. Sacrifices of a thousand oxen were not infrequent. According to an Arabian historian, the Caliph Moktader sacrificed during his pilgrimage to Mecca, in the year of the hegira 350, forty thousand camels and cows and fifty thousand sheep. Tavernier speaks of one hundred thousand victims as offered by the king of Tonquin.

Missionary.

For Us.

Says the *Missionary Herald:*

"Pray for us!" is the cry of all missionaries who are facing heathenism. So uniform is this request that it may seem to have lost its force. Mr. Winchester, of North China, gives some of the reasons why this request should be heeded: "May I be permitted to bring this matter of prayer—humble supplication from honest, fervent hearts on behalf of the workers abroad—before the churches at home? In the midst of a Sabbathless, idolatrous, superstitious people, is it any marvel if the ethereal edge of Christian life should lose its temper and keenness when deprived of all the aids and incentives to faith, fervency and courage which the communion and intercourse of saints in the home lands afford? There is a popular misconception, widely spread, which regards the missionary as one who, as well by his isolation as by his self-renunciation, is far removed from the temptations which commonly beset the pathway of the ordinary Christian at home. If he is, it is only to be subjected to others at least equally strong and perhaps more deceptive. The great temptation was in the depths of the wilderness. There are peculiar trials to which the foreign missionary is exposed which surely call for the earnest petition of our brethren at home. I believe, on the other hand, that the average missionary is above the average in piety, and that it would be the joyful testimony of thousands that Jesus is to them verily as 'rivers of water in a dry place, and as the shadow of a great rock in a weary land.' Workers and work truly need your prayers."

There seems to be plenty of good and fresh testimony to counterbalance the unfavorable comments respecting missions and missionaries of one Lieutenant Wood. In the Boston *Herald*, of August 20, another naval officer awards high praise to the gospel workers in China, whom he has found living with their families right among the natives. The converts he also pronounces to be stanch and worthy men and women. Hardly a week after the impulsive words of Lieutenant Wood were given to the public, Lieutenant E. H. Taunt filed with the Department of State in Washington a report of his observations in the Lower Congo Basin. He says, "The American Baptist Mission there is doing excellent work, and is in a flourishing condition." Any one, whether he wear a United States uniform or not, can pick flaws in methods of evangelization at home and abroad; but indiscriminate criticism only reacts on him who makes it.

ITEMS.

Java is one of the largest islands of the Malay Archipelago. It is 666 miles in length, 36 to 126 miles in breadth, shaped and about as large as the island of Cuba, and has a dense population of about 18,000,000 of people.

There are two distinct nations that mainly compose the native population, the Sundanese and Javanese. They speak a separate and distinct language, but both nations are Malayan. They are described as docile, peaceable, sober, industrious, and as "the most straightforward and truthful of all Asiatic people." Batavia, the capital and commercial seaport, is on the northwest coast, having a population of over 100,000.

Speaking of the social and religious condition of the island, Dr. A. T. Pierson says: "In some respects Javanese civilization is an advance upon that of British India. Mohammedanism is mixed up with Buddhism and heathenism as the religion of the island. Annually the natives go in crowds with priests up the Bromok volcano to propitiate with offerings the fire spirit. Cocoanuts, pineapples, rice, cakes, fruit, coins, are cast into the crater. This ceremony has probably been suggested by the terrific and fatal volcanic outbreaks that have abounded."

The Evangelical Mission in Java is in a very destitute condition. There are at most only about 4,000 Christians, a fact which reflects no glory on the Dutch rule on the island—which dates from 1623, with five years' interruption—and the Christianity of the Netherlands. The few luminous points in the meagre mission history of Java, says Dr. Warneck, are the watchmaker Emde in Surabaya, the missionary, Jellesma, the newly-founded and nationally-aided institute at Depok, an "oasis in the desert," and the work of the Netherlands Missionary Society, of Rotterdam, among the Sundanese.—*Mid-Continent.*

Do not throw away your money, but when in need of a good liniment buy Salvation Oil.

1,876,542 bottles of Dr. Bull's Cough Syrup were sold in the last twelve months.

Temperance.

Prohibition for Thistles.

It would appear that in Illinois they have a statute prohibiting the Canada thistle from being permitted to go to seed. A penalty of from $10 to $100 is fixed for failure to destroy these thistles and to prevent their propagation. This law is surely a dangerous violation to individual rights. Hasn't a farmer a right to grow thistles on his own farm, if he wants to? What matter if the seeds do blow over on his neighbors' fields and lessen the crops; can the farmer help that? Why not license the thistles and levy a tax on thistle-down? We often hear that prohibition don't prohibit. You can't eradicate the thistles by prohibition and by affixing a penalty for letting them ripen and scatter their seeds everywhere. Begin with a small thistle-tax and gradually work it up. Have a local-option thistle ordinance passed, and let all the communities vote whether they want them or not. The cities will all vote for the thistles, but the country districts will vote the thistle down. There are other evils besides thistles, why make a law against this weed particularly? *Regulate* thistles, we say. Don't let them grow anywhere but in the pastures and fence-corners, and on the vacant lots where the children play.

Why not treat thistles in Illinois in the same way in which they treat strong drink and saloons? Do our good brethren care more for their fields and crops than they do for their homes and families? Of course they do not.

They why prohibit thistles, and fine good citizens for not cutting them down before they run to seed and scatter the pests over the broad acres, while they let the liquor mischief have free sway among their growing boys and young men and homes? If prohibition is good for thistles, why is it not good for groggeries and saloons, and the thistles of the moral fields? *Mid-Continent.*

After the Boy.

During the recent Chicago Convention, one of the delegates, a young business man from Boston, fell in with a burly, red faced Chicagoan, who had evidently just been patronizing the bar. In the course of this conversation, the man from Chicago said, "What are you fellows trying to do down at the Battery? You are hot on temperance I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate; "we evidently couldn't do much with you: but we are after your boy."

At this unexpected retort, the man dropped his jocular tone, and said, seriously, "Well, I guess you have got the right of it. If somebody had been after me when I was a boy, I should be a better man to-day."—*Selected.*

Catarrh

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No. 5.....10:10 am	No. 6.....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 0 Coast....3:40 pm
No. 5 Coast....9:00 am	No. 2 Lim. Ex..3:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:50 am	No. 4 St. Louis and Chic. Ex. 5:00 pm

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No. 17 Local....6:55 am	No. 20 Califor..11:50 am

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THURSDAY, NOVEMBER 21, 1889.

Our General Conference.

Our General Conference is composed of one minister and one layman for every *thirty-six* members of the Annual Conferences. If in any Conference there is a fraction of two-thirds over, that Conference will be entitled to one minister and one layman for such two-thirds of thirty-six members. The General Conference is the only law-making body in our church. The men who compose it, the only law-makers. At each of the Annual Conferences, as they are held, these delegates to the General Conference are being chosen to meet in St. Louis, Mo., May, 1890. In a few weeks the patronizing Conferences of this paper will select their delegates to that body. In view of this fact we write this article.

To one who endeavors to keep up with the current history of the times, it seems clear that pretty much everything is in a sort of transition. Everything appears to be moving; whether forward or backward, it is sometimes hard to tell. In a recent book, the author says: "The whole world is entering upon a new development of industrial and commercial possibilities, and it stands to reason that neither the Church nor the State can occupy the same position they held a century ago." Not only is everything on the move, but this perpetual movement is complicating matters, and the relations of things are becoming more complex every day. This complexity produces new problems, and they are arising on every hand. Even life itself, under these conditions, seems to be growing larger and its duties more numerous and its privileges grander and its possibilities vaster. Thinking people to-day are looking at the current of events with open eyes that see a great deal more than the thinking people of twenty-five years ago saw. A writer in the last number of the *Century Magazine* has this significant paragraph:

The times are characterized by a bold advance from an individualism which had come to verge on disintegration, to a truer appreciation of the value of organic life. Our ablest moralists are now studying men in their mutual responsibilities and correlations; and public questions are more frequently approached from the standpoint of social loyalty and of unselfish public principle. The best religious thought of the day has begun to address itself earnestly to the social wrongs, which remain the reproach of our professed Christianity; and there is good hope, therefore, of a social economy which proposes to itself something better than mere money-making, of a statesmanship which rises far above all mere party politics, of a philosophy which is at once carefully scientific and profoundly spiritual, and of a working Christianity, which seeks less to bring others to share our convictions than to raise each individual to its own noblest standard, and to bring both ourselves and others more directly under the overmastering influence of the one supreme personality of Christ.

The church is "the great, progressive, civilizing, ennobling, spiritualizing power of all society." The object of a church organization is to bring the principles of Christianity into such a contact with humanity as shall render her a helpful agency for good at every point. Church laws and rules and regulations are enacted to enable the church to do this very thing. There is no other use for church legislation. If it does not do this, it is a dead letter, and ought to be. The continual changes going on around us—this transition state in which we find everything—may not demand new *laws*, but it certainly demands new *adjustments* of law and new *adaptations* of the working forces of Christianity to the present condition of things. The proper adjustment of old principles to new developments, the best adaptation of laws and rules to the present necessities of society, in all its phases, is the very least that ought to be demanded of any legislative body of the church in these times. The church that does not endeavor to adapt its working force to the changed and changing condition of affairs will not wield power in applying the principles of Christianity to the growing necessities of the human family. If it does not do this, it fails in its mission. That church which fails to present Christianity to men in all the relations and interests of life as a power working only for their good, need not expect to win either the respect of men or the approbation of God!

These and other points, which will readily occur to the reader, show that our next General Conference ought to be made up of *wise men*. This brings up the subject of delegates and their qualifications. Who are qualified, at such a time as this is, to legislate for the church of Christ? It is evident that these times *demand qualified men, and no other*. It is devoutly hoped that our General Conference will not present to the world the spectacle which another Christian convention so recently exhibited, in spending so large a portion of the time of its sitting in wrangling and debating over the phraseology of its ritual! One single fact of to-day outweighs in importance ten thousand rituals, and that fact is, that "while there is more activity to-day in the churches than ever before, there are also more unchurched people than ever before." While this state of things remains no Christian body can afford to waste time over minor matters. The one thing to do, is to so adjust our church machinery to the present condition of affairs as to give the whole movement of religious influence a trend, whose momentum will dislodge the masses from their prejudices and thus allow the demands of Christianity easy access to their consciences, and its principles free play in their lives.

The qualifications needed for this most important work are laid down in that old Book, whence has come all the wisdom of past church legislation, and whence we need to draw at present, and to whose infallible directory our children will go with a faith reinforced by all the past history of the church. In that Book we read that when the representatives of the tribes of Israel came to Hebron "to make David king over all Israel," there came two hundred of the children of Issachar, of whom it was said, "they were men that had understanding of the times, to know what Israel ought to do, and all their brethren were at their commandment." That is the kind of men we need in our next General Conference—"men that have understanding of the times." No other men can legislate wisely. Wise legislation requires the peculiar fitness of an accurate knowledge of the wants of those for whom laws are made, and the tact to adjust the laws to the necessities of the case. The church operates in the world and upon it. The church legislator ought to know the needs of the world and the forces and capacities of the church to remedy those needs. He should know both thoroughly. He should "have understanding of the times," because without this knowledge he can not tell "what Israel ought to do." He should be a man who has kept up with the wonderful movements of this present time, and understands those movements in their breadth and depth and *trend*, and who also knows how to adjust the church laws and usages to them so as to control them for the high and lasting interests of humanity. He should have a perfect knowledge of the principles of Christianity, and be thoroughly imbued with its divine spirit, or else he will fail to appreciate the sufferings and woes and necessities of men, and, therefore, fail in the application of the working force of the church to their alleviation. He should have a heart full of that love which makes him feel that every man is his brother and needs his help, and a mind enlightened by that wisdom which will broaden his range of vision so as to include within the limits of his legislative action the lowest as well as the highest in society. He should be like Moses on Mount Sinai, holding high communion with God and yet having all the tents of Israel in full view.

These are the legislators the church needs, "the children of Issachar, who have understanding of the times to know what Israel ought to do"—men, who by their acts in Conference assembled, will so interpret our holy Christianity that the world will see in it the only solution of "those problems which with ever-increasing weight are oppressing the minds and hearts of thoughtful men." If we get such men, "all their brethren will be at their commandment," and our church will enter upon a career of usefulness which will rival, if not eclipse, the illustrious history of our fathers.

Finally.

This paper, for several weeks past, has contained several lengthy articles, *pro* and *con*, on the subject of sanctification. This discussion is as old as the Methodist Church, and has not always been carried on in a loving spirit. The discussion to-day very much resembles that of one hundred and twenty-five years ago. Hardly anything is said now that was not said then. So as we seem to be beating the old straw over and getting nothing but a heated irritability, we will close the discussion for the present by giving to our readers a letter from Mr. Wesley to Mr. Maxfield, in which he points out the errors and inconsistencies and *tendencies* of those who contend for extreme views and run off into extreme practices. Mr. Wesley's true forecast of these *tendencies* is seen in what he says about the "*divisive spirit*;" for not long after this Maxfield left the Methodist fold and took some hundreds with him.

Here is the letter taken from Moore's "Life of John Wesley:"

Without any preface or ceremony, which is useless between you and me, I will simply and plainly tell you what I dislike in your doctrine, spirit, or outward behavior.

1. I like your doctrine of perfection, or pure love; love excluding sin; your insisting that it is merely by *faith*; that consequently it is *instantaneous* (though preceded and followed by a gradual work) and that it may be *now*, at this instant. But I dislike your saying a man may be as perfect *as an angel*; that he can be *absolutely* perfect; that he can be *infallible*, or above being *tempted* or that the moment he is pure in heart he can not *fall from* it.

I dislike your directly or indirectly depreciating justification; saying a justified person is not *in Christ*, is not *born of God*, is not *sanctified*, not a *temple of the Holy Ghost*; or that he *can not please God* or can not *grow in grace*.

I dislike your saying that one saved from sin needs nothing more than *looking to* Jesus, needs not to hear or think of anything else; *believe, believe* is enough; that he needs no *self-examination*; no times of *private prayer*; needs not mind *little* or *outward* things; and that he *can not be taught* by any person who is not in the same state.

I dislike your affirming that justified persons in general persecute them that are saved from sin, and that *they* have persecuted *you* on *this* account.

2. As to your spirit, I like your confidence in God and your zeal for the salvation of souls.

I dislike something which has the appearance of *pride*, of overvaluing yourselves and undervaluing others, particularly the preachers, thinking that not only are they *blind* and that they are not sent of God, but even that they are dead; dead to God and walking in the way to hell; that they are going *one* way, you another; that they have no life in them. Your speaking of yourselves as though you were the *only men* who knew and taught the gospel; and as if not only *all the clergy* but *all the Methodists* besides were in utter darkness.

I dislike something that has the appearance of *enthusiasm*; overvaluing *feelings* and inward *impressions*; mistaking the mere work of *imagination* for the voice of the Spirit; expecting the end without the means and undervaluing *reason, knowledge* and *wisdom* in general.

I dislike something that has the appearance of *Antinomianism*; not magnifying the law and making it honorable; not enough valuing *tenderness of conscience* and exact *watchfulness* in order thereto; using *faith* rather as contradistinguished from *holiness* than as productive of it.

But what I most of all dislike is your *littleness of love* to your brethren; your want of *meekness, gentleness, long-suffering*; your *impatience of contradiction*; your counting every man your enemy that reproves or admonishes you in love, your *bigotry* and *narrowness* of spirit, loving in a manner only those that love *you*; your *censoriousness*, proneness to *think hardly* of all who do not exactly agree with you; in one word, your *divisive* spirit. Indeed I do not believe that any of you either design or desire a separation. But you do not enough *fear, abhor* and *detest* it, shuddering at the very thought. All the preceding tempers tend to it and gradually prepare you for it.

3. As to your outward behavior, I like the general tenor of your life, devoted to God and spent in doing good. I dislike your appointing such meetings as hinder others from attending either the public preaching or their class or band. I dislike your spending so *much time* in several meetings, as many that attend can ill spare from the other duties of their calling, unless they omit either the preaching or their class or band. This naturally tends to dissolve our society by cutting the sinews of it. As to your more public meetings I like the praying fervently and largely for all the blessings of God. I know much good has been done hereby and I hope much more will be done. But I dislike several things therein. The using improper expressions in prayer; sometimes too bold, if not irreverent; sometimes too pompous and magnificent, extolling yourselves rather than God, and telling him what you *are*, not what you *want*. Your affirming people *will* be justified or sanctified just now. Your affirming they are when they are not. The bidding them say, I believe. The bitterly condemning any that oppose, calling them *wolves*, etc., and pronouncing them *hypocrites* or *not justified*.

Read this calmly and impartially before the Lord in prayer. So shall the evil cease and the good remain. And you will then be more than ever united to

Your affectionate brother,

J. WESLEY.

CANTERBURY, Nov. 2, 1761.

It will be seen that the above letter was written just one hundred and twenty-seven years ago, and yet it reads as if it had been written for some people of to-day. This is not strange. It is simply an evidence that "history repeats itself." The *doctrine* of sanctification never gave Mr. Wesley any trouble. It was the unscriptural *theories concerning the doctrine* which gave him trouble all his life. It was interpreting the doctrine of sanctification by the *feelings* of the professor, rather than by the consensus of Scripture, which brought in the trouble. And we think right at this point is the trouble to-day. A great many seem to us to interpret the teaching of God's word by their *feelings*, when they should do just the reverse—interpret their feelings by the Word of God. Such a method of interpretation is entirely wrong, for it would, as one can see, in a very short time overthrow all Scripture. If our reason, assisted and enlightened by the Holy Ghost, is not to be used in the interpretation of the Word of God, then are we at sea, without compass or chart.

The Catholic Centennial.

The Romish hierarchy claims for itself alone the title of "catholic," and many allow them this privilege, not recognizing all that the name involves. But let that be as it may, only be it understood I use the term in its popular and not in its literal meaning. Hitherto this church, like many others, when it meets in a body for general or specific purposes, claims too much for itself, ignoring the agency of other Christian denominations in the great work of reclaiming the world from darkness, ignorance and vice, for Christ and his kingdom. But, strange to say, the spell of ages seems to have been broken, and there was a recognition, though a tacit one, that Protestantism is now a force among the people of America for right, and all good Catholics are called upon to unite with them to maintain the sanctity of the Christian Sabbath. One of the most significant facts in connection with this gathering, is that it was a convention of laymen; but the clergy were there in all the glory and splendor of Solomon. Still the thought of a convention of the laity for any purpose, in a church that claims clerical infallibility, means something. Liberal movements of this sort, if I read history aright, never retrogade. This privilege of having a voice in church affairs, once granted to the Roman Catholic laity, can not be wrested from them. The principles of the Catholicism, held so long and so pertinaciously, are evidently being ventilated, or some cunning jugglery was used at this convention, which says one thing and means another. Perhaps one, perhaps the other; I think some of both. But "*Timeo Danaos et dona ferentes.*" In the platform of principles enumerated there is much to commend, and things which every Christian must endorse. They call for the support of Catholic schools and colleges. It is only natural that they should, for in these lie one of the most potent agencies for the conservation of their doctrine and life as a church. They seemingly endorse popular education, but qualify their meaning by calling it "sound popular education." Mormonism and divorce are denounced—that is good; the sanctity of the marriage bond is upheld—that is better; they favor temperance—that is best. Works of charity are commended, such as hospitals, schools, etc. Such institutions none know how to use to better advantage than they. Little was said about the temporal power of the Pope. Perhaps it was not wise to discuss this momentous subject. They spoke of "the absolute freedom of the Holy See." We all know what that freedom means. There is no need to stress this point. But one thing is sure: from a calm, dispassionate study of the work done at Baltimore, the Roman Catholic Church is not, nor can ever again be what she was—mistress of the world. So strongly implanted in the hearts of the thinking men of this generation is the love of personal liberty and free thought, that a dominant, universal empire, either civil or ecclesiastical, is an impossibility.

D.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891.

The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Notes.

Balt[illegible] has 354 churches, and 303 are Protestant Churches, with 65,000 communicants and 75,000 Sunday-school children.

We believe this, from the *New York Christian Advocate*, is every word true:

If the same diligence and industry which we see in business and politics and educational and domestic affairs were employed in the church, there would be no complaints about empty pews or want of religious progress.

The *Southern Churchman*, speaking of the effort to change the name of the Protestant Episcopal Church, has this very sensible sentence:

When we *are* the church of the American people let us by all means call ourselves "The American Church;" but until we are let us be content with the more modest, but to say a more descriptive name.

A London Methodist paper makes a suggestion that might be profitably acted upon by our ministers. It is this:

If ministers read over again during the present month William Arthur's "Tongue of Fire," and the Acts of the Apostles, and the Gospel of St. John, and the prophecies of Isaiah, with what sacred eloquence would they summon their people to renewed consecration, and with what holy expectation should we all enter upon these solemnities of the appointed days of prayer!

The *Methodist Times*, of London, says: "Methodism was never so strong as it is to-day, nor were our people ever so warmly attached to our methods and polity as at present." We believe the above is eminently true in regard to the Methodists of Mississippi and Louisiana. They are winding up another year of hard work, and are as heartily in love with Methodism as ever they were; indeed, with the great majority, it is a growing love.

The New York *Sun* had a dispatch, a few days ago, which said that a priest of the Province of Quebec had publicly burned in the square opposite his church hundreds of Bibles he had collected from his parishioners. They had been sold to the people by agents of the Bible Society. The priest had warned his people against buying them, and, as they did not heed his warning, he went from house to house and collected them up and publicly burned them. "History repeats itself." "Eternal vigilance is the price of liberty."

There is nothing plainer than the growth of the newspapers in the direction of illustrations. Ten years ago the practice of illustrating was confined to a few papers. Now nearly every large paper has adopted the practice. And a writer in one of our exchanges predicts that in twenty years all the newspapers will be illustrated. Fifteen years ago we heard one of our thoughtful men express the opinion that our church monthlies had all failed because of the lack of illustrations. The reason that the practice grows is that people, like pictures, and the newspapers, as a rule, try to give the people what they like.

In an exchange we find this: "Extemporaneous speeches are very interesting and profitable when they are carefully prepared beforehand. The extemporaneous speeches which seem to be so wholly spontaneous are the result of much study and wide reading." A popular speaker of our acquaintance, who has the credit of being a fine off hand speaker, says he always prepares with diligence for an extemporaneous effort. Even an apology for "being unexpectedly called upon" has been known to be carefully studied out. All which means, be sure to prepare yourself well for all public addresses, whether on the platform or in the pulpit.

Bro. Parker, in his article about General Conference work, on the first page, recommends that those places in Louisiana, now in the bounds of the Mississippi Conference, be transferred to the Louisiana Conference. It has seemed to some brethren for a long time that this would be a proper thing to do. We think that there is a preliminary matter that ought to be attended to before this question is brought before the General Conference; and that is, to find out if such a change is desired by the Methodists of that section. This could be very well ascertained through the Church and Quarterly Conferences in that region before the General Conference meets. If they favor the change, let the matter come up; if they don't favor it, let the matter drop. It won't do to transfer whole sections of the church from one Conference to another *against their wishes*.

Personal and Otherwise.

The newest phrase is "ecclesiastical laziness." That man is said to be afflicted with this disease who can do earnest work in any line of labor except in the church line.

We are still a growing republic. There are now *forty* in the "sisterhood of States."

The Universalist Convention, recently held at Lynn, Mass., raised $4,000 toward making a beginning in mission work in Japan.

Let the brethren do their best for the ADVOCATE in the way of collecting subscription dues. We are dependent almost entirely upon the preachers. They are our friends indeed, and this is our "time of need."

Rev. J. G. Sibley gave us a call during the past week. His health is somewhat improved, though he says he will not be able to take work next year.

We notice in the *Clarion-Ledger* that the citizens of Wesson and Beauregard have subscribed $25,000 as an inducement to draw the coming Methodist college to Wesson. And they say they will do still better.

John Crerar, late of Chicago, by will has dispensed $1,300,000 to various churches and benevolent institutions, and $2,250,000 for the erection and maintenance of a public library in Chicago, to be called The John Crerar Library. In the selection of its books he directs that a healthy moral sentiment be kept in view, and all immorality be excluded.

The *Christian Index*, the organ of the Colored M. E. Church in America, favors ordaining preachers to the office of deacon before putting them in charge of a congregation.

The Conference sessions are nearing. We trust our brethren will remember to collect all moneys due the ADVOCATE. A representative of the paper will be in attendance at Conference.

The Osage tribe of Indians number 1,501, and are said to be worth $15,171 apiece. If some of our *cute* folks get among them, they won't have it long!

A note from Mrs. Anna Harper, of the Financial Committee of the Woman's Missionary Society of the Mississippi Conference, requests us to state that the printed proceedings of the tenth annual session of the society, held at Natchez, in May, last, are now ready for delivery. Every society that desires copies of the pamphlet (that has not already done so) is requested to forward $1 to Mrs. Anna Harper, Raymond, Miss., immediately, and pamphlets will be forwarded by mail immediately.

Thanksgiving Day falls on the opening day of the Sunday Convention. The convention meets in Grunewald Hall. The morning session opens at 10:30 A. M., the evening session at 7:30 P. M. Eminent speakers will address the meetings. The public is invited to attend.

Our church in this city will hold a Thanksgiving service in Carondelet Street Church, Thursday, November 28, at 11 A. M. Rev. J. M. Beard will preach the sermon.

Dr. Hunnicutt, at the recent quarterly meeting in Baton Rouge, secured about one thousand dollars for the endowment fund of Centenary College.

At the Northwest Texas Conference eight elders and twenty-one deacons were ordained by Bishop Key. That is a goodly number of new recruits for the itinerancy!

A brother in the Northwest Texas Conference:

Bishop, in our choice of delegates to the General Conference we selected only such men as could be spared without hurt to their charges.

Four out of the five delegates are presiding elders!

Rev. W. R. Whatley writes: "Throughout the bounds of the Centerville circuit there has been a gracious work of the Lord this year. Our Bro. J. J. Kelley, P. C., is happy in the work. Assisted by Bro. Wilson Moore, who preaches with great acceptability, we held a meeting of four days at New Magnolia, on the Lake, resulting in fifteen accessions and ten conversions. Another at Big Creek, resulting in five accessions. Baptized ten adults and eleven infants. Thanks to God for his abundant blessings on our labors!"

ANOTHER COUP D'ETAT.—The spirit of democracy is enlarging its influence. One of the wonderful revolutions of modern times is the recent overthrow of the monarchy in Brazil. It seems to have been as quiet as it was effective. No tumultuous uprising; no bloodshed; no alarms of civil war, and yet the Emperor and royal family have been banished the realm and a republic under the name, "The United States of Brazil," has been established under a provisional government. The old Emperor has been well provided for, having been paid $2,500,000 in cash, with an annuity of $450,000. He is said to have departed for Lisbon. Peace reigns in the new republic, and everything moves on smoothly! The whole affair is a wonder!

Periodicals.

—THE MISSIONARY REVIEW OF THE WORLD, for November, is not a whit behind the numbers which precede it; indeed, the *Review* shows constant growth and improvement. The masterly pen that gave in the August issue, Islam and Christian Missions, gives us here a paper equally interesting and thrilling, entitled, The American Missionary in the Orient. There are several other notable papers in the number, such as The Great Crisis in Japan, by Dr. Ellinwood; The Ministry of Money, and The Crisis in Cities, by Dr. Pierson; The Historic Churches of the East, by Prof. Shodde; a grand sketch of "The Student Missionary Uprising;" A Christian College in Brazil, by Dr. Chamberlain; a highly interesting account of the recent Continental Missionary Conference at Bremen, and a stirring poem by Mrs. Merrill E. Gates. Each of the other seven departments is full of matter equally valuable, embracing Missionary Intelligence, Correspondence, International Department, Monthly Concert, Editorial Notes, Organized Work. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 50 per year; 25 cents per single number.

—THE FORUM, for November, has a varied table of contents. American Rights in Behring Sea, Modern Claims of the Pulpit, The Owners of the United States, The Cost of Universities, Requirements for National Defense, The Domain of Romance, Types of American Women, are some of the subjects discussed by such men as President Angell, Archdeacon Farrar, Thomas G. Shearman, President Hill, General Kelton, Maurice Thompson and Prof. Boyesen. Forum Publishing Company, New York. Price, $5.

—THE BOOK-BUYER has a portrait and sketch of Paul Du Chaillu, also a sketch of Miss Amelia B. Edwards, and the usual book notices, etc. Scribners, New York. Price, $1.

—THE HOME MAKER has all its departments well filled. We know of nothing better for the household than this monthly, edited by Marion Harland. The contributors to the November number are Olive Thorne Miller, Harriet Prescott Spofford, Estelle Thomson, May Riley Smith, Catherine Owen, and others. Home Maker Company, New York. Price, $2.

—THE SIDEREAL MESSENGER is regarded as a foremost magazine in its special line. Conducted by W. W. Payne, Northfield, Minn. Price, $3.

—CASSELL'S FAMILY MAGAZINE, for November, has some good reading for the lengthening fall evenings. There are serial stories and completed stories and miscellaneous papers. Cassell & Company, New York. Price, $1 50.

—The November number of THE CHAUTAUQUAN is a magnificent specimen of a monthly magazine. It contains the choicest reading from some of the best writers of the day. Dr. T. L. Flood, Meadville, Pa. Price, $2.

—The MAGAZINE OF CHRISTIAN LITERATURE is a new monthly, and has begun well. It will publish during the year an original and popular work of five hundred pages and reprints from representative journals of the various denominations, "the best thoughts of the best minds on the live religious topics of the day." Christian Literature Company, New York. Price, $2.

—The AMERICAN AGRICULTURIST, for November, is full of matters pertaining to farm, orchard and dairy, besides some other matters of interest. 757 Broadway, New York. Price, $1 50.

—THE KINDERGARTEN, for November, has good things in its special line which abundantly commend themselves. Alice B. Stockham & Co., Chicago. Price, $2.

—BOOK-NEWS is indeed news of books. It gives prompt information concerning all new books, besides items and articles of miscellaneous matters. John Wanamaker, Philadelphia. Price, 50 cents.

—"THE OLD, OLD STORY," a responsive service for Sunday-school use at Christmas, is one of the best that has been published. The high character of the compilers, Fanny J. Crosby and P. B. Sparks, is so well known that nothing bearing their names could be but the best. The service is complete in itself, undenominational, and the new carols are excellent. $2 50 per 100. Sample free. Wilbur B. Ketcham, publisher, 13 Cooper Union, New York.

—THE EDUCATIONAL EXCHANGE is published at Birmingham, Ala., and edited by J. H. Phillips, J. K. Powers and G. W. Macon. Price, $1.

—THE TREASURY, for November, contains sermons, exegetical comments, leading thoughts of sermons, helps in pastoral work, Sunday-school lessons, and many other good and edifying articles. This is a fine monthly, both for preachers and people. E. B. Treat, New York. Price, $2 50.

—THE GOSPEL IN ALL LANDS devotes the larger part of its space to mission work in South America. There is an article on the Educational Benefits of Missionary Agitation, by Rev J. E. Carley. God's Providence in Mission Work, is by E. E. Agard, and Sue W. Hetherington writes on Missionary Efforts. Missionary Society of the Methodist Episcopal Church. Hunt and Eaton, New York.

—POPULAR SCIENCE MONTHLY, for November, has sixteen papers on various interesting subjects; Edward Atkinson leading off with an illustrated article on the Art of Cooking. Joel Benton writes of the Decadence of Farming. Sensitive Flames and Sound-Shadows, is by Prof. W. L. Stevens. Responsibility in Mental Disease, is discussed by Sir James Crichton-Browne, M. D., and Speech and Song, by Sir Morell Mackenzie, M. D. There are other papers also. D. Appleton and Company, New York. Price, $5.

—FASHION AND FANCY, for November, begins a new volume. Doubtless this magazine will please some of our readers. Mrs. R. K. Walker, 610 Olive street, St. Louis, Mo. Price, $3.

—THE HOMILETIC MAGAZINE, for October, has its usual full table of articles pertaining to pulpit work. E. B. Treat, New York.

A Reason for a Request.

A pointer: The vote in the Episcopal Convention to add to the ritual a prayer for the souls of the baptized dead stood 119 against and 111 for the proposition. So they were pretty evenly divided on that question. That means they are pretty far on the road to Rome. And yet they ask other "sects" to join them!—NEW ORLEANS CHRISTIAN ADVOCATE, November 14.

And why not? Having linked themselves with High Churchism, are they not like the fellow who yoked himself with an unbroken yearling, and then asked: "Won't *somebody* stop us?" Surely the Protestant Episcopalians know that if they could only get the 5,000,000 Methodists in the United States to join their 450,000 communicants, the Methodists would suppress the High Church prelatical party in "*the* Church," whose "impudent impotence and impotent impudence," according to Phillips Brooks, "have made them ridiculous in the eyes of the thinking people of America."

T. L. MELLEN.

Railroad Rates to Baton Rouge.

(This is a final statement. Cut out and preserve it).

L., N. O. and T. R. R. (Mississippi Valley) and Queen and Crescent (V. S. and P. section)—On these lines terms are the same over each road. Buy first-class ticket to Baton Rouge (or to Vicksburg. If to Vicksburg only, buy same class ticket there to Baton Rouge), and when you buy your ticket get the railroad agent's certificate, stating that you bought full-fare tickets. Bring those certificates to Conference and have the secretary sign them. This entitles you to return ticket here at one-third the usual rates.

Texas and Pacific—Round-trip tickets for one and one-third regular rates.

These rates go into effect on the ninth; tickets good to the eighteenth to return. No stop-over privileges.

J. A. PARKER.

Sunday Law Convention.

A convention of the friends of Sabbath rest will be held in Grunewald Hall, in this city, on Thursday and Friday, November 28 and 29, with a view to organize a Louisiana State Society. The object is to secure protection of our citizens by law in freedom from compulsory labor on the Sabbath, Churches, benevolent societies, labor, and other organizations, friendly to this cause, are respectfully invited to send delegates. Eminent speakers will address the meetings. Topics of great interest will be discussed.

Reduced railroad rates are expected for visitors.

By order of the committee.

C. W. CARTER, Chairman.

Sabbath Rest and Sunday Law Convention.

Through the courtesy of the Southern Passenger Association, members and delegates to the Sunday Convention, paying full fare coming, will be returned at one-third fare on the following roads, on certificate of the secretary of the convention, viz: Cincinnati, New Orleans and Texas Pacific, Illinois Central, Louisville and Nashville from Mobile, Mobile and Ohio, New Orleans and Northeastern, Vicksburg and Meridian; Louisville, New Orleans and Texas.

H. M. SMITH.

Notice.

To the Members of the Ministerial Educational Aid Association of the Mississippi Conference—

Dear Brethren: In about one month the session of our Annual Conference will convene at Crystal Springs. Please come prepared to make your annual payment on your notes, in full if possible; by all means in part at least. The young men at college must be kept there, and others are expected in January. Our only means of keeping them there is the annual payment on our notes.

Fraternally, B. F. LEWIS,
Sec'y M. E. A. Ass'n. Miss. Conf.
NATCHEZ, Mississippi.

Notice.

The Joint Committee for the Methodist Male College in Mississippi will meet in Grenada, Tuesday, Nov. 26, nine A. M., when bids for the location of the college will be received by the Joint Committee.

THOS. J. NEWELL.
GRENADA, Miss., Nov. 16, 1889.

Domestic Mission Appropriations.

Who makes the appropriations for domestic missions—the Board of Missions or the presiding elders?

INQUIRER.

It is said that the Century Company paid the authors $50,000 for the Life of Lincoln, which has been published in their monthly.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cuudurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Episcopal Visitation, 1889-'90.

Conference.	Date.	Place.	Bishop.
N. Carolina	Nov. 27.	Greensboro, N. C.	Hargrove
N. Georgia	Nov. 27.	Cedar Town, Ga.	Keenor
N. Miss.	Dec. 4.	Holly Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Crystal Springs, Miss.	Galloway
East Tex	Dec. 18.	Rusk, Tex.	Key
Florida	Jan.	Gainesville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

Notice.

Delegates and members to North Mississippi Conference, at Holly Springs, December 4, coming over K. C., M. & B., from points on M. & O. and L., N. O. & T. railroads, can purchase through tickets from agents at starting-point and get certificates as others are instructed to do. Arrangements have been made by which certificates of agents of those lines will be honored by K. C. agent at Holly Springs. Parties coming over M. & C. R. R. will purchase round-trip tickets to Grand Junction, at 4 cents per mile, and at Grand Junction they will purchase tickets and get certificates to Holly Springs.

J. S. OAKLEY,
per RANDOLPH.

Another Missionary to Japan.

Reported previously	$845 50
A Friend	5 00
Mrs. Mary Lovett	1 00
Waterproof Charge	6 00
J. D. Odom	5 00
A Friend at Beauregard	1 00
Mrs. Mary A. Harper	1 00
Mrs. A. B. S.	1 00
Total to date	$865 50

McTyeire and Parker Memorial Tablets.

Reported previously	$60 45
A. H. Ahlen	1 00
Prof. Thos. W. Dyer	1 00
Mrs. W. W. Carre	5 00
Total to date	$67 45

BEECHAM'S PILLS cure bilious and nervous ills.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Miss Jones—How good of you, doctor, to come to talk with me! Doctor—Oh, not at all. I have listened to so much clever talk this evening that it will be quite a rest to listen to you, Miss Jones, I assure you.

"I wonder how the red men fashioned these queer flint arrow heads," remarked Mrs. S. "Why, with the Indian file, of course," replied S.

There are more pictures of George Washington sold in this country in a year than of any other person. For figures apply to the post-office department.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

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SOLICITS YOUR ORDERS.
Good Work, Reasonable Prices.
Mention this paper.

Mrs. A. T. L. Thomas, M. D.,
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Special attention to diseases of women and children. Can be consulted from 9 to 11 A. M., and from 2 to 4 P. M., or by special appointment.
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Nasal Catarrh and Diseases of the Throat and Chest a Specialty.
Cases treated by letter.
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Take elevator.
Mention this paper.

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BEAUTIFUL
China Dinner and Tea Sets.
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BEAUTIFUL CHAMBER SETS.
PLATED WARE, all kinds.
WOOD WARE, all kinds.
TIN WARE, all kinds.
GLASS WARE, all kinds.
House Furnishing Store,
Cheap as the Cheapest
ALL THE NOVELTIES OF THE DAY.
Wringers and Curtain Stretchers.
Mention this Paper.

MARVELOUS LAY-OUT OF BARGAINS.
Besides the Great Attractions in our Large and Varied Stock of DRY GOODS and NOVELTIES, we have opened
THREE NEW DEPARTMENTS,
Consisting of a General Line of Granite Iron, Glass and Crockery Ware; A Magnificent Assortment of Italian Rocking-Chairs; An Abundant Supply of All Kinds of Toys—all of which we are resolved to sell at a LOWER PRICE THAN EVER OFFERED BEFORE.
CARPET ROOM.
Our Carpet Sales are demoralizing prices all over the City, and we now start again *to distance all competition.*
J. A. BRASELMAN & CO.,
586, 588, 590 and 592 MAGAZINE STREET, Cor. St. Andrew Street.

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DIAMONDS, WATCHES, CLOCKS, JEWELRY, SILVER AND SILVER-PLATED WARE, GOLD PENS, PENHOLDERS, PENCILS, LADIES' SCISSORS, GOLD-HEADED CANES.
Designs and estimates of Medals, Badges and Emblems in Silver and Gold, for SCHOOLS, ACADEMIES, SEMINARIES, UNIVERSITIES, SOCIETIES, etc., will be furnished and executed in all desired styles and artistic workmanship on short notice, at most reasonable prices.
Clocks, Watches and Jewelry repaired. All articles of Jewelry made to order. Diamonds reset in every style.

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Capital.....$250,000. Undivided Profits.....$40,000.
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Is now open and prepared to receive deposits from one dollar upwards, upon which we pay three per cent. interest, payable semi-annually.
Directors—Phil. W. Hielmann, Frank Roder, Jacob Haasinger, H. F. Klumpp, John Nelson, Julius Weiss, Adolph G. Ricks, Fred Peters and Louis Leonhard.

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A large stock of FRUIT TREES, adapted to Florida, Georgia and the Atlantic and Gulf Coast Regions of the South Atlantic States.
The largest stock of PEACH TREES ever grown in Florida, comprising many valuable varieties and including the magnificent new, large, early freestone "ANGEL," "KELSEY" and all other valuable ORIENTAL PLUMS, including the two latest introductions, "SATSUMA BLOOD" and "BURBANK." Pears, Figs, Olives, Apricots, Grapes (including "Niagara" and "Moore's Diamond"), Japan Persimmons, Pecans, Satsuma Orange, Japan Medlars, Quinces, Pomegranates, etc.
Fine Stock. Low Prices. Fair Dealing. Promptness.
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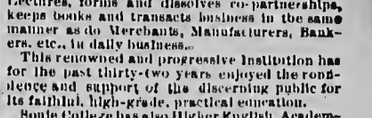
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Improvement

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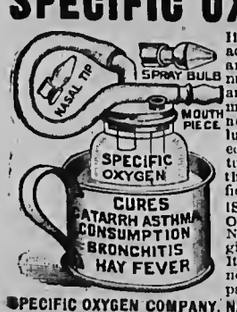

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Our Young People.

THE TOYS' REVOLT.

BY FREDERIC HART WILSON.

Oh, girls, but I had such a fright—
An awful dream—the other night!
I dreamt the toys all said that they
Thought it was *their* turn now to play,
And so—it was ridiculous,
But dreadful too—they played with us
All sorts of games, just as if we
Were playthings, and they real, you see.
Some stiff tin soldiers, fierce and grim,
Took off a boy to play with him.
They marched him miles, and never stopped;
They shot at him, with guns that popped,
Awfully loud, in forts of blocks,
And then they put him in their box.
You never saw such dreadful toys.
All of the tops were spinning boys—
'Cept whip tops; they, with all their might,
Went whipping them around. The kites
And red balloons caught boys in crowds,
And flew them 'way up in the clouds;
The marbles had them in a ring,
All pounding them like anything.
The dolls were bad as they could be:
They really acted awfully.
The big wax doll, the worst of all,
Held baby. If she'd let him fall!
The precious! who'd have thought she would,
When she pretends that she's so good?
The rest all played with little girls.
They combed out hard their tangly curls;
Dressed them in clothes that were too tight.
Or weren't becoming to them a mile;
Washed them in tubs of *such* a size,
And rubbed the soap all in their eyes;
Then ran away when some one called,
And left them cold, and wet, and—bald.

MR. EDITOR: Here comes a little seven-year-old boy to join the band of cousins. My papa is a Methodist preacher. My mamma is dead; she died the twelfth day of August. We miss her very much. I have one little sister; her name is Ora May. She was five years old Saturday. We live with our papa and two aunties at the parsonage. Bro. C. McDonald is our presiding elder; I always love to see him come, for I believe he loves little children. Sister and I had a pleasant trip to our grandpa's a few weeks ago. We had a nice time playing with our little uncles, aunt and cousins. My little cousin, Wily Griffin, has a train. I think it a nice toy for little boys. I have a little wagon which a black boy made me. I haul stove-wood for my aunties, and sometimes I haul sister in it. I hope, as this is my first letter, you will not send it to the waste-basket. I will close by asking the cousins a question: What is the name of the only person in the Bible whose name commences with the letter "q?"

Your little friend,

NORMIE SULLIVAN.

GLOSTER, Mississippi.

MR. EDITOR: I thought I would write to the ADVOCATE, as I have never written before. Papa takes your paper, and I read all the nice little letters. I am eleven years old. I go to school. Mr. Robinson is my teacher; I like him very well. I am a member of the Methodist Church, and I go every Sunday. Bro. Mellen is our preacher. We have five churches: the Methodist, Presbyterian, Baptist, Episcopal and Catholic. I go to Sunday-school, and Miss Lula McGee is my teacher. We are going to have a library. The Sunday-school takes the *Sunday-school Visitor*. I have five sisters and three brothers. My baby sister is named after our missionary, Annie Clara Chrisman. Every third Sunday we have a union Sunday-school meeting, and I go. I will ask the little boys a question: By whom were the Jews delivered according to prophecy?

Your true friend,

KATIE SMITH.

WESSON, Mississippi.

MR. EDITOR: In your good paper, of October 17, I see a letter from a little cousin of mine (Rosa Taylor), who wishes to hear from her relatives in Louisiana. I have never written a letter for a paper in my life; but mamma says that I ought to answer Cousin Rosa; so, with your permission, I will try and do so, and if you will not publish it, you can throw it in what you editors call your "waste-basket." Our dear old grandpa makes our house his home; but he does not stay there all the time: he frequently goes to Uncle John's at Gibbs, and sometimes to see other relatives. He is now in very feeble health, but I do hope and trust that God will spare him many years yet. Uncle John Willis and Cousin Clint speak of coming back to Arizona to live. I do hope they will. Sister Minnie is going to school in Gibbs.

Your little friend,

GRACIE MALONE.

ARIZONA, Louisiana.

Rheumatism originates in lactic acid in the blood, which settling in the joints causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

Taking the Children.

A little boy had been deeply interested in reading Bunyan's "Pilgrim's Progress," the characters in that wonderful book being all living men and women to him. One day, while his grandma was busy with her needle-work, he took his slate and pencil and seated himself by her side; and thinking of what he had been reading, he said:

"Grandma, which of all the people in the 'Pilgrim's Progress' do you like the best?"

"I like Christian," was the reply, giving the little boy her reasons. "Which do you like best?"

Slowly, but thoughtfully, the little fellow replied, "I like Christiana."

"And why, my boy?" inquired the old lady.

"Because she took the children with her, grandma."—*The Freeman.*

A FLOATING ISLAND.—One of the most picturesque and remarkable bodies of water in the world is Henry's Lake in Idaho. It is situated on the dome of the continent in a depression in the Rocky Mountains called Targee's Pass. It has an area of forty square miles, and all around it rise snow-capped peaks, some of them being the highest of the continent's backbone. In the lake is a floating island about three hundred feet in diameter. It has for its basis a mat of roots so dense that it supports large trees and a heavy growth of underbrush. These roots are covered with several feet of rich soil. The surface is solid enough to support the weight of a horse anywhere, and there are places where a house could be built. The wind blows the island about the lake and it seldom remains twenty-four hours in the same place.

A MAN OF YOUR WORD.—Learn to be a man of your word. One of the most disheartening of all things is to be associated in an undertaking with a person whose promise is not to be depended upon—and there are plenty of them in this wide world, people whose promise is as slender a tie as a spider's web. Let your given word be a hempen cord, a chain of wrought steel, that will bear the heaviest sort of strain. It will go far to making a man out of you. And a real man is the noblest work of God—not a lump of moist putty, moulded and shaped by the last influence met with that was calculated to make an impression; but a man, a forceful, energized, self-reliant and reliable character, a positive quantity that can be calculated upon.—*Standard.*

The unusually large number of young men who have been committed to the state insane asylum of Michigan in the last year and a half has led to the discovery that almost all of them smoked cigarettes to excess. In many cases it is said to be absolutely certain that cigarette smoking was the cause of the insanity. It is also reported that a prominent society young man in Detroit has been made deaf by cigarette smoking.—New York *Sun.*

(Boys, don't smoke.—EDITOR).

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Mention this paper.

Household.

YOUR MOTHER TONGUE.—"I was walking along the street the other day," says Dr. Holland, "when I met an elegantly dressed lady and gentleman upon the foot way. As I came within hearing of their voices—they were quietly chatting along the way—I heard these words from the woman's lips, 'You may bet your life on that.' I was disgusted. A woman who deals only in superlatives demonstrates at once the fact that her judgment is subordinate to her feelings, and that her opinions are entirely unreliable. All language thus loses its power and significance. The same words are brought into use to describe a ribbon in a milliner's window as are employed to do justice to Thalberg's execution of Beethoven's most heavenly symphony. Let me insist upon this thing. Be more economical in the use of your mother tongue. If a thing is simply good, say so; if pretty, say so; if very pretty, say so; if fine, say so; if very fine, say so; if grand, say so; if sublime, say so; if magnificent, say so; if splendid, say so. These words have all different meanings, and you may use them all of as many different objects, and not use the word 'perfect' once. That is a very large word?"

WHAT IS THE END OF LIFE?—The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be on the line of doing good or winning souls, or it may not. The maximum achievement of any man's life after it is all over is to have done all the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives; and a dairy maid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report or ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in life till that principle is taken possession of.—*Professor Drummond.*

THE TRUE WIFE.—Oftentimes I have seen a tall ship glide by against the tide as if drawn by some invisible bowline, with a hundred strong arms pulling it. Her sails unfilled, her streamers drooping, she had neither side-wheel nor stern-wheel; still she moved on stately, in serene triumph as with her own life. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little steam tug, with a heart of fire and arms of iron, that was tugging it bravely on; and I knew that if the little steam tug untwined her arm, and left the ship, it would wallow and roll about, and drift hither and thither, and go off with the refluent tide, no man knows whither. And so I have found more than one genius, high-deck, full freighted, idle-sailed, gay-pennoned, that but for the bare, toiling arms, and brave, warm-beating heart of the faithful little wife that nestled close to him, so that no wind or wave could part them, would have gone down with the stream, and have been heard of no more.—*Oliver Wendell Holmes.*

When faith survives doubts, temptations and difficulties, its very existence is an argument for the reality of that which is believed, a proof of the practicability of a religious life, and a commendation of its unspeakable worth.

The Old, Old Story.

A little cough; a feeling ill;
A headache oft; a daily chill;
A slower walk; a quickened breath;
A frequent talk of coming death.
No strength to rise from day to day;
From loving eyes he fades away.
Now lifts no more the weary head,
The struggle's o'er, the man is dead.

Such is the fatal progress of consumption. How often is repeated the old, old story. Yet not half so often as it was before the knowledge came to mankind that there was a discovery in medical science by which the dread disease could be arrested in its early stages and the patient restored to health. This wonderful remedy is Dr. Pierce's Golden Medical Discovery.

Thousands of cures follow the use of Dr. Sage's Catarrh Remedy. 50 cents.

Scientific.

Why the Leaves Turn.

"Probably not one person in a thousand knows why leaves change their color in the fall," remarked an eminent botanist the other day. "The common and old-fashioned idea is that all this red and golden glory we see is caused by frosts. A true and scientific explanation of the cause of the coloring of the leaves would necessitate a long and intricate discussion. Stated briefly and in proper language, those causes are these: The green matter in the tissue of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the fall and the natural growth of the tree ceases, oxidation of the tissue takes place. Under certain conditions, the green of the leaf changes to red; under different conditions, it takes a yellow or brown tint. The difference in color is due to the difference in the combination of the original constituents of the green tissue and to the varying conditions of climate, exposure and soil. A dry, cold climate produces more brilliant foliage than one that is damp and warm. This is why our American autumns are so much more gorgeous than those of England. There are several things about leaves that even science can not explain. For instances, why one of two trees growing side by side, of the same age and having the same exposure, should take on a brilliant red in the fall, and the other should turn yellow; or why one branch of a tree should be highly colored and the rest of the tree have only a yellow tint, are questions that are impossible to answer as why one member of a family should be perfectly healthy and another sickly. Maples and oaks have the brightest colors."—*Field and Forest.*

A Tree's Record of Its Life.

It is not known to everyone that a tree keeps a record within its stem of the character of each successive season since it began its growth. If a peach tree, for instance, be examined after it has been cut down, the ring of wood formed in each year will show by its amount whether the summer of that year was warm or dry, or otherwise favorable or adverse; and by the condition of the wood, the character of the winter will be denoted. Severe early frost will leave a layer of soft, decaying wood; and later frosts will be indicated by a change of color, if nothing more.

If a summer has been so dry as to cause a total rest between the growths of June and September, the annual ring for that year will be a double one, and sometimes barely distinguishable as one, but liable to be taken, by a not very close observer, for two different years' growth.

At a late meeting of the Botanical Society of Edinburgh, Sir Robert Christisun gave the results of measurements of large trees of different species, made annually on lines of girth marked permanently with paint. In the very unfavorable season of 1879, the deficiency in summer temperature was nearly ten degrees. In seven oak trees, of different species, the deficiency in annual increase of girth was ten per cent. In eleven other deciduous trees, it was forty-two per cent; and in seventeen pines it was twenty per cent., different species of the same family giving very nearly similar results.—W., in *Vick's Magazine.*

A SIMPLE BAROMETER.—One of the simplest barometers is a spider's web. *Nature* says that when there is a prospect of rain or wind, the spider shortens the filament from which its web is suspended, and leaves things in this state as long as the weather is variable. If the insect elongates its thread, it is a sign of fine, calm weather, the duration of which may be judged by the length of which the threads are let out. If the spider remains inactive, it is a sign of rain, but if, on the contrary, it keeps at work during the rain, the latter will not last long, and will be followed by fine weather. Other observations have taught that the spider makes changes in its web every twenty-four hours, and that if such changes are made in the evening, just before sunset, the night will be clear and beautiful.

No man has a right to carry on a business which produces results for which other men must pay heavily. The taxes of every citizen are more than doubled by the evils which flow directly from the rum traffic. The rum sellers wax fat, and the mass of tax payers pay millions of dollars every year that they may have the pleasure of doing so.

MO(U)RNING REVERIE.

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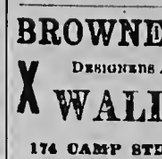

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Marriages.

LEE—GILLMER.—At the residence of the bride's father, Capt. Gillmer, near Sharon, October 28, 1889, by Rev. T. B. Holloman, Mr. James Lee and Miss Willie Gillmer, all of Madison county, Miss.

LOVE—LOVE.—In the Methodist Church, at Canton, Miss., October 29, 1889, by Rev. T. B. Holloman, Mr. W. D. Love, of Washington county, Miss., and Miss Mamie Love, of Canton, Miss.

GARRETT—JOHNSTON.—In the Methodist Church, in Monroe, La., October 31, 1889, by Rev. Thomas J. Upton, Hon. Franklin Garrett and Miss Leila E. Johnston, all of Monroe, La.

SANDERS—McCARTNEY.—At the residence of the bride's father, Mr. John F. McCartney, near Marthaville, La., September 19, 1889, by Rev. H. J. Boltz, Mr. E. F. Sanders to Miss Wamie McCartney.

PERMENTER—WALDEN.—In the town of Marthaville, September 22, 1889, by Rev. H. J. Boltz, Mr. D. P. Permenter to Miss Fannie Walden.

CRUMP—McCASKILL.—At the residence of the bride's father, Mr. William McCaskill, near Marthaville, La., October 23, 1889, by Rev. H. J. Boltz, Mr. T. G. Crump to Miss Beulah F. McCaskill.

SUNDICK—OGDEN.—At the residence of the bride's father, in Franklin parish, on Sunday, November 10, 1889, by Rev. A. W. Moore, Mr. R. H. Sundick, of Richland, parish, and Miss Lydia Ogden.

MATHENY—ENGLAND.—At the residence of the bride, in Crystal Springs, Miss., November 14, 1889, by Rev. W. R. Lewis, Mr. W. T. Matheny and Mrs. B. O. England.

ANDERSON—GAINEY.—At the residence of the bride's father, near Hammond, La., November 13, 1889, by Rev. F. M. Keen, Mr. Sim E. Anderson and Miss Edna T. Gainey, all of Tangipahoa parish, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

ANGELL—The sudden death, on Sunday, October 27, 1889, at 8:30 A. M., of Mrs. HONOR G. ANGELL was a shock to all. Only the evening before she visited her new grandchild and rocked and sang to him, and talked much about her favorite grandchild, Roberta, who had been her little companion so often. She retired in her usual good spirits, and little did the household think that she had said her last "good-night"—nay, the last words she is supposed to have uttered. When the summons came for breakfast she was just breathing her last, and in a few moments she was with her Maker!

While, with many friends and kindred dear, I weep for the loss of our dear departed friend and relative, the feelings of my own heart prompt me to attempt to write of this pure Christian woman. When scarcely more than a child Honor Goodrich gave her heart and hand to Dr. Richard Angell, and they enjoyed life together many years, anticipating to celebrate their "golden wedding;" but God called her husband away a short time before. Five sons and one daughter blessed their happy union. One son, Merwin Angell, died in early manhood, and another, Dr. John G. Angell, passed away about twelve years ago, leaving a record too well known to be repeated. Ever faithful to the memory of her loved ones, she scarcely passed a day without talking about them. She leaves three devoted sons—Drs. Minter and Charles Angell, Mr. Richard Angell—and an only daughter, Mrs. Ann Harris, and twelve grandchildren to mourn her loss. May God be with them all, and especially her children, for there is no one to take a fond mother's place.

"Grandma" (as all familiarly called her) spent her last years as her first—as guileless as a child. I do not remember of ever having heard her say an evil word against anyone. Woman's world, the fireside, was hers. Her life was one of usefulness in the home circle. She possessed all the Christian graces; even the greatest, charity. If she had faults, they were only those acquired, as it were, by her second childhood, and these were as satellites about the constellation of her many virtues. I have referred to grandma's early life from authentic accounts, but for years she has been my friend, and I shall miss her sadly.

Who can doubt that she is now with her loved ones gone before, and with them looking down upon the bereaved loved ones upon earth—that she is in the mystic realm? If it be so that our words and deeds prepare us for this realm, then let us not weep; for that which we deem our loss will be her gain forever.

For God has come in his wondrous power
Borne her across the shining stream;
It may be she dreaded not the dark hour,
For she passed away just from a dream.
Let us follow her deed, follow each word,
Till we are laid under the sod;
Tread in the faithful footsteps she has trod,
Be ready to go to our Lord!

Her funeral was very impressive. Dr. J. B. Walker, her old friend and pastor, performed the funeral ceremonies, and, with his usual eloquence, dwelt upon her life as a Christian, a devoted wife, mother and friend.

F. N.

McGEARE—Died, J. McGEARE, on Black river, Williamson county, Mississippi, his native home, July 20, 1889, aged sixty-six; was married, in 1841, to Miss C. Parmer. He was the father of sixteen children. There are six living—three sons and three daughters—and his wife to mourn his death. He suffered with cancer in the mouth, which he bore with great fortitude, saying it was God's will, he must submit. Always cheerful, he won the love of all his friends. I think I see him smiling beyond the heavenly shore. I trust he has gone heme to rest.

A FRIEND.

BURNHAM—JOHN STEVENSON BURNHAM was born in Hemp-ted county, Arkansas, December 21, 1826, and died, October 17, 1889, at the residence of his daughter, in Arkansas, while on a visit to her. He had been on duty all the day before, and had traveled a part of that day, arriving at his daughter's in the afternoon, was as cheerful as usual, and retired early after supper; was soon asleep, and was found next morning lying on his side, the same position he was in when he went to sleep; his eyes were closed, and there seemingly had not been a struggle. He went to sleep and awoke in heaven. How good the Lord was to him, to take him out of time into eternity without a struggle!

His parents came to Claiborne parish, La., in his first year, where he spent his life. He was a mechanic, by which he had accumulated some means, of which he gave liberally and cheerfully to the Lord. He professed faith in Christ his Savior at the age of thirteen and joined the Methodist Church, in which he made a very useful and acceptable member; doing good of all sorts to all people. He was a successful class-leader, Sunday-school superintendent and steward. A good workman anywhere, he loved to work for his Master. The New Salem Church has lost its leader; the community a fine counselor and a true friend. The Lord takes home his workmen, but carries on his work. He leaves a wife, two sons and one daughter and a host of friends to mourn their loss. Dear friends, we will meet him again in the near future.

F. G. HOCUTT.

CLINE—Died at his home, on Sunday morning, August 11, 1889, at ten minutes after three o'clock, Bro. B. F. CLINE, aged forty-five years. He had suffered severely with an internal abcess since the twenty-sixth of July but bore it with Christian fortitude, and was resigned to God's holy will.

He has left a wife and four children; the oldest, a daughter twelve years of age. He was much afflicted for some years past; had to struggle hard to provide for his family, but they did not want, owing to his diligence in business. He was a devoted husband and a tender father. He was widely known, loved and respected. He filled the office of steward in the Methodist Church; was born, lived and died in East Baton Rouge parish, La. The Lord who has said, "I will be a husband to the widow and a father to the fatherless," has called him home. He was interred the next morning, at nine o'clock, in Mrs. White's family graveyard. His funeral was preached by Rev. Wily Brown, local preacher, and was attended by nearly two hundred persons who were the friends and relatives of the family. May his stricken wife and children have the prayers of all who read this! Written by his little sister,

LILLIE CHIDESTER.

ODEN—SALLIE EUGENE ODEN, daughter of E. M. and C. A. Oden, was born at Fannin, Rankin county, Miss., December 20, 1884, and died October 18, 1889, aged four years, nine months and twenty-nine days.

The evening previous to her death she came in to supper, full of glee, from her childish play. At the table she lost her balance and caught hold of the coffee-pot handle, and fell to the floor with the vessel upon her breast. As soon as her mother could reach her she exclaimed, "Mother, will it kill me?" Notwithstanding her intense suffering she prayed the appropriate prayer, "Now I lay me down to sleep," etc. Then sung, "At the Cross," which she afterwards hummed when too low to speak. Her suffering lasted about eighteen hours, when she fell asleep in Jesus. Just one year and one week previous to her death her little cousin Flossie E. Lilly preceded her to the blissful shore. They are again united, nevermore to part, but to join in the grand song of redemption around the throne forever. Our children die well.

J. W. TUCKER, P. C.

WHITE—We have recently committed to the grave two children of Bro. W. C. White—a son and daughter; the former four, and the latter twelve years of age. They were suddenly cut off by disease, and thus covered the household with gloom and sorrow. But God has taken them to himself, thus exalting them to higher relations and better conditions—"into that house not made with hands, eternal in the heavens." On the day the little girl died she told those about her that she saw her mother who had been dead several years, and her little brother, recently dead, and others of the family who are in heaven, in the room, as though they had come to escort her to her final home on the beautiful shore in the sweet by-and-by. It is a cheering and satisfying privilege to be permitted to look over into the future home of the soul, and see the land and loved ones there.

WM. B. HINES.

CAMPBELL—Died, SHELLEY CAMPBELL, August 22, 1889, aged nine years. Shelley was a sweet child, a bud bursting into bloom. She called all the family to come and look at her as she was passing away. Her last words were, "I am crossing the river." She has passed over the river, resting beneath the shade; gone to meet her little cousin Tommie in heaven.

LAURA L. CHEVALIER.

The rights of children are not recognized when 10,000 children in Chicago are bearing the burdens of as many men, and are beset with temptations that no man ought to face. "Suffer little children," said our Lord, and we suffer them to go about our streets with begrimed faces, tattered clothes, and bare feet, besmeared with tobacco, and bearing the stench of the grog shop on their breath.—*Walter Thomas Mills.*

To impress a plain truth it is not necessary to paint it to the eye by comic wood cuts or sensational pictures of any kind. Ordinary type is better if it secures your confidence. To illustrate: if you are the victim of Malaria, and wish to be free from it *immediately*, one bottle of Shallenberger's Antidote will *infallibly* do the work. It may pay you to believe this and get the medicine without delay. Dr. A. T. Shallenberger, Rochester, Pa., will send it by mail for one dollar.

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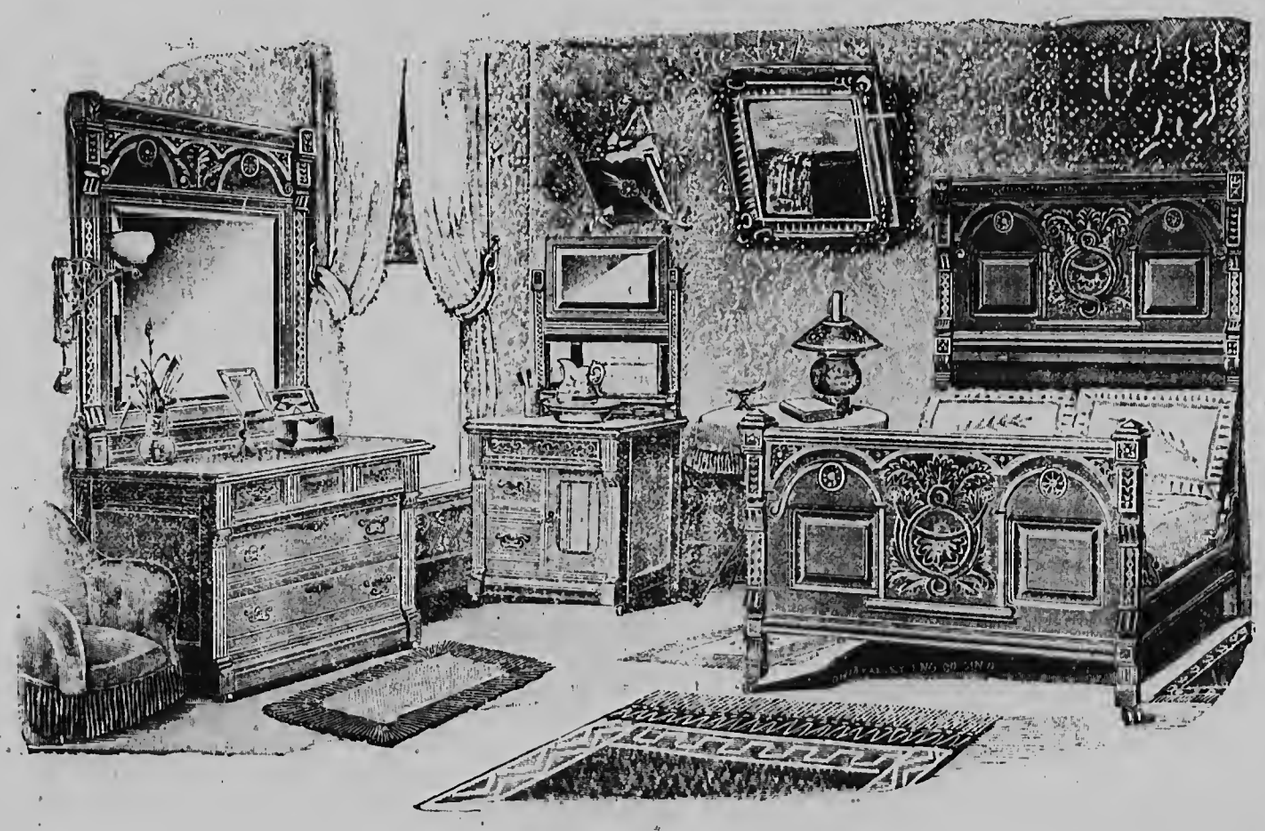

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NEWS OF THE WEEK.

DOMESTIC.

The announcement made, on November 13, that the Catholic Congress, held in Baltimore, proposed securing the removal of the ban of that church from secret societies has attracted much attention among those most interested in the development of these bodies.

The Iowa W. C. T. U., under the leadership of Mrs. J. Ellen Foster, withdrew from the National Convention, held in Chicago, last week.

The overland fast mail, from Chicago to the Pacific coast over the Burlington Road, was inaugurated on November 15. It is hoped to reduce the time one-third.

The *Carolina Watchman*, published at Salisbury, N. C., has sent a mining expert to Montgomery county to investigate rumors of an important gold find there, and he reports that all the statements about fabulous wealth having been discovered there are true.

Fifteen houses were burned or badly damaged, in this city, on the fifteenth instant.

Natural gas has been found within fifteen miles of Tuscaloosa, Ala.

After an almost unprecedented struggle of two weeks with snow and wind the Denver and Fort Worth Road was once more opened for business on November 16. The company succeeded in releasing the imprisoned travelers and freight the first of the week, only to have the line closed again in a few hours. It is believed now that the backbone of the terrible storm is broken and traffic will be uninterrupted.

A mass meeting in favor of high license was held under the auspices of the Catholic Church, in Baltimore, on November 17. Cardinal Gibbons presided and gave the movement hearty endorsement. A series of resolutions urging restriction of the liquor traffic and the enactment of Sunday laws was adopted.

Commissioner of Internal Revenue Mason, in reporting the operations of the internal revenue service for the fiscal year ended June 30, 1889, says: "The aggregate receipts for the last fiscal year were $130,894,134, or $6,567,958 more than the receipts for the previous year. The only object of taxation showing a decrease during the first quarter of the present year is oleomargarine, which dropped from $149,623 in 1888 to $124,750 in 1889. The total cost of collection during the past fiscal year was $4,185,729, a fraction less than 3 2 per cent. on the amount collected.

The South Central Teachers' Association, in convention in Yazoo City, Miss., adjourned on November 16. A resolution was passed to memorialize the Legislature to establish a State normal school. A resolution was introduced to withdraw patronage from all publishing houses in a combination to keep the price of school books above market value; also to not purchase any school furniture from manufacturers in a combination or trust.

Forty saloon-keepers were arested in Cincinnati, on November 17, for violating the Sunday law by keeping side doors open. The managers and performers at Heuck's, at Haylin's and Harris' theatres, were also arrested for giving performances.

The dining hall of the Agricultural and Mechanical College, located at Starkville, Miss., burned on November 16. The building was a fine structure, valued at $5,000, and insured for $1,000.

FOREIGN.

The announcement that actual work on the Nicaragua canal is in progress has given a death blow to the last hopes of the Panama canal investors that they will ever witness the completion of the great ditch into which their hard-earned money has been thrown.

The sanitarian raid which has recently been made in London, under the direction of the county council, has been productive of much good. As a result of the rigid inspection of the crowded tenements thus far made, the owners of these premises have been compelled to make extensive alterations and improvements, and to have the work done immediately under the penalty of having it done for them by the authorities and the cost charged against the property.

An armed attack on the Imperial authority in Brazil occurred last week. The Brazilian troops joined the rebels and assumed control of Rio de Janeiro. The ministry has resigned. The revolution is for the purpose of forming a republic.

A Roman journal says that Vatican circles have been led to expect the establishment of an American legation to the holy see after the return of Mgr. Satolli from Baltimore.

The eighth annual meeting of the International Law and Order League will be held in Toronto, Canada, February 22, 1890. Sunday, February 23, 1890, has been designated as Law and Order Sunday.

The Sultan has issued a proclamation in which he states that the sympathetic spirit shown by the Turkish people toward the Emperor William during his recent visit to Turkey is a proof of their loyalty and devotion to himself.

Latest papers from Guatemala, bearing date of October 27, tell of the immediate downfall of the riotous outbreak which was thought at the time might result in a revolution. The three leaders were shot, the others surrendered, and all is quiet.

The provisional government in Brazil has abolished the monarchy. The revolutionary commission addressed a letter to the Emperor, telling him to leave the country in twenty-four hours. The Emperor acknowledged this and left by the packet *Alagoas*, accompanied by the frouciad *Riachuelo*. The Brazilian republic will give the Emperor a certain amount to live upon in Europe. The revolutionary commission has been sworn in before the chamber of the municipality. The republic is a certainty and great enthusiasm prevails.

An Ohio lady was so frightened by a snake that her glossy black hair turned white as snow. It was soon returned to its original color by Hall's Hair Renewer.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8	— —
Ordinary	8½	— —
Good ordinary	9	— —
Low middling	9⅜	— —
Middling	9⅝	— —
Good middling	10	— —
Middling fair	10 7-16	— —
Fair	11 3-16	— —
Galveston middling	9 11-16	— —
Mobile middling	9⅝	— —
Memphis middling	9 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4½	— —
Good fair	4⅜	4 7-16
Common	— —	4
CENTRIFUGAL:		
Seconds	4⅛	5 5-16
Prime yellow	5⅜	5 11-16
Gray white	5¾	— —
Choice white	6 5-16	6⅜
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	43
Fair	30	32
Good common	— —	— —
Syrup	30	32
RICE.		
No. 2	2 3-16	2¼
Good	4¼	4½
Fair	3¾	4
Prime	— —	— —
Rough, ₱ bbl	2 25	3 50
Polish, ₱ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 30	4 40
Fancy	3 95	4 25
Choice	— —	— —
Minnesota Patents	5 40	5 65
Winter wheat patents	4 75	4 87½
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	2 10
Cream meal	2 10	2 60
Grits	— —	2 60
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	43	44
Yellow	— —	— —
Mixed No. 2	44	45
OATS:		
Western	28½	30
Texas rust-proof	— —	— —
BRAN:		
₱ cwt.	67½	75
HAY:		
Prime	12 00	14 00
Choice	15 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	11 25
Prime Mess	10 00	10 50
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	8½	10½
Shoulders	— —	5¼
Sides, short rib	— —	7
Sides, long clear	— —	7
HAMS:		
Sugar-cured	11¾	12½
DRY SALT MEAT:		
Shoulders	— —	4¾
Sides, short rib	— —	6¼
Sides, long clear	— —	8¼
GROCERIES.		
COFFEE:		
Prime	— —	21½
Fair	— —	19¾
Common	— —	16¾
TEAS:		
Choice	40	80
Ho-No	— —	55
BUTTER:		
Western Creamery	27½	— —
Western Dairy	15	16
Common	9	10
LARD:		
Refined	6	— —
OIL:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	— —	28
Lard, Extra No. 1	— —	66
VEGETABLES.		
CABBAGES:		
Western, ₱ bbl	— —	— —
Chicago, ₱ 100	12 00	13 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 25
ONIONS:		
New Louisiana	— —	— —
Western	2 35	2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	9½	9¾
Jute, 1¾ lb. ₱ yard	8¾	9
Lane Mills Cotton Bagging	12½	— —
BALING TWINES:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 15
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 25	3 25
Chickens, Southern	2 50	3 00
Young	1 50	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	20	21
Southern	22	— —
WOOL:		
Lake, ₱ 2	— —	21
Louisiana	— —	18
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	13 00
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic Acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—Times-Democrat, November 19.

The developments of Prince Bismarck's diplomacy promise to result in permanent accord between Austria and Russia. The Czar's visit to Berlin, Count Kolnoky's visit to Friedrichsruhe and, finally, the conference between the Emperor William and the Emperor Francis Joseph have been successive stages of a continuous policy leading toward a settlement. The Bismarck scheme restores Russia's dominance in Bulgaria, Russia in return recognizing as definitive Austria in possession of Bosnia and Herzegovina.

Dumplings with Royal Baking Powder

No dessert is more delicious, wholesome and appetizing than a well-made dumpling, filled with the fruit of the season. By the use of the Royal Baking Powder the crust is always rendered light, flaky, tender and digestible. Dumplings made with it, baked or boiled, will be dainty and wholesome, and may be eaten steaming hot with perfect impunity.

RECEIPT.—One quart of flour; thoroughly mix with it three teaspoons of Royal Baking Powder and a small teaspoon of salt; rub in a piece of butter or lard the size of an egg, and then add one large pointo, grated in the flour; after the butter is well mixed, stir in milk and knead to the consistency of soft biscuit dough; break off pieces of dough large enough to close over four quarters of an apple (or other fruit as desired) without rolling, and lay in an earthen dish (or steamer) and steam until the fruit is tender. Bake if preferred.

In all receipts calling for cream of tartar and soda, substitute Royal Baking Powder. Less trouble, never fails, makes more appetizing and wholesome food and is more economical. Royal Baking Powder is specially made for use in the preparation of the finest and most delicate cookery.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Atlanta (Thursday)	Nov. 21
Pittsboro	23, 24
Grenada circuit (Wednesday)	27
Water Valley (Thursday)	28
Coffeeville	30, Dec. 1

J. F. EVANS, P. E.

SARDIS DIST.—FOURTH ROUND.

Horn Lake	Nov. 22
Louisburg	23, 24
Wall Hill	30

S. M. THAMES, P. E.

CORINTH DIST.—FOURTH ROUND.

Jonesboro	Nov. 23, 24
Ripley and New Albany	25
Guntown	30, Dec. 1

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

LaGrange at Shiloh	Nov. 22
Walthall, at Walthall	23, 24
Sturges	26

W. T. J. SULLIVAN, P. E.

WINONA DISTRICT—FOURTH ROUND.

Lexington, at Tchula (Sat., Sun.)	Nov. 23, 24
Belzona (Wed.)	27
Newport, at Spring Grove (Sat., Sun.)	30, Dec. 1

J. J. WHEAT, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Meridian circuit, at Chunky (Sat.)	Nov. 23
Marion	24
De Kalb (Sat.)	30
Bluesville	Dec. 1
Lauderdale	7, 8
Spring Hill	8, 9
Leaksville, at Avara (Wed.)	11
Union, at Energy	14, 15
West End	16
Meridian station	16

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Livingston, at French Settlement	Nov 23, 24
East Baton Rouge, at Deer Ford	30, Dec. 1
New River, at Big Swamp	3
East Feliciana, at Oak Grove	6
Pipkin Chapel station	7, 8
Jackson station	14, 15

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Warren, at Oak Ridge	Nov. 23, 24
South Warren, at Redbone (Wed.)	27
Utica, at Utica	30, Dec. 1
Mayerville, at Mayerville (Tues.)	3
Meadville, at Oak Grove (Fri.)	6
Roxie, at Roxie	7, 8
Sunflower mission (Thurs.)	12
Anguilla, at Anguilla	14, 15

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Providence	Nov. 23, 24
Bowerton, at Beliboeth	30, Dec. 1
Crystal Springs	4
Hazlehurst	5
Adams, at Adams	7, 8
Summit, at Summit (10 A. M.)	9
Dist. Trustees Meet at Wesson (3 P. M.)	9
Brookhaven	13
New Hope, at New Hope	14, 15

W. B. LEWIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Westville, at Pleasant Hill	Nov. 23, 24
Mt. Rose, at Price's Chapel	30, Dec. 1
Marvin	7, 8
Hillsboro, at Cantrell	14, 15
Morton Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

P. A. JOHNSTON, P. E.

SEASHORE DIST.—FOURTH ROUND.

Columbia, at Union Academy	Nov. 23, 24
West Pearl, at Wesley Chapel	30, Dec. 1
Hattiesburg, at Richburg	7, 8

T. S. WEST, P. E.

JACKSON DIST.—FOURTH ROUND.

Mt. Olivet, at Mt. Olivet	Nov. 23, 24
Fbra	(Wed.) 27
Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Kazoo City	(Wed. night) 11
W. Jackson	(3 o'clock P. M.) 13
Jackson	(at night) 13
Canton	14, 15

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Sugar Town	(Thurs.) Nov. 21
Alexandria, at Alexandria	24, 25
Evergreen, at Fairview	30, Dec. 1
Siquespert, at Riverside	(Thur.) 5
Melville and Big Cane at Melville	7, 8

H. F. ALEXANDER, P. E.

HOMER DIST.—FOURTH ROUND.

Arcadia at Simboro	Nov. 21
Vernon, at Oak Ridge	23, 24
Sallue, at Mill Creek	26
Sparta, at Ebenezer	28
Ringgold, at Andrew Chapel	30, Dec. 1
Minden, at Minden	3
Gibbsland	4
Tullp, at Tullp	6
Vienna	7, 8

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Delhi, at Delhi	Nov. 23, 24
Oak Ridge, at Oak Ridge	30, Dec. 1
West Monroe, at W. Monroe	(Tues.) 3
Monroe	(Thurs.) 5
Richland, at Rayville	7, 8

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	Nov. 24
Felicity street	Dec. 1

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brule	Nov. 23, 24
Opelousas	Dec. 1
Lake Charles	7, 8

S. S. KEENER, P. E.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. Take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

A barb-wire trust was formed in New York City on November 15. The new company will have a capital of $10,0 0 000.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the Insurance to these worthy people.

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CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50

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J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, J. BORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON

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New Orleans, La., March 20, 1889.

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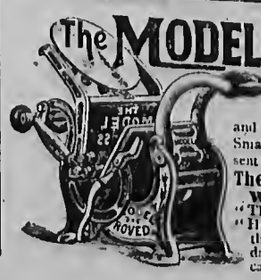

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Christian Advocate.

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THE NEXT THING.

From an old English parsonage
Down by the sea,
There came in the twilight
A message to me;
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seems to me,
Teaching for heaven;
And on through the hours
The quiet words ring,
Like a low inspiration—
"Doe the nexte thynge."

Many a questioning,
Many a fear,
Many a doubt,
Hath its guiding here;
Moment by moment
Let down from heaven,
Time, opportunity,
Guidance, are given;
Fear not to-morrow,
Child of the King,
Trust it with Jesus—
"Doe the nexte thynge."

Do it immediately,
Do it with prayer,
Do it reliantly,
Casting all care;
Do it with reverence,
Tracing his hand
Who hath placed it before thee
With earnest command;
Stayed on Omnipotence,
Safe 'neath his wing,
Leave all resultinge—
"Do the nexte thynge."

Looking to Jesus,
Ever serener,
Working or suffering,
Be thy demeanor,
In the shade of his presence,
The rest of his calm,
The light of his countenance,
Live out thy psalm;
Strong in his faithfulness,
Praise him and sing,
Then, as he beckons thee,
"Doe the nexte thynge."

—*Unknown.*

The American Octopus.

BY B. J. SAGE, ESQ.

America has an octopus; its den is Louisiana; and it is called the Louisiana Lottery Company.

The attention of the whole people will soon be engaged on the question of its continuance—a question second in importance to no moral, even if it be to any political, one. The creature is aiming to get a renewal of life, and is using all the wisdom and cunning, to say nothing of venality, that its vast wealth can command. Moral and legal action to avert the evil is now in order, not only in Louisiana, but in forty-one other States, and also in the Federal Government. Its twenty or more years of vigorous and signally prosperous life have given it a power, an impetus and a self-confidence, which are very potent means to its end. Its tentacles and suckers reach into every commonwealth with great moral and pecuniary harm. The local statesmen pass laws in defense and punition, which the rocking monster—riding across all State bounds, with the authority of the national government—defies and derides. The people have become familiar with the "frightful mien" of the seductive "vice," which, once "endured," is now "embraced."

The Supreme Federal Court, in Phalen *vs.* Virginia, speaks of the evil as "the widespread pestilence of lotteries," and, in Stone *vs.* Mississippi, declares that any society it prevails in will, "almost of necessity, bring forth a population of speculators and gamblers;" yet the court has recently recognized the creature as a good-enough party, and awarded triumph to it; the pleadings, however, not permitting the company, or its alleged contract, to be questioned. Louisiana herself, as will be seen, denounces its business in her Constitution as a "vice," and yet Lottery is now king in that State, so far as needs to be. Thirty-odd States penally forbid the traffic; but, nevertheless, pour princely revenues into the king's treasury. All these facts look to renewal; and the company will surely have agents in the right place, at every crisis, with all needed money.

We see that Louisiana, like Frankenstein, created a monster, which, though purely of human creation, has so far mastered the divinely created brains of the whole "United States," individually and collectively; and the time seems not far distant when, with its legions of subtle agents, and the aid of the mammon of unrighteousness, it will sway government everywhere over a rejoicing people—rejoicing because of its imperial wealth and munificence not only, but because it supplants that Federal and State impotency which, while charged with securing the blessings of liberty and State autonomy, lets them die in a farcical tragedy. The unregenerate world considers vice in peace better than virtue in agony! There is no such thing as collective martyrdom!

THE COMPANY'S ORIGIN, STATUS, AND HISTORY.

Let us for a moment examine the origin, status, history, character, and conduct of this so far invincible creature, and, later, demonstrate, as can be done, that it has no legal existence, and no contract with the State that gives it Federal protection under Article I., § 10, of the Federal Constitution.

Constitution-making is the establishing, as fundamental laws, of proper institutions of government, and cardinal principles of morality and justice, and providing an agency to enforce them. And the only legitimate motives and purposes a State can have in ruling the moral and responsible beings of whom she is composed, must consist with and promote morality and justice.

The Constitution of Louisiana, the State which is the monster's den, contains 268 Articles, all but one thus purposed; that one being Article 167, which recognizes, if it does not establish, a gambling concern, the Louisiana Lottery Company, which cloaks its vice with education and charity, and thereby "covereth" from the eyes of the people its "multitude of sins"—all with the sanction and connivance of the State.

CLOAKS OF VICE.

This "stealing of the livery of the court of heaven to serve the devil in," was also practiced by its late congeners of Alabama and Mississippi; the former masquerading as a "mutual aid association," whose purpose was "to raise funds for the common school system of Alabama," and the latter cloaking itself as an "agricultural and manufacturing aid society." The Louisiana octopus advertises everywhere that it is incorporated "for educational and charitable purposes," and that "by an overwhelming popular vote its franchise was made a part of the present State Constitution." The Supreme Federal Court, in the Mississippi case, calls attention to "the evident purpose to conceal the vice * * * by the phrases used." Wickedness assumes, whenever and wherever it can, the garb of virtue and the shield of law.

ITS HONESTY OF DEALING IS ITS BEST POLICY.

Some opponents, of more zeal than reflection, have, by charging fraudulent drawings, enabled it to gain strength by signally disproving the charge. Obviously, "honesty is the best policy," and its life and its vast patronage depend on its ostentatious fairness. It would rejoice to have angels for drawers, wheels of crystal, and every scheme ciphered on the sky. Honesty! Why, "there's millions in it!" The company, if possible, would hire the walls of the firmament for its posters; subsidize the little remnant of the press; hire ex-generals, ex-judges, and bishops by the dozen; spend $200,000 in wages, names, autographs and saintly characters; have everything open, nothing secret; and cause the management, if possible, to be righteousness itself; for their dividends would then become 800 to 1,000 per cent., instead of 80 or 90, as now. The shrewd gambler who can issue 500,000 gambling tickets for $2,000,000 of money, and pay one million dollars in prizes, will, beyond doubt, guard against even the suspicion of fraud! The magnitude of the business, at present, is shown in a three-column telegram to the *Omaha Bee*, republished in the Washington *Evening Star*, of February 8, 1889, saying that great numbers are waiting in all the country, hoping to win "the grand capital prize of $600,000, which is a little less than one-fourth of the immense sum this day distributed by the Louisiana State Lottery Company."

The Articles affecting the Lottery, in the Louisiana Constitution, are 172 and 167; and they must be construed together, if construction be needed. By Article 172: "Gambling is declared to be a vice, and the General Assembly shall pass laws for its suppression." Article 167 provides that "the General Assembly shall have authority to grant lottery charters and privileges, provided each charter and privilege shall pay not less than $40,000 per annum in money into the treasury of the State; and provided further, that all charters shall cease and expire on the first of January, 1895, from which time all lotteries are prohibited in this State. The $40,000 now provided by law to be paid by the Louisiana Lottery Company, according to the provisions of its charter, granted in the year 1868, shall belong to the Charity Hospital of New Orleans; and the charter of said company is recognized as a contract, binding on the State for the period therein specified, except its monopoly clause, which is hereby abrogated; and all laws, contrary to the provisions of this article, are hereby declared null and void, provided said company shall file a written renunciation of all its monopoly features in the office of Secretary of State, within sixty days after the ratification. Of the additional sums raised by licenses on lotteries, the hospital at Shreveport shall receive $10,000 annually, and the remaining sum shall be divided each year, among the several parishes of the State, for the benefit of their schools."

THE TWO ARTICLES INVOLVE TWO SUBJECTS.

Obviously, Article 167 refers to a juridical being—an artificial person—a subject of the law; while Article 172 relates to, and controls, such person's conduct and business; so that if the being derives existence, either from 167, or from the statute it refers to, it is simply and only the equal of other persons (whether natural or artificial), and is subject to the civil and criminal laws; subject, in other words, to the police power of the State; subject to the regulation of its conduct and business, and subject to having said business prohibited, if the Legislature, which wields the said police power, deem it injurious to public safety, health, or morals. It follows that Article 172 covers the ground, is operative, and constitutionally reprobates the business; and that Act 44, of 1879, must be held good and enforced, because it was passed for the very purpose of 172, and is precisely fit for it—anticipatory though it was. I should here state a fact of vital importance, to be kept always in mind, viz: that said act repealed the Lottery Company, and prohibited the lottery business *in toto*. It was promulgated March 27, 1879, and killed the monster, depriving the members of their collective life nine months before Article 167, which is claimed to have revived the corpse, had existence and force—this taking effect January 1, 1880. It was corrupt for that time, if not before or after, and could not stand in judgment, or anywhere else.

Deferring the question of its legal existence, and continuing the subject in hand, I observe that there are many vocations which the law can license, or refuse to license, that have not been specially banned; *a fortiori*, when a business, such as that of this company, is characterized by the Constitution as a "vice," it must be considered as merely tolerated, and continuously subject to the police power; and we find, on construing 172 and 167 together, that even the latter means that this "vice" is *licensed* at $40,000 per year, until the Legislature shall deem it proper to exercise further—and, perhaps, prohibitorily—that police power which the Supreme Federal Court declares can not be assigned away, and that all rights are held under (7 Otto, 25). And the Supreme Court of Louisiana holds that no other company or person can carry on the business that this company follows without, "like it, obtaining a charter, and *paying a license*." (32 An., 719.) This presupposes that the "license" may be withheld, and the business prohibited, and places that tribunal *en rapport* with the federal supreme one, which holds that the person or company "has, in legal effect, nothing more than a *license* to enjoy the *privilege*. * * * It is a *permit*, good as against existing laws, but subject to future legislative or constitutional control, or withdrawal." (11 Otto, 814.) Hence, if we admit the constitutional existence, which the company claims (but which I respectfully deny), its conduct and business are subject to the majority power of the Legislature; and no constitutional amendment is needed to stop the evil—this requiring a two-thirds vote.

(To be continued.)

"The Race Problem"

BY HENRY WARE.

I do not wish to take part in the agitation of the race question, as I can see nothing but harm to come out of the agitation as now going on; but I do wish to protest against the sentiment expressed by Dr. Foster on the education of the colored race. The publication of such sentiments, uncontradicted, gives the enemies of the South reason to publish us to the world as being opposed to the education of the colored race, as has frequently and recently been done. Besides, the tendency is to drive out the colored laborer from our midst. Dr. Foster may be ready and willing to do that, but our Southern farmers who have tried all classes of free labor, and found the colored man to be the best, are not ready. I object to his theory because it is inconsistent and untrue, and does not represent the sentiment of the great South. His position, if I understand it, contradicts the Constitution of the United States, and the laws of all the Southern States on the school question, that recognize the colored race as free, and their children entitled to an equal division of the public school fund. Dr. Foster's mistake is in not allowing a free race to choose their employment, and keeping them in ignorance; a race of people to whom freedom has been given by the Constitutions of the United States and all the States for about twenty-four years. He reminds me of a man who came to me with a book about a year after the freedom of the negro. He offered me the book for ten dollars, and said it proved the negro was a baboon, not a human being. I told him he was a little too late, as the government had decided he was a human being and a free man. If Dr. Foster had said that a large proportion of the races, white and colored, must, in the order of Providence, be taught and ruled by their superiors, and do manual labor, and require only a moderate education, I could heartily agree with him. It is not probable that God has created a race, and not made a proportionate number capable of higher attainments. Our knowledge of the colored race, and observation of the rapid improvement many of them have made since they were freed, are sufficient to convince the most skeptical that it is not an exception. It is as unfair to judge a race by its worst specimens as to judge a church by its inconsistent and wicked members. I would like for some one acquainted with these race conflicts, so frightening, to tell us who were the originators. Did they originate among the better class of both races, or among the lower class? When I consider the training our people have had for many years, I am surprised that race and party conflicts have been so few. As it is evident to us that God intended that the masses should have teachers and rulers, it is also evident that he never intended the ignorant or wicked to rule. Where they have ruled, the people have mourned. Ours can not be an exception to this rule. Our political leaders are largely responsible for all the evil that threatens us as a nation, growing out of the race question. The great curse of the liquor traffic and the abuse of the ballot are closely interwoven into the policy of the two great national parties, and such policy is to keep up sectional hate and bitterness. This using of the race question for party purposes is unbecoming a civilized Christian nation, and fraught with dangerous consequences—the encouraging, directly or indirectly, the liquor traffic, and using it as an important factor in elections; encouraging the buying and selling of votes, and the use of any and all means for party purposes, and using the votes of ignorant voters by undue and unlawful means. I am no advocate of negro supremacy, whisky supremacy, nor supremacy of any party that requires whisky, lying and fraud to maintain it. I believe in protecting alike the civil and religious rights of all American citizens, and the passage of such State laws as will purify and protect the ballot in the hands of qualified voters, white and colored.

Dr. Foster tells us that as soon as a negro learns to read a newspaper, he wants to be a political gentleman, and eke out a living intriguing in votes and doing any dirty work for some party. This is a poor recommendation for the negro's superior. The way to stop negroes from selling votes is to stop white men from buying them. Our political leaders teach and practice the doctrine that the end justifies the means. The end is to get votes and elect the party; the means are whisky, bribery, and fraud. The way to stop all this is to lay aside all this race, party, and sectional strife, and let all good people rise up and say such a state of things must and shall cease.

PASS CHRISTIAN, Mississippi.

The Other Side of "the Race Problem."

BY REV. J. W. MEDLOCK.

My friend, Dr. D. W. Foster, has contributed to the ADVOCATE a very clear and well-written statement of his views on the race question. I think I may venture to write up the other side of the question without the risk of incurring any disturbance of the very pleasant personal relations existing between us. His argument may be epitomized thus:

1. Two races can not live together upon terms of equality: therefore, the negro race should not be educated.

2. The education of the negroes would interfere to that extent with the education of our own race; and, therefore, would be an injustice to our own people.

3. The education of the negroes would also increase the chances of conflict between the races, and on that ground it would be impolitic.

In reply, I will admit that I believe Dr. Foster has the popular side of this question—that is to say, he has formulated and boldly stated what a great many, if not the majority, of our people think; at least, all who look at the matter in the light of a temporal and selfish expedient. I am tempted to think, however, that this is a case in which people are sure to act more wisely than they speak. There is no danger that the State will ever surrender the policy of educating the negro as a citizen. There is hardly any danger that leading white citizens will ever discountenance or fail to encourage the fostering of educational enterprises in the community for the blacks as well as the whites. Independently of all moral and religious considerations, the doctrine is too thoroughly grounded in the American mind, that the first requisite of citizenship is education, to allow it for a moment to be said that anyone should be denied the chance of an education. Even if we repudiate the citizenship of the negro, and legislate to take away from him his right of suffrage, he is still here, a factor in the community in many ways; and it would certainly be a very blind, not to say an ungenerous, policy to deny him an education.

But how will Dr. Foster's policy look in the light of our Christian teaching? He says, Don't do the negro this good, lest we harm ourselves. Is that the Christian way of looking at it? Would not such a policy destroy our mission work? Why spend money on the heathen? Every dollar we send abroad looks like taking that much from the support of the work at home. But *will* we harm ourselves? Did any people ever harm themselves by doing good? Did not Jesus say, "It is *more* blessed to give than to receive"?

But I believe there is a divine expediency in doing good. If history teaches any lesson, it teaches this. The Doctor believes in divine providence. He refers to the Israelitish bondage in Egypt, and he, doubtless, remembers that the more those people were oppressed the more they waxed strong, until their final deliverance from their masters. The truth is, the negro is going to be educated. Another truth is, the more we oppose his education the more determined he becomes to have it, and the more sympathy he will get from abroad. It will be better for the South in the future day of the negro's enlightenment to have had some hand in the work. But let us distinguish between the fact that we have a measure of responsibility in this matter and the extent of that responsibility. Because we are called upon to encourage up to the measure of our ability the education of the negro race, does not imply that we are responsible for the extent of their illiteracy, nor does it imply that we are to neglect our own for their sakes. The South has done about all that could have been expected of it in this line. Our own church is pledged to this work, and has raised many thousands of dollars, founded schools, and otherwise aided the cause of the education of the negroes. We are not sorry for what we have done. We have not robbed ourselves in doing this. We are due no apology for it. And we will be all the happier if after awhile the negro race should rise up and call us blessed for it.

NEW IBERIA, Louisiana.

Texas Notes.

BY REV. R. W. WILLIAMS.

Our Annual Conferences in Texas are now being held, and the "facts and figures" relating to the work of the past year are rendered accessible to the public. A brief report of the proceedings would, doubtless, be of interest to your readers.

The West Texas Conference held its thirty-first annual session at Seguin, beginning October 23. Bishop Key presided with grace and dignity, and preached with much power and acceptability. The subjects of missions, finances, education, Sunday-schools, church extension, etc., were carefully considered by the various Boards and committees, and the reports indicated encouraging progress in all these departments. Four preachers were admitted on trial, four were received into full connection, and twelve were added by transfer from other Conferences. The religious services during the session were deeply spiritual and highly profitable.

One week previous to the meeting of the above-mentioned body, the Mexican Border Mission Conference convened at San Antonio, with Bishop Galloway in the chair. This Conference is moving bravely forward, gaining steadfast footing at every step. It shows a list of forty-two preachers who received appointments, and who seem hopeful and courageous. It reports twenty local preachers, 1,879 members, and seventy-six Sunday-schools, with 119 teachers and 1,860 scholars. It has fourteen churches, valued at $21,082, and seven parsonages, valued at $10,100. It has six institutions of learning, worth $52,600 in property and endowments, and containing three hundred and seventy-nine students, with twenty-eight teachers.

The Northwest Texas Conference was held at Belton, November 6–12. This Conference is one of large proportions, geographically and numerically. It has within its bounds nearly forty thousand members, and makes a good showing as to life and growth. It reports 11,000 conversions the past year, and 8,000 additions, being a net gain of 2,292. There were eighty-four persons licensed to preach, and thirty-eight churches and parsonages built. There was found to be an increase in salaries of $11,921; in missionary collections, of $2,841; in church extension collections, of $633; in Conference claimants' collections, of $1,101; and in the number of Sunday-school scholars, of 1,900. This body memorialized the General Conference to provide for the publication of a cheap weekly missionary newspaper; also, to define specifically the duties of trustees appointed by District Conferences. Bishop Key's address to the class for admission on trial was very striking and appropriate.

WEATHERFORD, Texas.

Notice.

The class of the second year of the Mississippi Conference will please meet the Examining Committee at the Methodist Church, in Crystal Springs, at nine o'clock, A. M., on Tuesday, December 17, 1889.

A. F. WATKINS, Chairman.

Christian Advocate.

THURSDAY, NOVEMBER 28, 1889.

A THANKSGIVING HYMN

BY S. E. ADAMS.

For land and for ocean and for balm-laden breeze,
For the singing of birds from the hills to the seas,
For the beauty of dawn and the brightness of noon,
For the light and the delight of the sun and the moon,
We praise Thee, gracious God.

For the sun-ripened fruit and the billowy grain,
For the orange and apple, the corn and the cane,
For the bountiful harvests now gathered and stored,
That by thee in the lap of the nations were poured,
We praise thee, gracious God.

For the blessing of friends, for the old and the new,
For the hearts that are trusted and trusting and true,
For the tones that we love, for the light of the eye
That warms with a welcome and glooms with good-bye,
We praise thee, gracious God.

That the desolate poor may find shelter and bread,
That the sick may be comforted, nourished, and fed,
That the sorrow may cease of the sighing and sad,
That the spirit bowed down may be lifted and glad,
We pray thee, pitying Lord.

That brother the hand of his brother may clasp
From ocean to ocean in friendliest grasp,
That for north and for south and for east and for west,
The horror of war be forever at rest,
We pray thee, pitying Lord.

For the blessings of earth and of air and of sky,
That fall on us all from the Father on high,
For the crown of all blessing since blessing began,
For the gift "the unspeakable gift," of thy Son,
We praise thee, gracious God.

—*The Century.*

The College Location.

This point is, doubtless, of the greatest importance to insure the success of the new college. It should be located with reference to generations and ages to come. It will not rise up and walk or run a full-grown institution at once, but must have a beginning. Also the good of the cause of Christ and Methodism all over the State is to be considered. Convenience and healthfulness come first in the place to hit upon. I verily believe there are many who would be glad to see Bro. Malone's idea, previously given in the ADVOCATE, prevail. As stated, the plan is to found and build an ideal Methodist town or city, with the college as central. Purchase, say, 4,000 acres of wild or unoccupied lands on the most desirable railroad line; lay off suitable college grounds; lay off and lease town and resident lots without number, or according to demand for respectable buildings and occupants; also dispose of some for agricultural, horticultural, vegetable gardens, stock and dairy farms, etc.—all of which will tend to make the college self-sustaining, and will afford opportunities for the poor or hard-handed sons of toil to be helped and help themselves through college to usefulness. Similar weighty and praiseworthy examples can be found, should the locating committee think seriously on this line.

Again: Due deference to the great Mississippi Delta's convenience will be of considerable advantage, for we believe there are many land owners and others living in the valley who would be glad to have a home in the hills convenient for such school advantages for their boys and girls; as we believe the time is not far distant when co-education, under the auspices of the church, will be proper and desirable; when a female department will be an easy and necessary addition. Prepare and aim at permanent and unlimited success and prosperity.

And last, but not least, bringing, as it should, everything under the influence of the college, the greatest moral, social, religious and educational advantages are attainable; and all needful prohibitions of the liquor traffic, gambling dens, race tracks, theaters, dancing-halls, and all other disreputable and demoralizing influences could and would be accomplished. Having had, recently, some college experience, I know whereof I speak. But whatever plan prevails, let us see to it that the place which gets the college appreciates it when the church at large can and will appreciate the place; and may a kind providential hand guide in this great cause! DELTA.

A Missionary for the Mississippi Valley.

A resolution was passed at the late session of the Greenville District Conference, looking to the appointment of a missionary to travel at large through the territory embraced in the district. The work employing all the time of an active man is certainly to be found in the limits designated. There are hundreds of men in the great forests of this valley in various timber industries. Their camps bear the name of their specialities, such as barrel-head men, barrel-stave men, cross-tie, cane, etc. These camps, as a rule, are made up of white men. Perhaps, a large majority of them have forgotten the day when they heard a sermon; but some of them have a more interesting experience. One poor fellow has been found who was once a Methodist preacher. Rough he was in his appearance, yet was ready to resist anything truthful or reflecting on the Methodist Church.

The resolution referred to above looked as much or more than any one thing to supplying the many colored people of this valley with a more intelligent ministry. They are unwilling to receive a white man as their stated minister or pastor. Yet they seem at times more than willing for the white man to preach to them occasionally at their churches and places of worship. The freshness and variety afforded them by these occasional services never fails to interest the more sensible and intelligent ones among them. There are some exceptions; but, as a rule, they will extend a hearty welcome to the white preacher who occasionally visits them and shows himself to be in real sympathy with the colored race. These people have their days for going to the railroad stations, steamboat landings and other places of resort. The missionary who has the tact and ready wit to entertain and interest a promiscuous assemblage of this sort, might often send an arrow, as thrust by the hand divine, or fix an impression, "as a nail fastened by the master of assemblies in a sure place." A successful missionary in this field would do much to moralize and elevate the people of this unfortunate race. It would prove of incalculable benefit to the body politic, and of vast pecuniary advantage to the farmers and others who employ them as laborers. The employers of such labor might well afford to take stock in such an enterprise. J. D. NEWSOM.

College Location.

The location of the Methodist College of Mississippi has been a matter so frequent before your readers of late, it would almost seem impertinent to present anything farther upon it, were it not some of the most important points in the location of a college have not been fully considered. Most writers upon this subject have favored their own towns in its location. In this I shall not follow their steps. Not that I could not present, perhaps, as many favorable points and advantages in favor of our own town as most writers have done who have gone before us; but I don't believe conscientiously our location possesses all the advantages of, at least, one other town. All should look at this matter from a higher standpoint than mere preference or personal interest. These should not be considered in the location of such a college as all hope this to become. No one will deny it should be located at a point where everything will increase rather than lessen, which may tend to the growth and future greatness of the college.

It may be asked, What are necessary to the accomplishment of such an end? Some say, healthfulness of locality, moral and social advantages, accessibility, money—money, not only to put it in operation, but money prospectively. After canvassing all the locations, out of which there is the least probability of getting it, and of the advantages attending those points, I must confess Jackson, Miss., possesses more of them than any other town yet brought forward by your numerous writers. Some are ready to say that Jackson is not healthy. Is there any real, just grounds upon which to make this charge? That town has never been considered an unhealthy location. It will compare favorably with any other of like dimensions as to health, on or about the same latitude. Some again may be ready to say Jackson has her saloons; her morals are not good. So has Nashville. Yet they affect very little the great Vanderbilt University. Outside of the saloons, Jackson has as good people as any town in the State. It is the home of a number of ministers of the highest order of the several denominations; a Bishop of the Episcopal Church and our own highly esteemed Bishop Galloway, with a large number of men of high moral character and intelligence of the several professions and callings. As to saloons, it can be said to the honor of our State that all such institutions have been protected by legislation. As to the social advantages of Jackson, they are again in advance of almost any other town in the State. In addition to what has been mentioned before, all our high courts are held there; the home of our Supreme judges; all our laws are enacted there; and we ask, What could give any institution a better advertisement than for the leading men or representatives of each county to have the privilege of visiting it and knowing of its workings? All this would be the case were it located in Jackson. Is it necessary to present anything further upon this point? The next point: accessibility. Jackson again in this stands ahead. Were it necessary, the names of a number of colleges could be given which have suffered seriously from being located at inconvenient and inaccessible points. Jackson is both central and accessible. Trains are now running into Jackson from six directions, and two more railroads in prospect; hence these are advantages that no other town now in the State possess, and, perhaps, never will. How convenient it would be for parents to attend the courts, meetings of the Legislature and also visit their sons in college. All these advantages would attend that location. The last point: Money, not only to put it into operation, but money prospectively. Is there the least probability of any other town being able to do as much in the future as Jackson? This is the home of the two brethren who have done more in behalf of this college than any others. I allude to Bro. R. W. Millsaps and Bishop Galloway. Is it not reasonable to suppose they would take more interest and pride in it if located there in their home than at any other point? These brethren have too much modesty to dictate as to its location. Yet Bro. Millsaps has the means and heart to supplement his munificent gift with an equal amount before the college should lag. These two brethren—the one with his great financial ability, the other with his energy, judgment and consecration, and made dean—would mean to this institution, if located there, success. Some will, perhaps, say, is it not presumption on my part to write in favor of Jackson; have the citizens not enough of intelligence to do this themselves? Is it not true that men of intelligence and true merit never like to speak of themselves? So, to the credit of Jackson, it looks better for an outsider to do this than themselves. I say, put the college at Jackson, if we want it a great success.

J. W. M'NEIL.

CRYSTAL SPRINGS, Mississippi.

The Training-School.

WOMAN'S MISSIONARY SOCIETY.

After due consideration of several offers to locate the Training-school for Christian Workers, the Woman's Board of Missions of the Methodist Episcopal Church, South, has accepted that of Rev. Nathan Scarritt, D. D., proffering a suitable plot of ground in Kansas City, and $25,000, on condition this Board will raise $25,000 toward the same purpose.

The obligation has been assumed on the part of the Board to meet the exigencies of the case, believing the society and the church will indorse the wisdom of the action, and come forward with a helping hand.

Faith in God and the cause is the inspiration in this undertaking. The object of this institution is to test and increase the effectiveness of Christian workers both in the home and foreign fields. It proposes an all-embracing course of instruction to this end—above all else, a comprehensive knowledge of the Bible, and teaching the fundamental truths of the Christian religion. To this will be added practical training in city mission work, elementary medicine and nursing, household and domestic management, general information of foreign mission fields and work, and how to best conserve time and strength in serving these.

It will be a Christian home for students while testing their fitness for the work which they propose, and also for returned missionaries desiring to perfect themselves in any of its departments.

This is no private enterprise. The scope is so broad and far-reaching it appeals alike to those interested in home and foreign work in all churches. The time is ripe for it, as was truly said at the London Ecumenical Conference, "The time is past when *anybody* can be a missionary."

Pastors feel no more pressing need than intelligent, trained workers in Sunday-schools, and, among the destitute and suffering in every charge.

To the Methodist Episcopal Church, South, the women who enterprised this grand scheme have the right to look for co-operation and the financial help that will crown their efforts with success. To men and women alike, on whom God has bestowed riches, we call for gifts, and the poorest stewards in the heritage of Christ can, in the abundance of their joy, let their deep poverty abound unto the riches of their liberality. The members of the Woman's Missionary Society will rise by faith and prayer and harder work to do their part in meeting this necessity. Dr. Scarritt has done a noble deed. Are there not others who will stand shoulder to shoulder with him in rearing this structure to the honor and glory of our Lord Christ?

MRS. D. H. M'GAVOCK,
Cor. Sec. W. M. S.

NOTE.—All money and pledges for the Training-school, with names of donors, of Conference Society, and postoffice, must be sent to

MISS BELLE H. BENNETT,
RICHMOND, Kentucky.

Christianity needs to-day the testimony of individuals and of communities. "By their fruits ye shall know them." (Matt. vii. 20.) Enlightened Christianity has, then, nothing to fear.

From the Work.

WORK IN CARONDELET ST. CHURCH.

MR. EDITOR: The work of the Caroudelet Street Methodist Episcopal Church, South, of this city, has progressed with unabated success and increasing zeal. The labors of numbers of its indefatigable members extend in various directions, believing that a statement of its efforts and success under the wise and faithful pastorate of Rev. B. Carradine, D. D., will stimulate sister churches to like efforts for the advancement of our Master's cause, the writer, an eye-witness, says as follows:

The immediate outgrowth of the revival held at this church, last June, in which Bro. W. W. Hopper efficiently assisted, was *work for Christ*, not only on the part of young converts, but by numbers of members who had been converted and sanctified, whose hearts were mightily stirred by the Holy Spirit. Several ladies formed a Dorcas Society for the purpose of visiting the sinns of this city, bringing therefrom into the Sabbath-schools waifs and vagabond children, many of whom they have clothed and fed, taking care of whole families of indigents, rescuing several young people. Mrs. N. E. Weaver is president of this society. The immediate results of this society have been over seventy children added to the parent Sunday-school, and several to the Claiborne Street Mission Sunday-school, also the organization of a Dorcas Sewing Society, to sew for local missionary work and the Mexican missionary field. Mrs. E. P. Spear is superintendent. The latter movement was suggested by the Ladies' Aid and Missionary Society, which has for years sent a handsome annual contribution to the support of the missionary work of our church in the City of Mexico. Mrs. W. W. Carre is the efficient president of the latter.

Another significant evidence of the presence of the Spirit of God in this church, is the increased attendance in its congregations, also in all its Sunday-schools, both of teachers and scholars, and the vigorous efforts of the several superintendents to increase the interest and profitableness of their respective schools. Bro. J. G. Grant has organized a Normal Students' Course, which meets for the study and discussion of the lesson, and other questions incident to Sabbath-school work. The purpose of this class is to prepare the teachers to teach the lesson, and the results prove the wisdom of this step. At one of these meetings it was resolved to leave the question of Christmas presents to the children of the school—that is, as to whether they should receive, or whether they would voluntarily devote the estimated cost of their presents to the poor children of the Sunday-school of the City of Mexico, connected with our church. The writer was present the Sunday morning this resolution was put. It was unanimously adopted by a rising vote, and Bro. Grant was so overwhelmed with the scene that he nearly wept tears of joy. This sum, amounting to nearly $50, has been forwarded to Mrs. Weems, in the City of Mexico.

The Claiborne Street Mission School, of which Mr. Allen F. Godat is superintendent, has likewise been blessed with a spiritual energy, and its corps of godly workers are pushing forward this enterprise, so that in another year it is not unlikely a neat chapel building will be erected in this vicinity. The mission school, which was started in Gretna by the Carondelet Street Church, superintended by Mr. J. S. Bast, has been so highly favored of God that it has flowered into a beautiful church building of its own, paid for, costing over $1,700, and was occupied by both school and congregation last Sabbath for the first time.

For nearly five years past Mrs. E. J. Mitchel, of Carondelet Street Church, has maintained a sewing school for poor children, which has been revived. It is greatly aided by the fostering care of the Ladies' Aid Society. Hundreds of poor girls have been taught their first lessons in needle-craft by this lady and her noble corps of helpers.

Another important result of the revival was the calling of four consecrated young men to the ministry, three of whom had been recently converted. These are now at Centenary, and are maintained by the liberality of Carondelet Street Church, and we learn that they are not only studying, but exerting a most blessed influence upon the other students and are zealously engaged in missionary work around the college.

The young people's Sunday evening class meeting is another centre of spiritual power in this church. It has an average attendance of over forty, and its exercises are conducted exclusively by young people. Lately the workers in this department have organized themselves into committees—one of young ladies and the other of young gentlemen—in order to cultivate Christian fellowship among the young people of the church, to welcome this class to our meetings, to greet all such who join this church, and to hunt up young members not attending this class meeting, and induce them to do so.

While all this work has been going on, its fruitage is shown by the continual increase of church membership, by conversion and by letter. Hardly a Sabbath passes without accessions, and it is not infrequent to see from three to ten join us each Sabbath. The financial result of the year's work shows all Conference collections made, church expenses met, and liberal contributions to several outside efforts. Surely God is in all this. To him be the praise! A LAYMAN.

SAM JONES AT GREENVILLE, MISS.

MR. EDITOR: The second annual Sam Jones meeting in Greenville, Miss., was held November 3–10, resulting in great and, we hope, permanent good for the city and surrounding country. The great evangelist preached seventeen sermons with characteristic earnestness and force. Rev. George Stewart, of Cleveland, Tenn., rendered efficient service by preaching and conducting the morning prayer meetings. The singing was led by Prof. Excell. A goodly number of preachers were present, and multitudes of people, white and colored, attended the services daily. A commodious tent had been provided for the occasion. It is the joint property of the people of Greenville and Vicksburg; cost $1,000, and will be preserved for future use.

The meeting was a grand success for the edification of saints and the conversion of sinners. Hundreds of church members returned to their homes reconsecrated to a higher plane of Christian life, and innumerable sinners to reform and give their hearts to God. Nearly one hundred gave their names for membership in the several Protestant Churches in Greenville, of which the Methodist will receive about fifty, while scores from other parts pledged themselves to join the church of their choice soon.

Miss Belle Bennett was present representing the Bible Training-school for Women, located at Kansas City. She secured in cash and subscription more than $3,400 for that noble institution.

Several thousand dollars were raised for the building of a Y. M. C. A. Hall in Greenville.

God only knows, and eternity alone will reveal, the great achievements of these annual gospel mass meetings. May they be continued for years to come, to quicken the church, tone moral sentiment, and save sinners!

G. W. BACHMAN.

KOSCIUSKO, Mississippi.

P. S.—Rev. Joe Jones is engaged at this time in a meeting at Greenwood, with good prospects of success. His ministry in the Yazoo Delta has been divinely blessed in the salvation of sinners and the moral improvement of society generally. G. W. B

WATERPROOF, LA.

MR. EDITOR: Enclosed are $6 for the fund, "Another Missionary to Japan," from Waterproof charge. This money was given by the children chiefly. We are rejoiced to see the fund grow so fast. The children in my charge have been at work all the year, and have raised and paid, themselves, a good deal of money for missions.

Sunday before last Bro. Harper was with us, and, the Lord helping, we all were blessed; seven persons joined the church, and at the collection $55 45 were paid for the support of the ministry. The year is *almost* gone, and a pleasant one it has been to me, and, I trust, to all my dear parishioners; only our hearts have been deeply grieved in the death of some who were so dear and so helpful to the church here. Oh, how we have missed them since they went away to heaven! Many of my members are good and true Christians, and are doing all they can, both by prayer and practice, for the welfare of the cause of the Master; but our numbers are few, and so we have the greater reason for praising the Lord for these new recruits, and we pray that they all may prove faithful unto him till death.

It gives me so much pleasure to tell you that there has been some improvement in my work this year. More have united with the church than did last year, and my collections are better. The idea of assessing about seventy-five members $65 for foreign missions, and half of these members children and people who are *very* poor! And other assessments in proportion.

J. E. RIDDLE.

Evangelical Alliance.

The following is the complete programme of the National Christian Conference to be held under the auspices and direction of the Evangelical Alliance, December 4 to 6.

WEDNESDAY, DECEMBER 4, A. M.

Opening Address, by William E. Dodge, New York.

Welcome Address, by Rev. A. J. Gordon, D. D., Boston, Mass.

"Progress of Christian Co-operation Since the Washington Conference," by Rev. Josiah Strong, D. D., general secretary, Evangelical Alliance.

"Co-operative Religious Work in New York State," by R. Fulton Cutting, chairman New York State Committee of the Evangelical Alliance.

WEDNESDAY P. M.

"The Needs of the City," by Prof. R. T. Ely, Ph.D., Johns Hopkins University, Baltimore, and Rev. Josiah Strong, D. D., New York.

"The Needs of the Rural Districts," by Rev. Henry Fairbanks, St. Johnsbury, Vt.

"The Mountain Whites of the South," by Rev. Frank E. Jenkins, New Decatur, Ala.

General discussion.

WEDNESDAY EVENING.

"Needs of the Times and the Alliance Methods," by Rev. J. M. Buckley, D. D., LL.D., New York; Rev. Frank Russell, D. D., field secretary, Evangelical Alliance; and Dr. J. L. Phillips, secretary of the Philadelphia Alliance.

THURSDAY, DECEMBER 5, A. M.

"Christian Co-operation in Awakening and Directing the Moral Sentiment of the Community," by Rev. Moses D. Hoge, D. D., Richmond, Va.; Archdeacon Alex. Mackay-Smith, D. D., New York; and Rev. Wayland Hoyt, D. D., Philadelphia.

General discussion.

THURSDAY P. M.

"Christian Co-operation in Relation to Moral Legislation." (*a*) "Its Enactment," by Prof. Theodore W. Dwight, LL.D., New York, and Prof. C. J. Little, Syracuse, N. Y. (*b*) "Its Enforcement," by Rev. Howard Crosby, D. D., LL.D., New York, and Hon. Walter B. Hill, Macon, Ga.

THURSDAY EVENING.

"The Need of Permeating our Developing Civilization with the Spirit of Christ," by Rev. L. T. Chamberlain, D. D., Brooklyn, N. Y.

"Christianity and the State," by Rev. David H. Greer, D. D., New York.

"The Gospel and the People," by Bishop F. D. Huntington, D. D., LL.D., Syracuse, N. Y.

FRIDAY, DECEMBER 6, A. M.

"Our Debt and Duty to the Immigrant Population," by Prof. Edmund J. Wolf, D. D., Gettysburg, Pa.

"French-Canadians in the United States," by Rev. C. E. Amaron, Springfield, Mass.

"Slavonic Populations in the United States," by Rev. H. A. Schaeffler, Cleveland, O.

FRIDAY P. M.

"Arousing and Training the Activity of the Laity," by Rev. Graham Taylor, D. D., Hartford, Ct.; James L. Houghteling, Chicago, Ill.; and Pres. Francis L. Patton, D. D., LL.D., Princeton, N. J.

FRIDAY EVENING.

"Need of an Enthusiasm for Humanity on the Part of the Churches," by Rev. Phillips Brooks, D. D., Boston.

"Need of Personal Contact between Christians and Non-Church-Goers," by Rev. C. H. Parkhurst, D. D., New York.

There will be devotional exercises with each session.

Special railway and hotel rates will be announced soon.

For further particulars address Evangelical Alliance, 42 Bible House, New York.

Books and Periodicals.

BOOKS.

A KNIGHT OF FAITH. By Lydia Hoyt Farmer. J. S. Ogilvie, New York. Price, $1.

This is an attempt to answer and refute the teachings of Robert Elsmere. It is said to be a powerful story. Fiction seems to be a favorite way, in these days, of teaching religious truth. If it helps to exemplify the living force of divine truth as a motive power in human hearts, it is well. The present book may afford such aid.

BIBLE STUDIES—INTERNATIONAL SABBATH-SCHOOL LESSONS FOR 1890. By George F. Pentecost, D. D. A. S. Barnes & Co., New York. Price, sixty cents.

Dr. Pentecost's Bible Studies in relation to the Sunday-school lessons have acquired great popularity. He has a concise and vigorous style and a large experience, and the present volume will be welcomed by many.

PERIODICALS.

—THE PREACHER'S ASSISTANT is edited by Rev. S. C. Breyfogel and W. J. Stevenson, D. D., and published by Frank J. Boyer, Reading, Penn., for $1 a year.

—LIPPINCOTT'S MONTHLY MAGAZINE, for December, has a finished story by John Habberton, besides articles by William Henry Bishop, Robert Grant, Rosewell Page, Julian Hawthorne, and others. J. B. Lippincott and Co., Philadelphia. Price, $3.

—THE CHAUTAUQUAN is full of the very best magazine literature that is current. We can recommend this monthly, especially to our young people. The magazine in its new form is a beauty. Dr. Theodore L. Flood, Meadville, Pa. Price, $2

—THE MISSIONARY REPORTER, for November, is full of missionary items, and it will do you good to read it. Send fifty cents to I. G. John, D. D., Nashville, Tenn.

—WIDE AWAKE, for November, has a portrait of Helen Hunt Jackson, with a sketch of her career. There is an illustrated article on Jack Knives, which every boy will read, and also the "Big Gun's Game." Many other delightful articles go to make up this Thanksgiving number of this popular young people's monthly. D. Lothrop Company, Boston. Price, $2 40.

PAMPHLETS.

—WOMAN'S MINISTRY. By Rev. J. W. Sandell, of the Mississippi Conference. J. D. Barbee, agent, Nashville, Tenn. For sale by the author, Magnolia, Miss. Bro. Sandell considers the subject in five chapters of interesting reading.

—HIGHWAY IMPROVEMENT is an address before the Carriage Builders Association at Syracuse, New York, by Col. Albert A. Pope. It discusses in a clear way the all-important subject of good roads all over the country.

—TROPHIMUS, by William Gribbon, is a paper on the faith-cure theory. The author very effectually "finishes up" that theory by showing its absurdity and its utter contradiction of Scripture teaching. 1263 Lexington avenue, New York. Price, five cents a copy.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON X.—December 8.

Solomon and the Queen of Sheba.

I. Kings x, 1-13.

GOLDEN TEXT.—*She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.*—Matt. xii, 42.

TIME.—B. C. 995. Ten years after the temple was completed.

PLACE.—Jerusalem, 1,000 or 1,200 miles from the queen of Sheba's home.

1. Queen of Sheba—Doubt has arisen whether the "queen of Sheba" was an Ethiopian or an Arabian princess. Both countries profess to have traditions on the subject connecting the queen of Sheba with their history; and to both countries, curiously enough, government by queens was common. But the claims of Arabia decidedly preponderate. The Arabian Sheba was the great spice country of the ancient world; whereas Ethiopia furnished no spices. The Arabian Sheba was an important kingdom. Sheba in Ethiopia was a mere town, subject to Meroe. And it may be doubted whether the Cushite Sheba of Scripture (Gen. x, 7) is not rather to be sought on the shores of the Persian Gulf, whence no one supposes "the queen of Sheba" to have come. If Ophir be placed in Arabia, there will be an additional reason for regarding Sheba as in the same quarter, because then Solomon's trade with that place will account for his fame having reached the Sabæan princess. The name of this princess, according to the Koran, was Balkis; according to Abyssinian belief, Maqueda. Whether she was a widow or a virgin is unknown. She seems to have enjoyed among the tribes of Arabia a reputation like Solomon's for wisdom. Her fame spread with and through that of Solomon, who was the beau ideal of a king throughout the East, for even the Koran mentions her visit to Solomon, and there are many legends about it among the Arabians and Abyssinians. Her visit has been rendered doubly memorable by the allusion made to it by Christ. *The name of the Lord*—The clause is confessedly very obscure. May it not mean what we should call "his *religious* fame," as distinct from his artistic, literary, military, or political fame—"his fame as respected God and the things of God," or, in other words, "his moral and religious wisdom?" *Hard questions*—A common custom among the Arabs of ancient and modern times, to test the sagacity and wisdom of distinguished persons. Josephus relates that Hiram, king of Tyre, and Solomon also, tried to puzzle each other with riddles and enigmatical sayings. "The spirit of this asking of questions and solving of dark riddles is of the very nature of the Socratic wisdom itself."

2. Came to Jerusalem—A journey of a thousand or twelve hundred miles. *Very great train*—Caravan ... camels. As the queen of a wealthy country, she came with a very large retinue. It does not mean a military force, or an armed escort, but riches, property—namely, her numerous retinue of men, and camels laden with valuable treasures. *Spices, ... gold, ... precious stones*—*Besamim*, from *basam*, to be fragrant; whence comes *balsam*. Josephus says that the genuine balsam, which grew near Jericho, and at Engedi, was introduced into Palestine by the queen of Sheba. *Communed with ... all that was in her heart*—That is, all that she had in her mind when she started, all that she had intended to ask Solomon. We do not mean enigmas in the sense of those that used to be propounded at meals or otherwise; the queen did not want any trial of skill in enigmas with Solomon, but wished to propound important and difficult questions to him.

3. Told her all her questions—Literally the Hebrew runs, "And Solomon told her all her *words*; there was not a word hid from the king, that he told her not." Solomon, that is, answered all her questions without any exception.

4. Wisdom ... house that he had built—The sumptuous palaces which he erected for his own residence display an opulence and profusion which may vie with the older monarchs of Egypt and Assyria. His great palace stood in Jerusalem; it occupied thirteen years in building. A causeway bridged the deep ravine, and, leading directly to the temple, united the part, either of the Acra or Zion, on which the palace stood, with Mount Moriah. In this palace was a vast hall for public business, from its cedar pillars called the "House of the Forest of Lebanon." It was 175 feet long, half that measurement in width, above 50 feet high. Besides this great hall, there were two others of similar dimensions, in one of which the throne of justice was placed. The harem, or women's apartments, adjoined to these buildings, with other piles of vast extent, particularly, if we may credit Josephus, a great banqueting hall. The same author informs us that the whole was surrounded by spacious and luxurious gardens. Another palace was built in a romantic part of the country, in the valleys at the foot of Lebanon, for his wife, the daughter of the king of Egypt, and as a summer residence. These palaces, however splendid, could not be regarded as complete, especially in the East, without great gardens, displaying every triumph of horticultural art. One of these seems to have been formed immediately under the walls of Jerusalem, at the junction of the valleys of Hinnom and of the Kedron. A second, on a larger scale, was probably at the square-topped hill known as El Fureidis—the Paradise—seven miles south of the capital.

5. Sitting of his servants—The number and titles of those who attended the royal banquets. The rooms of the courtiers in attendance. Or it may mean an assembly (Psa. i, 1), and possibly the queen saw them when gathered together for a meal. *Attendance ... apparel*—That is, of those who ministered to him. The word "ministers" is, perhaps, to be understood of personal attendants, in distinction from the servants, the state officers. That they were an inferior class the "standing" shows. The rich and costly dress of Eastern courtiers and attendants is sometimes furnished by the king. (Gen. xiv, 23; I. Sam. xviii, 4; II. Kings v, 5; Dan. v, 7; Esther vi, 8.) *His ascent*—(1) All the imposing ceremonies and sacrifices of the worship in which Solomon took part. (2) The splendid and numerous retinue accompanying him. (3) The stairs and approaches to the temple. *No more spirit in her*—She was astonished, and rapt in a kind of ecstasy, and could scarce determine whether she did really see these things, or whether it was not only a pleasant dream.

6. She said—What she would not have willingly acknowledged. ... *True*, she had thought it impossible that what she heard would be true. ... *Heard*, from travelers and others. She then said, with astonishment, to Solomon, that of what her eyes now saw she had not heard the half through the report which had reached her of his affairs and of his wisdom, and which had hitherto appeared incredible to her.

7. Thy ... prosperity—The Hebrew word here used may mean either "prosperity" or "goodness." Prosperity seems to be intended in this place.

9. Blessed be the Lord thy God—We can not conclude from these words that the queen had formally confessed the one God of Israel. What she saw and heard excited her wonder to such a degree that it seemed to her directly imparted by the God Solomon adored, and for whom she became filled with reverence. *Judgment and justice*—That is, to execute just judgment among them, to govern them with right and equity. She tacitly admonisheth Solomon that he was not made king that he might live in ease and pleasure and splendor, but for the good of his people.

10. A hundred and twenty talents of gold—About three millions and a half of dollars. That the gold of Sheba should be given to Solomon was prophesied by the writer of Psalm 72. Strabo relates that the Sabæans were enormously wealthy, and used gold and silver in a most lavish manner in their furniture, their utensils, and even on the walls, doors, and roofs of their houses. The immense abundance of spices in Arabia, and especially in the Yemen or Sabæan country, is noted by many writers. According to Strabo, the spice trade of Arabia was in the hands of two nations, the Sabæans and the Gerrhæns. The spices in which they dealt seem to have been only in part the produce of Arabia itself; some of the most important kinds, as the cinnamon and the cassia, must have been imported from India, since Arabia does not yield them. The chief precious stones which Arabia now yields are the onyx and the emerald. Anciently she is said to have produced other gems. Pearls, too, were readily procurable in Arabia from the Persian Gulf fishery.

11. The navy also of Hiram—The allusion to these costly presents leads the historian to introduce the remark here, that the Ophir fleet also brought, in addition to gold, a large quantity of Algummim wood and precious stones.

12. Pillars—Rather, *a balustrade* to fend the side of some elevated passage or stair-way. The latter meaning is here the more probable. The balustrades of the stair-ways in the temple and in the palace were made of this celebrated wood.

13. All her desire—Asking for presents is common in the East, and is practiced by persons of all ranks. No feeling of shame prevents either the prince or the peasant from requesting to have given him everything that he sees and covets. A return, however, is made, as a matter of course, for presents received in this way, and indeed for all presents except they be rewards for service, or alms. *His royal bounty*—Or, as the margin has it, *gave her according to the hand of King Solomon*. That is, besides giving her the things she asked for, he gave her presents becoming his great wealth. As she had brought him presents of such great value, it was but a matter of kingly courtesy for him to respond by similar gifts.

Missionary.

Letter from Mexico.

MR. EDITOR: The Conference has passed, and we are all settled for a year. From all I learn, I think there is a feeling of satisfaction over the result of the Conference, and we will surely work with a will to make our field a success, and trust our friends will pray earnestly for us.

All is excitement in the city over the assassination of General Corona, the governor of Guadalajara, on yesterday, as he and his wife (an American lady from California) were *en route* to one of the principal theaters, where they were going by special invitation to witness the drama of the "Martyrs of Tacabaya." Mrs. Corona was wounded also in her efforts to protect her husband. Governor Ramon Corona was one of Mexico's most illustrious sons and a firm friend of the Americans. Young Mr. Ramon Corona, the son of the murdered governor, left the City of Mexico yesterday for Guadalajara on a special train. When the sad news was told him, it is said, his grief was heart-rending.

Bro. Watkins and the native pastor are holding a meeting now in our church in this city, which was opened with a sermon by Dr. John, our missionary secretary. His forceful words touched the hearts of the natives and impressed us all with the feeling that this man is, in truth, "the friend of God." His presence in our homes was a benediction, and the natives truly trusted him as their friend. No doubt the Conference of Guadalajara and the visit of the Bishops and Dr. John will result in great good to our church. Words of sympathy and interest in the labors of the lonely missionary are to the soul what a strengthening tonic is to the body.

Mr. Weems starts out on the work of this district on the twenty-second instant, to be absent on first trip three weeks, while I shall be left entirely alone with a servant girl, to "watch and pray." I shall be only too thankful if his efforts are crowned with success.

I presume you will have letters from the travelers telling of the wonders of Mexico; so I will only add that my address is the same as last year—Avenida Balderas No. 11. When next I write I shall tell of the noble conduct of the Sunday-school of Carondelet Street Church, led by the superintendent, that large-hearted Christian, Bro. Grant, the publisher of the ADVOCATE, and how he sent sunshine into Mexican homes and rejoiced the hearts of the missionaries.

S. G. WEEMS.

MEXICO CITY, Mexico.

Temperance.

W. C. T. U. CONVENTION STATISTICS.

Battery D will seat 5,000 people, and was crowded at every session.

One hundred and three of the original crusaders were present.

Two hundred colored unions were represented by delegates.

A gain of 12,510 pledged pupils in the Sunday-schools of one State alone (New York) was reported.

A rising vote revealed the interesting fact that only eighty-eight of the delegates had never been school teachers.

Miss Esther Pugh, treasurer, reported the total receipts, from all sources, to be $23,889 97; total expenditures, $20,667 57.

The vote for president stood as follows: Total number of votes cast, 415. Miss Frances E. Willard received 410; Mrs. J. Ellen Foster, 1; Mrs. Mary H. Hunt, 3; Mrs. Woodbridge, 1; and Mrs. Chapin, 1. Last year the total number of votes cast was 391, of which Miss Willard received 360.

The report of Mrs. C. B. Buell, corresponding secretary, showed that this was the largest convention ever held by the union. There were 463 regular delegates, to 412 last year; 7,405 local unions were reported, to 7,370 last year. The increase of about fifty delegates represents a correspondingly large increase in membership. Three thousand one hundred and forty-one Loyal Legions have been reported, with a membership of 150,143.

CONVENTION QUOTATIONS.

Leaving every State and individual free, let us speak out our thanks as freely to any and all parties that stand by prohibition, and if in the national arena only one has thus declared itself, let us accept its declaration gratefully, and give it our sympathy and influence, saying to whosoever may strike at us for so doing, "*Strike*, but hear me"! and to whosoever may vilify our utterances as treason, "If this *be* treason, make the most of it"!—*Frances E. Willard's annual address.*

We have the partisanship that in Illinois makes as lend our influence to the prohibition party; in South Dakota to the republican party, and nationally with the prohibition party. But so far as being everlastingly pledged to any *one* political organization is concerned, we are "strictly non-partisan."—*Frances E. Willard's annual address.*

Woman's everlasting befrilled, bedizened and bedraggled style of dress is to-day doing more harm to children unborn, born and dying, than all other causes that compel public attention. With ligatured lungs and liver as our past inheritance and present slavery, the wonder is that such small heads can carry all we know! Catch Edison and constrict him inside a wasp-waist-coat, and be sure you'll get no more inventions; bind a bustle upon Bismarck and farewell to German unity: coerce Robert Browning into corsets, and you'll have no more epics; put Parnell into petticoats, and home rule is a lost cause; treat Powderly in the same fashion, and the powder mine of intrigue will blow up the labor movement. Niggardly waists and niggardly brains go together. The emancipation of one will always keep pace with the other; a ligature around the vital organs at the smallest diameter of the womanly figure means an impoverished blood supply to the brain, and may explain why women scream when they see a mouse, and why they are so afraid of a term which should be their glory as it is that of their brothers, viz.: *strong-minded.*—*Frances E. Willard's annual address.*

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Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
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Rev. B. CARRADINE, D. D.
Rev. W. L. C. HUNNICUTT, D. D.

THURSDAY, NOVEMBER 28, 1889.

Thanksgiving.

This is the day set apart by the President for thanksgiving to God for his mercies and blessings to us as a people. We have much to be thankful for. Temporal blessings have flowed in upon us. The harvest has been abundant and prices are good. We have been spared any serious sickness. There have been no epidemics. Peace reigns in all our borders. Besides these, there have been religious awakenings all over the land. The revival spirit has been abroad, and there have been outpourings of a spiritual influence whose mighty power has been realized by hundreds and thousands. Surely "a people in such a case" should praise the Lord, and give thanks to his name. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "Bless the Lord, oh, my soul, and all that is within me bless his holy name."

Home Mission Work.

Following up a few remarks made in this paper a few weeks ago on this subject, we recommend that our Annual Conference Boards arrange to hold a public meeting in the interests of domestic missionary work at some favorable time during the Conference session. We do not mean a Board meeting, but a meeting of the whole Conference and as many visitors as will attend, to consider the opportunities and necessities for more mission work in our Conference borders. Our readers know how this paper has been, from the first and under all its editors, foremost in the advocacy of greater diligence and larger giving to carry on our foreign missions, but now we desire to put special emphasis upon our home work. There is a danger here. While we are made "keepers of the vineyards," let us not neglect to "keep our own vineyard." Let us not imitate the Moravians so closely as to decrease at home while we increase abroad. God has given us the fairest heritage on earth to cultivate, and if we fail, he will surely turn it over to some one else.

In the Louisiana Conference (we can not speak so certainly of Mississippi and North Mississippi Conference) we have practically no domestic mission work. Last year we collected about $1,250, which was about equally divided between the six districts. We understand that this money was appropriated, not to domestic missions, but to *supplement* the salaries of preachers on some very weak circuits. We think this is a misappropriation of that money. It was not given for that purpose, nor was it collected with that end in view. While that money has, perhaps, helped the preacher it his injured his circuit, and the *real* mission work has gone begging. Human nature is such the world of Methodism over, that where a hundred or so dollars are given from the Board of Missions to help a circuit pay its preacher, there will be no special effort made to get out of circumstances which seem to demand that help. This distribution of this little mission fund over our six districts has been going on for years and years, and if something is not done, it will continue and be handed down to our children of the third and fourth generation, and in the meantime our inheritance will be handed over to a people who will work it up. That there are places in our territory needing help is undoubted. That they have been asking for it for years is also true. That they have not received it our own records show. It is time to change. Some of our best givers are becoming restive under the misuse of the money they have given for domestic missions. Being business men, they see that the little collected is *spread out* so thin that nothing is accomplished by it. If they could see it applied at a given point in a way likely to result in something, they would give more. People who give money want to know two things—where is it going? what is it doing? If they know that it goes to the proper place, and will be so used as to accomplish good, they not only give liberally, but send an earnest prayer along with their gifts. It is time to appropriate money collected for domestic missions *to* domestic mission work. Let our Boards follow the law of their own constitutions and make these appropriations themselves.

In order to do this judiciously, let them arrange for a public domestic missionary meeting during the session of the Conference. At such a meeting all the facts in relation to the subject can be brought out. The preachers and the laymen know the whole territory, and the needy places and the available places, and a Conference where everything pertaining to this cause is discussed and canvassed by those knowing the facts, will give the Boards such enlightenment as will enable them to appropriate judiciously such funds as they have in hand. It will not only do this, but it will give every attendant upon such Conference a fresh interest in the work, and kindle a new enthusiasm in the hearts of the preachers and lay delegates. And when our people come to understand that their money is doing the work they contributed it to do, instead of giving the little they now give, the collections will very largely increase. Let our Conference Boards take these hints and see if there is not something in them worthy of attention and consideration.

Letter from Bishop Galloway.

MR. EDITOR: I have not forgotten the promise to write you a letter or two from "the Land of the Montezumas," but constant occupation with Conference and other church affairs have hitherto prevented. Even the "odd half-hours" heretofore devoted to letter writing have been employed either in official business or in studying the scenes and characteristics of this wonderful country. My second visit has only increased interest in this people and intensified desire to see our mission work prosper more and more. I spent a week at San Antonio, holding the Mexican Border Mission Conference. The session was most pleasant, the reports of preachers quite cheering and the outlook altogether hopeful, if not inspiring. There was a net gain in membership of over two hundred, and the contributions to various church purposes were in advance of last year. Several promising young men were admitted on trial; among the number a highly-recommended and well-equipped American from our Travis Park Church, in San Antonio. The joint anniversary of the Mission and Church Extension Boards was a notable occasion. Dr. John and myself made short talks, and Bro. Sutherland lifted the collection, amounting to over seven hundred dollars, all of which, except one or two small sums, was contributed by the Mexicans. Considering the stubborn opposition of Romanism, and the ignorance and superstition of the masses resulting from the domination of that church, the Conference has made gratifying progress. One unacquainted with the facts can have no conception of the spiritual and mental degradation of the people. Of the ten million or more of Mexican population, scarcely one million can read and write. And among that ignorant mass, including the women of the more intelligent classes, Romanism finds her fanatical devotees. As indicative of the vigilant and fierce opposition to Protestantism, our preachers find it very difficult to rent houses in which to live or hold religious services. It is an offense meriting excommunication to rent a house to one who will read the Bible and have prayers therein. But in face of such difficulties the church moves on—slowly, to be sure, but positively—and is becoming a factor in the higher civilization of the long-suffering, beautiful land of the Aztecs. I should note specially the cheering outlook in the Sonora district—the far West, washed by the waters of the Pacific Ocean. The presiding elder reported most inviting openings for our work, and plead earnestly for more men. We need two American missionaries for that field at once. The large cities are less fanatical than the east and ready to welcome the coming of messengers with the true faith. I hope soon to find two men with apostolic spirit willing to enter that open door.

(Since writing that paragraph, a letter has been received, bringing intelligence that one has been secured. Who will be the other?)

The Conference adjourned on Monday morning, and at noon quite a party of us started southward, purposing to spend a day at Laredo. Reaching that city about five o'clock, we were met at the depot by Miss Holding, Bro. Haden and others, who bade us welcome to the banks of the Rio Grande, and thrice welcome to the hospitable roof of Laredo Seminary. The splendid, spacious buildings and beautiful, admirably kept grounds commanded grateful and commendatory comment from all the delighted visitors. On the seminary campus sleeps, in a modestly marked grave, a daughter of the heroic Alejo Hernandez, our first native Mexican missionary. His family Bible was at San Antonio during the Conference session, and was used in conducting the devotional exercises. It contains his family record, including his conversion, license to preach and ordinations, all written by his own hand, and most beautifully. Like all Mexicans, he was a skillful penman. In the seminary there are about 150 pupils. The several departments are thoroughly organized, and the entire institution is managed with consummate ability. It is a magnificent monument to the wise planning and large liberality of the Woman's Board of Missions. I earnestly hope that a similar school may soon be established within the territory of the Central Mexican Conference. A sermon to the congregation in Laredo at night, another to the pupils of the seminary on Tuesday morning, and a drive around the growing Gate City, quite occupied the resting hours of the writer. Bro. Haden was kind enough to introduce Dr. John and myself to a distinguished Mexican citizen, who gave us a letter of introduction to the Secretary of State. The elderly gentleman has an honored civic and military record, and enjoys the personal friendship and confidence of President Diaz. He showed us marked kindness, and took evident pride in calling attention to various valuable souvenirs that adorned the walls of his mansion and filled the shelves of his cabinet. Among other historic things, was a piece of stone stained with the blood of Maximillian, taken from the very spot where the ill-fated Emperor fell by military decree.

At six o'clock, Tuesday afternoon, we crossed the Rio Grande, and, after satisfying the clever custom officers that we had no contraband goods, were soon making moderate speed down the narrow-guage Mexican National toward the far-famed Capital City, whose palaces and plazas it is the dream of every native to see, at least, once before he is gathered to his fathers. During the night we crossed the Sierra Madre Mountains and passed the city of Monterey, but the grand scenery of the one and the historic grandeur of the other were lost to the weary travelers quietly sleeping in the Pullman. We were aroused, however, in time for a seven o'clock breakfast at Saltillo. On alighting from the car, there was abundant evidence that we were in a foreign land—the strange language, the peculiar dress of the people, the wierd cry of the fruit-vender, the barbarously burdened donkey, the rumbling diligence drawn by six small mules, two at the wheels and four in front hitched abreast, the gaudily dressed horseman of the better class and the uniformed military left no doubt of our being in the favored region of revolutions and counter-revolutions. At this point Miss Roberts and Miss Tydings, our valued traveling companions, and brave young sisters in missionary labor, left us to resume work in their prosperous school. It was gratifying to see the large delegation at the depot to welcome their return, which was done in right royal Mexican style. We much regretted not being able to stop over a day, but other appointments prevented. Satillo is the capital of the State of Coahuila, to which Texas was at one time attached. It is an important city, and our Woman's Board of Missions have done wisely in planting schools there. I very much wish that we had an American preacher to appoint there at once, to do needed evangelistic work and give the young ladies sympathy and protection in their lonely, self-denying toils.

A few miles south of Saltillo we passed through the battle-field of Buena Vista. Of course, all repaired to the rear platform for a satisfactory view and to refresh our memories with the incidents of an engagement that crowned the American army with victory and humbled the pride of Gen. Santa Anna, the inhuman hero of the Alamo. As the positions of the two armies were pointed out to us, we could but wonder at the rashness of the Mexican commander in marching to certain defeat. No military prophet was necessary to foretell the result

As the train moved southward we passed alternately through fertile valleys, immense haciendas (plantations), dreary alkali plains, and climbed successive ranges of mountains. Between Saltillo and Catorce we traverse the vast hacienda known as "El Salado," one of the largest estates in Mexico, containing over 885,600 acres of land. The valleys are adapted to the raising of small grain, large crops of which are produced by means of irrigation. The cordilleras running through this land, from north to south, have innumerable and very rich veins of silver, gold, lead, copper and other metals, making it altogether one of the most valuable estates in the republic. As poorly managed as Mexican property is, I am told it yields ten per cent. on a valuation of one million dollars.

At Catorce we enjoyed (?) a Mexican dinner in a superannuated box-car serving as a dining-room. This is a small railroad station. The city of the same name is in full view up in the mountains, some leagues away. It is an old, rich mining place of 20,000 inhabitants, and contains a number of substantial buildings. No wheeled vehicle, it is said, has ever made a track in that mountain city. Its immense business is conducted by means of donkeys. Hundreds of them were being loaded with freight at the depot as we passed. At half-past seven we reached San Luis Potosi, and soon found a comfortable home with Bro. Winton and family. To Bro. Winton, who was an appreciative visitor at the Mexican Border Conference and our traveling companion to San Luis Potosi, we all are indebted for many courtesies and much information. Of our visit there and to this city, I will have to write another letter.

Fraternally yours,

CHAS. B. GALLOWAY.

CITY OF MEXICO.

Work for the General Conference.

In the last issue of the ADVOCATE you have four articles on the above-named subject, contributed by four preachers. Of course, we take it that they are all in earnest, and want what they ask for. Bro. Parker and Dr. Ahrens seem to think that the presiding eldership has fallen into unpopularity, and Bro. Parker suggests the enlargement of the districts as the remedy. That would *kill*, not *cure* the *trouble*. The cause of the declining popularity of the presiding eldership is, *there are two many pastoral charges in the districts*. Put twelve, and in no case more than fourteen charges in a district, and the presiding elder can give a Sunday to every Quarterly Conference, and *that is what all our people want*. Enlarge the districts, and let the presiding elder come around only twice a year, and the people would feel that the office was, indeed, a fifth wheel in our church machinery. Bro. Parker says that one hundred presiding elders could be put in the unoccupied territory; as it is, it is a waste of talent and time. Who ever heard the like? *A waste of time!* Put our strongest men into the presiding eldership, give them twelve appointments in each district, and the old-time popularity would return. But do as many of our Conferences do at present: compel the presiding elder to hold from sixty-four to seventy-two Quarterly Conferences in the year—about one-third of them in the middle of the week—and force him to keep "on the pad" all the while—and you destroy his usefulness and influence to a large extent. In many of our pastoral charges the presiding elder comes in and holds the Quarterly Conference some week-night, and is gone before many know that he has come at all. Hence our people are made to feel that all he has to do is to hold the Quarterly Conference and receive his pay.

Dr. Ahrens suggests two changes in our economy which are radical in the extreme, viz: The election of the presiding elders and the admission of one lay delegate from each district to the Bishop's cabinet. It is remembered that Bishop Soule refused ordination because such a law was passed by the General Conference when he was elected Bishop.

The presiding elder is a chief pastor as well as a sub-bishop. To elect him is to open the way for the election of all who have charge of circuits, missions and stations. It is contrary to the spirit of our policy. To admit a layman from each district would be unwise, because it is not supposed that our best and wisest laymen know much of our work beyond their own church. Unless they could travel throughout the district, they could not know the needs of each pastoral charge. Well, Mr. Editor, I have delivered my soul. I have no idea of going to the General Conference, and I thought that the only way to get my ideas before the public was to write them to the ADVOCATE.

T. W. LEWIS.

WINONA, Mississippi.

Notes.

The Congregationalist says:

The tender prayer of a brother in public service still lingers with stirring grateful thoughts: "When he takes his pen to write for the instruction and guidance of the people, may Christ stand beside him to suggest his thoughts and guide their expression. If an inspired apostle hesitated not to put into his epistle the earnest appeal "Brethren, pray for us," surely the editors of a religious newspaper may untingly ask the prayers of those who they strive to serve for Christ's sake.

One of the most alarming things yet brought to the notice of the public is the fact made known by Thomas G. Shearman in the November *Forum*. The labor problem and the race question become insignificant in comparison with it. The fact stated by Mr. Shearman is that 25,000 people own one-half the wealth of the United States, and that the whole wealth is practically owned by about 250,000 people, and yet we are a nation of over sixty millions. Just think of it a little, and see how the big danger will grow on you!

Our church papers are practically unknown in the large city churches. The people either content themselves by reading the city dailies, literary and fashion journals, supplemented by small monthlies distributed free of charge. They know very little of the great work of the church outside of their own circle, and of the wonderful religious movements claiming the attention of the world, as set forth in the weekly church press. This error should be remedied. There is no substitute for the weekly church paper, and any effort to supply its place in the homes of the people is a mistake and will prove a failure in the end. Such has been the experience of the church; such it will ever be.—*Central Methodist.*

We regret to have to say it, but every word of the above is too true. It ought to be otherwise, but it is not.

We acknowledge the receipt from the committee, of the "Plan and Specifications, with approximate estimate of the cost to perfect the Drainage of the City." This is a pamphlet presented to the taxpayers and people generally of New Orleans, and is accompanied with a map showing the details of the plan. We do not know how feasible such a plan is, but we do know that no place we have ever seen ever needed so badly a good system of drainage as this city. Every rain that falls floods some streets, and if it is much of a rain, the whole city becomes a sea. We hope the gentlemen who "got up" this plan will persevere until this or some other is adopted, so that we can go about the streets in showery weather.

Excepting some glaring errors, it gives us pleasure to reproduce, from the *Chicago Advance*, this personal item:

One of the pleasantest features of the Woman's Christian Temperance Convention in this city was the presence and addresses of a number of representative Christian women from the South, as Mrs. Meryck, of New Orleans, wife of the Chief Justice of the State; Mrs. Sallie F. Chapin, of South Carolina; Mrs. Goodnie, of Mississippi; Mrs. Griffin, of Alabama, and others. Nothing could exceed their frankness in speaking of the feelings of Southern women, or the grace and exquisite charm of their manner in expressing as to the new sentiments which are beginning to be entertained by Southern Christian women toward their Northern sisters, and in respect to the common responsibility and work of saving the country to temperance, and purity, and good homes. The more such women become known to our people in the North the better.

Mrs. Merrick is the wife of an ex-Chief Justice, and Mrs. Goodnie is a resident of Louisiana.

To those of our readers who are beginning to fear that everything is going to the bad, and that the devil is about to take possession of the earth, we commend this paragraph from Dr. Buckley:

"When Methodism arose infidelity was rampant, far more prevalent than it is to-day, and even bolder; religion was scoffed at, the church dead, the majority of its ministers making no pretense to piety, and preaching mere morality and philosophy; yet that revival was the greatest of modern times. In this country, after the lapse of one hundred and twenty-three years, its fruits exist in more than four million communicants and in powerful establishments wherever the English language is spoken, and flourishing missions in many lands.

What a genuine revival will do is thus briefly stated by the same writer:

A genuine revival has more than the moral force of a miracle. Would you answer infidelity? Secure such a revival. Would you antagonize spiritualism? Use the same means. Would you destroy worldliness in the church? This is the only remedy. Would you save young men from ruin? Add to personal appeals and instruction the mighty agency. Would you prevent men from becoming drunkards? Convert them. Would you change the intellectual condition of a community? Only a *genuine* revival can do it. Has you a church to build? If the people be revived, they will bring all the tithes into the store-house.

Personal and Otherwise.

It is said that as the Yankees leave New England for the West, the French Canadians come in to fill their places, and that in five of the New England cities they are already in the majority.

There are 170,000 miles of telephone wire in operation in the United States. The longest distance over which conversation by telephone is daily made is between Portland and New York, 750 miles. There are 300,000 telephones in use in this country.

The Methodist Episcopal Church raised for missions last year $1,000,681; this year $1,130,137. Good increase, that.

Look at the label on your ADVOCATE! Do you understand it? If it reads, "John Smith, Oct., 89," that means that your subscription became due November 1. If it reads, "John Smith, Jan., 91," that means that you have paid up till January, 1891. Do you understand? Look at it now and see.

The last number of the *Southern Christian Advocate* was a *Conference* number. Bro. Kirkland surpassed himself in preparing such a rich repast for his readers. We hope the Conference will re-elect him to the post he has so admirably filled for four years. The "old *Southern*" is one of the best, and continues to get better.

The Georgia Legislature has passed a bill, and it was signed by Governor Gordon, prohibiting all advertisements of lotteries. The bill goes into effect immediately. Good for Georgia! Now let other States follow.

Before our next issue the North Mississippi Conference will convene in Holly Springs. From reports published in the ADVOCATE from time to time, we believe the year has been a successful one, and we wish the brethren a glorious time at the annual convention.

North Mississippi Conference meets at Holly Springs, Miss., December 4; Bishop Galloway presides. Louisiana Conference meets at Baton Rouge, La., December 12; Bishop Duncan presides. Mississippi Conference meets at Crystal Springs, Miss., December 18; Bishop Galloway presides.

The types, last week, made one of our postal card reports read from "Rev. W. M. Blanks," when it should have been, "Rev. H. M Banks," of Sugartown, La. We are sorry for the mistake, and make the correction cheerfully.

If you do not send on your contribution to the Japan Mission very soon, you will be too late. We are nearly up to our mark. When we reach it, your opportunity will be gone.

A brother writes: "I do think that the Publishing Committee ought to restrict all notices of deaths to *ten* lines." We will be more than satisfied if such notices do not go over the thirty-five lines now allowed.

Our missionary women and all others concerned are hereby notified that the postoffice address of Mrs. E. J. Fallilove, president of Louisiana Woman's Missionary Society, is now Chalk Level, Shreveport, La.

Sam Jones' meetings at Vicksburg are said to have been successful in every way.

Denver has voted by a good majority to close the saloons on Sunday.

Dr. C. K. Marshall, of Vicksburg, has placed us under peculiar obligations to him by sending us *The Church News*, which contains an elaborate account of the Catholic Centennial.

We are indebted to Dr. B. M. Palmer, of this city, for a copy of his little book, "Formation of Character." It consists of twelve lectures delivered in the First Presbyterian Church to young men. Having named the author and the subject, our readers naturally infer that the work is of a superior character. For sale by E. S. Upton, 94 Camp Street. Price, $1.

Rev. Alonzo Monk has been transferred from the North Alabama Conference to the Memphis Conference.

The *Arkansas Methodist* announces the death of Rev. T. G. Galloway. We knew him in days gone by. He was converted under our ministry. He has two brothers in the Louisiana Conference. May the consolations of the Divine Father be poured into the afflicted hearts!

The noonday prayer meeting, which is held daily at Carondelet Street Methodist Church, is open to all, especially strangers who are visiting New Orleans. This meeting is growing in power, interest and effect. All are welcome.

The statement as to the finances of the Carondelet Street Church, in the article, "From the Work," should have been written, "*The finances and collections are nearly all met.*"

The church at Edwards, Miss., has passed some handsome resolutions about Bro. I. W. Cooper, who is just finishing a four years' term on that circuit. A man who goes out at the end of four years in such circumstances is a happy man.

Rev. J. V. Penn gave us a call last Tuesday. He had just arrived from California, on his way to Jackson, La.

The Mississippi College.

MR. EDITOR: In behalf of the Joint Committee, I desire space in your columns for a few words to those who have subscribed to the endowment fund of the Mississippi Methodist College. Subscriptions to this fund are payable in two installments—one due December 1, 1889; the other December 1, 1890. Several subscribers have already paid the first installment, and a few have paid their entire subscriptions. If all who have subscribed will pay the first installment when due, they will greatly facilitate the work of the Committee. Quite a number of persons who have subscribed have not yet given their notes. The reason of this in most cases is that they have not had an opportunity; the blank notes prepared by the committee not having been presented to them. Pastors and presiding elders can render valuable service by sending to Bro. Millsaps for these blank notes and presenting them to subscribers. As the entire $50,000 is not yet subscribed, and as the time until Conference is short, it behooves all interested in the cause to exert themselves to the utmost in behalf of this fund. The preachers in the two Conferences have the success of this enterprise largely in their own hands.

Mr. Editor, I expect to be able very soon to report, at least, a respectable sum from Jackson. W. C. BLACK.

Colportage Work.

In closing this, my fifth, year of colportage work in the North Mississippi Conference, I desire to make the following record with gratitude to Almighty God for his blessings and help.

I have been enabled to attend during the year seven District Conferences; to visit fifty-nine churches in forty-seven pastoral charges; to preach eighty-four sermons and deliver numerous Sunday-school addresses and prayer-meeting talks; to dispose of $2,200 worth of books and collect $225 for church papers.

My object in this work has ever been not only to supply existing wants of the people for books and papers, but to study their real needs and increase their relish for good reading matter. Evidently one of the great needs of the day is a more thorough circulation of pure and wholesome literature. I rejoice in the fact of increasing interest in this matter in our Conference. May the good work continue until all trashy and pernicious books and papers shall be supplanted by those of solid worth and purifying influence. I hope to be in place at my own Conference, December 4, and also at the session of the Mississippi Conference, December 18, with a good stock of timely and helpful books for both preachers and people.

G. W. HACHMAN,
Colporteur and S. S. Agent.
KOSCIUSKO, Mississippi.

Mississippi Authorship.

The Rev. J. W. Ellison has recently given us a treatise on baptism, in which "The Question Settled" is claimed. It is a pamphlet of 64 pages, well written, logically framed, and evincing far more scriptural research than any argument of the sort I have met with. He goes largely into the Old Testament, bringing forward numerous plain prophesies and symbolisms which are well answered in the brief mission of John the Baptist and other portions of the New Testament which treat the subject. He makes Scripture explain Scripture rather than private interpretation. Really, his arguments are unanswerable. I like the treatise the better still because of what is not in it. There is in it nothing of this ink-and-paper, utterly illogical and wholly inapplicable ding-dong about Greek translation of *baptidzo*.

H. ARBEY.

Postal Card Reports.

—President Hunnicutt writes from Centenary College, Jackson, La.: "Centenary College sends thirty-two dollars to aid in defraying the expenses of a missionary to Japan, as asked for in the ADVOCATE. We hope that you will soon have the one thousand dollars needed. I am also authorized by a brother in our church at this place to say that he will be one of forty laymen to raise another thousand dollars to send another missionary to Japan, along with the one for whom you have been providing. He thinks one will be lonely, going by himself."

—Rev. J. W. Malone writes from Minter City, Miss.: "The year is closing up very satisfactorily at Minter City and Strathmore. I have received ninety-one members into the church during the year. My own and the presiding elder's salary will be overpaid; twenty-per cent. excess on Conference collections, and a live Woman's Missionary Society organized with fifteen members. I have secured over $400 on the college endowment fund, and think I will get more before I leave for Conference. This charge will pay $3,000 this year for church purposes."

BEECHAM'S PILLS cure sick-headache.

Another Missionary to Japan.

Reported previously.....	$865 50
Monticello Ladies' Aid Society..	1 00
D. M. Lee.....	50
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Mrs. Clark.....	50
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Miss Mary Hopkins.....	1 00
L. Neille Porter.....	50
Mrs. S. J. Rembert.....	1 00
I. T. Richardson.....	1 00
Centenary College.....	35 00
Almar and Wilmar Marshall....	2 75
A Subscriber at Delhi.....	1 00
Mrs. M. H. Elliot.....	1 00
Total to date.....	$918 75

McTyeire and Parker Memorial Tablets.

Reported previously.....	$67 45
J. W. Blackman, Jr.....	1 00
Dr. W. G. Austin.....	5 00
Total to date.....	$73 45

About Boxes in Postoffices.

Can anyone assign a good reason why the government of the United States should charge citizens rent for boxes in postoffices when the citizens furnish the boxes and keep them in order? Yet such is the case. Persons living in towns, of more than ten thousand inhabitants, have their letters delivered at their own doors free of extra charge. Why should not a citizen of a smaller town have his letters placed in a locked box by the postmaster, provided the citizen pays the cost of the box? Is not box-rent a charge for delivering a letter? Do not boxes aid the government in delivering, as well as the citizen in receiving letters? And do not boxes save clerk hire in the postoffice? Should a citizen be virtually fined from two to eight dollars a year because he lives in a small town? Why not let citizens buy postoffice boxes, and let the rent for them be abolished?

INQUIRING CITIZEN.

Mississippi Conference Notice.

We have corresponded with the officials of the various railroads over which you will travel in coming to Conference in regard to reduction of rates, and from the most of them have received favorable replies; others to be heard from. The general plan is this: Purchase a regular ticket at full fare coming, and procure from the agent a certificate of that fact. This certificate, signed by the secretary of our Conference, and presented to the agent here, will entitle you to a return ticket at one cent per mile. You will need a certificate, signed as above stated, for each road over which you travel coming to and going from Conference.

W. H. LEWIS.

Louisiana Conference.

MR. EDITOR: To answer inquiries, please state as follows:

T. and P. railroad will sell round-trip tickets at one and one-third fare.

L., N. O. and T. and V., S. and P.—full fare going to Conference, and one-third fare returning, provided you get full-fare certificate at the starting-point.

Those coming by Vicksburg will find it to their comfort to take the 7:30 A. M. train there, reaching here at 2:03 P. M., instead of the midnight train, reaching here at daylight, 6 A. M. Members and visitors will report at the church, corner Laurel and Church streets.

J. A. PARKER.
BATON ROUGE, Louisiana.

Notice.

Delegates and members to North Mississippi Conference, at Holly Springs, December 4, coming over K. C., M. & B., from points on M. & O and L., N. O. & T. railroads, can purchase through tickets from agents at starting-point and get certificates as others are instructed to do. Arrangements have been made by which certificates of agents of those lines will be honored by K. C. agent at Holly Springs. Parties coming over M. & C. R. R. will purchase round-trip tickets to Grand Junction, at 4 cents per mile, and at Grand Junction they will purchase tickets and get certificates to Holly Springs.

J. S. OAKLEY,
per RANDOLPH.

Notice.

To the Members of the Ministerial Educational Aid Association of the Mississippi Conference—

Dear Brethren: In about one month the session of our Annual Conference will convene at Crystal Springs. Please come prepared to make your annual payment on your notes, in full if possible; by all means in part at least. The young men at college must be kept there, and others are expected in January. Our only means of keeping them there is the annual payment on our notes.

Fraternally, H. F. LEWIS,
Sec'y M. E. A. Ass'n, Miss. Conf
NATCHEZ, Mississippi.

Notice.

The class and committee of the fourth year for North Mississippi Conference will meet at Holly Springs, one day in advance of the Conference.

K. M. HARRISON.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Lady (to son captain)—"How do you manage to find your way across the ocean?" Captain—"By the compass. The needle always points to the north." "But suppose you wish to go south?"

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Business Notices.

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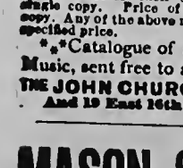

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Our Young People.

PRAISE GOD.

Praise God for wheat, so white and sweet,
Of which to make our bread!
Praise God for yellow corn, with which
His waiting world is fed!
Praise God for fish and flesh and fowl
He gave to men for food!
Praise God for every creature which
He made and called it good!

Praise God for winter's store of ice.
Praise God for summer's heat!
Praise God for fruit trees bearing seed.
"To you it is for meat!"
Praise God for all the bounty
By which the world is fed!
Praise God, ye children all, to whom
He gives your daily bread!

—*Unidentified.*

The Game of Progressive Spelling.

Games that are brisk, played without cards or other material aid, and suited to groups of a dozen or more, are so constantly and urgently in demand, that I need make no apology for presenting to you an account of a game which is played, I think, in few localities, and should be more widely known. As the game has no name to my knowledge, I have ventured to christen it "Progressive Spelling." I met with it at a very pleasant little party up in Canada, at the Cardingtons', where I was visiting. You may learn it, as I did, by watching sharply while a game is being played.

Young Dr. Cardington, a tall youth with spectacles, took his stand before the party, about a dozen in all, who were arranged in a long row. This was the order in which they stood:

The Minister.
Miss Willoughby.
Willy Cardington.
The Schoolmistress.
The Professor.
Miss Cardington.
Master John Fallows.
Miss Simpson.
The Organist.
Miss Lucy.
Miss Wilson.

The Minister began by saying "S," thinking, possibly, of the word "soap." Miss Willoughby at once said "T," having in mind the word "stay." Next, young Willy Cardington snapped out "R," adding aloud, with a chuckle, the word he was thinking of—"strap."

"Thank you," said the schoolmistress, "though it is against the rules of the game to think out loud." And so she added the letter "A" The Professor did not dare add "P," because that would have finished the word, and have sent him to the foot of the class. So he said "I," thinking luckily, of "strain."

But Miss Cardington was thus placed in trouble. "S-t-r-a-i," she murmured, perplexed, and fell to thinking. Thereupon the Doctor, in front of the row, began to count deliberately. He counted ten, and Miss Cardington had to go to the foot, being unable to add a letter without finishing the word.

Master John Fallows then made all sorts of faces, while the Doctor counted out his ten, and at last cried in desperation, "L."

Miss Simpson was astonished. "S-t-r-a-i-l!" she cried in amazement. "John, I challenge your word!" "Yes, sir!" said the Doctor, "I don't believe you have any word!" And John was obliged to confess, with much giggling, that he had none, and to take his place at the foot of the class. "If John had really had a word, Miss Simpson, the challenger, would have had to go to the foot," explained the Doctor to me.

But Miss Simpson herself failed to add a letter in the allotted time, and followed John to the foot. The Organist, however, promptly said "G," having improved this little interval in thinking up the word "straight."

"H," said Miss Lucy, whose bright wits saw the word at once, and she clapped her hands as she turned to Miss Wilson, who was compelled, of course, to put on a final "T" and go to the foot, because she had finished the word.

By this time I had seen enough to warrant me in joining, and the Doctor, too, was added to the row, still assuming the duty of counting, when necessary. I took my place next to Miss Wilson, and the Doctor next to me, at the foot.

It was my turn, of course, to introduce a new word, so I started with "J." "E" quickly added the Doctor, crying at the same time to the Minister at the head of the row, "You are caught! Come down here!" "T" said the Minister innocently, and was sent to the foot, having completed a word in spite of his protestations that he was thinking of "jetsam."

"Y," began Miss Willoughby. "O," said Willy Cardington. Then the Schoolmistress, unable to think of anything but "U," went silently to the foot, after the Doctor had counted ten. The luckless Professor, thinking of "young," added the fatal "U," and went down amidst much merriment. "He should have added 'L' for 'yolk,'" said the Organist quietly.

Here there was great amusement at the discovery of the Professor and the Schoolmistress together at the foot, and, by tacit agreement, the Doctor and I entered into a conspiracy to keep them there. The interest of the game was greatly increased by the struggle of these two couples to bring each other to grief by the introduction of words which must terminate with an opponent.

It was found necessary to rule out proper nouns, slang words, and contractions, and to ordain that in case a player, when a combination of letters like "y-a-c-h" came to him, in preference to adding the obvious "t" went silently to the foot, thus forcing his neighbor to go to the foot as well, that trick should be played only twice. The third player should end the word.

It must farther be added that any one may "challenge" a word who suspects that the person who made the last addition is under a misapprehension as to the correct spelling of the word. If the word thought of is rightly spelled, the challenger goes to the foot. If the person challenged has made a mistake, he himself goes to the foot, and his place is taken by the challenger. Of course, a person at the foot, having no position to lose, may venture to challenge freely, in hope of an advance; but a person at the head must be cautious, and only challenge when he sees an impossible combination of letters coming dangerously near himself.

I found this game develop, on acquaintance, into a very bright and instructive amusement. Try it yourself, the next time the neighbors come in for an evening's fun.—*Christian Union.*

MR. EDITOR: I will write a little letter to the ADVOCATE, as I have never written to you. I am a little girl ten years old. I go to Sunday-school and church. Miss Mollie Norman is my teacher. I am a member of the Methodist Church. I go to the public school during the week, and have five studies. I like to go to school. Miss Nettie Benson is my teacher; she came here from Water Valley. We are having a fine new brick schoolhouse built. I was ten years old the eighth of October, and went out in the woods with fifteen of my little schoolmates and had a nice picnic. I will ask the little cousins a question: Where have we an account of the first missionary meeting in the Bible?

Your little friend,

LELIA SMITH.

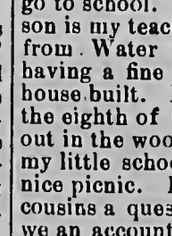
WESSON, Mississippi.

MR. EDITOR: As I have not seen a letter from this part of the country, I thought I would write one. I am a great big-little girl. I will not give my age, but will let you all guess. Papa takes your valuable paper, and I like to read the great big-little children's letters. I have three brothers and four sisters. I have got one pet; that is mamma's baby, and he is a boy. He is just as sweet as can be. I am not going to school; for mamma is in such bad health I have to stay at home to help her. I will close for this time, and if I see this in print, I will write again. With many good wishes to the dear old ADVOCATE and its editor, I remain,

Yours truly,

RUTHIE E. BEASLEY.

WOODLAND, Mississippi.



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Household.

Common Sense.

One of the best ways to keep in good health is not to think or worry too much about it. If you feel strong and well, don't imagine that some insidious disease may be secretly attacking your constitution. Eat and drink what you desire, as long as it agrees with you. Your stomach knows pretty well what it can digest.

Take all the sleep you can get, but remember that the necessary amount varies greatly for different persons. Some must sleep at least nine hours, while others thrive under six. Only don't rob yourself of what you really need. The "midnight oil" is a terribly expensive illuminant to burn, either for purposes of labor or study.

Avoid sudden changes of temperature. If you can not avoid them, you can guard against them by always wearing flannel underclothing.

Always treat a common cold with great respect. Ninety-nine times out of a hundred it will get well anyway; but the hundredth cold, if neglected, may lead to bronchitis, pneumonia, or consumption. It is best to take no such chances.

Don't trifle with patent medicines. If you are sick enough to need any medicine at all, beyond the simple household remedies familiar to all, you are sick enough to need the attendance of a physician.

A change of occupation is usually better than a total cessation of activity. By all means take as much exercise as you can, and be in the open air as much as possible. Outdoor life is the natural condition of mankind, and the more one can have of it the better. The practice must not be carried to extremes, however. There are many days when one is much better off in a warm, comfortable, well-ventilated house, than trying to take out-door exercise in a mid-winter storm, or under a July sun.

Fresh air, sunlight, good and sufficient food, pure water, outdoor exercise, temperance in all things, and a cheerful disposition, are the chief remedies in nature's pharmacopœia, and are worth more than all the drugs and medicines of the shops.—*Popular Science News.*

We occasionally see a young girl who is considered by her parents too delicate to attend school, and yet who is permitted indulgences at home which are far more harmful than a routine of school work, provided it is not too taxing. Under the false impression that all study is injurious to one not in vigorous health, the child is released from learning lessons, but is permitted all the "light" reading that suits her fancy. Bad as such a method would be for a boy, it is far worse for a girl, because her emotional nature is more strongly developed, and should be checked rather than stimulated. The more she is allowed to mope about the house and read novels, the more she will crave the kind of literature which excites the emotions; and these, when over-fed, create unhealthy nervous conditions. More than likely she falls into the habit of looking upon herself as an invalid, to whose whims and caprices the household must submit. If necessary, let her school tasks be lightened, but do not deprive her brain altogether of wholesome activity. Substitute exercise for story books, and, unless there be a root of real disease, such a girl will soon outgrow her delicacy.

A fact. A Baltimore parrot has been taught to say: "Take Dr. Bull's Cough Syrup."

Salvation Oil is a genuine preparation for the cure of all pain. Nothing like it. 25 cts.

The *Electric World* gives a partial list of patents taken out by Mr. Thomas A. Edison. It is as follows: Telegraphy, 131; electric lights, 108; distribution, 66; generation, 107; railways, 8; telephones, 32; phonograph, 21. The total number, including many not enumerated above, is 493, besides over 300 applications for patents pending.

REV. DR. BELL, Editor of the *Mid-Continent*, Kansas City, Mo., says in its issue of Oct. 1st, 1887:

It is to be believed that Dr. Shallenberger, of Rochester, Pa., has a sure remedy for Fever and Ague. A gentleman in our employ suffered greatly from Malaria, and tried many remedies to no purpose; when seeing this ANTIDOTE advertised tried it, was immediately relieved, and finally cured. This was two years since, and he has had no return of his trouble.

Scientific.

Intimations of Modern Science.

A crystal that has lost its apex will reproduce this part if it be placed in a solution like that of which it was formed. Scientists ascribe this repair to polarity—that unexplained, but probably electrical property by which the poles or opposite parts of molecules are endowed with opposite qualities or forces. It is concluded that repair in plants and animals is due to the same property. The units in the crystal are homogeneous. In the plants the constituent units are nearly related; so are they in the lower animals. The constituent units are also nearly related in those parts of birds and mammals—the bones, flesh, skin—which are capable of repair.

The complex units which compose cellulose and protoplasm are called chemical units. The cells which these chemical units form are called morphological units, because the process of building the organic structure into form is carried forward by them. But cells are not universal. The slime-moulds, the hydra, the sponge, have no cells; they consist of structureless blastema—amorphous protoplasm. Yet they form the most exquisite structures: there is nothing more beautiful than the sporangia of an Arcyria; or the Venus flower-basket, the fairy queen of sponges.

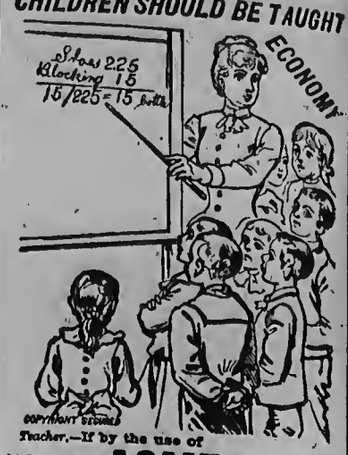
Where, then, does this power of reproduction and repair reside? Spencer calls it organic polarity, as distinguished from the inorganic polarity of the crystal; and studying its phenomena, he reaches this conclusion: "The chemical units combine into units immensely more complex than themselves, complex as they are;" these compound again into still more complex units which he terms physiological, and which in each organism have characters more or less distinct. The units, then, become more unstable in proportion to their complexity; their differentiation into higher forms becomes more facile because they have increased capacity for exterior correspondences.

But action and reaction are equal. Energy is indestructible; "its total quantity in the whole universe is unchangeable; it can neither be increased nor diminished," to quote the terse language of William Lant Carpenter. Whatever degree of energy an organism puts forth represents the quantity of organic matter in which that energy was latent. In losing it, the organic matter becomes useless waste. Plants and the cold-blooded animals waste little; they can easily make repairs. But in warm-blooded animals, especially in birds and mammals the waste is greatest; it is proportioned to the complex machinery by which heat and motion destroy the fabric. The human body is literally consumed every seven years; the heart is burnt up every month. Your eyes, that smiled and wept with mine when we parted eight years ago, have vanished into ether; yet the indwelling ego, guiding her busy physiological units has restored the waste so deftly that I see no change in you, now that I have come back from the ends of the world, except that my beloved is grown lovelier. The hearts that beat in our bosoms have perished and their ashes have been blown to the formless air a hundred times since then; yet we feel the old bounding pulse of joy, the old loves and memories and hopes. For these are a part of ourselves, not of this tent we dwell in for the little hour we call earthly life. These are the vesture of the soul—woven of an asbestos that no fire, however fierce, can soil or alter.—Annie C. Ketchum, in *Home Journal.*

An interesting electrical machine can be seen in operation on the framework of the new warship *Maine*, in the Brooklyn Navy Yard. It is a drill. Instead of the slow and tedious pawl and rachet hand-drill commonly used, is one that is set a-whirling by an electrical current sent through carefully insulated wires. A three-quarter inch hole in a three-quarter inch plate can be drilled in less than a minute. The chief objection is that the propelling current is deadly.—*Scientific American.*

According to Dr. Ozeretskofski, hysteria exists among Russian soldiers, and presents as various diversities of form as it does among women.

CHILDREN SHOULD BE TAUGHT ECONOMY



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Marriages.

BAYLEY—CLARK.—At the residence of the bride's mother near Fordoche, Point Coupee parish, La., by Rev. B. F. Peters, Mr. I. C. Bayley, late of East Feliciana parish, to Miss Sarah Josephine Clark.

BRADLEY—JONES.—Married, at the residence of Dr. J. S. Herring, Floyd, La., November 13, 1889, by Rev. Robert P. Howell, Mr. Charles M. Bradley to Miss Katie B. Jones, both of Floyd, La.

ATWOOD—LAIRD.—At the residence of the bride's father, Covington county, Miss., November 14, 1889, by Rev. R. R. Downer, James A. Atwood to Miss Tama L. Laird, all of Covington county, Miss.

RICHMOND—COLEMAN.—At the residence of the bride's father, near Walnut Grove, Miss., November 14, 1889, by Rev. Irvin Miller, Mr. A. D. Richmond to Miss Ellen Coleman.

COOPER—STRAIN.—At the residence of the bride's father, Mr. Zack Strain, Covington, La., September 4, 1889, by Rev. G. R. Ellis, Mr. Wm Cooper to Miss Nellie Strain.

SIMMONS—FREDERICK.—At the Methodist Episcopal Church, in Covington, La., September 18, 1889, by Rev. G. R. Ellis, Mr. J. Moore Simmons to Miss Clara H. Frederick.

PUZZLE—DAVIS.—At the residence of the bride's father, near Covington, La., November 7, 1889, by Rev. G. R. Ellis, Mr. Colbert Puzzle to Miss Florence Davis, daughter of Mr. Taylor Davis.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, six cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

COHEA—DAVID A. COHEA, was born in Brandon, Miss., February 22, 1866, and died in Sharon, Miss., September 8, 1889. His parents—Dr. A. and Clara Terry Cohea—were members of the Presbyterian Church and devout Christians, who recognized the privilege, appreciated the duty, and discharged the obligation of dedicating him to God by baptism in infancy; following it up by teaching him while very young to love and fear God. At six years of age David was deprived of their godly counsel by the hand of death, and he was left an orphan. It was his good fortune, however, to have the tender watch-care of a consecrated Christian aunt until he was sixteen years of age. His aunt died, and he came to Sharon, Miss., to live with his cousin, Miss Mattie Nell, at whose home and under whose tender nursing, with that of an only sister, he passed away.

He spoke repeatedly during his illness of the nearness of death, humbly avowing his readiness and willingness to depart. He said his only regret was that he had not been a better boy, and that he would be taken away from his devoted cousin and his loving, self-sacrificing sister. His habit was to read the Bible every day, and when he was too much prostrated to read for himself he would ask others to read it for him. Notwithstanding his surroundings had been favorable, and the influences over his entire young life had been Christian, he did not make an entire surrender of his heart to God until a few months before his death. The writer received him into the church in the month of July, and placed his body away in the cemetery at Brandon, Miss., September 7, 1889. May God's promises cheer and comfort the sorrowing loved ones!

CLARENCE A. POWELL.

WHITE—On September 24, 1889, Sister HATTIE ENOCHS WHITE'S earthly career was completed and her immortal spirit took its flight from sublunary cares and woes to the region of freedom and bliss, being twenty-nine years old. She was born in Hinds county, Miss., July 21, 1860. In her childhood she was converted and joined the Methodist Episcopal Church, South, to which she was faithful until her exchange of worlds was consummated. She was married to Bro. Walter White, at her father's residence, in her native county, February 15, 1877. After wedlock she went with her husband to his home, in the neighborhood of Steen's Creek, and thence to Brandon, Miss.

Few, if any, who possessed superior traits of character than she. She was kind and affectionate, and evinced great complaisance. Quite a while before her death she was seized with a throat and bronchial trouble, which finally terminated in consumption, the most deceptive of all diseases. At times her sufferings were intense, but she endured them most patiently. The writer of this visited her a number of times during her illness, and always found her very cheerful and fully resigned to the will of God. It seemed to thrill her very soul to speak of his goodness. A few days before her departure she was moved to her father's, where she gave up physical vitality forever. In her last she gave bright evidences of her peace with God and consequent readiness to meet him. May God bless and comfort her surviving loved ones, especially her husband, precious little children and her father and mother!

ISAAC L. PEEBLES.

ROBERTS—Little SALLIE ROBERTS fell on sleep at the home of her uncle, George Q. Roberts, on the night of October 3, 1889. Sallie was one of three orphan children—two girls and a boy. Just ten years of age, remarkably bright, sweet-tempered, helpful, she was the joy of her uncle's home, a ray of light to all, a sunbeam to the preacher's heart. Always cheery, ever thoughtful and kind, she scattered gladness all about her. She suffered intensely two long weeks; then sped away to the glory-land. Heaven grows brighter as our jewels shed their lustre there. Grieve not, oh, my brother and sister, for the fair spirit of our little Sallie; only let us strive to join her within the city of God.

W. G. FORSYTH.

CRAWFORD—Died, Mrs. MARGARET WEBSTER CRAWFORD (nee Kelly), wife of the late Rev. Andrew Jackson Crawford, of the Alabama Conference. Sister Crawford was born in Georgia, November 11, 1805; was married to A. J. Crawford, November 5, 1823, by whom she had twelve children. Of this number only two survive her. Bro. Crawford died at Lindon, Marengo county, Alabama, in 1866. In 1870 or '71 Sister Crawford moved to Marion, Lauderdale county, Miss., where she died October 20, 1889, lacking a few days of being eighty-five years old.

She had been very feeble for some years, but was able to be up most of the time. She was taken sick, Thursday morning, and died the following Sunday, at 11 o'clock A. M. She spoke only a few words during her sickness; but those who knew her needed no words at the last as to her readiness to depart and be with Christ. With her own hand she wrote in her Bible this year, "I have been trying to serve God nearly seventy-three years." As a shock of corn, she was ready to be garnered. Apprehensive of the change, she said on receiving her last year's Conference money from the Alabama Conference, "This will be the last." Her troubles were many; her rest will be sweet, for she rests from her labors. She was a regular reader of the NEW ORLEANS ADVOCATE, which she greatly loved. Seventy-three years on the way: home at last. "Well done, good and faithful servant; enter into the joys of thy Lord!"

L. P. MEADOR, Pastor.

RAINS—Bro. ERASMUS M. RAINS departed this life at his residence, in Choctaw county, Miss., October 10, 1889. He was born in Green county, Ala., January 1, 1824, and moved from that State in 1836, and settled in Choctaw county, Miss. He was married to Martha A. Wood, October 19, 1848, and professed religion in 1849, joined the Methodist Episcopal Church, South, and lived a consistent member of the same until death. He raised three sons and two daughters to be grown, and they are members of the church, also sixteen grandchildren at his death. Bro Rains was an honored member of the Masonic fraternity, and lived an esteemed member of the same. He had been a sufferer for ten years, and gradually grew worse until death. He did not murmur or complain at his affliction, but bore it with Christian patience, submitting to the will of God. His family, his relatives and his neighbors mourn over his departure. He was a good husband, a good father and a good neighbor. While it is our loss, it is his gain. He is reaping his reward with the faithful. This loss will not be long. If we are faithful, we shall meet him again in the beautiful city of God, where parting is no more. It is like parting on the bank of the river of death to be reunited on the other shore. May these live faithful, die happy, and be an unbroken family in heaven.

J. C. WOODRUFF.

ANDERSON—Mrs. ADDIE, wife of James Anderson, was born July 22, 1849, and died October 19, 1889, after a long and painful illness for several months. Her sufferings were great, but she bore them with Christian fortitude. The deceased was an affectionate wife, a patient and loving mother, and a friend to all. She said she was ready to die and admonished all around her bedside to meet her in heaven. She has joined her sister at the golden gate, where happiness shall reign forever. She has left a husband and three daughters and a large number of friends to mourn their loss. What a glorious thought to die at peace with God! The friends, physicians and family did all in their power to relieve her sufferings, but Jesus wanted her in heaven. She had been here long enough. She loved her Redeemer and it was her delight to attend preaching, although she was deprived of this pleasure for several years on account of her ill health. During her illness she would pray, sing, clap her hands and praise God. The hearts of the community bleed with sympathy for her bereaved family. Oh, that every young woman around "old Macedonia Church" would follow in the footsteps of this sainted Christian!

SALLIE NEYLAND.

HUFF—ELIZA MILDRED, daughter of Mr. and Mrs. Holliway Huff, died of diphtheria, October 15, 1889, aged six years. Little Eliza was a sweet, amiable girl, the household pet; her beautiful countenance and winning ways caused all to love her. We know she is sadly missed by her fond parents and affectionate sisters, but the Lord doeth all things well.

She died with her head on her mother's breast, was placed in a little casket, was laid in the silent tomb in the churchyard to sleep, and her spirit was born by the angel of death to the throne of his Master, where she received a crown of love and golden harp that she might play and praise God throughout all eternity. How sweet and happy she must be, clothed in her heavenly apparel, as she assists the choir in singing, "Worthy is the Lamb that was slain!"

SALLIE NEYLAND.

We often excuse our want of philanthropy by giving the name of fanaticism to the more ardent zeal of others —*Longfellow.*

Seal Skin Sacques, $1 Each!

This is a great offer. Just imagine the army of ladies that will besiege the store until the last sacque is gone—if the bargain is ever offered. But how much more wonderful an opportunity is that presented to every suffering woman by the proprietors of Dr. Pierce's Favorite Prescription. This remedy is a *guaranteed* cure for all those distressing ailments peculiar to the weaker sex. It is guaranteed that if it does not effect a cure money will be refunded. It is carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system, and is sold under a *positive guarantee* of satisfaction in every case, or money paid for it refunded.

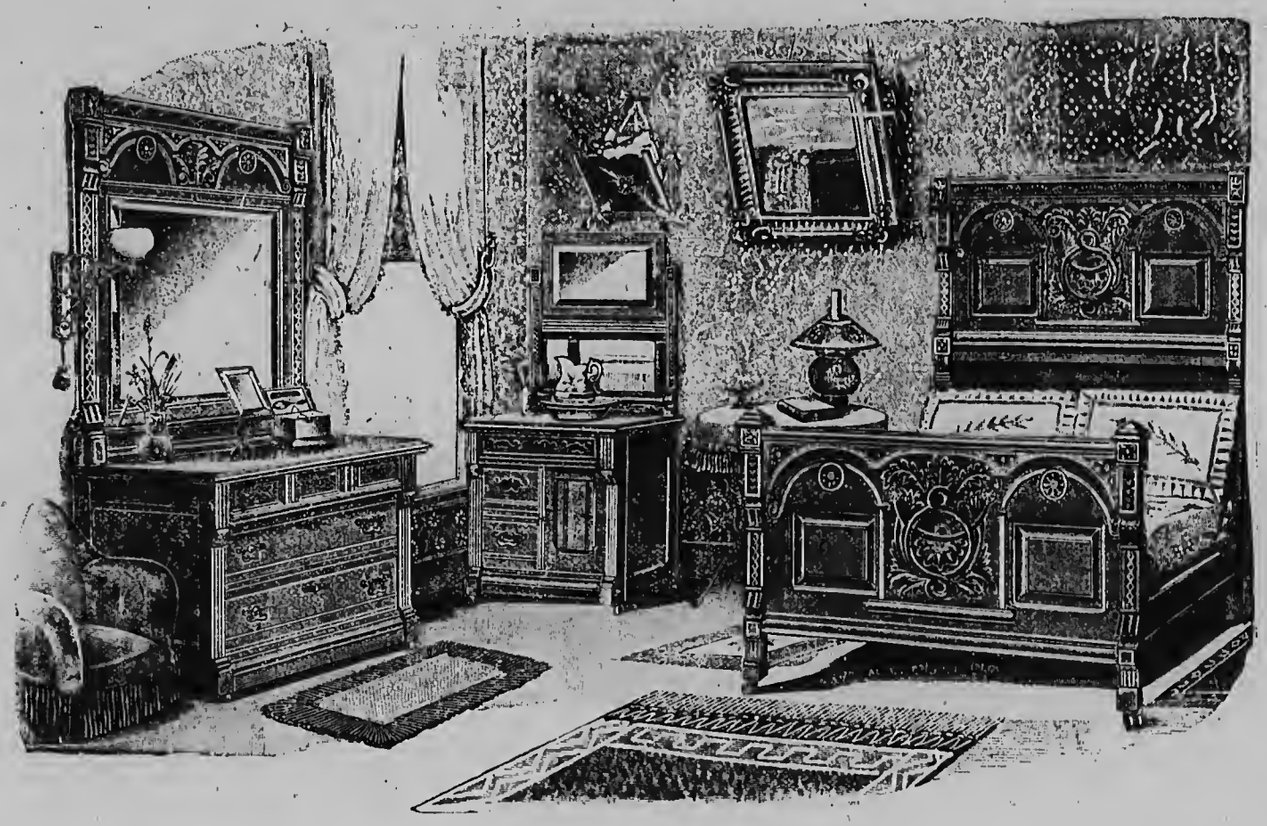
For Constipation or Sick Headache, use Dr. Pierce's Pellets; Purely Vegetable. One a dose.

GRANT'S FURNITURE STORE

NEW STORE,
at 44 and 46 Baronne St., into which I have recently moved, is one of the finest buildings in the city, with a floor space of over 25,000 square feet, and is fully equipped with all modern improvements. It is very centrally located, being only one block from Canal St., and I hope to be favored by a call from you when in the city.

BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Piteat Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES
are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.
A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.
I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

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By Actual Chemical Tests.

DR. PRICE'S, Purest
JOHNSON'S (Alum)
RAMSEY'S (when fresh)
HAYWOOD'S (Alum Powder)
RIDER'S
QUEEN (Alum Powder)
CLEVELAND'S (short wt. 1-2 oz.)
PAYNE'S
DARNELL & CO'S (Alum Powder)
ROYAL
EUREKA (Alum Powder)
HERBERT & CO'S
CHIEF (Alum Powder)
GIFT POWDERS (contain Alum & Ammonia)
SCHEME POWDERS, (contain Alum & Ammonia)
BULK POWDER (sold loose—Alum & Ammonia)
RAMSEY'S (when not fresh)

REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF DR. PRICE'S CREAM BAKING POWDER.

Dr. Price's Cream Baking Powder does not contain Alum, Ammonia or Lime, or any adulterant.—R. S. G. PATON, Ph. D., Chemist for the United States Government.

The Cream of Tartar used in Dr. Price's Cream Baking Powder is the strongest and free from all lime and other impurities. The best Baking Powder made.—Prof. PETER COLLIER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.

I have several times examined baking powders in the market to determine their purity, raising power and influence on the health of those using them. I have uniformly found Dr. Price's Cream Baking Powder the best in all respects. In raising power it stands at the head. It is a pure, clean, elegant and healthful preparation. I have used "Price's" in my family for years.—Prof. R. C. KEDZIE, Late President Michigan State Board of Health.

Young Men's Christian Association,

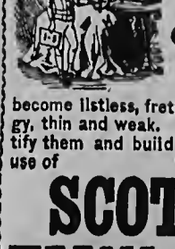
15 CAMP STREET.

REGULAR WEEKLY MEETINGS.

Thursday, at 6 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.

All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.



Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. *Avoid substitutions offered.*

AN Eighteen Years' Cough Cured by Peruna.

For Throat and Lung Troubles there is no better medicine than PE-RU-NA. Better proof of this than the case of Mrs. L. C. Baker, of Bradford, Tenn., could not be desired. For eighteen years a Terrible Cough had afflicted her. That it was Consumption there could be no doubt. During all that awful time she could not sleep once on her back. The poor woman got no relief until she took PERUNA. A half bottle brought her sound sleep, and six completely restored her to health. Dr. Hartman's "Ills of Life," sent free by the Pe-ru-na Medicine Co., Columbus, O., gives many other cures effected by PE-RU-NA. Sold by all druggists—$1 a bottle; 6 bottles for $5. Manufactured by THE PERUNA MED. CO., Columbus, O.

THE LUNGS

X-MAS MUSIC.

NEW CANTATAS.

SANTA CLAUS & CO. *By Clara Louise Burnham And Geo. F. Root.* A new Cantata for Children, founded on the idea that Santa Claus can do nothing without his partners, which are the kind hearts and helpful hands of Christmas Times. He cannot even see the poor little girl of the story without their aid. Price, 30cts. a single copy.

BETHLEHEM. *By Frederic Weatherly And Geo. F. Root.* This is an unusually fine work for the Choir or Choral Society, the words being by the foremost English librettist of the day, while the music is the best that Dr. Root has ever produced, and is replete with good effects. It is distinctly a cantata for adult voices, and is not intended for children. Price, 50cts. a single copy. Complete Lists of X-Mas Music sent on application.

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I HAVE DISCOVERED a thoroughly reliable remedy for Catarrh, Bronchitis, Colds, Headache, &c.; applied by smoking; which is the only direct, thorough and PLEASANT method. Am having wonderful success. Small sample MAILED FREE. Mention this paper. Address Dr. J. W. BLOSSER, Greensboro, N. C.

NEWS OF THE WEEK.

DOMESTIC.

General W. S. Rosecrans, Register of the Treasury, in his annual report, shows that during the year 21,500 bonds, amounting to $103,891,350, were issued, and 85,149 bonds, representing $231,811,450, were cancelled. The total amount of bonds outstanding is $762,428,812, of which amount only $10,362,859, or 1.36 per cent. are held abroad.

Senator Blair says he proposes to push his educational bill through Congress this session, as he thinks the sentiment in favor of it has become stronger. He also is a warm advocate of a national election law. In fact, the Senator is in for a strong centralized, paternal government that will take charge of all our domestic concerns as well as foreign relations.

The farmers in the vicinity of Hiawatha, Kan., are burning corn for fuel, finding it cheaper than coal. Corn is sold on the farm at 20 cents per bushel while the average price of coal delivered at the farm ranges from 21 to 23 cents per bushel.

Last Saturday was whipping day at the Newcastle (Del.) jail, and Sheriff Allen applied the "cat" to three colored men and one white, all of whom had been convicted of larceny.

The forthcoming report of the Board of Visitors to the West Point Military Academy will contain a paper read by General Lew Wallace, president of the Board, in which he suggests that the system of military education in vogue at West Point be extended to the whole army of the United States. He thinks this could be done in a measure by converting every fixed post in the country into a military academy, with the company officers as instructors.

The Secretary of State of Missouri will issue a proclamation declaring forfeited the charters of about 1000 Missouri corporations which have failed to comply with the terms of the State anti-trust law. Most of the charters forfeited are those of corporations whose charters have already lapsed.

In the United States circuit court in Los Angeles counsel for the United States government filed amended bills in equity against the Southern Pacific Railroad Company in the consolidated cases against that corporation to vacate and annul the patents to lands issued by the land department to that company. The ground upon which the United States seeks to vacate the patents goes into the legality and validity of the organization of the Southern Pacific Railroad Company as a corporation.

Secretary Tracey has made arrangements by which the navy will be furnished with the Brown prismatic powder for large guns and the new smokeless powder for smaller arms.

The trustees of the proposed Episcopal cathedral in New York City have offered to give up the site chosen for the edifice for the world's fair grounds.

The Missouri, Kansas and Texas express train, north-bound for St. Louis, was held up on Prairie creek, near Perry station, I. T., and the express car robbed of about $50,000.

FOREIGN.

It is reported that sixteen of the powers will send ironclads to Rio de Janeiro to protect their subjects in Brazil.

The anti-slavery conference, in session in Brussels, has sent cable dispatches to Henry M. Stanley and Emin Pasha, asking them to telegraph an account of their experience with slaves and slave dealers in the interior of Africa. The dispatches state that if it is found necessary the conference will prolong their session in order to receive the narrative they desire.

Russia, behind a peaceful diplomatic mask, does not cease her massing of troops upon her frontiers. Within three weeks eight regiments of cavalry and six of infantry have been added to the troops stationed on the Galician and Bukovinan frontiers. The work of railway extension on the Vilna, Kovno, Warsaw and Kieff lines is being accelerated in order that the strategic system may be completed by May.

The terms of the truce between Austria and Russia, which Prince Bismarck forced upon Count Kalnoky, are already partly fulfilled on the Russian side. The Czar has stopped the pan-Slavist committee from sending agents into Bulgaria and peremptorily warned them not to foster in the meantime with Bulgaria any agitation. The Austrian side brought about the rupture of the proposed marriage of Prince Ferdinand to the Princess d'Alencon.

The members of the Coburg family, who are related to Dom Pedro, met at Vienna, to consider what action they should take in the event of the appearance of symptoms of a monarchist reaction in Brazil. Telegrams from Lisbon were read at the meeting expressing hope of the restoration of the monarchy. The family feeling is in favor of an attempt to place Dom Pedro's sailor grandson, Prince Pedro, upon the throne. It has been decided, however, to await the arrival of the exiled emperor.

All foreign residents of Apia are anxious to have the question as to who shall be ruler of Samoa settled by the three nations represented in the recent Berlin Conference. The selection of Mataafa last month was a mere temporary arrangement, and the natives look to the three powers to settle the difficulty for them. There has been no trouble among natives recently and reports sent out from there about a month ago saying there was fighting on the islands were not correct.

A letter has been received from Henry M. Stanley, dated South End, Victoria Nyanza, September 3, giving thrilling accounts of the terrible days in Starvation Camp. A number of important discoveries have been made by the explorer. Emin Pasha, whom he had been sent to relieve, is with him.

Wheeze! wheeze! wheeze! What a wretched disease Asthma is, to be sure. It is painful to the patient and painful to those who hear his labored breathings. And yet a remedy is offered that is at once cheap and effective. It is Peruna, backed by Manalin. Both sold by druggists everywhere. Only $1 a bottle.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8	— —
Ordinary	8½	— —
Good ordinary	9	— —
Low middling	9⅜	— —
Middling	9⅝	— —
Good middling	9⅞	— —
Middling fair	10 5-16	— —
Fair	11 1-16	— —
Galveston middling	9 11-16	— —
Mobile middling	9⅝	— —
Memphis middling	9 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	4 7-16	4½
Fully fair	4⅜	4 7-16
Good fair	4¼	4 5-16
Common	— —	4
CENTRIFUGAL:		
Seconds	4¼	5⅜
Prime yellow	5 11-16	5¾
Gray white	5¾	6
Choice white	6 5-16	6 7-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	30	32
Good common	— —	— —
Syrup	30	88
RICE.		
No. 2	2 3-16	2¼
Good	4¼	4½
Fair	3¾	4
Prime	— —	— —
Rough, ₩ bbl	2 25	3 60
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 20	4 30
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 40	5 85
Winter wheat patents	4 62½	4 75
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	2 00	2 10
Cream meal	2 50	2 30
Grits	— —	2 60
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	43	44
Yellow	44	45
Mixed No. 2	43	44
OATS:		
Western	28½	30
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	65	87½
HAY:		
Prime	12 00	14 00
Choice	15 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	11 50
Prime Mess	10 00	10 50
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9⅛	10½
Shoulders	5¼	— —
Sides, short rib	7½	— —
Sides, long clear	7½	— —
HAMS:		
Sugar-cured	11¼	12
DRY SALT MEAT:		
Shoulders	— —	4⅝
Sides, short rib	— —	6⅛
Sides, long clear	— —	6⅛
GROCERIES.		
COFFEE:		
Prime	— —	20½
Fair	— —	19¾
Common	— —	16¾
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	27½	28½
Western Dairy	15	16
Common	7	8
LARD:		
Refined	5⅞	— —
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	23	25
Lard, Extra No. 1	— —	68½
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	7 00	10 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 15
ONIONS:		
New Louisiana	— —	— —
Western	2 50	2 65
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8¾	9
Jute, 1¾ lb. ₩ yard	8	8¼
Lane Mills Cotton Bagging	13½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 15
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 25	3 25
Chickens, Southern	2 50	3 00
Young	1 50	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	20	21
Southern	22	— —
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	13 00
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, November 26.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Haffelfinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

The indicted New York aldermen of 1884, known as the "boodlers," have become impatient at the delay in trying them, and on November 23 ex-Alderman Cleary went to court and demanded that his case be attended to.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Diseases of Women.

Nausea, Indigestion, Bloating, General Debility, DEPRESSION, SLEEPLESSNESS, liver and kidney troubles and kindred affections, permanently cured by using Maguire's Curdurango.

Notice from the Publisher.

The NEW ORLEANS CHRISTIAN ADVOCATE will be furnished new subscribers for $2 from date to January, 1891.

The money may be handed the preacher in charge, who is our authorized agent, at any time prior to the meeting of the Annual Conference.

J. G. GRANT, Publisher.

Episcopal Visitation, 1889-'90.

Conference.	*Date.*	*Place.*	*Bishop.*
N. Miss.	Dec. 4.	Holly Springs, Miss.	Galloway
Texas	Dec. 4.	LaGrange, Tex.	Key
Little Rock	Dec. 4.	Pine Bluff, Ark.	Hendrix
Alabama	Dec. 4.	Greenville, Ala.	Duncan
S. Georgia	Dec. 11.	Americus, Ga.	Hargrove
White River	Dec. 11.	Searcy, Ark	Hendrix
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Cryst'l Spr'gs, Miss.	Galloway
East Tex	Dec. 18.	Rusk, Tex.	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

De Kalb (Sat.)	Nov. 30
Blumsville	Dec. 1
Lauderdale	7, 8
Spring Hill	8, 9
Leaksville, at Avara (Wed.)	11
Union, at Energy	14, 15
West End	16
Meridian station	16

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

East Baton Rouge, at Deer Ford	30, Dec. 1
New River, at Big Swamp	3
East Feliciana, at Oak Grove	6
Pipkin Chapel station	7, 8
Jackson station	14, 15

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Utica, at Utica	30, Dec. 1
Mayerville, at Mayerville (Tues.)	3
Meadville, at Oak Grove (Fri.)	3
Roxie, at Roxie	7, 8
Sunflower mission (Thurs.)	12
Anguilla, at Anguilla	14, 15

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Bowerton, at Hebohoth	30, Dec. 1
Crystal Springs	4
Hazlehurst	6
Adams, at Adams	7, 8
Summit, at Summit (10 A. M.)	9
Dist. Trustees Meet at Wesson (3 P. M.)	9
Brookhaven	13
New Hope, at New Hope	14, 15

W. H. LEWIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Mt. Rose, at Price's Chapel	30, Dec. 1
Marvin	7, 8
Hillsboro, at Cottrell	14, 15
Morton Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

P. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at Midway	30, Dec. 1
Spring Ridge, at Spring Ridge	7, 8
Yazoo City (Wed. night)	11
W. Jackson (3 o'clock P. M.)	13
Jackson (at night)	13
Canton	14, 15

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—FOURTH ROUND.

Sparta, at Ebenezer	Nov. 28
Ringgold, at Andrew Chapel	30, Dec. 1
Minden, at Minden	3
Gibbsland	4
Tullp, at Tulip	6
Vienna	7, 8

ROBERT RANDLE, P. E.

DELHI DISTRICT.—FOURTH ROUND.

Oak Ridge, at Oak Ridge	30, Dec. 1
West Monroe, at W. Monroe (Tues.)	3
Monroe (Thurs.)	5
Richland, at Rayville	7, 8

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A Letter from Dr. Hans Von Bulow.

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DR. HANS VON BULOW.

New York, April 6, 1889.
To Messrs. Wm. Knabe & Co.

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BROTHERHOOD.

BY JOSEPHINE POLLARD.

Two men upon the vessel's deck
Sat friendless and alone,
For neto eanh the other's speech
Was foreign and unknown.
One dwell afar in Eastern lands
His swarthy cheek confessed;
The other one betrayed himself
A native of the West.
And yet, in spite of alien looks,
The pilgrim strangers knew
This much of speech well known to each—
Two words—and only two.
But, oh, how little could be done
With these by tongue or pen!
For Hallelujah was one word;
The other was Amen!
And so it chanced, day after day,
They held themselves aloof,
The vessel's deck their common home,
The sky their only roof;
While still from out their lonely hearts
The self-same prayer ascends—
That God will help and comfort those
So far from home and friends.

As brightly glows the burning lamp
Within the crystal vase,
So does the light that fills the soul
Illume the Christian's face;
And, though he be of alien speech
Or dress, with sweet accord
Kinship and favor he may claim
With those who love the Lord.
And so it came about that these
In distant countries born,
Who slowly paced the vessel's deck,
All friendless and forlorn—
Anxious to break once more the seal
That lay on heart and lip,
Longing to know again the joy
Of fond companionship—
Met face to face; they looked, they saw—
No need of words to tell—
Each was a soldier of the cross,
And served his Master well.
One with his arms extended wide
Cried "Hallelujah!"—then
The other, clasping him as close,
With rapture cried, "Amen!"

The American Octopus.

BY B. J. SAGE, ESQ.

(Continued.)

IS THE COMPANY LEGAL?

It ought not to exist. It is of no "public utility and advantage;" is no institution of government; has no reason for existence, either in morality or justice; and it produces demoralization in society and corruption in politics. Act 44 of 1879 repealed the so-called charter (see Louisiana Acts of 1879). The component persons then lost their collective being, and became an unlawful combination of men, pursuing a nefarious calling by sufferance. The company ceased to be a legal entity; and the statute killing it was declared by the State Supreme Court to be constitutional and effective, and to go "*so far as to withdraw the charter of a corporation up to then in existence.*" But unfortunately the court, by *obiter dictum*, and without need, recognized the company's being, its vice, and its contract right to carry on the said vice—all as if springing from Article 167—thus raising the vital question,

DID 167 CREATE OR REVIVE?

All that touches the subject is the following: "The $10,000 now provided by law to be paid by the Louisiana Lottery Company, according to the *provisions of its charter, granted in the year 1868*, shall belong to the Charity Hospital of New Orleans; *and the charter of said company is recognized as a contract* binding on the State for the period therein specified ... and all laws contrary to the provisions of this Article are hereby declared to be null and void." (The whole Article is quoted *supra*.) Instead of construing together Articles 172 and 167, which are close neighbors and congeners, as laws *in pari materia*, the court ignored 172. It also ignored the fact that 167 at best created a being, or recognized its existence, while the conduct and business of it are under 172, where the power and duty are lodged to stop them, if they injuriously affect public safety, health, or morals; it also ignored the State's decision in 172, that morals are affected; it also ignored the fact that it had no issue before it involving the creature's existence, or its alleged contract; and, finally, it ignored the most solemn rulings of the Supreme Federal Court on the subject, viz: that no Legislature can bargain away its power or discretion over health or morals; that even the people can not do it, let alone their servants; and that "*the contracts which the Constitution protects* (In Article I., ¶10) *are those which relate to property rights, not governmental.*" The cases in which these rulings are—lottery cases included—are 4 Otto, 635; 7 Otto, 25,659; 11 Otto, 814. Obviously, then, even if the company show a contract, it has no Federal defense. Again, the same court says, in one of the cases, "The power of governing (including the plenary police power) is a trust committed by the people to the government, no part of which can be granted away."

Now, please keep in mind that the Supreme Federal Court holds that "the Legislature can not, by any contract, divest itself of the power to provide for these objects"—"can not bargain away health and morals. *The people themselves can not do so*, much less their servants." Keep in mind also that the Louisiana Supreme Court holds that Act 44 of 1879 is constitutional and operative, and that it "withdrew the charter of a corporation, up to then in existence." Now, the way is clear to see whether the latter court correctly holds that the company now legally exists.

Article 167 creates or revives nothing; its words, which I have underscored above, being only recognitive or confirmatory of a former entity, which the court itself holds was killed by said Act 44 nine months before Article 167 existed. Not a word of creation or revival appears in said Article, and there is no sign of ambiguity or doubt affording a basis or pretext for construction. Nothing can be assumed as the intent of the Constitution but what the language of it means. It must be kept in mind that the intent to create or revive a given thing, if not obvious, must be found as a fact inside of the language—*i. e.*, in the folds, layers, or plicates of expression, so to speak, for that is precisely what implication means; and no sign or shade of such intent can be found; and, moreover, no doubt in the phraseology justifies inquiry for such hidden meaning. If the words of 167 recognize a pre-existent statutory being, they, therefore, do not create such being, and, therefore, it is not constitutional, but is statutory, and subject to repeal; and the court has decided expressly that it is repealed. And the repealing clause of 167 can not affect Act 44, because itself declares the charter statutory, and consequently repealable, and because the said Act is conformable, in every respect, to 172; moreover, Article 258 expressly saves it by continuing all laws not inconsistent with this Constitution. The entire conformity of the act with Article 172, and consistency with the rest, are obvious. The court, in assuming the charter to exist, seems to have guessed at the intent of the State; but I submit that something more is needed than a hint, or wish, or wink, to justify inferring a charter with all its concomitants; otherwise a State need but hint at what she wants, leaving it to her servants to say and do what it is; and, in the dictum of this new "political science," a constitution should be described "as a series of hints of what government is to do—a nest of ova and germs, on which judges may set, and hatch flocks of blessings, or curses, as good or bad motives may predominate."

Space will not permit further argument on this point; and the foregoing demonstration makes it unnecessary. The company's attorneys cite cases to show that these contentions are covered by "things adjudged." But in the Carcass case, where "gathered the eagles together" and fought over it, in the Louisiana Supreme Court (32 A., 719), no such questions as the company's existence and contract were involved; and the court's *dicta* were not only uncalled for, but were nullified by its ruling, viz: that the repealing statute was constitutional, and that it "withdrew the charter of a corporation up to then in existence." And so, in the Supreme Federal Court the pleadings are stated by the court itself to admit the incorporation of the company, and that its charter constitutes a valid contract between the State of Louisiana and the company. But the court, while virtually saying these points are settled in the pleadings, proceeds to decide them as follows: "The grant of the charter of the Louisiana State Lottery Company is in the Constitution, and the question is (the very question settled by admission), whether the Legislature acting under that Constitution can contravene it. The statement is a sufficient answer." Several other alleged *res judicata* cases might be here mentioned; but they all tend to show evasions of the actual judicial hearing and determining of these vital questions of *status* and contract. In them no *chose jugee*, in any proper sense, can be shown.

It seems to me now evident (1) that Article 167, by mentioning and recognizing the charter of 1868, did not save it from legislation under the trust of the police power, or prevent its business from being licensed or prohibited; and (2) that the contract referred to—if the iniquitous thing exist—involves a subject of governmental duty, and has no Federal protection (11 Otto, 814). I submit, too, that, as there was, at the time the people acted in 1879, no such corporation in existence, they acted in absolute error of fact; so that, even if the language of 167 is sufficient, it is nugatory, like the legacy of a testator to one previously dead without heirs; and that, therefore, this vicious and foreign thing is not one of the political institutions of Louisiana.

A THORN IN THE FLESH.

I just now spoke of the "vicious and foreign thing" foisted in as an institution of government. Political power to rule human beings is held as a trust from Deity; and the civil government, which the people erect, holds the same trust, delegated. Its power is to do good, not evil. The power to create institutions covers only legitimate institutions; so with corporations—they must be *pro bono publico*. Says Blackstone: "It has been found necessary, when it is for the advantage of the public, to constitute artificial persons." Domat says, "The design of a corporation is some good that is useful to the public." "General utility," "public benefit," etc., are phrases of others, for example: the Civil Code of Louisiana says they must be of "general utility," and the statutes specify all the subjects for which charters can be granted, and adds, "all works of public utility." (1 Bl. Com., 467; 2 Domat, 452; A. and A. Corpn., 8; 4 Wheat., 637; La. C. C., 428; La. Stat., 1847, 1868.) Such creations, then, are legitimate only when intended for and promoting public good and utility. And, in truth, according to law, getting a charter for gambling, under the cloak of education and charity, was evidently done in *fraudem legis*; and venality was said to have helped it through.

ON THE POLICE POWER.

I think it will be well to say a few words, not only to further show the want of right in the company to exist, but to indicate the power and duty of the States generally on the subject.

The Legislature is charged by the commonwealth with the power—coupled always with the duty—to protect and promote public safety, health, and morals. The coupled duty is unceasing, and requires a constant watching, and a foreseeing or discovery of evils, defects, and dangers, and a timely suiting of prevention to peril, remedy to wrong, and cure to ills. It is absurd that a Legislature can pretermit its duty or assign its discretion over such subject, or any portion of it, for a term of years, especially to a creature of its own creation, whose soul is furnished by the evil one, for doing "vice" and depraving the people. The incessant exercise of this very "police power"—*i. e.*, the incessant performance of the coupled duty—is the very reason of the Legislature's existence, the very purpose of its creation, and endowment of authority.

Is not the case in hand, then, analogous to that of an educator, employed by parents, who farms out his duty to some creature of his own; so that, for a term of years, the mental, moral, and physical training of the children is done by a person unknown to, and unauthorized by, the parents? Is it not obvious that the chosen agents, charged with the safety, health, and morals of either children or subjects, have no right to shirk their duty, or assign it, and especially to an unholy creation, like that of Frankenstein, which has no moral nature or judgment, no conscience or sense of duty to man, and no final personal responsibility to God? It is easy now to appreciate the full force of the Supreme Federal Court's climax, heretofore quoted, viz: that not even "the people themselves, much less their servants," can create institutions, and let the police power be subsidized for immoral purposes; meaning simply, that it is out of the nature of things, and that we can not predicate of society (or presume any intent to do) that which promotes evil to it, or is self-corrupting and self destructive; just as we can not predicate of the Divine Being sinful conduct, or anything violating his nature, or thwarting his purposes. This is evidently the philosophy of the court's dictum, and it is to the point, and full of force.

(To be continued.)

For Church-Goers.

BY "IDENBURG."

Peter, in the pursuance of his plain duty in answer to the invitation he had received, stood in the house of Cornelius ready to preach to him and his friends, who made up a congregation, willing and anxious to be instructed in the way of life. Said Cornelius to Peter, "Now, therefore, are we *all here*." Late attendance upon the services in God's house tends to confusion, and is unseemly and lacking in that respect and reverence we owe to the Lord of the temple. We should honor God with a prompt attendance, seeking to be in our places before the beginning of service; and then, not to converse with others, but by meditation and silent prayer put ourselves in proper frame for the message God sends us through his servant. The being behindhand does damage, distracts the attention of those who are already in their seats and listening, and is apt to annoy the pastor, who, if he be a true man, has only words of soberness and truth to utter, and is anxious that his people should not miss a single thought over which he has prayed and labored. Peter felt, no doubt, great inspiration in the fact of his audience being all present and in waiting for the message. On that account, as is the case with all the heralds of the cross, he was enabled to do better work than if his audience had been coming in and not well-settled for fifteen or twenty minutes. His audience got more out of him because they were waiting for his word.

Waiting on the Lord, among other meanings, has this one of being in our place in good time, silent and prayerful, before service. Peter's audience was a model one, in that all were present. While that is an impossibility in a church where there is a large membership, yet that church of whose members it might truly be said—"all who can be are here"—would go very far toward realizing a successful service and a time of spiritual profit and rejoicing. Often, as is his duty, the pastor prepares himself in reference to certain members who need just that preparation, and though they might have strained a point to attend, he beholds their seats vacant, and they are the losers. Any man or woman who, without an excuse, that can be carried to the judgment, stays away from his own church service, will necessarily deteriorate spiritually. Even when in a pout or smarting under the truth as delivered from their home-pulpit, they do not stay at home, but wander into other churches, where they fancy it is milder drawn, and more of rhetorical flourish and literary finish is had; still there is loss to them in that, as in other things, "a rolling stone gathers no moss." Not only so, but their pastor and brethren have been without reason robbed of their presence, sympathy and co-operation. Said Archbishop Whately: "I remember one of my parishioners at Halesworth telling me that he thought a person ought not to go to church to be made uncomfortable. I replied that I thought so, too; but whether it should be the sermon or the man's life that should be altered, so as to avoid the discomfort, must depend on whether the doctrine was right or wrong." Blessed is the church whose members are all present and waiting in prayerful devotion before service! The pastor will thus be helped mightily, and the members will reap the greater profit thereby.

But Cornelius said, "We are all here before God." There is such a thing as sanctimoniousness in look, speech and act. That is quite a different thing from a positive, real seriousness of look, and becoming, reverent behavior in the sanctuary. Our deportment in church should be in perfect keeping with the holiness and majesty of him whom we have come to worship. There is no sanctity inherent in the wood, brick and mortar of a building; but any building, or any spot of earth, by the seaside or the slope of the mountain, or anywhere that one stands to preach Christ, and dying men and women are congregated to listen, is holy ground. Wherever and whenever we meet for the worship of God, our thoughts should be solemnized, and we should render a true and spiritual worship, coming before him with clean hands and pure hearts.

Cornelius said, "We are all here present before God to hear," etc. Genuine worshipers do not come to church to see or to be seen, but to hear. They do not attend divine service for the purpose of being entertained or gratified, but that they may hear unto their spiritual profit. They can never be delighted with that sort of preaching which consists of dexterous speech, flights of oratory, or the parade of mere human learning. The true worshipers are not to be caught with the cunning words of man's wisdom. They are in their places to hear all things that are commanded of God. They crave the solid meat of the pure and straight gospel. They are full of sympathy with the man of God in the pulpit, and with his God-given subject. There were places where even the Son of God himself could do nothing, because of the lack of sympathy and unbelief of his hearers. So, now, there are churches and congregations so stiff, cold, even icy, that the very thoughts of the preacher are chilled unto death before reaching the people. Quite powerless often are men of the finest abilities and even magnetism in the presence of an unresponsive, callous, worldly-minded audience. How can a man keep from freezing if packed in ice, and how can a preacher resist the depressing influence of a formal, fashionable audience of mere lip or surface worshipers? We may not have given the matter any thought; but it is a fact that the church and congregation have much to do with making the preacher what he is. Many a man has preached with acceptance and power, because he felt the inspiration of a sympathetic audience, who showed in their very faces their eagerness for the Word and their positive appreciation of his feeble efforts. Buds and blossoms come forth under the warmth of the summer's sun; and so warm, truly Christian hearts are sure to draw out that which is best and noblest in a preacher's soul. A preacher can infallibly tell when he has the sympathy, intelligent interest and heartfelt prayers of his congregation; and there are churches where it is a delight to preach, because the pew is so thoroughly helpful, and where, if it be in him at all, the congregation will draw from the preacher a good sermon, thoughtful and in power. Such a church and congregation are receptive and unprejudiced. With every avenue of proper approach open and ready to receive the Word, they are without prejudice, like Peter's congregation. "We are all here before God to hear all things that are commanded thee of God."

It is an exceedingly difficult matter to lodge the truth in a mind and heart encased in prejudice. A congregation tight bound in the evils and sins of a lifetime, and inherited errors and false views based upon sinful practice, is almost gospel-proof. Cornelius and his friends sitting before Peter were models in that they were totally unprejudiced and anxious to give their best attention to all that God had commanded Peter to tell them. They were not assembled for the purpose of hearing whatever might suit their peculiar tastes, and be in accord with their previously formed opinions; but to accept as from God whatever God's minister should declare unto them. It is well-nigh impossible to profit by our church going, unless we go to hear in the utmost simplicity of heart and with a thoroughly unprejudiced mind.

Notice, now, if you please, that Peter's audience had an obedient disposition. They were there not only to hear what might be said, but to be taught their duty, or what was commanded of God in regard to them. In fact, they were there to hear in order to practice what they might hear.

To day there is a great deal of church-going, and multitudes hear the Word; but certainly there is an amazing lack in the matter of putting into practice the things heard and commanded of God. Of what use is our church-going if we are not obedient unto God's commands? All faith and living is only of value in the sight of God, as it is the result of unsolute obedience unto divine authority. The heart right with God, the hearer can not without sin say what of the truth he will practice, and what not. The genuine worshiper is ever in the attitude that would make him declare: Whatever God, whom I serve, declares to be my duty, that I will do to the best of my ability. The law of Christian discipleship is laid down in the Master's words: "If any man will be my disciple, let him deny himself, and take up his cross daily and follow me." The law of Christian growth is embodied in these words: "If any man will do my will, he shall know of the doctrine," etc.

Are we hearers from Sabbath to Sabbath such as were Cornelius and his friends? Do we make it our special care to be in our place in the sanctuary in good time and before service begins, and do we give those moments to preparation, by meditation and silent prayer, for the hearing of the Word? Are we conscientious in regard to attending service, considering it our clear duty to be at our own church unless providentially hindered? Do we divest ourselves, as all God's dear children must do in order to profitable hearing, of all prejudice against preacher, church or God's Word, so that we hold ourselves open to the "entrance of that Word which giveth light?" Listening as for the life of our soul, do we hear what God has commanded his servant to say to us, for the one purpose of practicing the same and squaring ourself and our life according to it? Do we give the preaching we have from week to week an obedient hearing?

Mystery Should Keep No One from Christ.

"I can not believe what I can not understand." How often this remark is made! Moreover, those who make it seem to suppose it a sufficient reason for rejecting the claims of the gospel. There are so many incomprehensible features belonging to the system of Christian truth and life, they declare that they can not become its adherents. They are not willing to walk so much in the dark.

But when this position of theirs is examined, its weakness at once becomes evident. They are seen to be not unable, as they think, but only unwilling to believe. Nothing is plainer, or more often illustrated, than the ability to believe what is not understood. Can not a man, and a thoughtful, wise and cautious man, believe in the fact of gravitation without understanding it? Can he not believe in the existence and power of electricity? Can he not believe in the union within himself of a soul and a body which never has been, and in this world probably never will be, explained fully? These illustrations show that we not only can, but actually do, believe in many things which we do not, and, perhaps, can not, entirely comprehend. Why, then, is it reasonable, fair or safe to make an exception in the case of the Christian religion?

If one can not understand how the Holy Spirit influences the human heart, neither can he understand how his own will operates in determining the movements of his hand or foot. If he can not demonstrate how we can be free agents, in view of the fact that our Creator has ordained all the events of our lives beforehand, neither can he demonstrate—so as to convince all but unreflecting persons—whether free trade or protection is better, on the whole, as the policy of the commercial nations of the world.

Our duty is clear. We must not allow ourselves to be hindered from becoming Christians by the mysteries of Christianity, especially while we make so little account of mysteries in everything else. Enough is simple and clear. Whatever may remain hidden, we know that it is our duty to repent, believe, and obey God. Let us do these duties honestly, and light on the mysteries will be given us as fast as we may need it. "If any man willeth to do his will, he shall know of the teaching."—*Congregationalist.*

Christian Advocate.

THURSDAY, DECEMBER 5, 1889.

THE CONFEDERATE NOTE.

[The following lines were written upon the back of a Confederate note by Major S. A. Jones, subsequent to the surrender.]

Representing nothing on God's earth now,
And naught in the waters below it;
As a pledge of a nation that's dead and gone;
Keep it, dear friends, and show it;
Show it to those that will lend an ear
To the tale this paper can tell;
Of liberty born of the patriot's dream,
Of a storm-cradled nation that fell.

Too poor to possess the precious ore,
And too much a stranger to borrow,
We issue to-day our "promise to pay,"
And hope to redeem on the morrow.
Days rolled by and weeks became years,
But our coffers were empty still;
Coins were so rare that the treasury quaked,
If a dollar should drop in the till.

But the faith that was in us strong, indeed,
And our poverty well we discerned;
And these little checks represented the pay
That our suffering veterans earned:
We knew it had hardly a value in gold,
Yet as gold our soldiers received it;
It gazed in our eyes with a promise to pay,
And each patriot soldier believed it.

But our boys thought little of price or pay,
Or of bills that were overdue;
We knew it bought our bread to-day,
'Twas the best our country could do.
Keep it—it tells all our history over
From the birth of the dream to its last;
Modest and born of the angel of Hope,
Like our hope of success, it passed.

Enforce the Present Statutes.

BY REV. JOHN PIPES, LOUISIANA CONFERENCE.

Many have taken in hand to suggest work for the next General Conference. It is natural to suppose in these days of progress, after four years' experience, that the methods of church work might be improved by revising some of the old statutes, and possibly by enacting other new ones. But may it not be also well to suggest the importance for the General Conference to take some steps to cause a stricter observance of some of the statutes which are so generally neglected? There are many of these in the book, good in themselves and approved by the church, which remain there almost a dead letter. The class meeting, though it has been one of the most vital means of grace, and still is where it is observed, has fallen into that category. True, its observance is no longer a test of membership, but the statute remains in the book, specific directions are given as to the manner of observing it, and it is as much a law of the church as it is to fast and pray. But where is it observed, and by whom?

I believe in the most of our city churches the forms of class meetings are kept up. How they are attended I do not know, but think it doubtful whether the members generally are very punctual on their attendance. In the country churches the class meeting has no place as a live and practical institution. When even an attempt is made to hold them it is an exception to the rule. What can be done for the class meeting?

The Church Conference is an organ of the church, has a prominent place in the book of discipline, is expected to be observed, presiding elders are required to urge the preachers to hold them, and they always result in good where they are made practical. Perhaps there are no other means of keeping a church roll of membership so correctly and clean as the observance of the Church Conference. Yet in many places they are ignored and looked upon as useless. Some say they have tried to work them and have failed; so the Church Conference, like the class meeting, is a silent letter in most places in this region. What can be done for the Church Conference?

Pastoral visiting is made the duty of every pastor, and the obligation to observe the duty becomes more sacred as it enters into his ordination vows. There is no means of grace which adds more to the size of the congregation or does more to promote the spirituality of the church than practical pastoral visiting. Yet there are more difficulties in the way of discharging this duty than almost any other one. Many pastors find it a great cross, in their social visits to families, to broach the subject of experimental religion or to propose a religious service. Again, it is often the case that the family is scattered, following their respective lines of domestic duties, and frequently are not only indifferent to such service, but can not see the utility of it. Perhaps the greatest barrier to pastoral work is, the preacher, in order to supplement his living, must spend all his spare time in gardening, working patches or following some other industry; so he has no time left to pursue his legitimate calling. And he could not preach as well as he does if he could not work his brains while he worked his hands in getting the grass from his vegetables or while riding to his appointment. The editor may remember the following difficulty a certain pastor urged against pastoral visiting: "The morning must be given to study; in the evening the men were in their stores and on their farms, and the ladies were in deshabille." No time for visiting. The result is, the rule on pastoral visiting remains italicized.

Furthermore, there is a rule in the book of discipline, covering some three pages, giving specific directions as to uniformity in public worship. The church thought this a good rule, as it is designed and calculated to promote harmony in public worship throughout the whole church, as some form is necessary, and this is as easy to observe as any other. There seems to be no good reason why all the pastors should not adopt this, especially as this is one of the rules which they promised to keep and not mend. But, strange to say, there is no rule of the Discipline more generally unobserved than this one. Bishop Paine once said: "The Methodist Church is the only one that has a rule against preaching too long and too loud, and yet her preachers preach longer and louder than any others." He wondered if the rule had anything to do with it. To witness the numerous methods our preachers have adopted in conducting public worship, one might conclude they were trying to avoid the rule.

I know that it is much easier to urge objections and to find fault than it is to make amends and suggest improvements. Would it not be opportune to suggest to our Bishops at their next meeting to deliver an address to the whole church, renewing their former deliverances as to the importance of giving more earnest heed to the observance of the ritual and statutes of the church which have lapsed into disuse. Such an address from our chief pastors would, doubtless, have an influence upon the church which could not be obtained from any other source.

GRAND CANE, Louisiana.

P. S.—If you were ever confined in an upper room on a cold, dark, rainy day, with nothing to do but look at your wife knitting lace, you would not blame me for scribbling. If the above never comes to light, it has accomplished the feat of gliding me over the time from breakfast till dinner without a jostle. My health is better; hope to be able to be at Conference.

Work for the General Conference.

BY REV. T. CAMERON, NORTH MISSISSIPPI CONFERENCE.

The ADVOCATE, of this week, is full of interest, in that it contains so many suggestions of "work for the General Conference," some of them wise and some otherwise.

The first of these contributions, by Rev. J. A. Parker, deals largely with the presiding eldership. Dr. Ahrens also makes suggestions on the same subject. Bro. Parker proposes the enlargement of the districts and the consequent reduction of the number of presiding elders. His points do not seem to me to be well taken. His theory is purely mechanical, to the exclusion of any supposed spiritual force in the presiding eldership. "Reduce the necessity of the presiding elder's presence in the pastoral charges to a minimum;" "one or two annual visits to each pastoral charge would be sufficient." As it is now, "each one of them occupies the pulpit on Sunday," leaving "the pastor unemployed," and much more of the same sort.

Now, it seems to me that the very same arguments here used might bear with equal weight in favor of doing away with the presiding eldership. In fact, that is the trend, if not the purpose, of the argument. But is it a fact that the pastor is "unemployed" when the presiding elder "occupies the pulpit on Sunday?" True, he is not preaching; neither is anyone else in the congregation; but does the pastor get no *benefit* from the preaching of the presiding elder at Quarterly Conference, so as to better equip him for his work? No new thought? no new impulse? no fresh spiritual baptism? Bro. Parker says it is "for the *pleasure* of the pastors, who are rested and edified by this *lost* time." Is it time "lost" when a faithful man of God, worn with toil and the care of the churches, is *pleased*, *edified* and *rested*? And are presiding elders *out* of the field that Bro. Parker should speak of "putting another large Conference *into* the field" by the change proposed? It appears to me that the measure proposed would defeat the end in view, while the true remedy, if any be needed, lies in this policy: Reduce the size of the districts to such a number of pastoral charges as to enable presiding elders to give *four* Saturdays and Sundays a year to each one. Let him come in time to have a full account of the work from the preacher in charge before the Quarterly Conference meets, so as to enable him to get an intelligent understanding of the state of the work; preach Saturday at eleven o'clock, and at night; likewise on Sunday, holding a love-feast in addition at nine o'clock, making the Quarterly Conference an *occasion*, as in former days. Then let him return home on Monday, with the blessing of God and the people resting upon him, to be with his family and to rest and study in preparation for the next Conference. Even as it is now, presiding elders have very little time for studying, and as for Quarterly Conferences—well, our stewards have come to regard them as mere *business* meetings, at which they are to pay in so much money, and feel under no obligation to attend on Sunday if there is a Sunday in it. Trustees scarcely attend at all.

Already some of our districts are so large that it seems to me the energy and toil of some of our valuable men are being wasted, in a measure.

In a ministry of twenty-three years it does not occur to me that I have heard any of this clamor against the presiding eldership among our members, referred to by writers. I remember that a few years ago some of our preachers wrote and spoke in a way somewhat derogatory to it; but from no other source have I heard it. As to making the presiding eldership elective, as recommended by Dr. Ahrens, it is to be hoped this question will never again be raised to disturb the peace of our Israel. As well make the office of pastor elective, and go into congregationalism at once. To make the office elective would be an invasion of episcopal prerogative and destructive of Episcopal Methodist polity. No, let it remain just as it is, and let our presiding elders have appointments reasonable in size, and when they have done their work faithfully and well, as they will then be able to do it, all friction will cease.

And by all means keep laymen out of the Bishop's council—they have no more right there than the pastors have. Now, Mr. Editor, if you have anything better than this for the ADVOCATE, put this somewhere else.

BATESVILLE, Mississippi.

Work for the General Conference.

BY "ANNANDALE."

While I fear my suggestions will not reach headquarters, and a vast number of the "elected" will not read them, yet I will, in a modest way, offer my suggestions without preamble:

1. Let all ordination of local preachers be abolished. Like the law of the Wesleyan Church in England, require of them full and regular work with the circuit or station preachers, or force them to retire from the ministry.

2. Let no traveling preacher, his widow or orphans, be entitled to any funds from the collections for the aid of superannuates, widows and orphans, unless such preacher at the time of his superannuation or death has been employed *five* years, consecutively, *previous* to his death in the itinerancy, and all division of funds be on the basis of the service of each beneficiary, as well as the need of such beneficiary.

3. But if my revolutionary suggestions must go with many others, let the General Conference exercise that sad, but final "quietus," "non-concurrence," freely, generously, and even heartlessly, upon all wild schemes, such as ordaining beardless boys and raw recruits in the itinerancy, the election of presiding elders by popular vote, and the admission of lay delegates into the cabinet.

The addition of that new territory to the Louisiana Annual Conference which J. A. Parker recommends is, to my mind, hasty action. The territory already in the Louisiana Conference can not be occupied for lack of men and money, and to take in more territory without the guarantee of new transfers is, to say the least of it, unwise action. The transfers that fly across our borders have not the powers of the eagle's eye, which can descry the smallest sparrow from far up above the mountain peak. Our birds of passage can only see cities—stations, large and inviting. The territory is hardly important enough to require great ability to secure it at the General Conference, while it is a very grave responsibility for the Louisiana Annual Conference to say to the Mississippi Conference, Give us this territory and we will support Centenary College without your help. The statement by Bro. Parker, that the Mississippi Conference has "practically abandoned Centenary College," is misleading and far from the facts, if I am correctly informed, for the Ministerial Aid Society of that Conference is now supporting young men at Centenary, and there was turned over to Centenary College a very large percentage of her present endowment notes from the bounds of the Mississippi Conference. If that is what is called "practically abandoning" an institution, we want the most thorough abandonment, and all such *isolation* as will give her an endowment of one hundred thousand dollars, and fifty young preachers from the Ministerial Aid Society of the Mississippi Conference. Let the Mississippi Conference draw off and take the whole responsibility of deserting this college. While this may be a very popular proposition at the annual session of the Louisiana Conference, and it may elect some delegate to General Conference, yet it will be very hazardous for Centenary College, and very premature for the Conference, as it is now barely filling the appointments it has, by putting double work on some of our hard-worked and poorly-paid itinerants.

The General Conference, it is hoped, will be made up of men much wiser and purer than the present writer, and if the above original suggestions are proper and the needed changes, they will be seen, known, and adopted without any argument or discussion upon my part. They carry upon their very announcement their axiomatic characteristics as the very things to be done. I leave them for the consideration of the General Conference without further comment. I shall sleep as quietly and peacefully as ever, assured of one or two things, that the above work for the General Conference will be done or it will not.

Colportage.

Will the editor allow me to add a few words to those so well expressed in your paper, of October 24, by Rev. E. M. Tabor? This subject does not receive sufficient attention. It might be made a strong arm of ecclesiastical power. It lacks not only zeal and energy, but it lacks system. Bro. Tabor speaks well of the necessity for colportage work among the Catholics down towards and about the coast country. I have some knowledge of this superstitious mockery of Christianity, for that is what it really is. I have been for three years, or thereabouts, preaching in the midst of it, and am satisfied that the distribution of cheap pamphlet and leaflet literature, in connection with preaching, is the way to reach these misguided people. But it requires something more than mere exhortation to colporteurs. Preparation is necessary. It is sincerely to be hoped that the General Conference of 1890 will take this matter in hand and give it a practical overhauling. The church must give encouragement to persons to engage in the business. It is believed that, with no additional expense to the Publishing House, it can furnish the literature so as to give such reasonable facilities to persons in this line as will bring many into the field. It seems strange that the General Conference has given no encouragement to this enterprise before. Colporteurs must have encouragement to bring them into the field. They must get their books—that is, certain ones for this special purpose—at cost. It would not do to say that colporteurs may buy books at cost, for that would make everybody colporteurs, which would in effect almost reduce the price of books. The arrangement must be specific and distinct. There are only a few books—in value, not in numbers; perhaps one-twentieth or one-fiftieth of those we publish—that are suitable strictly for colportage. There would be almost exclusively cheap pamphlets and leaflets of two or twenty pages or more. A few might be put up in very cheap binding. That the House be well protected and things be well understood, a special list of these publications should be made and designated on the cover as *Colportage*, which list may be added to by new publications and otherwise, if found expedient. These books should be sold to regular colporteurs at cost. Let the colporteur have all the profit.

Now, the question is, Can the House afford to sell these books at cost? And the answer is, Most assuredly; and make money considerably by the operation. It becomes a first-rate advertising and business agency—the very thing greatly needed. It anyone will take the pains to consider and look round a little, he will be surprised to see how few of the people generally know anything about our Publishing House. There is not a town or county in the South—not even excepting Davidson county, Tenn., or Nashville, its capital—where one-fifth or one-tenth of the people have ever bought or scarcely seen one of our publications, or hardly know there is such an establishment. The greatest thing the House needs is to be advertised away back among the non-reading masses.

Now, colportage is the best thing I know of to make our House known in the back streets and back neighborhoods. There is no little latent patronage that might in that way be waked up. Practical advertising will soon increase the business of the House fourfold.

In that case, can colporteurs be found and put to work? I think so. The traveling preachers are not going to sell books, but many will do this: Let the pastor find one or more boys or men, and in towns women or girls, who would be glad to sell basket-books and make a few dimes. The pastor could safely order the books in such cases, the operatives reporting to him daily. Many a country town could furnish a smart, trusty boy, not profitably employed, with or without a pony, who could go a few miles in the country and make several dimes before night. Others could get sufficient railroad privileges to sell on the train, or stop at the next town and return; and in many such like ways a little care and attention would put a good many subcolporteurs to work, besides those who could work on their own responsibility.

In these ways something could be done at once, and it could be increased at pleasure until it would become a great arm of our church power. But it must begin in the General Conference. It would be well, however, for Annual Conferences to call the attention of the General Conference to the subject, and that plans might be arranged beforehand. Not much is done at a General Conference that is not, at least, partially cut and dried beforehand. This subject must have attention. It is too important to be longer neglected.

R. ABBEY.

From the Work.

PITTSBORO CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: This is my first year on the Pittsboro circuit. This circuit is composed of six churches, situated between Yalobusha and Schooner rivers. In Calhoun county, in a very good farming country. The people live well here, though we have some inconveniences. We are twenty-one miles from the nearest point on the railroad, and, being in the fork of two rivers, we are hemmed up considerably in winter time. We need a railroad through this section of country very much, and whenever one is built through here, we will have a fine country. This is a very pleasant circuit to travel. It is compact; the furthest church from the parsonage is about nine miles.

When I came out here last winter I found a blank parsonage—*i. e.*, without furniture, kitchen utensils, etc., and also without water. The preachers who have lived here know something about the trouble it was to get water here at this place; but we have removed that trouble forever, we hope. We have bored a well that affords an abundant good water (thirty feet in water). And we have the parsonage pretty well supplied with household goods, such as bedsteads, chairs, tables, safe, cooking stove and many other things needed in housekeeping—in all, about seventy-five dollars' worth; and now we have a comfortable home. And this is not all. We have built a new church on the circuit, and aim to have it dedicated at our fourth Quarterly Conference. We have held protracted meetings all around, at each church, and the good Lord has blest us abundantly. Sixty accessions to the church. We are now busily engaged trying to wind up the finances of the church, and we hope to be able to make a good report at Conference.

Well, I should not fail to say something of the good people here on this circuit. They have shown their appreciation and kindness to us by bringing and sending us many things that a preacher and his family needs. May the good Lord bless them abundantly for their benevolent and good deeds!

J. M. MASSEY.

NORTH WILKINSON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: As the year is just about to close, and I have not reported from North Wilkinson circuit since the early part of the year, I will send you a short sketch of my work. After being confined very close at home for the first six months of the year, waiting on a sick wife, whom the Lord saw fit to take from this to a better world, I began a series of meetings on my work which resulted in fifty-two accessions to the church, and fully as many conversions. We have succeeded in getting some of the strongest young men in the bounds of this work into the church. There have been several family altars erected; old difficulties settled. The power of the Lord was with us. On one occasion I saw a man that was not converted go out into the congregation and get several persons to the altar for prayer; and then he went himself, and was converted.

We expect to have a good report at Conference. We were assessed with $50 to help pay for a district parsonage. At the fourth Quarterly Conference we paid the presiding elder $30 in cash; expect to have the other $20 or more by Conference. I think we have as good people here as there is anywhere. They need education on duty. There is still a great work to be done here. Many thanks to Bros. Flowers, Moore, Petty, Jones and Stroud for their help. They did excellent work. To God be all the glory!

W. M. SULLIVAN, P. C.

MT. CARMEL, Mississippi.

The Dead of Camp Douglas.

NO MONUMENT TO MARK THE SPOT, OR SAY HOW 'TWAS THEY FELL.

The Convention of the Woman's National Christian Temperance Union was over. "Battery D," the large auditorium in which it had been held, was stripped of the flags and banners which had told the people of Chicago that twenty nations besides our own had enlisted in the fight in defense of the home against the saloon. The temptation to join those who were going my way home was very strong, but I had heard that eight miles away, where the lake wind moaned weirdly through the leafless trees, seven thousand Confederate soldiers were quietly resting in unmarked graves until the archangel's trump, sounding the reveille of God's day, should summon them to answer the roll call in the sky. These brave men died in the prison hospital at Camp Douglas, and I could not return to the section for which they had sacrificed their lives without visiting their graves.

A cold, heavy, drizzling rain was falling, as with a large basket of white chrysanthemums, I started for Oakwood Cemetery. It was a long dreary walk, from the terminus of the road to the cemetery gate, and very unsatisfactory were the directions I received in answer to the question, where I could find the graves? "I don't know as you can find the Rebel graves at all," was the reply. "They are a great way off, and there is no path that leads to them; the graves are all sunken, and the low, wooden headboards have nearly all disappeared." He stopped, for I was weeping. I remembered how, half-starved upon the coarsest food, our soldiers in Virginia had said: "We will fast two days in the week and send the rations to the women and children," how uncomplainingly they had borne the cold and storm; burrowing in trenches half filled with water, and these I had come to see had the saddest of all sad fates, for far away from those who love them they had languished and died in the dreary prison hospital. Seven thousand! what a terrible death record. There must have been

A lack of woman's nursing,
A dearth of woman's tears.

"Are you kin to any of them?" the man asked, and I answered from my very heart: "Yes, I am kin to every one of them." And was it not true? Did we not buckle the armor on husbands, sons and brothers, and with every heart-string bursting send them from us, bidding them die if need be for the principles we advocated? The sacred dust is ours, and God forbid the time should ever come when we will cease to honor and care for it. There was

No marble slab, no grave-stone,
Their valiant deeds to tell;
No monument to mark the spot,
Or say how 'twas they fell.

So I had to search for two hours before I found, hidden away among the dead leaves, the graves I sought.

The heavens wept with me, and the lake wind wailed a miserere as I scattered the flowers, and prayed Heaven to bless the homes so desolate because these dear ones were sleeping here

——In graves so desolate and lone,
Without a name, without a stone,
Dearly they bought the peace they're won;
Let them sleep on: their work is done;
All ground is hallowed where they lie;
Their gallant deeds can never die.

As I stood among them I thought how many soldiers' widows had come to me in anguish of spirit and implored me to help them save their boys from the accursed saloon, and how pathetic it is to hear them say, "My husband gave his life for a country that heartlessly sells his boys, body and soul, to a foreign foe for a pitiful revenue." And I resolved (God helping me) to work for my Southland as I had never done before.

S. F. CHAPIN,

CHARLESTON, Nov. 21, 1889.

—*News and Courier.*

Books and Periodicals.

BOOKS.

OUR CHRISTIAN HERITAGE. By James Cardinal Gibbons, Archbishop of Baltimore. John Murphy & Company, Baltimore.

The author says he has endeavored to "compress within as small a compass as possible a variety of subjects which he considers of vital consequence to all men who take a serious view of the solemn duties and of the sublime destiny of human life." The Cardinal has succeeded well in that endeavor. He has compressed, but not so as to spoil his beautiful style. The book is in no sense polemical. It does not directly aim at vindicating the claims of the Catholic Church, and has "nothing to say against any Christian denomination that still retains faith in the divine mission of Jesus Christ." The book is a sort of treatise on Christianity in its history and relations to the world. There are thirty-five chapters, the last discussing the grave subject, "The Dangers That Threaten Our American Civilization." These dangers, the Cardinal thinks, are five: Mormonism and divorce, an imperfect and vicious system of education, the desecration of the Christian Sabbath, the gross and systematic election frauds and the unreasonable delay in carrying into effect the sentences of our criminal courts. In the chapter on "Christianity and Modern Science," this little paragraph occurs:

"Science and Religion, like Martha and Mary, are sisters, because they are daughters of the same Father. They are both ministering to the same Lord, though in a different way. Science, like Martha, is busy about material things; Religion, like Mary, is kneeling at the feet of her Lord."

SUNDAY-SCHOOL STORIES. By Edward E. Hale.

SUNDAY-SCHOOL STORIES FOR LITTLE CHILDREN. By Mrs. Lucretia P. Hale and Mrs. Bernard Whitman. (Roberts Brothers, Boston. George F. Wharton, 5 Carondelet St., New Orleans. Price, $1 each.)

These are stories based on the golden texts of the International Lessons for 1889. They are admirable in that they illustrate the teaching of the text in a manner that can be understood and appreciated by the young people. It seems to us these books would be a valuable addition to any Sunday-school library.

GREAT SENATORS. By Oliver Dyer. Robert Bonner's Sons, New York. Price, $1.

This is a charming little book, giving fresh recollections and crisp delineations of Calhoun, Benton, Clay, Webster, Houston, Jeff Davis and other distinguished statesmen of forty years ago. The author was a reporter in the United States Senate in 1848 and 1849, and he gives graphic and luminous portraits of the "giants of those days." Everybody will read this book with the keenest relish.

PERIODICALS.

—THE GOSPEL IN ALL LANDS, for December, is devoted principally to mission work in Bulgaria. Hunt & Eaton, New York. Price, $1 50.

—THE QUIVER, for December, is especially good, having a large and long table spread full of excellent things for December tastes. Cassell & Company, New York. Price, $1 50.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON XI.—December 15.

SOLOMON'S FALL.

1. Kings xi, 4-13.

GOLDEN TEXT.—*Wherefore let him that thinketh he standeth take heed lest he fall.*—I. Cor. x, 12.

TIME.—B. C. 995.

PLACE.—Jerusalem and the Mount of Olives, on the southern summit of which Solomon is supposed to have erected the altars to the heathen gods, for which reason it was called the Mount of Offence.

4. When Solomon was old—It is evident from Solomon's age at his accession that he could not have been more than about sixty at his death. "Old" in this place must, therefore, mean about fifty or fifty-five. In the time of old age, when the flesh gained the supremacy over the spirit, they turned his heart to other gods, so that it was no longer wholly with Jehovah his God. *His wives*—The chief queen, no doubt, was the Egyptian princess. But she was surrounded by a vast array of inferior wives and concubines from Moab, Ammon, Edem, Phenicia, and the old Canaanite races. Such a system must have completely destroyed the character of the royal family, and brought with it the inevitable evils of the oriental seraglio. *Turned away his heart* That is, they succeeded in making him indifferent toward the strict and exclusive religion of Jehovah, and milder and more indulgent toward the worship of their gods.

5. Went after—This expression is common in the Pentateuch, and always signifies actual idolatry. *Ashtoreth*—Her form is differently represented, sometimes with a bull's or woman's head with horns (crescents); sometimes as a fish (symbol of the watery element). She was especially adored by women. Her worship, which is not exactly known, was most probably associated with indecency. *Goddess of the Zidonians*—Astarte was the chief female deity of all the Canaanitish tribes. Her worship was also transplanted from Tyre to Carthage, where it flourished greatly. She was the moon goddess, whom the Greeks and Romans called sometimes Aphrodite, sometimes Urania. Other peoples deified heroes, or their own passions, or nature. Their gods were numerous, fierce, vindictive, obscene. Their sacrifices, therefore, were designed to placate, to buy off wrath; and human life itself was sometimes offered—"the fruit of the body for the sin of the soul." Their rites of worship were marked by cruelty and licentiousness. Again, the sacrifices of the Israelites were divinely prescribed, classified, and adapted to various conditions They were not human inventions. Being divinely prescribed, they were efficacious. "It shall be accepted for him to make atonement for him." Further, the sacrifices of the Israelites were educational and typical. They taught the highest truths, and prefigured the one great Sacrifice. *Milcom*—Probably another name for Moloch. Moloch was worshiped by the Ammonites with human sacrifices, especially children. The rabbins tell us that it was made of brass and placed on a brazen throne, and that the head was that of a calf with a crown on it. The throne and the image were made hollow, and a furious fire was kindled within it. The flames penetrated into the body and limbs of the idol, and when the arms were red-hot the victim was thrown into them, and was almost immediately burned to death, while its cries were drowned by drums. The Jews were repeatedly allured to adopt this idolatry.

6. Did evil—The essence of this sin was that having permitted himself, for purposes of state and pride and ostentation, the love of many strange women, he permitted them, and possibly some of his subjects also, to worship their false gods. And by so doing *he gave a direct sanction to superstition. As did David his father*—David's sin was more directly against man, indirectly against God. But the sin of Solomon was against God directly.

7. Build a high place—All nations have chosen hill-tops for acts of worship, perhaps as being nearer heaven. Even Abraham built an altar to the Lord on a mountain near Bethel. *For Chemosh*—Chemosh was a sun-god who was worshiped as king of his people and as a god of war, and, as such, is depicted upon coins with a sword, lance, and shield in his hands, and with two torches by his side. *In the hill*—Mount of Olives.

8. For all his strange wives—Presently, upon the high hills overlooking the temple of the Lord at Jerusalem, arose the shrines, the altars, and the images of Chemosh, of Molech, of the Ashtoreth, and the other gods of his wives, and the heart of every holy man fainted within him to behold the son of David, himself so highly favored of God, sanctioning by his presence and active co-operation the degrading worship of the grim and bloody and abominable idols of Moab and Ammon, and of Zidon, in the very presence of that "holy and beautiful house" which in his younger days he had reared to the glory of the Lord.

9. Which had appeared unto him twice—And had warned him of his danger. The defection even of Solomon from God, through the influence of his strange wives, is one of the best justifications of God's command to Israel not only not to make marriages with the nations here mentioned, but to exterminate them, lest they should beguile Israel from God to idols.

11. Not kept my covenant and my statutes—It is well worthy of notice that in this announcement the oppression of the people by compulsory labor and taxes, or despotism, is not given as the reason of the dividing of the kingdom by Jehovah, and of limiting Solomon's dynasty to dominion over one tribe; but only the sin against Jehovah, the "going after other gods." It was just the same in Ahijah's address to Jeroboam. *To thy servant*—That is, "to one of thy subjects." The successor thus designated was Jeroboam, the son of an Ephraimite of the name of Nebat. His birthplace Zereda. Active and of bright intelligence, he had been employed in some subordinate part in the new fortifications of Jerusalem planned by Solomon in the beginning of his reign, and, having attracted the notice of the king, was made superintendent of the task work extracted from the northern tribes.

12. Notwithstanding—The threatening had two gracious and merciful limitations: (1) The blow should not fall until after his death; and (2) the disruption should be but partial. There should be a "remnant." *David-thy father's sake*—Even Rehoboam was to reap the benefit of the faithfulness of David. Because of David's goodness and of the promises made to him. We little know the benefits or the evils entailed upon us by our forefathers. We should see that we entail not evils, but benefits, upon our descendants.

13. One tribe to thy son—There is some difficulty in understanding why one tribe only is promised to Rehoboam, when he was really to receive the *two* tribes of Judah and Benjamin. (See xii, 21.) The truth seems to be that "little Benjamin" was looked upon as absorbed in Judah, so as not to be really a tribe in the same sense as the others. Still, in memory of the fact that the existing tribe of Judah was a double one, the prophet Ahijah tore his garment into twelve parts, and kept back two from Jeroboam. *For Jerusalem's sake*—In this double limitation of the threatened forfeiture, of the kingdom there is clearly manifested the goodness of God; not, however, with reference to Solomon, who had forfeited the divine mercy through his idolatry, but with regard to David and the selection of Jerusalem, as the place where his name should be revealed, which was connected with that promise, might stand immovably as an act of grace, which no sin of men could overturn. The temple was there; the Shekinah was there. Kingdoms are spared the severity of judgments in respect to the interests of religion in many ways little dreamed of by statesmen and rulers.

Missionary.

The Heathen Begging.

THE APPEAL.

The Rev. George Owen, of Pekin, says: An old man, I know not when nor where, wasted and worn by disease, and literally clothed in rags, sat by the roadside begging. But he never uttered a word; his appeal was voiceless. The thoughtless crowd passed him by unheeded; his dumb misery did not touch them. But one gentleman was so much struck by the old man's woe-begone appearance that he went up to him and said, "Are you in want? Are you begging?" "Oh, sir," said the old man, "I am sick, cold and hungry." "Then," replied the gentleman, "why don't you beg?" "Beg!" answered the old man, holding out his thin, wasted hands, and looking at his poor rag-covered body: "I am begging with a thousand tongues!" It is thus that the heathen beg at the door of the Christian Church. It is their misery that begs. They sit in darkness and in the shadow of death, morally and spiritually degraded. In the first chapter of the Epistle to the Romans Paul gives a terribly realistic picture of the condition of the heathen world in his time. But that picture is true of all time and of all heathen nations. Take China, for instance.

"Having no hope," said Paul of the Ephesians. He might have said it of the Chinese to-day. During the twenty-odd years I have lived among them I have never met a heathen man or woman who professed to have any hope beyond the grave; nor have I seen a word of hope on the tombstones of the dead. When a heathen Chinaman lies down to die he believes he is going down to hell to expiate his sins, and, having completed that expatiation, he expects to be reborn into this or some other world as an insect, a reptile, a bird, a beast, or a man.

WHAT IS THERE TO HINDER NOW?

How sorely the heathen need Christ! Their darkness, degradation and hopelessness cry aloud for help.

And these needy ones are our neighbors now. The application of steam to navigation has bridged the ocean and made the whole world near. It was when Paul was at Troas, with only the narrow neck of the Ægean between, that he heard the Macedonian cry: "Come over and help us." Nearness emphasizes most things; it brought home to Paul Europe's need. We come into close contact with all the heathen nations. Thousands of Englishmen live in India, China and Africa; our ships are found in every harbor, and our manufactures in every market. Those that need our help are both near and known, and their cry should be very audible. These heathen lands are also open to us. A century ago the great heathen nations were mostly closed; now the world is an open door. China, with her eighteen great rich provinces and teeming population, is accessible to us. India is part of our own empire, and we are free to preach Christ to her 250,000,000 souls. Madagascar awaits to be evangelized, and Africa is stretching out her hands unto God.

BUT THE CHURCH IS DEAF.

Few hear the cry of the perishing, Christless multitudes. There is a beautiful story told of Buddha, how, while quite a young man, he was so distressed by the world's misery that it haunted him in his dreams, and he would start at night in his sleep, and cry out, as if answering some one, "My world! Oh, world! I hear, I know, I come!" Would that all God's children heard that some cry of woe! I wonder how many do hear it? How many of us pity earth's sinning, dying multitudes that they haunt us in our dreams? Not many, if I may judge by the feebleness of the response. Look at China. There are only 786 Protestant missionaries, male and female, in the whole of that great empire. There are parts of China where you may travel for a month without passing a single Protestant mission station. As you journey you will pass day after day great walled cities, populous towns, almost numberless villages, and all without a man or a woman to tell them of Christ. As I pass along the streets of our English towns and villages I see churches and chapels on every hand, and the sight is pleasant to my eyes. None here need perish for lack of knowledge; all may hear of Christ and be saved. But I think of China and her masses of ten, fifteen, and twenty millions of souls, without a single missionary among them, and I weep for China.—*Christian at Work.*

Temperance.

It is stated that ninety-three per cent. of all children taking the temperance pledge remain faithful to their early vows.

A total of 1,374 Young Women's Christian Temperance Unions, with 31,657 regular and 6,790 honorary members, was reported to the convention.

Sometimes we think things are going slowly. They are going more rapidly than you think, my friends. There is more motion upon the people who do not stand with us than at any period of the history of the earth.—*Clinton B. Fisk.*

The sixteenth anniversary of the famous Ohio crusade will be celebrated by the W. C. T. U. all over the land, Dec. 23. A national mass meeting will be held at Hillsboro, Ohio, the birthplace of the movement, at which a large number of the leading workers will be present.

What the voters need to-day is not a baptism of peace, but a baptism of backbone. You take about majorities. It was a majority that crucified Christ. The true principles, the upright principles, always succeed in the end. The defeats of to-day are the victories of the morrow.—*Mrs. S. M. Perkins.*

Upon motion of Mrs. Mary A. Woodbridge, the following telegram was sent in behalf of the National W. C. T. U., to the Knights of Labor, in session at Atlanta, Ga.: "Brothers and sisters, stand for total abstinence; for a strike against the liquor dealers; a boycott of the saloons; a national day of rest and the ballot for women, and may God be with you."

All over the Christian world the greatest number who suffer from the curse of strong drink are those who "let it alone," yet who must pay the penalty of the sins of others, and all this because the law, for a price paid into the public treasury, licenses a favored few to promote the ruin of many; because a Christian government sells indulgences, and incentives to vice, and for pay licenses its agents to tempt its citizens to crime.—*Hon. A. B. Richmond.*

The membership of the W. C. T. U., instead of falling off during the last year, as has been asserted, has been actually increased by more than five thousand paying members. The treasurer's report, the final authority, shows for this year a paid membership of 143,865 as contrasted with 138,517 last year. This does not include unreported unions, members that for any reason have neglected to pay their dues, honorary members or the constantly increasing host of the Loyal Temperance Legion.

Have we a Christian civilization? We are told that in the city of New York 150,000 children are day and night, and night and day, under the demoral zing influences of the saloon; we are told by the Citizens' League of Chicago that 30,000 children go day after day into your saloons and drink and bring away drink. We have heard from the platform here of your $70,000,000 for liquor, and $25,000,000 for beer. Do you think the churches pointing heavenward, do you think great societies that meet together and send away their millions to the heathen, can atone for that?—*Mrs. Clara Hoffman.*

Hark! to the sound of humanity's wails! Millions of people with aches and with ails. Headaches and humors, a merciless flood, Weakness of lungs and disorders of blood. Yet there's a helper that certainly saves Thousands of people from premature graves.

The remedy is Dr. Pierce's Golden Medical Discovery. It cures coughs, relieves asthma, checks bronchitis, purifies the blood, heals sores, eruptions and unsightly pimples and is without a rival for all the ills that spring from a disordered liver. All druggists.

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Every moral excellence in the New Testament is a feature in the portrait of Christ.—*Joseph Agar Beet.*

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

CORRESPONDING EDITORS:
Rev. J. D. CAMERON, D. D.
Rev. B. CARRADINE, D. D.
Rev. W. L. C. HUNNICUTT, D. D.

THURSDAY, DECEMBER 5, 1889.

North Mississippi Conference.

Greeting—"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

The NEW ORLEANS CHRISTIAN ADVOCATE bears greeting to you in the name of the Lord. You have come through much labor, and seen many triumphs of the truth. You have experienced many joys and some deep sorrows. You have had privations and losses and "troubles on the way." Some of your beloved comrades have fallen on the field of battle, but with their faces to the foe, and with the shout of victory on their lips. You look back over the year and sing,

> But out of all the Lord
> Hath brought it us by his love.

Under the guidance of our *own* beloved Bishop, you have assembled to review the work for the year past, and to map out the work for the year to come. May the review of the past be a helpful agency to greater diligence and faithfulness and success in the coming year! May the "wisdom that cometh from above" prevail in all your councils! May the "peace that passeth all understanding" pervade all your hearts! May the Lord be magnified more than ever by this session of your Conference!

Life—Wrong Views.

1. "It is a time to get all we can of this world's goods, therefore, we should use it and all its facilities to heap up money and thus have much 'goods laid up for many years.'"

The acquisition of money is one of the legitimate objects of life's labor; but it should be a subordinate one, for the reason that "a man's life consisteth not in the *abundance* of the things which he possesseth." To convert life into a busy, babbling bazaar, in which covetousness is the domineering spirit, is to degrade that which is noble and to prostitute to lustful ends our best gift. To turn life into a slaughter-house, where the greed of gain kills and devours everything godlike and everything human, except selfishness, is an exhibition of ferocity that must, in the end, turn in fury upon its possessor. Read James v, 1-5.

2. "Life is for sensual and sensuous gratification. It is a time to seek and enjoy all pleasures of every kind. It is a time to saunter about through the garden of worldly enjoyment and pluck its beautiful flowers and breathe its sweet odors and twine its evergreens about our brows."

This view is very attractive to young people. Pleasure waves her magic wand, and flowers and perfumes and music mingle in such beauty and sweetness and melody as to cast a spell of resistless witchery over the young mind, and they hurry away on a life-long chase after happiness. Experience proves this vision to be a mirage, and nothing more. The flowers fade and the perfumes waste and the sweet melodies change to music written in the minor key of sorrow and disappointment, as experience writes the history of probation. To convert our present life into a second paradise of perennial beauty and perpetual bloom contradicts universal consciousness, and, therefore, such a view of it must be false.

3. "Life is a time when the game for the honors of men must be played. Honor must be had; if honorably, well; if not, at any cost. Let ambition unrestrained have free rein in this race."

Of all the pitiable sights in this world is the sight of an immortal being, with capacities for unimagined development in nobleness, fired with an unhallowed ambition, which causes him to watch with the eye of a lynx the progress of the game he is playing for the honors of men. This sort of life is simply the foulest selfishness, using every facility it can lay hold on to aid in mounting the pinnacle of its unholy hopes. In the lives of most men of this sort there is a repetition and reproduction of the history of Babel, and in the end all they have is, life-work in ruins around them—a sad failure, a complete wreck.

The Sunday Rest Convention.

The call for this convention, made several weeks ago, was answered by a goodly company of ladies and gentlemen assembling in Grunewald Hall, in this city, Thursday, November 28. There was a fair representation from the country, from the city churches and from the labor organizations. The colored people were also well represented. Dr. H. M. Smith opened the convention by a statement of the purpose for which it had been called, after which Dr. J. B. Walker was elected president, and Rev. Mr. Elwang, secretary. Rev. W. F. Crafts, the field secretary of the American Sabbath Union, explained the nature and aims of the Union, and spoke in favor of organizing a Louisiana Society. A committee appointed on organization reported a Constitution which was adopted, and also named the officers and Executive Committee of what is to be known as, "The Louisiana Sunday Rest League." Officers and committee-men have been selected from every part of the State, and are men who stand out foremost in the battle for all just and wise reforms, and against all forms of social and civil wrong.

The sittings of the convention were enlivened by strong and wise and eloquent speeches made by earnest men, and all emphasizing the fact that they were in sympathy with the laboring classes in their toils, and were ready to help them secure for themselves that rest which God and nature have granted as their inalienable right. It is not the purpose of the League to force upon anyone a religious observance of the Sabbath, but to work by all fair means to secure one day in seven for every laborer and everybody else, which may be used as the opportunity for rest or worship, as each may elect. We have not the space to give even a synopsis of the speeches; but the names of the speakers will give our readers an idea of the make-up of the convention and the general direction of the thought. Rev. W. F. Crafts, secretary of the American Sabbath Union, made several addresses, which showed his familiarity with every phase of the subject, and they were listened to with profound attention. Rev. Dr. Snively, of the Episcopal Church, was very happy in his remarks, eliciting frequent applause. Mr. Porter, of the Brotherhood of Railroad Brakemen, got at the heart of the convention, when, in a simple way, he described the need of that class for a day of rest. Dr. Markham, of the Presbyterian Church, presented his remarks in a forcible style. Rev. A. E. P. Albert, editor of the *Southwestern Christian Advocate*, and representing the colored people, made a short address, and one much to the point. Hon. W. H. Goodale, of Baton Rouge, in his usual lucid manner, held the audience to the great theme of "Sunday Rest" for three-quarters of an hour. Dr. J. B. Walker, president of the convention, closed its sessions with a few well-timed remarks.

The following are the officers of the new organization and its declaration of principles:

President, Hon. R. B. Todd, ex-Justice of the Supreme Court, and forty-three vice-presidents, as follows: Rev. H. M. Smith, D. D.; Charles B. Stafford, Catholic laymau; Father O'Conner, Catholic priest: Rev. A. E. P. Albert, colored Methodist; Dr. A. S. Jackson, colored Baptist; Rev. Adam Jackson, colored: Rev. W. A. Snively, D. D.; Rt.-Rev. J. N. Gallcher, Bishop of Louisiana: Rev. B. W. Bussey, D. D.; Rev. B. M. Palmer, D. D.: Rev. Thomas R. Markham, D. D.; Rev. C. W. Carter, D. D.; Rev. J. B. Walker, D. D.; Breedlove Smith; W. S. Crawford, Knights of Labor—all of New Orleans; W. H. Goodale and Rev. R. F. Patterson, of Baton Rouge; H. P. Wells, of Delhi; Rev W. S. Penick and Col. Lindsey, of Shreveport; Hon. W. H. Jack, of Natchitoches; Prof. S. A. Knapp, of Lake Charles; J. B. McGehee, of Bayou Sara; Col. Ed. Hunter and Rev. Herman C. Duncan, of Alexandria; A. C. Calhoun, of Rayville; Charles Johnson, Hammond; Prof. T. S. Sligh, of Ruston; A. T. Nelson, of Homer; B. F. Carr, of Minden; Dr. Tants, of Mount Lebanon; S. D. Pease, of Ruston; Senator Hurd and Judge Smith, of Vernon parish; John Riley, of Casonville; Dr. Potts, of DeSaird; Col. H. R. Lott, of Floyd.

Recording secretary, Rev. J. Y. Atkinson, of Baton Rouge.

Corresponding secretary, Rev. John Hannon.

Treasurer, Edward Belknap, of New Orleans.

Executive Committee—R. H. Browne, chairman; Rev. W. W. Elwang, secretary, and J. G. Grant, S. S. Prentiss, Edward Booth, Thomas J. McMiller, Rev. John T. Sawyer, New Orleans; and Rev. J. A. Parker, N. G. Samuel, M. J. Williams, of Baton Rouge.

Finance Committee is Revs. John T. Sawyer, B. M. Palmer, D. D., W. A. Snively, D. D.

The report of the Committee on Resolutions was presented and also accepted. It is as follows:

First—It is the sense of this convention that protection of our citizens by law in their right to a weekly day of rest is essential to the public welfare. And we respectfully petition our Legislature to maintain and perfect all legislation requisite to that end.

Second—The Sunday Law of Louisiana has been an unquestionable blessing so far as it has been enforced. We call the attention of the authorities to the fact that neglect in enforcing the law is a public wrong, and is calculated to defeat the purpose of the Legislature in enacting the law, and we appeal to all good citizens to co-operate with the authorities in securing a better enforcement of it.

Third—We regard the Sunday saloon as a deadly menace to the morals and the happiness of our people.

On this issue we welcome the timely and patriotic action of the recent Catholic Congress, at Baltimore, denouncing the Sunday saloon and proposing "co-operation with non-Catholics in securing proper Sunday legislation." We recommend that this convention respond to that deliverance by cordially inviting the concurrence and co-operation of our Catholic fellow-citizens in support of a proper Sunday law, and that the convention elect gentlemen to represent our Catholic fellow-citizens on the Executive Committee of this State association.

Fourth—We join our fellow-citizens in other States in petioning Congress that inasmuch as it impugns the character of the nation, and is an injurious precedent, that there should be no Sunday law in our capital city nor in the District of Columbia, to take speedy measures to release our country from this grievous reproach.

Fifth—So far as the necessities of the case will allow, it appears to us that Congress and the national government owe to the citizens in their employ the same protection in their Sunday rights which is afforded by the States. Therefore we ask for those citizens engaged in the mail and military service of the country, to those under the jurisdiction of Congress, not only in the District of Columbia, but also in the territories, their rights in this matter—rights which can not be denied in a Christian land. We are glad of the reductions of Sunday toil which have been already conceded, and trust that Congress will perfect them and make them permanent.

Sixth—We are deeply in sympathy with the hardships to which the railroad employees all over the land are exposed by deprivation of the day of rest. Reckless competition and unbridled greed for wealth have subjected them to a condition of galling slavery. It is in the power of Congress to remedy this great wrong by legislation which shall subject interstate commerce to such restrictions as will compass the object, thus protecting a useful class of our citizens from becoming outcasts from society, through being shut out from the privileges of the day of rest.

Should it be necessary for this end that all interstate commerce should be suspended on Sunday, it would be far more than compensated by the gain to our citizens thereby effected and to the moral interests of the country at large.

Seventh—We hereby declare our cordial sympathy with the American Sabbath Union in their noble efforts for national Sabbath reform. We shall cordially co-operate in their work, which also belongs to us as citizens of the same common country.

Pass It Along.

In a little social group, the other day, a lady mentioned with enthusiasm the name of another who has been for many years a resident of a neighboring State, and gave details of a kind act of hospitality which had enshrined her in memory as a ministering spirit.

"And I hope," said one of the group, "that you have passed that kind act on by some impromtu, refreshing deed, or, at least, sympathetic and helpful word, to every tired, thirsty soul you ever had a chance to meet on life's thoroughfare since that day."

"Why, no!" exclaimed the beautiful woman, "I can't say I ever thought of it in that way. It would be a good idea."

How many of us think to pass on to others the courtesies and kindness which brighten our lives.—*Lend a Hand Echoes.*

The writer was once leaving a friend's house for a long day's journey, when the wife came to the door with a large basket of luncheon. The question was asked, "How can I get the basket back to you?" The answer was, "Pass it along; give it to the next one that leaves your home for a day's journey." At another time the writer had occasion to borrow a small sum of money to make a trip. On his return he offered his friend the borrowed sum. The answer was, "Pass it along to help some one else." The last heard of that sum of money was, it was helping to buy a home for a preacher's widow. So let us pass the *good* things along to others. Let us make ourselves the channels through which blessings shall coutinually flow to others. He who is wiser than all, said: "It is more blessed to give than to receive." The only way to keep the brand of selfishness off our religion is to pass along its blessings.

C.

Sam Jones in Greenville, Miss.

This has been the best year in the history of the Mississippi Delta. More souls converted. More accessions to the churches, and better public sentiment. The good people are united for law and order. Christianity and Americanism are at the front and will control this city and country. The people of God were never better organized. Baptized with the same spirit that actuated our worthy predecessors to claim this great country for Christ, and led by the most effective preacher in America, our ministers and people have waged successful war against sin of every sort and everywhere. The prayers of our fathers are being answered. Every day brings news of new victories for the cross. November 3, Bro. Sam Jones began his second meeting in Greenville, assisted by Rev. G. R. Stuart, of Cleveland, Tenn., and Prof. E. O. Excell, of Chicago, Ill. No place can boast of a more efficient committee of arrangements. Their wisdom was displayed in the purchase and arrangement of the large new tent. All the people were ready to attend the four services a day, conducted by these men of God. They reached all the people in town and country, white and colored. Scores were converted and joined the different churches. The meeting continued eight days, including two Sundays. The interest increased at every service. Bro. Jones grows in power all the time. His meeting here was more powerful than last year. The converts of the other meeting were good workers in this one. Thank the Lord, the meeting never closed, but it coutinues to develop for good in all directions. All the ordinances of the church are better attended. Many new family altars have been erected. The "law and order" movement is capturing our growing city. The liberality of our people is greatly enlarged. The Methodist Church in Greenville will pay this year five thousand dollars to the cause of Christ, and we feel it our duty to pay more. Scores of the best people in this district were brought into church under the ministry of Rev. Joe Jones. His work abides and develops for good. Our presiding elder, Rev. R. M. Standifer, and all his preachers have done a faithful and successful year's work. We will be ready for Conference at Holly Springs, December 4. Pray for us and rejoice with us.

J. A. BOWEN.

GREENVILLE, Mississippi.

P. S.—We were delighted with Miss Belle Bennette, of Richmond, Ky. An introduction by Bro. Jones and a talk by this consecrated young lady resulted in a subscription of thirty-five hundred dollars for her "Bible Training School." All the people gave to her cause. At least twenty-three hundred dollars was paid Bro. Jones, and about six thousand dollars to erect a Y. M. C. A. building here. In all, about ten thousand dollars. Bless the Lord!

J. A. B.

The Episcopacy.

The *Holston Methodist* closes a fine article on what some people are pleased to call, "The One Man Power," by this wholesome paragraph:

The episcopacy makes mistakes, but it protects much more than it oppresses. It may be deceived and consequently make an appointment which is a hardship, but, in many more cases, it prevents such hardship. What would become of those of us, who complain that we are pushed aside and ostracised, if the Bishop did not stand between us and those plotting preachers and pluming churches, which do so much mischief. Take the Bishop out of the way and let the churches and preachers go into a general bargain and contract business, and preachers who are too modest to push and elbow their way to the front would be relegated to the foot of the list and the obscure corners of the church to stay forever. If there is need of additional law to regulate the working of our itinerancy, let such law be enacted by the law-making power of the church. Meanwhile, let us be careful that we do not, by a petty criticism of unavoidable imperfections, destroy that system which has proven itself superior to all other systems known to the church for supplying the world with the gospel. It is a weakness of Methodists to fret and irritate their best servants by sticking pins in them, and to magnify the little imperfections of their polity, which, in spite of these imperfections, is the wonder and admiration of the world.

Notes.

Did you ever think that you will never again write the correct date of a letter or document without some where using the figure 9?

Dr. T. L. Cuyler, in a short article in the *Evangelist*, favors the revision of the Westminister Confession. He closes his article with these clinching words: "The Confession emphasizes what *nobody* preaches, and is almost silent in regard to the greatest truth that *everybody* preaches."

It will not do to make feeling the test of religious life. The Christian who feels right when he does not act right is in a bad case.—*Southwestern Methodist.*

We have known persons to profess feeling first-rate, spiritually, when they were not keeping plain promises, voluntarily assumed. How does that look in the light of the fifteenth Psalm?

Did you ever know one controversialist to convince and bring an antagonist over to his views? An error becomes doubly dear to one who has fought for it.—*Nashville Advocate.*

We have heard of two brothers—one a Presbyterian and the other a Baptist—who held a lengthy discussion on baptism, with the result that the Presbyterian turned Baptist and the Baptist turned Presbyterian.

The announcement made by the address of the recent Catholic Congress, that Catholics are ready to share with other citizens the labor of solving social and economic problems, is good. We are glad to note such a sign of progress. The same address, however, shows the old disposition to break up, if possible, the public-school system of the country.

Since Brazil has changed her government from a monarchy to a republic, some Canadians and Australians are talking about the same change in their respective governments. That is, the spirit of democracy is growing in those parts and, indeed, in all parts of the world. Maybe afterwhile we shall have one great big republic embracing the whole planet, with the capital in this country.

The *Catholic World* says:

Barring the vice of drunkenness and the evil of saloon-keeping, there is little to be said against the citizenship of Catholics, and these defects are odious to the great body of Catholics, and must and shall be remedied.

When said "defects" are remedied there are some places we know of that will have undergone a most wonderful transformation. We hope that this disgrace to the "only Church of Christ on earth" will soon be wiped out!

The editor of the *Sunday-school Times* returned the manuscript of one of his contributors, because it was not up to the usual standard of the writer's excellence, and he received this in reply:

A man who loves the paper for which he writes would rather have his article *rejected on the judgment of the editor than to have it go in*, if that were possible, *against it*. I am, therefore, not less indebted to you for what of mine you *reject* than for what you *accept*. That I feel thus, I regard as some proof of a state of grace.

We fear that is a "state of grace" not too diligently cultivated by many!

Joseph Cook's definition of a Christian, as published in *Zion's Herald*, is as follows:

A Christian is one who has obtained deliverance from both the love and the guilt of sin through the new birth and the atonement; one who has the faith that makes faithful; one who loves what God loves and hates what God hates; one who has gladly, affectionately and irreversibly accepted God in Christ as both Savior and Lord; one who sees God as Creator and Savior so vividly and intelligently as to be willing to accept him as ruler also; one who so beholds the Cross of Christ that it is no cross to bear the cross.

A writer, in an exchange, says this is the way to take a collection:

(1) Ask God's presence to prepare the way. (2) Fill your heart as well as your head with your cause. (3) Act with the conviction that your audience has money. (4) Make them believe that your cause is the supreme thing. You may do it by preaching and arguing, by singing or weeping or laughing, but never by scolding. (5) See that the giving is voluntary. Never try to compel a person to give. (6) Do not suggest a definite sum as their share, but present your cause. The writer says that the cause, the donor and God should be the triune that should settle every donation. There is sound wisdom in these suggestions.

This extract, from the *New York Christian Advocate*, we cordially commend to the consideration of our young ministers:

Sound common sense, the ability to consider things in all their relations with self-control and reference until opinions mature by a rational process into convictions, can alone give the foundation of a stable character and an enduring influence. God grant this wisdom to our brilliant young men! Personal magnetism and bright parts, as a speaker, are not enough to insure success. Conscientious, earnest piety; a stronger desire to see Christians edified and sinners converted, than the house crowded with the laughing and flattering auditors, and secular newspapers applauding and reporting, and cal a numerous—these are necessary; to these let us take heed, for in so doing we shall both save ourselves and them that hear us.

Personal and Otherwise.

A good sister closes a note on business thus: "I can not close this business note without telling you how helpful the ADVOCATE is to me every week, and how the girls enjoy it." That does us good. If we can only be helpful, that is all we ask.

A good brother sends us the program of a play to be acted for the benefit of a Methodist Church, and asks if that is Methodism. We answer, No. That is a Methodism which no true Methodist will recognize. When will *all* our people learn that the world and the church can not be made to coalesce?

The Virginia Conference was quite fruitful in "memorials" to the General Conference, and some of them are quite radical in the changes they propose.

Rev. E. R. Shepard, a superannuate of the Indian Mission Conference, died recently. He was transferred to that Conference from Tennessee in 1872. "He was a noble and true man."

The Missionary Committee of the Methodist Episcopal Church appropriated $566,139 to foreign missions, and $460,170 to home work. There was a spirited debate as to dividing the amount equally between the two.

One presiding elder feels secure of his next appointment. His first round of appointments has been received for publication. Nothing like being sure of a thing!

Revs. A. T. and E. B. Galloway, of the Louisiana Conference, have been transferred by Bishop Hargrove to the Little Rock Conference. We are sorry to lose these brethren; but Methodism is one, and we pray God's blessing upon them in their new field of labor.

Revs. J. A. Parker and B. F. White, of the Louisiana Conference, were in the city last week, in attendance upon the Sunday Rest Convention.

You will see that the readers of the ADVOCATE have nearly finished raising *that thousand dollars* to send *another* missionary to Japan. If you don't be quick about it, you will let another opportunity pass to do a great good with a little money!

A new sort of strike has "struck" Scotland. It is a strike of the school children. They have paraded the streets of Aberdeen and Glasgow, singing and cheering. They complain of school hours and home lessons, and insist on free schooling. What next?

Bishop Key, who was summoned from the North Texas Conference before its adjournment to see his sick wife in Georgia, passed through our city on his way back to the Texas Conference, which meets, this week, in Lagrange. His wife was with him, much improved in health.

A telegram from Dr. Black says: "Jackson subscribed $3,400 to the endowment fund of the new college, besides $1,100 previously given." Jackson, we believe, is a good deal ahead of any other town, so far.

We have been thinking it over, and have come to the conclusion that if the Methodists and Baptists were to count members as the Roman Catholics do, there would be in the United States about 16,000,000 Methodists and 13,000,000 Baptists.

The latest thing is the "consecrated umbrella." This is the umbrella that never fails to go to church on the rainy Sunday. Have you one?

Dr. W. G. Miller has been transferred from the Little Rock to the Memphis Conference, and stationed at First Church, Memphis.

It is estimated that the accessions to the different churches of Vicksburg as the result of the Sam. Jones' meeting, will reach 125, and nearly as many more connected themselves with the various churches throughout the county.

Next week we will publish a letter from Miss Saillo Phillips, our new missionary to Brazil. In a private note she says: "The ADVOCATE comes to me as a precious and cherished friend."

Bishop Key preached morning and night, last Sunday, in Carondelet Street Church to large and appreciative audiences.

The brother who sent the article on "The General Rules" failed to send us his name, and, of course, we can not publish the article until he does this.

Postal Card Reports.

—Rev. H. S. Johns writes from Washington circuit: "Our church at Bethel needing repainting, I appointed two ladies—Sisters Enochs and Bentley—to solicit the necessary money. They succeeded very finely indeed, raising about sixty dollars. The paint has been purchased, and will by the time this is printed, no doubt, be partly put on. So the beautiful little church on lower Bayou Beauf will again attract the attention of passersby by its whiteness. Other things come on equally as well."

—Rev. R. Bradley writes from Oak Ridge, Miss.: "We are closing up this year's work. There has been a general revival through the circuit. Revs. R. J. Jones, E. H. Mounger, I. W. Cooper, W. P. Jones and C. W. Crisler assisted us. The Word preached by these brethren was accompanied with great power. The spiritual condition of the circuit is good. Members received, fifty-eight; adults baptized, forty-one; infants, twenty-two. We are painting and beautifying Wesley Chapel. Our fourth quarterly meeting has been held. The Rev. J. A. Ellis, our presiding elder, was present and greatly endeared himself to this people by his preaching and careful attention to the affairs of the circuit. I believe all claims of the circuit will be met in full. This year was the best of the four years, both spiritually and financially."

—Rev. Geo. H. Jacobs writes of New Albany circuit, North Mississippi Conference, as follows: "Seeing so many accounts of the work of the Lord in different parts of the field, I thought I would say that we are not idle in these parts. Rev. D. W. Babb, of Ripley and New Albany charge, has done good work during the year. He has had the pleasure of seeing the completion of an elegant house of worship at Ripley. Besides working in his own charge, he has done some faithful and efficient work in different parts of the district, and is in favor with his people, and especially the children. Rev. O. N. Koon, of the Ripley circuit, has done good work. Had a number of conversions and accessions, and some improvement in church building. From other parts of the district we have had favorable reports. Our presiding elder, Bro. Stone, has looked after the interests of the church; preaching in power and demonstration of the Spirit. He preaches much about heaven and the comfort of our holy Christianity, by which many are strengthened and encouraged. This, the New Albany, circuit is a large work, both as to territory and membership. We have had some degree of success. A number of conversions and accessions. We have completed two new houses of worship—one, a very elegant house, costing eleven or twelve hundred dollars; the other, a good house, costing seven hundred and seventy-five dollars. When I came to this work, two years ago, there was but one ceiled church, and now all are ceiled but one; one ceiled this year. Also there was no parsonage; now we have a parsonage, and when paid for will add much to the circuit. Finances are somewhat behind, especially with preacher in charge and presiding elder. We leave for Conference next Monday. There are many good and true people in this circuit, and he who comes to New Albany circuit may feel assured he will find friends. May the Lord bless the people and sanctify what has been done this year to their spiritual development and his glory!"

Catholic Congress on Saloons and the Sunday Law.

From the address, as issued by this Congress, we quote this about the saloons and the Sunday Law:

There are many Christian issues in which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath we can bring the masses over to the moderation of the Christian Sunday.

To effect this we must set our faces sternly against the sale of intoxicating beverages on Sunday. The corrupting influence of saloons in politics, the crime and pauperism resulting from excessive drinking, require legislative restriction, which we can aid in procuring by joining our influence with that of the other enemies of intemperance.

Let us resolve that drunkenness shall be made odious, and give practical encouragement and support to Catholic temperance societies.

We favor the passage and enforcement of laws rigidly closing saloons on Sunday and forbidding the sale of liquors to minors and to intoxicated persons.

How Will This Do?

Insert the following on page 124 of Discipline:

"Ans. 4. As commerce in intoxicating drink is one of the greatest hindrances to the successful preaching of the gospel, let all our people use all lawful means in their power for its prohibition."

And this?

On page 121, continue Answer 2, as follows: "which places them in the church on probation." And on same page, take out "of the church," in fifth line from bottom, and insert in lieu thereof: "in full connection." I suggest for consideration. R. A.

Conference Notice.

Committee on Trial and applicants for admission on trial for Mississippi Conference will meet at Methodist Episcopal Church, Crystal Springs, on Tuesday, nine o'clock A. M., December 17, 1889. B. JONES.

Episcopal Visitation, 1889-'90.

Conference.	Date.	Place.	Bishop.
S. Georgia	Dec. 11	Americus, Ga.	Hargrove
White River	Dec. 11	Searcy, Ark.	Hendrix
Louisiana	Dec. 12	Baton Rouge, La.	Duncan
Mississippi	Dec. 18	Cryst'l Sp'gs, Miss.	Galloway
East Tex.	Dec. 18	Rusk, Tex.	Key
Florida	Jan. 8	Gainesville, Fla.	Keener
Baltimore	Mar. 12	Baltimore, Md.	Duncan

Another Missionary to Japan.

Reported previously	$918 75
Miss M. J. S. Cullaway	1 00
A Friend	10 00
N. V. Lane	1 00
M. C. Berry	1 00
Adelia M. Feips	1 00
Mrs. Willis O. Watkins	1 00
C. C.	1 00
W. H. Krone	1 00
Mrs. M. L. Moore	1 00
Opelousas Methodist S-School	5 00
Total to date	$941 75

Mississippi Conference Notice.

We have corresponded with the officials of the various railroads over which you will travel in coming to Conference in regard to reduction of rates, and from the most of them have received favorable replies; others to be heard from. The general plan is this: Purchase a regular ticket at full fare coming, and procure from the agent a certificate of that fact. This certificate, signed by the secretary of our Conference, and presented to the agent here, will entitle you to a return ticket at one cent per mile. You will need a certificate, signed as above stated, for each road over which you travel coming to and going from Conference. W. H. LEWIS.

Woman's Department Church Extension.

Since my last report I have received from Greenville, $10; Senatobia, $4 35; which makes total receipts for 1889, $46 85—more than twice as much as received in 1888, and more than three times as much as received in 1887.

MRS. EVA R. BINGHAM,
Conf. Treas.

BEECHAM'S PILLS act like magic on a weak stomach.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge.*

"So you are going away for two or three months? Going for health?" "Oh, no. My health is all right; but I'm going to keep out of sight while I am raising a beard."

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press.*

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

ROCK BOTTOM!

Our Clubbing Arrangement,

—1890.—

We offer the following club rates to take effect after January 1st, 1890. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	*Our price.*
Southern Cultivator	$3 50	$2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 50
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net.*

J. G. GRANT, Pub'r.

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General Job Printer,

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TERMS: Two-thirds cash, balance in one year, with good security. Particulars by mail.

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SUCCESSORS TO STERN'S Fert. and Chem. Manufacturing Com'y.

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100 lbs SULPHURIC ACID
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Asheville is known not only in America, but also in Europe, as a famed health resort. Over 60,000 visitors yearly.

The school reopens September 11. A "special" will leave Houston, Texas, and all intermediate points in time for the Fall Session.

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"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine; saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."—C. O. Lepper, Druggist, Fort Wayne, Ind.

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VANDUZEN & TIFT, Cincinnati, O.

Our Young People.

A WEEK OF WORK.

BY EMILIE POULSSON.

1.

On Monday we will wash our clothes
And hang them up to dry.
On Tuesday we will iron them
And mend each hole we spy.

2.

On Wednesday we will make our bread,
And sometimes, too, a cake.
On Thursday we'll receive our friends
And time for reading take.

3.

On Friday we will sweep and dust
As nicely as we can.
On Saturday, for Sunday's rest,
We'll cook and work and plan.

4.

On Sunday we will learn at church
How to be good:—and then
On Monday cheerfully begin
Our week of work again.

—*Kindergarten.*

Eva Jones.

My Dear Children: I have an interesting story to tell you of a little girl not four years of age. Her name was Eva Jones, and she lived in Crystal Springs, Miss. She was serious and thoughtful, amiable in her disposition, and winning in her ways. At Sunday-school she had learned to sing some of the popular songs of the day, and often quoted and applied passages from them. I will give you a few instances to show you what was of daily occurrence in her home.

Once her father seemed troubled in mind about some business matter. Eva said, rather to herself than to her father, "Our God is able to deliver thee." At another time she seemed serious, and they asked her how she felt, fearing that she was sick. Eva looked up, and said, "I am happy on the way." One Sunday morning, while the church bell was ringing, Eva said: "My church bell says, 'Bring them in, bring them in, bring them in from the fields of sin.'" No wonder that her parents came to speak of her as their little preacher. Eva would never retire at night without saying her prayers. And often when the time for family worship in the home came she would get the Bible and bring it to her father that he might have prayers. When Eva was dying, she wanted them to sing. They asked her what they must sing. She said, "Sing, 'At the Cross.'" This was only a few minutes before she died.

She was born August 30, 1886, and died November 3, 1889. She was the daughter of Dr. R. E. and Mrs. Lizzie Jones. This remarkable sprightliness and religious turn of mind was the result of the careful training of her mother and father. Had she lived she would, no doubt, have developed into one of the finest Christian characters this country has produced. But God saw that it was best for Eva to develop in a better world, where her pure spirit will never come in contact with sin, and so the beautiful and sweet little girl has gone to him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

W. B. LEWIS.

CRYSTAL SPRINGS, Mississippi.

MR. EDITOR: As none of the children have ever written to you from this place, I will try and write you a short letter. I like to read the letters from the little cousins. I go to Sunday-school every Sunday and to day-school in the week. Prof. Harris is our teacher, and we have nearly 100 scholars in school. We have a good Sunday-school. Bro. J. L. P. Sheppard is our preacher; we like him very much. I will answer Carrie Hunt's question. Ham was the father of Caanan. At what place was it that two men were hid in a well and a covering put over them, and ground corn on the covering?

JOHN W. DAWSON.

LISBON, Louisiana.

MR. EDITOR: I have never seen a letter from this part of the country; so I decided to write to your paper. We do not take it; but I have a good kind auntie who subscribes for it and sends it to us every week to read; and we do enjoy it so much, especially the children's corner. I am a little girl, eleven years old. I live in the country, ten miles from Greensburg, and twelve miles from Clinton, La. My papa is a farmer. I have four brothers and one sister—all younger than me, except one brother. We have school about three months in the year. I am just learning to write.

MARY E. CALLIHAN.

DARLINGTON, Louisiana.

MR. EDITOR: I am a little boy nearly six years old. I have never been to school, but am learning to spell at home. My mamma says I may go to school next summer. I have two little brothers. Bro. Bancroft is our preacher; I love him dearly. I will tell you why. I was very sick with croup, and he prayed to God that I might get well. I think God heard his prayer; I got well soon. When I learn to write, you may hear from me again. My auntie is writing this letter for me.

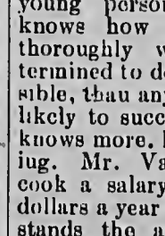
Your little friend,

LEELIE LEWIS.

BODUE CHITTO, Mississippi.

HOW THEY MAKE THIMBLES.—The way thimbles are made in England and in this country is simple enough. Dies of the different sizes are used, into which the metal, whether gold, silver or steel, is pressed. The hole punching, finishing, polishing and tempering are done afterward. Celluloid and rubber are moulded. The best thimbles are made in France, where the process is more thorough. Strange as it may seem, the French consider durability in their gold thimbles as the first requisite. The first step in the making of a Paris gold thimble is the cutting into a disk of the desired size a thin piece of sheet iron. This is brought to a red-heat, placed over a graduated hole in an iron bench, and hammered down into it with a punch. This hole is the form of the thimble. The iron takes its shape and is removed from the hole. The little indentations to keep the needle from slipping are made in it, and all the other finishing strokes of the perfect thimble put on it. The iron is then made into steel by a process peculiar to the French thimble-maker, and is tempered, polished and brought to a deep blue color. A thin sheet of gold is then pressed into the interior of the thimble and fastened there by a mandril. Gold leaf is attached to the outside by great pressure, the edges of the leaf being fitted in and held by small grooves at the base of the thimble. The article is then ready for use. The gold will last for years. The steel never wears out and the gold can be readily replaced at any time. Nowhere else in the world are gold thimbles made in that way. —*Chambers' Journal.*

DOING THINGS WELL.—The young person nowadays who knows how to do one thing thoroughly well, who is determined to do it better, if possible, than anybody else, is more likely to succeed than one who knows more, but excels in nothing. Mr. Vanderbilt pays his cook a salary of ten thousand dollars a year because he understands the art of cooking to perfection. As Mr. Burdette says, in his funny way, "If Monsieur Sauceagravi could cook tolerably well, and shoot a little, and speak three languages tolerably well, and keep books fairly, and could telegraph a little"—and so on with a dozen other professions—"he wouldn't get ten thousand a year for it." Emerson says that concentration is the secret of success, and Benjamin Franklin, when a poor boy, proved the truth of the remark. He went to London, and applied for work at a printing office. The foreman, doubting whether an American could do anything well, asked Franklin if he really could set type. For reply the boy stepped to one of the cases and set up the forty-sixth verse in the first chapter of John's Gospel. It was done so quickly and so accurately, and conveyed such a delicate reproof, that he obtained employment at once and was rapidly promoted.—*Ex.*



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Household.

Country Difficulties.

In the country housewives have difficulties of which city matrons have not the slightest conception. The latter, with well appointed markets within telephone call, can, in case of an emergency, instantly supply any lack of provision which may unexpectedly arise. Not so with the country housekeeper. If *she* fall short of supplies by reason of unexpected company the deficit is not so promptly made good. Possibly the butcher comes on his round twice a week, and a modicum of such meats as he has to offer is secured. It is selected with a view to lasting until his next arrival, but some unexpected demand arises and the larder is emptied. Poultry to fall back upon? Alas, poultry is not more common with some country housekeepers than roast beef and venison. Salted meats are generally kept in the cellar to some extent, and upon these the country housewife must and does rely. And eggs and bacon fill the gap to the disgust of all the family, who say plainly that "bacon and eggs are all well enough at the roadside inn, but not the sort of refreshment they care for at home."

If the supply of groceries gives out on other days than those appointed for going to the "store," ten to one the horse and carriage are needed or engaged to go in another direction, so that the housekeeper is at her wits' end for a makeshift. No matter if the preserving kettle is on the stove, and extra sugar imperative. There must be some disarrangement somewhere, and she usually bears the brunt of all such inopportune occasions by readjusting her work to suit them.

In the country the weather is apt to be a great disturber of harmonious routine. The disturbance of the weekly wash, the postponing of the picnic, the drenched clothing if caught far from shelter in some sudden shower, all count for far more in the country than in the city, where a rainy day makes but slight difference in the running of the establishment, for although servants may not like a rainy Monday, those above stairs are rarely disturbed by it.

Dress-making difficulties beset the country woman at every turn. The village dressmaker may have learned to cut a garment fairly well on a now well antiquated pattern, but she rarely or never has the adaptability to seize and modify the prevailing mode. So that the country woman is constantly made to feel how very far her centre is from that of civilization as she regards it, certainly how very far she is from being stylishly appareled. In the case of a woman who has more or less intimate connection with the great world, such as author or artist, the country life offers many drawbacks. The inaccessibility of books and society, the close dependence upon the mails, and the enforced companionship with people of different tastes, all combine to make country life a peculiarly hard one in her case. Nature hath charms, and in her quiet, restful peace there are to be found great compensations, yet she presents some difficulties to overcome to those who fly from the cities to seek rest in her solitude.—*Christian at Work.*

NINE POINTS OF GOOD HUSBANDRY.—1. When your wife has been busy at home all day, do not immediately on your return spy out some omission, but glance around and recognize her efforts by some such expression as, "This *is* comfort." 2. Do not refuse to pay her some pleasant little courtesies. 3. Chat with her at table, and do not be always buried in your newspaper. 4. Do not take the children's part against her, but let them realize that you and she are one in your joint care of them. 5. Take her into your confidence, and do not try to bear burdens alone. 6. If she is in trouble, do not pooh-pooh, but let her feel your sympathy. 7. Do not criticise her before strangers. 8. Be always polite to her. 9. Go sometimes for a walk or shopping with her.—*Lutheran Observer.*

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Scientific.

Every-Day Science.

If, on the one hand, we have frequent cause for astonishment at the rapidity with which modern life is being transformed under the influence of scientific invention and discovery, we are, on the other, sometimes compelled to wonder at the extreme slowness with which certain useful and entirely practicable reforms, plainly indicated by acknowledged scientific principles, are adopted by the public. There is a law in these matters which has perhaps never been very clearly formulated, but which it would certainly be desirable to understand. The telephone makes its way everywhere without pause or check, and the same is true of electric lighting and traction; while scientific cookery, though its general principles may be said to be fully established, lags painfully behind. That the latter is a matter of the utmost importance, economically and hygienically considered, needs no laborious demonstration; yet how to interest the public in it seems to be a most difficult problem. People who go wild over the New Jerusalem of "Looking Backward," listen with cold indifference when it is explained to them how they can introduce here and now a most important amelioration in their own lives by economizing at once their worldly substance and the wear and tear of their physical organs. The fact that the reform in question would be particularly beneficial to the so-called "working classes" fails to commend it to those who want a revolution or nothing. It is probably the case that men in general are more interested in spending than in saving, just as they have more admiration to bestow on a great warrior than on a great philanthropist; and that, consequently, inventions that represent and call for expenditure are more attractive than those which simply promote economy. More than one modern "improvement," we doubt not, has been adopted by many, as much from the pleasure of spending and—perhaps a more potent consideration still—of appearing to be able to spend the money required to procure it, as from a sense of its utility.—*Popular Science Monthly.*

BRICK MAY SUPERSEDE WOOD.—There seems to be a very grave question agitating the minds of architects and builders regarding the building material of the future. The timber is being used faster than it can possibly grow; stone occurs only in isolated places, and rarely, if ever, contingent to places where it is needed in great quantities for building purposes, but material for making brick is in abundance everywhere. As a matter of fact, in spite of the modern use of "fireproof" materials in building, nothing will withstand the onslaught of extensive fires equal to good brick. It has been shown that, notwithstanding the fact that iron, steel, granite, etc., presents a much greater crushing strength than our ordinary brick, during great fires, given two buildings in every way equal, so far as exposure to the heat is concerned, one constructed entirely of brick, the other with iron parts, pillars and window cases, the former will stand until completely gutted by the fire before the walls will totter and fall, in many instances not falling at all, even after the interior is completely burned away, while the latter will often fall before the flames have reached it, the iron bending, twisting and otherwise distorting sufficiently to cause the superincumbent mass to fall for lack of support. There are signs which point to the probability of brick being more largely used than ever in the near future.

At a recent meeting of the Academy of Sciences of Paris, Prince Albert, of Monaco, drew attention to the fact that vessels running short of provisions might obtain food sufficient to support life indefinitely if provided with apparatus for collecting the surface swimming forms.

We can deny ourselves, but we can not cleanse ourselves. The sheep can go astray alone, but can never return to the fold without the assistance of the shepherd.—*W. Secker.*

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Marriages.

BARLOW—PITTS.—At the residence of the bride's father, in Copiah county, Miss., November 6, 1889 by the Rev. J. W. Ellison, Mr. T. U. Barlow to Miss Noble Pitts.

FOSTER—ROWAN.—At the residence of the bride's parents, in Adams county, Miss., by Rev. Robert Selby, Mr. William A. Foster, of Natchez, Miss., to Miss Helen Rowan.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

COSTLEY—WILLIAM A. COSTLEY was born in Alleghany county, New York, May 8, 1816, and died at his residence, near Martinsville, Copiah county, Miss., on September 12, 1889, having passed his seventy-third year by four months and four days. In early manhood he left his native State and removed to Illinois, from whence, after a short stay, he came to Copiah county, Miss. Here he was engaged for some time in teaching, and many who are now middle-aged men and women in our midst were his pupils and recollect him as a teacher with affection and gratitude. In 1849 he went to California, being one of the earliest gold seekers. He was among the few at that day who were successful, and after accumulating a handsome property he returned to this county in 1852, and in October, 1852, was happily married to Miss Catherine Johnson, with whom he lived in great contentment the remainder of his days. Ten children were born of this union—six of whom died in infancy. Two sons and two daughters, with his devoted consort, survive him.

Mr. Costley was a consistent member of the Methodist Episcopal Church, South, for many years, regular in his attendance on the ministrations of the gospel, and possessed of many Christian virtues—the chief of which was charity to the poor. He was in a marked degree a straightforward business man, punctual to all his engagements, and desirous that all with whom he had transactions should be as scrupulous towards him. In his private life, if any characteristic was more pronounced in him, it was his extreme honesty, that rare quality which is seldom observed of late years. Like many other truly pious men, he had his seasons of doubt as to his future prospects, at which times he was accustomed to wrestle in prayer frequently for hours; but in his last protracted illness his evidence of acceptance through faith was very clear, for among his last utterances, while holding the New Testament in his hands, were these words, "I would not take anything for the hope I have of heaven." We can rejoice to believe that from his exemplary life and deathbed confession of faith in Christ Jesus, that he is among the saved in paradise, surrounded by the little ones who have gone before, and waiting for his devoted wife and other children to join him on the other shore.

FRIEND.

SISTRUNK—GEORGE W. SISTRUNK was born in Pike county, Miss., March 22, 1827, and died at his residence, near Crystal Springs, Miss., June 7, 1889. In early manhood he joined the Methodist Church, and remained an acceptable member thereof until he was transferred to the church triumphant.

He was a quiet, unassuming, faithful man, and this faithfulness entered into all the relations of life. All who knew him felt that they could safely confide in him. His tender compassion and sympathy made him many friends. He had a clear, practical mind, keen perception, and good judgment; hence he was safe in counsel and successful in business. With all he was timid and sensitive in his nature, modest and retiring in his disposition, and hence most loved and appreciated by those who knew him best. Gentle, thoughtful and good at home, he was indispensable to the happiness of his family. His health had been precarious for four years, and at times his family felt great anxiety about him; yet after all his death was sudden and unexpected. For some days he had been suffering, but was apparently convalescent. About ten o'clock at night he waked his wife, saying, "I am gone," and breathed his last in about one hour after, leaving a wife and two children bereaved. May the God of all comfort sustain them!

W. B. LEWIS.

COMBS—Bro. W. H. COMBS was born in Georgia, November 8, 1836, and died at his home, near Sylvarena, November 5, 1889, aged fifty-two years, eleven months and twenty-seven days. Bro. Combs has been an acceptable and worthy member of the Baptist Church for twenty-three years. His wife and married daughter are members of the Methodist Episcopal Church, South.

I have been with Bro. Combs and found him a liberal Christian gentleman. He was buried with Masonic orders at Sylvarena, Miss., November 6, 1889. He leaves a widow with seven children, the eldest of whom is married and the mother of one child. We condole with the friends and loved ones of Bro. Combs, and admonish them to be faithful that that they may meet him in Heaven.

A. C. FLOWERS.

JAGERS—WAYNE, youngest child of Rev. J. E. and E. J. Jagers, died on September 19, 1889. He was two years and five days old. He suffered much and long, but the angel Death came to his release. His father died in June last. The mother with two sweet little children are lonely and sad; yet all is well with the departed loved ones. God bless our daughter and her sweet little ones, and preserve them blameless unto eternal life!

H. P. LEWIS,
E. A. LEWIS.

LEWIS—Mrs. SUSAN LEWIS, daughter of Joseph and Hannah Warren, was born in Marion county, Miss., 1832; was married in 1853, to Mr. Iddo Lewis, and died of hematuria, October 22, 1889.

For more than thirty years she had been a member of the Methodist Episcopal Church, South. Though never demonstrative in her profession, she was an humble believer on and follower of Jesus. Her health was already impaired, and, knowing the fatal character of the disease with which she was stricken, she expressed a fear that she could not stand it; but assured her loved ones that whatever might be the result she would not be lost. Her house was ever the welcome home of the ministers of the gospel, and all who have enjoyed her Christian hospitality will grieve with us to know they shall see her face no more upon earth.

One who knew her long and well, writes this to her memory: "I never knew a truer, purer, more consistent or unswerving woman." She died in the faith, and now rests in the paradise of God.

She leaves behind her a husband, four children and many friends to mourn her loss—not as those who have no hope, but with the comforting assurance if they prove faithful, they shall one day see her face again, and dwell with her where death and parting are no more.

J. W. TUCKER, P. C.

SIRMAN—HANNAH SIRMAN died October 28, 1889, aged seventy-seven years. She was a mother in Israel. She was afflicted with blindness, but never complained—happy all the time. I called to see her often; never a cloud between her and her Savior; regarded all for her good. She joined the Methodist Church while young. She was the mother of ten children, and raised seven—all are members of the church. She was a woman of prayer and prayed in public all her life. She heard her grandchildren pray in public—young men and girls. She has a son fifty-six years old, and he told me that the earliest recollection of his life was his mother praying in the congregations. I was her pastor the last two years of her life. I am free to say that I have met very few such women. She was pure, and loved her children, pastor, her church, her God. She would shout the praises of God, and was the friend of everyone. Her house was a home for the preacher. Like a ripe shock, she was ready to be carried by the angels into the garner above.

W. HOOVER.

DUN—D. F. DUN was born January 1, 1849, and departed this life, September 4, 1889. He moved to Morehouse parish, La., about three years ago, and located near Oak Ridge. He was a man of great energy, and, no doubt, hastened his death by overwork. He was sick for several months, but was confined to his bed for only a few weeks before his death.

I visited him during his last sickness, and talked and prayed with him. He seemed to enjoy my visits. He expressed himself as having faith in Christ, and a determination to lead a religious life should God spare him. I was not at home when he died, but learn, through his wife, that he was perfectly resigned to the will of God. In his dying moments he said: "I am ready to depart and be with Jesus, where there will be no more trouble, no more suffering, and where death can not come." He leaves a wife, relatives and friends to mourn his death. May they all meet him in the home above!

T. S. R.

COLTON—REUBEN COLTON was born in East Canada, in the year 1815, and died at his home, in Montgomery county, Miss., on November 4, 1889. Bro. Colton professed religion in 1830, and joined the Methodist Church; came South in 1840; married in 1845. He was a zealous member of the church, and observed all of its institutions and ordinances until ten years ago, when disease prevented his attendance. He was a good class leader, Sunday-school superintendent and steward. His home was the resting-place for the preachers; the church papers were there. As the hand of affliction pressed hard, he said it would soon be over, and then he would have eternal life. He died in peace and has gone before to await the arrival of his wife and several children that are following on. His works still live in the minds and hearts of all that knew him as a monument erected by the labors of the life of a good Christian man.

R. C. CALLAWAY.

WILLIS—On September 10, 1889, death ruthlessly invaded the home of Mr. A. Willis and wife, near Monroe, La., and smote their lovely daughter, Miss LILLA C. WILLIS, aged twenty-two years, eleven months and seventeen days.

Miss Lilla made a public profession of Christianity by uniting with the church in Monroe, on April 1, 1883, under the ministry of Rev. B. F. White, and continued that membership to the day of her death, at which time, we have reason to hope, she was transferred to new membership in the church triumphant. She leaves an affectionate father and mother, several sisters and one brother sadly bereaved, though with great expectations of meeting her again.

THOS. J. UPTON.

McQUILLER—On August 27, 1889, the home of our brother, G. W. McQuiller, was draped in mourning, caused by the angel of death calling for their little son, R. A. McQUILLER. Ruby was only spared to gladden the hearts of his parents one year and seven months. He waits for loved ones, on the eternal shore. Our Lord says, "Of such is the kingdom of heaven."

C. T. MUNHOLLAND.

Who is Dr. A. T. Shallenberger? He is a prominent physician of Rochester, Penna, who graduated at Jefferson Medical College in 1846. In 1847 he announced the theory that all Malarial disease was caused by living germs in the blood and demonstrated its correctness by his Antidote for Malaria, which cured when all else failed. The microscope now reveals these germs, and Physicians accept the fact. If you have Malaria in your system, get the medicine and be well.

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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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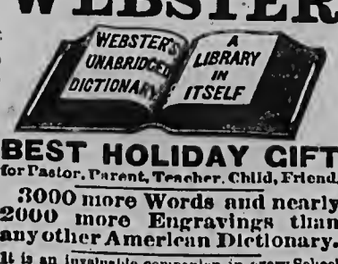

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NEWS OF THE WEEK.

DOMESTIC.

A most disastrous fire occurred in Boston on November 28. The conflagration raged for six hours through the mercantile quarter, and two acres of territory were devastated and hundreds of costly structures were reduced to ashes. The loss is about $10,000,000.

A disastrous wreck occurred at Cereedo, Ohio, on November 28, on the Chesapeake and Ohio railroad. The train was thrown from the track by a washout when running at a high rate of speed. The engineer and two brakemen were killed.

The students' life-saving crew of the Northwestern University, at Evanston, Ill., on November 27, rescued the crew of the steamer *Calumet*, coal-laden from Buffalo to Duluth, which was wrecked during a furious storm.

A representative of an English syndicate, with a capital of $25,000,000, is now on his way to the United States for the purpose of obtaining control of the leading springs and health resorts of the country. It is said they hold an option on the springs at Saratoga, Hot Springs, Waukesha and Blue Lick Springs, Ky. They propose, if possible, to control the mineral water trade of the United States.

Commissioner Mitchell, of the Patent Office, on November 29, rendered a decision in the application of Sigmund Odenheimer, for a patent for the use of cotton as a baling fabric. Odenheimer claimed that only after great labor and expense did he discover that cotton could be used for such a purpose, but the commissioner decides that the discovery was not such as the laws are intended to encourage and reward, and, therefore, denies the application.

A very destructive cyclone passed over a portion of Buford county, N. C., on November 28. Seven persons were killed and a dozen others injured.

The Omnibus Company General is the name of a Philadelphia corporation which is to place forty omnibuses of the Paris type on Broad street, in that city. There will be seats on top as well as inside the coaches.

Gen. J. B. Gordon, governor of Georgia, received a grand ovation at Central Music Hall, Chicago, on November 30, on which occasion he delivered an address on the war. The assemblage had gathered in the interest of a monument to the Confederate dead in Chicago, and the coffers of the box office were full. The audience dispersed singing "America."

A fire broke out in the *Tribune* newspaper building in Minneapolis, Minn., on November 30, and, with other property, it was totally destroyed. Four newspapers, domiciled in the *Tribune* building, were burned out.

Senator Gibson recently conferred with the Secretary of the Navy in relation to the establishment of a nautical school at New Orleans, and when the necessary preliminary conditions are fulfilled there will probably be no difficulty in securing a United States vessel, but the school has first to be organized and the means for its support provided.

The Union Iron Works, San Francisco, as a penalty for lack of horsepower in the cruiser *Charleston* must forfeit $330 384, and for delay of completion $3,500. The original contract was $1,017,500.

It is estimated at the Treasury Department that there has been a decrease of $4 400,000 in the public debt since November 1.

The Fifty-first Congress organized on December 2. Hon. Thomas B. Reed, of Maine, was elected speaker of the House, and Dr. W. H. Milburn as chaplain. The Senate committee on privileges and elections will consider the manner of fixing the terms of Senators from the new States.

FOREIGN.

There are 700 dockmen on a strike at Bristol, England. The trade of the port is paralyzed.

In the German Reichstag, last week, the appropriation asked for defensive purposes in Africa was voted by an overwhelming majority.

The Brazilian inland telegraph lines are unavailable for international purposes until further notice. It is stated that the chief of the Jesuits has resolved to recall all Jesuits from Brazil, owing to the state of public feeling in that country.

The Anti-Slavery Conference, in Brussels, is discussing a proposal to establish military stations in the interior of Africa, with sufficient forces to overcome slaves hunters. The British delegate advocates that warships of all the powers represented in the conference shall have the right of search, but limited to dhows and other native craft.

Mr. Balfour and Lord Ashbourne have presented to a committee of the Cabinet, presided over by Lord Salisbury, the draft of a land scheme, which will be submitted to the whole Cabinet. It is reported that the first demand will be for some £7.000,000 to £10,000,000 with which to deal with the disaffected portions of Ireland.

The Russian government has abolished the Provincial Council of Nobles of the Baltic provinces and substituted ordinary assemblies, colleges and private committees, whereby the aristocracy, which has hitherto ruled the people independently of the government, will be suppressed.

The *Cologne Gazette* supports the project of a universal exhibition in Berlin. The *Kreuz Zeitung* opposes the project on the ground that the aspect of prosperity in Germany is deceitful and that an economic crisis is impending which will render failure certain.

The Russian military authorities are testing the new rifle which is said to combine the best features of the repeating and Berdan rifles. If the tests prove satisfactory, the government will provide the army with 1,000,000 of the new rifles.

The Portuguese steamer *Alagoas*, with ex-Emperor Dom Pedro and party on board, arrived at St. Vincent, Cape de Verd Islands, on November 30. All were well. It was expected that the party would arrive at Lisbon on December 1.

To keep the beard from turning gray, and thus prevent the appearance of age, use Buckingham's Dye for the Whiskers, the best dye made.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6	— —
Ordinary	8⅛	— —
Good ordinary	9	— —
Low middling	9⅜	— —
Middling	9⅝	— —
Good middling	9⅞	— —
Middling fair	10 5-16	— —
Fair	11 1-16	— —
Galveston middling	9 11-16	— —
Mobile middling	9⅝	— —
Memphis middling	9 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	4⅝
Fully fair	4½	4 9-16
Good fair	— —	4 7-16
Common	— —	4¼
CENTRIFUGAL:		
Seconds	4¼	5½
Prime yellow	5⅜	5 15-16
Gray white	6	6 3-16
Choice white	6½	6 9-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	42	— —
Fair	30	31
Good common	27	28
SYRUP	30	33
RICE.		
No. 2	2 3-16	2⅜
Good	4⅛	4½
Fair	3¾	4
Prime	— —	— —
Rough, ₩ bbl	2 25	2 50
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 80	4 85
Fancy	4 00	4 10
Choice	— —	— —
Minnesota Patents	5 40	5 65
Winter wheat patents	4 62½	4 75
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 75	— —
Cream meal	2 50	2 60
Grits	— —	2 50
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	43	44
Yellow	44	— —
Mixed No. 2	43	44
OATS:		
Western	28½	30
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	60	65
HAY:		
Prime	12 00	14 00
Choice	15 50	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 75	— —
Prime Mess	10 00	10 50
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9⅝	10½
Shoulders	6½	— —
Sides, short rib	— —	— —
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	4⅝
Sides, short rib	— —	5⅛
Sides, long clear	— —	5⅛
GROCERIES.		
COFFEE:		
Prime	— —	20¾
Fair	— —	20
Common	— —	17
TEAS:		
Choice	40	80
Ile-No	— —	55
BUTTER:		
Western Creamery	30	30⅝
Western Dairy	14	15
Common	— —	— —
LARD:		
Refined	5⅞	— —
OILS:		
Coal, bbls	10½	— —
Coal, cases	15½	16
Cotton seed, crude	23	25
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	6 00	8 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 25
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8¾	9
Jute, 1¾ lb. ₩ yard	8	8¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 15
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 25	3 25
Chickens, Southern	2 50	3 00
Young	1 50	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	20	21
Southern	20	— —
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	16
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	13 00
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, December 3.

Timothy Davis, postmaster at Pattersonville La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

Conservative papers in Berlin continue to predict a break up of the Brazilian republic and discuss the probability of the German colonies declaring an independent southern republic and appealing for the protection of the fatherland. The sentiment of the Evahgelical council now sitting there, of which many members are missionaries in Brazil, favors separation.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans, under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Lauderdale	Dec. 7, 8
Spring Hill	8, 9
Leakesville, at Avara	(Wed.) .. 11
Union, at Energy	14, 15
West End	16
Meridian station	16

R. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

East Feliciana, at Oak Grove	Dec. 6
Pipkin Chapel station	7, 8
Clinton & Betoville at Clin'n (Ha.m.)	10
Jackson station	(7 P. M.) .. 11

C. M'DONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Meadville, at Oak Grove	(Fri.) .. Dec. 6
Roxie, at Roxie	7, 8
Sunflower mission	(Thurs.) .. 12
Anguilla, at Anguilla	14, 15

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Hazlehurst	Dec. 5
Adams, at Adams	7, 8
Summit, at Summit	10 A. M.) .. 9
Dist. Trustees Meet at Wesson (3 P.M.)	9
Brookhaven	13
New Hope, at New Hope	14, 15

W. B. LEWIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Marvin	Dec. 7, 8
Hillsboro, at Contrell	14, 15
Morton Camp Meeting	Sept. 27
Shiloh Camp Meeting	Oct. 11

P. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge, at Spring Ridge	Dec. 7, 8
Yazoo City	(Wed. night) .. 11
W. Jackson	(3 o'clock P. M.) .. 13
Jackson	(at night) .. 13
Canton	14, 15

D. A. LITTLE, P. E.

Home Enterprise. Encourage It.

It is said that the ladies of the household of the Lord-Lieutenant of Ireland some time since resolved to wear nothing not produced at home. This was for the purpose of encouraging and stimulating the development of home industry, and was a noble exhibition of a proper *esprit de corps*. Something of this spirit should be manifested by our people. It is peculiarly opportune at the present time when there seems to be a stir in the air, business and financial—a sort of incipient harbinger of a return to prosperity. If an article produced at home is equal or superior to a similar one made abroad, purchase it. This will give employment to the idle, will develop our resources, restore confidence, life and activity to the community, will invite here the wave of prosperity that has reached some of our neighbors and have a powerful tendency to place New Orleans in the position which of right she should occupy as the queen and mistress of the great Valley, South.

Among the institutions which should receive special recognition at this time is the manufacture of yeast powders, an article demanded by every household, carried on by Mrs. P. M. Goodwyn, widow of the late Rev. P. M. Goodwyn, of this city, known as the *Eureka Yeast Powders*. This article. It is admitted on all sides, by those who have tried it, has no superior, if an equal, here or elsewhere. It is known to be absolutely pure, with no injurious ingredient in it whatever—a consideration, when the bread question is under review, of the first importance. This lady, left a widow with several small children years ago, and at the time deeply involved in debt, has struggled as few have done against what seemed to be the fiat of destiny and triumphed. She has paid off all her debts, perfected her process of manufacture and produces an article recommended by every person who uses it. Patronize her. She richly deserves it. What she has accomplished has been done quietly, noiselessly, without capital, with no puffing, no heralding, but simply through her own indomitable energy and the intrinsic merit of her goods. Remember the Eureka Yeast Powders!

Most men call fretting a minor fault—a foible and not a vice. But there is no vice, except it be drunkenness, which can so utterly destroy the peace and happiness of a home.—*Helen Hunt.*

A New Departure

from all the old established conditions on which proprietary medicines are sold, has been made by the World's Dispensary Medical Association, of Buffalo, N. Y., who having for many years observed the thousands of marvelous cures of liver, blood and lung diseases effected by Dr. Pierce's Golden Medical Discovery, now feel warranted in selling this wonderful medicine (as they are doing through druggists) under a *positive guarantee* that it will give satisfaction in every case, or money paid for it will be promptly refunded. "Golden Medical Discovery" cures all humors or impurities of the blood, from whatever cause arising, as eruptions, blotches, pimples, old sores and scrofulous affections. It is equally efficacious in bilious disorders, indigestion or dyspepsia and chronic catarrh. In the head, bronchial, throat and lung affections, accompanied by lingering coughs.

The best form of responsive service is that which consists in putting a good sermon into good practice.—*Christian Register.*

We call the attention of our readers to the card of the well-known, reliable and deservedly popular clothier, Wm. H. Pierson, which appears in another column of this paper. He is one of the old friends and patrons of the ADVOCATE, his advertisement having appeared in it almost annually for the past twenty years. During this time he has been liberally dealt with by the Methodists of this part of the country, who, doubtless, will not fail to continue their dealings with this honest and fashionable clothing establishment.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McAnally, of St. Louis, and a host of prominent people.

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New Orleans, La., March 20, 1889.

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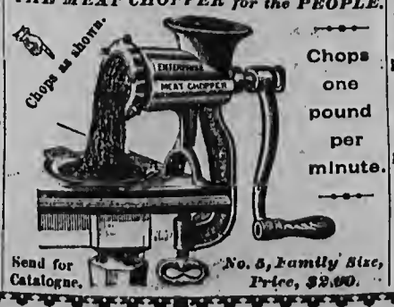

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TRUTH AND CALMNESS.

All truth is calm,
Refuge and rock and tower,
The more of truth the more of calm,
Its calmness is its power.

Calmness is truth,
And truth is calmness still:
Truth lifts its forehead to the storm,
Like some eternal hill.

—*Bonar.*

In Memoriam.

HON. JEFFERSON DAVIS.

SERMON BY BISHOP J. C. KEENER.

Preached in Felicity Street Church, Sunday, December 8, 1889.)

"When the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus."—John xxi. 4.

The taking this passage of Scripture as a subject for our morning meditation is in harmony, doubtless, with the thought which at this moment prevails in your minds, and with the shadows of a recent event that throw an additional solemnity upon this holy Sabbath. When our friends leave us, the firmness of the step with which they pass out of this life into the other leads us to realize, if possible, perhaps more fully that they, too, stand with him on the shining shore. Of course, it is the presence of Christ there, as once here, that is the one great assuring miracle and revelation to all the sons of men of their immortality. This period between the resurrection and ascension of Christ was one of alternations—of revelation and of invisibility. He seemed alternately to be on this side and on that side; on the earth and on the unseen shore. He appeared to his friends again and again in a very intelligent and natural way, revealing to them the great thoughts which he had endeavored to lodge in their minds with additional force; showing to them the ground of their acceptance with God; revealing his wounds; telling them to see and feel for themselves, that they might know Christ crucified as the one great thought before the resurrection and after the resurrection—the one great thought in earth and in heaven upon which sinners especially depend, and upon which they have to depend for justification and final vindication before the Lord. He revealed to them life eternal, in nothing blinding, but in everything very natural; and, after all, this is what we wanted to know. We did not wish to see him descend in a convoy of angels, or yet transfigured, as on the Mount, lest we should begin to suspect that, after all, he was not man. We did wish to see him as he came out of the tomb, to hear his voice, to see if he had the old address and manner with his friends; we did wish to see the power of his hand, to see if he still retained the extraordinary and miraculous power by which he demonstrated to man the invisible and divine world. He had a body full of spirit and a spirit that tabernacled in a body having the full power of expression. He was separated from his disciples, as a matter of course, because he was now in a new existence. They were here, but he was now clothed with eternal life essentially, and it is in this especial aspect that he is presented as standing on the shore. It was such a revelation of Christ as carried them back to their old haunts: he was in the open air, no longer in the shadow of the sepulchre; the atmosphere was fresh as it is by the seaside in the early morning; he was where he had first called them, among their haunts, not especially his, but he was by a water upon which he had illustrated his divinity by walking upon it at midnight, and had stilled its wildest and most raging agitation. He had still further, by a second miracle, and in an instant, shown his omnipresence by the boats being immediately at the further shore. He had afterward searched it for a single coin, and had found it in the mouth of a fish, a coin which paid the exact amount of a tax demanded of Peter. He had thereby shown his omnipotence, omnipresence and omniscience; he had shown there was not a dead spot in the world; that his light shone into the depths of the sea and amid its myriad inhabitants; there was not a spot in the dark realms of the ocean which he did not know. He established the infinite care and personal providence of the Almighty. He is here again, with a company that he was familiar with and that knew him well; there can be no mistaking him; he stands there with his best friends—not very many of them, it is true, but those who had been enlightened by years of intercourse with him—and if you and I have enjoyed intercourse with him through prayer and the Scriptures, what must it have been in the disciples to be with him, and see his figure, hear his voice and understand all the sublimity of his speech and soul, who uttered not a word that was not a permanent contribution to truth. What a teacher! And they, too, had been selected, perhaps, for their art of hearing, remembering, and apprehending, for their ingenuousness, that they might be the witnesses to us of what the Master said and of what he did. He is now on the firm line dividing the natural from the supernatural; the shore that divides the eternal from the temporal. Of eternity and time he is himself the horizon. He is not now merely what he was, but is clad with infinite resources; has come out of the grave, has on him the cloak of the empire of heaven and earth; he is competent to undertake anything, is infinite in his power, for God, he said, has given to me "all power in heaven and in earth." He has come out of the tomb full of life, and that life is life everlasting; a life that can stand all the attritions of the ages, a life that could pass through all the chambers of the grave, lie in the midst of all its obstruction, and go fully and fairly into all the depths of the empire of death. Yet having passed all this, he is here with all his naturalness of manner, with all the infinite power which trickled from his finger ends, with all the persuasive power of an infinite and everlasting love.

His one thought is the care of his people; his address to them is distinctly individual and personal. He gathers up the breadth, length and grandeur of his empire, and hands it over to the care of these seven disciples, suspended only on their responsibility and personal regard for him. He stands upon this marvelous edge; he is there as the Infinite One, the Lord of lords, King of kings, the Counselor, with all his majesty supreme. He is there a single instant, and every conquest and all power is there in the sublime elements of his person; and yet he is there as the host of his people. It is a very marvelous thing to look at the naturalness of his person. There is nothing blinding, nothing that draws away your mind from mortality. What you wanted to see was his mortality, and here it is in its rustic and plain expression. They saw him as they were accustomed to do, heard him as they were accustomed to hear him, and yet, just here by him were the evidences of his empire over the sea—the fish; his empire over the harvests of the world—the bread; his empire over the elements of the universe—the fire. That miracle, seeming in itself so simple, and within the apprehension of anyone, was that by which the Son of God evidenced himself. He was there ready for the entertainment and sacred feasting of his own people. The whole procedure, his coming down to the shore as he used to do, telling them they were fishing on the wrong side of the boat, their success, the resurrection, miracle of so large a take of fish, and his waiting for them to be counted—the whole evidenced that it was Christ. He does not address Peter by his official name, but carries him back to his early manhood, to his relationship with his Savior so long cultivated. After he has handed to him the fish, and handed it to everyone in the same way, and when they were all standing in silence, he begins the conversation at a point no one would ever have thought of. Breathing out of that wonderful atmosphere of death and eternity, he asks him, "Simon, son of Jonas, do you love me?" Had he talked to him about the events of the coming Judgment Day, the tremendous thunders of that hour when the very world itself will be thrown down; if he had spoken of the reign of darkness, it would have seemed to be proper and appropriate to the occasion; but he simply asks him, "Do you love me?" I have no doubt that it took Peter by surprise. "Thou knowest that I love thee," was his answer. After a little pause, during which we may imagine something else as transpiring, he said again, "Lovest thou me?" and Peter answers, "Why, yes, Lord, you know that I love you." By and by again he asks, "Do you love me?" Now, here he ascends to the sublime statement of the greatest solution of power; not the power of miracles, not the power of wisdom, not the power of justice; no, indeed, he ascends far above all these, and that is, to the infinite majesty and expression and essence of the Godhead, which is love. "Do you love me?" Not with the love merely of a husband for his wife; not with the love of a father for his son, though that might be reasonable, as he used it in the parable of the prodigal son; not with the love that exists between a brother and a sister; not the love of the poor one whom God has given us to take care of and provide for; not that, Christian as it may be, and excellent as it is; not the love of a neighbor merely, according even to the divine prescription; but a spiritual, exalted and regenerated love; a love raised by supernatural grace and power to the apprehension of the Spirit of God itself; a love which surpasses all other love, and which is so beautifully characterized in the Bible as a divine *charity*, a personal and infinite regard for one. Love must always exist between persons, and between one and one. Now, Peter begins to apprehend, to see what is meant. He suspected many things, and not infrequently made mistakes. He thought, perhaps: There is an emphasis given because of what I once said. Oh, how the Savior rises above this! When Peter wept at the look of Christ, that wound up all that event. The Savior does not bring up again and again your faults and repentance and tears. He is far above that. He now comes into that divine fellowship existing between God and man by reason of the divine essence of a divine life—that wonderful love of Christ which has the most terrible sanction attached to it: "If any man love not the Lord Jesus Christ, let him be Anathema." A love that has in its very nature an indication of the presence of God in the heart, "the faith that works by love." The very first apprehension that our faith takes hold of Christ is that experience, the sentiment of love—"We love him because he first loved us." The whole drift of the action of faith is love towards God and man; that wonderful breathing that comes of God to the human spirit, that love of God which is sweeter than anything else, than anything we shall ever experience here, or, perhaps, even in heaven itself. I do not suppose an angel, or an archangel, ever has any more delightful experience of God than that of a soul when it receives it first drop of the divine regard; this wonderful favor of love, which constitutes the life of the sinner, and which supplies in the life of man that filial regard for God which Jesus Christ had for his Father.

"Do you love me? You are an honest, benevolent man, perhaps you are a repentant man; you have your conscience and it is a sensitive one; you have many pious works to your credit; you have great regard for the house of God, great respect for the ministry of God; you have got through with all speculations; you have dismissed all unbelief from you as you would the vileness of the poison of the cobra di capella; you think you have no enmity to God; but, after all, "Do you love him?" That is the point. Do you wake up in the middle of the night hardly able to contain yourself? A good friend of mine, Chancellor Garland, said he would not give anything for a religion which did not sometimes cause a man to feel that he scarcely knew whether he was in the body or out of the body. "Do you love me?" That is the one inquiry that comes home to every heart in this room this morning, and every soul in the church of God.

"Oh, love divine! how sweet thou art!
When shall I find my willing heart,
All taken up by thee!"

"Do you love me?" While it is a very wonderful question, it has a most fearful sanction. Repentance has its own divine sanction—"Except ye repent, ye shall all likewise perish." Then belief has its sanction also—"He that believeth not shall be damned." And then again, conversion has its own sanction from God—"Except a man be born again, he can not enter into the kingdom of God." But this has its tremendous sanction, one which includes the whole—"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." It is not love simply as a great thought, an essence, an element of being, an affection. No, no, it is not that; it is something much higher than that. It is that which belongs to the personal existence of the Son of God. If you are a truly converted man, you have been introduced to the Son of God. Religion is the art of knowing that Jesus Christ died for you; this you feel in your heart, and there springs up such a gratitude and regard for him as no language can tell. There is a benevolence of temper and charity pervading the whole world, but the divine charity was reserved for the sending of the Son of God into the world, the sending him into the world to die, and not merely that, but to die for you personally. That is the divine charity, without which everything else is nothing. You may give your body to be burned in the extent of your heroism, fighting for the cause of Christ; you may give all your substance in your generosity for the poor; you may have vast stores of knowledge and experience, and an eloquence, if possible, beyond that of Christ himself, an eloquence that entrances like the notes of angels; but, if you have not this one element of life, it amounts to nothing.

But there is another very precious point about this, and that is, the Savior himself enjoyed the love of his people. It is not merely the unrolling of a sublime standard—no, no, but that which comes down to every-day personal experience. All love has in it an element of jealousy; all strong love has this element, I say, and the Lord is a jealous God, and he says, "Do you love me more than you love anyone else?" Not, Do you love me more than these people love me? For Peter could not know how much the other disciples loved him. Not, Do you love me more than you love the material things of life represented by the miracle just wrought, but he says, "Do you love me more than you love anyone else?" How often is that question passed between those united in the most sacred relations of life! I met an old itinerant preacher, a few days ago, at a Conference which I was holding, a very grand character and a very rugged one, and he was telling me about his wife, who was also very old and shared with him all the vicissitudes of the itineracy. He was taking home some apples to her, and he said to me: "I frequently ask my wife, 'Do you love me?' 'Why,' says she, 'of course I do, Mr. B. You know I do; why do you ask me that question so often?' And I reply to her 'Because I love to hear you say it.'" And so it is with our Savior—he loves to hear his people say it. He does not want us to love him occasionally—no, no, he does not want that, but he wants deep, abiding and constant love, as a divine harmony regulating the entire soul and the high fellowship existing between God and man. And finally, and only then, was he willing to commit to these disciples—that is, to their personal, warm, actual heavenly regard—the charge of his church, showing that he wished and intended that this supreme quality should be always kept in view as the grand test of life. You may not have peace always, you may not have joy always, your patience may give way, you may be tempted to think, "Well, I have lost what I once had;" but, if you have love for Christ in your heart, if you love him, do not be disturbed, do not let the enemy get ahead of you. If you have a warm love for him who gave himself to die for you, and if you realize that by the grace of God he tasted death for you, and if you have in your heart a devoted love to him, do not be alarmed or uneasy.

Oh! what a beautiful statement is this of immortal life; it was in the early morning, he was standing on the shore, on the sand where he had often stood; yet though just out of the sepulchre he was full of eternal life. They did not know him, just as you and I find so much difficulty in realizing in the Son of God that he is the fullness of the Godhead, bodily. He came down from heaven and abode with men for thirty-three years, and though he made the world, the world knew him not. He it was that said "Let there be light;" and he is the true light. There he stands, in all his naturalness. What did he come here for? What did he go away for? To wrap around himself our love for him and bear it away that our hearts might follow after him. He came here to win us; he came to remove from us all disabilities of a sinful, lost and wrecked estate; he came from his Father to vindicate the justice of God that afterwards, on certain conditions with which you can comply—namely, faith in his sufferings—we might be accepted; he came to vindicate our race before the law. He has laid down his life; has given more than the law demanded. He took on him the form of man that he might go into the avenues of death, that he might bring divinity and infinite power face to face with the enemy. He has thus provided for you everything that you can require. He has come into the world to show you the infinite regard of God for you, and to give you the boon of eternal life; he not only illustrates the life eternal, but he is your great shelter when the Judge comes to inspect, when you are accused of your sinful career. If you be sincere and conscious of your sin, and come into the court of God, and say, "I am not able to pay the debt I owe, but Jesus has paid it," he will forgive you even as he forgave the two bankrupt debtors because they acknowledged the debt. So he has provided eternal love in all the strength of justifying power. You are not forgiven out of hand, because God is compassionate; that would never do. It would upset everything; you know it and feel it, and want more than that. It is not like a governor pardoning a man, because the law says he can do it. You know sin exists and must be restrained, and God looks upon no sinner with allowance, and somebody must pay the last cent of his debt. If you do not pay it, somebody else must; the steadiness of heaven, the very pillars of it depend on its holiness. As by the old Roman law, and as in China to-day, some one else may take your place for punishment; and although you go free, your sin does not go free. It is because his Son died and suffered for you that you go free. He has bought you in the marketplace of death; bought you with his blood—"You are not your own, you are bought with a price"—redeemed by his wonderful death and intercession for you. Now, it is this which removes all difficulty out of the way of eternal life. You have not your intellect only to satisfy, but your conscience; you may arrange and compose matters with your mind, but after you have got through, all that amounts to nothing; conscience with its accusations, its supremacy and its lashings, with its tremendous thoughts—your conscience, which nothing will pacify, compose or relieve but faith in the blood of Christ. Nothing has ever been discovered in the world that relieves a distressed conscience but the fact that Jesus died. I say, therefore, in this work of the Son of God, as he appeals to you in his life, he indicates that he loves you. Why, you ought to be happy, hopeful; to spring up in delightful expectation when you consider that, despite all your sins, he loves you. All a sinner has to do, is to believe; all things are ready. The Lord will not wait on you to perform any wonderful acts, as some of you may have been imagining. "God was in Christ reconciling the world to himself" long before you were born. God had provided a way of escape for you through his Son. He loved you and he still calls on you, and asks you to come out of your depth of sorrow and affliction, out of your strange and unnatural alienation. He still seeks your love. If you can not love such a character as Christ, with his infinite love for you, then are you the most unfortunate of beings. "Do you love me?" That is the note of immortality, and this is the grand hope of humanity.

I said in the beginning that I took this passage because it is precious to contemplate, and because all are thinking of the death of our very distinguished citizen, Mr. Jefferson Davis, who now lies in his coffin at the Municipal Hall. It is very delightful for us to realize in our thoughts that his hopes are our hopes, and our hopes his; that he was not merely a public character. A man may be a great man, a magistrate; he may be the center of all thought and all eyes; he may be a great figure in history, and yet when he comes to die he dies like anyone else; he is only a man; has to have the same repentance, the same assurance, the same faith in Christ; goes out the same way, passes through the same passages the Savior passed through; is in all points a man; and as Christ was the Son of man, it is essentially all that can be said; he is a man saved by Christ.

I had the good fortune to know Mr. Jefferson Davis personally, and I appreciated his acquaintance very highly. I admired him intellectually. It was delightful to talk with him; his memory was so tenacious and exact, his bearing so admirable. As far as I could see, he was a man of great ingenuousness of character, of lofty, honorable purpose, a man that might well be taken for an example to young men. There was one other man, a Virginian, whose character, spiritually and intellectually, in the light of his achievements, in the light of his gentleness and genuineness, is a model for almost all men. I might venture to say that Mr. Davis had great integrity of character, and he will ever be an object of admiration to all who fairly understand him, just as our revered Gen. Lee now is. Mr. Davis fills the minds and hearts of all the South this day. He lies in his coffin mourned, admired and loved. He was, by the providence of God, called to act a great part in the history of our nation. Events, over which he had no control, placed him at the head of the Confederate government, which, as its Executive, he guided until it yielded to the force of arms. His integrity of purpose and character during all the conduct of the Civil War left him at its close without a blemish. His imprisonment for two years, and the untold humiliations which accompanied it, did not affect the nobility of his mind. He suffered without losing for a moment the grace of his bearing toward foes or friends. He came out of it, and out of the war, a better man and a maturer Christian. Since then he has demeaned himself with all propriety and dignity in his intercourse with the world. He has illustrated and vindicated the soundness of his judgment during the terrible events of war, and that by his firmness and wisdom and observances of the maxims of civilized warfare, the South emerged from its smoke and blood, self-respected, respected by the world, and respected by those with whom it contended.

It was my good fortune to know Mr. Davis intimately. He attended our Seashore Camp Meetings and ate at my tent. He was a sincere believer in the Christian religion. He listened to the Word and to the experiences of the people of God with reverent interest. I remember on one occasion he met me as I came out of the pulpit, and thanked me heartily for the sermon, and said, "You have removed difficulties from my mind in respect to the atonement, and I shall be a better man for it from this time to the end of my life." The sermon was on the sinner who anointed the feet of Jesus, and of the debtors: "When they had nothing to pay, he frankly forgave them both." He did not say this merely as a compliment to the preacher. I was somewhat surprised at the earnestness with which he spoke, and his manner made a great impression on me.

My last conversation with him was on the cars, on the subject of experimental religion, and the wonderful expressions of Napoleon the Great in respect to the Savior and the gospel. I doubt not that he went straight home to the bosom of his Father and ours; that he is now with his Lord on the shining shore in the light of the eternal morning.

Christian Advocate.

THURSDAY, DECEMBER 12, 1889.

SUMMER IN THE HEART.

(An Old Wife's Love Story.)

Dearest heart, the leaves are falling,
And the summer burneth low;
And I hear the crickets calling
When the twilight falleth slow.
Once again the flowers are dying,
And the glad birds southward start;
But no cause have we for sighing,
For 'tis summer in the heart;
Yes, 'tis summer in the heart;
Bird and blossom may depart,
Dim our love will hold forever—
Glad, sweet summer in the heart.

Winter snows will soon be lying
Cold and white on vale and hill;
Winter winds will soon be sighing
Through the branches, bare and chill;
But the icy breezes never
To our lives their chill impart,
For our love doth keep forever
Glorious summer in the heart,
Yes, 'tis summer in the heart;
Snows may fall and tear-drops start,
But the soul that loves forever
Keepeth summer in the heart.

Hand in hand, through life together,
You and I have journeyed long;
Laughing at the stormy weather,
Meeting trouble with a song.
Sorrows, storms have beat around us—
Oft we've felt the tear-drops start;
But, whenever trouble found us,
Love kept summer in the heart;
Yes, 'twas summer in the heart;
Griefs might come and joys depart,
But the sunshine lingered with us—
Love made summer in the heart.

So at last, when death shall find us,
Watching, waiting, hand in hand,
With life's summer-time behind us,
And our feet upon the strand—
Though upon the shores we sever,
Drifting for awhile apart—
We shall meet, and feel forever
Endless summer in the heart.
There'll be summer in the heart,
Though awhile we drift apart,
Love will bring, beyond the shadows,
Endless summer in the heart.

—*Selected.*

Antiquity and Sanctity of the Holy Sabbath.

The holy Sabbath comes down to us venerable with age, though the blush of fair creation's morn sits upon its brow. The ancient record of creation in Genesis, when "God rested from his works," when he "blessed the seventh day, and sanctified it," is the foundation on which the Christian Sabbath plants itself. Older than the first promise made in Eden, and radiant with its hope; older than Cain and Abel, Noah and Abraham, and all the seers and prophets, and to them the traditional repository of true worship; older than Moses and all the ceremonial law and observances of his dispensation, reiterated to him on flaming Sinai, and by him down through the ages: "Remember the Sabbath day to keep it holy."

Its very venerableness commands our highest respect; its divine origin, our profoundest reverence and most hearty observance. This, the oldest institution of the church, conserves all ordinances and doctrines, and is most fittingly set apart by its Author for universal recognition. "Remember," don't forget to observe it as "holy." The prohibition of labor is to all: children, "servants, cattle and the stranger in thy gates." Man must have the "rest" it brings. This "rest" recognizes worship. This worship implies being brought face to face with God. It is more and better than a law; it is an inestimable mercy, a boon. In the waste howling wilderness the Lord "gave on the sixth day the bread for two," and hence the beautiful "manna like coriander seed" fell as hoar-frost for the multitudes of Israel. Two days' rations. The "two burnt offerings" required on the Sabbath day stamped it as the day of days for calling the people together to dedicate themselves afresh, soul and body, to the Lord's service. It was a "holy convocation."

As a symbol it prefigured the rest of the promised land, the rest of the soul in Christ, the rest of the church in the new dispensation, the rest of the victorious church in heaven. "It is a sign between me and the children of Israel forever." (See Ezekial xxxi, 17). A "sign," standing memorial that he who had delivered and sanctified them was the true God, and its observance on their part as a ratification and recognition of the same. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout your generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." (See Exodus xxxi, 12-17).

The idea of God is preserved and enshrined in the Sabbath. To abolish the Sabbath is to abolish God. No Sabbath, no Bible, no God! How would that do? We shudder at the very thought.

Can we have a spiritual Sabbath, observe that day according to its spiritual intent and purport, without legal sanction and protection? Suppose the Legislature of the State of Louisiana were to enact more stringent laws respecting the observance of the Sabbath, making it a penal offense to open places of business and restricting all commerce? And suppose the law should be observed in the letter? Are we to conclude by this that the spirit and intent of the day is kept? By no means. It can not be kept by law, and yet we need and must have laws enforced for our protection in its observance. The Sabbath must be kept by the heart, and with delight, according to the Bible standard.

The Sabbath is an older and better institution than the picture gallery, or museum, or even the park; and if people wish to visit these, and similar places of recreation and amusement, let them take their own time for it, and not filch from God that which belongs to him. God, who has given us all our time, has laid his hand on it and "sanctified" it, called it "holy"—his. We dare not, at our peril, desecrate it. Works of charity and necessity can be done, and are blameless, as also visiting the sick and acts of Christian benevolence. Blacking the shoes, shaving and such toilet duties should be performed on Saturday. The cow has to be fed and milked, the horse must be fed and watered, but the currying must be deferred.

But says one: Is it not written, "the Sabbath was made for man, and not man for the Sabbath?" Yes. It fits him, and he must adjust himself to it. It was "made" (that is the word) "for man," and, therefore, he should be scrupulous in its use. It is a great error to say if it was "made" for him, he can do what and how he pleases with it. Such liberty becomes bold rashness, wanton licentiousness. It was "made," reserved, designated, sanctified, set apart from a common to an holy purpose—a resting-place from toil, care and labor.

Suggestive as it is of worship, thanksgiving, praise, an hint, an intimation of heavou, do not touch or mar its sacredness at your peril. We do not contend for a rigid puritanical Sabbatarianism, nor can we condone the Continental Sabbath; but a pure, spiritual, holy day. I heard a man once say he had a disgust for Sunday because his father, when he was a boy, prohibited him whistling on that day. That is puritanism run to seed.

Those who would evade and break the force of the law of the Sabbath by saying, "The Sabbath was made for man," should also remember the same great teacher said: "The Son of man is lord also of the Sabbath." And will we, who have received so gracious a benefaction as this, use it offensively, and in any way forbidden. Surely not.

It is resurrection day. A day of joyful, grateful worship, and never intended to be spent in gloom. "This is the day the Lord hath made, let us rejoice and be glad in it," is the joyful language of the Psalmist.

The influence of the Christian Sabbath on civilization can not be measured. The "labor problem," which threatens our peace and security as a nation, in its relations to overbearing capitalists and cruel and heartless monopolies, is to be adjusted largely by this Sunday law. The poor and helpless have their rights, and they must be vindicated. The artisan, laborer, toiler at manual labor, needs the rest and quiet which the Sabbath brings. The din and whirl of machinery, the constant draft on the forces of the body, nerve and brain tissues impairs the health, destroys and undermines the constitution, and shocks the sensitive, nervous powers, did not the holy Sabbath intervene, and by its hallowed associations and influences check the strain and overcome the wear, and proclaim a jubilee of rest. What a benediction to tired and wearied limbs and harassed and chafed mind!—the sweet light of God's blessed Sabbath disclosing to our senses the beautiful and charming services of religion, which come to the sin-tired soul as a balm of fragrance wafted from heaven's own spicy shore.

Let its religious observance be intensified and emphasized. Let it be by far the best day of the week. A day of joy, happiness and doing good. Let it typify and adumbrate the eternal Sabbath of joy—the "rest which remaineth for the people of God." Let its hallowed and hallowing influence permeate, penetrate and imbue the whole week. The strength thus gathered and husbanded will enable us to cope with the enemies which may lie in our pathway, and be the living talisman of our success.

We plead for the holy Sabbath; its Christian observance in the household, the sacred precincts of home, in the counting-room, in the field and workshop, in the busy marts of trade, in the manufactory—everywhere.

Let Saturday plan and arrange to abridge all Sunday duties. Let travel for pleasure, pastime and business cease; let the tired, hard-worked animals have a solid day of rest; let the mail be given up, that all cars, stage coaches, mail agents, clerks, postmasters, engineers, brakemen, conductors and porters, aggregating hundreds of thousands in the United States, may have immunity from work and care. Is it a self-denial, a mortification? Be it so. Self-denial is an all-important factor in discipleship. This denial of fleshly lusts and appetites is of incalculable value to ourselves in our Christian discipline. To others, the masses, it is certainly conferring a welcome blessing. The command of God is: "Remember the Sabbath day to keep it holy." There is no command more legitimate and reasonable, and that promises better results.

T. B. WHITE.

MANSFIELD, LA., Nov. 11, 1889.

Work for the General Conference.

I am sure I would not have thought of writing on this subject had not those in position and experience above me asked me to do so. I have seen many suggestions by men much my superiors in judgment, that appeared immature and rickety. And brilliant men, on this subject, have shot wild and wide of the mark. So I have been afraid to make any suggestions about changing our laws, lest I should make a ridiculous show.

In the issue of the ADVOCATE, of November 21, the first page is given to this subject. Some things written were wise; some, I thought, far otherwise. Dr. Parker starts on the presiding eldership, which he calls "one of the chief pillars of our polity," and proposes a change that looks as though it would ruin it. His object is economy; to save labor for unoccupied fields, and to give more importance to District Conferences. He argues that half the presiding elders could do the work, if twenty-six appointments were put in each district, and thus one hundred men would be placed in the pastorate. This calculation needs revising. Here is a Conference with one hundred appointments. By our present law, twenty appointments in a district, five presiding elders could serve them. Increase the districts to twenty-six appointments, and four presiding elders would be required still—a saving of one-fifth only. If his plan succeeds, I think it will eventually save all of the two hundred presiding elders for the pastorate. Again, is it wise to destroy, not only the presiding eldership, but the Quarterly Conference, to make a District Conference effective? Have you heard of the man that had a wagon he had used much taking it to the shop for repairs? The smith added a fifth wheel. After using it awhile longer, by close attention, he discovered that the fifth wheel did not touch the earth as his wagon rolled on. He further noticed that the extra wheel had only one or two spokes in it. An idea strikes him; he rejoices at its conception. Here is what I will do: take it back to the shop and have most of the good spokes taken out of the fourth wheel and added to this fifth wheel. Sir, would it not be better to take out the solitary spoke in the fifth wheel and put it somewhere else? Provide some other way of electing delegates to the Annual Conference rather than destroy the Quarterly Conference and the presiding eldership, or, as Dr. Parker calls it, *reducing it to its lowest requirements.*

I see that several writers advise ordination with licentiation. I do not see the necessity for this change. I have served for six years the largest district east of the Mississippi river—one that has had all this time more under-graduates in it than, perhaps, any other district. So I stand in a place to know something of the inconvenience that arises from want of ordination in pastors in charge. With us it has been small. I agree with Dr. Parker in regard to the change of the boundary lines of the Louisiana Conference, so as to include the entire State in that Conference. I agree with him again on the subject of evangelists—I think an active presiding elder reduces the office of an extra evangelist to its *lowest requirement.*

Dr. Hunnicutt speaks wisely about revision in our financial system. Yes, let all the collections be placed in the hands of the laymen. That is now the plan in several charges that I know of, and it works well.

Dr. Ahrens says make the presiding eldership elective. Why so? Might it not open the way for cunning electioneering by ambitious men? He says admit one layman from each presiding elder's district into the Bishop's cabinet. I do not know so well about that. When I am in the cabinet assisting in its delicate work, I feel like I would be glad to have two or three of my wisest laymen present; but when I remember that not a layman in the district knows anything about the district, except his own charge, and, perhaps, an adjoining charge, I do not see how his advice could be very valuable. Every prominent layman in this district wants about the best preacher in the Conference sent to his work. If he was a member of the cabinet, he would be apt to work to that end. Might it not be necessary to have two or three, or more, laymen from districts when there are rival cities and towns? This measure had better be well considered before it is acted upon. The prominent laymen about our chief cities have great influence in the Bishop's council. Now I am inclined to think they do not care to be burdened with any further responsibility in this matter.

T. S. WEST.

HATTIESBURG, Mississippi.

Work that Ought to Be Done.

Dear Brethren of Southern Methodism: As our General Conference is approaching to again look with careful eye over the vast field of earth; as she moves her glorious train toward the port of heaven, I wish to wave a danger signal and ask you to see the man, who, going from Jerusalum to Jericho, has fallen bruised and mangled by the way. I speak of an army of perishing men; falling daily in our *very midst* without the comfort and ministrations of a gospel minister to, in any way, prepare them for the sudden death and tragic calamities that befall them. I refer to the army of railroad workmen in general, and to the class called brakemen in particular. I saw a statement that in one State (Ohio), last year, 2,700 brakemen were instantly killed and 7,500 were maimed by the loss of arm or leg. Now, if there was an army of soldiers suffering such mortality would our church hesitate to appoint a chaplain, and make the necessary arrangements to sustain such chaplaincy, so that it might do the greatest amount of good to the army, donning the uniform, entering the camp and in every way identifying himself as in sympathy with that army. I have been suddenly awakened to this important duty of our church ministry, the consolations of our glorious gospel to these toiling, suffering, dying thousands of our fellow-men, and my heart burns within me to think of our neglect. What good can be accomplished by the distribution of our papers, books and tracts, none but God can know. If the secular press and news companies can arrange to send their agents out on every train, can not each Annual Conference send, at least, one chaplain to travel from lodge to lodge of the Brotherhood of these laborers to teach and preach Christ to them, bury their dead and administer to the wounded? Was it not the glory of Methodism that she found the miner in his sooty toil and sang glory and preached hope that gave joy to many souls? No railroad company would be so lost to humane feeling as to charge fare for such a messenger of love and mercy among them. No Domestic Mission Board would refuse to support such a missionary. Heroism for our God and our perishing fellow-men is abundant. Then, why not? Oh, brethren, you who are old in the work for the Master, and wise to know "what Israel ought to do," hear this cry of agony and lend a helping hand *now!* Brethren, you who wield the pen and speak so loudly to all the world, will you join me in this cry for *help?*

Fraternally, S. H. WHATLEY.

EOLA, LA., Nov. 24, 1889.

An Interesting Document.

(Continued.)

MINUTES

TAKEN AT THE SEVERAL

ANNUAL CONFERENCES

OF THE

METHODIST EPISCOPAL CHURCH,

FOR THE YEAR 1785.

As it was unanimously agreed at this Conference that circumstances made it expedient for us to become a separate body, under the denomination of the *Methodist Episcopal Church*, it is necessary that we should here assign some reasons for so doing.

The following extract of a letter from the Rev. Mr. John Wesley will afford as good an explanation as can be given of this subject:

"BRISTOL, September 10, 1784.

"To Dr. Coke, Mr. Asbury, and our Brethren in "North America—

"1. By a very uncommon train of "providences, many of the provinces "of North America are totally dis-"joined from the British Empire, and "erected into Independent States. The "English government has no authority "over them, either civil or ecclesias-"tical, any more than over the states "of Holland. A civil authority is ex-"ercised over them, partly by Con-"gress, partly by the State Assemblies. "But no one either exercises or claims "any ecclesiastical authority at all. In "this peculiar situation some thou-"sands of the inhabitants of these "States desire my advice; and in com-"pliance with their desire, I have "drawn up a little sketch.

"2. Lord King's account of the prim-"itive church convinced me many "years ago that Bishops and presby-"ters are the same order, and conse-"quently have the same right to or-"dain. For many years I have been "importuned from time to time to ex-"ercise this right by ordaining part of "our traveling preachers. But I have "still refused, not only for peace's "sake, but because I was determined, "as little as possible, to violate the es-"tablished order of the national church "to which I belonged.

"3. But the case is widely different "between England and North America. "Here there are Bishops who have a "legal jurisdiction. In America there "are none, and but few parish minis-"ters; so that for some hundred miles "together there is none either to bap-"tize or to administer the Lord's Sup-"per. Here, therefore, my scruples "are at an end; and I conceive myself "at full liberty, as I violate no order "and invade no man's right, by ap-"pointing and sending laborers into "the harvest.

"4. I have accordingly appointed "Dr. Coke and Mr. Francis Asbury to "be joint *superintendents** over our "brethren in North America. As also "Richard Whatcoat and Thomas Vasey "to act as *elders* among them, by bap-"tizing and administering the Lord's "Supper.

"5. If anyone will point out a more "rational and scriptural way of feeding "and guiding those poor sheep in the "wilderness, I will gladly embrace it. "At present I can not see any better "method than that I have taken.

"6. It has, indeed, been proposed to "desire the English to ordain part of "our preachers for America. But to "this I object. (1) I desired the "Bishop of London to ordain one only, "but could not prevail. (2) If they "consented, we know the slowness of "their proceedings; but the matter ad-"mits of no delay. (3) If they would "ordain them now, they would like-"wise expect to govern them. And "how grievously would this entangle "us. (4) As our American brethren "are now totally disentangled both "from the State and from the English "hierarchy, we dare not entangle them "again, either with the one or the "other. They are now at full liberty "simply to follow the Scriptures and "the primitive church. And we judge "it best that they should stand fast in "that liberty wherewith God has so "strangely made them free.

"JOHN WESLEY."

Therefore, at this Conference we formed ourselves into an independent church; and following the counsel of Mr. John Wesley, who recommended the Episcopal mode of church government, we thought it to become an Episcopal Church, making the episcopal office elective, and the elected superintendent or Bishop amenable to the body of ministers and preachers.

Ques. 1. Who are the superintendents of our church?

Ans.: Thomas Coke, Francis Asbury.

Ques. 11. Are there any objections to any of the preachers?

Ans.: They have been examined one by one.

Ques. 12. How are the preachers stationed this year?

Ans.: As follows:

Georgia, Beverly Allen.
Charleston, John Tunnell.
Georgetown, Woolman Hickson.
Henry Willis, elder.
Yadkin, Henry Bingham, Thomas Williamson.
Holstein, Richard Swift, Michael Gilbert, Richard Ivy, elder.
Caswell, Elijah Ellis.
Salisbury, Joshua Hartley, Hope Hull.
Halifax, James Hinton, George Noseworthy, Reuben Ellis, elder.
Wilmington, John Baldwin.
New River, Philip Bruce.
Tar River, Thomas Humphries, Isaac Smith.
Roan Oak, Edward Morris, Mark Whitaker.
New Hope, Henry Jones.
Guilford, John Smith, Stephen Johnson, Nelson Reed, elder.
Camden, William Partridge, William Steens.
Portsmouth, Thomas Anderson, John Street.
Williamsburg, Jeremiah Martin, Enoch Matson, elder.
Bertie, John Dickins, David Jefferson.
Sussex, William Glendenning, John Easter.
Brunswick, Edward Drumgole, James How.
Mecklenburg, John Major, John Robertson, James O'Kelley, elder.
Amelia, William Damaron, John Freeman.
Bedford, Thomas Bowen, James Kenney.
Orange, Thomas Jackson, Hezekiah Bonham, Stephen Deakins, Thomas Foster, elder.
Redstone, Peter Moriarty, John Fidler, Wilson Lee.
Alleghany, Lemuel Green, John Paup, William Jessop.
Berkley, Eleazer Hathaway.
Fairfax, Simon Pile.
St. Mary's, Ignatius Pigman.
Lancaster, Joseph Everett, Levin Ross.
Calvert, Michael Ellis, Richard Whatcoat, elder.
Frederick, William Ringold, Samuel Breeze.
Baltimore, Francis Poythress, Jonathan Forrest, Caleb Boyer, elder.
Kent, Thomas Curtis, George Moore.
Talbot, Thomas Haskins, Joseph Cromwell.
Dorchester, William Thomas, Robert Ayres.
Northampton, Philip Cox, Moses Hurley, William Gill, elder.
Dover, Samuel Dudley, Joseph Wyatt.
Caroline, William Cannan, Jesse Lee, Shores Bright.
Somerset, Henry Ogburn, Amos G. Thompson.
Annamessox, James White, Robert Cann, Thomas Vasey, elder.
Little York, John Cooper.
Philadelphia, Ira Ellis, James Thomas.
Juniata, James Riggin, Thomas S. Chew, elder.
West Jersey, William Phoebus, Thomas Ware, Robert Sparks.
East Jersey, Adam Cloud, Matthew Greentree.
Trenton, Robert Cloud, John McCloskoy, Jacob Brush.
New York, John Hagerty.
Long Island, Ezekiel Cooper.
Shelburne, Freeborn Garrettson.
Port Roseway, James O. Cromwell.
Antigua, Jeremiah Lambert, John Baxter.

Ques. 13. What was collected for Cokesbury College?

Ans.: 45£ 16s. sterling.

*As the translators of our version of the Bible have used the English word *Bishop*, instead of *superintendent*, it has been thought by us that it would appear more scriptural to adopt their term *Bishop*.

Ques. 14. What was the yearly collection?

Ans.: 300£.

Ques. 15. How was it expended?

Ans.: In making up the yearly deficiencies, and sending out two missionaries, and the expenses of our Conference.

Ques. 16. What members are in society?

Ans.: 18,000. Preachers, 104.

It is recommended to all our brethren to suspend the execution of the Minute on slavery till the deliberation of a future Conference; and that an equal space of time be allowed all our members for consideration, when the Minute shall be put in force.

N. B.—We do hold in deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means.

Ques. 17. When and where shall we hold our Conferences next year?

Ans.: 1. Salisbury, North Carolina, Tuesday, February 1, 1786. 2. Lane's Chapel, Virginia, Monday, April 1, 1786. 3. Baltimore, May 8, 1786.

Bro. Mellen on Missions.

In coming out of the Methodist Church, the other night, I saw a little pamphlet, with Rev. T. L. Mellen's name as author. I picked it up and took it home. My wife and self read it through when we got home. I must say, according to my best judgment, it is the best thing on the subject of missions for the conversion of the world I have seen. It was an essay read before the Brookhaven District Conference, Mississippi Annual Conference. I heard him read it; but it did not strike me very forcibly at the time. Bishop Keener recommended it at the time that it be published in pamphlet form. I do wish ten thousand of them were circulated all over the land. I suppose he has them on hand. I don't know the price. I suppose about a dime. If I was a young preacher, I would get one and commit it to memory, and use Bro. Mellen's thunder and turn it into lightning.

Now, I recommend the preachers throughout the country to send to him for some of them. The title of it is "Obligations and Objections." I don't say, but I suppose on missions. It is a grand thing, according to my judgment. Direct to Wesson, Miss.

A. B. NICHOLSON.

From the Work.

OPELOUSAS, LA.

MR. EDITOR: Thanksgiving Day, November 28, was generally observed by our people, and will long be remembered by many of us. We held a union service here in the Methodist Church, at eleven A. M., in which all the Protestant pastors officiated. A large congregation was present, in which all the denominations were represented. The service of song was appropriate and delightful; engaged in by the congregation generally. We were treated to an excellent sermon by our Presbyterian brother, F. W. Lewis, followed by appropriate addresses by Bros. Cason and Mack, of the Baptist and Episcopal Churches, respectively. After the service we, the pastors, were invited by some of the brethren to a Thanksgiving dinner, which invitation we were not slow in accepting. During the repast one of the brethren expressed audible thanks for the turkey, which contributed largely to our enjoyment on this occasion, to which we all responded with a hearty Amen.

My Conference collections are coming up handsomely, and the ADVOCATE fund will be increased on my arrival at Conference. The Conference year with us, has been a fairly prosperous one in every way, and the outlook is encouraging.

R. S. ISBELL.

WALNUT GROVE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I am closing up the fourth year on this circuit, and, while I regret to part with these people to whom I have become so much attached, yet I am fully convinced that four years is long enough for a preacher to stay at one place—at least, long enough for me. In reviewing the labors of those four years, I find nothing to boast of, but can say, after I have done all, I am an unworthy and an unprofitable servant. We have built two churches; received one hundred and fifty into the church; baptized fifty infants; have furnished the Mississippi Conference with three young preachers, all of whom are doing good work for the Master. In addition to this we have pruned and whittled down the local preachers from nine to five, and the membership from six hundred and twelve to four hundred and seventy. The collections have never been paid in full, but have increased a little every year. This year the Conference collections will be considerably in advance of any former year.

W. W. CAMMACK.

God needs every believer in the work of disciplining others. This is no limiting God. What he might do and what he will do are two different questions. His declared plan is and always was to use the disciple as a witness for him and a winner of souls. There never was nor will be a body of ordained preachers large enough to evangelize the world without the help of the great body of disciples.—*A. T. Pierson.*

Sunday-School Lesson.

(Herbert and Simpson's Lesson Commentary. Eaton & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON XII.—December 22.

CLOSE OF SOLOMON'S REIGN.

1. Kings xi, 26-43.

GOLDEN TEXT.—*Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man.*—Eccl. xii, 13.

TIME.—B. C. 980.

PLACE.—Zereda (*cooling*), a town in Ephraim, on the plain of Jordan.

26. Jeroboam—Jeroboam was an Ephraimite of *Zereda*—that is, *Zarthan* in the Jordan valley, son of a widow, and a subject, but an officer of Solomon. *Lifted up his hand*—This is the Hebrew phrase, signifying, "he rebelled."

27. Solomon built Millo—Solomon made Jeroboam superintendent of all the forced labor ("the charge") exacted from his tribe—the tribe of Ephraim—during the time that he was building Millo and fortifying the city of Jerusalem (ix, 15).

28. Mighty man of valor—The phrase here seems to mean here "a man of strength and activity." It is a vague term of commendation, the exact force of which must be fixed by the context.

29. At that time—The time when Jeroboam had become overseer over the heavy works, and not after he had already stirred up the rebellion. *The Shilonite*—An inhabitant of Shiloh in Mount Ephraim, the earliest and most sacred of the Hebrew sanctuaries.

30. New garment . . . rent it—The first instance of the "acted parable." Generally this mode was adopted upon express divine command. A connection may be traced between the type selected and the words of the announcement to Solomon. There was something significant also in the circumstance that it was a *new* garment, which is stated twice, and indicates the newness, that is, the still young and vigorous condition, of the kingdom.

33. They have forsaken me—Several Hebrew manuscripts have the verbs in the singular number throughout this verse, and so the Septuagint renders. This sense is cleared by this change; but, perhaps, here as elsewhere, the difficult reading is the true one. By "they" the writer probably meant Solomon especially (and hence the expression at the end of the verse, "as did David his father"), but he intended likewise to convey the notion that others, too—his wives, his court, his children—had partaken of the idolatry of the monarch. *Worshiped*—On the southern heights of Olivet, looking toward the royal gardens, were three sanctuaries on three distinct eminences, consecrated respectively to Astarte, the goddess of Phenicia; to Chemosh, the war-god of Moab; and to Milcom (Molech), the divine "king" of Ammon. The licentious and cruel rites with which these divinities were worshiped attached a name of infamy to the whole mountain. In part or in whole, it received from these shrines the name of the "Mount of Offense," which it retained, together with the more innocent name of "Olivet," till the Christian era, when the darker name was confined to the southernmost of the four heights of which that mountain is composed.

34. Take the whole kingdom—Translate—"Howbeit I will not take aught of the kingdom out of his hand." The context requires this sense. *Make him prince*—"*Set* him for prince," inasmuch as leaving him upon the throne was not merely a divine permission, but a divine act.

36. A light alway—The exact meaning of the expression is doubtful. Perhaps the best explanation is that "light" here is taken as the essential feature of a continuing *home*. This phrase, which is repeated in chap. xv, II. Kings viii, 19; II. Chron. xxi, 7, is to be explained from II. Sam. xxi, 17, where David's royal rule is called the light which God's grace had kindled for Israel, and affirms that David was never to want a successor upon the throne.

38. Build thee a sure house—To "build a sure house," or "give a house," is to give a continuity of offspring, and so secure the perpetuity of a family. The promise, it will be observed, is conditional; and as the condition was not complied with it did not take effect.

39. Not for ever—In no case, not even if Jeroboam and his seed continued faithful, serving God as David had served him (verse 38), was the seed of David to be afflicted forever. David had been distinctly promised that God should never fail his seed, whatever their shortcomings. The fulfillment of the promises was seen, partly in the providence which maintained David's family in a royal position till Zerubbabel, but mainly in the preservation of his seed to the time fixed for the coming of Christ, and in the birth of Christ—the Eternal King—from one of David's descendants.

40. Sought therefore to kill . . . fled into Egypt—As Solomon's luster faded, as oppression became greater and its objects more selfish, and as a prospect of deliverance arose from the personal difficulties of Jeroboam (ver. xxviii), the tribe of Ephraim, to which he belonged, began to aspire after its old position. Jeroboam, active, energetic, and ambitious, placed himself at their head. The step proved premature. The power of Solomon was too firmly fixed to be shaken; and the hopes of the insurgents had to be deferred till a more favorable season. The *exact* date of Jeroboam's flight into Egypt can not be fixed. It was certainly not earlier than Solomon's twenty-fourth year, since it was after the building of Millo. Ver. 41. But it may have been several years later. *Until the death of Solomon*—During his stay he noted, with a statesman's eye, the institutions and strange relics of the country which had been the scene of ancient bondage of his people. It is to be feared that there was much that met his view which could only be abhorrent to a true believer, but which inspired him with disgust—much which he regarded with admiration—some things that he deemed worthy of imitation, and that treasured up, what appeared useful hints, which might be applied with advantage when his predicted destinies were fulfilled. But whatever was the immediate safety found in this Egyptian refuge, he lived to rue that his steps had not turned some other way. The visit was ruinous to him, by filling his mind with ideas wholly alien to the Hebrew constitution, and the attempt to work out which brought ruin upon his house and disbonor upon his name.

41. And all that he did—Whether Solomon turned to the Lord again with all his heart, a question widely discussed by the older commentators, can not be ascertained from the Scripture. If the preacher is traceable to Solomon so far as the leading thoughts are concerned, we should find in this fact an evidence of his conversion, or at least a proof that at the close of his life Solomon discovered the vanity of all earthly possessions and aims, and declared the fear of God to be the only abiding good, with which a man can stand before the judgment of God. What personal piety he ever had was crowded out by the business of the state, withered by the prevailing worldly atmosphere, spoiled by the indulgences and luxuries of court life. During the principal years of his reign he was a man preserving with jealous care all religious ceremonials and festivals, and fulfilling all public religious duties, without being personally godly or keeping watch over his own heart. It is not strictly correct to think of Solomon as a backslider: it is more true to say that his religion had always been imperfect and incomplete; it never gained its only worthy and effective sphere, the sphere of his heart.

Missionary.

Letter from Brazil.

MR. EDITOR: At last the briny Atlantic has been crossed and the mission field reached! Two months have glided past since my arrival in Piracicaba, Brazil. During that time I have been busily and delightfully engaged from day to day in a new routine of duties. Each day has been precious because it was another day for Jesus; each day has been lightened of its care because it was wholly done for Jesus. And thus the time has flitted by in this land of beauty, and yet one so sadly darkened by idolatry—an idolatry which claims the Bible as the foundation of its faith and government, yet a church which effectually shuts out its people from the knowledge of the revealed will of God.

There is so much to be done here, so little has been accomplished, comparatively (and yet a great deal), that the magnitude, the volubility of the work urges each new-comer at once into zealous activity. "Oh, to do more; to do much for the Master!" is the cry of everyone. Acquiring the new language is an arduous task which consumes the time and taxes the patience of each new-comer. Though that is the case, still there are numerous duties for the new missionary to share with her co-workers. These, together with the study of Portuguese, about fill up my time.

The Woman's Board of Foreign Missions of our church has provided a comfortable home here, which is supported, in the main, by the school. There are many charity pupils who live with us. These are supported by the means collected from those pupils who are able to pay tuition. Thus we keep here in the college a goodly number of poor children whom we are training, educating for the Lord. These poor heathen children demand constant and vigilant attendance, so ignorant are they of what is right and what is wrong. The native Brazilian is kind, but untruthful, unreliable and immensely selfish. To rear these children up for God is our chief work, and this we endeavor to accomplish by example and precept all the time. The Scriptures are read and expounded to them daily. They each day memorize Bible verses and sing the songs of Zion. They are taught to pray, to give thanks for all things, and in their school and domestic relations God's loving care and omnipotence are pointed out to them. Some of these children are Christians; from time to time there comes up among them a new candidate for church membership. Those who are not professed Christians imbibe such strong principles of the religion of the Lord Jesus Christ that we feel confident that they will never be Catholics; that, sooner or later, there will come a time for them to profess Jesus as their Savior. Thus from day to day we are sowing seed for the future to develop, to bring to maturity. To-day is the Day of All Saints. We have no school; all the day pupils are kept at home to take part in the cathedral celebration, which always takes place on this day. It is really a gala day in the city. The bands will play the gayest music through the streets and at the cathedral; the streets will be blockaded with peddlers selling their wares and sweets; all will be gaiety and carnal indulgence—no spirituality.

The Church of Rome, the Church of State here, in the great empire of Brazil, which surpasses the United States in area, is a form of the vilest paganism, more disastrous than the idolatries of China and India, because it professes the guidance of the Bible! (What a work here for the evangelical churches to accomplish!) To such an extent is the worship of images carried, the mediation of saints implored, that images are worshiped as God himself. The atonement and mediation of Christ is rejected for that of the Virgin and other saints. The Trinity is openly declared to be "Father, Mother and Son." The multiplicity of idols is fearful. Various rivers and other natural features of the country are taught as being guarded over by certain images; different diseases, different classes of evils having, respectively, their presiding images. When persons are converted these images are all given up—usually burned. There are shops in the large cities where the selling of little statuettes (images) of plaster, wood, metal, etc., form the chief traffic. The desired image is purchased for a nominal sum and taken to the priest to christen and bless. In such a way the little statuette is endowed with supernatural powers, and is ever afterwards bowed down to and invoked as a saint.

The Sabbath is a day of traffic, pleasure and riotous drinking. There is nothing to indicate Christianity among these people, save where the missionary has left footprints. The work is fast gaining ground; the cry for more help is heard all over the land. Oh, that our home people could see the joy, the devotion of these native Christians! How happy they are in the religion of Jesus! Piracicaba is a Methodist stronghold; yet the Church of Rome is the predominant element here. We long to see the whole city converted to God. Pray for us unceasingly that our efforts may be successful, that we may continue strong and faithful in the Lord.

The weather is balmy and sweet with the fragrance of spring. During the holidays we have our warmest weather. We are now preparing for the semi-annual examination of the school, which takes place in December. It is the event of the season, and, though the people do not generally attend our church, yet our school is highly appreciated, patronized and visited by the best of them. This is sufficient evidence of their esteem for the missionary workers among them. God grant that we will ever be faithful!

Your sister in Christ,

SALLIE M. PHILLIPS.

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NOVEMBER 1, 1889.

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Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

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THURSDAY, DECEMBER 12, 1889.

North Mississippi Conference.

FIRST DAY.

This Couference met, December 4, in Holly Springs, Miss. Bishop Galloway opened the Conference by the administration of the sacrament of the Lord's Supper. A large number of communicants partook of the elements, and it was a season of precious communion with the Lord and with one another. The Lord was manifest in a peculiar manner, recognizing the faith of his servants and blessing their souls with a peace "unknown to common minds."

The secretary of the last Conference, Rev. John Barcroft, called the roll, and a large number, both of ministers and laymen, answered to their names. A crowd of visitors filled the large church at the first session. Rev. John Barcroft was elected secretary. Revs. Thomas Cameron, J. S. Oakley and T. Y. Ramsey, Jr., were elected assistant secretaries. The hours of meeting and adjournment were fixed at 9 A. M. and 12:30 P. M.

The presiding elders reported the standing committees as follows:

Public Worship—J. W. Honnoll, J. A. Randolph, J. F. Fant.

District Conference Records—G. E. Kelsey, P. T. Callicutt, W. W. Dorman, H. R. Tucker, H. H. Estes, J. R. D. King, W. M. Young.

Observance of the Sabbath—Eugene Johnson, R. A. Burroughs, W. C. Lester.

Spiritual Interests—J. W. Bell, W. S. Shipman, J. A. Bowen, A. H. George, E. H. Cascy, J. A. Whitehurst, J. T. Moody, F. P. Spencer.

Bible Cause—L. W. Worsham, C. H. Owen, H. L. Vaughn.

Temperance—J. C. Lowe, J. Y. Murray, P. B. Jones, J. W. Malone, W. W. Mitchell, S. A. Ellis, B. F. Phillips.

Memoirs—W. W. Williams, R. G. Porter, W. T. J. Sullivan,

Books and Periodicals—Edward Mayes, J. C. Kyle, R. A. Ellis, J. A. Leech, S. D. Long, J. M. Barnes, Joseph Johnson, N. G. Augustus.

Conference Relations—K. A. Jones, T. B. Malone, G. W. Gordon, R. M. Davis, H. C. Morehead, D. W. Babb, J. W. Dorman.

A communication from Rev. W. C. Dunlap, commissioner of education, was read and referred to the Board of Education. A communication from the Publishing House, at Nashville, was referred, without reading, to the Committee on Books and Periodicals. A communication from Dr. Morton, secretary of Church Extension Society, was read and referred to the Conference Board of Church Extension. A communication from the General Board of Missions, at Nashville, Tenn., was read and referred to the Conference Board of Missions. A communication from the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE was referred to the Committee on Books and Periodicals.

Bro. Holt, of the Publishing House, was introduced, as was also Rev. W. L. Wilson, publisher of the *Alabama Christian Advocate*.

The names of the presiding elders were called, and they gave short accounts of the work of God in their districts during the past year. There has been much progress, and the kingdom of the Master is gradually broadening. The characters of the presiding elders all were passed. The names of the superannuates were called, and the characters of such as had not gone to the eternal home were passed. The characters of the supernumeraries were passed.

The examination of elders was taken up, and the following passed: John Ritchie, E. H. Casey, R. G. Porter, K. A. Jones, R. P. Goar, A. P. Sage, W. J. O'Bryant, A. P. Leech, T. Cameron, J. W. Bates, R. M. Davis, H. L. Vaughn.

At this point, Rev. A. J. Jones, and Rev. W. D. McCullough, from the Methodist Free Church in America, presented themselves for reception into membership in the Conference. After some discussion the Conference voted to receive them on condition of assuming our ordination vows without re-imposition of hands.

The examination of elders was resumed, and these passed: J. E. Thomas, H. C. Morehead, J. M. Wyatt.

At this point Bishop Galloway, in a few felicitous remarks, introduced Mrs. Bishop Wightman, of the Woman's Board of Missions, who gave the Conference a *resume* of the work of that Board since its organization, and spoke specially in favor of the Mission Training-school at Kansas City, Mo., which she said would be in successful operation within the next year.

Dr. Morton, of the Church Extension Society, and Dr. Bennett, of the *Arkansas Methodist*, were introduced to the Conference. Bros. Taylor and Freeman, of the Memphis Conference, and Bro. Matthews, of the White River Conference, were also introduced.

The report of the Joint Committee of the two Mississippi Conferences on the Methodist College was presented by Dr. J. J. Wheat, read and referred to the Board of Education. The committee reported $43,000 raised on the endowment fund, and made the recommendation that eight persons, clerical and lay, be appointed from each Conference to compose, with Bishop Galloway as president, a Board of Trustees for the new college. Conference adjourned with benediction by the Bishop.

SECOND DAY.

Conference opened at 9 A. M. with devotional exercises conducted by Dr. David Morton, secretary of the Board of Church Extension. The roll was called and the Minutes read and approved.

A paper was presented from Vanderbilt University by T. Y. Ramsey, and read and referred to the Board of Education.

Bro. Bennett, of the *Arkansas Methodist*, at this point, spoke in the interest of his paper, and in favor of church papers generally. He made some good points, which were well received and will bear fruit in the future.

Question 1. Who are admitted on trial?

C. W. Perkins, G. H. Lipscomb, R. O. Brown, J. C. Mimms, W. J. Burt, J. R. Rogers, H. C. Edmondson.

Rev. R. M. Evans, a minister of the Cumberland Presbyterian Church, presented his application for admission into the Conference, and was voted to be received on assuming our ordination vows without re-imposition of hands.

Ques. 2. Who remain on trial?

R. C. Morehead, H. P. Crowe, H. P. Gibbs, H. M. Young, T. B. Hargrove, R. H. B. Gladney, W. H. Sanders.

At this point, Dr. Morton, of the Church Extension Society, gave the Conference an able and interesting speech on the subject which is so dear to his heart. He represented the cause of church extension as gradually increasing in favor with the people. All that the people need is correct information as to the work being done, and they will respond promptly to carry on the work. In seven years 1,482 churches and parsonages have been assisted by this society. A special collection to build a church at Eagle Pass, Texas, was taken by the Doctor and $123 55 was realized.

Rev. A. R. Wilson, of the Memphis Conference, was introduced, as also was Rev. J. W. McLaurin, of Mississippi Conference, and agent of the American Bible Society. Bro. McLaurin made a telling speech on the work of the Bible Society in Mississippi and Louisiana, urging the audience to renewed effort in this, the grandest of all missionary work, circulating the Holy Bible.

Ques. 8. What traveling preachers are elected deacons?

J. T. Howell, J. W. Treadwell, W. W. Moss.

Announcements were made, and the Conference adjourned with benediction by T. Y. Ramsey.

THIRD DAY.

Conference was opened at 9 A. M., religious services being conducted by Thomas Cameron. The roll was called and the Minutes read, corrected and approved. The calling of the roll was dispensed with for the remainder of the session.

Rev. J. J. Lafferty, editor of the *Richmond Advocate*, was introduced by Bishop Galloway, and entertained and delighted the Conference with a brief speech. The report of the Board of Trustees of Grenada Collegiate Institute was read and referred to the Board of Education. The communication of W. C. Dunlap, commissioner of education, referred to the Board of Education, was reported back and referred to the Board of Missions.

Ques. 7. Who are the deacons of one year?

F. P. Spencer, W. W. Woollard, D. M. Geddie, B. P. Fullilove, J. E. Buck, C. R. A. Brantley, J. A. Randolph, B. B. Sullivan, J. A. Whitehurst.

Ques. 12. What traveling preachers are elected elders?

A. B. Dearing, E. H. Rook, W. D. Bass, W. M. Young, J. W. Malone, J. R. D. King, F. A. Whitson, W. T. Barnett, J. H. Brown.

Ques. 5. Who are re-admitted?

None.

Ques. 4. Who are admitted into full connection?

J. T. Howell, J. W. Treadwell, W. W. Moss.

Ques. 20. The characters of the following brethren were examined and passed: J. M. Huggin, H. B. Scruggs, T. G. Freeman, T. W. Dye, Jas. Porter, A. J. Foster, W. S. Shipman, D. L. Cogdell, T. J. Newell, T. W. Lewis, D. C. Foust, W. S. Lagrone, G. W. Gordon, R. A. Ellis, R. A. Burroughs, J. C. Lowe, J. Barcroft, G. W. Brown, J. H. Smith, H. R. Tucker, W. W. Williams, W. A. Dollar, A. W. Langley, R. C. Calloway, W. B. Murrah, G. W. Bachman, J. S. Oakley, B. F. Phillips, T. B. Malone, J. W. Luter, S. D. Long, J. L. Futrell, B. S. Rayner, J. D. Cameron, J. W. Price, W. C. Harris, W. C. Lester, W. M. Adams, J. W. Poston, J. T. Moody, J. A. Leech, G. H. Hodge, J. J. Brooks, J. K. Morris.

The Committee on Books and Periodicals made their report on the NEW ORLEANS CHRISTIAN ADVOCATE, which was adopted.

Conference adjourned with benediction by Rev. J. H. Brooks.

FOURTH DAY.

Conference met at the usual hour, and was openedby religious services conducted by Rev. E. J. Ramsey. Minutes of yesterday read, corrected and approved.

Ques. 10. What local preachers are elected deacons?

P. A. Miller, R. A. Whitmire, W. A. Clark, H. P. Crow.

Ques. 14. What local preachers are elected elders?

J. B. Porter.

At this point, the election of delegates to the General Conference was ordered. Eugene Johnson and S. D. Long were appointed tellers for the clerics, and J. Murrah and A. H. George for the laymen.

On the clerical side of the house 119 votes were cast, and it took sixty to elect. On the laity side twenty-six votes were cast, and it took fourteen to elect. On the first ballot the laity elected J. T. Fant, Edward Mayes, W. R. Trigg and J. R. Bingham. G. D. Shands was elected on the eleventh ballot. Alternates—E. H. More, H. W. Foote, J. B. Streeter.

On the first ballot the clerics elected J. J. Wheat. On the secoud ballot W. T. J. Sullivan and W. B. Murrah were elected. On the third ballot J. W. Price and T. W. Dye were elected. Alternates—J. D. Cameron, J. S. Oakley.

The paper referred to the Board of Missions from W. C. Dunlap, commissioner of education, was reported back to the Conference and was referred to a special committee of five. The Bishop appointed Amos Kendall, J. W. Price, J. Ritchie, W. R. Trigg and J. C. Kyle on said committee.

Ques. 18. Who are the superannuates?

S. B. Carson, T. Y. Ramsey, W. J. Reeves, A. A. Houston, J. H. Brooks, J. M. Hampton, T. J. Lowery, C. C. Grisham.

Ques. 17. Who are the supernumeraries?

W. S. Harrison, D. M. Cogdell.

Rev. T. B. Malone was elected to edit the Conference Minutes.

Announcements for Sunday services were made, and the Conference adjourned with benediction.

EVENING SESSION.

Conference opened at 3 P. M. Religious services conducted by Rev. A. J. Foster.

The Joint Board of Finance presented its report which was read and adopted, and the monies distributed to the various claimants.

The report of the special committee, to whom was referred the communication from W. C. Dunlap, commissioner of education, was read and adopted. The report recommends an assessment upon the charges.

Ques. 20. The characters of the following elders were passed: J. A. Bowen, J. H. Shumaker, O. L. Savage, J. D. Newsom, J. B. Harris, N. G. Augustus, C. N. Terry, C. H. Owen, T. Y. Ramsey, Jr., J. W. Dorman, W. W. Dorman, E. L. Spraggins, T. C. Wier, Eugene Johnson, J. R. Roberson, J. M. Barnes, M. H. Honnoll, W. T. Shell, B. R. East, J. T. Cunningham, J. H. Mitchell, J. W. Bell, T. L. Foster, D. W. Babb, O. N. Koon, R. M. Harrison, Joseph Johnson, M. E. Tumlin.

Ques. 16. Who are located?

G. H. Hodge, J. K. Morris.

The Conference unanimously selected Greenville as the place of the next meeting. Conference adjourned, to meet in memorial session Sunday evening.

FIFTH DAY.

The Conference was opened at 9 A. M. by a fifteen-minutes' prayer meeting. The Minutes were read and approved.

Ques. 9. What traveling preachers are ordained deacons?

J. T. Howell, J. W. Treadwell, W. W. Moss.

Ques. 11. What local preachers are ordained deacons?

P. A. Miller, R. A. Whitmire, W. A. Clark, H. P. Crowe, B. C. Gray, C. A. Porter.

Ques. 13. What traveling preachers are ordained elders?

A. B. Dearing, E. H. Rook, W. D. Bass, W. M. Young, J. W. Malone, J. R. D. King, W. T. Barnett, J. H. Brown, F. A. Whitson.

Ques. 15. What local preachers are ordained elders?

Jesse Bell Porter, R. F. L. Satterfield, W. M. Foster.

The report of the Church Extension Board was read and adopted. The Board of Finance reported the assessments made on the districts for the support of Paine and Lane Institutes.

Ques. 19. What preachers have died during the year?

T. A. S. Adams, D. D.; R. P. Mitchell, J. P. Commander, E. J. Williams.

The report of the Committee on the Spiritual Interests of the Church was read by the chairman, J. W. Bell, and adopted. The increase in membership has been very gratifying.

The Board of Missions presented its report, which was read and discussed at length, and the resolutions were adopted.

There has been a slight decrease in the collections for foreign missions, while the collections for domestic missions has increased. The Conference resolved that the preachers should preach one or more sermons on the subject of missions during the year.

The Board of Education, through its chairman, Dr. Wier, made its report, which was read and adopted. The Committee on Books and Periodicals made its report through the secretary, N. G. Augustus, and it was adopted. The Committee on Temperance made a strong report, which was adopted, and the paper was referred to the NEW ORLEANS CHRISTIAN ADVOCATE for publication. Conference adjourned to meet at two P. M.

AFTERNOON SESSION.

Conference met at 2 P. M. Religious services were conducted by Rev. J. B. Stone. The Minutes of the morning session were read and approved. The Sunday-school Board made an interesting report of the Sunday-school work in the bounds of the Conference, which was adopted. There was collected on Children's Day $289 30. The Committee on District Conference Records criticised some of the records quite freely, and the inference is that the records will be better kept hereafter. The report of the Committee on Bible Cause was presented by Rev. C. H. Owen. The report on this important cause was one of plain and pointed statements in regard to the circulation of the Bible. The report was amended and, with its resolutions, was adopted. The report of the Committee on the Observance of the Sabbath was read by Eugene Johnson, and was adopted.

The Conference passed the usual complimentary resolutions to the citizens, churches, railroads, etc.

The statistics are as follows:

Local preachers, 167; members, 38,826; increase, 1,754; adults baptized, 1,872; infants, 649; number of churches, 507; value, $476,788; uumber of parsonages, 85; value, $96,025; Sunday-schools, 447; officers and teachers, 2,257; scholars, 19,800; increasc, 1,509.

For widows and superannuates, $2,631 50; for Bishops, $1,127 30; General Conference delegates, $477 75; for Minutes of Conference, $151 85; church extension, $1,558 35; foreign missions, $7,950 15; domestic missions, $2,410; educational assessment, $960.

Ques. 35. Where are the preachers stationed this year?

APPOINTMENTS.

SARDIS DISTRICT.

S. M. Thames, P. E.
Sardis and Davis Chapel, John Ritchie.
Como and Fredonia, E. H. Casey; D. M. Cogdell, supernumerary.
Senatobia, R. G. Porter.
Arkabutla, W. T. Barnett.
Coldwater Mission, to be supplied (by P. A. Miller.)
Hernando and Coldwator, K. A. Jones.
Horn Lake, R. P. Goar.
Lewisburg, J. R. Roberson.
Cookrum, W. J. O'Bryant.
Mount Vernon, J. T. Howell.
Batesville and Wosley, Thomas Cameron; J. W. Bates, supernumerary.
Pleasant Grove, H. P. Gibbs.
Panola, H. C. Edmonson.
Chulahoma, R. M. Davis.
Courtland, H. L. Vaughn.

GRENADA DISTRICT.

J. W. Price, P. E.
Grenada station, J. E. Thomas.
Grenada circuit, H. C. Morehead.
Water Valley station, J. M. Wyatt.
Water Valley circuit, J. H. Brown.
Coffeeville circuit, G. W. Gordon.
Charleston, T. G. Freeman.
Oxford, S. D. Long.
Abbeville circuit, J. M. Huggin.
Toccopola circuit, Jas. Porter.
Bannor circuit, W. D. McCullough.
Atlanta circuit, A. J. Foster.
Minter City and Stathmore, J. W. Malone.
Sunnyside and McNutt, W. S. Shipman.
Carrollton circuit, D. L. Cogdell.
Chapel Hill circuit, B. P. Fullilove.
Tillatoba, B. S. Rayner.
Cherry Hill, to be supplied.
Gronada Collegiate Institute, T. Newell, president.

WINONA DISTRICT.

J. J. Wheat, P. E.
Winona station, T. W. Lewis.
Winona circuit, R. A. Ellis.
Vaiden, J. F. Evans.
Carrollton, C. N. Terry.
Greenwood station, T. B. Hargrove.
West circuit, D. C. Foust.
Black Hawk circuit, B. F. Phillips.
Lexington circuit, J. C. Lowe.
Richland circuit, John Barcroft.
Ebenezer, C. W. Perkins.
Newport, J. H. Smith.
Kosciusko and Durant, J. T. Moody.
Sallis, R. M. Evans.
Wier, W. A. Dollar.
Ethel, A. W. Langley.
Poplar Creek, R. C. Calloway.
Kosciusko circuit, J. E. Buck.
Belzona circuit, W. H. Sanders.
Whitworth Female College, W. B. Murrah, vice-president.
Colporteur and Sunday-school agent, G. W. Bachman.

COLUMBUS DISTRICT.

W. T. J. Sullivan, P. E.
Columbus station, J. S. Oakley.
Columbus circuit, F. P. Spencer.
Walthall circuit, C. R. A. Brantley.
Crawford circuit, T. B. Malone.
Brooksville circuit, J. W. Luter.
Macon station, J. H. Mitchell.
Hebron, E. G. Kilgore.
Mashulaville, E. H. Rook.
Louisville, W. W. Williams.
Plattsburg, to be supplied (by R. H. Graves.)
Shuqualak, D. M. Geddie.
Starkville station, T. C. Wier.
Starkville circuit, J. W. Treadwell.
West Point station, J. D. Cameron.
Tibbee, A. P. Sage.
Tampico, G. W. Brown.
LaGrange, W. R. Rainey.
Chester, W. C. Lester.
Sturgis, J. R. D. King.

HOLLY SPRINGS DISTRICT.

J. B. Stone, P. E.
Holly Springs station, J. W. Honnoll.
Holly Springs circuit, H. B. Scruggs.
Pine Mountain, J. W. Poston.
Byhalia circuit, J. A. Leech.
Mount Pleasant, J. Johnson.
Olive Branch, M. H. Honnoll.
Early Grove, W. W. Moss.
Ashland, J. J. Brooks (and one to be supplied).
Red Banks, J. W. Anderson.
Shawnee, to be supplied (by B. C. Gray).
Cornersville, S. A. Ellis.
Hickory Flat, to be supplied (by W. A. Manley).
Myrtle, A. P. Leech.

GREENVILLE DISTRICT.

R. M. Standefer, P. E.
Greenville station, E. L. Spraggins.
Leland and Lake Lee, J. H. Shumaker.
Arcola and Hollandale, W. C. Harris.
Indianola and Falsonia, G. H. Lipscomb.
Shaws and New Salem, A. B. Dearing.
Cleveland and Shelby, O. L. Savage.
Duncan and Friendship, J. D. Newsom.
Clarksdale station, T. W. Dye.
Dublin and Brooklyn, R. H. Gladney.
Jonestown and Lyons, J. A. Randolph.
Belen, R. O. Brown.
Tunica and Lula, W. M. Young.
Friars Point station, W. W. Dorman.
Rosedale station, W. W. Woollard.
Concordia, J. W. Dorman.
Bollvar and Banolt, C. H. Owen.
Huntington, to be supplied.
Robinsonville, J. B. Harris.
Ieberton, to be supplied, (by D. X. Miller).

ABERDEEN DISTRICT.

A. Kendall, P. E.
Aberdeen station, J. A. Bowen.
Okolona station, R. A. Burrough.
Okolona circuit, F. A. Whitson
Tupelo station, N. G. Augustus.
Verona station, E. Johnson.
Prairie, J. C. Parke.
Buena Vista, J. T. Cunningham.
Houston and Wesley, H. R. Tucker.
Sparta, W. D. Bass.
Pontotoc, R. C. Morehead.
Shannon, J. M. Barnes.
Nettleton, M. E. Tumlin.
Saltillo, W. T. Shell, and one to be supplied (by C. A. Porter).
Tremont, B. R. East.
Fulton and Smithville, J. A. Whitehurst, B. B. Sullivan.
Athens, —— ——
Ebenezer, to be supplied (by A. Foster).

CORINTH DISTRICT.

W. S. Lagrone, P. E.
Corinth station, T. Y. Ramsey, Jr.
Corinth circuit, T. L. Foster.
Iuka station, J. W. Bell.
Iuka circuit, J. R. Rogers.
Harmony, to bo supplied (by L. A. McKeown).
Kossuth, A. J. Jones.
Blackland, J. C. Mimms.
Jonesboro, H. M. Young.
Ripley and New Albany, D. W. Babb.
Ripley circuit, O. N. Koon.
Booneville and Rienzi, K. M. Harrison.
Guntown, H. P. Crowe.
New Albany circuit, G. H. Jacobs.
Marietta circuit, J. W. Burt.
Pleasant Ridge, to be supplied (by S. T. McWhirter).

TRANSFERRED—W. M. Adams, to North Texas Conference, and appointed to Forney circuit; John Mollhanna and J. L. Futrell, to Indian Mission Conference; J. H. Hunter, to White River Conference.

Louisiana Conference.

"Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior."

The ADVOCATE brings greetings in the "name of him who was, and is, and is to come."

And are we yet alive
And see each other's face?
Glory and praise to Jesus give,
For his redeeming grace!

Through toils and labors, through joys and sorrows, through triumphs and defeats you have come to meet again in annual session. The Lord hath been, as of old, the pillar of cloud by day and the pillar of fire by night, guiding in the way and protecting you from the spoiler. Hence you look back with gratitude that deepens with the memories of the closed year, and you look forward with hope, heightened by the knowledge of promises fulfilled in the past. You do not grieve over your fallen comrades, for they have entered into rest, and

E'en now by faith you join your hands
With those that went before.

May the Divine Spirit fill your hearts with his gracious presence, so that all your deliberations may redound to the progress of the Master's work! May the Conference be brought to a close under such a fullness of the blessing of the gospel and such a baptism of the Holy Ghost as shall create a spiritual momentum that will sweep away all obstacles to your success during the coming year!

Hon. Jefferson Davis.

Since our last issue this great and good man has been called from earth. He died peacefully in this city last week. Mr. Davis has been a prominent public man for more than half a century. In Congress, in the army, in the Cabinet of President Pierce, in the United States Senate, and as the first and last President of the Confederacy, Mr. Davis won a prominence in public opinion that is reached by but a few persons. Millions of Southern people love the name and revere the memory of Jefferson Davis, and vie with each other in doing honor to his character. While many have opposed his public life, we have never heard aught against his private life. That was stainless and pure. In this city there were manifestations of grief on all sides. The public buildings and offices and private residences on every hand were draped in the emblems of sorrow. Uncounted thousands of our citizens, for hundreds and hundreds of miles around, gathered at his funeral to pay the last rites to the memory of the dead chieftain of the "Lost Cause." New Orleans had never witnessed such a scene before, and it is hardly probable that it will ever witness such again. The great man is gone; but his memory will be gladly cherished by our people and by our descendants until the "last syllable of recorded time" shall be spoken.

Planning for Work.

The *St. Louis Advocate*, in an article on "The Business of the Church," rebukes the church for spending time in devising plans. It says:

We are fooling our time away and spending our labor for that which is naught, in trying to devise plans. Plans will never reach the masses. We do not need plans; we need consecrated men. Men fired with zeal, filled with readiness, largeness and self-denial for Christ. The harvest is ripe, reapers are needed. God furnishes the plans. What we need is ability to execute his plans. God's plans are consecrated men and women, pressed out by a consuming zeal, by a tender concern for the lost, by a constraining love for Christ. God's plan is, go out into the hedges and highways, and compel them to come in. This is not simply to invite; it means searching for, helping, enabling them to come in. It is, Go out where they are, frequent the haunts where they are found, and by all spiritual pressures to force them to come.

We are pained to chronicle the death of Mrs. Lizzie Gale, wife of Rev. R. S. Gale, of the Mississippi Conference. She died on the *fourth* Sunday in November. Bro. Gale has our sympathies in this great bereavement.

North Mississippi Conference Notes.

One church, reporting two hundred and eighty-five members, raised $4,421 the past year. That is as good a report as we have heard.

Bishop Galloway said that the brother who "jumps" the collections has no right to discriminate between the collections in his own distribution of the same.

The congregations that assembled to see and hear the proceedings of Conference were larger than any we have been accustomed to see on such occasions.

Notwithstanding the short crop in many sections, the reports from those sections revealed that the brethren had been earnestly at work, and the results showed to very great advantage.

The lay delegation of the North Mississippi to General Conference is a representation which will show at St. Louis as fine a type of cultivated Methodist gentlemen as can be found on the planet.

Bro. Morrow, of Nashville, gave the Conference a practical talk and exhortation on keeping our young people in the Sunday-schools. No more important subject can come before a deliberative body of ministers, nor one upon which more earnest thought and prayer ought to be bestowed.

Bishop Galloway spoke in a very emphatic manner to the Conference on the necessity of administering the law of the Discipline in regard to *local preachers*. The itinerants must assign them work *in the bounds of the circuits* where their membership is held. He said: "No man need locate with the expectation of becoming a traveling evangelist."

The delegates to the General Conference from the ministers are J. J. Wheat, D. D.; W. T. J. Sullivan D. D.; W. B. Murrah, D. D.; J. W. Price, D. D.; and T. W. Dye. The alternates are J. D. Cameron, D. D.; and J. S. Oakley. From the laity the delegates are: J. T. Fant, Chancellor Edward Mayes, Judge W. R. Trigg, J. R. Bingham and Gov. G. D. Shands.

The hospitality of Holly Springs was warm and genuinely Christian. The open doors and the bountifully spread tables evinced, that not only was the hospitality *not taxed*, but its generosity was more than equal to the demand made upon it. The preachers and delegates not only appreciated it, but were warm in their praises of its bountifulness.

The faithfulness and efficiency of the secretary, Rev. J. Barcroft, was recognized in a neat speech by "Gilderoy," who, in behalf of the brethren, presented him with a fine copy of "The Life of Bishop Pierce." The secretary acknowledged the compliment and prayed the blessing of God upon the Conference. The secretary has served for twenty years.

Mrs. Bishop Wightman, of the Woman's Board of Missions, spoke to a crowded church, on Wednesday evening, in the interest of the Mission Training-school, to be established in Kansas City. She spoke so clearly, so lovingly, so forcibly on the subject, that when the collection was made the audience responded by giving *one thousand and forty-one dollars* for the furtherance of that enterprise.

The report on the NEW ORLEANS ADVOCATE was read by Chancellor Mayes, of State University, at Oxford, and was a model report in every respect. For the good words we are profoundly grateful. We trust the brethren will remember the report and go earnestly to work. Remember that in extending the circulation of the paper, you are enlarging the area of your own influence.

The editor expresses his gratitude to Bro. Randolph for placing him under the "roof-tree" of Bro. Rand and family, where, with Judge Wilson, of the *Alabama Advocate*, and Bro. Mitchel, of the NEW ORLEANS ADVOCATE, and Bro. Long, of Macon, and Bro. "Gilderoy," of Senatobia, he spent a few days of unalloyed pleasure. Such company is only found at an Annual Conference.

Judging from the number of newspaper men at the session of the Conference, one would suppose that its territory was lying around loose, and that one paper had no more right there than another. Why is this thing thus? Have the papers all worked up, *their own* territory? Is *our* territory better *picking* than their own? In the nature of things, is such a procedure exactly right to all concerned? However, the NEW ORLEANS ADVOCATE carried the day over all the "poachers."

The Bishop's address to the candidates for full connection was plain in statement, practical in its reach and pointed in its application. Such an address was the thing for the candidates, and was highly appreciated by every minister present, and will, doubtless, bear fruit in the future. Such addresses stimulate the energies and reinvigorate the aspirations, and force the soul out after the greater experiences of our holy religion.

On Friday evening, Dr. Lafferty gave his inimitable lecture, "Luck and Pluck," to an immense audience in the Masonic Hall. The hits of history, incidents of observation, illustrations from every-day life, and humorous anecdotes contributed to make up a most enjoyable hour to an appreciative crowd. The local paper dubbed Dr. Lafferty as "the *Texas Siftings* of the Southern Methodist Press."

There are many old soldiers of the cross in this Conference. They have for long years been leading the hosts of God to battle and victory. They must soon resign their great commissions, but they have the satisfaction of knowing that those who come after them will be worthy successors, and will still lead the van of the army. The young men, to whose keeping the great interests of Zion shall be committed, are diligently preparing themselves for the trust. We know of no more promising men than the young preachers of the North Mississippi Conference.

The NEW ORLEANS CHRISTIAN ADVOCATE never had more royal treatment than at this Conference session. The editor and business manager were *homed* where they enjoyed the generous hospitality of the Christian family of Bro. Rand, and in company of several genial Christian gentlemen. The editor saw all the Conference from opening to the final benediction, and never saw a more pleasant and profitable session. The weather was perfectly delightful and everybody in a good humor with everybody *until the dis-appointments were read out*. Such hearty greeting and good-fellowship and hospitable entertainment could not be excelled outside of Holly Springs.

The educational meeting, held Thursday evening, in the Methodist Church, under the auspices of the Board of Education, was in every way a success. The house was crowded to its utmost capacity. The meeting was opened with devotional services conducted by the venerable T. Y. Ramsey. T. J. Newell, secretary of the Joint Committee of the two Mississippi Conferences, gave a history of the inception and progress of the work of establishing the Methodist Male College, after which Bishop Galloway addressed the audience in the interest of the college. The address was one of the Bishop's best, and was listened to by the audience with most intense attention. The collection resulted in about $600.

The missionary meeting was held Saturday evening. The church was crowded from floor to ceiling. The meeting was opened by Rev. Amos Kendall. The treasurer and secretary made their reports, when the president of the Board, Dr. Price, introduced Rev. T. J. Newell, who spoke forcibly on the question, "When to take the missionary collection." He was succeeded by Rev. R. G. Porter, who discussed the question, "How to take the collection." In his usual felicitous manner he presented the subject, and convinced his auditors of the religious duty of giving, and the preachers that the best way to take up a collection is to begin early and continue late. At this point the president called for experiences on taking collections, when several brethren presented their methods by which they achieved success, much to the edification of the hearers. Then came the collection which resulted in a handsome sum.

Sunday was, indeed, a high day. The love-feast at the Methodist Church, conducted by the venerable J. H. Brooks, was a time of sweet communion of saints, and the power of the Lord was present in great plentitude. The various churches were draped in mourning in memory of the dead chieftain of the "Lost Cause." Bishop Galloway delivered a missionary sermon to a packed house, Dr. Wheat ministered, in his grand style, to the Presbyterians, and Dr. Murrah gave the Baptists a taste of his peculiar power. The other churches round-about were served by members of the Conference. Dr. Lafferty preached, at 3 P. M., at the Methodist Church, after which the Bishop ordained the elders. The evening service was the memorial service, and was a time of great preciousness. The tributes to the departed brethren were such as brought out the full force of gospel power to comfort and save. It was a season of refreshing.

Another Missionary to Japan.

Reported previously	$941 75
H. P. S.	10 00
Cash (by C. B. C.)	5 00
Frank and Jimmie Adams	1 50
Kosciusko	2 00
A class of boys in Starkville S.-S.	2 00
Total to date	$962 25

McTyeire and Parker Memorial Tablets.

Previously reported	$73 45
George Thomson	1 55
Total	$75 00

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

Postal Card Reports.

—Rev. J. S. Parker writes from Newton station, Miss.: "The year is winding up very satisfactorily on the Newton charge. We have all the collections in full, and the preacher in charge will be overpaid. The good people here have presented their pastor with a very fine Conference suit. Our venerable and beloved brother, Rev. D. W. Dillehay, a superannuated member of the Mississippi Conference, is lying very low at his home here. Let the brethren remember him in their prayers. He talks sweetly of the rest in heaven for God's people."

—Dr. W. C. Black writes, December 7: "Jackson has contributed $5,060 to the endowment fund of the Mississippi Methodist College. Are there not twenty other towns in the State that are able to do as much? And if they should do so, would it not be a glorious thing for Methodism?"

Books and Periodicals.

BOOKS.

THE PUBLIC REGULATION OF RAILWAYS. By W. D. Dabney. O. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans. Price, $1 25.

This is number sixty of the Putnam series, "Questions of the Day." The author, who was formerly chairman of the Committee on Railways and Internal Navigation in the Virginia Legislature, treats the subject in all the various aspects in which it presents itself. Four chapters are devoted to the Legal Aspects, three chapters to the Economic Aspects, one chapter to the Interstate Commerce Act, and one chapter to the Express Traffic. In these chapters a great variety of subjects come under review. The book is one of great interest and value.

THE DOCTRINE AND FUNCTION OF REVELATION. By Joshua H. Harrison, D. A., Principal of McTyeire Institute. Printed for the Author by the Southern Methodist Publishing House, Nashville, Tenn. Price, $1.

The author has divided his book into three parts. Part I. treats of the doctrine and function of revelation. Part II. treats of revelation in its relation to the doctrines of physical science. Part III. treats of "man in his relation to the universe." The book is an interesting one to students of the Bible in its relations to science; but there are parts of it that are exceedingly obscure to us. That, however, may be owing to our dimness of perception. We have no doubt it is all clear to the author.

MONEY. By James Platt, F. S. S. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans. Price, 75 cents.

This is a popular reprint from the nineteenth English edition. It treats of, The Origin of Money, What is Money, Currency, Gold Money, Silver Money, Paper Money, Exchange, Banking, Interest, Wealth, Capital, Panics, Individual Success, National Prosperity, Conclusion. We imagine this to be a valuable book for the man of business.

EATING FOR STRENGTH. By M. L. Holbrook, M. D. M. L. Holbrook & Co., New York. Eyrich, 130 Canal St., New Orleans. Price, $1.

This is a valuable little book, treating of food and diet in their relation to health and strength. It has a value also in the sick-room, and will be a special service in the kitchen, containing, as it does, several hundred recipes for wholesome foods and drinks.

"IN THE BEGINNING." By Annice R. Butler. J. B. Lippincott Company, Philadelphia. Geo. F. Wharton, New Orleans. Price, $1.

The little volume contains the "stories" related in the book of Genesis. They are written in an easy and pleasing style, one just suited to young minds. The mechanical work displayed in this book is superior to most books of its kind.

GENEVIEVE; OR, THE CHILDREN OF PORT ROYAL. J. B. Lippincott Company, Philadelphia. Geo. F. Wharton, New Orleans. Price, $1 25.

This is a story of Old France by the author of The Spanish Brothers.

PERIODICALS.

—*American Agriculturist*, for December, will please all who happen to read it. It is full of good things about all sorts of matters in farm and garden life. Orange Judd Company, New York. Price, $1 50.

—The *Magazine of Art*, for December, opens with The Last Muster, a photogravure of Heskomer's famous picture. The opening article is, The National Gallery of Scotland, by Walter Armstrong. Artistic Aspect of Lord Mayor's Shows, Wild Wales, Art Professorships, the Philosophy of Laughter, are the other papers. Cassell & Company, New York. Price, $3 50.

—Frederick A. Stokes & Brother have brought out a beautiful edition of the popular song, "My Country, 'Tis of Thee," illustrated in colors and monotints. It is as pretty as anything we have seen lately. For sale by George F. Wharton, 5 Carondelet St. Price, $1 50.

—One of the neatest calendars for 1890 is the Sunter Calendar by Mrs. J. Pauline Sunter. Published by F. A. Stokes & Brother. For sale by G. F. Wharton, 5 Carondelet St. Price, 50 cents.

The Holidays

And the colder winter weather are now rapidly approaching. The joyful season is eagerly anticipated by young folks in thousands of homes; but in nearly all there are one or more older ones to whom the cold waves and the storms mean renewed suffering from rheumatic back or limbs. It is not claimed that Hood's Sarsaparilla is a positive specific for rheumatism; we doubt if there is or can be such a remedy. But the remarkable success Hood's Sarsaparilla has had in curing this affection is sufficient reason for those who are suffering to try this peculiar medicine

Episcopal Visitation, 1889-'90.

Conference.	*Date.*	*Place.*	*Bishop.*
Louisiana	Dec. 12.	Baton Rouge, La.	Duncan
Mississippi	Dec. 18.	Cryst'l Spr'gs, Mis.	Galloway
East Tex	Dec. 18.	Rusk, Tex	Key
Florida	Jan. 8.	Gainsville, Fla.	Keener
Baltimore	Mar. 12.	Baltimore, Md.	Duncan

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the Church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Holiday Excursions.

The Texas & Pacific Railway will sell excursion tickets between local stations on its line within distances of 200 miles, on December 23d, 24th and 31st, 1889, good until January 2d, 1890, for return, at *one fare for the round trip*. This company will also sell excursion tickets at a one-fare rate on December 21st, 22d and 23d, 1889, good thirty days from date of sale, to all principal points in the Southeastern States. Call upon or address ticket agents for complete details.

B. W. MCCULLOUGH,
Gen'l Passenger and Ticket Ag't,
Dallas, Texas.

German Electric Belt Agency.

An advertisement of this firm appears in another part of this paper. The proprietors of this Agency are well-known and responsible parties. Correspondence will receive prompt and satisfactory attention; write them and see for yourself.

Diseases of Women.

Nausea, indigestion, bloating, general debility, DEPRESSION, SLEEPLESSNESS, liver and kidney troubles and kindred affections, permanently cured by using Maguire's Cundurango.

Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

Judge—Why don't you answer the question just put to you? Prisoner—Well, give me time, can't you? Judge—Certainly. Thirty days. Next case.

Advertising is evidently becoming an art, and its development may yet lead to the establishment of special courses of training in business colleges. Already nearly $25,000,000 are spent annually in the United States in newspaper advertising, every dollar of which if used judiciously has returned a large interest to the investor. One feature of the advertisements of to-day forms an agreeable contrast to the advertisements of a generation ago. It is the evident sincerity in which they are written and the consequently greater confidence the searcher after information can repose in them. That the advertising page is becoming one of the most interesting pages of the daily newspaper is one of the striking proofs of the growth of intelligence and refinement among the people.—*Philadelphia Press*.

Business Notices.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

ROCK BOTTOM!

Our Clubbing Arrangement, —1890.—

We offer the following club rates to take effect after January 1st, 1890. Cash in full must accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

	Publisher's price.	*Our price.*
Southern Cultivator	$ 3 50	$ 2 75
American Agriculturist	3 50	2 75
Daily Picayune—12 mos.	14 00	13 00
" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 50
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
" Bazar	6 00	4 75
" Young People	4 00	3 25
Demorest's Magazine	4 00	3 25

No subscription will be received on the above arrangement otherwise than that subscription to club paper shall expire at the same time with the ADVOCATE. Orders without cash will not receive attention, and no discount will be allowed for postage. Price is *net*.

J. G. GRANT, Pub'r.

RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
No. 1.....8:55 am	No. 2..... 5:00 pm
No. 3.....5:55 pm	No. 4.....7:55 am
No. 5.....10:10 am	No. 6.....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:00 am	No. 2 Lim. Ex..3:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r, 11:00 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 2:45 pm	No. 18 Local....7:20 pm
No. 17 Local....6:55 am	No. 20 Califor..11:50 am

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd .11:00 am	No. 2, Lim'd.....3:35 pm
No. 5, Fast Line. 6:30am	No. 6, Fast Line..7:15 am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 6:30am	No. 6, Fast Line..3:35 pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:45 am	Leave.....4:00 pm

FROM

New Orleans to Cincinnati.

[94 MILES THE SHORTEST. Time, 27 Hours.

Entire Trains through without changes, rounding the base of Lookout Mountain, and over the famous High Bridge of Kentucky, and into the Central Union Depot, where connection is made for the NORTH and EAST, New England Cities and Canada, without transfer through the City. Luxurious Main Boudoir Buffet Sleeping Cars on all through trains.

MERIDIAN, BIRMINGHAM, CHATTANOOGA, LEXINGTON, LOUISVILLE, CINCINNATI.

Tickets on sale at all principal offices South and West. In New Orleans at Queen and Crescent Depot, Press street and Levee, and No. 34 St. Charles street.

R. H. GARRATT, Div. Pass. Agt., New Orleans.
J. C. GAULT, General Manager.
D. G. EDWARDS, Gen. Pass. and Ticket Agent, Cincinnati, O.

ILLINOIS CENTRAL R. R.

"GREAT JACKSON ROUTE."

The Only Line running Pullman Buffet Sleepers and Through Cars for All Classes to

CHICAGO,

Connecting with all Buffet and Dining Car Lines East, and the ONLY LINE Running Through Cars for All Classes

To St. Louis Without Change.

The Only Line running a Double Daily Train Service to St. Louis, with Through Sleepers to Memphis, without change.

The Shortest and Best Line from NEW ORLEANS to VICKSBURG.

Through Pullman Palace Sleeping and Chair Cars leaving New Orleans every evening at 6 P. M., running through to Jackson, Miss.

The Shortest and Most Direct Route to

MEMPHIS.

The Only Line Running Pullman Sleeping Cars Through Without Change

To SPRINGFIELD, MO., FORT SCOTT and

KANSAS CITY,

Where Close Connections Are Made in Union Depot for OMAHA, DENVER, and All Points WEST.

ONLY ONE CHANGE OF CARS FROM NEW ORLEANS TO Washington, Baltimore, Philadelphia, New York

TICKET OFFICE: Cor. Canal and Carondelet Sts.

J. W. COLEMAN, Asst. Gen. Pass. Agt., N. O.
A. H. HANSON, G. P. A., Chicago.

—THE—

Texas and Pacific Railway Company.

SHORT LINE

—BETWEEN—

NEW ORLEANS,
TEXARKANA,
SHREVEPORT,
AND POINTS IN
Texas, Colorado, Mexico, New Mexico, Arizona and California.

Pullman Palace Buffet Cars, ST. LOUIS to EL PASO, and NEW ORLEANS to FORT WORTH; without change.

For tickets, rates, or any information apply to any ticket agent, or address

B. W. MCCULLOUGH, G. P. and T. A., Dallas, Texas

JOHN A. GRANT, Gen'l Man'r.

MISSISSIPPI VALLEY ROUTE.

Louisville, New Orleans and Texas R. R.

Arrives.	Leaves.
No. 1. Fast Mail..8:55a.m	No. 2. Fast Mail..5:00p.m
No. 3. Express...5:55p.m	No. 4. Express....7:55a.m
No. 5. Bat. Rouge acc'dation...10:16a.m	No. 6. Bat. Rouge acc'dation....3:50p.m

Trains Nos. 1 and 2 run through and have Pullman Sleeping Cars between New Orleans and Memphis, and also locally to and from Vicksburg. Passengers may remain in Vicksburg Sleeper until morning.

Trains Nos. 3 and 4 run between New Orleans and Vicksburg.

Trains Nos. 5 and 6 run between New Orleans and Baton Rouge.

Connections at Harriston for Natchez and all points on the N., J. and G.

At Vicksburg with the V., S. and P. and V. and M. Railroads.

At Memphis with lines diverging for Little Rock, Hot Springs, Kansas City, St. Louis, Chicago, Louisville, Eastern cities and all points North.

Ticket Office, 61 St. Charles Street.

P. R. ROGERS, Asst. G. P. A.
E. W. HOW, Gen. P. A., Memphis, Tenn.
R. F. REYNOLDS, Com'l Agent.
A. M. COOKE, Asst. G. M., New Orleans.

A Fact

WORTH knowing is that blood diseases which all other remedies fail to cure, yield to Ayer's Sarsaparilla.

Fresh confirmation of this statement comes to hand daily. Even such deep-seated and stubborn complaints as Rheumatism, Rheumatic Gout, and the like, are thoroughly eradicated by the use of this wonderful alterative.

Mrs. R. Irving Dodge, 110 West 125th street, New York, certifies:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months. I am pleased to say that it effected a complete cure, and that I have since had no return of the disease."

Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."

"I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood-medicine I know of."—L. W. Ward, Sr., Woodland, Texas.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

THE GREAT ENGLISH REMEDY.
BEECHAM'S PILLS
For Bilious and Nervous Disorders.
"Worth a Guinea a Box"—but sold
for 25 cents,
BY ALL DRUGGISTS.

X-MAS MUSIC.

CHRISTMAS SELECTIONS —FOR 1889.— Containing new Carols by well-known writers and composers, and preceded by an exceedingly interesting Responsive Exercise that may be used with or without the Carols. 15 pages. Price, 5 cents a single copy.

SERVICES. "Christmas Joy Bells," by C. T. Steele; "Good Will to Men," by J. E. Hall; "Noel," by P. F. Campiglio and "Peace on Earth," by J. E. Hall. These consist of choice Responsive Readings throughout which are interspersed appropriate Carols written especially for use in connection with the Readings. Price of each service, 5cts. a single copy.

CANTATAS. "Santa Claus & Co." (New) by Burnham & Root; "The New Santa Claus," by Butterworth & Murray; "Judge Santa Claus," by Burnham & Root; "The Waifs' Christmas," by Burnham & Root; "Catching Kriss Kringle," by Butterworth & Root; "Santa Claus' Mistake," by Burnham & Root and "Bethlehem," (for adults only) by Weatherly & Root. Price of each (except Bethlehem) 30cts. a single copy. Price of Bethlehem, 50cts. a single copy. Any of the above mailed postpaid on receipt of specified price.

***Catalogue of all kinds of Christmas Music, sent free to any address.

THE JOHN CHURCH CO. Cincinnati, O.
And 19 East 16th St., New York City.

MASON & HAMLIN

The Cabinet Organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since and including that of Paris, 1867, in competition with best makers, of all countries, they have invariably taken the highest honors. Illustrated $24 to $900 catalogues free.

ORGANS

Mason & Hamlin do not hesitate to make the extraordinary claim for their Pianos, that they are superior to all others. They recognize the high excellence achieved by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN PIANO STRINGER," by the use of which is secured the greatest possible purity and refinement of tone, together with greatly increased capacity GRAND & UPRIGHT, for standing in tune and other important advantages.

PIANOS

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant.

Pianos and Organs sold for cash or easy payments; also rented.

MASON & HAMLIN ORGAN AND PIANO CO.
BOSTON. NEW YORK. CHICAGO.

SKIN DISEASES Tetter, Eczema, Chapped Skin, Burns, Piles, Chilblains and all skin troubles cured by GREVE'S OINTMENT. 50c. Druggists. HISCOX & CO., N.Y.

ARE YOU **CONSUMPTIVE**
Use PARKER'S GINGER TONIC without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness, and all pains and disorders of the stomach and bowels. 50c. & $1 at Druggists.

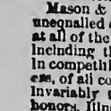
HINDERCORNS. The only sure cure for Corns. Stops all pain. 15c. at Druggists. HISCOX & Co., N. Y.

HAVE YOU GOT PILES

Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to DR. BO-SAN-KO'S PILE REMEDY, which acts directly on the parts affected, absorbs tumors, allays itching and effects a permanent cure. 50c. Druggists or mail; treatise free. Dr. Bosanko, Piqua, O.

ON 30 DAYS' TRIAL.

THIS NEW **ELASTIC TRUSS** Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body, while the pad in the cup presses back the intestines just as a person does with the finger. With light pressure rupture is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.



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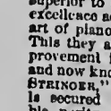

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OPIUM Morphine Habit, (Opium Smoking,) etc., easily cured. Book Free. Dr. J. C. Hoffman, Jefferson, Wisconsin.

Our Young People.

THE STATE OF TUSCON.

BY AUGUSTA LEONARD.

You have doubtless read of the state of Tulait,
Of the little girl's dream, and King Blizzibee great;
Of the fate that befalls all people who go
To church or to school or elsewhere too slow.

'Twas a terrible dream the little girl had,
But I know of another nearly as bad,
Of a bright little boy who was always too fast;
So impatient, he never could bear to be last.

He hustled and jostled and crowded along,
Never stopping to think which was right or which wrong;
And long before schooltime off he would go,
Bang the door, slam the gate, he never was slow.

Rush off without stopping good-morning to say,
And out on the green with the children to play.
Too fast in his play, must have all the best:
Was selfish and mean, never thought of the rest.

His buttons were wrong, his hair never straight,
It took too much time, he never could wait;
Why he never could wait as every boy should
For apples and melons and fruit to get good.

And the reason this dream came into his head
Was eating green fruit before going to bed.
He dreamed of flying away to the moon,
To a country they called the state of Tusoon.

Such woeful disorder the lad never saw;
The inhabitants there were too fast for all law.
The farmers so hurried their crops always lost;
They planted too soon and were caught by the frost.

At church or at school, at picnic or fair,
The same rush and hurry prevailed everywhere;
And the frightened boy saw that his chances were slim
In a country where all could match elbows with him.

He awoke from his dream, resolving at last
He would try to be patient and never too fast;
And he said to himself, "What a terrible state!"
But which is the worst, Tusoon or Tulait?

—*Union Signal.*

Baby's Surprise.

Mamma went away to stay a month. She left Dorothea Percival Parks at home. She was only a baby, though she did have a long name.

Grandma called her "Darling little Dor-o-the-a," mamma called her "Dorree," brother named her "Det," but papa always said "My little D." He said that name was long enough for such a short baby. I think so, too.

D was happy while mamma was away. She had grandma and papa and brother, and her nurse, Nanette.

Sometimes she did not know which she loved most, mamma or her dear Nanette.

One day baby D sat on the floor. She was not playing or looking at her picture book. She was thinking. She thought so hard her eyes got big. This is what she thought:

"I am tired of going about on my hands and knees. I get my paddies soiled, and spoil my white dresses. Why shouldn't I walk? Caterpillars creep. Folks can get to places faster when they walk. I don't believe it is such hard work as creeping. My knees get so tired. Feet are queer things. Brother walks; I'll see how he does it; he puts one foot down and then the other. I could do that; that's easy—that's nothing. I mean to get right up and walk across the floor."

So D took hold of a chair and got up. She let go of the chair and put out her foot. That was a step, all alone, too! D laughed and crowed. She laughed so loud she fell down; but she got up again. She spread out both her hands and tried again, first one foot and then the other. "Hi! that's walking," said D to herself.

Then grandma came into the room and said, "The precious child! she's walking."

Grandma sat down in the rocking-chair a little way off and held out her hands. "Come to grandma, little Dor-o-thea," she said. So baby took another step and another—one, two, three, four steps—and she was in grandma's arms. Such a hugging and kissing as she got then!

After that D walked a few steps every day, and soon she did not creep any more.

When mamma came home what did she see? Baby walking—walking all about the house.

"She can dance, too," said Nanette. "Come and dance a jig," said Nanette.

So baby D took hold of her dress and lifted up first one foot and then the other, while Nanette sang "Rig-a-jig-jig."

Baby D looked so sweet and so funny shaking her curly head and opening her mouth till she showed all her little white teeth! Mamma laughed till she cried, and they all laughed. Grandma said the baby did it all alone just to surprise her mamma. So she did, precious darling.—Mrs. C. M. Livington, in *Pansy.*

If there was one thing more than another which Christ taught about God, it was that he answers prayer.—*Dods*

Jack's Text Book.

"He's the decentest little chap I've ever seen," said Mrs. Ray, who kept the Sailors' Boarding House. "As quiet and mannerly as a grown man, while most of the other boys keep up such a fussing that I'm clear worn out."

Jack, the little sailor, had been staying for a short time at her house before sailing on his second long voyage.

"I'll pack your box for you, my boy," said the kind-hearted woman, when he was going. "I'd like to help such a well-behaved boy as you."

"Ah," said she, as she lifted the cover of the trunk, "is this yours?"

She held up a Bible in her hand.

"Yes, ma'am," said Jack; "my mother gave it to me, and I promised to read it. She said it would always tell me the right thing to do."

"H'm," said Mrs. Ray; "was it this that taught you to bear it when Jim Pond abused you and tried to quarrel with you?"

"Yes, ma'am; it tells me that a soft answer turns away wrath."

Mrs. Ray silently went on with her packing. She had thought little of the Bible, and knew as little of what its pages contained. But the thoughtful face, good manners and kindly disposition of the little sailor had drawn her attention.

"If it's the book makes him so different from the others, it must be a book worth looking into," she said to herself.

"Keep it up, Jack," she said, as she wished him good-bye; "and I'm going to try it myself. If it's good for boys, it must be good for old folks, too."

Jack had never thought of being an example; but he surely must have felt glad and thankful in having led anyone to read the pages which point the way to eternal life.

LEARNING IN YOUTH.—Daniel Webster once told a good story in a speech and was asked where he got it. "I had it laid up in my head for fourteen years, and never had a chance to use it until to-day," he said.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this: "Some time you will need that very thing. Perhaps it may be twenty years before you make it fit in just the right place; but it will be just in place some time. Then if you don't have it, you will be like the hunter who had no ball in his rifle when the hear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who lately lost his property, "and now I am glad of it. It is just in place. I can get a good situation and high salary." The Bible is better than that. It will be in place as long as we live.—*Exchange.*

MR. EDITOR: As I have never seen any letters from this part of the country, I thought I would write. Pa takes the ADVOCATE, and I like the children's column. I have not started to school yet, but will in a week or two. My brother is my teacher. I will be so glad when I do start to school. Well, I will close, as this is my first attempt.

Your friend,

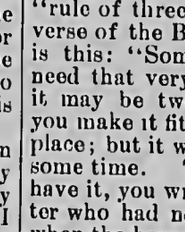
SUSIE J. PORTER.

WATERFORD, Mississippi.

MR. EDITOR: I will write just a few lines, as my little sister is writing. I am a little girl of sixteen. Your little friend,

FLORENA.

WATERFORD, Mississippi.



BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing furturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c

WORK FOR ONE YEAR.

A man or woman in each county in U. S. to represent us. Position permanent and worth from $2,500 to $3,000 per year. Teacher, Minister, Agent, this is your chance. PEERLESS PUBLISHING CO., 308 to 312 Olive St., St. Louis, Mo.

Household.

HOME AND HEAVEN.

BY JONES VERY.

With the same letter heaven and home begin,
And the words dwell together in the mind;
For they who would a home in heaven win
Must first a heaven in home begin to find.
Be happy here, yet with a humble soul
That looks for perfect happiness in heaven;
For what thou hast is earnest of the whole
Which to the faithful shall at last be given.
As once the patriarch, in a vision blest,
Saw the swift angels hastening to and fro,
And the lone spot whereon he lay to rest
Became to him the gate of heaven below;
So may to thee, when life itself is done,
Thy home on earth and heaven above be one.

"A Comfortable Sort of Woman."

Said a homely, bent little man pathetically, when speaking of the mother of his children, who had done her life-work: "It comforts me to know that Sally would allus lie down every afternoon an' sleep a bit. Some folks tho't 'twas a dretful lazy habit, and 'twas no wonder we didu't get rich faster, but she suited me jest as she was. Sally was comfortable sort of a woman to have around, never frettin' at a feller or faultin' him when things didn't go right. When feelin' troubled she'd often say, 'Father, I believe I'll lie down for a few minutes,' then back she'd come spry and chipper as a canary bird. Sally didn't drive and scold, bat she wasn't lazy, an' she brought up the youngsters to do their part. I don't see that drivin' women gets on one mite better than she did. It does comfort me to know that Sally would take her rest."—*Selected.*

(That man used homely phrases, but his heart was in the right place, and it was the right kind of a heart. Sister, did you ever try Sally's receipe for a domestic trouble? Try it and see if it don't act like a charm. Nothing is so refreshing as a good "nap" when you are worried.—EDITOR).

Christmas.

A novel and pretty way of distributing Christmas gifts is to set your dining-table as you would for a meal. Put on your choicest cloth, and at each one's accustomed place set a soup-dish. The center of the table may have some pretty decorations arranged to suit the fancy; a pot of tall ferns would be lovely. Festoons of evergreens and holly may hang from the chandelier or lamps, as the case may be. All the small gifts can be put into the dishes, while others may be neatly arranged in front. Such gifts as sleds, rocking-horses, etc., should be placed where the chair usually stands. Let some one have special charge of the arrangements. When all is ready, the bell may be rung, as at dinner time, and the household called together. In this way the older folks may share the surprises and pleasures with the younger.

Let me whisper a word or two more to my young readers before I lay down my pen. Perhaps you are happy; perhaps you have all that you can wish to make your cup of joy run over; but stop and think a moment. Do not you know some one who may be less fortunate; whose Christmas will be empty and dreary, unless some one else (which may be *you*) brightens it? Remember even in your gladness that "it is more blessed to give than to receive." The giving of one little token to some poor little child will bring you much additional joy. Try it.—*American Agriculturist.*

We wish that more women considered it a religious duty to dress simply for church. A few set a noble example in this matter, but there needs to be concerted action in order to bring about any general reform. Showy apparel in the Lord's house not only indicates very poor taste on the part of the wearer, but it distracts weak-minded worshipers, and deters some in straightened circumstances from attendance altogether. One of the most impressive sights in the cathedrals of the old country is the poor peasant and high-born dame kneeling together, clad in simple black. But uniformity, either in color or style, is not necessary, or even desirable. We plead only for what is so unostentatious as to attract no special attention, and will not awaken feelings either of envy or discouragement in those who have little of this world's goods.—*Ex.*

Scientific.

Hypnotism.

The term "hypnotism" is coined from the Greek word *hypnos*, signifying sleep. It is self-explanatory. A "subject" susceptible to the power of the hypnotizer becomes his automatic machine. For the time being, the subject is not endowed with the liberty of his mental faculties. His individual will is slave to that of his hypnotizer. He does not intelligently see or hear. He is free to move, yet, being destitute of will power, is unable to do so, until thus commanded by the master of his will. Temporarily, his is a dream existence. He is in an hypnotic sleep, which lasts from a few minutes to a quarter of an hour or longer. While in this condition, he is entirely unconscious of his startling—ofttimes highly ridiculous—actions. The hypnotizer makes his subject discern the most ferocious of beasts in the inanimate chair before him. In sanguine faith he accepts from him the proffered broom-stick and paper-knife as effective weapons of defense.

At sight of this, the skeptic exclaims, "Possum!"—that the hypnotizer and his victim are conniving with each other. But the hypnotizer dispels further doubt by making the sleep so profound that cataleptic tetanus of the muscular system takes place. In such a case the physiological department of the subject is almost miraculous. A limb, an arm, or half the body, may be tetanized, and made to act entirely independent of its complement. When the whole body has been tetanized it will maintain the most trying of positions for many minutes; positions which the professional athlete would find it extremely difficult to assume. The tetanized subject is utterly oblivious to the pain and discomfort of his awkward postures. At all events, in this instance, the behavior of the subject is genuine.

Should there yet remain a possibility of fraud, it is effectually eliminated by hypnotic experiments on animals. The simplest and best known instance of hypnotism in animals is the experiment first described, more than two centuries ago, by the noted Jesuit, Father Athanasius Kircher, of Fulda, Germany. In his work, published in 1646 at Rome, under the title, *Ars magna Lucis et Umbræ*, he describes this experiment, under the heading of *Experimentum Mirabile de Imaginatione Gallinæ*, or experiment on the marvelous imagination of the hen.

* * * * *

Frogs have also been hypnotized, but in a somewhat different manner. A frog is not specially affected by being placed on his back—he promptly turns over and leaps off. Dr. Lewissohn, of Berlin, however, found that by firmly tying the feet, and then putting the frog on his back, he would remain in that position, even after the thread had been cut. He then lies still, as if robbed of his will, as if he had lost all the little intelligence he possessed, or as if sleeping with open eyes; indeed, he is in hypnosis. Special physiological experiments convinced Dr. Lewissohn that the result is due to an effect on the sensory nerve-fibres, distributed in the skin of the frog, at the point where it was tied.

In Czermak's experiments on chickens, he sometimes changed the position of the head, raising or lowering it by gentle force, and the bird would not only follow the motion as if the neck were of yielding wax, but would retain the position given as if the neck, after the hand was withdrawn, were of iron. This is clearly the condition of catalepsy, as has been seen in studying experiments on the human subject.

By gentle, but unyielding force, assisted by certain actions on sensory nerves of the skin, greatly facilitated by a definite, very near, bright object, on which the eyes are fixed, birds and other animals readily fall into a state of apparent sleep. While in this sleep they lose their will of voluntary motion, and even disregard noise that, in a normal state, would greatly frighten them. They are in a state of hypnosis, from which they gradually recover, and which they assume with more readiness at each successive time.—*Christian Weekly.*

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Marriages.

BEISTER—FUGATE.—At the residence of the bride's mother, in Yazoo county, Miss., November 14, 1889, by Rev. H. P. Lewis, Mr. Thomas M. Brister and Miss Susan V. Fugate.

WILSON—TATE.—At the residence of the bride's father, in Yazoo county, Miss., November 19, 1889, by Rev. H. P. Lewis, Mr. John A. Wilson, of Murrilton, Ark., and Miss Mary Ellen Tate.

DANIELS—FOWLER.—At the residence of the bride's father, in Yazoo county, Miss., November 20, 1889, by Rev. H. P. Lewis, Mr. Oscar F. Daniels and Miss Elvonia Fowler.

TUCKER—WARMACK.—At the residence of the bride's mother, in Yazoo county, Miss., November 27, 1889, by Rev. H. P. Lewis, Mr. Jno. W. Tucker and Miss Mary Warmack.

BELT—WILCOX.—At the Rayne Memorial Church, in this city, November 20, 1889, by Rev. J. M. Beard, Mr. Lloyd T. Belt, Jr., and Miss Ada Blanche Wilcox.

REYMERT—TAYLOR.—At the residence of the bride's mother, Mrs. A. P. Taylor, of Morehouse parish, La., November 21, 1889, by Rev. T. S. Randle, Mr. Theo. D. Reymert, of Los Angeles, Cal., and Miss Stella H. Taylor.

MCDONALD—STOWERS.—In the Ebenezer Church, Sunday, November 24, 1889, at 11 A. M., by Rev. J. A. B. Jones, Mr. Willie R. McDonald, of Memphis, Tenn., and Miss Mary Lou Stowers, of Jefferson county, Miss.

CAMPBELL—LUMBLEY.—At the residence of the bride's father, W. W. Lumbley, near Mechanicsburg, Miss., November 27, 1889, by Rev. H. L. Scarborough, Mr. W. E. Campbell, of Desonville, Miss., and Miss Susie Lumbley.

HAMIL—WADSWORTH.—At the residence of the bride's father, near Tuscola, Miss., November 27, 1889, by Rev. Irvin Miller, Mr. James L. Hamil and Miss Annie Wadsworth.

STRIBBLE—SUBY.—At the residence of Jeff Scott, Esq., Standing Pine, Miss., November 28, 1889, by Rev. Irvin Miller, Mr. Sydney P. Stribble and Miss Nannie E. Suby.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

EATON—Died, in great peace and in the full assurance of future bliss and immortal glory, at her home, in Franklin parish, La., on October 9, 1889, in the sixty-sixth year of her age, Mrs. MARGARET EATON (*nee* Williams). Her parents settled in this country in 1815, when what is now Franklin parish was a part of Catahoula parish—in Burnt Prairie, near Bœuff river. Of this family there were six sons and three daughters—all lived to mature age. Their father lived to see them all members of the Methodist Church except one, who joined the Baptist Church, and died in the faith thereof. Their mother died some years prior to their father. After the death of their mother, Sister Eaton, being the eldest daughter, assumed the care and responsibility of the family and household affairs, which duties she performed to the satisfaction of all and credit to herself during her father's life.

Sister Eaton joined the Methodist Episcopal Church, South, and was happily and soundly converted to God in the fifteenth year of her age, and lived a consistent Christian life till her death. She was ever faithful and true to her church vows and the performance of every Christian duty. The writer has been acquainted with her for thirty-seven years, and often have I heard her talk in class meetings, experience meetings and love-feasts of her hopes and fears, prospects and expectations, and she always expressed unwavering faith in her acceptance. She was never despondent, but always hopeful, and disposed to look on the bright side of every subject. She never murmured or complained of her misfortunes and sore trials; but when these things befell her, in answer to the condolence of her friends, she would say, "It is all for the best."

About two weeks before her death the writer was preaching in her neighborhood, and at the close of the service she met him at the pulpit, took him by the hand, and, with streaming eyes, said: "My race is nearly ended. I am on my way to heaven and I expect soon to be in the paradise above." The writer never saw her afterwards. Her last intelligent words were: "I am ready to go; I have no fears of death." As it was said by one in the early history of Methodism, so it may be said now—"Our people die well."

Sister Eaton was a good neighbor to all, and especially to the sick and distressed. It is the universal exclamation of all who knew her, "She was a good woman!" A. W. MOORE.

RUBLE—SARAH H. RUBLE, wife of George Ruble, died at Vaucleave, Miss., August 16, 1889, aged twenty-eight years, sixteen months and fourteen days. Sister Ruble joined the Methodist Episcopal Church, South, in 1876, under the ministry of Rev. L. R. Roberts. She was a devoted mother, loving wife and an excellent neighbor. It is said of her that she was very kind to orphan children. She was useful and bid fair to be more useful to Mt. Pleasant Church. She was a fine-looking woman, very cheerful and genial in her manner. Those who knew her learned to love her. She leaves a husband and five children to mourn for her, and a host of relatives.

Yes, Sister Ruble is gone; her pew is vacant in Mt. Pleasant Church; her voice is no longer heard in the congregation, singing, "Oh, I will be there," but is singing, "Oh, I am here." There is no one to make the home of Bro. Ruble happy; there is no mother now to comfort the little ones, and hear their little prayers and put them snugly to bed these cold winter nights and kiss them good-night. May God's blessings ever be upon Bro. Ruble and those precious children! May God take care of the two little girls, and may all the children be brought safe home to heaven, and then they will see mamma.

M. L. WHITE, P. C.

CASSITY—MRS. MARY L. CASSITY died in Birmingham, Ala., October 12, 1889, in the seventy-eighth year of her age, surrounded by loving children, grandchildren and great-grandchildren. Mrs. Cassity was one of the Leftwichs, of Virginia, one of the oldest and most influential families in the State. For the last five years of her life she was an invalid from paralysis. These last years were made comfortable and happy by the devotion of her three daughters.

She was an active and honored member of the Methodist Episcopal Church, South, for nearly fifty years. The Sunday-school was her favorite field of labor. Her home, her heart and her purse were ever open to the poor and helpless, her hands ever ready to nurse the sick and minister to the wants of the needy. Many a poor orphan child was fed and clothed by her bounty; many a struggling man and woman owe their start in life to her aid and sympathy. During the war she devoted her time and means to the service of her country, spending months in the hospitals, asking no reward and receiving none save the consciousness of duty performed. After the battle of Shiloh, she went on the battlefield and ministered to the wounded and dying. She mingled freely among the enemy (making herself known as a Mason's widow), obtaining many necessaries and comforts for the wounded Confederates. Hers was truly a useful life—useful at home, in the church and among the poor. She died—full of years and of honor, and has gone to reap her reward. She has entered into the "rest that remains for the people of God." "Our loss is her gain." God grant that we may all meet in that bright world where partings are unknown! DAUGHTER.

TALLEY—Died, on Thursday, October 24, at his residence in Hattiesburg, JOHN TALLEY, Sen., aged fifty-five years. Deceased was born in St. Tammany parish, La., September 24, 1834, and died as above stated, at his residence in Hattiesburg, Perry county, Miss. The demise of such a man creates a vacuum in the church and in society that can not readily be filled. Words are inadequate to eulogize such a character; one that combined all the graces of the Christian and as free from fault as commonly falls to the lot of frail mortality. Though modest and retiring by nature, Bro. Talley was nevertheless firm in his purpose, steadfast in faith, serving the Lord—letting his light shine in all the relations of life. Joining the Methodist Church at the early age of sixteen years, and professing religion two years after, he learned to bear the yoke in his youth, and, at intervals, filled with credit to himself, and usefulness to the church, the several offices of class leader, steward and Sunday-school superintendent.

His affliction was protracted for months and often exceeding painful, but was marked with patient resignation and abiding comfort drawn from the precious promises of God. No marvel, that such a life would end in triumph over death. The closing scene of Bro. Talley's life justifies us in apostrophizing with David: "Mark the perfect man, and behold the upright, for the end of that man is peace."

H.

HUNT—CRAWFORD D., son of Bennett Hunt and Harriet H. Weaver was born in Alabama, July 21, 1854; came to Louisiana when about seventeen years of age, and finished his earthly pilgrimage at Atlanta, Winn parish, September 25, 1889. Bro. Hunt was married to Mattie A. Barr, January 11, 1875, who, with five children, are left to mourn the loss of a tender husband and affectionate father.

He joined the Methodist Episcopal Church, South, when but a boy, and ever afterward remained true to her interests. He loved his own church, but had a brotherly feeling for the good of all other churches. He was an official member for many years, and was the best collector as steward within the bounds of our circuit. He was liberal with his own means, and urged others to the support of the gospel. Bro. Hunt was a fine singer, and his place as leader in vocal music is hard to fill. He was specially blessed in a revival meeting which closed but a few days before his death. Though called suddenly away, and in the midst of his usefulness, we feel satisfied of his readiness to meet the summons. We expect to hear his melodious voice again singing among the redeemed in glory. J. F. W.

GORTON—The following resolutions were adopted by the Waterproof (La.) Sunday-school:

Whereas, In the providence of God the Waterproof Sunday-school has been deprived of a good member, and a life-long friend, by the death of our Bro. JOSEPH GORTON, late a member of our society; therefore, be it

Resolved, That we deplore our loss and deeply feel the want his absence details upon us; that we covenant to follow his bright example of a Christian life that shines as a "light along the shore;" that we tender our condolence to the many bereaved, and join them in the prayer that we may all meet him where "congregations ne'er break up;" that a copy of these proceedings be furnished the NEW ORLEANS CHRISTIAN ADVOCATE.

WM. M. DURBIN, Sec.,
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From the *Centropolis*, Kansas City, Mo., December 1st, 1887:

"There is nothing so valuable to us as health, but we do not realize this until we are deprived of it. How many of our readers awake in the morning with dull pains in the back and head, and find it a hard task to perform daily duties? These are symptoms of Malaria, and we know from personal trial they may be completely eradicated by Shallenberger's Antidote for Malaria. It is a simple and effective remedy, and we advise our readers to try it."

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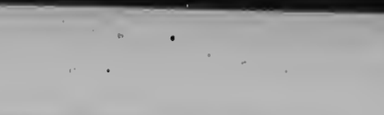

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The American Octopus.

BY B. J. SAGE, ESQ.

(Continued.)

Having now mainly disposed of the general subject, exhibiting the vice uncloaked; and showing the absurdity and wickedness of its being ensconsed in the organic law of Louisiana, as an institution of government; and of the so-called "franchise" of what that organic law itself characterizes as a "vice," being "imbedded" therein, as the so-called company boasts and advertises; and having, furthermore, fairly indicated the duty of the State in the premises, I proceed to ask,

WHAT CAN THE OTHER STATES DO?

Each has, and is responsible for, the proper use of the plenary police power described. Those commissioned to act should knew and feel that "government is a trust," as the last-cited court says; and that the beneficiaries of the trust are God's human beings—his immortal souls; and that, therefore, the execution must be in accordance with their moral nature—to improve, and not deprave. Each State should pass stringent penal laws against the surreptitious lottery dealings; should require the lower courts, grand juries, and States-attorneys to take cognizance of the subject at every session; should take some action on the inducements to violate the law—lottery advertisements, for instance; should confiscate all prizes; and if the criminal escape to enjoy his unlawful gains abroad, provide for his extradition. Moreover, the States, as such, should all intercede with Louisiana to stop up the head-spring of the ever-flowing and ever-widening iniquity; and let all the people, in all the States, memorialize the people of Louisiana, and her government, to cease invading their States, violating their laws, and depraving and criminalizing their citizens. And, finally, let States and people address the Federal government on the subject; and instruct their senators and representatives to take constitutional steps, and pass constitutional laws, to prevent the said government from longer being a propagator of, and an accomplice in, (especially as to mail service), the vice and criminality referred to.

We now come to the question:

WHAT CAN THE GENERAL GOVERNMENT DO?

This being, perhaps, the most important one in the discussion, if not the most interesting.

Uncle Sam is presumed, by law, to intend what his action necessarily effects; hence he is an accomplice of the evil-doers referred to, in helping them to invade, unlawfully and criminally, all the other States. If the said communities united, as they must have done, for the common defense, they have signally failed in their purpose, if their instrumentality for it can be used to thwart their efforts in defending the health and morality of their people. Uncle Sam can, if he choose, carry disease and death to both body and soul; and the officials of the States can not stop him at their borders, and nullify his acts. Hence he himself must, in duty, say: "I am their agent, as well as friend and benefactor, charged with defense and not attack; and I must not violate the laws they make (under their police power) to defend their public safety, morality and health; for to do so would be worse than to turn inward upon the people the batteries for defense planted on the outer walls of their union. This vicious creature is ever riding with me, just as a highwayman might have done with Uncle Tony Weller, to the scene of the intended crime; and its undoubted purpose is to scatter the seeds of vice and death for its gain. I have become a carrier and, in some degree, an instrument of a most pernicious evil; and it seems that I ought to refuse these mail facilities to a business, the special object of which is vice and immorality. What is my power, right and duty?"

In answering this question, it is well to consider, at the outset, that power and duty are coupled, correlative, and commensurate; and duty, in the nature of things, necessitates conscientious judgment, and discrimination between good and bad, virtue and vice, safety and danger, and the innocuous and the pernicious. All public functionaries of States should recognize the line between virtue and vice; especially should legislators do so, their duty being to make rules of action for all the subjects of the law. They must require all conduct of affairs to be on the right side. They know what tends to public order, health and morals and what does not. They know that a mercantile, manufacturing, mining, canal, railroad, telegraph, literary, charitable, educational, or religious company may properly be put in a continuing charter, and left free, because engaged in legitimate business, which is not injurious to public safety, morals, or health; while companies for prostitution, gambling, burglary, or thieving, or those that carry on slaughtering, making of explosives, chemicals and manures, drug-vending, grog-selling, etc., must, because of their constant influence on public safety, health, and morals, be kept under continuous control, ceaseless vigilance, and unremitting duty. Such is the field of the State police power.

When making and executing laws *within the Federal sphere*, the legislators and officers of the Federal government, being likewise members, citizens and agents of the States, are to make the same moral discrimination in using their powers that the home agents of the States do in using theirs. They read in the "Federalist" (No. 46) that "Federal and State" officers are "but *different agents and trustees of the people*," and they know that no one State can create and send entities and artificial persons into all the other States, exempt from their rightful prohibitions; and they knew, too, that they must make laws to carry and control mail matter, and must handle and sort it, excluding the unfit and the unsafe—must, in short, provide for proper, and prevent improper, use of mails; and that already, by law, they exclude obscene and other immoral matter; and they naturally suppose that, as thirty-five States have prohibited lottery traffic as immoral, it is a *Federal duty* to avoid forcing on them, through the mail service, what they prohibit, and to prevent the *abuse and prostitution*, against them, of this great blessing. And it is a monstrous proposition that Uncle Sam can hide vice and criminality in his mail-pouch, and thereby carry and force them into a State, despite her police power, which she has, *in duty*, exercised in *prohibiting them*. If an independent State rightfully forbid a thing within her boundaries which another State persists in doing or causing, the former can treat it as a *casus belli*. But for the Federal pact, Louisiana's aggression could be so met now. The teaching of "Augusta *v.* Earle," as well as common sense, is that the questions covered and closed by our Federal system were interstatal until they became constitutional, and were subject to the *jus gentium*; and, in this case, it does not matter whether the objectionable thing belongs to a citizen of Louisiana, a corporation of that State, or the State herself. And, even if she be a shareholder, a partner, or the sole owner of a gambling institution, her Statehood gives her no advantage, for according to "Murray *v.* Charleston," as well as to reason, when she leaves governmental, and comes down to common business (either legitimate or gambling), she leaves her sovereignty behind. So that, while I contend for the principle that the Federal power can go into States only in cases provided for in the written law, I submit that, as to the Federal mail power, the holders of it must act with Federal mind and conscience and oath. Exemptions from what States constitutionally prohibit are undeniable State rights. And if the Federal government does not take cognizance, *ex-officio*, of State prohibitions, which are affected by its duties, notifications should be provided for. If the State's prohibition of what is vicious, immoral, obscene, dangerous, hurtful to health, etc., can be violated with impunity by evil-doers from a distant State, with the connivance, help and protection of the offended State's own Federal power, it is evident that "the house is divided against itself!" But I pass from the subject, aiming to suggest mercly, so far as the great constitutional question is concerned.

I conclude that *Federal duty must be done under the Federal oath, and with the Federal mind and conscience;* and that the Federal Legislature is in *duty* bound to prohibit the use of the mail to obscenity, indecency, vice, immorality, fraud, crime, etc.; and that *modes can be devised* to execute such laws, consistently with other rights and duties.

A seeming difficulty was raised at this point by some excellent State-rights' men in a recent House debate. They protested against lottery-dealing being called vice, immorality, etc., and being treated as such, because Louisiana's sovereignty has stamped it otherwise. There is no ground for the protest. 1. In the first place, Louisiana herself characterizes the business, in her aforesaid Article 172, as a "vice," concerning which Gov. McEnery said, in his message. "The Constitution declares gambling to be a vice;" and spoke of this lottery business as *the* "vice, in its worst form." Gov. Nicholls, in his former and his present term, took the same view; and the legislative and the judicial departments are so on record. Look, too, at the characterizations, heretofore given, of the Supreme Federal Court. 2. It is, on the face of it, an absurdity that the moral judgment and freedom of speech of forty-one States shall be governed by the fiat of one, or sixty million people by one million. 3. This exceptional and exceptionable thing is thought by many to be the offspring of stratagem and venality, and not entitled to any consideration whatsoever. To sustain this, much strong circumstantial and moral evidence exists.

In conclusion, I beg leave to say that the principles of Louisiana should not be judged by this iniquity, this "thorn in the flesh." Article 172, and Act 44 of 1879, exhibit her real *intent*, which the evil being has ever fought, *a l'outrance*. The fifty-two members of her Convention, that steadily opposed the iniquity, represented nine-tenths of the respectability, the property, and the mental and moral force of the State.

Just now she is peculiarly subject to temptation, and is timely and sorely tempted. The octopus is rumored to have proposed, or intended to propose, thus: "Hold a convention; give us a charter for fifty years; we will pay your debt of $13,000,000; and with the aid of Uncle Sam, whom we can count on, our tentacles can suck the most of it from the other States. It will bring wealth home, and make times easy, and money plenty." If there be a proposition, or if one be made, its express and implied terms, or inferences, will be found to be nearly as here suggested.

Meanwhile, some new ideas are being imported and added to our "political science," *e. g.*: "It is the best policy to recognize irrepressible evils, regulate them by law, and make them pay revenue. In this way we can minimize their harm, and make them support education, charity," etc. Thinkers, who keep in view the line of demarkation between virtue and vice, above referred to, will probably *keep on thinking*, as follows: "Why not extend the good, and make vice and crime free us from taxes, and not only aid charity and education, but religion? Why not make intemperance and debauchery build churches, and pay the clergy? If we incorporate burglars, bullies, bawds, bunco-men and beggars, regulating them by law, and giving them monopolies, and make them pay the real value of such 'institutions' and 'franchises,' we shall not only 'minimize' these 'irrepressible evils,' but utilize the companies as police, to suppress all low competition; pay all our debts without oppressing the people; stop taxation, and make government (which is generally thought an evil) as free and beneficent as dew, rain, and sun!"

I submit that legislation is on the right side only when it takes cognizance of vices, immoralities, and crimes, to mitigate, suppress, and punish.

And in this last great struggle with her monster evil, Louisiana is in sore need of both human and divine pity and aid. Chained to physical and moral corruption, and absorbing virus in both body and soul, she has greater reason than had the Roman prisoner for the agonizing cry: "Who shall deliver me from the body of this death?"

Home Missions.

BY REV. S. S. KEENER.

In your editorial on "Home Mission Work" you make assertions which are far from the facts, namely: that there is no practical mission work in our Conference, and that the $1,250 collected for that purpose is divided out to supplement the salaries on weak circuits in the six districts. In five districts of the Louisiana Conference there is a region where there would be no preaching unless an itinerant or local preacher was sent there by this missionary appropriation. There is territory in this district which is wholly dependent on this fund for the gospel, and will be dependent on this for years to come.

What constitutes a mission field? A place where Methodism is unknown, and where we can make a lodgment and spread the kingdom of the Lord, is a mission field, as far as our church is concerned. If such a region has no regular ministry, no organized churches, surely it is a full-fledged mission field; and if our ministers succeed in such regions, we are bound to call such appropriations as just and proper.

Now, there are just such places in each district of the Louisiana Annual Conference. They are reported and considered at every Annual Conference, and they are so represented in the cabinet, and men are appointed to them as missions. There is territory in this Conference that will remain as missionary for years, for the people are poor, and have been poor for years back, and, in all probability, will be poor for years to come; and if you were to send a star preacher to them, they would be no more self-supporting, as a circuit, when this educated, highly brilliant divine finished a quadrennium there, than when he began.

Do not assert a fact that all our domestic missionary money is misappropriated because one or two preachers' salaries are supplemented by it, or because you have forgotten the missions in the various districts. Furthermore, you will find that the amount collected for domestic missions has been gradually increasing for four years past. When, ten years ago, this fund was divided out, it was barely $700; last year it had grown to $1,250.

Now, is it just or righteous to leave fields destitute of the gospel, and appropriate the whole fund to, say, two appointments, just because the two may eventually make self-supporting circuits; and these other regions are made up of poor people unable to support a preacher? While there is a fine opening on this district (the Opelousas) for building a good circuit along the railroad by appropriating a large fund and sending a first-class preacher, yet there are other places which must be bereft of all preaching by this action. Shall these poor go on in their state and die unsaved, because the regions next door are better off and will eventually prove self-sustaining circuits?

The source from whence you obtain your information is either wholly unreliable or so prejudiced that they can not give the truth, for there are five presiding elders who can point you out pure and simple missions to which appropriations were made, places considered as such and named as such in the cabinet.

Now, as to centralizing this fund—say, appropriating it to two or three appointments, and disregarding the claims of these poor people who have no gospel—in the very outset the unanswerable difficulty meets you when you ask, Have you the man to suit this especial work? This Conference has not men enough to meet the natural and steady development of the circuits that ought to be divided into two. Where are your men? The filling of the regular appointments that will support their pastors is a task both difficult and perplexing. How, then, can these unusual undertakings be managed? There can be no such men found in our Conference, for the demand for preachers is beyond the supply; and, then, you know this kind of work is not sought after by our class of transfers—that is, those who have usually come to our Conference. If you can find enough men to meet our present demand, and these men suitable to missionary work, or the rapid development of missions into self-sustaining circuits, then a new plan might be inaugurated by turning out all these poor who can never make self-supporting circuits, and take charge of prosperous communities which have mere hope of soon returning the funds expended on them. That might strike some of our business men as more remunerative; but how it would appear to the Master is the question. The Lord might look upon the matter as to the greatest number having the gospel preached unto them, and not in the light of the greatest number of circuits formed.

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WHAT MIGHT BE DONE.

BY CHARLES MACKAY.

What might be done if men were wise,
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another.

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,
All vice and crime might die together,
And fruit and corn,
To each man born,
Be free as warmth in summer weather.

The saddest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect,
In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than this, my suffering brother;
More than the tongue
E'er said or sung,
If men were wise and loved each other.

Thoughts on Finances.

BY REV. T. B. HOLLOMAN.

Just at this time no thoughts have so ...rbed me as those which pertain ...to the *finances*—the collections which ...re ordered by the Conference, and ...on which I am to make report in a ...w days. If there is anything that ...ll wake a fellow up and make him ...ve lively, it is the fact that Confer...ce is close at hand, and the finances ...behind; for it is a well-known fact ...at success or failure in this direction ...largely the basis upon which judg...ent is passed upon the work of a ...other. In everything else his work ...ay be most excellent; but if he fails ...answer well to the *collections*, his ...neral average is greatly reduced. ...is ought not so to be. While in ...me instances the preacher may be ...rgeable with indifference, I verily ...lieve in the great majority of cases ...at honest, earnest efforts are made to ...ng up the assessments *in full*. The ...th of the matter is, with the multi...ied collections upon us, the preacher ...rdly hears his appointment until he ...gins to plan for *his* collections; so ...enters upon his work under fear ...d embarrassment on this score. With ...e four standing collections, and what ...extras are usually ordered by the ...rious Conference Boards, we have ...average of six or more collections ...on us, besides what is given into the ...nds of the presiding elder to look ...er. To those who serve the stations ...e matter is not so embarrassing; but ...perience has taught me that a col...tion every other time you preach to ...congregation is far from being pleas...t. And this is necessarily the case ...th brethren on circuits, or what is ...ually disagreeable, the giving out of ...ds or the taking subscriptions which ...st be finally looked after with as ...ch vigilance as the tax gatherers of ...d. Every preacher has found that it ...much easier to take subscriptions ...an to get the cash. Storms, rains, ...ouths, most any excuse serves to ...validate a subscription.

I prefer the translation in the New ...rsion of Acts vi, 2, where the clause ...rendered: "It is not fit (or marginal ...leasing") that we should forsake the ...ord of God and serve tables." Truly, ...is neither *pleasing* to preacher nor ...ple, nor do I think it well for the ...urch to lay so much stress upon money as to make it appear as the chief work of the minister of the gospel. If the church would get the best work out of its preachers, they should relieve them of this great embarrassment; free them from everything that would hinder them in their pastoral or pulpit work. Let the stewards take this matter in hand as they do all the other finances of the church. Under the present system there is often rivalry between the stewards and the pastor. The one intent only upon the "pastor's salary," and the other intent only upon the collections; whereas the honor and standing of the church is equally involved in both. Let the stewards make one fund, including all monies for every purpose, and then upon this base the assessment of the individual members, taking out of their collections the percentage due the various causes. In this way many pay to these causes in proportion to their ability who will contribute but little under the present plan, and many pay something who would otherwise plead inability to pay more than assessed. I think this is a matter worth looking into by our Boards of Stewards. I have served one church where the plan worked admirably and successfully, and I know of one church on a circuit in the Mississippi Conference where, by this plan, every assessment was easily met, and a surplus reported. It is only reasonable to suppose that the men who compose our various Boards, as business men, are working to accomplish some necessary end; and when they send down their requests to the people, should be accepted as honest statements of their needs, and should be so met by the church. This recognized, then adopt the above plan, and we will get the money desired for the work more easily than by the present plan. I do not know that we need any legislation especial upon this point; only let the Boards of Stewards act.

This, Mr. Editor, is not written as an excuse. I shall have everything *in full*, and to spare, at our approaching Conference.

The Study of the Greek Testament.

BY T. C.

For a long time it was the belief that as the Bible was an inspired book, there ought to be, in the nature of things, but one source from which its teachings could be gotten. People lost sight of the fact that the Bible has a human as well as a divine side, and so were led to reject many things which are now known to be necessary to a right interpretation of it. God wastes no miracles. After the Holy Spirit had inspired men to write the Book, it was left in men's keeping. Hence it is that while the Bible is the Word of God, it is, at the same time, not exempt from the errors of translators, nor the mistakes of transcribers. From this we see the need of studying it in the original. In this article we shall confine ourselves to the New Testament.

The text of the Greek Testament is the most trustworthy record with which modern scholarship has had to do. It is a significant fact that very few of the manuscripts of classic authors are older than, or even as old as, those of the New Testament; while for the number and variety of its manuscripts, the New Testament stands without a rival. Counting all, there are nearly eighteen hundred, containing, some, a large, others, a very small, part. At first glance, these eighteen hundred more or less complete texts, with their one hundred thousand or more different readings, would seem to defy any attempt to reduce to unity. Such, however, is not the case. In textual criticism, the more there is from which to choose, the more firmly may the result obtained be relied on. We have many illustrations of a *lack* of sufficient basis for criticism in classic authors. Take, for example, Æschylus. With what delight would students hail some fragment, ever so small, that would throw light upon some of the many obscure passages in the Agamemnon! But such a discovery has not yet been made, and until it is the most sublime poet of Greece must suffer at the hands of modern conjecturers, and students must lose much of the beauty and power of the "poet of the gods." Bearing this in mind, we see that the great number and variety of readings, instead of indicating uncertainty, are, on the contrary, the very elements of genuineness. Hence the fears brought about by the discovery of new manuscripts were groundless, since these discoveries were the best possible means by which the truth of the record could be most firmly established. In this connection we are led to ask, Should not our young ministers study the Greek Testament? By many this question will be set aside with possibly but this notice, "What's the use of Greek now?" To this class of objectors the answer is made that it is not so much the object to study the Greek in the Testament as the Testament in the Greek. As far as mere language is concerned, the pages of Plato afford better and purer Greek than do the writings of Paul; while, for purity of diction, Xenophon outstrips any of the evangelists. The fact that the New Testament was originally written in Greek, of itself, constitutes a sufficient reason for its careful study in that language. There is nothing more certain than that thought loses its beauty and force in proportion as it is expressed in a language more or less removed from the thinker's own. This we are forced to admit as true even when we presuppose verbal accuracy. However true the translator may be to the letter of the text, in very many instances he falls far short of its spirit. When we couple these two—the dissipation of the energy of thought and the mistakes of the translator—we have, indeed, sustained a loss. Of course, we are not to hold the translators of the Authorized Version guilty on either of these points. That, with the material at hand, they did the best that could be done, no one can dispute; but, at the same time, we are not to forget that since their time a great advance has been made in biblical research, for the proper use of which we are responsible.

In this day we appreciate anything that approximates to an authority. The New Testament, having been originally written in Greek, that language necessarily affords a standard more nearly absolute than any we can otherwise arrive at. In all living languages, words and phrases are constantly changing their meaning—this very change constituting their life. Such, however, is not the case with a dead language. As it dies, so it remains—a striking illustration of an analogous law in the spiritual world. The Greek Testament means exactly what it meant fifteen hundred years ago, while its English version does not, in many instances, mean what it meant two hundred and fifty years ago.

Having briefly given a few reasons why such a study should be undertaken, let us now consider the feasibility of it. There are two suppositions which arise. The first is, that the preacher has a fair knowledge of classic Greek. The Greek of the New Testament belongs to the age of the decline of everything Greek, and, like all else, partook of the corruption of its time. If one is familiar with the classics alone, the Greek of the Alexandrian age will seem somewhat strange to him. In another light it may not be so unfamiliar as might be supposed. The reader of New Testament Greek is constantly meeting old acquaintances in the shape of mistakes he used to make. How often has the use of a participle in the very construction he sees before him been condemned as "late Greek" by his professor? The careless use of the relative will often recall to him references to his grammar. The vocabulary, too, will have changed. He will find many words possessing a far deeper and more elevated meaning than ever they had in the classics; and, needless to say, he will find very many words possessing not a vestige of classic authority. These are some of the peculiarities that will be met; but, after a little practice, one becomes reconciled to such a state of affairs, and need have very little trouble in making a thorough study of the Greek Testament.

The second supposition is, that the young man knows no Greek at all. That there are such men in the ministry is a great fault. For such an one, the only resort is to study it. New Testament or classical? To study the former would be of comparatively little value, since about the only way of doing it would be to take the Greek text, and learn from the English. In other words, he would simply go in a circle, and land at the place from which he started.

Again, one of the benefits lies in what may be termed comparative word-study—that is, taking a word as used in classic authors, and following its history until we come to its transferred sense in New Testament writers. This is only one of many beautiful lines of study which could not be followed by him that knows New Testament Greek only. Hence the best plan is to have a course in the classics.

To argue want of time, inability, or any such excuse, is to forget the immortal examples of Kitto and Schliemann, and a host of such men who, in spite of poverty and scant opportunities for education, found time and perseverance, in the midst of lives spent in the fight for daily bread, to raise themselves to pre-eminence in studious research.

Coupled with this array of excuses from the young men themselves, comes the old one from the people in regard to the education of ministers. Well, the income of the average preacher amounts to about this: his living, and what he learns. As the former is not oftentimes superfluous, then let him have as much learning as he has capacity for.

No doubt the four years' course already prescribed by Conference, together with hard work at a station, or on a circuit, precludes much outside work; but the little time it does allow would, in the hands of a diligent young man, be productive of great benefit. "But," some one will say, "what's the concordance for, and what is the object of the commentary, if not to supply all this?"

Now, it is not the spirit of this article to throw discredit upon any such helps as these, but, on the contrary, to urge their constant use; but, at the same time, we must remember that without a spiritual insight into the meaning, these things, which might be so helpful, can but become merely mechanical. Perhaps it has never occurred to some people that a diligent study of God's Word, accompanied by the enlightening influence of the Holy Spirit, constitutes the best commentary that can be had.

A few words to the young ministers themselves: There is nothing further outside the bounds of controversy than that you are expected to study the Bible more and understand it better than the people to whom you preach. How this expectation can find an excuse is not clear to many minds. Such is, nevertheless, the case. People expect more, in every way, of their preacher than they do of anyone else. He must possess all the good qualities, and in the superlative degree. In so judging they unconsciously approximate to the estimate that God himself puts upon the calling.

You will, in a measure, have to think for your people. How often has this been heard: "It's not my business to study the Bible; I pay the preacher to do that?" Leaving the duty of the laity out of the question, there can be no doubt that if any man is to understand the Word of God, the preacher is the man. To be able to acquit yourselves of this trust necessitates that you should use the best method of study available, together with all diligence. The Greek Testament fulfills the first condition, and, in its proper study, opens up an unlimited field for the satisfaction of the second. Rest assured that any outlay in this direction will yield most handsome returns.

Work for Great Workers.

BY C. K. MARSHALL, D. D.

The late numbers of the ADVOCATE have borne evidence of a profound and seer-like solicitude, on the part of many able and godly men in our beloved church, for the fuller evolution of her hidden forces and the wider expansion of her operative instrumentalities. These are gracious indications of growing power for good, and suggestive of the duty of our complete availment of the grand opportunities unfolding at every advance we make in a Christly direction. And the true philosophy of Methodism, next to her orthodox theology, is her capability of adapting men and measures for the accomplishment of her mission, as well as measures and missions for the saving of the lost and the sanctification of the saved. Her government is elastic, yet so rigid as to hold all to a high responsibility, while the paternal care and spiritual kindness so enswathes her administration that none who aim, however feebly, to perform their duty can feel otherwise than under the overshadowings of a divine protectorate. Hence the stirring pens and tongues at this period in view of the obligations of the approaching General Conference.

Your correspondents, dear editor, touch many momentous themes. Perhaps Dr. Black's epitome of Miss Bancroft's excellent book on the "Deaconesses of the Church" is as suggestive of something to do, which in the near future will be done, as any communication you have furnished for our edification. Some weeks since I sent an article, on this theme, to the *Nashville Advocate*, and designed one for your readers; but now I am glad that I did not, for Dr. Black has done a great service of fact and thought far better than I could have done, and I believe the workers, and men of the times in the next General Conference, will, at least, initiate some measure looking to the employment of the latent, yet matchless force possessed by a large multitude of saintly and noble Dorcases, Phœbes and Priscillas of our vast sisterhood.

Were I able to endow a college, I would endow a deaconess' home. Not a nunnery, not a prison, not a hiding-place for those who need to hide; but an open home for the abode of the approved and trusted to come and go as duty led the way. These should visit the poor, sick, afflicted and dying, and minister, as only woman can, to the wretched and crushed, the heavy-laden and sad. No pastor—except in a mere village or country neighborhood—can begin to meet all these necessities, and give himself to study, and the nameless calls and duties that devolve upon him.

But, by all means, I trust your readers will obtain a copy of Miss Bancroft's book. She is a Ph.D. (a Doctor of Philosophy), and the daughter of a loved and honored Methodist clergyman, and herself one of the most artless, modest, eloquent and learned women of this brilliant age, and worships lovingly at the altar where her venerable father gave her in baptism to God, whom she faithfully tries to honor.

Now, a word on a matter near my own heart. Look over the wide field of our work, and consider the thousands of converts that have recently crowded to the ranks of our Southern Methodism. Thousands come into our great bosom who have never read the Bible, never prayed, know nothing of theology, Christian growth, church usages, history, work, and communion—nothing of the duties required of young converts, nor of their trials, temptations, perils, and possibilities. "Well, what would you do for them?" Why, I would put into their hands the best written, freshest, and most inspiring and cheapest pamphlets, of from one to fifty pages, the genius, talent, learning and piety the church could produce. At a revival meeting, at a Sam Jones' universal convocation, I would have them scattered among the people. They should be fitted to every form and shape of moral and spiritual inquiry; to the refutation of every allegation of the haters of God against his law and gospel. They should cover all the ground possible that the exigencies of the time and place might demand; and they should be used in all the church in all places the year round.

There are tracts that are tracts, indeed. Even now there be thousands of good ones. But there is no system of issuing, nor any of distributing them. Perhaps, better call them by some other name—"Splinters of the Cross," "Reading for the Hour," "Leaves of Life," "Thoughts for Inquirers"—anything; only call them into life and give them a field to live in.

Let every church have a church guild for the spread of Christian literature, and make a monthly payment of a nickel or more the condition of membership. Let the funds be sent to the Publishing House monthly; get the best and best of the family of new and useful, or old and tried publications, and scatter them freely over your village, or in the wards of your city; and, with funds in hand, Dr. Barbee would be able to run two great presses, day and night, pouring out the "Rays of Light," "Golden Fleece," "Life Studies," or something, by some name, to strike the ear and eye. How I would like to see an able, brief, clear-cut 40-page pamphlet on "Why I am a Methodist," for outsiders, for bigots, for our young converts, for the millions; and one on—but it is needless to say it! Just think of it! Glance at the field and see its wants.

Yes; but I may be told, "Our *Advocates* and books meet the case." Do they? When? Where? Who says so? No sensible observer of what I am writing about. Here is a wide field calling for cultivation.

Dear brethren, I beg you to consider this matter. But, perhaps, I am all wrong. If so, will not some wise, gentle, and loving brother tell me so, and show a better way? I understand the objections that may be made; but we long for cheap reading that people will buy, can buy, and will read. Books sell at $1, $1 50, and $2. I know millions can not buy them; but a five-cent or a ten-cent little book, in pamphlet form, elegantly done up in the binder's happiest style, will be useful to the poor. What a field! What a call! What a necessity!

O, for a voice loud as the wave
That lashes Lapland's sounding shore!

A Cry from Japan.

Mrs. Bishop Wilson sends to the *Nashville Advocate* another call from Japan, which we copy.

To the Methodist Episcopal Church, South—

Brethren and Sisters: In the hour of great need we come to you with a subject which lies nearest our hearts, and which also claims your most serious attention. We are placed in special departments of work, which have grown, which have extended, until we realize that there is a pressing necessity for more teachers in Christian schools, for Bible teachers among women, for leaders and organizers of many kinds of work among Japanese women who wish to learn, if they could be taught.

We can only do a part of the necessary work, while many known to us are suffering for want of proper training. Many have asked for teachers from the foreign land. We hoped that some would have come.

The need is great, very great. Few, very few, know what it is to love and cherish that purity and grace of heart which will make them owned and honored of God. How can they learn without an example, and how can we reach further than we have already done? The question now comes from other points, When will the teachers come? Will not schools be opened for us? Will not Christian women come and tell us how to live, how to work, and how to lead others? So we come to plead with you, and to ask that you choose and send out speedily four teachers and six Bible workers to Japan.

Do not say your treasury is not full enough, but call upon the Lord and ask him, and he will give you more than enough for all your need. You have passed the day of small things; you have been blessed in the Master's work during the past, and shall you refuse, *can* you refuse, to help Japan? God forbid that one Christian heart should refuse to share its joy, its blessing, with these women who have so little, but who will love Jesus if shown the way.

We can not be quiet, for the souls of thousands of heathen women will condemn us in judgment if we deny them the light and life of gospel truth. Hence we, the women of the Japan Mission, affix our names to this appeal, and beg you to consider the necessities of God's work. Many opportunities are passing beyond our reach, and God may hold you and us responsible for them.

Very sincerely and longingly yours,

D. L. LAMBUTH, L. E. NEWTON, M. F. WAINRIGHT, N. B. GAINES, M. B. DUKES, M. J. LAMBUTH.

KOBE, JAPAN, Sept. 7, 1889.

A Critic's View.

Maurice Thompson, in the *Independent*, of November 7, pays his compliments to Tolstoi and his class in plain speech:

For my part I do not fancy such reformers. We have too many "reformed drunkards," whose faces are still purple with bloat, rushing over the land would-be leaders of temperance work, too many retired gamblers preaching the Word with a "poker" accent, too many "scientific" ministers who lean more heavily upon Darwin than upon God, too many Christian critics who measure all life, in theory, by the yard-stick of this or that so-called philosophy, and last, but far from least, we have too many men and women who write obscene, nasty, putrid books—novels of foul passions and base consummations—and call them "novels with a great moral purpose." The persons and the novels are all of the same piece. Tolstoi confesses that he is an old, satiated, sick-eyed *roue* who desires to cobble shoes and wear homespun the rest of his life, while he shows the world how to abandon progress, eschew civilization, forsake trade, let crime go unpunished, evil move on unresisted—but meantime he holds very fast to his estates and sells his filthy books at the same old price! So long as Christian people call this Christ-like, so long will Christianity stagger under the weight of its friends.

Christian Advocate.

THURSDAY, DECEMBER 19, 1889.

THE GLORIOUS THREE.

(1. Cor. xiii. 13.)

BY REV. J. S. STONE.

Faith, who sees beyond the portal
Of far heaven with eagle eyes.
Hope forestasting life immortal;
Charity in meekest guise—
Now abide the glorious three.
But the first is Charity.

Faith abideth, there are mountains
She must day by day remove;
By the fair refreshing fountains
Hope abideth; and sweet Love
Standeth, crowned, the twain between,
Very lowly, yet the queen.

So, in view of things eternal,
Rocks of time are overhauled;
So, behold, a beauty vernal
Holies the winter of the world.
But where charity hath trod
Is the path of very God.

Those shall vanish; she remaineth
When our work and life are o'er.
As below, above, she reigneth,
So she shall reign evermore.
Heaven and earth shall pass away—
Love goes ruling on for aye.

Faith and preaching find an ending.
Hope and prayer together cease,
Love and praise together blending.
Know no changing save increase;
When that cry is past—"How long?"
Love takes up an endless song.

Report on Temperance, North Mississippi Conference.

(Ordered published by vote of Conference.)

Your Committee on Temperance beg leave to submit the following report:

We feel that no subject is more vital to the success of the gospel ministry in propagating the blessed truths of Christ and in firmly establishing believers, than that of temperance. We are taught in God's Word to be "temperate in all things." And when we write or speak of temperance in regard to the use or abuse of alcoholic stimulants, we wonder how anyone, who claims to be a follower of the Savior of the world, can for one moment maintain a doubtful attitude in regard to a matter that is agitating the public mind from Maine to California and from the Lakes to the Gulf of Mexico. We believe that no instrumentality in the hands of the arch-fiend of night is more potent for evil than the manufacture, sale and use of intoxicating liquors. It robs men not only of their hard earnings, but of self-respect, and culminates in driving them, like Gadarine swine, to swift and sure destruction. No statistics can convey to us the heart-anguish of the drunkard's wife and the misery of her worse than fatherless offspring. Statistics may approximate the number of those who sell themselves to the demon of intemperance, who have robbed themselves of all life's comforts, dishonored the God who gave them existence, and who, in the end, friendless and penniless, year by year, yield their bloated and dishonored bodies (once the temple of the Holy Ghost) to fill the drunkard's grave. But what statistician will tell us of the number of imbeciles, the number of lunatics, the number of partial paralytics, the number of monstrosities, and the number who come not under any of these heads, but who have entailed on them, if possible, a worse evil than any of these—the desire for strong drink—and who ever feel that when they would arise and assert their manhood, "a galling chain" that drags them from their most ardent aspirations and causes them often to break their best and most solemn vows of reformation. And all because "the sin of the father is visited on the son to the third and fourth generation." We believe that all laudable effort to suppress the manufacture, sale and use of intoxicants, when not coupled with other issues, should receive our most hearty co-operation as a church. We thank God for the Methodist Episcopal Church, *South*. We return to him devout thanks for calling us from darkness to light, and for giving us a place in this church—a church that has sent forth no uncertain sound, from its organization to the present time, in regard to this great evil. So far as the law of our church is concerned, in regard to the manufacture, sale and use of alcoholic stimulants, we have a clean record before God and man. Your committee do not think it necessary that our General Conference should alter one jot or tittle of our law as it now stands in regard to intoxicating drinks. We believe a proper construction and enforcement of our law would afford us all the relief we need along these lines. We believe that when a member of our church places his name on the petition of a man asking the civil authorities to grant permission for the sale of alcoholic stimulants, that that member of the church becomes *particeps criminis* to all the misery, drunkenness and death caused by that whisky dealer, and should be so considered. We believe further that in the execution of our law that he should be proceeded against just as we would against a member of the church who is actually engaged in the sale of intoxicants. While we may and do pity the poor man who has a thirst for alcoholic stimulants, whether that taste be acquired or inherent; while we bear with him, plead with and pray for him, there can be no shadow of excuse for the professed follower of Christ, who, of his own volition, places his name side by side with non-professors of Christianity, and with men of every shade and color, on a petition praying the civil authorities to grant the privilege to anyone to murder men and boys, to break the hearts of women, and to beggar and disgrace innocent children. But we thank God a silver lining is beginning to skirt the dark cloud that threatens us, and that is still so dark at many points. Thank God for the unmistakable signs of a "better day to come;" that the day is even dawning! Let us be united in our prayers that the Sun of Righteousness, in all his full-orbed splendor, may dispel every cloud and shadow. But while we pray, let us recognize that we are co-workers together with Christ, and that our Master calls to us from the skies, "Go forward," and that every soldier of the cross is expected to do his part in this great battle of right against wrong. The agitation of this question has resulted in great good. Let us continue to bring it before the people more and more. Let us educate the boys and girls along these lines. Let us teach in public and in private that the sale or use of intoxicants is anti-Christian, debasing and destructive of our best interests. Let us adhere to our church laws, and, in the fear of God, execute them; and the time is not far distant, when the white-winged angel of temperance and peace will claim our land as a permanent abiding-place.

B. F. PHILLIPS, Chairman.

Report of New Orleans Christian Advocate, North Mississippi Conference.

Your Committee on Books and Periodicals, to whom was referred the annual report of the NEW ORLEANS CHRISTIAN ADVOCATE, respectfully reports as follows:

They have had said annual report under consideration. They find that the total of subscriptions to that paper in this Conference is 1,236. Of that circulation the number of 180 are renewals, and 556 are new subscriptions, showing the gratifying increase over the circulation of the last year of 736 copies.

Your committee can not emphasize too strongly the policy of pressing the dissemination throughout our membership of this, our special Conference organ. If properly handled, it may easily be one of the most potent factors, not only for the awakening and increasing of the religious sentiment in the hearts of individuals, and in the home circle, but also for the binding of our people together into a phalanx of militant Christians, animated by a singleness of purpose and a consciousness of power, which shall indefinitely augment their capacity for effectual and fruitful work.

We, therefore, recommend that all brethren be yet more zealous for the expansion of this interest, by obtaining new subscribers and renewals of old subscriptions.

We recommend also that the present publishing committee be continued.

Respectfully submitted,

EDWARD MAYES,
Chairman.

The General Rules.

It is conceded that when Mr. Wesley formulated this synopsis of Christian life he embraced nothing therein that is objectionable to the wholesome development of personal piety and to the rapid progress of the gospel. No one has ever objected to the rules on this ground. The only objections that have been raised are (1) that they are too exclusive, not giving sufficient latitude to such as chafe under restraints from worldliness, and (2) that they are not explicit enough. Persons who love pleasure more than they love Christ can not see the righteousness of such restraints, while those who have the law of Christ written in their hearts find these restraints the natural law of their spiritual life.

There is one phase of the General Rules which works a great inconvenience in the execution of law. While the rules are exceedingly *specific* on some things, they are remarkably *obscure* in other things, and the very things that are working very serious detriment to our church.

There are some things in our unwritten law that are universally and unconditionally insisted on. The subject of amusements has always been a burden, and is fast becoming a serious burden in our Zion. They are certain things which our church certainly condemns; and yet the very indefiniteness of the law is producing irremediable confusion among us. Our General Conference has been several times memorialized on the subject, and nonconcurrence has been the answer. The dance, the card-table, theatre, circus, and race-course are forbidden by our discipline of unwritten law.

These come under the head of using such diversions as can not be taken in the name of the Lord Jesus. All responsible parties know that those practices are condemned by the church and are considered actionable. Yet there is no written law. When a person is arraigned, they demand the law. There is none. We appeal to the pastoral address of the Bishops. That is only advisory. These things are, or they are not, against our church law. The Discipline ought to give a direct course of proceedings in these things. It can not be pleaded that they are minor considerations. This is false. If there is any one problem that confronts the church, it is how to control the young. And if there is any one thing that is eating out the spiritual vitality of the church more than another, it is worldliness. The way the matter stands now, discord and confusion reigns. Hundreds of our preachers pay no attention to this matter. It is a thing of indifference, and people do as they please and unite with the church with the mental reservation, if not open understanding, of liberty in the matter of worldliness. How can other preachers who want to carry out the law proceed consistent with the opposite usage. There is no uniformity on this vital question. Our law is one, for every class of society, rich or poor, urban or rural, learned or ignorant. Let us have such an adjustment of the law that the course be specific, and let every presiding elder see that every pastor regulate his charge accordingly, and let persons know just what they commit themselves to when they unite with the church. If human nature is so changed that the old *regime* will not suffice, let us discard the old bags and get new bags for the new wine. If we can inaugurate a new system of discipline which will be more fruitful of personal piety and Christian progress than the one under which Methodism has made her wonderful achievments, by all means let us have it. But for the sake of Christ and the church let us not be hypocritical enough to pretend to endorse our present doctrinal status on the above-named vices, and practice the opposite. We are being swayed and conformed to the Roman and Episcopal Churches too much in this thing. I am not one croaking voice raising a pessimistic wail. The authorities of the church see the trouble, and our Bishops speak out in tones of warning in their last pastoral address in 1886. None but pastors in the close places know how vital this question is becoming. The Discipline has been buried so long that in many places a repulsive stench is produced in raising its bones from the dust. The cancer has been preying so long that in places the body is well-nigh destroyed in healing or killing the disease.

Let the next General Conference be memorialized to formulate a law making the third offense, under the usual precautions, expulsive. Or else obliterate the obligations on preachers to execute any penalty. Then there can be uniformity. Otherwise there can not and will not be uniformity and preachers will not be held responsible.

C. H. OWEN.

New Orleans District.

Seeing in a late number of the *Nashville Advocate* an editorial on the growth of Methodism in the Nashville district, I am prompted to give a brief synopsis of the last year's work on this district. There have been licensed to preach this year nine preachers; four of whom have been sent to Centenary College to prepare for the itinerancy. Two more have been recommended, and will be licensed and sent to Centenary immediately after the Annual Conference. Besides these, two more are going to Tulane University, in this city, and three apply for admission into Conference, just at hand.

There has been a gross increase of membership of 18⅓ per cent. and a net increase of 12½ per cent. on last year's roll of 2,608 members. All the assessments have been met and some of the collections are overflowing. The preachers' salaries, so far as I am informed, are paid in full, and the presiding elder's claim fully met. One church has been built, one moved, one repaired, and one church enterprise so far advanced that next year the brick walls will be completed, roofed and openings put in. All the churches are out of debt, with one exception.

It may be that other city districts in the connection will do better; but, circumstances considered, no one will doubt that we have done reasonably well.

CHAS. F. EVANS.

Mansfield Female College.

By invitation of the corresponding secretary, the writer attended the meeting of the Young Woman's Christian Association of the college, and "made a talk." Occurring, as it did, at four o'clock P. M., Sunday, December 1, it was pleasant to comply with the request, and allign myself with the movement.

With the watchful and beloved president, and his excellent co-workers, Mrs. Harding and the Misses Padelford, Fulton and Doyle, and the kind matron, Mrs. Magee, and many of the bright and well-mannered girls, I don't know when it has been our fortune to spend a more pleasant hour.

The officers presided with ease and grace. The Scripture verses were well said, the readings and recitations were admirable, and all interminglied with songs from our Standard Hymn Book, constituted a series of exercises truly instructive and edifying. As an adjunct to our college, this association is timely.

Christian womanhood has come to the front. "Our daughters as corner-stones, polished after the similitude of a palace," constitute a leading factor in the civilization and great reformatory movements of this advanced century. The New Testament furnishes this basis of womanhood. Good government, social reform and refinement; indeed, the whole of Christianity finds its fullest expression in her.

Let us educate *our own* daughters at *our own* schools, and under the best and most winning religious influences.

THOMAS B. WHITE.

MANSFIELD, LA., Dec. 2, 1889.

From the Work.

COVINGTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: As I close my first year in the itinerancy next Sunday, on the Covington circuit, Seashore district, a short *resume* of my work may prove of interest to some of your readers. This circuit embraces ten appointments, covering an area fifty-six miles long by ten wide. I have traveled 2,256 miles, visited 262 different families; preached 193 times, organized two Sunday-schools, and received fifty-two members into the church. By the grace of God, I have missed but one appointment during the year. I regret to have to report a great deficit in collections ordered by Conference. Though I have prayed and preached, talked and exhorted, I have not been able to raise over twenty per cent. of assessment. While all doors are opened to us, a warm welcome and kind attention accorded by all, regardless of creed; good congregations and behavior during services, for which I thank God and the good people on my work, and pray he may abundantly bless them; yet there is a coldness, indifference and want of zeal as regards true religion, that is simply appalling. I pray God may inflame them with fire of divine love! The Homeward Bound Temperance Club, composed of children, gave an entertainment last night, consisting of tableaux and recitations, for the benefit of the church, which was quite successful. Pray for us.

L. WALLACE WOOD, P. C.

NEW HOPE CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I am closing up my second year on New Hope circuit—a kind of shoe-string circuit; at first frazzled at one end, a knot tied in the other. I am able to report it in good working order. Organized two churches; built a six-hundred-dollar church-house at Mount Pisgah. Every family composing this church take the NEW ORLEANS ADVOCATE. Who can beat that? By adding one church on the upper part of New Hope circuit, it can be divided and make two good circuits. All the claims, Conference and pastor in charge, have been paid so far; have two other appointments before Conference; have assurance that these two churches will come up in full, as the other has. All my people are pleased with the NEW ORLEANS ADVOCATE. Twenty-eight new subscribers this year.

WM. HOOVER, P. C.

An Interesting Document.

(Continued.)

MINUTES

TAKEN AT THE SEVERAL

ANNUAL CONFERENCES

OF THE

METHODIST EPISCOPAL CHURCH,

FOR THE YEAR 1786.

Ques. 1. Who are superintendents of our church?

Ans.: Thomas Coke, Francis Ashury.

Ques. 2. Who are the elders?

Ans.: Richard Whatcoat, John Tunnell, Freeborn Garrettson, Thomas S. Chew, John Hagerty, Reuben Ellis, William Gill, James O'Kelley, Henry Willis, Richard Ivy, Caleb Boyer, Nelson Reed, Enoch Matson, Ignatius Pigman, Thomas Foster, John Baxter, James O. Cromwell, Lee Roy Cole, Beverly Allen, Thomas Vasey, James Foster, Francis Poythress, James How, Philip Bruce.

Ques. 3. Who are the deacons?

Ans.: Michael Ellis, Joseph Everett, Samuel Dudley, William Cannan, Thomas Humphries, John Dickins.

Ques. 4. Who are the assistants?

Ans.: All the deacons.

Ques. 5. Who are admitted into full connexion?

Ans.: Isaac Smith, John Smith, Elijah Ellis, John Robertson, Thomas Jackson, William Jessop, James Riggin, Wilson Lee, Thomas Waro, John Fidler, Henry Jones.

Ques. 6. Who remain on trial?

Ans.: Mark Whitaker, Henry Bingham, Stephen Johnson, Thomas Williamson, Joshua Hartley, Hope Hull, William Steens, Jeremiah Mastin, Robert Sparks, Jacob Brush, Robert Ayres, Amos G. Thompson, John Paup, John McLaskey, Robert Cann, Stephen Deakins, Ezekiel Cooper, Levin Ross, Simon Pile.

Ques. 7. Who are admitted on trial?

Ans.: Sihon Smith, Terence Burns, John Mason, Robert J. Miller, Mark Moore, Charles Hardy, Daniel Ashury, Caleb Maxey, John Steward, Henry Vanover, John Simmons, Moses Hurley, John Merrick, Micaijah Tracy, Elijah Lumsdon, Newman Spain, Jacob Lurton, William Hudson, John Jarrell, William Harvey, Benjamin Ogden, Samuel Q. Talbot, Lasley Matthews, Michael Leard.

Ques. 8. Who desist from traveling?

Ans.: James Hinton, Edward Drunigole, William Glendenning, William Ringold.

Ques. 9. Are there any objections to any of the preachers?

Ans.: They were examined one by one.

Ques. 10. Who have died this year?

Ans.: 1. Jeremiah Lambert, an elder; six years in the work; a man of sound judgment, clear understanding, good gifts, genuine piety, and very useful, humble, and holy; diligent in life and resigned in death; much esteemed in the connexion, and justly lamented in his death. We do not sorrow as men without hope, but expect shortly to join with him and all those that rest from their labors.

2. James Thomas, a pious young man, of good gifts, useful and acceptable, blameless in his life, and much resigned in his death.

Ques. 11. How are the preachers stationed?

Ans.:

James Foster, elder.

Georgia, Thomas Humphries, John Major.

Broad River, Stephen Johnson.

Charleston, Henry Willis, Isaac Smith.

Beverly Allen, elder.

Santee, Richard Smith.

Pee Dee, Jeremiah Mastin, Hope Hull.

Reuben Ellis, elder.

Salisbury, Thomas Williamson, Henry Bingham.

Yodkin, Robert J. Miller, John Mason.

Holstein, Mark Whitaker, Mark Moore.

James O'Kelley, elder.

Guilford, John Baldwin.

Halifax, Edward Morris, Charles Hardy.

Mecklenburg, John Easter, Henry Jones.

Richard Ivy, elder.

New Hope, William Partridge.

Tar River, Thomas Andersou, Micaijah Tracy.

Roan Oak, Thomas Bowen, William Steens.

Caswell, Sihon Smith.

Philip Bruce, elder.

Bertie, Thomas Jackson, John Freeman.

Camden and Banks, John Robertson.

John Steward.

Portsmouth, Terence Burns.

Francis Poythress, elder.

Brunswick, Philip Cox, James Gibbons, Henry Merritt.

Sussex, Simon Pile, Lasley Matthews.

Amelia, Elijah Ellis, Daniel Asbury.

Thomas S. Chew, elder.

Williamsburg, Levin Ross.

Orange, William Damaron, Elijah Lumsdon.

Bedford, William Cannan, Henry Vanover, Newman Spain.

Hanover, Ananias Hudson.

Enoch Matson, elder.

Alleghany, Amos G. Thompson, Aquilla Edwards, Michael Leard.

Redstone, John Smith, Robert Ayres, Stephen Deakins.

Nelson Reed, elder.

Lancaster, Lemuel Green, John Paup.

Fairfax, Richard Owings, John Fidler.

Berkley, William Waters, William Harvey.

Richard Whiteoat, elder.

Kent, Jesse Lee, Samuel Talbot.

Talbot, James White, Witson Lee.

Dover, Ira Ellis, George Moore.

John Hagerty, elder.

Caroline, William Jessop, Moses Hurley, John Jarrell.

Dorchester, Samuel Dudley, Joseph Everett.

Thomas Foster, elder.

Somerset, James Riggin, John Merrick.

Annamessex, William Thomas.

Northampton, Thomas Curtis.

Caleb Boyer, elder.

Philadelphia, Henry Oghurn, Peter Moriarty.

Little York, Matthew Greentree.

Freeborn Garrettson and James O. Cromwell, elders.

Nova Scotia, William Black, John Mann.

Thomas Vasey, elder.

Trenton, Robert Sparks, Robert Cann.

West Jersey, Jacob Brush, John Simmons, Jacob Lurton.

John Tunnell, elder.

East Jersey, John McCloskey, Ezekiel Cooper.

Newark, Robert Cloud.

New York, John Dickins.

Long Island, Thomas Ware.

William Gill and Ignatius Pigman, elders.

Baltimore, Wooiman Hickson, Adam Cloud.

Frederick, Michael Ellis, Joseph Cromwell.

Calvert, Jonathan Forrest.

James How, elder.

Kentucky, Benjamin Ogden.

Lee Roy Cole, elder.

Newbern, New River and Wilmington, Joshua Hartley, Caleb Maxoy.

Antigua, John Baxter.

Ques. 12. What numbers are in society?

Ans.: Totals—18,791 whites, 1,890 colored. Preachers, 117.

Ques. 13. What is the yearly collection?

Ans.: 182£ 6s. 6d.

Ques. 14. How was this applied?

Ans: Toward supplying the deficiencies of the preachers.

Ques. 15. What was contributed toward the preachers' fund for the superannuated preachers, and the widows and orphans of preachers?

Ans.: 38£ 5s. 4d.

Ques. 16. What demands are upon it?

Ans.: 14£ for the funeral expenses of Jeremiah Lambert.

Ques. 17. What was collected for and expended on missionaries this year?

Ans.: 54£ 17s.

Ques. 18. What has been collected this year for Cokesbury College?

Ans.: 800£ 2s. 11d.

Ques. 19. What has been expended this year?

Ans: 1,618£ 14s. 2d. Balance due 818£ 11s. 3d.

Ques. 20. When and where shall we hold Conference next year?

Ans.: 1. At Salisbury, North Carolina, May 17, 1787. 2. At Petersburg, Virginia, June 19, 1787. 3. At Abingdon, Maryland, July 24, 1787.

The Census.

Editor CHRISTIAN ADVOCATE, New Orleans, Louisiana—

DEAR SIR: This office desires to secure the best results possible regarding the schools of the country with a few salient inquiries.

James H. Blodgett, A.M., of Rockford, Illinois, a gentleman of long experience in educational work and in public affairs, has been appointed special agent for the collection of statistics of education for the United States.

Public schools are so related to systems of public record that their statistics are obtainable through established methods.

Incorporated private schools have a place in public records.

Parochial schools generally render stated reports to some controlling body.

Unincorporated private schools form a considerable element of usefulness hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the tax-payers.

The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school; and for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods. In which everyone interested may render some aid.

Any list of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office.

Very respectfully,

ROBERT P. PORTER,
Superintendent of Census.

Books and Periodicals.

BOOKS.

TRUTH APPLIED; OR, BIBLE READINGS. By Rev. R. G. Pearson, Cumberland Presbyterian Publishing House, Nashville, Tenn. Price, $1 25.

This book is made up of a dozen sermons on practical subjects—all treated in a very practical manner. The preacher seems to try to reach the conscience by preaching the simple truth, and illustrating and clinching it by forcible illustrations. There are no "flowers of rhetoric" nor "high-sounding phrases." The style is pure and plain, and the thought is not hidden away where you have to *search* for it, but it appears right on the surface.

SEED THOUGHTS FOR WORKERS. "IN HIS NAME." By Annie Darling. A. D. F. Randolph & Co., New York. Price, 35 cents.

This is a beautiful little book, and very valuable to those who are enrolled among the "King's Sons and the King's Daughters." The publishers will send it, postpaid, on receipt of price.

THE THUMB BIBLE. By J. Taylor. A. D. F. Randolph & Co., New York. Price, 50 cents.

This is the cutest little book we have seen lately. It is an epitome of every book in the Bible in rhyme. It was first published in October, 1693, and dedicated to "His Illustrious Highness, William Duke of Gloucester, Knight of the Most Noble Order of the Garter." The book is about two inches square and three-quarters of an inch thick. The publishers will send it, postpaid, on receipt of price.

PERIODICALS.

—The December POPULAR SCIENCE is packed fuller than usual. Prof. Henderson continues his Glass Making by describing the Evolution of a Glass Bottle; Grant Allen gives some Plain Words on the Woman Question; New Phases in the Chinese Problem, is by W. B. Farwell; Jessie O. Waller writes on the Mental and Physical Training of Children; Speech and Song, by Sir Morell Mackenzie, is continued by a paper on Song; Israelite and Indian, by Garrick Mallery, is concluded. There are other articles, besides notes, literary notices and popular miscellany. D. Appleton & Co., New York. Price, $5 00.

—The Christmas ST. NICHOLAS will delight all the boys and girls, and more than please the old people. Pictures bright and reading fresh and crisp may be found on every page. The frontispiece is a picture of Thackeray at eleven years of age. Harriet Spofford, H. H. Boyeson, Nora Perry, Theodore Roosevelt, Tudor Jenks and other noted writers contribute to make up a delicious Christmas bill-of-fare for our young folks. The Century Company, New York. Price, $3.

—CASSELL'S FAMILY MAGAZINE, for December, continues its serials. Articles of interest are, The Winter Dress of Men and Women, Curiosities in Foot-Gear, Bent-Iron Work, On the Road to Siberia, What *Not* to Do in a Sick-Room. An instructive "Gatherer" closes the number. Cassell & Company, New York. Price, $1 50.

—THE CHRISTMAS BOOK-BUYER is full of good things in its line. We have not seen anything as beautiful as this number. No description of ours can do it justice. Send to Charles Scribner's Sons, New York. Price, $1 a year.

—DEMOREST FAMILY MAGAZINE, for December, has a table of contents varied and interesting. It has also the Mirror of Fashions, which will please the ladies. W. Jennings Demorest, New York. Price, $2.

Sunday-School Lesson.

(Hurlburt and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

Fourth Quarter—Studies in Jewish History.

LESSON XIII.—December 29.

TEMPERANCE LESSON.

Prov. xxiii, 29-35.

TIME.—This book was written about 1000 B. C., three hundred years before the seven wise men of Greece, and six hundred years before the great moralists, Socrates, Plato, and Aristotle.—*Pulpit Commentary.*

ACTION.—*Solomon.*

29. Who hath woe ... sorrow ... contentions, etc.—I believe Solomon here refers to the natural effects of drunkenness, and perhaps the *oi*, which we translate woe, and the *aboi*, which we translate sorrow, are the mere natural sounds or vociferations that take place among drunken men. The sharp touch of the satirist reproduces the actual inarticulate utterances of drunkenness. The wounds which men receive in defense of their country and its just rights are their honor; but *wounds without cause*, received in service of their lusts, are marks of their infamy. The statistics of some of our prisons show that seven-eighths of their inmates reached their wretched condition through drunkenness. *Redness of eyes*—A paralysis of the vasor-motor nerves, induced by alcohol, results in a dilation of the minute blood vessels in the conjunctiva which covers the balls and lids of the eyes.

30. They that tarry long at the wine—This is exactly what the orientals do in their potations. They have no notion of enjoyment in drink separately from the intoxication it produces, and hence when they get drink they usually indulge in it to the last degree of excess.... Vernier relates that the king of Persia sent for him early one morning (see Isa. v, 11) to the palace, where, with other persons, he was obliged to sit all the day and till late at night, drinking wine with the shah; but at last "the king, growing sleepy, gave us leave to depart, which we did very willingly, having had hard labor for *seventeen hours*." The goodness of the wine of Candia renders the Candiots great drinkers, and it often happens that two or three such will sit down together at the foot of a cask from whence they will not depart till they have emptied it. *Mixed wine*—The Hebrew word means wine mixed with the lees, which was of a highly intoxicating quality. Mixed wine undoubtedly here means *spiced, drugged, medicated* wine, the intoxicating power of which is increased by the infusion of drugs and spices. It was a common practice of habitual drunkards to use wine of this description, but not of the people generally.

31. Look not thou upon the wine—The evil consequences of drunkenness are now registered. That one may not fall under this common sin, the poet warns against the attraction which the wine presents to the sight and to the sense of taste; one must not permit himself to be caught as a prisoner by this enticement; but must maintain his freedom against it. And what is the cause of moderate drinking? Is it the force of natural appetite? Rarely. Nine-tenths, if not ninety-nine hundredths of those who use alcoholic stimulants, do it in the first instance, and often for a long time, not from appetite, but from deference to custom or fashion. They look on the wine. *When it is red*—Red wine is more esteemed in the East than white, and we are told in the travels of Olearius that it is customary with the Armenian Christians in Persia to put Brazil wood or saffron into their wine to give it a higher color when the wine is not so red as they like, as they set little value on white wine. *His color*—Literally, "its eye," the clear *brightness*, or the headed bubbles on which the wine-drinker looks with complacency. *Moveth itself aright*—The English suggests the thought of a sparkling wine, but the Hebrew word, here and in Song of Solomon vii, 9, where it is rendered "goeth down sweetly," describes rather the pellucid stream flowing pleasantly from the wine-skin or jug into the goblet, or the throat. A pet theory of those who are unwilling to accept total abstinence as the truest temperance, in the line of liquor drinking, is that pure wines and ciders are comparatively harmless in contrast with adulterated liquors. Yet there is no form of drunkenness which has more of brutality in it than that which is a result of cider drinking; and from the days of Noah to the present day a man who has been made drunken by home-made wine is likely to be as disgracefully drunken as if it were strychnine whisky which had brought him down.

32. At the last—Gentle is the declivity, smooth and noiseless the descent, which conducts them, step by step, along the treacherous way, till suddenly their feet slide, and they find themselves plunging over the awful precipice. If there were no temperate drinking, there would be none that is intemperate. Men do not begin by what is usually called immoderate indulgence, but by that which they regard as moderate. Gradually and insensibly their draughts are increased until the functions of life are permanently disturbed, the system becomes inflamed, and there is that morbid appetite which will hardly brook restraint, and indulgence of which is selfish intemperance. Let it be remembered, then, that what is usually styled *temperate* drinking stands as the condition precedent to that which is *intemperate*. *Biteth ... stingeth*—The second word, "adder," is the more specific, and is said to be the Cerastes or horned snake, the first more generic. The Cerastes is exceedingly venomous. It lurks in the sand, coiled up, perhaps; in a camel's footprint, ready to dart at any passing animal. Did it bite at the first, who would tamper with it? Did the sting come at the beginning of the indulgence, who would be led astray? But the pleasure comes at the first, and the sting at the last, and herein lies the danger of looking on the wine.

PRACTICAL THOUGHTS.

Before an array of facts horrible, tragical, indecent, scandalous, yet not incredible, such as may be gleaned from life, no argument, or prejudice, or selfish interest can stand. Therefore, whoever is able to present and press upon the unwilling attention such an array of facts is master of the situation. The picture need not be exaggerated, and need not be veiled. A *play*, a caricature, a work of fiction, or even an argument, will be as nothing in comparison with the real, horrible facts of every-day life within easy reach. The ordinary press presentations of matter illustrating the evil of drinking habits are useless as reform measures; to a large extent, because the misfortunes of drunkenness are treated as among the humors of the day. There is little need in temperance work for such artificial matter as "Ten Nights in a Bar-room." The facts are more horrible than the fiction, the reality than the play.

All efforts to make liquor-dealing respectable are ill-advised and full of mischief. If one of two saloons is to be shut up, close the quiet, genteel, well-appointed saloon, rather than the noisy, filthy, foul place. Too much can not be done to increase the public detestation of the saloon and its horrible work.

The lesson to-day touches all:

The Churches. Chicago has eleven saloons to one Protestant Church; New York has twenty, and San Francisco has sixty-five.

The families. San Francisco has one saloon for every fifteen families.

The missionary and other benevolent societies of the church. During the five years ending with 1887, Boston alone sent to Africa 3,500,000 gallons of intoxicating liquors.

Missionary.

The Gospel Covering the World by 1900.

BY REV. HENRY M. WOODS.

While the Church of Christ is engaged in the glorious privilege of "preaching the gospel to every creature," we ought to have our eyes fixed on two facts, that God has *surely promised success in this work*, and that the church has now the ability to do it.

We were recently reading a sermon by Mr. Talmage on this subject, in which he showed beyond all doubt, that the church, if she will put forth the ability which God has given her, can spread the gospel over the whole world by the year 1900. He shows that the church has *men and woman* enough—nay, more *than enough*; it has the *money*, it has the *machinery*, and it has the *opportunity*—above all we have a God who is rejoiced to give success to this work by his Almighty arm. What a grand thought! Do we realize its meaning? That if we do our duty in the next ten years "the knowledge of God shall cover the earth as the waters cover the sea?" We do not say that the world will be converted at that time. "It is not for us to know the times and the seasons which the Father hath put in his own power." But we do know that it is our privilege to spread the gospel everywhere by that time, and to hasten the coming of that great and glorious day of the Lord. We know this, that when the church rises in her God-given might, and obeys her Master, he will not be slow to grant his blessing and bring about the universal, everlasting reign of the Prince of Peace.

Shall the church lose this opportunity and refuse to put forth the strength the Lord has given her? Shall we be the slothful servant who wrapped his talent in the napkin?

Shall we not, constrained by the love of Christ, consecrate ourselves fully to this work, consecrate our sons and daughters to it, consecrate our millions and our mites, consecrate our printing presses, our railways, and all our other vast machinery *to the spread of the gospel over the earth* in the next ten years?

Let the church resolve. God helping, that the knowledge of salvation shall be thoroughly spread over this earth by 1900, and it shall be done. Let us fix the date before us, and work with this definite object in view—the *gospel spread everywhere* within the next ten years.

This is not presumption. God has given us the ability—let us put it forth, praying earnestly for his blessing, trusting only the power of his Holy Spirit, and he will take care of results. He will make the conversion of the world follow in his own good time, we may hope speedily. "Surely, I come quickly." Amen. "Even so, come, Lord Jesus!"

Oh, what a glad thanksgiving that will be: "Amen. Hallelujah!" "For the Lord God omnipotent reigneth!" "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever!" Work, brethren; pray, brethren, as never before.

TSING KIANG-PU, CHINA.

—*Christian Observer.*

The Missionary Spirit.

There is a vast amount of money in the Church of Christ that ought to be turned in the direction of Christian missions. If some plan could be adopted to secure a contribution for this purpose from every member of the church it would be a great gain. To have the energy as well as the money of every church member consecrated to Christian activity would speedily fill the world with inspired speakers and rejoicing hearers.

Rev. L. T. Chamberlain, D. D., of Brooklyn, in a meeting held in New York last May in the interest of foreign missions in connection with the sessions of the General Assembly of the Presbyterian Church, said:

"The churches of Christ in this one land have money enough and members enough for the securing of the preaching of the gospel to every creature within two generations. I can point you to the instance of a congregation made up entirely of comparatively poor people—farmers, peasants, wage-earners—into which just forty years ago there entered the true missionary spirit. Along with their earnest support of missions they organized among themselves a society for sending the gospel to foreign lands. A widow brought a dollar and a half, a laborer ten cents, a child three cents. Presently a farmer gave his farm, the little farm-house being used for a missionary training-school. At the end of four years, Africa having been chosen as their field, they sent forth a ship which they had built, with eight missionaries from their own number. Each time the ship renewed the voyage, additional recruits were ready. In a single year more than one hundred enlisted. At one date nearly fifty set sail. So that in the year 1883 they had in Africa more than thirty mission stations, forty ordained missionaries, more than a hundred lay missionaries, thirty-two ordained natives, one hundred and eighty-five helpers—a total force of full three hundred and fifty-seven. They had gathered from abysmal heathenism nearly four thousand communicants, with scarcely less than ten thousand adherents of the Christian faith. In that one year of 1883, besides all their bountiful home gifts, they raised for their foreign work $70,500. If such a healthful devotion should prevail throughout our American Churches the command of our Lord would not be long delayed in its fulfillment."—*Gospel in all Lands.*

Did you ever feel the joy of winning a soul for Christ? If so, you will need no better argument for attempting to spread the knowledge of his name to every creature. I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says: "By your means I was turned from darkness to light."—*Rev. C. H. Spurgeon.*

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No. 1 F'st Ex...7:20 pm	No. 6 Coast....3:40 pm
No. 5 Coast....9:00 am	No. 2 Lim. Ex..3:15 pm

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No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 5:00 pm

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B. Rouge, local, 10:25 am	B. Rouge, local.. 3:50 pm

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THURSDAY, DECEMBER 19, 1889.

The Mississippi Conference.

"Mercy unto you, and peace, and love, be multiplied." The ADVOCATE brings to the brethren of the Mississippi Conference congratulations upon the progress made during another year's work in the Master's vineyard. Your obstacles have been many, your trials hard, your work difficult; but your success has proved that the Lord's presence gave you the victory. And now you have come together to "recount your battles o'er," and, in the spiritual and mental refreshment so abundantly supplied by the annual convocation and fellowship, to prepare for the future service of the King. The ADVOCATE rejoices with you in the triumphs you have achieved, sympathizes with you in all the sorrows that have left their shadows along your paths, and plants itself with you upon that grand Scripture, "All things work together for good to them that love the Lord." May peace prevail in your councils! May wisdom from above guide you in your deliberations! May the Divine Spirit make each heart his permanent dwelling-place!

Louisiana Conference.

FIRST DAY.

The forty-fourth annual session of this body met in the basement of the Methodist Church in Baton Rouge, La., at 9:30 A. M., December 12, 1889; Bishop Duncan in the chair. After religious exercises, conducted by the Bishop, the roll was called, and fifty-seven clerical and eighteen lay members answered to their names. Rev. John T. Sawyer was elected secretary, with Fitzgerald Parker, assistant. The presiding elders were appointed to elect the various committees.

The reports from the various connectional officers were referred to the proper committees for consideration.

The hours set for meeting and adjournment were 9:30 A. M. and 1:30 P. M., respectively.

Under Ques. 20 the lives of the presiding elders and superannuates and supernumeraries were examined and characters passed.

The presiding elders reported general and good increase in church work, especially finances.

The following traveling preachers were elected deacons: G. T. Ashley, W. J. Porter, John B. Williams, Walter Dunstan, Briscoe Carter, W. F. Henderson, J. E. Denson, C. M. Lyons.

The following traveling deacons were elected elders: J. I. Hoffpauir, J. S. Sanders, F. N. Parker, H. S. Johns, Wilson Moore, J. O. Bennett, G. A. Mandeville and F. S. Parker.

The following local preacher was elected deacon: F. E. Bogard.

The following local deacon was elected elder: W. F. Henderson.

The following preachers remain on trial, and are continued in class of second year: John F. Foster, T. L. Lallance, A. D. McVoy, Jr., George E. Greene, J. J. Kelly and C. F. Staples.

The following transfers were received: F. S. Parker, from West Texas Conference; J. H. Calloway, from Little Rock Conference, and Christian Keener, from North Georgia.

The time for adjournment having arrived, the Bishop addressed the Conference for a few moments on its duties and its mutual interests and responsibilities. He spoke highly of its reputation in these words: "The Louisiana Conference has the reputation of having more apostolical timber in it and more true, hard-working men, working for less pay, than any other Conference."

After benediction, Conference adjourned to meet at 9:30, December 13.

SECOND DAY.

Conference opened at 9:30 A. M. with devotional exercises conducted by Rev. Robert Parvin. The Minutes were read and approved. The calling of the roll was dispensed with by vote.

A report from the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE was read and referred to the Committee on Books and Periodicals. A report from the trustees of the depository in New Orleans was read and adopted, and the money ordered turned over to the Finance Committee for use of widows, orphans and superannuates. The report of the trustees of Centenary College was read and referred to the Board of Education.

President Hunnicutt, of Centenary, was introduced to the Conference and asked for contributions for the endowment.

Ques. 3 was then asked: Who are discontinued?

None.

Ques. 5. Who are re-admitted?

None.

Ques. 16. Who are located this year?

Bro. Fred White's character was passed, and he was granted a location at his own request.

Ques. 18 was then taken up, and the name of J. L. Wright called, his character passed and referred to the Committee on Conference Relations for superannuate relations.

Ques. 1. Who are admitted on trial?

H. H. Ahrens, I. T. Reames, W. G. Evans, H. M. Banks, R. M. Walker, William Schule, C. E. McDonald.

Ques. 16 was then taken up again, and the name of W. P. Kimball was called, character passed, and granted a location at his own request.

On motion of Robert Randle, the Conference voted to recognize the elder orders of W. H. Brown.

Ques. 20 was then called, and the characters of the following were passed: John A. Miller, B. F. White, T. H. McClendon, T. J. Upton, John F. Wynn, Robert Howell, W. H. Hill, H. W. May, S. S. Holliday, G. A. Mandeville, H. O. White, C. W. Carter, M. C. Manly. At this time the calling of Ques. 20 was discontinued, and Rev. Mr. Allison, of the Presbyterian Church, and J. W. McLaurin, agent of the American Bible Society, and Rev. W. McDonald, of the Mississippi Conference, were introduced.

Ques. 20 resumed. The names of R. Parvin, R. A. Davis, J. W. Medlock, C. R. Godfrey, J. M. Brown, E. B. Foust, R. S. Isbell, T. K. Faunt LeRoy, J. B. Walker, F. G. Hocutt, J. T. Sawyer, J. F. Patterson, A. E. Clay, J. M. Johnston, N. S. Cornell were called and characters passed. W. Hart surrendered his credentials and withdrew from the ministry and membership of the church. The case of J. J. Billingsley was referred to a special committee composed of J. B. Walker, R. Randle and T. B. White.

Conference adjourned with doxology and benediction by the Bishop.

THIRD DAY.

Conference opened at the appointed time. Religious services were conducted by Rev. B. F. White. The Minutes were read, corrected and approved.

The twentieth question was resumed, and the following names were called and characters passed: L. A. Reed, T. S. Randle, B. Carradine, J. A. Parker, A. A. Cornett, J. M. Beard; S. H. Whatley, R. S. Collier, R. M. Blocker, C. T. Munholland, H. Armstrong, J. F. Scurlock, H. J. Boltz.

At this point President Hunnicutt, of Centenary College, addressed the Conference on the interests of the college, and his address was replete with information and calculated to awaken a new interest in that grand old institution.

The report of the Committee on Bible Cause was read by the chairman, Rev. T. B. White, after which Rev. J. W. McLauren, superintendent of the American Bible Society, made a talk in regard to the great work being done by that noble organization. Though the work done has been so great, it is yet in its infancy, and is constantly expanding and stretching, like a Briareus, its hundred hands over all parts of the world, scattering the Word of Life in every land beneath the sun.

Mrs. Bishop Wightman, representative of the Woman's Board of Missions, was introduced to the Conference and gave an interesting account of its work; also an account of their proposed and projected college for training missionaries for home and abroad. She said there had been many offers of suitable locations for it and money for its erection; the most favorable of which was from Dr. Scarritt, in Kansas City, Mo., giving all the land necessary and $25,000, if the Board would raise a like sum. The Bishop emphasized the need of such an institution to further the advancement of the church's interests.

The Committee on Conference Relations recommended that John Pipes, Jesse Fulton, P. H. Dieffenweirth, J. H. Stone, E. W. Yancy, George Jackson, R. S. Trippett and J. L. Wright be granted a superannuated relation. (2) That C. Keener and A. M. Wailes be granted the supernumerary relation. The report was adopted.

The twentieth question was resumed; the following names called and characters passed: R. J. Harp, A. D. McVoy, F. M. Grace, William Wimberly, E. B. Galloway, who has transferred to Little Rock Conference; A. T. Galloway, transferred to Little Rock Conference; J. H. Scruggs, J. T. Daves, J. B. A. Ahrens, D. C. Barr, S. J. Davies, T. B. White, F. D. Van Valkenburgh, J. H. Calloway.

Ques. 4. was called, and the following brethren admitted into full connection: George T. Ashley, William J. Porter, John B. Williams, James E. Riddle, Charles B. Carter, C. M. Lyons, William F. Henderson, James E. Denson, Walter Dunstan.

The special committee on the case of J. J. Billingsley made its report, which was adopted. The resolution adopted deposes J. J. Billingsley from the ministry of the Methodist Episcopal Church, South.

The report of the Woman's Missionary Society was referred to the Board of Missions without reading. The Conference adjourned to meet in memorial session, Sunday evening, seven o'clock. Benediction by Bishop Duncan.

FOURTH DAY.

The Conference met at the usual time; Bishop Duncan in the chair. After religious exercises, conducted by Rev. Robert Randle, the Minutes were read and approved. The Committee on Conference Relations asked that a supernumerary relation be granted to W. Dunstan. Report was adopted.

Ques. 9. What traveling preachers are ordained deacons?

George T. Ashley, John B. Williams, William J. Porter, Charles Briscoe Carter, James E. Denson, Clayton Marcy Lyons, Walter Dunstan.

Ques. 11. What local preachers are ordained deacons?

F. E. Bogard.

Ques. 13. What traveling preachers are ordained elders?

James Ivy Hoffpauir, Joshua S. Sanders, Franklyn N. Parker, H. S. Johns, James O. Bennett, George A. Mandeville, Fitzgerald S. Parker, W. F. Henderson.

Ques. 1 was then called, and the name of E. L. Singletary was called and he admitted on trial.

There being two vacancies on the Examining Board of the fourth year, J. A. Parker and J. H. Scruggs were elected to fill those vacancies. S. H. Whatley was elected to fill vacancy on Board of first year.

The report of Committee on District Conference Records was read and adopted. The report of Committee on Temperance was read and adopted.

The Committee on Conference Relations recommended that Rev. M. C. Manly be granted a superannuated relation. Report adopted. At this point a collection was taken up for the benefit of Bro. Manly, which amounted to $187 70.

The Conference asked the secretary to publish 5,000 copies of the Minutes, and to draw on Board of Missions for the needed funds.

Bro. Pipes introduced a resolution, to the effect that the ratio of representation at District Conference be changed from one for every forty, to one for every eighty, provided no charge have less than two delegates. The resolution was carried.

Dr. Carter read a memorial to the General Conference, to authorize the issue of a weekly missionary paper, cheap enough to be in reach of everybody. Adopted.

Committee on Church Publications read their report, which was adopted, and the name of J. M. Beard substituted on Publishing Committee for C. W. Carter.

The report of Board of Education was read and adopted.

Rev. Dr. McVoy, president of Mansfield Female College, presented its report and its interests to the Conference.

The report of Sunday-school Board was read and adopted.

A resolution condemnatory of the Louisiana State Lottery was read and adopted. A resolution requesting the secular press to insert the resolution relative to Louisiana State Lottery was adopted.

A resolution pledging the co-operation of the members of the Conference to the work of the Louisiana Sunday Rest League was adopted.

Report of Board of Church Extension was read and adopted. Report of Board of Finance was read and adopted.

Conference adjourned with benediction by Bro. Jackson.

AFTERNOON SESSION.

Conference met at 4 P. M.; Bishop Duncan in chair. Religious exercises conducted by Rev. T. J. Upton, after which the Minutes of the morning session were read and approved.

The following clerical delegates were elected to the General Conference: Rev. C. W. Carter and Rev. John T. Sawyer on first ballot; Dr. J. B. Walker on the fifth ballot; alternates—J. A. Parker and J. D. Harper. Lay delegates, S. B. McCutcheon, U. T. Blackshear and W. H. Goodale; alternates—T. C. Standifer and Dr. A. S. Helmick.

The General Conference was memorialized to change the boundary of the Louisiana and Arkansas Conferences, to make it conform to State lines.

Conference adjourned till 7:30 P. M.

EVENING SESSION.

Conference met at 7:30; Dr. J. B. Walker in the chair. Religious exercises were conducted by Dr. Ahrens, after which the Minutes of the afternoon session were read and approved. The Bishop appointed the following visiting committees: Centenary College, F. M. Grace, J. M. Beard: Mansfield College, J. W. Medlock, N. S. Cornell.

Resolutions of thanks to the people of Baton Rouge for their hospitality were passed.

STATISTICS.

Local preachers, 99; members, 19,904; infants baptized, 1,007; adults baptized, 817; number of Sunday-schools, 242; number of Sunday-school teachers, 1,447; number of Sunday-school scholars, 10,391; number of churches, 227; value of same, $429,715; number of parsonages, 56; value of same, $46,070; value of other church property, $168,930; collected for Conference claimants, $3,141 16; collected for foreign missions, $6,110 33; collected for domestic missions, $1,746 75; collected for church extension, $1,857 95; collected for education, $1,078 70; collected for Bishops, $793 17; collected for Sunday-school literature, $2,939; collected for Bible cause, $625 95; collected for delegates to General Conference, $209 50.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

C. F. Evans, P. E.
Carondelet Street, B. Carradine.
Felicity Street, John T. Sawyer; Walter Dunstan, supernumerary.
Rayne Memorial, J. M. Beard.
Moreau Street, S. S. Keener.
Louisiana Avenue, J. B. Walker.
Dryades Street, A. E. Clay.
Algiers, H. S. Johns.
Craps Street and Soraparu, Wm. Schule.
Gretna, H. H. Ahrens.
Carrollton and Parker Chapel, F. N. Parker; Christian Keener, supernumerary.
Baton Rouge, J. A. Parker.
Plaquemine and Donaldsonville, W. Wimberly.
Grosse Tete and False River, F. M. Grace.
Lower Coast mission, J. F. Scurlock.
Editor NEW ORLEANS CHRISTIAN ADVOCATE, C. W. Carter.
Editor *Familienfreund*, J. B. A Ahrens.
Colporteur, F. D. Van Valkenburgh.

SHREVEPORT DISTRICT.

J. B. Cassity, P. E.
Shreveport, J. H. Scruggs.
Mooringsport circuit, S. J. Davies.
Caddo circuit; R. J. Harp.
Mansfield, T. B. White.
Many and Sabine, S. S. Holliday, E. L. Singletary.
DeSoto, H. J. Boltz.
Grand Cane, A. A. Cornett.
Anacoco and Bellewood, to be supplied (by J. C. Carnline and B. F. Sistrunk.)
Pleasant Hill circuit, W. F. Henderson.
Natchitoches, A. D. McVoy, Jr.
Coushatta, N. S. Cornell.
Wesley circuit, J. B. Williams.
Red River circuit, C. E. McDonald.
Valley circuit, T. L. Lallance.
South Bossier, Lewis A. Reed.
North Bossier, J. S. Sanders.
President of Mansfield Female College, A. D. McVoy.

ALEXANDRIA DISTRICT.

B. F. Alexander, P. E.
Alexandria, B. F. White.
Lecompte and Boyce, S. H. Whatley.
Evergreen, J. Ivy Hoffpauir.
Bayou Bœuff, J. M. Johnson.
Simsport and Melville, John F. Foster.
Spring Creek, H. M. Banks.
Sugartown, Wilson Moore.
Montgomery, John F. Wynn.
Ada, Geo. T. Ashley.
Holloway's Prairie, W. H. Hill.
Centreville, J. H. Calloway.
Vidalia and Trinity, J. J. Kelly.
Columbia, C. M. Lyons.
Black River, R. M. Walker.

DELHI DISTRICT.

J. D. Harper, P. E.
Monroe, T. J. Upton.
West Monroe circuit, C. T. Munholland.
Bastrop circuit, J. M. Brown.
Lind Grove, J. O. Bennett.
Delhi, H. Armstrong.
Floyd, R. P. Howell.
Lake Providence, T. S. Randle.
Oak Ridge, E. B. Foust.
Richland, J. F Patterson.
Harrisonburg, T. H McClendon.
Waterproof, J. E. Riddle.
Winnsboro, to be supplied (by A. W. Moore and R. C. Grace).

HOMER DISTRICT.

Robert Randle, P. E.
Homer, J. L. P. Sheppard.
Haynesville, Harry W. May.
Minden, J. W. Medlock and W. G. Evans.
Gibbsland, Robert Parvin.
Ringgold, C. R. Godfrey.
Sparta, R. A. Davis.
Saline, to be supplied (by Philip Burkett).
Arcadia, H. O. White.
Summerfield, D. C. Barr.
Ruston, T. K. Faunt LeRoy.
Vienna, C. F. Staples.
Vernon, Geo. E. Greene.
Indian Village, I. T. Reames.
Downsville, R. S. Collier.
Farmerville, W. J. Porter.
Gansville, G. A. Mandeville; A. M. Wailes, supernumerary.

OPELOUSAS DISTRICT.

John A. Miller, P. E.
Opelousas, R. S. Isbell.
Washington, J. E. Denson.
Plaquemine and Rayne, R. M. Blocker.
Lafayette, Robert Harry.
Abbeville, F. G. Hocutt.
New Iberia, F. S. Parker.
Franklin, C. B. Carter.
Lake Charles, J. T. Daves.
Patterson and Morgan City, to be supplied (by J. M. Henry).
Sulphur Mine mission, to be supplied (by B. G. Blackwell).
Grand Chenier mission, to be supplied (by S. H. Cooper).
Sabine, to be supplied (by W. Pillsy).
TRANSFERRED—E. B. and A. Galloway, to Little Rock Conference.

Louisiana Conference Notes.

One brother reported that he has this year built his *seventy-ninth* church, and he is not an aged brother either. He evidently believes in camp meetings! Can anybody in our territory beat such a record as that?

One brother, who is a station preacher, reported one hundred and sixty-two members received during the past year. Such work in a station speaks volumes for the working capacity of the pastor and his co-workers. If every pastor and church would do as well, how long would it be before the world would be brought to Christ?

The reproductive power of a church is seen in its ability to produce preachers. The little Louisiana Methodist stands in the front rank on this line and New Orleans Methodism stands at the head of that line. Seven young ministers admitted on trial, and all of them classed as "good ones." Is not this a mean indication of the fiber of the church in Louisiana.

The reports of the preachers show some advance on the various lines of church work. Only a few circuits have fallen behind last year, while the large majority have gone ahead. The preachers have held their work well in hand and toiled and sacrificed much, and the reward has come in large ingatherings of souls saved to the Master and in increase of money given to support the Lord's cause. The outlook for the coming year is brighter and more hopeful than ever, and the brethren go out to their work with refreshed energies.

The brother was taken aback when Bishop Duncan asked: "How often have you read the Discipline through this year?" "Nothing is more important," said the Bishop, "than an intimate acquaintance with our law." While on this point the Bishop called attention to the fact that every preacher had vowed to preach on the subject of Christian education, and the church and the Lord expected it to be done. If every preacher in the connection would do this, there would be a great educational revival. So thinks this writer.

One district raised $461 for foreign missions, and of this sum one circuit raised $115. The same district raised $140 for domestic missions, and the same circuit raised $40 of that. That is, that circuit raised one-fourth of the foreign mission collection and nearly one-third of the domestic missionary collection of the district. That speaks well for that circuit and its preacher. If all would do as well, who can estimate the amount that would be raised? In this connection we ask this question: Why is it that some preachers always raise every dollar assessed to their charges? Will somebody answer?

Dr. Hunnicutt, president of Centenary College, gave the brethren an interesting account of the growth of the college during the past two years. It has been gradually enlarging in its sphere of influence, and the number of students has gone up from fifty, two years ago, to 120 to-day. The president spoke forcibly and earnestly on the subject of endowment for the college. The needs of the present are so great that no college can meet the demands made upon it without a liberal endowment. The president's address was listened to with great attention, and his account of the religious work in the college was of great comfort to all who believe in Christian education. Such a school, where young men learn by precept and example the great principles of the Christian religion, is of incalculable benefit to the church, and should be supported by all.

Bishop Duncan's address to the candidates for admission into full connection was forcible. Three things are necessary to a preacher. He must be pious. Nothing can take the place of personal piety. The preacher must have knowledge. He must read and study good books, but, above all, the Book of books. He must be careful in the selection of his books and very careful in his study of them. He should study thus in order to produce fresh, new sermons. A preacher should select plenty of text, so as to have room to enlarge as the Spirit gives him utterance. The preacher must be mentally and physically industrious. He must put in all his time and put it in energetically and continuously. The preacher can't afford to be physically lazy, nor mentally indolent. The large class was well instructed by the address, and these young preachers will go out to their work with renewed energy and a firm purpose to do all the work of a Methodist preacher!

The missionary anniversary was a most interesting meeting. The secretary, Bro. Carradine, read a very fine report, showing the imperative duty of the church and her failure to perform it fully. The treasurer, Bro. Frank Parker, gave the report for the monies collected during the year, and it showed an increase in collections for foreign missions and a large increase for domestic missions—that increase being about $500 over the past year. The address was made by the editor, and the people gave earnest heed to the things spoken. Bro. Sawyer, in a few stirring sentences, began the collection and carried it forward until it reached the sum of $520. Altogether it was an occasion of great benefit and of generous giving. The missionary conscience of Louisiana Methodists is evidently asserting its claims more strongly than ever.

The anniversary of the Church Extension Society was held, Thursday evening. The secretary, Rev. J. W. Medlock, reported that the society had donated the past year the sum of $550 to churches in the bounds of the Conference. Applications for aid to the amount of $350 for the coming year were received and granted. Dr. Morton, the secretary of the General Board, addressed the meeting, dwelling at length upon the political and social prosperity growing out of the successful operation of the church extension movement. He said the Board, during its existence, had aided 1,482 churches and parsonages, and of these 382 have been assisted during the past year. The loan fund of the society has reached the handsome sum of $85,000. Bishop Duncan also spoke. He said church extension meant enlargement; enlargement meant love, and love meant giving. The collection was then taken and resulted in about $400. The audience was large enough to fill up the church.

Sunday was the day of great things. The Conference love-feast, conducted by Bro. L. A Reed, was an occasion of manifest power. The prayers and songs and experiences of the brethren were refreshing and edifying and eminently fitted to prepare the large audience for a precious enjoyment of the other exercises of the day. At eleven o'clock there was assembled a house crowded in every part to hear Bishop Duncan. He gave a sermon on missions, and for more than an hour held the attention of the people to the great theme. The solemn utterances of the grand truths of the gospel found lodgement in many hearts, and, we doubt not, there will be greater activity in mission work in Louisiana during the coming year than ever before. After the sermon the Bishop ordained eight deacons. At 3 P. M. Dr. J. B. Walker preached a most edifying discourse on "Ambassadors for God," after which the Bishop ordained eight elders. At 7 P. M. the memorial service was held. One of our superannuates, G. M. Liverman, had passed over into the land of rest. The memoir was read by Bro. Harp, and tributes of tender affection were spoken by several brethren. At the close of the service, the report of the secretary of Woman's Missionary Society of Louisiana was read by Mrs. J. A. Parker, and the address of the president was presented by Mrs. B. F. Alexander. Then Mrs. Bishop Wightman followed with an address of rare beauty and power in behalf of the woman's work. It is not often that we hear an address clothed in such choice, pure English as Mrs. Wightman uses, and seldom that we have the privilege of listening to one that moved the audience as hers did. In evidence of its moving power, we state the fact that Bishop Duncan in a few minutes raised $1,236 for the Kansas City Training-school.

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Locust Grove Sunday-school	4 00
Rev. J. D. Parker	1 00
D. T. Chapman	2 50
Mrs. M. E. Draughn	1 00
Total to date	$974 75

Prohibition.

ITS COMMENCEMENT IN MISSISSIPPI AND LOUISIANA.

Intemperance suggested temperance societies, and these preceded the present organized prohibition movement. Preceding half a century ago the habitual use of intoxicating liquors was so obviously hurtful that good men and women, doubtless, began to inquire what could be done to arrest the great evil. Any movement to this direction would be unpopular, as it was charged to be a denial of personal liberty and social enjoyment. In place of retailing in saloons, or otherwise, at that date in every house were decanters or bottles, with glasses on side-boards or shelves, and a drink was the first act expressive of friendship when neighbors met.

The credit of organizing temperance societies south of Tennessee is due to the Methodist Church indirectly, and directly to three preachers of that church, who will, no doubt, meet at the annual session of the Conference of that church in Crystal Springs, on the 18th of December, 1889. These men (young then) must be advanced in life now, though such men, in one sense, never grow old. I name them in the order of their commencing their work: Richard Abbey, in Natchez; John W. Harmon, in New Orleans; Charles K. Marshall, in Vicksburg. I knew them long ago, and read reports of their work often not the most favorable. I write from a retentive memory, and apologize in advance for the liberty I take with their names.

First, Richard Abbey, a young merchant in Natchez; a Methodist, but not a preacher. His success has been written and published; but much of the *true man* required in such an attempt can not be expressed in language and will not be known until the great day. Suffice it to say, he walked from place to place, saw man after man, urged their co-operation, appointed meetings, selected speakers and gave notice of meetings—in short, was the man of all work until temperance societies were established.

Second, Dr. John W. Harmon, in New Orleans. His boldness to attack intemperance by speech, sermon and in a newspaper which he published, and the bitter opposition in every way, was on the extreme, such as resulted in the killing of a Methodist preacher in the Northwest a few years ago. Whatever may have been his success, or the contrary, it is certain that he made a bold and daring start in that city, still opposed to such measures of reform as Dr. Harmon introduced.

Third, Dr. C. K. Marshall, in Vicksburg. The Methodists in that town, with a few other citizens, secured the services of this popular preacher to make a temperance address on the fourth of July, giving notice that the address, in addition to sentiments of patriotism appropriate to the day, would suggest another declaration of independence which would be inaugurated after the address—a temperance society. The day was so inclement that no congregation was present. The friends of temperance prevailed on the speaker to deliver the address a few days after, of which proper notice was given. A great crowd collected more to hear the speaker than for any interest in temperance. The speaker commenced by stating that his hearers must all for the time of his address consider this day as the fourth of July. There will be such frequent allusions to that day, and associated with its recollection, that the address will be almost unmeaning without such going back on the almanac. At the conclusion a temperance society was formed, of which this writer was the secretary.

From my information by seeing, talking and reading in that far-back date I venture this summary:

Dr. Harmon had the most formidable opposition. New Orleans is bad enough now, but then the exposure of New Orleans life and his attempt to correct their morals, as they called it, provoked to such an extent that Dr. Harmon may thank Providence that he lives now with a sound body. Dr. Abbey had no opposition, but reluctant approval and little co-operation for years. He did the work. Dr. Marshall was not opposed, but help was feeble. His eloquence infused life in the right direction and was often repeated.

A most powerful auxiliary in opposition to drunkenness was another Methodist of that time—the Rev. Thomas Griffin. The bottle became a hobby in his preaching; but there was so much truth and humor that he was a popular preacher, died in Madison county, and has descendants in Vicksburg.

Soon after these Methodists came an advocate for temperance of the Catholic Church—Father Matthew. His church required such an influence, and he was greatly successful.

E. G. COOK.

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The General Conference.

In view of the fact that the General Conference of the M. E. Church, South, meets in St. Louis in May next, where representatives will be present from all sections of the country; when the entire laws of the Church and church government will be under consideration, and probably many changes made which will be of interest to all members of the Church, we propose making it, for that period, the leading feature of our paper. The columns of the ST. LOUIS CHRISTIAN ADVOCATE will contain the proceedings of the Conference, concisely written up, together with many addresses, speeches and other matter, which will not likely be obtainable through any other source. Not only at that time, but from now on, the columns of the paper will be open to a discussion of questions relating to the business to be brought before that body.

PROPOSITION.—Each and every preacher and church member is not only authorized, but requested to secure all names, whether members of the Church or not, WHO ARE NOT NOW TAKING THE ADVOCATE, and collect from them, and send with each new name the sum of 50 CENTS. In consideration of which we will send the ST. LOUIS CHRISTIAN ADVOCATE from the time of receiving the new names up to the 1st day of JULY, 1890.

Everything will be done that can be done to make the ADVOCATE worthy of a universal circulation as a reporter of the proceedings of the General Conference, and as one of the best of church papers in our connection. We hope all friends of the ADVOCATE will at once go to work on this proposition, and not stop until the opportunity has been given to everyone within reach to become a subscriber on this FIFTY-CENTS proposition.

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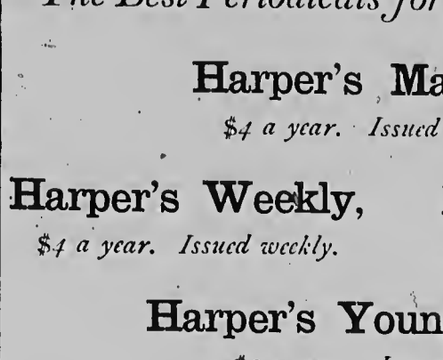

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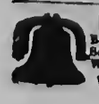

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Our Young People.

JACK AND GILL.

BY MRS. J. T. GREENLEAF.

Jack and Gill went up the hill—
So runs the olden story—
He climbed it up his pail to fill,
Without one thought of glory.
Yet all the world knows of his fate.
Of how he fell and cracked his pate.
And with him Gill, his dearest mate.

The cause of all these sad mishaps
We know not, nor the reason;
He was to smoothly shod, perhaps,
Or climbed up out of season.
Yet this we know, that down he fell,
And falling, broke his crown as well,
And with him Gill, his demoiselle.

There's many a modern Jack and Gill,
Who sigh for lofty station,
Who look upon some towering hill
With ardent admiration;
But climbing at too rapid pace,
Are fitted not to fill the place,
But tumble backward in disgrace.

Each manly lad, in hall and school,
In lyceum and college,
Works with a zest, obeys each rule
To climb the hill of knowledge.
But will each stand at last the test
Of regent's questions, closely pressed,
And on the mountain top, then rest?

Each thoughtful girl will surely seek
Her womanhood to honor,
And do, with loving spirit meek,
The duties put upon her,
But will her virtues shine so bright,
That those in darkness, as of night,
Will guided be to love and light?

There's many an office bought with gold,
By vain, ambitious seeker,
Who finds when on the mountain hold,
That he is faint, and weaker
Than even Jack, or little Gill,
Who tumbled headlong down the hill
With empty pail they'd thought to fill.

'Tis not enough to climb the steep,
Or scale the mountain merely;
We foothold on the height must keep,
This lesson teaches clearly.
One must to right and truth fast hold,
As misers do to hoarded gold,
Or down he'll go, like Jack of old.

Calling Up a Boy.

Calling a boy up in the morning can hardly be classed under the head of "pastimes," especially if the boy is fond of exercise the day before. And it is a little singular that the next hardest thing to getting a boy out of bed is getting him into it. There is rarely a mother who is a success at rousing a boy. All mothers know this; and so do their boys; and yet the mother seems to go at it in the right way. She opens the stair door and insinuatingly observes, "Johnny!" No response. "Johnny!" Still no response. Then there is a short, sharp "John" followed, a moment later, by a prolonged and emphatic "John Henry!" A grunt from the upper regions signifies that an impression has been made, and the mother becomes encouraged to add: "You had better be getting down here to your breakfast, young man, before I come up there an' give you something you'll feel."

This so startles the young man that he immediately goes to sleep again. And the operation has to be repeated several times. A father knows nothing about this trouble. He merely opens his mouth as a soda bottle ejects its cork, and the "John Henry" which cleaves the air of that stairway, goes into that boy like electricity, and pierces the deepest recesses of his nature. Then he pops out of the bed and into his clothes, and down the stairs, with a promptness that is commendable. It is rarely a boy allows himself to disregard the paternal summons. About once a year is believed to be as often as is consistent with the rules of health. He saves his father a great many steps by his thoughtfulness.

Deceiving the Enemy.

In the spring of 1888 a pair of red foxes took up their home on a Dakota farm. They dug several holes on a knoll in a wheat field, and soon after four "kits" or young foxes arrived. Every day, while harrowing and sowing wheat in the field, says the farmer, I saw the two old foxes lying on the little mound in front of their home. The kits rolled about in the sun, playing with the bushy tails of their parents and enjoyed themselves apparently as much as a group of kittens.

One morning a neighbor came to work in a field adjoining, bringing with him a dog, and the dog, with all the curiosity of his kind, soon began the investigation of both farms.

He was still a long distance from the fox-den when I heard a sharp, warning bark and saw the kits disappear. As I looked the mother-fox lay on the mound, her ears erect, her nose on the ground, all attention. The father of the family, with his tail swinging in the wind, trotted toward the dog.

Can he intend to attack him, I wondered. I had never heard of such a thing, and the dog, though not a large one, was still larger than the fox. But reynard knew his business better than I. He approached the intruder until the dog saw him, when both stopped for an instant, and then the dog gave chase. The fox, with a bark of defiance, turned and ran in a direction away from his home.

At first the dog seemed to gain rapidly upon the fox, but I watched them for nearly a mile before they disappeared in the long prairie-grass and concluded that the fox was able to keep out of the other's way.

In about an hour the dog returned from a fruitless chase, and for a time he contentedly followed his master. Then he began prowling around again.

All this time the mother-fox had remained on the mound, a picture of quiet vigilance; but now, as the dog again ventured near, she rose and trotted toward him, and the dog was soon chasing her over the prairie. Hardly had they disappeared when the mate trotted back from some hiding-place and took the position vacated by his mate. The dog returned after a time unsuccessful as before.

During the day he was again and again tempted to a chase, first by the male and then by the female, and while the one kept him busy, the other watched over the young, who did not show themselves after the first sight of the dog.

It is hard to say which we admire most: the bravery of the pair in challenging the dog to a race that would have proved fatal had he caught them, their ingenuity in taking turns so that each might be fresh when chased, their skill in leading him away from their young, or their cleverness in throwing him off their track when far enough away.—*Exchange.*

MR. EDITOR: As I never see any letters from this part of the country, I thought I would write. My father has been taking the ADVOCATE a long time. We have a nice Sabbath-school every Sabbath evening. Mr. Editor, I wish you a Merry Christmas. I think you are very kind to give the little girls and boys space in your paper. With best wishes to the ADVOCATE and little cousins, I close.

LAURA E. POLK.

MR. EDITOR: I am a little girl ten years old. I thought I would write to your paper. I have no pets but one little kitten; her name is Betty. I go to Sabbath-school. We have preaching every second Sabbath. Our preacher this year was a Mr. G. W. Smith; we liked him very much. I hope he will be sent back to us another year.

MARY M. POLK.

MR. EDITOR: I am a little Alabama girl. I have one pet, a little coon. It is very mischievous. I go to Sabbath-school. My teacher is Mrs. Nabors. My papa killed a very large hog yesterday; it weighed 382 pounds. Hoping to see this in print, I close.

DAISY POLK.

HACKNEYVILLE, Ala.

There never was a perfect liniment offered to the public till Salvation Oil was discovered.

Ole Bull, the famed violinist, was not related to Dr. Bull, the Cough Syrup man.

Science is but a mere heap of facts, not a golden chain of truths, if one refuse to link it to the throne of God. —*Frances Power Cobbe.*

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Household.

Sunday Afternoons.

Mrs. Sanborn had been often perplexed to find suitable and ageeable occupation for her children on Sunday afternoons. They attended Sunday-school and church in the morning, and in the afternoon they were tired of confinement and longed to play. A hint she found in some English journal was of great service in helping her out of her diffculty.

Her children had been in the habit, especially on rainy days, of cutting pictures from the illustrated papers, from advertising mediums, and from all material available. So they had saved up a great many pictures, each child keeping his or her collection apart from the others. These pictures Mrs. Sanborn looked over and selected such as admitted of illustration by Bible texts. The rest were put away in their proper places. When Sunday afternoon came the children were given each a blank-book into which the Sunday pictures were to be pasted, and under each one an appropriate text of Scripture was to be written. One of the girls had a picture of hares, and under it she wrote: "The conies are a feeble folk, yet they make their houses in the rocks" (Prov. xxx, 26,). Under a picture of spiders was written: "The spider taketh hold with her hands, and is in kings' palaces" (Prov. xxx, 28); "Whose hope shall be cut off, and whose trust shall be a spider's web" (Job viii, 14). Under a picture of lilies was written: "Consider the lillies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. vi. 28, 29).

The children used their concordances to find texts, and their concordances stimulated them to find pictures to illustrate words and topics that were suggested as their eyes glanced over the pages. When they read their Bibles they had a new interest in every word that could be made pictorial.

The children who were too young to paste and write were assisted by those older. Mrs. Sauborn was very careful to have the book, chapter, and verse of each Scripture quotation written down. As time went on, the scrap-books became increasingly interesting. The prophecies relating to Tyre, to Babylon and Nineveh, were written out, and illustrated by appropriate pictures, and thus a taste for historical reading and research was stimulated. The occupation was so interesting that the children would gladly have engaged in it on week-days, but it was reserved exclusively for the Sabbath.

Better far were these illustrated books of home manufacture than even Dore's costly Bible, and thrice happy were the hours spent in occupation so suitable to the Sabbath day.—*New York Christian Advocate.*

FAITH IN THE FAMILY.—One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousand-fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the noble lives of upright men and women.—*Ex.*

SUMTER, SOUTH CAROLINA, June 2d, 1887.

Dr. A. T. SHALLENBERGER,

Rochester, Pa. *Dear Sir:* I have been using your Antidote for Malaria in my family for several years. For more than a year I had chills, and was so low down that I had not strength to walk. Mr. Whomsley begged me to try the Antidote, and it cured me at once. I am now a strong, healthy man. We use no other medicine in the family, as we find it the quickest, safest, and also the cheapest. Yours very truly,

SAMUEL CLARK.

Scientific.

Counting by Electricity.

We have on more than one occasion published a note on the complicated electrical appliances which have been manufactured to be used in taking the forthcoming census. We now give a brief description of the process:

The census collector will call with his printed blank, and answers to questions will be written in the usual way. These sheets will then be placed before a person who operates a machine which may be likened to a typewriter, except that, instead of the usual ink marks on paper, small round holes are punched in a card. The cards, one for each person, are about 6½ inches in length by 3 inches in width, and the particular position of hole in a card indicates an answer to some of the questions in the printed blank. As many as 250 items of information can be punched out upon a card, although no one card would ever have more than one-tenth part of the whole number. For example, no one person can be classed as both white and black, American and foreign born, and if foreign born he can only come from one country. These cards, when punched, are placed one at a time in a sort of press, and a lever operated by one hand is brought down, when a series of pins are brought against the card. Whenever a hole has been punched in a card the corresponding pin passes through into a mercury cup beneath, completing an electric circuit. These circuits, one for every hole, pass out to a large number of counters which operate electrically, and which add upon their dials all items of the same kind upon the same dials. For instance, all white men are counted upon a dial marked "white males;" all business or professional people, upon dials which indicate their particular business or profession. The cards, as they leave the press, are all sorted by means of an ecectrical sorting device, whereby they may be separated into groups or States.—*Modern Light and Heat.*

An Electric Plant.

There has been discovered in the forests of India, according to *La Nature* a strange plant which possesses to a very high degree astonishing magnetic power. The hand which breaks a leaf from it receives immediately a shock equal to that which is produced by the conductor of an induction coil. At a distance of six metres a magnetic needle is affected by it, and it will be quite deranged if brought near. The energy of this singular influence varies with the hour of the day. All-powerful about two o'clock in the afternoon, it is absolutely annulled during the night. At the times of storm its intensity augments to striking proportions. During rain the plant seems to succumb and bends its head during a thunder shower; it remains there without force or virtue even if one should shelter it with an umbrella. No shock is felt at that time in breaking the leaves and the needle is unaffected beside it. One never by chance sees a bird or an insect alight on the electric plant; an instinct seems to warn them that they would find there sudden death. It is also important to remark that where it grows none of the magnetic metals are found; neither iron, nor cobalt, nor nickel, an undeniable proof that the electric force belongs exclusively to the plant. Light and heat, phosphorescence, magnetism, electricity, how many mysteries and botanical problems does this wondrous Indian plant conceal within its leaf and flower?

HUMAN HEIGHT.—From archeological evidence, an English writer contends that the human race is growing taller, the increase in average stature appearing to be about an inch and a quarter in each 1,000 years. Measurements of old armor show a decided increase in the height of the English aristocracy within 500 years. Ancient coffins found in Great Britain indicate that the Romans could not have greatly exceeded five feet, five inches, in average stature. Twenty-five Egyptian mummies gave an average of 61 inches for males and 55 inches for females. The mummy of Cleopatra measures about 54 inches, and the most ancient known mummy of an Egyptian king is only 52 inches long.—*Ex.*

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Marriages.

MEEK—HOPKINS.—In the Presbyterian Church, Port Gibson, Miss., November 8, 1889, by Rev. E. H. Mounger, William C. Meek, Esq., of Birmingham, Ala., and Miss Mary E. Hopkins, of Port Gibson.

STEVENS—MILLER.—In Port Gibson, Miss., November 13, 1889, by Rev. E. H. Mounger, Mr. S. W. Stevens, of Warren county, Miss., and Miss Belle Miller, of Port Gibson.

JOHNSON—HAMILTON.—At the Court-house in Amite City, La., December 4, 1889, by Rev. Frank M. Keen, Mr. Wellman Johnson to Miss Maggie Hamilton, all of Copiah county, Miss.

FOX—DUNCAN.—In Monroe, La., November 3, 1889, by Rev. Thomas Jr Upton, Mr. Louis Fox and Miss Mary R. Duncan.

MOORE—FULLER.—In Munroe, La., December 1, 1889, by Rev. Thomas J. Upton, Mr. Frederick Moore and Mrs. Frances Fuller.

CLAWSON—ACOL.—In Monroe, La., December 4, 1889, by Rev. Thomas J. Upton, Mr. H. T. Clawson, of Richland parish, La., and Miss A. F. Acol.

CARTER—IRELAND.—At the residence of the bride's brother, Mr. John D. Ireland, in Adams county, on December 5, 1889, by Rev. Robert Selby, Mr. T. M. Carter, of McNain, Miss., to Miss Mattie Ireland, of Adams county, Miss.

JENNINGS—CLARKE.—At the residence of the bride's mother, Mrs. M. R. Clarke, of Natchez, Miss., December 5, 1889, by Rev. B. F. Lewis, Mr. Thomas J. Jennings, of Meridian, Miss., to Miss Minnie M. Clarke.

MOORE—JOHNSON.—At the residence of the bride's father, November 27, 1889, by Rev. Robert Havers, Mr. J. R. Moore, of Amite county, Miss., to Miss Sophia Johnson, near Adams, Lincoln county, Miss.

CHISHOLM—FERRELL.—At the residence of the bride's father, November 27, 1889, by Rev. Robert Havers, Mr. C. M. Chisholm to Miss Jennie Ferrell, all of Lincoln county, Miss.

MOORING—BARNES.—At the residence of the bride's father, in Caddo parish, La., December 4, 1889, by Rev. J. S. Sanders, Dr. C. M. Mooring to Miss Emma J. Barnes.

ROBERTSON—BISHOP.—In the Methodist Church, in McComb City, Miss., November 28, 1889, by Rev. W. B. Lewis, Dr. W. W. Robertson and Miss Blanche Bishop, both of McComb City.

BATSON—RICHARDSON.—At the residence of W. H. McCormick, December 4, 1889, by Rev. R. S. Collier, Dr. G. H. Batson to Miss Eula Richardson.

FAIRMAN—PATTON.—At the residence of the bride's parents, near Crystal Springs, Miss., December 4, 1889, by Rev. W. B. Lewis, Mr. L. D. Fairman and Miss Eddie H. Patton.

DORRIS—CARTER.—At the parsonage in Winona, Miss., November 27, 1889, by Rev. T. W. Lewis, Mr. W. B. Dorris and Miss Blanche Carter, all of Montgomery county, Miss.

BOYD—GUESS.—At the residence of Hon. W. C. Campbell, December 1, 1889, by Rev. T. W. Lewis, Mr. S. L. Boyd and Miss Amanda Guess.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

WADDELL—WILLIAM H. WADDELL was born June 29, 1838, at Brunswick, N. C.; moved to Covington county, Miss., in 1850; was married to Miss Hartzog in 1866, by whom he had three children, all girls. He was married the second time to Mrs. Eliza Walford, September 1, 1875, and moved to Rankin county, Miss., in 1877, and died October 18, 1889. A good man has fallen in Israel. He was zealous and true to his church. As a steward he was faithful and a true counselor. Bro. Waddell loved his church and labored to support her institutions. He was a kind father and affectionate husband. His house was the preacher's resting-place, and when weary and worn from his arduous labors, he entered this godly home, he received a cordial greeting and hospitable entertainment. He said to his pastor in the last conversation had with him, "I am not afraid to die; I shall die as I have lived." And so he did; though not what is called demonstrative, his was a beautiful Christian life. There was evidently an abiding faith in God, with a manifest and continuous flow of good feeling for everybody. He was very modest and gentle in his manners. Oh! how mysterious, that he should be taken away just at this time, when he was so much needed. Had he lived, it was his purpose to have completed the church-house to which he belonged. Galilee will miss him, and so will all the community, but, most of all, his aged mother, wife, two daughters and a little motherless boy, who was entirely dependent on him. May God bless and care for the fatherless and widow.

His pastor, J. F. ROBINSON.

GRAY—Mrs. M. M. GRAY (*nee* Moore) was born in Georgia, in the fall of 1819, and died November 20, 1889, in Lauderdale county, Miss. She was married at eighteen to Robert Gray, who left her a widow twenty-nine years ago. In her fifteenth year she joined the Presbyterian Church, and lived in its communion till about twenty years ago, when she united with the Methodist Episcopal Church, South.

She professed a saving faith in Christ, and her life was consistent. For some years before her death she was in feeble health, and for the last four months of her life she was confined to her bed, and suffered greatly. "The Lord gave, the Lord hath taken away; blessed be the name of the Lord!"

B. M. DRAKE.

BALDRIDGE—GEORGE WASHINGTON, infant son of J. S. and Emma Baldridge, was born September 6, 1888, and died July 13, 1889. God takes our treasures and lays them up in heaven. The dear baby is safe there, waiting to welcome father and mother, sister and brother, to the land where partings are no more. We sympathize deeply with our bereaved friends, yet rejoice that their sorrow is not without hope.

T. E. D. BALDRIDGE.

SETTOON—Died, near Le Vaughn Church, at the residence of Mr. E. G. Allen, Chicot county, Arkansas, October 23, 1889, little ERNEST SETTOON, aged five years and eight months; and at the same place, November 3, his little sister, LOUI K., aged seven years and seven months—both of swamp fever; being the last of ten children of Bert and Ellen Settoon. They were born in West Carroll, La., where their father and the other children died and are buried. These dear little ones were buried at Mt. Carmel Cemetery, with the burial service of the Methodist Episcopal Church, South, officiated by the writer. Our blessed Lord said, "Suffer little children to come unto me, for of such is the kingdom of Heaven." With these cheering words, we consign them to his care. And with true Christian fortitude and faith, the bereaved mother kissed their cold cheeks, saying: "Farewell, my dear babes; God has taken you to his home in heaven before me; but by the grace of God I will meet you there, my darlings, to rejoice in his salvation and to part no more."

Sister Ellen, now Sister Sharp, has two little ones by her second marriage, to engage her loving care. May God spare her and them to be useful in this life, and at last to meet her loved "angel band" "safe in the arms of Jesus!" "Blessed are the dead who die in the Lord from henceforth, that they may rest from their labors, and their works do follow them." (Rev. xiv. 13). Amen!

FELIX G. DAVIS.

DAVIS—NATHAN A. DAVIS was born February 26, 1813; was married April 5, 1837; joined the Methodist Episcopal Church in 1839, and died August 22, 1889.

"Uncle Nathan," as he was familiarly called, lived out nearly his fourscore years; but surely, in his case, it was true, "yet is there strength, labor and sorrow." For many years he had been a great sufferer, and those sufferings had so prepared him for the end that he was anxious to depart and be with the Lord. His greatest anxiety was for his grandchildren. Day after day the burden of his prayer was that they might be saved. He loved the songs of Zion. The old camp-meeting music and the new music of the modern evangelists was, alike, good music to him. He enjoyed talking about God, and the nearness of his soul to him. God was with him. His constant testimony was, "For me to live is Christ, and to die is gain." The church and community miss the influence of "Uncle Nathan's" presence, but we rejoice in that our loss has been his gain. May God give to him to join hands with wife and children and grandchildren and great-grandchildren around the throne of God! May the comforting influences of the Holy Spirit make this affliction a blessing to those of us who remain!

HIS PASTOR.

BEEVER—S. C. BEEVER, Sr., died November 18, 1889. He was in his seventy-first year. He had been in bad health for some time, but was confined to his bed only one week; but that was a week of great suffering, and at the end of that week God released him; and, though our hearts are almost broken, and we will miss our loved one so much, we know that God doeth all things well. Our father was a member of the Methodist Church, and had been for many years, and though he strayed off sometimes, he was a consistent member for several years before his death, and died a hopeful member of that church.

He was a kind father and a sympathetic friend. He leaves ten children and many friends to mourn his loss; but we know we ought not to mourn, for our loss is his eternal gain, and we know we will not be parted long if we only prove faithful to the end. May God comfort the bereaved ones and help them to so live in this life that they will meet their father in that bright world above.

A DAUGHTER.

FELDER—EULA FELDER, youngest child of George and Iowa Felder, died at Port Vincent, La., September 6, 1889, aged one year, one month and six days. This lovely child had engrafted herself into the hearts of all who knew her. She was like a bud just beginning to open and unfold its beauty, clipped by a ruthless hand, or a chord too soon broken. She was sick but a few hours when God claimed her as his own. Mourn not, fond parents, for Eula is not dead, but gone before. Beyond the beautiful river, she is now in company with the angels, singing praises around the great white throne. From the shores of the other world her little pleading voice is calling, "Papa, mamma, come this way." Bless the home with one link missing!

A gracious person once hearing how far an hypocrite might go, said, "Let hypocrites proceed as far as they can in that which is laudable; and when they can advance no further, I will go beyond them." A true Christian not only does more than others will do, but he also does more than others can do. Whatsoever is not above the top of nature, is below the bottom of grace. There are some who pretend to believe, but work not; there are others who work, but believe not; but a saint does both; he so obeys the law, as if there were no gospel to be believed; and so believes the gospel, as though there were no law to be obeyed. Religion consists not singly in believing, or doing, but in both.—*The Nonsuch Professor.*

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He was a bright, handsome boy of sixteen, sunny-tempered, brilliant and engaging, the delight of his parents, the joy of his home, and the pride of his class. But a shadow fell across his bright prospects. It began with a trifling cough: soon came premonitions of consumption, his strength failed, his cheeks grew hollow, and he seemed doomed to an early grave. Then a friend advised Dr. Pierce's Golden Medical Discovery. He tried it and was saved. Health and strength returned, his cheerful voice rang out again across the school playgrounds, his cheeks again grew rosy, his eyes bright. He is still "the pride of his class" and he graduates this year with highest honors.

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I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

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in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES
are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.
A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.
I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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I TOOK

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8 5-16	— —
Ordinary	8 13-16	— —
Good ordinary	9 5-16	— —
Low middling	9½	— —
Middling	9 11-16	— —
Good middling	9 15-16	— —
Middling fair	10⅜	— —
Fair	11⅛	— —
Galveston middling	9 11-16	— —
Mobile middling	9⅝	— —
Memphis middling	9¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	4⅝
Fully fair	4½	— —
Good fair	4⅜	4 7-16
Common	— —	4⅛
CENTRIFUGAL:		
Seconds	4	5⅛
Prime yellow	5 11-16	5¾
Gray white	6	6 3-16
Choice white	6¼	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	41	— —
Fair	25	— —
Good common	25	27
SYRUP	30	32
RICE.		
No. 2	2 3-16	2¼
Good	4¼	4½
Fair	3¾	4
Prime	— —	— —
Rough, ₩ bbl	2 25	3 40
POLISH, ₩ ton	10 00	11 00
FLOUR.		
Extra Fancy	4 30	4 35
Fancy	4 00	4 10
Choice	— —	— —
Minnesota Patents	5 40	5 65
Winter wheat patents	4 62½	4 75
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 75	— —
Cream meal	2 40	2 80
Grits	2 40	2 50
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	42
Yellow	42	43
Mixed No. 2	41	41½
OATS:		
Western	28½	30
Texas rust-proof	— —	— —
BRAN: ₩ cwt	62½	87½
HAY:		
Prime	12 00	14 00
Choice	16 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 50	— —
Prime Mess	10 25	10 50
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9	10
Shoulders	5⅛	— —
Sides, short rib	7	— —
Sides, long clear	7	— —
HAMS:		
Sugar-cured	11	11¼
DRY SALT MEAT:		
Shoulders	— —	4⅜
Sides, short rib	— —	5½
Sides, long clear	— —	5½
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20½
Common	— —	17¼
TEAS:		
Choice	40	80
He-No	— —	55
BUTTER:		
Western Creamery	— —	30½
Western Dairy	15	17
Common	— —	— —
LARD:		
Refined	5⅝	5¾
OILS:		
Coal, bids	10¼	— —
Coal, cases	15	18
Cotton seed, crude	23	25
Lard, Extra No. 1	— —	65
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	10 00	12 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 10	1 35
ONIONS:		
New Louisiana	— —	— —
Western	— —	2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8¾	9
Jute, 1¾ lb. ₩ yard	8	8¼
Lane Mills Cotton Bagging	12½	— —
BALING TWINE: ₩ lb	9½	10
TIES: ₩ bundle	— —	1 15
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 75
Young Chickens	2 00	2 50
Chickens, Southern	2 50	3 00
Young	1 00	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	21	22
Southern	23	24
WOOL:		
Lake, ₩ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4 —
Dry Salted	4½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	20 00	21 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, December 17.

1. A. C. Haffelinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We know of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

Conservatism vs. the Rage for Novelties.

The seed Annual for 1890, issued by D. M. Ferry & Co., of Detroit, Michigan, has reached our table. Its cover this year is especially artistic and attractive, and its contents, as usual, interesting and instructive. Ferry's seeds are thoroughly reliable, and always come true. The directions given in the Annual for the cultivation of both flowers and vegetables are so full and explicit that no one can fail of success who uses their seeds and follows the instructions.

D. M. Ferry & Co. are very conservative, both in offering new sorts and in their claims for them when offered; but they take pains to inform themselves as to the true character of all new varieties, so if some much lauded novelties are not found in the Annual, the probability is they have tested them and found them of no value.

A request sent to the firm at Detroit, Michigan, will bring you a copy of the Seed Annual for 1890 by return mail.

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NEWS OF THE WEEK.

DOMESTIC.

The amount of attention which the subject of negro emigration is exciting is indicated by the fact that three or four measures, bearing on this question, have been introduced since the meeting of Congress.

A meeting of Southern journalists was held, in this city, on December 12, to discuss plans of operation in order to erect a monument of suitable dimensions to the memory of the late Jefferson Davis. The Southern Press Davis Monument Association is the outcome of the meeting. The organization will work in unison with the United Veterans' Association, of Atlanta, of which Gov. J. B. Gordon is chairman. The raising of funds is to begin at once.

Bills have been introduced in Congress to secure a proper observance of Sunday and give the District of Columbia representation in Congress.

A large number of the cattle breeders of Texas met at San Angelo on December 14, and, after discussing the condition of the cattle business, determined to call a convention to be composed of delegates from all the Western and Southwestern States, to be held at Fort Worth, Tex., next March.

Prof. McLean, chairman of the faculty at Grant University, Athens, Tenn., rebuked the theological class composed of seventeen. Sixteen of them first appealed to the Board of Trustees refusing to return to the school. Chancellor Spencer was sent from Cincinnati to adjust matters, and did so by removing Prof. McLean as chairman of the faculty, but retaining him as professor of technology. The students then returned and the college strike is considered over.

In the parish election, on December 14, Tangipahoa gave a majority of thirty-six against liquor. Nearly all polling places have been heard from, and it is estimated that the Prohibitionists have gained the day by a probable majority of 500 in the parish.

Advertisements for bids for the construction of the new 5,300 ton and 7,500-ton cruisers are now being prepared at the Navy Department and will be issued in a few days. The appropriation for the 5,300-ton ship is $1,800,000 and for the 7,500 ton cruiser $3,500,000.

The work of cutting down electric light wires in New York City, which was begun by the commissioner of public works last week, continues. Five gangs of men, accompanied by inspectors of the Board of Electrical Control, are at work in different parts of the city removing all wires pronounced dangerous.

A resolution was offered in the U. S. Senate by Mr. Ingalls, on December 16, for a holiday recess from December 19 to January 6. It was agreed to.

FOREIGN.

M. De Freycinet, Minister of War, in a note to the French press, appeals to the editors and writers to abstain from any descriptive or other articles which may reveal the progress of works in preparation for a national defense.

Stanley proposes to remain at Zanzibar several weeks. He will go from there to Cairo and thence to London in the spring.

Robert Browning, the poet, died on December 12.

The influenza is spreading throughout Germany. It is proposed to close all the schools, especially at Dantzic, where at least half the children are affected.

Dom Pedro is preparing a manifesto to the Brazilians, defending the acts of his ministers and explaining the overthrow of the empire. He says he will await tranquilly the expression of the will of the people, hopeful that in the coming elections the people will pronounce freely in favor of his government. In all allusions to Dom Pedro the semi-official press in Lisbon continues to treat his return to Brazil as improbable and undesirable.

Mr. Parnell, who has been very ill, is now convalescent, and the probability that he will speak at Nottingham soon is a source of gratification to his friends and allies.

Since the visit of the Montreal aldermen to the South, Minneapolis and St. Paul, most of them have become red-hot annexationists and freely express themselves as such.

The Portuguese government has applied to the Frankfort and Berlin banks to negotiate a loan of $5,000,000 milreis, ostensibly for use in adjustment of the floating debt and for the execution of various public works. At the very moment when the contract was about to become completed the banks withdrew and refused to sign. They were alarmed by advices from Lisbon touching the negotiations there that have for their objective point the declaration of a Portuguese republic.

The Westphalian strike is extending. In the Saar mines 30,000 men are employed, and 7,000 of these are now out, while a strike of the whole number is threatened and is daily looked for. In lower Silesia it is decided there shall be a general turnout upon January 1 unless there is an advance of 10 per cent. in wages and the concession that eight hours is a day's work. Employers declare that it is impossible to meet these demands.

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Oxford	Jan. 5, 6
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Sunnyside	12, 13
Grenada circuit	18, 19
Water Valley circuit (Thursday)	23
Abbeville	25, 26
Coffeeville	Feb. 1, 2
Charleston	8, 9
Tillatoba (Tuesday)	11
Carrollton circuit	15, 16
Chapel Hill circuit (Tuesday)	18
Tocopola circuit	22, 23
Banner circuit (Tuesday)	25
Atlanta circuit (Thursday)	27
Pittsboro circuit	Mar. 1, 2
Cherry Hill (Tuesday)	4

District stewards' meeting at Grenada, on Friday, January 17, 1890. I hope every charge will be represented.

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Jan. 4, 5
Corinth circuit	11, 12
Iuka station	18, 19
Iuka circuit	25, 26
Harmony	Feb. 1, 2
Booneville and Rienzi	8, 9
Marietta	15, 16
Kossuth	22, 23
Ripley and New Albany	Mar. 1, 2
New Albany circuit	8, 9
Ripley circuit	15, 16
Jonesboro	22, 23
Blackland	29, 30
Pleasant Ridge	Apr. 5, 6
Guntown	12, 13

District stewards will please meet at Corinth, January 4, 1890. A full attendance is desired.

W. S. LACHONE P. E.

WINONA DISTRICT—FIRST ROUND.

Greenwood	Jan. 4, 5
Winona circuit, at Bethesda (Thurs.)	9
Carrollton, at Carrollton	11, 12
West, at West (Frid.)	17
Valden, at Valden	18, 19
Poplar Creek, at Wesley Ch. (Tues.)	21
Ebenezer, at Hebron (Thurs.)	23
Black Hawk, at Black Hawk	25, 26
Lexington, at Lexington (Thurs.)	30
Richland, at Pickens	Feb. 1, 2
Newport, at Salem (Thurs.)	6
Kosciusko and Durant, at Koschusko	8, 9
Sallis, at Shady Grove (Thurs.)	13
Kosciusko circuit, at Smyrna	15, 16
Ethel, at Ethel (Thurs.)	20
Weir, at Weir	22, 23
Belzoni, at Belzoni (Thurs.)	27
Winona station	Mar. 1, 2

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Red Banks circuit, at Victoria	Dec. 28, 29
Holly Springs station	Jan. 4, 5
Olive Branch, at Olive Branch	11, 12
Early Grove, at Hudsonville	18, 19
Ashland at Salem	25, 26
Waterford, at Waterford	Feb. 1, 2
Shawnee, at Pisgah	8, 9
Myrtle, at Myrtle	15, 16
Mt. Pleasant, at Mt. Pleasant	22, 23
Pine Mountain, at Pine Mountain	Mar. 1, 2
Hickory Flat at Pisgah	8, 9
Hyhalla, at Hyhalla	15, 16
Cornersville, at Potts' Camp	22, 23

District stewards' meeting at Holly Springs, January 1, at 1 P. M., at the parsonage.

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Sardis	Dec. 21, 22
Senatobia	28, 29
Como	Jan. 4, 5
Coldwater	11, 12
Batesville	18, 19
Panola circuit	23
Courtland	25, 26
Pleasant Grove	Feb. 1, 2
Mt. Vernon	6
Cold water mission	8, 9
Arkabutla	15, 16
Lewisburg	20
Horn Lake	22, 23
Cockrum	28
Chulahoma	Mar. 1, 2

The district stewards will meet at the Methodist Church in Senatobia, Monday, January 13, at 11 A. M.

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Okolona station	Jan. 4, 5
Shannon, at Shannon	11, 12
Nettleton, at Evergreen (Wed.)	15
Saltillo, at Oak Grove	18, 19
Verona station	25, 26
Tupelo station	Feb. 1, 2
Pontotoc, at Pontotoc	8, 9
Houston and Wesley, at Houston	15, 16
Sparta, at Friendship (Wed.)	18
Buena Vista, at Buena Vista	22, 23
Ebenezer, at Ebenezer	23, 24
Prairie, at Muldan (Wed.)	26
Okolona circuit, at Tranquil	Mar. 1, 2
Tremont, at Sulphur Springs	8, 9
Fulton and Smithville, at Smithville	15, 16
Athens, at Friendship	22, 24
Aberdeen	29, 30

District stewards will please meet at Okolona, Monday, January 6, at 11 A. M.

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

West Point	Dec. 21, 22
Starkville circuit, at Osboru	Jan. 4, 5
Starkville	8
Hebron, at Center Point	10
Macon	11, 12
Mashulaville, at Hashuqua	17
Shuqualak, at Salem	18, 19
Tibbee, at Tibbee	21
Columbus circuit, at Piney Grove	25, 26
Columbus	27
Sturges, at Mt. Airy	Feb. 1, 2
Chester, at Chester	3
Plattsburg, at Center Ridge	7
Lonsville, at Lonsville	8, 9
LaGrange, at Ebenezer	14
Waltball, at Walthall	15, 16
Tampico, at Pleasant Grove	18
Brooksville, at Brooksville	21
Crawford, at Crawford	22, 23

The district stewards will please meet in Starkville, at eleven o'clock A. M., January 7, 1890.

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WHEN JESUS CAME.

BY LOU T. WILLSON.

When Jesus came, I let him in:
He cleansed my weary heart of sin,
And all seemed changed without, within,
When Jesus came.

The sky became a deeper blue,
Each flower put on a fairer hue,
And all the world seemed sweet and new,
When Jesus came.

The sunbeams ne'er were half so bright,
The fleecy clouds ne'er half so white,
For, O, my heart with joy was light,
When Jesus came!

The very birds more sweetly sang,
And e'en the bells with gladness rang,
Tuned by my heart, in which joy sprang,
When Jesus came.

Each face familiar to my sight
Seemed to have grown more dear, more bright,
Our love filled all my heart with light,
When Jesus came.

Sing, sing thy joy, O heart of mine!
Sing of thy Savior's love divine,
Sing of the ransom that was thine,
When Jesus came.

Christmas Sermon.

BY J. B. WALKER, D. D.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."—Luke ii, 13, 14.

The creation of the world, the birth of Christ, and the day of judgment shall, doubtless, in eternal ages to come, be ever regarded as the greatest events on the rolls of time. They are such events as our minds can never seriously consider without feeling, in some measure, their grand and vast significance.

It is eminently proper that our minds should be called to a grateful remembrance of this day which commemorates the advent of the Son of God. It is the jubilee of the world's salvation. All the conquests of Alexander, the victories of Cæsar, and the daring and successful enterprise of Columbus, pale into insignificance before its superior brightness.

It is proper we should mark and celebrate this day with expressions of thankful joy. Gratitude is the spontaneous outgrowth of generous hearts. In all time, and among all peoples, great events commemorative of the glory and happiness of nations, as great victories, the natal days of great benefactors, have been remembered and celebrated with public rejoicings; but the custom claims the highest of all authority. The eventful night in which Israel was delivered from Egyptian bondage, and led forward by the uplifted hand, the outstretched arm, and pillar of fire, by divine command was celebrated by all their families and generations. So this hallowed day should be holy time, forever glad and green in our memories. The angels' whose peerless song has poured its glad melodies down the ages to our time, sung such a song as we would expect angels to sing. From God all blessings flow, to him all praise belongs. When earth's corner-stone was laid with joy, and prepared to be the home of innocence and love, the angels shouted for joy. When the long-promised Redeemer was born, angels, in harmony with God and sympathy with man, were present to sing the Savior's natal day.

We mark the first note in their song was, "Glory to God!" The "glory of God" was their first thought, is the first thought of all holy natures. They know that from God all good and perfect gifts descend; that his glory is the highest well-being of all his creatures This angelic recognition of God, in ascribing to him the first and highest praise, is in entire consonance with the experience of regenerated men. How spontaneously have they, when they have experienced the joy of pardoned sin, exclaimed, "Glory to God in the highest!" All gracious sonls and gracious helps are forgotten, and God is their sun and song. We repeat, this is such a song as we should expect angels to sing. All the poets who have sung in lofty song from Homer to our times have celebrated earth's martial heroes, who have led men to mortal strife and dyed the earth with blood. Angels do not rejoice over these scenes of carnage and woe; but they rejoice over man's redemption, over the offer of peace to rebellious sinners, over the end of the long war of man against God, and "over one sinner that repenteth."

This song of the angels is so beautiful in itself that it looks like an attempt to brighten the sun, paint the rose, to add to the odor of the violet, to add a word of comment; but, as faith comes by hearing, and hearing by the multitude of preachers, we will pause in meditation for a little season over this angelic song.

The angels saw in the birth of Christ that the Lord had been faithful; that he had kept his covenant through thousands of years. They saw in this great event the near fruition of all the visions of the prophets. God's promises are not to angels as to doubting men—beautiful possibilities only, but glorious realities, that only demand a little time to evolve, a short space in the countless centuries of an angel's endless life. Their eyes beheld in the birth of Christ the end of war, the overthrow of error, the defeat of sin, and the universal triumph of holiness and truth. The great redemptive scheme developed new attributes in God which angels had never seen in all the power, the wisdom, the immutability of God in the material universe. Never until now had they seen compassionating love; never before had they seen justice and mercy join to save the guilty; never until now had they known how God could be just and pardon rebels against his holy law. Here was another sun risen upon their former noon, a day of double light. They saw God as never seen before, and the glorious vision kindled the ardor of their holy natures into a shout. They burst forth in song, "Glory to God in the highest!" They see in this grand event a tribute of glory to God deeper than a thousand seas, and brighter than a thousand suns—for "now is made known to principalities and powers in heavenly places by the church the manifold wisdom of God."

But the angels sing, "On earth peace." Long had rebellious man insanely warred with God; but now God was reconciling the world unto himself by Jesus Christ, slaying the enmity by the blood of the cross. Angels wave the flag of truce; let there now be an armistice; nay, more—let there now be offered a universal amnesty: Whosoever will, let him now come to God and live through his abounding grace. Let man have peace with God; let all his heart, all his being beat in unison with God, until all within him shall say, "Thy will be done." Let man have peace with himself; no longer let conscience, reason and passion war. No longer let his heart be divided between earth and God; no longer fight his God-created nature; no longer let him war against his own peace and blessedness. Let there be harmony in his soul, and all his being flow like an unruffled stream toward God.

Let there be peace among men. Let them learn the cruel art of war no more, but "beat their swords into plowshares, and their spears into pruning-hooks." Let all the armies be disbanded; let all the sturdy men of war take hold of the hammer, the plow and the sickle, and give their strength to the useful industries of life. Let all men be brethren, and good-will, with a girdle of love, bind in one the family of man.

What is so desirable on this strife-cursed earth as peace, heaven-born peace? To realize its blessedness, look on an unhappy land wasted and blasted with war. See all the evil passions of our nature roused into destructive activity. The men armed with the dreadful and deadly enginery of war. Murder is legalized; to plunder is to ravage the foe, and enrich the spoilers with the honorable trophies of war. The work of war is to waste harvest, vineyards and orchards, to burn cities, to destroy manufactures and commerce, and impoverish helpless millions. To slay tens of thousands of the young and brave, the hope of parental hearts; to make widows and orphans, to desolate homes, to debase and demoralize the people, and increase manifold the sum of crime, and woe, is the work of war. In short, it is nothing less than hell vomiting its horrors and woes on unhappy men.

How blessed is peace with all its countless benedictions! It hushes the roar and arrests the ruin of the storm; it builds up the wastes; it heals the wounds and dries the mourner's tears. Peace plows the fields and fills the barns with plenty. The nights are calm; men sleep in peace and dread no sudden surprise and clash of arms. The holy Sabbath is remembered, and the temples of prayer are filled with devout and thankful worshipers, and the children have their schools and peaceful joys. Such are some of the blessings of peace. How pleasant is the sky, after it has been black and rent with storms, to behold the calm blue heaven, the shining sun, and listen to the song of birds; but, oh! far better is peace, after the soul has been rent with rage and hate, to feel the holy calm of peace, the sweetness and tenderness of love—when the soul, sadly conscious of its enmity to God, and divinely taught that God is angry with the wicked every day, is graciously enabled to say, "O Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and now thou comfortest me!" Such is the peace the angels came to sing, and which this holy Christmas-time commemorates.

How many and how tender are the domestic and social memories of Christmas time! The pleasant anticipations of childhood—the gifts! the festivities! How joyous and free from carking cares those pleasant times! How delightful the gatherings of family circles around the same loved fireside! The memory of the great, the blessed, and world-redeeming Gift has, in all ages of the church, inspired the spirit of hospitality and charity. The blessed fact that Jesus became poor that we through his poverty might be made rich, should soften and warm our hearts toward the suffering poor. The poor we have with us always, and we may do them good whenever we will This season of hallowed memories ought to move us to do somewhat to cheer those in need of cheer, and make their humble homes bright with some gleams of joy.

But so long as we tabernacle here, clouds must mingle with our sunshine. When Christmas time returns memory will be busy with the past, and the heart will inquire, Where are the friends and loved ones of long ago, whose cheerful voices and pleasant faces were the gladness and sunshine of the hallowed time? Alas! they no longer form a portion of the society of earth; they have passed away forever from earthly habitations. We look around, but we see them, hear them and embrace them no more. How unspeakably sad if we should see them no more, if the separation should be everlasting; but, God be praised! he that came at the Christmas-time, and whose coming makes it forever glorious, has gone to prepare a place for us, and will come again and receive us to himself, that where he is we shall be also! Our parents and early friends, who were the friends of Jesus, who are not with us now, are "with the Lord;" they are happy now, and soon we their happiness shall see. There the glorious company of the good shall know no sorrow, no separation, but shall be bound together in the everlasting bonds of love. There our bright and endless years shall bring no change, but unceasing increase of knowledge, holiness, praise and love.

This song of the angels shall soon be translated into all the various speech of men. On all earth's thousand shores the song of the angels shall be sung, and less and less shall men sing the desolating triumphs of war and the praises of blood-stained heroes. Temples of peace shall rise in every land, and shore shall echo back to shore the ever-swelling song the angels sung when the Prince of Peace was born—"Glory to God in the highest, and on earth peace and good-will toward men." It shall fill all the sky; from heaven the song shall roll until, like commingling oceans of melody, the universe shall resound with praise—"Glory to God in the highest!"

The Day of Days—Christmas.

BY J. B. A. AHRENS, D. D.

Of the many scenes of childhood which fond recollection presents to view, none are more enchanting than those connected with Christmas. Intervening years disappear; we deem ourselves a child once more. It is Christmas Eve. Brothers and sisters with us are noisily impatient with joyous expectancy. Parents and servants are engaged in the parlor arranging for the annual Christmas festival. At last father appears. We are formed in line, two and two, the youngest in front. All join in a familiar Christmas carol:

"To us this day a Child is given,
To crown us with the joy of heaven;
Good news from heav'n the angels bring,
Glad tidings to the earth they sing".....

The hymn concluded, the large doors are opened. What beauty! what glorious spectacle! A Christmas tree, reaching almost to the ceiling, illuminated with hundreds of wax tapers, decorated with choicest cakes and candies. Suspended from the boughs in large variety of toys. Separate little tables contained numerous presents for each child. Garments, books, dolls, whips, etc. Radiant faces, merry chatter, with iterated "Thank you, mamma; papa, thank you!" Subsequently, a bounteous supper having been served, father read from the old family Bible the narrative of Christ's nativity, of the angels, the shepherds, the Babe, and the manger. Ere we retired to rest, a programme was devised for the following day; various poor and sick families were to be visited, and valuable gifts distributed. Our home was a miniature heaven.

The Wesleyans of England celebrate Christ's natal day with public worship. The Methodists of our country recognize the propriety of doing so; not a few of them following the example of their British brethren.

We know not the date of our Savior's birth. In the early centuries of the Christian era Christmas was celebrated at different periods of the year. Different sections claiming different months, the strange fact appears that all the twelve months of the calendar year have been honored with Christmas. It was not until in the sixth century that the twenty-fifth of December was finally adopted as the day for the celebration of Christ's nativity. It was accomplished by papal decree. That Christ was born at night being known, religious services were being held in church and home on the evening preceding said date. Hence the importance attached to Christmas Eve.

That Christ was not born in December is now generally conceded. That month constituted part of the wintry, rainy season in Palestine—a time when shepherds and herds were not encamping on the plains.

The various church feasts are largely of heathen origin. Easter was the name of the goddess of spring, etc. Fixing Christmas on December the twenty-fifth was not an arbitrary measure. For many centuries that day had witnessed the Saturnalia of the Roman people. Even in the subjugated provinces the Saturnalia were introdneed. In the meantime many heathen embraced Christianity. Entire villages and towns were Christianized. But heathen customs continued to adhere to them. The leaders of Zion utilized and hallowed them. Obnoxions features were eliminated; Christian sentiment substituted. The Christmas tree, amaranthine decoration of temple and home, the bestowal of gifts to the children and to the poor, constituted part of the heathen feast. Being retained, the symbolism changed. During the Roman Saturnalia the slaves were free, their masters having to wait on them. Lo! the Lord of heaven condescends to take upon himself the form of a servant—serves and saves; elevates menials to the throne. The Christmas tree, an evergreen. In the midnight of winter, green. Hope has been planted where despair held full sway. Burning tapers, illumination—Christ has brought life and immortality to light. The children's songs and the expressions of gratitude of the poor are the echo of the angelic song at Bethlehem. The numerous presents tell of God's great gift to men.

"Glory to God in the highest; on earth peace; good-will to men!"

In Northern Europe Christmas was gladly received—the date fixed deemed apropos. The Druidical religion of the Saxons and Scandinavians regarded the winter solstice, December the twenty-fifth, as a holy time. It was one of their principal feasts. Long after our forefathers had embraced the Christian religion was the Yule log burning on the hearth. It now symbolized not only the lapse, but also the fullness of time, in which God sent his Son. To this day the mistletoe, to Druids sacred, is being employed in decorating church and home for Christmas. The mistletoe is a parasite evergreen, subsisting upon the bark of the trees to which it clings. Expressive symbol of the Christian! He lives, yet not he, but Christ liveth in him. Brings nothing in his hands; clings simply to the cross. He says: For me to live is Christ. Without Christ, lost and undone; with him, an evergreen, full of hope and cheer.

The Christmas tree, illuminated with many wax tapers, symbolizes the starry heaven from whence the angels descended, exultingly bringing glad tidings to men. The taper on the tree's crown represents the star of Bethlehem leading the wise men of the East to the manger.

"When marshalled on the nightly plain,
The glitt'ring host bestud the sky,
One star alone of all the train
Can fix the sinner's wand'ring eye.
Hark! hark! to God the chorus breaks,
From ev'ry host, from ev'ry gem;
But one alone the Savior speaks,
It is the star of Bethlehem."

Scattering Missionary Information.

The *Wesleyan* supplies us with a good article on this subject. Our readers call to mind that this has been a sort of hobby with us. The missionary spirit is the fountain whence all religious progress proceeds, and that spirit is only quickened into life and earnest activity by missionary information. We firmly believe that money spent in scattering such information is the best investment for the present needs and for future success. Here is the article from the *Wesleyan:*

World Wide Missions—the new missionary monthly—now requires an issue of 80,000 copies to supply the demand for it. The Rock River Conference gave subscriptions for 7,250 copies in a few minutes.—*Zion's Herald.*

The above periodical has been started by the secretaries of the Board of Missions of the Northern Methodist Church. It is sold to clubs of ten or more at ten cents per copy.

Those secretaries understand the times and the needs of the church. They have touched prominent pieces and prominent people, and run their annual collections to about $1,200,000. But the increase in their collections for the last two years has not been so great as it was during the first years of Chaplain McCabe's thrilling appeals. What they now need is to reach the masses of the membership with information.

This, to day, is the need of the Southern Methodist Church. Multitudes of members know very little of what is going on in the Christian world. They do not read church papers or books. They do not attend Conferences; they hear none of the great missionary addresses. What little they know of missions is through the channel of the annual collection of the "assessments." They can never be reached by the great preachers or speakers.

We need and must keep at missionary headquarters men of great minds well equipped, who can grasp the modern missionary movement and deliver themselves upon the church and the world with Pauline power and faith. We need, and we have, great books bristling with facts and thrilling with incidents of Christian triumphs; printed sketches, too, we have, clear, logical, scriptural, and these need to be, and will probably be, multiplied indefinitely. But all this thunder and lightning and down-pour is on the mountain top, so to speak; the great rich valleys below are unwatered and barren.

What above everything else in this line we now need, is abundance of attractive, truthful, comprehensive missionary literature, so cheap that a pastor or earnest layman will not mind the trifling cost of scattering it broadcast over a community and repeating the process every month. We need a lavish waste of such literature. To enrich and fructify a few acres of grain, God pours his rain upon miles of barren rock or desert sands. Probably half the leaves on the trees of the forest would serve every practical purpose for which leaves are made, but the good Lord creates them in wasteful profusion.

We know it is the style in some quarters to sneer at missionary leaflets and count appropriations for missionary tracts and papers as if bent on printing no line and issuing no printed page without a good prospect of a direct and visible return. The church will never be stirred in the great masses of its membership by any two-penny policy of that sort. The preacher who is not willing to waste scores of sermons on incorrigible sinners in order to reach one, will never turn the world upside down.

If we were not so stupid, we might learn something from even the traveling showmen. They put their elaborate and costly advertisements in the big daily paper; but they do not rely on that. They print hundreds and thousands of handbills, and apparently waste them in the streets and alleys of the city. The handbills are trampled under foot, torn up, and, in an hundred ways destroyed without being read; but the house is filled as soon as the doors are opened.

Louisiana State Lottery.

The following resolutions were read and adopted by the Louisiana Annual Conference:

Whereas, The Louisiana State Lottery is a recognized and permitted evil, a reproach to our honor as a State, and ruining, directly and indirectly, multiplied thousands of our people throughout the Union; *And, whereas*, it was conceived in sin and brought forth in iniquity, and has thus far prolonged its life and course of evil by shameful and almost open bribery; *And, whereas*, It is now seeking a new lease of life by and through the same means—a ministry of corruption offering to buy its power to perpetuate its course of evil—seeking a higher plane of evil; *And, whereas*, it is the opinion of members of the present Legislature, and hundreds of good men throughout the State, that the only possible way to prevent re-chartering and perpetuating this course of corruption and ruin to State and people is an organized and determined moral and religious sentiment of the church of God throughout the State; therefore, be it

Resolved, That we, as a Conference, for ourselves, in our personal religious life, and for the thousands of the purest and best men and women of our State, whom we represent, enter our solemn protest against this monster evil—an evil so great that it can not be *measured*; so awful that it can not be named.

Resolved, That we most earnestly urge our State representatives—members of the Senate and House of Representatives—to do all in their power to crush out this shame and reproach to our State.

Resolved, That, as members of this Conference, we will never knowingly cast a vote for the election of any man to any State office, or to membership in the Legislature, who is in any-wise in sympathy or under the influence of the Louisiana State Lottery.

JOEL T. DAVES, Chairman.

Resolved, That the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish the resolutions relative to the Louisiana State Lottery, and also the resolution requesting that all the secular and religious papers of the State publish the same; also that the ADVOCATE publish the names of such papers as publish said resolution.

THOS. J. UPTON,
J. W. MEDLOCK.

His Last Resting-Place.

BISHOP GALLOWAY THINKS MR. DAVIS SHOULD BE BURIED AT JACKSON.

It is eminently fitting that the remains of the most distinguished Mississippian should sleep in the generous bosom of our State. Mississippi gave him honor and he in return contributed the brightest chapter to her heroic history.

In early years he became the pride of her chivalry; at a later period her greatest statesman and parliamentary leader, and in old age, her patriotic benediction. His splendid genius was Mississippi's rarest jewel; his teachings were her doctrines; his victories her triumphs; his oblation of himself her sacrifice; his sufferings her bitterest pain; his death her sorest bereavement, and now his honored remains should be her most sacred treasure.

He led no army save at Mississippi's command, and championed no principle or policy without her direction or cordial support. Every consideration, therefore, of personal, patriotic and historic propriety pleads for him to rest at the capital of Mississippi.

And I favor a generous appropriation by the next Legislature for a suitable—a magnificent—monument to his memory. The entire citizenship of the State should contribute to a mausoleum worthy of the grandest figure in our history.

This will indicate no lack of national loyalty or any desire to perpetuate sectional estrangement, but will be a memorial to one who represented his people with a personal purity and patriotic purpose scarcely without peer or parallel, and in the hour of misfortune became their willing, uncomplaining, vicarious sufferer. We will build a monument to virtues and not to issues; to heroism and not to sectionalism.

Though opposed generally to legislative appropriations for objects other than the economical administration of our public affairs, I favor an exception in this case. It will be no precedent, for the like opportunity will never occur in our State history.

CHAS. B. GALLOWAY.

JACKSON, Mississippi.

—*Clarion-Ledger.*

Christian Advocate.

THURSDAY, DECEMBER 26, 1889.

THREE CHRISTMAS CHIMES.

BY CONSTANTINA E BROOKS.

I.

Hearken! how the Christmas chime
Sings on earth its song sublime!
"See those twain with weary feet
Wander through the village street—
Doors are closed again the stranger.
See the Child, the meek and lowly,
Christ, the mighty, the all-holy,
Sleeping cradled in a manger."

Sing your joy, O Christmas chime!
Let us keep the Christmas-time.
Be the loaf of plenty doled,
Be the poor man's heart consoled.
Thus we keep the Christmas-time.

II.

Hearken! still the Christmas chime
Sings on earth its song sublime!
"Wondering shepherds see the night
Flooded with celestial light—
Wondering hear the angel message;
Come, and let us kneel before him,
Let us find him and adore him,
Peace on earth this Child doth presage."

Sing your joy, O Christmas chime!
Let us keep the Christmas time.
Let all strife and hatred cease,
Kindness live, good-will and peace.
Thus we keep the Christmas-time.

III.

Hearken! still the Christmas chime
Sings on earth its song sublime!
"Eagerly the Magi sped
By the wondrous star-beam led,
Gold and myrrh and incense offer.
He brings most, yes, he the highest
Draweth unto God the Highest.
Who a heart of love doth proffer."

Sing your joy, O Christmas chime!
Let us keep the Christmas-time;
Love shall be the law to bind
In one band all humankind
Thus we keep the Christmas-time.

—*Century.*

Texas Notes.

BY REV. B. W. WILLIAMS.

The North Texas Conference was held at Greenville, beginning November 20. This Conference embraces nine districts, and contains a membership of 38,669. A good deal of hard work was done within its bounds the past year, but in many instances under disadvantageous circumstances. In some sections unfruitful seasons, disastrous floods, destructive hail storms, and ruined or shortened crops worked hardships on the preachers and occasioned deficient reports. The net gain in members over last year was found to be only 1,258, and the collections were not "full." A class of seventeen preachers was admitted on trial, and eight were received into full connection. A memorial was adopted asking the General Conference to specify the subjects included in the words, "ordinary branches of an English education," as found in the prescribed course of study; also to publish our Sunday-school literature at cost, so as to compete with the cheap and inferior literature by which it is too often displaced. (Good suggestions!) Bishop Key was called away during the session by a telegram announcing the very serious illness of his wife. Texarkana was chosen, by a unanimous vote, as the place for the next annual meeting.

The German Mission Conference was held by Bishop Galloway at Cuero, Texas, November 13-17. It is comprised in two presiding elder's districts, and shows a list of fifteen or sixteen peachers who received appointments. This small band of brave and earnest workers are doing what they can to supply the German population in Texas with the Word of Life. The religious services during the session were very profitable, and they had penitents at the "mourner's bench." It is also worthy of remark that the contributions of this Conference for missions is more than one dollar *per capita*, which is far above the average.

The Texas Annual Conference was held at La Grange, beginning December 4. Bishop Granbery was present at the opening, and conducted the religious services, after which Bishop Key proceeded with the business of the Conference. This Conference has six presiding elders' districts and nearly fourteen thousand communicants. This was its fiftieth session. The financial claims of the church were not fully met, as there was a small deficiency in the collections. Several new men were admitted on trial; a number of transfers were received, and about a dozen preachers were transferred to other Conferences.

The death of Jefferson Davis brought sorrow to almost every Southern home. The people of Texas very generally united in doing honor to the dead chieftain. At the hour appointed for his funeral, suitable memorial services were held in many places throughout the State. At Weatherford, where the writer hereof resides, the ceremonies were very imposing and impressive. The people assembled at the courthouse—a large and commodious building, which was crowded to its utmost capacity. The interior of the building was appropriately draped in mourning and decorated with floral tributes of great beauty and excellence. A large number of ex-Confederates, in line, marched in mournful procession to the place of meeting, escorted by the "Frontier Guards," a local military company. The churches, Sunday-schools, colleges and public schools were not wanting in tributes of respect and devotion. Business was suspended, and all classes manifested heartfelt sorrow. The music, prayer, and resolutions and addresses were very touching and appropriate. The South has sustained a severe loss in the death of that distinguished man, whose name will be revered as long as liberty shall have votaries.

WEATHERFORD, Texas.

Local Preachers.

I quote from the ADVOCATE, of December 12: "Bishop Galloway spoke very emphatic to the Conference on the necessity of administering the law of the Discipline to *local preachers*. The itinerant must assign them work *in the bounds of the circuits* where their membership is held." There is something becoming wrong between the itinerant and local ministry, evidently from the Bishop's language and other facts in the case. To illustrate, let us give the experience of our local preachers; others have said theirs were little different from it. The itinerant or station preacher reached his appointment the first of the year; his local preacher to hear him, and to hear him regularly, except when filling appointments on outside circuits. The itinerant closes his labors with his appointment. He never asked the local preacher (although the itinerant absented himself on a number of occasions during the year) to preach a single time, never to assist in prayer meetings, and not even to make the closing prayer at any of his appointments, except on one occasion. Other local preachers were treated likewise as to closing services; but if an itinerant should be present, he would ask him to lead in the closing prayer. Yet that itinerant manifested friendship and good feeling toward that local preacher outside of the church. That local preacher is a liberal supporter of that itinerant, as far as his means will allow. His character is good in his church and before the outside world. The case, therefore, seems to be that it is the office, and not the man, that is objectionable to the itinerant. It is evident from the Bishop's language that this is not the only case of itinerants neglecting the local preachers. Is this becoming general? Is it true that itinerants are beginning to regard local preachers as a useless incumbrance on the church? If this be so, then there certainly is work for the General Conference to do. If two elements or offices of so intimate a relation are becoming antagonistic to each other, or even so regarded by the itinerancy, then the sooner the office is abolished, the better for the main body. If the local ministry is of legitimate right in church, then let the itinerancy show those who hold the office that courtesy that is due them. With the law of the church as it stands, the Bishop's position is well taken, and all intelligent, truly pious and law-abiding local ministers are willing to abide the enforcement of the Discipline. With proper management they are a great help to the itinerant ministry. OBSERVER.

Help for Young Preachers.

The North Mississippi Conference for several years has generously aided some of her young men through school. These young men are filling important places and are having marked success. We have the golden opportunity of doing more than we ever have done. First, in regard to the number of young men who conspicuously and deservedly need help; then, in regard to the means; then, a permanent organization by which to direct the means.

Now, you, dear brethren, sisters, friends, who want a better educated ministry—and who does not?—make us an annual donation, or a free-will offering, or a gift, or a bequeathment for this sole purpose. You can direct your money to be given to the worthy, needful young preacher, or us to take his note without interest, payable when he is through school and at regular work, or able. We shall only assist those properly recommended. If any money—of sufficient amount—is not in use, we will lend it out at good interest, and with wise counsel endeavor to make it safe. We are very much in need of money now to keep two or three young preachers at school. We prefer, in the main, to loan the money to them.

Rev. J. C. Low, of Lexington; Rev. T. W. Lewis, of Winona, are the treasurer and secretary of the North Mississippi Conference Ministerial Aid Association to assist young men in securing a better education. Everybody help. Either one of the above-named brethren or myself will gladly give you any information pertaining to the association. Truly yours,

J. M. WYATT, Pres.

WATER VALLEY, Miss.

Proposed Basis of Union for Methodists in Japan.

The Methodists of Japan have formed a Basis of Union:

Resolved, That we consider a union of the Methodist bodies in Japan desirable.

Art. I. The name shall be "The Methodist Church of Japan."

Art. II. The chief officer of the church shall be called Sotoku.

Art. III. The chief officer of the district shall be called Choroshi.

Art. IV. The General Conference shall elect Sotoku by ballot in open session. The term of office shall be twelve years with no re-election. He shall be inducted into office by appropriate religious services.

Art. V. Duties of the Sotoku:

Section 1. The Sotoku shall be the chairman of the General and Annual Conferences and all standing committees belonging thereto.

Sec. 2. The Sotoku shall station the preachers in consultation with the Choroshi, but if any one of the Choroshi shall appeal against any appointment made by the Sotoku and his appeal be sustained by a two-thirds vote of the Choroshi, it shall prevail.

Sec. 3. The Sotoku shall travel throughout the field to exercise supervision and see that the Discipline is enforced therein.

Sec. 4. The Sotoku shall have power to transfer preachers from one Conference to another within his jurisdiction.

Sec. 5. The Sotoku shall decide all questions of law involved in proceedings pending in the Annual Conference subject to an appeal to the General Conference; but in all cases the application of law shall be with the Annual Conference.

Art. VI. Choroshi shall be elected annually by the Annual Conference by ballot.

Art. VII. Duties of the Choroshi:

Sec. 1. To act as chairman of the district to which he is appointed and of all permanent committees therein.

Sec. 2. To superintend the work within the bounds of his district.

Sec. 3. Choroshi shall attend as far as practicable all the Quarterly Conferences within his district and when present he shall preside.

Sec. 4. He may have a pastoral charge.

Art. VIII. The Bokushi (Pastor):

Each ordained pastor shall have jurisdiction within his charge and shall be the chairman of his Quarterly Conference in the absence of the Choroshi.

Art. IX. All preachers shall be appointed to their pastoral charges annually, but no preacher shall be allowed to remain more than five consecutive years on the same charge. Those appointed to position in the educational institutions and other special offices of the church, may be exempt from this limitation by permission of Conference.

Art. X. Two orders of the ministry shall be recognized, Choro (elder) and Shitsuji (deacon).

COMMITTEE OF THE METHODIST CHURCH OF JAPAN.

D. MacDonald,	Geo. Cochran,
Y. Hiraiwa,	K. Toyama.

COMMITTEE FROM THE MISSION OF THE M. E. CHURCH, SOUTH.

C. B. Moseley,	Y. Yoshiyoka,
N. W. Utley,	K. Nakumura.

COMMITTEE OF THE METHODIST EPISCOPAL CHURCH.

J. Soper,	H. Yamaka,
C. S. Long,	S. Ogata.

Signed in behalf of the committee,

C. S. LONG, Chairman.
C. B. MOSELEY, English Secretary.
Y. HIRAIWA, Japanese Secretary.

Information Wanted.

About July 28, Isaac Trotter, an adopted son of Peasant Trotter and his wife, left his home in Sabine parish, La. Age, nineteen years; dark complexion, black eyes and hair, a small scar on his nose, between the eyes; a small scar on the left side of forehead, near the edge of hair; five feet five inches high.

Said Isaac Trotter is, or was, when he left home, a good, quiet, peaceable and industrious young man. We desire to know his whereabouts, as he left, in the hands of his adopted parents, one horse, forty acres of land, seven head of cattle, one hundred dollars in money, which property we desire him to have, and still make our house his home, and find in us, his adopted parents, those that will still care and seek his welfare.

Anyone giving us any information of Isaac (which will be thankfully received) will be rewarded. Address Pleasant Hill, La. P. TROTTER.

The sphere of duty is infinite. It exists in every station of life. We have it not in our choice to be rich or poor, to be happy or unhappy; but it becomes us to do the duty that everywhere surrounds us. Obedience to duty, at all costs and risks, is the very essence of the highest civilized life. Great deeds must be worked for, hoped for, died for, now as in the past.—*S. Smiles.*

HAIL!

BY C. E. WILTON-STONE.

Child! afar there shines a star
That with Christmas splendor glows,
And the year is coming near,
While the East is like a rose;
And space il sweeps through space
By the sweet unknown beguiled—
Give the new-born year a place!
Hail, oh, Child,
Hail the undoubted!

Sun arise, ride high the skies,
Shine with light divinely clear;
Sailing through the heaven's deep blue,
See, the chariot of the year!
And space il sweeps through space
By the sweet unknown beguiled--
Give the new-born year a place!
Hail, oh, Child,
Hail the undoubted!

Hush! speak low, the angels know!
Hear God's message, "Come up higher!"
Strive and aim all heaven to claim,
Greet the year with pure desire;
For space il sweeps through space
By the sweet unknown beguiled--
Give the new-born year a place!
Hail, oh, Child,
Hail the undoubted!

—*Wide Awake.*

Rose Hill, Miss.

MR. EDITOR: I have just about closed the work of Paulding circuit for the year 1889. We have had a very successful year. Forty accessions to the church, with good revivals throughout the circuit; many family altars erected to God; some of the strongest men in Jasper county have joined our church this year. We had with us for several weeks Bro. J. T. Nicholson, of Hazlehurst. He came to us on a visit to the home of his childhood. His old friends greeted him and appreciated him as, perhaps, they would not have hardly any other man. We regard Bro. Nicholson as one of our best Conference men, and a rare preacher. We also had with us Bros. J. W. Chambers, J. N. Ware, and D. C. Langford. These brethren did us fine service. Our collections ordered by the Annual Conference, in connection with the pastor's salary, will all be met in full. We have raised for churches and parsonage repairs and all other objects a total sum of $1,500.

Yours truly, R. F. WITT.

Another Victory.

At an election held in the third ward of Red River parish, to take the sense of the qualified electors of said ward, whether license should be granted for the sale of liquor in the ward, the vote stood as follows:

Gus Jones' School-house—for license, 1; against license, 52; Rich's Mill—for license, 31, against license, 22. Majority against license in the ward, 72.

The vote was light on account of rain. The liquor men pooled, at least, eighty-five per cent. of their full strength at the Rich's Mill precinct (one mile from grocery). The negroes voted almost solidly for license; only three (John Colman, Nent Lampkins, August George Lampkins) voting for peace.

Thanks be unto God for the victory.

JNO. T. ESTE.

Alabama Conference Appointments.

MOBILE DISTRICT.

J. A. Peterson, P. E.
Franklin Street, A. J. Lamar.
St. Francis Street, W. P. Dickinson.
St. Paul, L. H. S. Chappelle.
Ellington, J. A. Stripling.
Whistler, W. T. Rencher.
Citronelle, R. H. Lewis.
Isney, E. G. Price.
Bladon and St. Stephen's, H. H. McNeil.
Bighee River mission, to be supplied (by T. C. Bolling).
Washington, J. M. Glenn.
Suggsville, O. S. Perry.
Grove Hill, J. O. Noble.

MONTGOMERY DISTRICT.

J. O. Keener, P. E.
Court Street, H. D. Moore.
Dexter Avenue, J. B. Cummings.
Bethel and City mission, supplied by W. P. Howell.
Tuskegee station, G. M. Roper.
Tuskegee circuit, Robert Smilie; L. F. Dowdell, supernumerary.
Warrior Stand, C. S. Perry.
Seale circuit, S. G. Boyd.
Phœnix City, A. M. Jones.
Girard station, D. C. Crook.
Crawford circuit, B. L. Selman.
Salem circuit, W. K. Norton.
Opelika station, T. F. Mangum; J. H. Lockhart and C. R. Williamson, supernumeraries.
Auburn, W. A. Rice.
Loachapoka circuit, A. J. Cousins; C. M. Martin, supernumerary.
Harmony circuit, W. K. Dennis.
Tallassee, L. C. Calhoun.
Pleasant Grove, A. B. Brown.
Tallapoosa circuit, to be supplied.

EUFAULA DISTRICT.

J. M. Mason, P. E.
Eufaula station, W. M. Motley.
Glennville and Malone, P. L. Kirton.
Ufilula circuit, B. C. Glenn.
Beulah circuit, A. H. Moore.
Enon and Midway, C. B. Pilley.
Perote circuit, J. L. Mathison.
Clayton, W. S. Wade.
Mt. Andrew mission, W. J. Price.
Louisville circuit, G. W. Mathison.
Ozark circuit, A. L. Sellers.
Echo circuit, T. D. Albright.
Columbia and Gordon, I. F. Betts.
Abbeville and Clopton, S. W. Roberts.
Shorterville mission, J. M. Solley.
Eufaula circuit, J. F. DeBardeleben.

MARIANNA DISTRICT.

J. W. Glenn, P. E.
Marianna, L. L. Smith.
Greenwood, L. P. Lathram.
Campbellton, J. K. Powell.
Freeport mission, W. F. Arnold.
Cottonwood mission, T. L. Adams.
Geneva, D. H. Jones.
Elba circuit, A. Dowling.
Headland mission, R. S. Adair.
Calhoun mission, supplied (by J. V. S. Connerly).
Chipola, J. F. Dally.
St. Andrew's Bay mission, W. D. Owen.

PENSACOLA DISTRICT.

M. S. Andrews, P. E.
Pensacola, W. M. Cox.
Milton and Bagdad, A. C. Hundley.
Douglasville, J. M. Shofner.
Stockton circuit, W. D. Taylor.
Monroeville circuit, Geo. Fountaine.
Sepulga circuit, A. A. Easly.
Brewton and Pollard, I. P. Roberts.
Georgianna circuit, W. J. Powers.
Evergreen circuit, J. M. Brown.
Powellton, D. W. Barnes.
Monterey circuit, J. M. Green.
Bay Minette circuit, G. W. Jones.
Belleville circuit, J. R. McGlawn.
Daphny mission, supplied (by S. Z. Beller).

UNION SPRINGS DISTRICT.

O. R. Blue, P. E.
Union Springs, J. Bancroft.
Mt. Hilliard, N. Gillis.
Troy, E. L. Loveless.
Brundidge, J. S. Williams.
Patsaliga mission, to be supplied.
Briar Hill circuit, J. B. Nelson.
Pine Level circuit, H. T. Johnston.
Mt. Meigs circuit, G. F. Fisher.
Rocky Mount circuit, A. Hood.
Ft. Deposit circuit, W. H. Wild.
Greenville station, W. P. Hurt; W. H. Morris, supernumerary.
Greenville circuit, D. B. H. Jeffcoat.
Rutledge circuit, N. W. Beverly.
Oakey Street circuit, to be supplied.
Andalusia mission, supplied by J. A. Green.

PRATTVILLE DISTRICT.

H. Urquhart, P. E.
Prattville, T. Y. Abernathy.
Robinson's Springs circuit and mission, R. F. Dennis.
Autaugaville circuit, W. Baucroft.
Clanton, A. J. Briggs.
Verbena circuit, J. P. Sanders.
Wetumpka station, J. M. Dannerly.
Randolph circuit, R. A. Foster.
Plantersville circuit, C. W. Gavin.
Lowndesboro and Union, C. R. Lamar.
Pleasant Hill circuit, H. D. Hill.
Camden and Oak Lawn, J. W. Shores.
Pine Apple circuit, J. F. Bilbro.
Bell's Landing, J. W. Hamner.
River Ridge mission, D. L. Lindsey.
Centerville mission, B. L. Moore.
Chaplain in U. S. Navy, W. G. Isaacs.

GREENSBORO DISTRICT.

J. R. Peavy, P. E.
Greensboro station, O. C. McGehee.
Greensboro circuit and mission, supplied (by W. S. Street.)
Newburne circuit, J. L. Skipper.
Havana circuit, W. A. McCann.
Greene circuit, G. K. Williams.
Gainesville circuit, H. M. Gillis.
Livingston and Eutaw, J. P. Hamilton.
Cuba circuit, E. M. Turner.
Gaston circuit, B. D. Gayle.
Butler and Mt. Sterling, J. L. Grace.
Choctaw and mission, D. J. Hartzog.
Demopolis and Jefferson, J. B. K. Spain.
Belmont, J. M. Patton.
Southern University—A. S. Andrews, president; J. A. Moore and F. M. Peterson, professors; J. O. Andrew, agent; C. A. Rush, chaplain.

SELMA DISTRICT.

J. S. Frazer, P. E.
Selma station, J. W. Rush.
East Selma station, P. M. Guthrie.
Summerfield station, A. H. Mitchell.
Cahaba River mission, T. H. Cooper.
Marion station, G. M. Sellers.
Marion circuit, W. P. H. Connerly.
Uniontown station, J. H. James.
Spring Hill circuit, J. W. Menifee.
Orrville circuit, J. C. Johnston.
Rembert Hill circuit, J. B. Tate.
Clifton circuit, D. D. Reeves; G. F. Ellis, supernumerary.
Lower Peach Tree, D. J. Wright.
Choctaw Corner, J. D. Kersh; E. E. Cowan, supernumerary.

TRANSFERRED.—Rev. J. M. Boland, to the Kentucky Conference; Rev. C. D. Jordan, to the Northwest Texas Conference; Rev. F. P. Culver, to the North Alabama Conference.

Sparks.

Good things have to be engraved on the memory; bad ones stick there of themselves.—*Charles Reade.*

There are many people who never know anything until they run against it, and then they know too much.

Better to be despised for too anxious apprehensions, than ruined by too confident a security.—*Burke.*

You can not dream yourselves into a character. You must hammer and forge one for yourself.—*Froude.*

A bitter word may make a wound that will never heal. A kind word may win a friend that will never turn.

A man is born to expend every particle of strength that God has given him, in doing the work he finds he is fit for.

Public prayer which rises into sympathy with all human interests, yet speaks only to God, is a great spiritual act.—*Thom.*

All knowledge begins and ends with wonder. The first wonder is the child of ignorance; the last wonder is the parent of adoration.

When a man has once forfeited the reputation of his integrity, nothing will then serve his turn, neither truth nor falsehood.—*Tillotson.*

It is as absurd to suppose that everything fashionable is bad, as it would be to suppose that everything unfashionable is good.—*Momerie.*

Consult the ancients, listen to the aged. He is little wise who has only his own wisdom, and little learned is he who has only his own learning.

The world has few greater pleasures than that which two friends enjoy in tracing back, at some distant time, those transactions and events through which they have passed together.—*Dr. Johnson.*

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE AUTOBIOGRAPHY OF BENJAMIN FRANKLIN. Edited, with notes, by John Bigelow. G. P. Putnam's Sons, New York; Eyrich, New Orleans. Price, $1.

This volume belongs to the Putnam's Knickerbocker Nuggets, and is a valuable contribution to that series. Mr. Bigelow has added an autobiographical chapter never before printed in English. Everything about this great philosopher is interesting; how much more when a large part of his life is written by his own pen!

HOLIDAYS IN THE COUNTRY. By Irene. Sunday-school Department, Southern Methodist Publishing House, Nashville. Price, board, 25 cents; cloth, 50 cents.

This is an interesting book for the little folks, gotten up in attractive style, and will be a source of pleasure to our young friends.

THE PRESIDING ELDER'S RECORD BOOK. By Rev. J. A. Mumpower, of the Missouri Conference. Advocate Publishing Company, St. Louis.

This seems to be a complete book for gathering statistics; but whether it will suit depends upon who the presiding elder is and what have been his previous methods. We think the spaces for figures are too small.

INTERLINEAR GREEK-ENGLISH GOSPEL OF LUKE: SUNDAY-SCHOOL LESSONS for 1890. Paper, 25 cents; cloth, 50 cents. Albert & Scott, Chicago.

Just the book for every wide-awake Sunday-school worker. Among Sunday-school helps it occupies a place peculiarly its own. It supplies a Greek text, the Greek order of words in English, and an emphatic translation different from any other now published. These things make it valuable to every careful student of the Word, whether he may or may not read Greek. For sale by all booksellers, or mailed on receipt of price by the publishers.

JOE: A BOY IN WAR TIMES. By W. Bigham. Southern Methodist Publishing House—Sunday-school Department. Price, sixty cents.

This is a stirring story for boys. It brings vividly before them the terrible scenes of the late war. The author is a Southerner, but his book evinces nothing of the bitter partisan spirit.

BOOKS RECEIVED.

HER BEN: A TALE OF ROYAL REVOLVES. By Carlisle B. Holding. Cranston & Stowe, Cincinnati. Price, $1.

LIFE. By James Platt, F. S. S. G. P. Putnam's Sons, New York; Eyrich, New Orleans. Price, 75 cents.

PERIODICALS.

—THE MISSIONARY REVIEW OF THE WORLD, for December, closes the second year of this magazine under the editorship of Drs. Sherwood and Pierson. Its career thus far has been brilliant and successful in an eminent degree. It is the acknowledged authority on world-wide missions, and has really become a power in the church of God. The present number abounds in matter of interest and information. Among the eight leading articles we specify Ilans Egede, by Dr. Laurie; Christian Unity and Christian Missions; the Ministry of Money (a sketch of William I. Thaw), by Dr. Cowan; The Land of Esther, by Dr. Pierson; Dr. Ellinwood's article on the Indians; the Current Conflict with Slavery; and Roman Catholic Encroachments on Protestant Missions. Then follows a mass of rare Missionary Intelligence. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. $2 50 per year; 25 cents per single number.

—SCRIBNER'S MAGAZINE, for December, has Studies among the Tenements, by Jacob A. Riis; Montauk Point, by Lloyd McK. Garrison; The Pardon of Ste. Anne D'Auray, by William Perry Northrup; Contemporary American Caricature, by J. A. Mitchell; Notes of a Sub-Tropic Study, by Edgar Mayhew Bacon; The Age of Words, by Edward J. Phelps. Charles Scribner's Sons, New York. Price, $3.

—THE TREASURY FOR PASTOR AND PEOPLE, for December, has a full table of contents of good quality suited to the tastes of preachers and people. E. B. Treat, New York. Price $2 50.

—THE MISSIONARY REPORTER has a good table of contents for December reading. If you want to be informed on missionary subjects read this periodical, edited by Dr. John, of our Mission Board.

—THE HOME-MAKER, edited by Marion Harland, is one of the best monthlies for the home that we have ever seen. The December number is simply superb. The Home-Maker Company, New York. Price, $2 50.

—THE CHRISTMAS WIDE AWAKE is sixteen pages larger than common, and is a superb number of this popular monthly.

—THE BOOK NEWS, for this month surpasses itself. It gets better with each number.

PERIODICALS RECEIVED.

—OUR LITTLE ONES is from the Russell Publishing Company, Boston. Price, $1 50.

—THE KINDERGARTEN. Alice B. Stockham & Co., Chicago. Price, $2.

—THE SIDEREAL MESSENGER. W. W. Payne, Northfield, Minn. Price $2.

—MUSICAL HERALD. Published by the New England Conservatory, Boston. Price, 10 cents a copy.

PAMPHLETS.

—"The Latest Infidelity," is a paper to appear in the January number of the *Presbyterian Quarterly*, by Rev. R. L. Dabney, D. D., and is a timely reply to Ingersoll. Presbyterian Committee of Publication. Richmond, Va. Price, 10 cents.

—THE MAKING OF A GREAT MAGAZINE. This is an illustrated pamphlet, giving the history of *Harper's Magazine* from its beginning in 1850. It is an exceedingly interesting document. Harper & Brothers, New York.

—THE DEVIL'S MISSION OF AMUSEMENT. A Protest by A. C. Brown. Introduction by C. H. Spurgeon. F. H. Revell, New York and Chicago. Price, 35 cents per dozen.

Sunday-School Lesson.

(Barbieri and Simpson's Lesson Commentary, Phillips & Hunt, New York.)

First Quarter—Studies in Luke.

LESSON I.—January 5.

THE FORERUNNER ANNOUNCED

Luke 1, 5-17.

GOLDEN TEXT.—*Behold, I will send my messenger, and he shall prepare the way before me.*—Mal. iii, 1.

TIME.—B. C. 6.

PLACE.—The temple in Jerusalem.

5. In the days of—Toward the last of Herod's reign. He died in the fourth year before the commencement of our era, shortly before Easter. Accordingly, the birth of Christ must have taken place at least four years earlier than the usual date. *Herod*—An Idumean usurper imposed on the nation by the Romans. The son of Antipater, a distinguished general, who, by his own bravery and the favor of the Romans, had obtained supreme power over his native Idumea, and great authority in Judea. There are several Herods mentioned in the Bible. This one was *father* of the Herod (Herod Antipas) before whom Salome danced, who slew John the Baptist, desired to see a miracle worked by Jesus, and whom our Lord described as a fox; of the Herod (Herod Philip I.) whose wicked wife, Herodias, deserted him to become his brother Antipas' queen; and of the Herod (Herod Philip II.) who built Cesarea Philippi, and is mentioned by Luke as Philip the tetrarch. These three were half-brothers. Herod the Great was *grandfather* of the Herod (Herod Agrippa I.) who put to death James the elder, cast Peter into prison, and, being hailed by his flatterers as a god, was smitten by an angel of the Lord "because he gave not God the glory;" and *great-grandfather* of that Herod (Herod Agrippa II.) who seduced his sister Berenice, and trembled when Paul preached. *King of Judea*—The title of king was decreed to Herod by the Roman Senate on the recommendation of Anthony and Octavius. Besides Judea, Samaria, and Galilee, his kingdom included the most important regions of Perea. *Zacharias* means *Jehovah remembers*. Names were in those days phrases compounded into words and intended to be characteristic and descriptive (like the famous Praise-God Barebones of Cromwell's time). Where they failed of this they were usually supplemented by an appropriate surname. *The course of Abia*—Early in Hebrew history Aaron's descendants had so multiplied that only a small minority of them could constantly engage in the ritual service. In King David's day they numbered twenty-four "families." To secure the employment of all David distributed among them by lot the order of their service from week to week each for eight days inclusively, from Sabbath to Sabbath. These "courses" kept their names and order, though not their descent, after the captivity. *His wife—Elisabeth* means *God's oath*. She was named after her ancestress the wife of Aaron. John was thus of priestly descent by both parents.

6. Righteous before God—Sincerely scrupulous in conformity to the details of the Mosaic law. Theirs was Pharisaic piety, though in the good, not in the evil, sense of that phrase. *Commandments and ordinances* would, to a pious Jew of that day, have included all the positive and negative precepts, which later rabbis said were six hundred and thirteen in number, namely: two hundred and forty-eight positive, and three hundred and sixty-five negative. *Blameless*—Paul uses the same word in respect to himself (Phil. iii, 6) in describing his condition at the time when he was "the chief of sinners."

7. They had no child—This cut off all hope of the birth of the Messiah in that family, and was regarded as often involving a moral reproach, and as being a punishment for sin.

8. And it came to pass, etc.—With more familiar idioms this sentence might be read: "It so happened that while he served as a priest in the temple, during the official term of his family (according to the custom, then in vogue, of having the priestly families serve in successive courses), he was chosen to offer incense in the holy of holies."

9. His lot was—In the service of the sanctuary nothing was left to accident or to human arrangement. The lot determined every detail. *To burn incense*—Incense was burned twice a day in the temple—in the morning and in the evening. At nine A. M. and three P. M. The censer in which the incense was burned was probably a pan for the carriage of the coals, rather than the vase-like vessel such as is now used in the Roman Catholic Churches.

10. The whole multitude—It is very probable that this was on the Sabbath day. *Praying without*—In deep silence. *At the time of incense*—When the priest stood by the incense altar, the prayers offered in the temple courts were repeated all over the land, and in every region, however distant, to which a godly Jew had wandered. In a place so sacred, separated only by a veil from the holy of holies—that awful presence-chamber of the Almighty—at a moment so solemn, when it had fallen to him to enjoy an awful honor which most of his brethren could not expect to obtain, and which could never be repeated, he must have been well-nigh overpowered with emotion.

11. An angel—The first note in that "overture of angels" which introduced Christ to the world. Their voice is heard by Zacharias, by the shepherds, by Mary, and thrice by Joseph. Probably no angel had been seen for four hundred years. As far as we may reason from the analogy of other angelic appearances, his outward form was that of a "young man clothed in white linen," or "in bright apparel," a kind of transfigured Levite. *The right side*—This would be regarded by a Jew as an omen of good fortune. But which was "the right side?" Bleek and many others understand the right as regarded the officiating priest, who stood with his face to the altar. It would thus be on *the north side* of the holy place, where the table of showbread stood. Equally careful commentators believe it to have been *the south side*, between the altar and the candlestick. Zacharias being on the north side, in front of the altar, while offering incense.

12. Fear fell upon him—Such has been the uniform effect of supernatural appearances, even when gracious, to good men. Wonderful is the fear which curdles the blood of even the bravest of mortals at the thought of meeting a messenger from God. Not to be wholly attributed to astonishment, and still less to a conviction of moral impurity, only. It was largely due to the old popular belief that he who had seen God would die; and may have been strengthened by traditional remembrance of the cherubim with the flaming sword at the gate of Eden.

13. Fear not—The first utterance of the dawn of the gospel. St. Luke begins with this angelic encouragement, and ends with the apostles "blessing and praising God." God's response to the fears of man is always, "Fear not." *Thy prayer is heard*—He had prayed for a son, but, as appears below, long since; for he had now ceased to look for an answer to that prayer. Prayers of faith are filed in heaven, and are not forgotten, though the thing prayed for is not presently given. Prayers made when we were young and coming into the world may be answered when we are old and going out of the world. *John*—The name is really Jochanan, "God is gracious," equivalent to the German Gotthold. "The God-given," a suitable name for one divinely given in answer to prayer.

14. Many shall rejoice at his birth—He will benefit multitudes. Multitudes to-day rejoice because of the birth of John.

15. Great—A truly great person. "In the sight of the Lord"—Signifies probably the spiritual nature of his office. Nothing is great but what is great before God. "Neither wine nor strong drink"—The wine of Judea was light, often not stronger than American cider. The chemical art of distilling the modern inflaming liquors was unknown to the ancients; but they made intoxicating drinks from the palm tree, from apples, and from the grains. "Strong drink" (*sikera*) includes all intoxicating liquor not made from grapes. Ministering priests were similarly forbidden to drink strong drink, and the Nazarites even more rigidly. As the leper was the living symbol of *sin*, so was the Nazarite that of *holiness*. It was fitting that the utmost severity of legal consecration should be seen in Christ's forerunner. "Shall be filled with the Holy Ghost"—The contrast between the false and hateful excitement of drunkenness and the divine exaltation of spiritual fervor is also found in Eph. v, 18: "Be not drunk with wine, but be filled with the Spirit."

16. Many . . . shall he turn—The work of John was a concentration of the spirit of the law, whose office it was to convince of sin, and thus prepare the way for Christ.

17. The Revised Version of this sentence is much better. "He shall go before him"—Shall herald his approach; shall swing back the door for the entrance of that incomparable Jew whom all the prophets have foretold—whose personality is so matchless that a mere pronoun is enough to identify him. "In the spirit and power of Elias"—From the last words of Malachi (iv, 4-6; iii, 1) the Jews universally believed (as they do to this day) that Elijah would visibly return to earth as a herald of the Messiah. It required the explanation of our Lord to open the eyes of the apostles on this subject. "This is Elias which was for to come." Matt. xi, 14. "Elias truly shall first come and restore all things. . . . Then the disciples understood that he spake unto them of John the Baptist." Matt. xvii, 10-14. The resemblance was partly in external aspect, partly in his mission of stern rebuke and invitation to repentance. "To turn the hearts of the fathers to the children"—As in the original meaning of Malachi, to remedy disunion and restore family life. Others interpret this, restore to the children (the people of that day, John's contemporaries) the devout disposition of their fathers. These are the last words of the Old Testament, there uttered by a prophet, here expounded by an angel; there concluding the law, and here beginning the gospel. (Mal. iv, 5.) "Behold," saith Malachi, "I will send you Elijah the prophet;" and "he," saith the angel, "shall go before him in the spirit and power of Elias." And he "shall turn the hearts of the fathers unto the children," saith the one; and "to turn the hearts of the children to their fathers," saith the other. Thus sweetly and nearly do the two Testaments join together, and thus divinely do they kiss each other; like the two cherubim in the temple oracle, as with their outward wings they touch the two sides of the house, from "In the beginning" to "Come, Lord Jesus," so with their inner they touch each other, the end of the law with the beginning of the gospel. To make ready a people—More clearly, "to make ready for the Lord a prepared people," to have in readiness a people prepared to welcome him. Such preparation requires in every age and every soul an operation corresponding to John the Baptist's ministry.

Missionary.

Boys' School in Piracicaba (Brazil).

MR. EDITOR: Below you will find a translation of a letter written me by two eminent men of the city of Piracicaba, viz: the Drs. Prudente J. Moraes Barros and Manoel de Moraes Barros:

REV. SIR JAMES L. KENNEDY, Sao Paulo:

In answer to your letter of the seventeenth instant, we proceed to give you the information asked, endeavoring to respond satisfactorily to all your questions, though not following the same order.

Great is the necessity for a boys' high school in this city, which is the fourth in the province in point of population. After the capital comes Campinas and Santos, and then Piracicaba, which has within city limits a population of nine thousand souls, more or less. The municipality is extensive, one of the most fertile in the province, already rich in products, and has a great future before it. The greatest proof of the said necessity is the fact of the existence of the College Piracicabana (W. B. M. college.—J. L. K.), which already has had 104 pupils, and at present has eighty-four. Now, if higher education is everywhere considered more necessary for men than women, in a much greater degree exists that difference of necessity in this country, where there are many who judge that women do not need instruction; so much so that a college for boys can confidently count on double the number of pupils now in attendance upon the Piracicaba College. This will be true if, by its good management and usefulness, it acquires the same good reputation which that college has attained.

It is of little importance whether the college be directed under the auspices of the Methodist Church or not—a circumstance which has been, of all, the most prejudicial to the College Piracicabana, and will be less so to the projected ones, because in our country the Catholic religion is judged more necessary for women, and because with the Brazilian people there abounds perfect indifference as to religion.

At present there exists an establishment of higher instruction; but it is in a state of decline, and it seems that it is on the eve of closing, since its two best professors have already left. This took place, not for want of pupils (for in less than one year it matriculated seventy), but for lack of good internal discipline. It is not easy to say how many pupils the college can count on at the beginning; but it seems to us that by the end of the first quarter it ought to have from thirty to fifty pupils—the which depends largely upon the prices established by the institution. The college may receive pupils from the neighboring towns: Santa Barbara, where there is not a small American colony; Sao Pedro, Capivary, Rio Claro, etc., where (exception made of Limeira) there does not exist a single institution of higher education. The College Piracicabana has matriculated not a few pupils from abroad. The college can count on all our good-will, for, since we feel its great necessity, we are disposed to help by all the means within our reach. As to the delay of establishing the said college, the only difficulty that may possibly arise is the founding of some other like institution here, the which, however, is not very probable, if we determine now upon establishing an institution on a satisfactory basis. It will be well for the new college to commence now and remain permanently.

With an expression of good-will toward whatever else may be necessary, we subscribe ourselves,

Your attentive and obliging venerators, (Signed)

PRUDENTE J. MORAES BARROS,
MANOEL DE MORAES BARROS.

PIRACICABA, July 24, 1889.

THIS LETTER SPEAKS FOR ITSELF.

1. It shows the necessity of a good high school in Piracicaba.

2. It shows we have the confidence and good-will of two of the most prominent politicians and citizens in this city, and we enjoy the same on the part of many others.

3. In their opinion, the projected school would surely succeed if it were well managed.

4. It would pay well. The average price would be about $5 per month. Say, we had during the first term thirty boys—we might have fifty. Thirty boys paying $5 gives $150 a month. If the school attained a matriculation of 100 boys, the monthly income would be $500; if 200, the monthly income would reach $1,000. You see the probable future before the school, should it be properly managed.

5. Our church needs the school. It being established here, it and our girls' college could be of mutual help. Some of the teachers could serve both institutions.

6. With a boys' school here, we could gather in pupils for both colleges, the which are beyond our reach at present. More sisters would come from abroad if their brothers could come with them.

7. We have a school already projected at Yuiz de Fora; but that is three days' journey from here by rail. We need that, and can not afford to do without this one, which promises so much.

8. A few days ago a public-school teacher told me the following: "Perhaps twenty per cent. of our people know how to read; half of this twenty per cent. do not understand what it reads, and half of this latter class are perfectly indifferent to what it reads." Before we can well avail ourselves of the strong power of the press, we must educate, at least, in a measure, a reading public. I am satisfied, moreover, that the boys and girls who frequent our schools can not be Roman Catholics. As the letter shows, the intelligent class are already indifferent and very skeptical.

In conclusion, this seems to me to be a great providential opening to our church. To fail to improve it, I believe would be a betrayal of our trust. All we ask for is another such man as Bro. Lander to dedicate himself to the work. We ask for his salary and something to secure house-rent and running expenses for the first year. After the school has proven a success we shall ask for money to buy property and build.

We trust the various church papers will copy our communication in order that our whole church may be apprised of the great opening now before us in Piracicaba and in this province.

Fraternally,

JAMES L. KENNEDY.

ACTION OF OUR RECENT ANNUAL CONFERENCE.

Whereas, We have heard much of the earnest desire upon the part of many in Piracicaba to have a boys' school; therefore, be it

Resolved, That this matter be taken in hand by the presiding elder of Sao Paulo district and the pastor of Piracicaba mission to do the very best they can during this year to seize the opportunity and to look to permanently establishing a boys' school in that city. (Signed)

H. C. TUCKER,
J. W. TARBEAUX,
J. L. KENNEDY.

The report containing this resolution was unanimously adopted.

J. L. K.

A great artist once painted a picture of a woman clinging, with both hands, to the cross, amidst foaming billows. But somehow it did not please him, and he painted another. It was the same woman, the same cross, the same raging sea; but this time she held on with one hand and with the other she upheld a sinking, drowning one. This was the true picture of the gospel; and every genuine Christian is clinging not only to the cross himself, but, like the Savior, seeking to save those who are sinking amidst the waves of sin and sorrow.—*Ringwood.*

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

N. B. Be sure to get only

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" " 6 "	7 00	6 50
Weekly "	3 50	2 50
" Times-Democrat	3 50	2 50
Harper's Magazine	6 00	4 75
" Weekly	6 00	4 75
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No. 5.....10:10 am	No. 6.....3:50 pm

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No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...7:00 am
No. 1 F'st Ex...7:20 pm	No. 6 Coast....1:40 pm
No. 5 Coast.....9:00 am	No. 2 Lim. Ex..3:15 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:15 pm	No. 2 Passen'r. 9:15 am
No. 3 Chic. and N. O. Lim....7:30 am	No. 4 St. Louis and Chic. Ex. 1:15 pm

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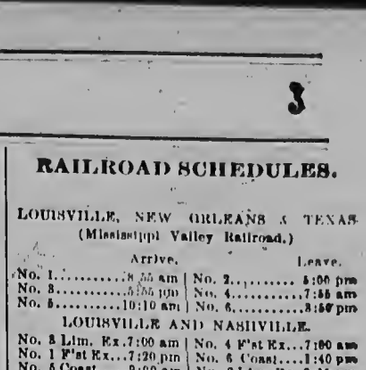

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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. O. W. CARTER, D. D., Editor.

Corresponding Editors:
Rev. J. D. Cameron, D. D.
Rev. B. Carradine, D. D.
Rev. W. L. C. Hunnicutt, D. D.

THURSDAY, DECEMBER 26, 1889.

Notice.

The sub-committee of the Publishing Committee of the New Orleans Christian Advocate will meet in the office, 112 Camp St., Monday, Dec. 30, at 12 M.

C. W. CARTER.

Christmas Greeting.

The Advocate brings greeting to every reader, young and old, upon the return of this holy Christmas-time. The anniversary of the coming of the Lord to our sin-scarred earth—is a day all should celebrate with holy joy. That was really the first bright and hopeful day humanity ever saw since the gates of Paradise were closed. The long reign of sin had well-nigh crushed out all hope of deliverance from its thralldom. But when the Christ came there was a thrill of hope that shot through the heart of humanity and evoked a glad strain of song from heaven itself. That day was the opening dawn of a new reign. It was the blessed harbinger of the kingdom of righteousness. Its morning twilight was made brilliant by the flashings of angels' wings, and its rising sun kissed the soft cheek of the new-born Prince of Peace. The Babe in the manger is an object-lesson to teach us how low God can stoop to save sinners. An apostle states the wonderful fact in these wonderful words: "He humbled himself." The purpose of the incarnation should engage the thought of all during this time. "Jesus Christ came into the world to save sinners." It was a grand purpose, a benevolent purpose, a purpose which could only originate in the divine benevolence, and, in its full and final results, declares, as nothing else can, the divine love for our race. Here, then, is the reason for making this a joyous time. In view of the great purpose of the incarnation let every soul be joyful, but joyful in the Lord. There is no room nor reason for sinful mirth and hilarity. Let this be the "holy week" of the year. Let its joy be a holy joy. Let its charities be such as shall contribute to the honor of Christ. Let its benefactions be bestowed in his name. Let its greetings bring up the beautiful memories of Christ on earth. Let its hours carry upward the evidences of true devotion and unwavering loyalty. Then there shall be a happy, because holy, Christmas to us all.

Mississippi Conference.

FIRST DAY.

Conference met in the Methodist Church in Crystal Springs, December 18, 1889. Bishop C. B. Galloway called the Conference to order at 9 A. M., and conducted the opening services in the use of Matthew x, hymn No. 228 and prayer. After a second hymn (No. 546), Rev. R. S. Woodward led in a most touching prayer.

The call of the roll indicated quite a full attendance.

Dr. C. G. Andrews was elected secretary, with J. A. B. Jones as assistant. T. W. Adams was elected recording, and J. W. Chambers, statistical secretary.

The usual standing committees were appointed, after which communications from the Publishing House, New Orleans Advocate and other sources were read and referred to the various committees.

Drs. Barbee and Morton, both of whom give evidence of having absorbed somewhat of something, were presented to the Conference; also Bros. Mitchel, of the New Orleans Advocate, and Bachman, of the North Mississippi Conference. These brethren are all fully acquainted with the interests which they represent.

The committee appointed to confer with like committee from the North Mississippi Conference as to the advisability of establishing a Methodist College for boys in Mississippi, made report recommending the same, and suggested the appointment of eight trustees from each Conference, with Bishop Galloway, who should proceed at once to the establishing of the institution. The committee report the outlook for the college as very encouraging, and suggest that the school might reasonably be expected to begin operations by October 1, 1890.

Dr. Hunnicutt presented report of the trustees of Centenary College, containing the fact that 120 pupils had been enrolled the present session, of whom sixteen are young preachers and sixteen sons of ministers. The senior class numbers fourteen, the largest for a quarter of a century. He also reported a fine work as being done by the Y. M. C. A. of the college.

Fifteen young men were received on trial, viz: Jerome R. Whittington, M. D.; James G. Leggett, Martin L. White, Charles W. Crisler, James C. Ellis, Robert H. Barr, Matthew J. Miller, Patrick H. Howse, Henry C. Brown, Henry L. Norton, James J. Smylie (son of the lamented J. J. Smylie, of former years), Hervie Mellard, William M. Stephens, William Henry Lewis (son of Rev. W. B. Lewis) and George H. Thompson.

This is an unusually large class, and among its members are some very excellent minds and promising characters. Evidently Methodism in Mississippi is not dead yet.

From the reports given by the presiding elders, the year has been a very successful and harmonious one.

Under Ques. 20 the following were passed: C. McDonald, Dr. T. S. West, R. D. Norsworthy, D. A. Little, P. A. Johnston, W. B. Lewis, J. A. Ellis, E. R. Strickland, D. W. Dillehay, D. Merchant, G. T. Vickers, Levi Pearce, T. Price, J. M. Gann, A. B. Nicholson, J. A. Godfrey, E. A. Flowers, T. Y. Armstrong, R. Abbey, J. A. Vance, J. W. Sandell, J. G. Sibley.

Though past his fourscore years, Dr. Abbey seems ruddy and strong, and takes a lively interest in the work of the Conference. Were it not for his snowy locks, he might readily be classed among the younger generation. How pleasant to see one come to his age with such cheerfulness of spirit!

The absence of such faces as Strickland, Dillehay and Godfrey, all brethren beloved, and tottering under the weight of years, reminds us of the ravages of time, and we are saddened.

Conference adjourned with benediction.

SECOND DAY.

Conference met at the appointed hour; Bishop Galloway in the chair. Religious services were conducted by Dr. C. K. Marshall. The roll was called, and a large number answered to their names. The further calling of the roll was dispensed with. The Minutes of yesterday's session were read, corrected and approved. Drs. Sullivan and Honnoll, of North Mississippi Conference, were introduced to the Conference.

Ques. 5. Who are re-admitted? None.

Ques. 20. The following names were called, and characters passed: M. H. Moore, C. D. Cecil, D. P. Bradford, W. L. C. Hunnicutt, James Healy, F. M. Featherstun, P. Howard, L. Carley, T. W. Adams, R. B. Downer, J. H. Holland, W. W. Simmons, J. D. Hays, B. Jones, W. C. Black, W. W. Hopper, H. L. Scarborough, D. G. W. Ellis, T. B. Holloman, C. A. Powell, I. B. Robertson, H. P. Lewis, R. S. Woodward, L. S. Jones, I. W. Cooper, J. W. Lambuth.

The report of the Board of Trustees of East Mississippi Female College was presented and read by the secretary, and referred to the Board of Education. The report from Kavanaugh College was referred. A resolution apportioning $3,000 to the Conference for the purpose of educating young ministers was referred to the Board of Education.

Ques. 20 resumed, and the following were passed:

I. L. Peebles, A. D. Miller, W. W. Cammack, J. S. Parker, H. R. Caldwell, R. A. Sibley, C. G. Andrews, L. J. Jones, L. P. Meador, J. W. Chambers, D. C. Langford, R. M. Witt, J. P. Drake, M. M. Clarke, W. B. Hines, D. F. Guice, W. C. Backus, R. M. Saunders, A. F. Watkins, T. L. Mellen, J. T. Nicholson, H. R. Singleton, J. W. Ellison, H. D. Howell, G. Bancroft, B. S. Raynor, J. H. Evans, J. W. Pugh, H. W. Featherstun, J. W. McLaurin, R. J. Jones, R. Bradley, J. W. Harmon, W. D. Dominick, V. D. Skipper, W. W. Hurst, E. H. Mounger, J. W. Brown, F. M. Williams, J. A. B. Jones, W. E. Ballard, B. F. Lewis, N. B. Young.

The name of J. V. Penn was called, and a committee on trial demanded.

Ques. 2. Who remain on trial? W. W. Drake, J. G. Galloway, W. W. Moore (was continued in class of the first year), T. B. Reagan, W. G. Forsythe, H. M. Ellis, E. T. Denson (was continued in the class of the first year), L. W. Wood, W. M. Sullivan (was continued in the class of the first year), J. M. Cowan, N. J. Roberts, W. P. Meador, W. P. Jones, J. G. Cammack.

Ques. 3 Who are discontinued?

P. M. Jones, M. J. Marble, C. C. Campbell.

A resolution prohibiting the examination of candidates by committees during the year was laid on the table. The report of Whitworth College was referred to Board of Education.

The committee on the case of J. V. Penn was announced by the Bishop, and are as follows: W. C. Black, P. Howard, L. Carley, R. S. Woodward, W. B. Hines, E. H. Mounger, I. L. Peebles, J. P. Drake, W. W. Simmons, D. G. W. Ellis, G. Bancroft; R. J. Jones, chairman; J. A. B. Jones, secretary.

Ques. 8. What traveling preachers are elected deacons?

R. W. Tucker.

Ques. 12. What traveling preachers are elected elders?

J. H. Woodward, V. V. Boone, R. Selby, R. S. Gale, W. R. Sims, N. B. Harmon.

Dr. Barbee, of the Publishing House, addressed the Conference on the publishing interests of the church. The increase in the volume of business during the past fiscal year has been large, and the outlook is quite promising. The Doctor then went into a sort of running history of the episcopacy. It was difficult to see what connection this had with the business of the Publishing House, but the brethren listened patiently.

After announcements, the Conference adjourned with benediction by Dr. C. G. Andrews.

THIRD DAY.

The Conference opened at nine o'clock by religious services conducted by C. W. Carter. The Minutes were read and approved.

Ques. 12. What traveling preachers are elected elders?

J. M. Morse, H. Bradford, J. N. Tucker, E. F. Edgar.

J. G. Sibley was referred to the Committee on Conference Relations for the supernumerary relation.

Ques. 7. Who are the deacons of one year?

B. M. Drake, W. L. Linfield, (was continued in class of the third year), R. A. Breland, W. H. Huntley, G. D. Anders (was continued in class of the third year), J. N. Ware (was continued in class of the third year), G. H. Galloway, M. L. Burton, A. C. Flowers, W. W. Morse.

Ques. 10. What local preachers are elected deacons?

M. L. White, J. L. Jordan, R. H. Barr, C. C. Griffin, G. W. Randolph.

Ques. 14. What local preachers are elected elders?

A. C. Cox, T. J. Miller, J. F. Robinson.

The name of D. Merchant was referred to the Committee on Conference Relations for superannuation.

The report of the statistical secretary was read and adopted.

Ques. 1. Who are admitted on trial?

B. W. Lewis.

A resolution proposing to appoint a committee to inquire into the feasibility of purchasing Kavanaugh College was passed, and the committee appointed are as follows: G. Bancroft, H. M. Ellis, M. L. Burton, I. W. Cooper, C. E. Hudson and B. S. Rayner.

Mrs. Bishop Wightman was introduced by the Bishop and made a few appropriate remarks in regard to her special mission in the work of the Woman's Board. Her information in regard to the woman's work reveals the fact that a great forward movement has been made, and is now going on with accelerated velocity. The tide is constantly rising and the momentum increasing in power continually. The Conference listened to Mrs. Wightman's pure English with a delighted interest. Dr. Marshall, in a few choice, tender words, thanked Mrs. Wightman in behalf of the Conference.

Ques. 2. Who are discontinued?

J. W. Tinnin, at his own request.

A collection was taken for Bro. Sibley, and resulted in $110.

Ques. 34. Where shall the next Conference be held?

Canton was chosen unanimously.

Notices and announcements were made, and Conference adjourned with doxology and benediction by B. Jones.

FOURTH DAY.

The Bishop called the Conference to order at the appointed time, and religious services were conducted by T. W. Brown. The Minutes of yesterday's session were read and approved.

Rev. T. J. Newell, of the North Mississippi Conference, was introduced to the body. The credentials of J. T. Dantzler, a local preacher, were presented to the Conference, he having withdrawn from the church.

Ques. 4. Who are admitted into full connection?

F. M. Keen, J. D. Crymes, R. W. Tucker.

Dr. Abbey presented a paper memorializing the General Conference to make certain changes in the Discipline, which paper was referred to the Committee on Memorials to General Conference. Other resolutions pertaining to the same subject were referred to the same committee.

At this point the Conference went into the election of delegates to the General Conference, the clerical and lay members voting separately. The result of the election was as follows: First ballot of the laymen elected, W. M. Thornton; first ballot of the clericals elected, W. C. Black and C. G. Andrews. Second ballot of the laymen elected, R. W. Millsaps; second ballot of the clericals elected, W. B. Lewis, W. L. C. Hunnicutt. Alternates—R. J. Jones and J. A. Ellis. Third ballot of the laymen resulted in no election; fourth ballot, no election; fifth ballot, no election. Sixth ballot resulted in the election of M. M. Evans and T. A. Holloman. Alternates—R. Babington, W. A. Gunning and Rev. C. K. Marshall.

The report of the committee on the trial of J. V. Penn was read, and it found the accused guilty and suspended him from all ministerial functions for twelve months.

The report of the Committee on Conference Relations was read, and placed the following brethren on the superannuated list: E. R. Strickland, D. Merchant, D. W. Dillehay, G. T. Vickers, L. Pearce, T. Price, J. M. Gann, A. B. Nicholson, J. A. Godfrey, T. Y. Armstrong. And the following on the supernumerary list: R. Abbey, J. A. Vance, J. G. Sibley.

Ques. 16. Who are located?

H. L. Scarborough, at his own request.

The report of the Committee on Memoirs was read by Dr. C. G. Andrews. Tender tributes of affection to Bro. A. B. Stewart were given by D. A. Little, F. M. Featherstun, T. B. Holloman, W. C. Black, and others.

The report of the Committee on Bible Cause was read by Irvin Miller, when J. W. McLaurin, superintendent of the Bible Society in Mississippi and Louisiana, made an address in behalf of Bible work, and the report was adopted.

The Conference adjourned with benediction by Dr. Abbey.

FIFTH DAY.

Conference was called to order by the Bishop at the appointed hour, and religious services were conducted by J. W. Honnoll, of the North Mississippi Conference. The Minutes were read and approved.

Ques. 9. What traveling preachers are ordained deacons?

R. W. Tucker.

Ques. 11. What local preachers are ordained deacons?

M. L. White, R. H. Barr, C. C. Griffin, G. W. Randolph.

Ques. 13. What traveling preachers are ordained elders?

J. H. Woodward, V. V. Boone, R. S. Gale, W. R. Sims, N. B. Harmon, J. M. Morse, H. Bradford, J. N. Tucker, E. F. Edgar and R. Selby.

Ques. 15. What local preachers are ordained elders?

A. P. Cox, T. J. Miller, J. F. Robinson

The report of the trustees of the Mississippi Conference Endowment Fund was read by Bro. Mellen, and requested the Bishop to appoint an agent to travel in the interest of said fund. The report was adopted, and the present Board of Trustees were re-elected.

Bro. Mellen presented a strong resolution against the Louisiana Lottery, which was referred to the Committee on the State of the Church. Dr. Marshall presented several memorials to the General Conference, which were referred to the Committee on Memorials.

The report of the Sunday-school Board was read by J. T. Nicholson. The report shows unmistakable evidence of increase in the Sunday-school work in almost all parts of the Conference. It ought to be impressed indelibly upon all our people that faithful work in this department will yield larger and more satisfactory results than can be attained in any other department of church service. The report was received.

The resolutions suggesting that the preachers preach on the subject of missions and the presiding elders hold missionary meetings throughout their districts were carried.

The report of the Board of Education was read by Dr. G. Andrews. The cause of education is gaining ground in our territory, and what is needed is well-endowed institutions equipped with Methodist teachers. President Hunnicutt addressed the Conference in behalf of Centenary College, showing the good work being done in that institution, and the promising outlook for the future. M. Featherstun spoke a few words of commendation of the work done at Centenary. R. M. Saunders, president of East Mississippi Female College, spoke in reference to the general subject of education and also in regard to the work being done in the institution over which he presides, and the absolute necessity of an enlargement in buildings, appliances, etc. President Fitzhugh represented Whitworth College as enjoying a large measure of deserved success.

On motion of W. B. Lewis, it was resolved that hereafter speeches be limited to five minutes.

President Monnger spoke of the prosperity of Port Gibson Female College, and after amendment the report of the Board of Education was adopted.

The report of the Committee on the State of the Church was read by I. W. Cooper. The report showed a gratifying increase in membership and a decrease in the practice of prevalent vices. The report and its resolutions were adopted.

The report of the Committee on Sabbath Observance was read by B. M. Drake. This important subject was well treated by the report, which will be published hereafter in the columns of this paper.

The Joint Board of Finance made its report through T. L. Mellen. The report is the best the Board has ever been able to make, and shows the increasing interest the church is taking in the support of the claimants upon her affections and her funds.

The report of the Committee on Temperance was presented by President Fitzhugh, and, while it showed progress in temperance work among our people, exhorted to more earnest, more continuous effort in that line of work by all Christian people. Prohibition is the only system that can effectively combat the evils of intemperance.

Miss Belle Kearney was introduced to the Conference and spoke on the temperance work among the young women of Mississippi.

The report of the Committee on District Conference Records was made by W. H. Huntley, complimenting some records and criticising others.

The report of the Committee on Publishing Interests was read by T. W. Brown, and presented a gratifying increase in the circulation of our church periodicals.

The report of the Committee on Memorials to General Conference was read by R. B. Downer, and suggested several matters which will hereafter be published in this paper.

Rev. B. Jones presented a resolution requesting Bishop Galloway to write an address to the laymen of the church in regard to their duties to their pastors, said address to be published in the Advocate, and the resolution was adopted.

Ques. 20. The name of J. J. Lovett was called and character passed.

Resolutions of thanks to the good people of Crystal Springs for generous hospitality were unanimously passed.

The Bishop read the appointments, and the Conference adjourned.

STATISTICS.

Local preachers, 171; members, 36,205 and 7 colored; increase, 2,788; infants baptized, 1,539; adults baptized, 1,540; number of Sunday-schools, 416; number of officers and teachers, 2,079; number of scholars, 16,203; number of churches, 406; value, $352,660; number of parsonages, 85; value, $82,695; other property, $205,244; Sunday-school literature, $3,595 92; collected for foreign missions, $7,088 15; collected for domestic missions, $2,587 45; collected for church extension, $2,400; collected for Conference claimants, $3,715 45; collected for Bishops, $1,140 45; collected for General Conference expenses, $326 50.

APPOINTMENTS.

WOODVILLE DISTRICT.

C. McDonald, P. E.
Woodville station, F. M. Featherstun.
Percy Creek, W. W. Hurst.
Gloster and Centerville, W. W. Simmons.
North Wilkinson, W. M. Sullivan, E. A. Flowers.
Amite, J. N. Tucker.
Wilson, C. D. Ceell.
Bayou Sara, T. W. Brown, J. T. Leggett.
Jackson (La.) station, W. L. C. Hunnicutt, D. F. Gniee.
Pipkin and Zacherie, J. Herbert Woodward.
Clinton (La.) station, B. Jones.
Betoville, supplied (by J. H. Freeman).
East Feliciana, J. B. Whittington.
East Baton Rouge, H. L. Norton.
Livingston, supplied (by George W. Huff).
Live Oak, Edward T. Denson.
New River, to be supplied.
Springfield, H. Mellard.
Amite City, F. M. Keen.
St. Helena, P. Howard.
Centenary College, W. L. C. Hunnicutt, president and financial agent.

SEASHORE DISTRICT.

J. W. Cooper, P. E.
Moss Point station, Lyman Carley.
Ocean Springs, J. W. Harmon.
Scranton, George H. Thompson.
Bay St. Louis, H. C. Brown.
Pearlington, T. W. Adams.
Covington, L. W. Wood.
Tally Shoek, supplied (by G. R. Ellis).
East Pearl, W. P. Meador.
Poplarville, J. D. Hays.
Hattlesburg, George D. Anders.
Augusta, supplied (by A. P. Cox).
Whittington, J. H. Holland.
Vanceleave, M. L. White.
Americus, supplied (by L. R. Roberts).
East Leaf, supplied (by E. J. Taylor).
Williamsburg, J. M. Cowan.
Mount Carmel, N. B. Young.
Columbia, M. H. Moore.

JACKSON DISTRICT.

D. A. Little, P. E.
Jackson—First Church, W. C. Black.
Jackson—West Jackson, B. F. Lewis.
Madison, D. G. W. Ellis.
Canton station, T. B. Holloman.
Sharon, Robert W. Tucker.
Camden, J. G. Galloway.
Benton, H. P. Lewis, B. W. Lewis.
Yazoo City station, R. S. Woodward—R. Abbey, supernumerary.
Yazoo circuit, T. B. Reagan.
Silver Creek, W. G. Forsythe.
Mount Olivet, J. J. Lovett.
Flora, C. A. Powell.
Bentonia and Dover, W. W. Drake.
Raymond, L. S. Jones.
Edwards, J. T. Nicholson.
Spring Ridge, supplied (by W. T. Bell).
J. W. Lambuth, missionary to Japan.
W. R. Sims, professor in University of Mississippi.
A. F. Watkins, agent for the Mississippi Male College.

BRANDON DISTRICT.

P. A. Johnston, P. E.
Brandon station, I. L. Peebles.
Fannin, W. W. Cammack.
Clarksburg, to be supplied (by C. C. Griffin).
Homewood, J. J. Smylie.
Forest and Morton, D. P. Bradford.
Marvin, to be supplied (by J. F. Robinson).
Shiloh, A. D. Miller.
Westville, to be supplied (by T. J. Miller).
Treuton, M. J. Miller.
Raleigh, R. A. Sibley.
Montrose, B. H. Rawls.
Lake, W. W. Morse.
Newton, J. S. Parker.
Union, J. G. Cammack.
Neshoba, to be supplied (by J. C. Long).
Hillsboro, R. H. Barr.
Walnut Grove, J. H. Evans—J. A. Vance, supernumerary.
Carthage station, J. H. Morse.
Carthage circuit, to be supplied (by J. R. Gerrald).

MERIDIAN DISTRICT.

T. L. Mellen, P. E.
Meridian station, C. G. Andrews, B. M. Drake.
West End, J. D. Crymes.
Meridian circuit, L. J. Jones.
Marion, J. N. Ware.
Enterprise and Heidelburg, J. W. Chambers.
Waynesboro and State Line, E. F. Edgar.
Ellisville, R. B. Downer.
Vossburg, W. B. Hines.
Paulding, R. F. Witt.
Shubuta, J. P. Drake.
Winchester, R. A. Breland.
Clarke, A. C. Flowers.
Union, to be supplied (by J. B. Baldwin).
Blunsville, D. C. Langford.
Lauderdale, N. M. Clark.
Daleville station, V. V. Boone.
Honewell, L. P. Meador.
DeKalb, W. G. Backus.
Leakesville, to be supplied (by D. C. Rawls).
East Mississippi Female College, R. M. Saunders, president and financial agent.
W. W. Moore, president of Fairview Institute.

BROOKHAVEN DISTRICT.

W. B. Lewis, P. E.
Brookhaven station, W. H. Huntley.
Brookhaven circuit, to be supplied (by Wm. Hoover).
Wesson station, T. S. West.
Beauregard, J. W. Sandoll.
Hazlehurst station, B. F. Jones.
Crystal Springs station, R. D. Norsworthy.
Gallman, H. D. Howell.
Providence, H. R. Caldwell.
Bowerton, R. S. Gale, W. H. Lewis.
Scotland, J. W. Ellison.
Lebanon, to be supplied.
Summit, Geo. Bancroft.
Adams, H. M. Ellis.
McComb City, B. S. Rayner.
Magnolia, G. H. Galloway.
China Grove, J. M. Pugh.
Franklinton, W. L. Linfield.
Pleasant Grove, P. H. Howse.
District Superintendent American Bible Society, J. W. McLaurin.
Kavanaugh College, H. W. Featherston, president.
Agent Conference Endowment Fund, W. W. Hopper.

VICKSBURG DISTRICT.

J. A. Ellis, P. E.
Vicksburg station, R. J. Jones.
South Vicksburg, N. B. Harmon.
Warren, W. D. Dominick.
South Warren, W. M. Stevens.
Anguilla, I. B. Robertson.
Sunflower, J. C. Ellis.
Rolling Fork, J. A. B. Jones.
Mayersville, F. M. Williams.
Rocky Springs, V. D. Skipper.
Port Gibson station, E. H. Mounger.
Martin, J. W. Brown.
Burtonton, W. P. Jones.
Utica, N. J. Roberts.
Fayette, R. Bradley.
Natchez—Jefferson Street, W. E. Ballard.
Natchez—Wesley Chapel, M. L. Burton.
Washington, R. Selby.
Roxie, C. W. Crisler.
Meadville, H. Bradford.
Port Gibson Female College, E. H. Mounger, president.

TRANSFERRED.—H. R. Singleton, to Pacific Conference, and stationed at San Jose; James Healey, to Los Angeles Conference, and stationed at San Diego.

Mississippi Conference Notes.

One presiding elder reported that his district had advanced 70 per cent. on foreign missions over last year. That is one straw which shows how the missionary breeze is setting. In many other places there is a quickening of the missionary pulse. Many people are thinking about missions who have not thought on the subject heretofore, and next year we shall see a larger increase in missionary funds than ever before. God is enlarging the hearts of his people, and that enlargement will be manifested in their gifts.

Thursday evening, at three o'clock, the Woman's Department of Church Extension held a meeting. The annual report was read by Mrs. Jones, and showed a gratifying advance in the work during the year. The address was delivered by Bro. Luman Cooper, and was replete with sound thought clothed in beautiful words, and was listened to with fixed attention by the audience. Bro. Cooper's treatment of the subject evinced a familiarity which comes only from painstaking study. Drs. Morton and Barbee both made short, crisp talks, much to the edification and delight of the hearers. The occasion was one of profit and pleasure to all present.

The annual meeting of the Conference Brotherhood was held Friday evening, and the usual business was transacted. It strikes us that this is a useful organization. The object of the Brotherhood is to afford *immediate relief* to the family upon the death of a preacher who is a member of it. Upon the death of a member, an assessment of $5 is levied upon each surviving member, and this is paid over to the family of the deceased as soon as collected. Thus it affords relief, where there might otherwise be want and suffering. In many cases such relief is, indeed, a godsend and keeps the wolf from the door. We found the same organization in the North Mississippi Conference. The disposition to help the needy is growing, and it is a good sign.

Saturday night found a packed house gathered in a missionary mass meeting. The speakers for the occasion were Dr. Barbee, of Nashville, and President Newell, of Grenada Female Institute. Dr. Barbee spoke for over an hour on the general subject, and President Newell told how and when to take a missionary collection. Both speakers got at the hearts of the hearers and were listened to with profound attention. Such speeches are a great improvement on the former missionary addresses. The mission work in this Conference is enlarging in area and increasing in importance, and the monies raised are growing larger with each succeeding year. All that is necessary to make the church a missionary church, in deed as well as in theory, is the continuous dissemination of missionary information, and this is also being done as never before.

The church extension anniversary was opened by religious services conducted by Bro. Mellen. The treasurer, J. A. Ellis, made his report, showing that during the past year $1,870 were collected from the circuits and stations. Dr. Morton, the general secretary, was introduced, and for an hour entertained and instructed the large audience with an address every way worthy of the cause he represents. The growth of the work has been remarkable, and it is enlarging all the time. Hundreds of churches and parsonages are being assisted by the Board every year. The calls for help are so many that the Board is unable to answer them all. The church needs to give more liberally and largely to meet the growing demand made upon the finances of the society. The collection amounted to *five hundred* dollars; the whole amount raised during the year being $2,400. This Conference is the first one east of the Mississippi river that has raised its assessment. Good for the Mississippi Conference!

The people of Crystal Springs could not have had better preaching on Sunday if they had had the choice of the whole church for their preachers. Bishop Galloway at the Methodist Church, Dr. Black at the Baptist, and Dr. Marshall at the Presbyterian, constituted a trio of preachers not easily matched anywhere. We heard Dr. Marshall, and a more earnest, unctuous, helpful, uplifting sermon we have not heard in many, many days. The love-feast at the Methodist Church, led by Bro. Norsworthy, was a time of great spiritual power. The Spirit was present in the congregation and in the hearts of the brethren, and it was a precious place of communion. The talks were crisp, and to the point, and there was refreshment to all. We were glad to hear so many young ministers speak, as well as the old soldiers of the cross. The Conference love-feast is the best meeting of an Annual Conference. May it never lose its power!

An educational mass meeting in the interest of the Mississippi Male College was held Friday night. The report of the Joint Committee of the two Conferences was read by Bro. Mellen, showing the progress the committee had made in the work assigned. The report showed that $43,000 had been secured for the endowment of the college, and that lands and thousands of dollars had been promised by various cities and towns, provided it should be located within the limits of those promising. Dr. Barbee was the first speaker, and gave a philosophical argument for Christian education. The Doctor did not speak loud enough at first, and about one-half the large audience lost nearly one-half of his speech. The latter part of it was heard with profound attention. Bishop Galloway followed with an able and eloquent address, showing the superiority of the work done in Christian colleges over that done in secular and State schools, bringing forward many examples to prove the truth of his proposition. Then he showed the necessity of Mississippi Methodism having a college of its own on its own soil to educate its own sons. His speech was a superb exhibition of high oratorical power and magnetic influence over his audience, and demonstrated the fact that Mississippi is still producing orators of the highest grade. The collection for the new college reached the magnificent sum of $2,300.

Another Missionary to Japan.

Reported previously	$974 75
Mrs. M. M. Mayo	1 00
Miss Anna Mayo	1 00
Mrs. S. Johnson	1 00
Mrs. C. A. Harris	1 00
Mrs. C. L. Carter	5 00
Mrs. E. B. Harding	2 00
Mrs. C. L. Ray	2 00
Total to date	$987 75

Personal and Otherwise.

Rev. F. M. Bristol, D. D., of the Rock River Conference, and ex-Gov. Robert S. Pattison, of Pennsylvania, have been appointed fraternal messengers to our General Conference in St. Louis, next May.

Bro. Lewis writes that he has received the warmest sort of a welcome on his return to Winona. "Turkeys, and good things in abundance," is the *burden* his good people have laid upon him.

The Louisiana Conference sends up two memorials to the General Conference: one to make the boundary line between us and Arkansas to conform to State lines, and to establish a *weekly* missionary paper.

Rev. M. B. Chapman has been transferred from Missouri Conference to Little Rock Conference, and stationed in First Church, Little Rock. We are glad that our friend has turned his face homeward.

A brother in the Mississippi Conference made in our office, the other day, the remarkable statement, that of 135 persons received into his church the past year he baptized 110.

At Rayne Memorial Church, next Saturday, at 8 P. M., there will be given, under the direction of Prof. Eckert, a grand sacred concert, for the purpose of raising money to pay for the new organ. Everybody invited. Tickets, fifty cents.

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Publisher's Department.

Notice to Our Subscribers.

Subscribers will please notice the date of expiration of their subscriptions as printed on the labels of their papers; and those who have not yet paid will please either forward the amount due to the publisher or arrange for payment of same with the *preacher in charge*.

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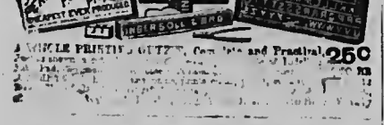

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Our Young People.

CHRISTMAS BELLS.

O merry bells of Christmas-tide,
Ring your glad tidings far and wide,
Proclaim to all the Savior's birth,
"Good-will to men and peace on earth."

Blest above all that Orient morn
When Christ, the holy babe, was born,
And o'er him knelt the Virgin fair,
While shepherds bowed with rev'rent air.

. . . . . .

Let earth and heaven with praises ring,
Each heart its pure devotion bring,
Yielding allegiance to the King
Of kings; our richest offering.

Ye merry bells, raise joyfully
Peans of love, and harmony,
While Christmas cheer and happiness
To-day each fireside shall bless.

—*Good Housekeeping.*

MR. EDITOR: I wrote to your paper some months ago from Opelousas, where we were then living, but never saw it in print, and guess it went to the waste-basket—the little cousin's horror; so I will write again and hope to be more successful. I am a poor scribe, but will try and write this letter plain enough for you to read it. I am not going to school now, but hope to be able to return to Mrs. Hayes', where I have always gone to school. I love her very much, and feel sad when I think of being so far away. I do hope I can go back to Opelousas after Christmas. We have no Methodist church here, so, of course, we do not like living here on that account. Mother has only two children. My brother, who is agent on the T. and P. R. R., at this place, wanted us to come and be with him. That is why we are here, but hope he will soon be sent to a place where we can go to our own church. Mamma says this is a fine field for a missionary. We expect to attend the Conference at Baton Rouge, where we will meet many of our dear friends. I guess my letter is long enough, and I had better close. We love for Thursday to come, for then we get the dear ADVOCATE. Love to all the little cousins. Your little friend,

DUNBAR H. SIMPSON.

BAYOU GOULA, Louisiana.

MR. EDITOR: As I have never seen but a few letters from this place, I thought I would write one. Papa takes your dear ADVOCATE, and I love to read the little letters which you are so kind to print. Papa is our pastor this year and will be next year, too. My uncle, Sam P. Hand, is our superintendent. Mamma teaches my class; my sister is the organist. Papa, mamma, three of my sisters, my little brother and myself took a trip up to see mamma's brother. I had a nice time with my little cousin. For fear of this (my first letter) falling into the waste basket, I will close by answering Ida T. Davis' question. "Razor" is found in Judges xiii, 5. I will ask the little cousins a question: Which is the shortest verse in the Bible? I'll guess that great big little girl's age; she is nine or ten years of age I guess. Your little friend, CARRIE.

P. S.—I won't tell the little cousins my other name. It commences with P.

MR. EDITOR: As I have nothing to do, I will write a little letter to your valuable paper. I am a little girl ten years of age, and go to school to Miss McCalmont. My studies are as follows: fifth reader, third geography, second arithmetic, Patterson's Speller and scholar's companion. I go to Sunday-school every Sunday. My teacher is Mrs. Porter. She is just as good and kind as she can be. Well, I will close by asking a question: Which is the shortest chapter in the Bible? I hope my letter will not reach that dreadful waste-basket. Your true friend, WILLIE SCHWING.

JACKSON, Louisiana.

MR. EDITOR: I am a little boy nine years old. I go to school to Miss Lou O'Rourke. I read in the fourth reader and study spelling, writing, geography and arithmetic. I have four little brothers and one baby sister; her name is Lottie. I go to Sunday-school every Sunday. There are eight scholars. Well, I will close, hoping to see my letter in print. Your new friend,

FREDERICK L. WALTHER.

MR. EDITOR: I am a little girl twelve years old. As I have never written a letter to the ADVOCATE, I thought I would write a few lines. I have no pets; only a sweet little sister, thirteen months old. I will close by asking a question. Where in the Bible is the word "crystal" found. I remain your little friend,

OLIVE CALHOUN.

MT. OLIVE, Mississippi.

MR. EDITOR: Quite a while has passed since I last wrote a letter to the dear old ADVOCATE; but, with your permission, I will write another, hoping it may be published. How very good of you to give us little people a column or two in your paper, and then we so much enjoy writing and reading the letters. The year is fast drawing to a close, and it carries from us our much-loved pastor, Rev. A. T. Galloway. We regret that he has been transferred to the Little Rock Conference; but that people will be blessed with whom he is thrown. None know him but to love him; none name him but to praise. We have learned to love him almost as well as we did dear Bro. Foust. I will ask my little cousins a question: What were the names of Moses' parents. MARY.

MR. EDITOR: As I have never written to your good paper, I wish to do so now. I am thirteen years of age. Bro. H. M. Ellis is our pastor. He has preached his last sermon here for this year. I belong to the Methodist Episcopal Church, and go to Sunday-school every Sunday. Rev. W. T. Woodward, a young preacher from Wesson, is my teacher. I like him very much. I have two brothers and one sister that belong to the Sunday-school, too. I go to school and take music lessons under my aunt, Mrs. E. W. Featherstun. I will close by asking where in the Bible is the word "pulpit" found.

Your little friend,

JOSIE FEATHERSTUN.

HOLMESVILLE, Mississippi.

MR. EDITOR: I am a little girl eight years old, and thought I would write to the ADVOCATE. Mamma takes your paper and I love to read the children's letters. I watch for the mail every week to get the ADVOCATE. I live in the country about three miles from our church. It is too far for me to attend Sunday-school. I have two little brothers, and when they get large enough I hope to go regular to Sunday-school. Our pastor is Bro. Brown; we like him very much. As this is my first letter, I hope you will print it in your paper. I want to surprise papa. For fear of the waste-basket, I will close. Your little friend,

FANNIE R. ROGERS.

EBENEZER, Mississippi.

THE READING OF CHILDREN. Young people ought to be taught to read with emphasis, and to talk with something like freedom and grace. Both these accomplishments are best acquired from parents and older friends—that is, if the said parents are really on true parental terms with their children, which is not always the case. There are parents who neither converse with their children nor allow them to talk in their presence. They leave their children to the school-room teachers, or to teach one another, and so acquire a community of family failings; or they think they have done their best when they set a child down to pore for days together over some foolish tale. Bad tricks of reading and talking are thus early learnt, and scarcely ever got rid of.—*Pacific Methodist.*

If you have catarrh, you are in danger, as the disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enriching the blood, and building up the system. Give it a trial.

A whole heaven is contained in a drop of dew; a whole soul within a tear.—*Joseph Roux.*

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THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Household.

Ingenuity.

The ingenious cook hangs from the band of her apron the holder with which she must needs catch up some article from the stove every other minute, while her sister, making frantic plunges in every direction for something with which to grasp the hot handles, ends by burning her fingers and anathematizing all the pots and pans. The ingenious seamstress sings as she sews, with uninterrupted speed and undisturbed temper. From little pockets in her capacious apron she draws the black or white thread, the silk or the darning cotton, as occasion requires. Scissors, securely attached by short rubber bands, never become entangled, and run no risk of getting out of the way. At a sudden call all the sewing materials are let slip into the large pocket which forms the apron, and the apron itself, if necessary, is unbuttoned and laid aside. In the same room sits her sister, whose spools are continually rolling out of sight under tables and bureaus, whose scissors disappear as if attracted by invisible magnets, and whose thimble can never be discovered anywhere on the surface of the earth if once removed from the finger. They go shopping together, and while one carries her troublesome parasol under her arm to knock off the hats and put out the eyes of the unfortunate behind her, or, laying it down on each counter, loses it in piles of goods, to her own annoyance and the exasperation of the store-keeper, the ingenious sister, fastening around the handle a loop of inch-wide ribbon, slips it over her wrist, and knows no loss or annoyance for herself, and causes no disaster to her fellow-beings. They sketch together on the sea-shore, but while the wind flops and tears the papers of one, the other, laying hers upon a slip of cardboard, slips an elastic band over one end, and works in comfort and security.

The ingenious woman knows how to use a glue-pot, a dye-pot, a paint-brush, a saw, a hammer. Lacking expensive or even sufficient furniture, she supplies her rooms with soap boxes and reconstructed flour barrels, covered with pretty, wholesome cretonne; makes convenient book shelves and corner cupboards of other boards and boxes; picture frames of strips of paste-board covered with plush; wall pockets of canvas, embroidered and ornamented with bows of ribbon; saves broom handles, and sawing off three of them to the required length, fits them into a little square or round top, thereby making a convenient table, to be adorned as fancy dictates; puts the broken lamp into a ginger jar, decorated beyond recognition, and appearing as a handsome ornament as luminary, making a shade for it from an old silk handkerchief and discarded laces; makes knotted fringe for tables or curtains from old shawls and blankets which have outlived their usefulness; and when not able to obtain a new carpet, putties the cracks and stains the unsightly floor, more than half-covering it with mats made from the best pieces of the old carpet and its border.

Ingenuity is the greatest economy of time, money, strength and temper. Blessed be the ingenious people, their heirs and assigns forever, making of any and all material conditions and elements, environments with which they entirely harmonize, who are always, in some measure, independent of the limitations of circumstances, whether of place or pocket. Blessed be ingenuity! —*Phrenological Journal.*

What you impress upon a child's heart by word or example, good or bad, is like writing on glass with a diamond—it is ineffaceable.

$2,500 Reward for a Lost Cat.

The equivalent in English money of $2,500 was once offered by an old lady in London for the return of a favorite cat which had strayed or been stolen. People called her a "crank," and perhaps she was. It is unfortunate that one of the gentler sex should ever gain this title, yet many do. It is, however, frequently not their fault. Often functional derangements will apparently change a woman's entire nature. Don't blame such sufferers if they are "cranky," but tell them to use Dr. Pierce's Favorite Prescription, which is an infallible remedy for "female weaknesses." It will soon restore them to their normal condition. It is *warranted* to give satisfaction in every case, or money paid for it will be returned.

Dr. Pierce's Pellets, the original and only genuine Little Liver Pills; 25 cents a vial; one a dose.

Cincinnati, Oct. 10th, 1888.

Wolff & Randolph, Phila.—Gentlemen:—I used Acme Blacking about a year ago but became dissatisfied and quit. Two months ago I met a friend whose shoes were strikingly handsome, and asked him "What kind of blacking are you using?" "Wolff's Acme Blacking," he replied. Had you ever any trouble with it on account of its coating on the shoes?' "Not a particle! When I bought the first bottle three years ago I carefully read directions and followed them." Directions? I never thought of that." I bought a bottle right then and there, took the wrapper off the neck of bottle, followed those directions and admit, "What a Fool I was." Acme Blacking is all you claim for it.

The Best Blacking for Men, Women and Children.

BEECHAM'S PILLS
(THE GREAT ENGLISH REMEDY.)
Cure BILIOUS and Nervous ILLS.
25cts. a Box.
OF ALL DRUGGISTS.

O don't you remember, 'tis almost December,
And soon will the Holidays come!

CANTATAS FOR CHILDREN.

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Marriages.

WILSON—FAUST.—At the residence of Mr. W. R. Brown, brother-in-law of the bride, near Liberty, Miss., on December 4, 1889, by Rev. J. Wilson Brown, John L. Wilson, M. D., of Cape, La., and Miss Pearl R. Faust, of Amite county, Miss.

COMEAUX—FREDERICK.—At the residence of the bride's parents, in Baton Rouge, La., on December 11, 1889, by the Rev. John T. Sawyer, Mr. Samuel E. Comeaux and Miss Emma Frederick.

COLEMAN—RICHMOND.—At the residence of the bride's father, near Walnut Grove, Miss., December 12, 1889, by Rev. Irvin Miller, Mr. Peter C. Coleman to Miss Mattie Richmond.

JOHNSON—NORSWORTHY.—In the Methodist Church, in Meridian, Miss., December 12, by Rev R. H. Norsworthy, Mr. W. B. Johnson and Miss Clara E. Norsworthy, daughter of the officiating minister.

LEWIS—NELSON.—At the residence of the bride's father, December 12, 1889, by Rev. Isaac L. Peebles, Mr. John Lewis to Miss Florence Nelson.

LEE—MIZE.—In the Presbyterian Church, November 17, 1889, by Rev. J. M. Wyatt, Mr. H. A. Lee to Miss Cornie Mize, both of Water Valley, Miss.

LIVINGSTON—HOPE.—In the Methodist Church, November 28, 1889, by Rev. J. M. Wyatt, Prof. A. Livingston, of Dixon Springs, Tenn., to Miss Kate Hope, of Water Valley, Miss.

McCORMICK—PEEL.—In the Methodist Church, of Shubuta, Miss., December 11, 1889, by Rev. J. P. Brake, Mr. Ed. F. McCormick, of Austin, Texas, to Miss Ida Peel, of Shubuta.

ROGERS—WATTS.—At the home of the bride's father, November 26, 1889, by Rev. P. Burkett, Mr. J. H. Rogers to Miss N. O. Watts, all of Bienville parish, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

PORTER—Mrs. CATHERINE J. PORTER, a beloved member of the Methodist Church, died, at her home in Crystal Springs, Miss., October 28, 1889. Her maiden name was Banfield. She was born May 26, 1827, near Porter's Chapel, for many years a Methodist centre in Warren county, Miss. She was married to James P. Porter, July 6, 1847, with whom she lived happily for thirty years, and was the mother of nine children.

She united herself with the Methodist Church in early life, at Porter's Chapel, near her old home, and through all the shifting scenes and vicissitudes of a changing and eventful career she remained steadfast in her faith, and true to her principles and choice of her first love. In earlier life, as she stepped with the merry spring of young maidenhood upon the stage of action, life was spread out before her as a pleasing, fairy landscape, begirt with the bow of hope and bedecked with the flowers of promise. The sun, as only he does in youth-time, crowned every charming prospect with a halo of gladness. Even then she hid her heart with God and gave the homage of her young life to his service. But ere while the picture changed; dark shadows fell upon the beautiful landscape, and adverse winds, bleak and chill, blew upon it, and in her widowhood she felt the chastening rod. Still in the hour of deepest gloom her sublime faith never faltered as she turned with humble trust to him who said, "I will be a lamp to your feet and a light to your path." Mrs. Porter was a good worker for the church she loved so well, and did all she could to promote its usefulness and advance the kingdom. She was a noble Christian woman, a patient, loving wife, a tender, indulgent mother, a charming neighbor, and a faithful friend. What better "footprints on the sands of time" could she have left, which, "a forlorn and weary brother," "seeing, might take hope again." We have tenderly laid your familiar form in the grave to rest; but in our hearts, dear friend, we have embalmed your many virtues forever. PHIL.

HERRIN—WALTER M. HERRIN, son of Lott and Elizabeth Herrin, died November 14, 1889, aged twelve years eight months and seven days. Walter is with us no more; but, with a full consciousness of his condition, he has gone to be with him who said, "Suffer little children to come unto me."

On the evening of the fourteenth, Walter attempted to jump upon the 6:30 freight train while in motion, lost his footing, fell under the car. The wheels, passing over both logs, mangled them so badly that there was no hope of life, with every attention that friends and physicians could give. With very little complaining and perfect presence of mind, he survived until 9:50—about four hours—when God graciously took him. He said to those first about him that while the wheels were passing over him he heard Jesus say, "Come unto me." In answer to his own request, I was soon by his bedside. Never did anyone, old or young, talk with greater confidence and assurance of God and heaven. "Yes," said he, when I spoke to him, "God is with me, and I am not afraid to die." V. V. BOONE.

ALFORD—This sketch chronicles the death of MALCOLM ALFORD, the son of W. J. Alford and Mary E. Alford. This sweet little boy died at his home, near Mount Hermon Church, in Louisiana, October 4, 1889. He was born January 4, 1885.

Malcolm has left his parents that loved him so well here on earth, and has gone to live with his grandparents and with his blessed Savior in heaven. May his father and mother be comforted with this one thought, that their bright, manly boy, though a precious jewel in their sight, is with God and his angels, and they can meet him up there in the home of the blessed. May the God of all blessings comfort the parents of the little boy! is my prayer.

J. H. EVANS, P. C.

WINN—Again we are called upon to record the death of an esteemed friend—Miss MATTIE I. WINN, daughter of Bro. G. T. Winn, of Homer, La., who was born June 23, 1871, and died October 3, 1889. She joined the Methodist Church at eight years of age. "I believe she was a true Christian from that time till her death," writes one who has known her all her life.

Again the shadow of death has fallen upon that Christian household. Thrice in about two years has the dark-winged messenger come and claimed a victim there. Before that family had ceased to mourn the absence of a wife and mother—among whose last words were, "Bro. White, I will be watching for you at the gate"—a second call was made, and a young mother, the eldest daughter, was summoned to yield up her earthly hopes and treasures, and pass into the spirit realm; and now our sweet and lovely friend Mattie has answered the call of death. Gone in the early morn of life ere sorrow came, or time's touch could blight. As we think of her in her beauty of person, in vain we attempt a portrayal of her beautiful character, where all the Christian graces blended, forming a pure and lovely life.

In our human grief we ask why she could not have been left to bless her father and only sister and aged grandmother; left as an example to the church, of which she was a useful member from her childhood; left to the missionary society, of which she was the accomplished secretary; left to the Sunday-school, of which she was a faithful and regular attendant; left to society, where her bright mind and sunny heart made her such an ornament.

O insatiate monster! why select the choicest and most lovely for thy victims? Why these darkened households, these grief-stricken hearts, these sundered ties! Ah! life is a failure, a curse, if there is not a beyond where kindred spirits meet in happy and conscious enjoyment. Life is not worth coming here for, if this little sphere closes it all.

LILLA MAI preceded Mattie just ten days to the spirit world. They were hand in hand in every good work here. "They were lovely and pleasant in their lives, and in death they were not divided."

The bereaved have the unspeakable consolations of the "glorious gospel of blessed God" for their comfort and support. THOMAS B. WHITE.

MARSH—ALMA ORPHA, fifth daughter of Bro. and Sister O. M. Marsh, died at home, in peace and readiness for the Master, on Wednesday, November 13, aged fifteen years.

To those who knew this excellent household, and the subject of this notice, need no more than the above lines to command all Christian sympathy for the one and tenderest thoughts for the other. This is one real case where silence seems the highest tribute—the fittest praise. This young life, so quickly ending, speaks for itself. Words of eulogy are needless. They sound hollow and unmeaning. All that could be said would scarcely reach a statement. With truth it can be said that Alma was bright, beautiful, pure and good. To those who knew her best, she was more than these in an inexpressible way. She held in her the hope and promise of a gracious womanhood. Largely developed physically, she was more in mind and soul. Though so young, in character she was almost a mature woman. Thoughtful and unselfish beyond her years, she was ready to sacrifice and do for others. She was cheerful, songful and happy. Only a little more than one year ago Mollie was called. The shadow—the sad vacancy—was still on the home. It has broadened and deepened. Had we been called on then to say who shall be the first of this large household of bright children to cross the river, Mollie would not have been selected. Among all good she seemed the best—the most needful. In this second selection Alma would not have been named. She was growing into the image and place of Mollie. But our choice and our will is not God's. These pure, sweet sisters are now together in heaven—"taken from the evil to come." Bro. and Sister Marsh were greatly blessed in the short lives of these dear children; so they were greatly blessed in their death. In their tears and unutterable sorrow they have abundant reason for comfort and peace. They lived well; they died well—they sleep in Christ.

FRIEND.

BYRD—JOSEPH W. BYRD was born in Rankin county, Miss., February 4, 1889; was married to Miss Fannie E. Ainesworth, December 23, 1886; died October 30, 1889. He fought the great battle of life in a little over thirty years. The earthly house has been dissolved, and we hope he now has "a house not made with hands, eternal and in the heavens." His suffering was intense, but brief. He leaves a wife and child, three sisters, one brother and an aged father and mother to mourn for him; but, thank God, we mourn as those who have a hope. Brother Byrd was a good, obedient son; a kind brother and affectionate husband. He joined the church at Harrisville, in Simpson county, Miss., in 1886; lived a consistent member of the same, supporting her institutions until he was called to his reward. May the great Head of the church comfort and bless the bereaved ones!

J. F. ROBINSON.

Dr. Bull's Cough Syrup is a certain and safe remedy for colds, coughs, etc. Only 25 cents.

Don't rub yourself with turpentine, but use Salvation Oil for your rheumatism. 25 cents.

The sweeping tempest and the beating surge teach the mariner to prize the haven where undisturbed repose awaits his arrival. In like manner afflictions, crosses, anxieties teach us to long for those happy mansions where all tears will be wiped away, and nothing, nothing subsist, but the "fullness of joy and pleasures for evermore." —*The Christian Statesman*

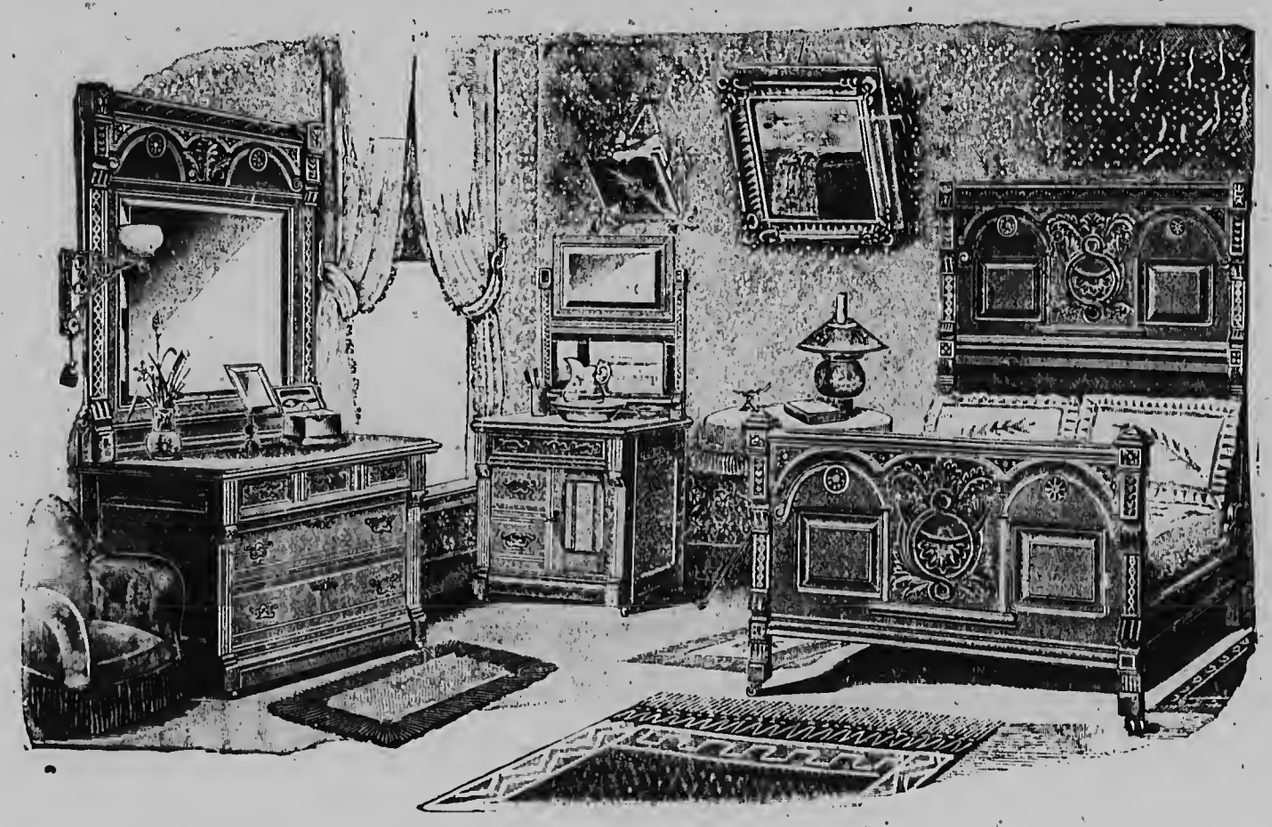
A medicine prepared for the general public should contain nothing hurtful in any dose. Such a medicine is Shallenberger's Antidote for Malaria: it destroys Malaria as water puts out fire, and is just as harmless. Sold by Druggists.

GRANT'S FURNITURE STORE

NEW STORE,
at 44 and 46 Baronne St., into which I have recently moved, is one of the finest buildings in the city, with a floor space of over 25,000 square feet, and is fully equipped with all modern improvements. It is very centrally located, being only one block from Canal St., and I hope to be favored by a call from you when in the city.

BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES
are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.
A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.
I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

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Thursday, at 8 P. M., Young Men's Meeting. Saturday, 8 P. M., Meeting for Ladies and Gentlemen. Sunday, 4 o'clock P. M., Class for Bible Study. Tuesday, at 8 P. M., Workers' Training Class.

All young men are cordially invited to the above meetings.

Young men from the country made cordially welcome.

Bermuda Bottled.

"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

SCOTT'S EMULSION

OF PURE NORWEGIAN COD LIVER OIL.

I sometimes call it Bermuda Bottled, and many cases of

CONSUMPTION,
Bronchitis, Cough or Severe Cold

I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Druggist's but see you get the original SCOTT'S EMULSION."

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼	— —
Ordinary	8¾	— —
Good ordinary	9¼	— —
Low middling	9 7-16	— —
Middling	9⅝	— —
Good middling	9⅞	— —
Middling fair	10 15-16	— —
Fair	11 1-16	— —
Galveston middling	9⅝	— —
Mobile middling	9 9-16	— —
Memphis middling	9 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	4½	4 9-16
Fully fair	4 5-16	4⅜
Good fair	4⅛	4¼
Common	3½	3¾
CENTRIFUGAL:		
Seconds	3⅞	5
Prime yellow	5 9-16	5⅝
Gray white	5¾	5⅞
Choice white	6¼	6 3-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	24	25
Good common	24	25
SYRUP	30	31
RICE.		
No. 2	2 1-16	2¼
Good	4	4¼
Fair	3¾	4
Prime	— —	— —
Rough, ₱ bbl	2 25	3 40
POLISH, ₱ ton	12 00	14 00
FLOUR.		
Extra Fancy	4 20	4 30
Fancy	3 90	4 00
Choice	— —	— —
Minnesota Patents	5 40	5 65
Winter wheat patents	4 62½	4 75
Minnesota bakers	4 25	4 50
CORN PRODUCTS.		
Corn meal	1 80	— —
Cream meal	2 40	2 50
Grits	2 25	2 40
Hominy	— —	2 75
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	42
Yellow	42	— —
Mixed No. 2	41	— —
OATS:		
Western	29	31
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	65	70
HAY:		
Prime	12 00	14 00
Choice	15 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 37½	— —
Prime Mess	10 00	10 25
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9	10
Shoulders	4⅞	— —
Sides, short rib	6¾	6⅞
Sides, long clear	6¾	6⅞
HAMS:		
Sugar-cured	11	11¼
DRY SALT MEAT:		
Shoulders	— —	4⅝
Sides, short rib	— —	5½
Sides, long clear	— —	5½
GROCERIES.		
COFFEE:		
Prime	— —	21
Fair	— —	20¼
Common	— —	17¼
TEAS:		
Choice	40	80
No. 1	— —	55
BUTTER:		
Western Creamery	30	31
Western Dairy	16	17
Common	— —	— —
LARD:		
Refined	5½	5⅝
OILS:		
Coal, bbls	9¾	— —
Coal, cases	11½	16
Cotton seed, crude	24	28
Lard, Extra No. 1	— —	85
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	2 50	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 75
ONIONS:		
New Louisiana	— —	— —
Western	— —	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	8	8¼
Jute, 1¾ lb, ₱ yard	7½	7¾
Lane Mills Cotton Bagging	12½	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 15
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 75
Young Chickens	1 50	2 50
Chickens, Southern	2 50	3 00
Young	1 00	2 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	21	22
Southern	25	26
WOOL:		
Lake, ₱ lb	— —	21
Louisiana	— —	18
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	— —
Dry salted	4½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	12 00	— —
Meal	20 00	21 00
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2
Sulphuric acid	2	— —

—*Times-Democrat*, December 24.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 506½ Chippewa Street, New Orleans, La.

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Holiday Excursions.

The Texas & Pacific Railway will sell excursion tickets between local stations on its line within distances of 200 miles, on December 23d, 24th and 31st, 1889, good until January 2d, 1890, for return, at *one fare for the round trip*. This company will also sell excursion tickets at a one-fare rate on December 21st, 22d and 23d, 1889, good thirty days from date of sale, to all principal points in the Southeastern States. Call upon or address ticket agents for complete details.

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NEWS OF THE WEEK.

DOMESTIC.

Two mass meetings were held under the auspices of the National Reform Association in Pittsburg, last week, to protest against Roman Catholic interference with public schools.

Governor Beaver has issued a charter for the new city of Johnstown, Pa. It includes the boroughs of Johnstown, Grubhtown, Conemaugh, Woodvale, Prospect, Millville and Cambria, having a population, at least, of 10,000.

The statue of the late Henry Ward Beecher, now being made by J. Q. A. Ward, and destined to occupy a site in Prospect Park, Brooklyn, is about ready for casting.

The prohibition bill, amended so as to take effect July 1, has passed the North Dakota Legislature.

English capital, seeking investments in this country is turning its attention, it is said, to the iron industries of the South.

On January 1, Birmingham, Ala., will add 15,000 to her population. The city limits will be extended on that day, the taxable valuation of the property to be included amounting to $5,000,000.

Already four bills have been introduced in the Senate, looking toward improving our navy, which, it is thought, will meet the approval of both parties. These bills provide, 1. For the construction of eight battle ships, besides ten smaller vessels for coast defense and aggressive warfare against invaders. 2. For the gradual increase of the naval force. 3. For a new rating of vessels of war, and 4. For a reserve of auxiliary cruisers from the steam vessels of the merchant marine.

Representative Thompson, of Iowa, introduced, by request, a bill authorizing the payment out of the colonization fund to every adult colored person who may desire to emigrate to Africa $100 for passage and rations for sixty days and one-half of the amount to minors, the payment in all not to exceed $1,000,000 per annum.

Mr. Ibar introduced a bill in the U. S. Senate, on December 21, to establish a uniform system of bankruptcy throughout the United States.

Speaker Reed, on December 21, announced the committees of the House of Representatives. Southern men and matters have been fairly treated in the composition of the committees. The river and harbor committee is declared to be friendly to the Mississippi.

A riot occurred at Pott's Camp, Miss., on December 22, between the whites and blacks of that place, in which participants on both sides were hurt. About twenty-five shots were exchanged. One negro was mortally wounded.

Henry W. Grady, editor of the Atlanta *Constitution*, died on December 23. "He was the leader of the new South, and died in the great work of impressing its marvelous growth and national aspirations upon the ears of the North."

United States marshals have been called to Oklahoma to quell the rowdyism now prevalent there, and which threatens to develop into a reign of terror. The two political parties wage continual strife, and much trouble is feared at the coming election.

A cave occurred at Lane Mine, Angels' Camp, Cal., on December 22, burying sixteen men. Nearly all the victims had families.

A majority of the coal-miners in the Monongahela Valley have resumed operations at a half a cent per bushel advance in the rate demand by the miners. A few mines are still idle, but will resume operations in 10 days. The resumption will give employment to nearly 5,000 men who have been on a strike for two months.

FOREIGN.

The Italian Chamber of Deputies, by a vote of 196 to 96, passed the bill depriving the clergy of the direction of all charities. The Vatican organs vigorously oppose and condemn this measure.

An enthusiastic reception was accorded Mr. Parnell in Liverpool last week. A check for $17,500, the sum of the proceeds of the Liverpool defense fund, was presented to him at a banquet given in his honor.

It is said there are trouhious times ahead for the new Brazilian republic. The downfall of the army and the probable confiscation of church property have caused a virtual combination of European monarchies inimical to the new republic, who may follow up protest by force.

Mr. William O'Brien was released from the Galway jail on December 20, where he has been serving a sentence of two months' imprisonment for holding a nationalist meeting which had been proclaimed. Immediately upon his release he addressed a large meeting of his sympathizers and received an enthusiastic reception.

The decree relating to Dom Pedro, besides suppressing his allowances, orders the confiscation of his property and forbids the return of the imperial family to Brazil for two years.

Among the victims of the influenza epidemic are: Count Von Taafe, the Austrian prime minister; Archduke William of Austria and Princess Stephanie, widow of the late Crown Prince Rudolph. The Queen of Spain has also been attacked. The disease is spreading rapidly in western Europe.

The advices received at Hamburg from the province of Rio Grand de Sud, in Brazil, are entirely contrary to the opinion that the German colonists desire the protection of the Fatherland. They appear to be content to await events and hopeful that the federated republic will increase the general prosperity.

Four of the crew of the trading vessel *Enterprise* were killed and eaten by cannibals of the Solomon Islands.

The French government has appointed a committee to examine the plans for a bridge across the English Channel.

Messrs. Gladstone, Parnell and the other chiefs of the Gladstone party will meet in London before the session of Parliament opens to settle upon the course to be taken by the party in Parliament.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Grenada station	Dec. 22, 23
Walley Valley station	29, 30
Oxford	Jan. 5, 6
Minter City	11, 12
Sunnyside	12, 13
Grenada circuit	18, 19
Water Valley circuit....(Thursday)..	28
Abbeville	25, 26
Coffeeville	Feb. 1, 2
Charleston	8, 9
Tillatoba....(Tuesday)..	11
Carrollton circuit	15, 16
Chapel Hill circuit....(Tuesday)..	18
Toccopola circuit	22, 23
Banner circuit....(Tuesday)..	25
Atlanta circuit....(Thursday)..	27
Pittsboro circuit	Mar. 1, 2
Cherry Hill....(Tuesday)..	4

District stewards' meeting at Grenada, on Friday, January 17, 1890. I hope every charge will be represented.

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Jan. 4, 5
Corinth circuit	11, 12
Iuka station	18, 19
Iuka circuit	25, 26
Harmony	Feb. 1, 2
Bonneville and Rienzi	8, 9
Marietta	15, 16
Kossuth	22, 23
Ripley and New Albany	Mar. 1, 2
New Albany circuit	8, 9
Ripley circuit	15, 16
Jonesboro	22, 23
Blackland	29, 30
Pleasant Ridge	Apr. 5, 6
Guntown	12, 13

District stewards will please meet at Corinth, January 4, 1890. A full attendance is desired.

W. S. LAGRONE P. E.

WINONA DISTRICT—FIRST ROUND.

Greenwood	Jan. 4, 5
Winona circuit, at Bethesda..(Thurs.).	9
Carrollton, at Carrollton	11, 12
West, at West....(Frid.)..	17
Valden, at Valden	18, 19
Poplar Creek, at Wesley Ch..(Tues.)..	21
Ebenezer, at Hebron....(Thurs.)..	23
Black Hawk, at Black Hawk	25, 26
Lexington, at Lexington.. (Thurs.)..	30
Richland, at Pickens	Feb. 1, 2
Newport, at Salem....(Thurs. ..	6
Kosciusko and Durant, at Kosciusko..	8, 9
Sallis, at Shady Grove..... (Thurs.)..	13
Kosciusko circuit, at Smyrna	15, 16
Ethel, at Ethel....(Thurs.)..	20
Weir, at Weir	22, 23
Belzona, at Belzona....(Thurs.)..	27
Winona station	Mar. 1, 2

The district stewards of the Winona district will please meet in Durant on Thursday, January 30, 1890, in the Methodist Church, at 8:15 P. M.

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Red Banks circuit, at Victoria	Dec. 28, 29
Holly Springs station	Jan. 4, 5
Olive Branch, at Olive Branch	11, 12
Early Grove, at Hudsonville	18, 19
Ashland, at Salem	25, 26
Waterford, at Waterford	Feb. 1, 2
Shawnee, at Pisgah	8, 9
Myrtle, at Myrtle	15, 16
Mt. Pleasant, at Mt. Pleasant	22, 23
Pine Mountain, at Pine Mountain	Mar. 1, 2
Hickory Flat, at Pisgah	8, 9
Byhalia, at Byhalia	15, 16
Cornersville, at Potts' Camp	22, 23

District stewards' meeting at Holly Springs, January 1, at 1 P. M., at the parsonage.

J. B. STONE, P. E.

SARDIS DISTRICT—FIRST ROUND.

Sardis	Dec. 21, 22
Senatobia	28, 29
Como	Jan. 4, 5
Coldwater	11, 12
Batesville	18, 19
Panola circuit	28
Courtland	25, 26
Pleasant Grove	Feb. 1, 2
Mt. Vernon	6
Cold water mission	8, 9
Arkabutla	15, 16
Lewisburg	20
Horn Lake	22, 23
Cockrum	28
Chulahoma	Mar. 1, 2

The district stewards will meet at the Methodist Church in Senatobia, Monday, January 18, at 11 A. M.

S. M. THAMES, P. E.

ABERDEEN DISTRICT—FIRST ROUND.

Okolona station	Jan. 4, 5
Shannon, at Shannon	11, 12
Nettleton, at Evergreen....(Wed.)..	15
Saltillo, at Oak Grove	18, 19
Verona station	25, 26
Tupelo station	Feb. 1, 2
Pontotoc, at Pontotoc	8, 9
Houston and Wesley, at Houston	15, 16
Sparta, at Friendship....(Wed.)..	19
Buena Vista, at Buena Vista	22, 23
Ebenezer, at Ebenezer	23, 24
Prairie, at Muldon....(Wed.)..	26
Okolona circuit, at Tranquil	Mar. 1, 2
Tremont, at Sulphur Springs	8, 9
Fulton and Smithville, at Smithville..	15, 16
Athens, at Friendship	22, 23
Aberdeen	29, 30

District stewards will please meet at Okolona, Monday, January 6, at 11 A. M.

AMOS KENDALL, P. E.

COLUMBUS DIST.—FIRST ROUND.

West Point	Dec. 21, 22
Starkville circuit, at Osborn	Jan. 4, 5
Starkville	8
Hebron, at Center Point	10
Macon	11, 12
Mashulaville, at Mashuqua	17
Shuqualak, at Salem	18, 19
Tibbee, at Tibbee	24
Columbus circuit, at Piney Grove	25, 26
Columbus	27
Sturges, at Mt. Airy	Feb. 1, 2
Chester, at Chester	5
Plattsburg, at Center Ridge	7
Louisville, at Louisville	8, 9
LaGrange, at Ebenezer	14
Walthall, at Walthall	15, 16
Tampico, at Pleasant Grove	18
Brooksville, at Brooksville	21
Crawford, at Crawford	22, 23

The district stewards will please meet in Starkville, at eleven o'clock A. M., January 7, 1890.

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

HOMER DIST—FIRST ROUND.

Ruston, at Ruston	Jan. 5, 6
Downsville, at Downsville	12, 13.
Vienna, at Salem	19, 20
Gausville, at Bethel	26, 27
Gibsland, at Tulip	Feb. 2, 3
Arcadia, at Arcadia	9, 10
Homer, at Homer	16, 17
Haynesville, at Haynesville	23, 24
Farmerville, at Farmerville	Mar. 2, 3
Summerfield, at Harmony	9, 10
Minden, at Minden	16, 17
Vernon, at Longstraw	23, 24
Ringgold, at Ringgold	30, 31
Sparta, at Holden	Apr. 6, 7
Sabine, at Will Creek	13, 14
Indian Village, at Bethel	20, 21

District stewards will meet at Arcadia, February 6. ROBERT RANDLE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet Street	Dec. 22
Felicity Street	29
Dryades Street	Jan. 5
Louisiana Avenue	12
Rayne Memorial	19
Baton Rouge	26
Carrollton and Parker's Ch., at Car'n.	Feb. 2
Gross Tete & False River, at Col'w'd.	9
Gretna	16
Plaquemine and Donald'ville, at Plaq.	23
Crapa St. and Soraparu, at Crapa St.	Mar. 2
Algiers	9
Moreau Street	16

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Patterson ville and Morgan City	Jan. 4, 5
Franklin	11, 12
New Iberia	18, 19
Abbeville	25, 26
Lafayette	Feb. 1, 2
Lake Charles	8, 9
Grand Chenier	15, 16
Sabine mission	22, 23.
Sulphur Mine	Mar. 1, 2
Plaquemine and Rayne	8, 9
Opelousas	15, 16
Washington	22, 23

District stewards' meeting at Lafayette, Wednesday, February 5, at two o'clock P. M. A full attendance is earnestly requested.

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield	Dec. 28, 29
Desoto, at Woodside	Jan. 4, 5
Shreveport	11, 12
Pleasant Hill, at Gum Grove	18, 19
Grand Cane, at Grand Cane	25, 26
Natchitinches, at Robeline	Feb. 1, 2
Caddo, at Stonewall	8, 9
South Bossier, at Filmore	15, 16
North Bossier, at Collinsburg	22, 23
Valley, at Bellevue	Mar. 1, 2
Mooringsport, at Mt. Zion	8, 9
Coushatta, at Coushatta	15, 16
Wesley, at Holly Springs	18
Red River, at Campo Bella	22, 23
Many and Sabine, at Many	29, 30
Anacoco & Bellewood, at Holly Grove	Apr. 5, 6

The district stewards will meet in the Methodist Church, at Shreveport, on Saturday, January 11, at ten A. M.

J. B. CASSITY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro and State Line, at S. Line	Jan. 4, 5
Shubuta	11, 12
Enterprise and Fieldelburg, at E.	16, 19
Ellisville, at Ellisville	25, 26
Vossburg, at Vossburg	28
Daleville station	Feb. 1, 2
Hopewell	4
Meridian circuit	8, 9
Meridian (West End)	9, 10
Meridian station....(7 P. M.)..	11
Winchester, at Pleasant Grove	15, 16
Paulding, at Rose Hill	22, 23
Clarke, at Liberty Chapel	Mar. 1, 2
Union, at Hopewell	5
Marion, at Marion	7
DeKalb, at DeKalb	8, 9
Binnsville, at Scooba	15, 16
Lauderdale, at Lauderdale	22, 23
Leaksville, at Adamsville	29, 30

T. L. MELLEN, P. E.

Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

Temperance Notes.

A working girls' club, which meets every two weeks, is successfully conducted by the W. C. T. U. of Akron, Ohio; also a Noon Rest for girls employed near headquarters. The Noon Rest is supplied with free lunch tables, dishes and chairs and the girls are furnished coffee, tea or lemonade for three cents each.

A pair of "temperance gloves" for children, often described by Miss Anna Gordon to the little folks of the Loyal Legion, has for its ten fingers, beginning with the little finger left hand, "never swear," "never steal," "never cheat," "never lie," "never disobey"; and the right hand, "never chew," "never smoke," "never drink," "love God," "love everybody."

Miss Phinney, of the Rangoon W. C. T. U., has begun the publication, in the Burmese language, of temperance leaflets for the use of native Bands of Hope. The leaflets are issued monthly, each number containing a catechism on the effects of alcohol, tobacco and opium on the human system, and a temperance song translated and set to some familiar tune. About 500 copies are now used each month in sixteen different schools.

The evangelistic course of study in connection with the National W. C. T. U. is already a successful enterprise. The class of '92 now numbers more than sixty, and twenty-five ladies enrolled their names with the class of '93 at the national convention, making a total of forty in this new class. Arrangements have been made for a special W. C. T. U. Bible course for those who can not pursue the full evangelistic course.

Father Nugent, of Liverpool, England, a Catholic advocate of total abstinence, gives a good reason for the faith that is in him. He says: "My work for twenty years has been in the largest prison in England, and of the total number which came under my observation and care during that time—from 230,000 to 250,000 men and women—I here boldly declare that eight, if not nine, out of every ten of them came there to pay the penalty brought on by the vice of intemperance."

Literary Note.

It would be a difficult matter to decide which of Harper's periodicals to take for the coming year, if there were not an admirable and really inexpensive solution of the problem in sending a combined subscription for all four. Each is independent and complete in itself, and, if taken alone, seems to satisfy all one's desires for what a periodical can bring; and yet no one of the four, when they are taken together, seems to be superfluous. HARPER'S MAGAZINE is international in scope, but American in enterprise; HARPER'S WEEKLY has become indispensable as the citizen's illustrated paper; HARPER'S BAZAR remains the leading fashion and home journal; and HARPER'S YOUNG PEOPLE has never been surpassed as an illustrated weekly for boys and girls.

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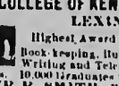

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